

The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, JANUARY 21, 1928

No. 12

The "Best Christmas Sermon"

EDITORIAL

A Diocesan Stocktaking

THE BISHOP OF CENTRAL NEW YORK

"Shall We Send Our Children to Church?"

REV. RAYMOND L. WOLVEN

THE MISSIONARY AND HIS WORK

By the Rev. Lefferd M. A. Haughwout

This is a thorough and constructive evaluation of foreign missionary work by one engaged in it for many years. It will be especially interesting at this time when circumstances are compelling the withdrawal of missionaries from China, and many people are questioning the advisability of sending missionaries to foreign lands. The author was for fourteen years a missionary in Latin America. He is the author of *Ways and Teachings of the Church*, *A World Movement for Christian Unity*, and several publications in Spanish, and is well known as a contributor to the religious press.

Cloth, \$2.50

Postage about 20 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

Milwaukee, Wis.

Chicago Office Building Bonds

**Choice Location
Six Per Cent Yield**

The Willoughby Tower Building, to be erected at the southwest corner of Michigan Avenue and Madison Street, Chicago, will occupy one of the finest sites in the City, overlooking Grant Park, and in the central section of Chicago's most important boulevard.

We offer an issue of Bonds, secured by this building, completion of which, free from mechanics' liens, is guaranteed both by surety bond and by Peabody, Houghteling & Co. We have had sixty-three years of experience in the real estate loan business and recommend these bonds, which we have purchased for our own account, without qualification.

Maturity, 1943. Price par and interest, to yield 6%. Ask for Circular No. 1288.

Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street
CHICAGO

More Valuable Than Ever

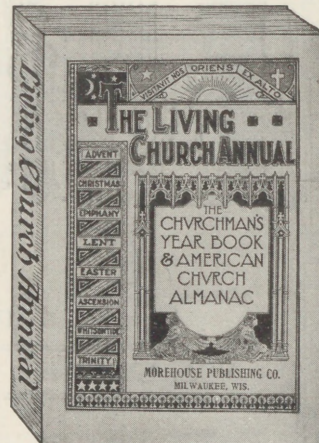
THE LIVING CHURCH ANNUAL for 1928

The Churchman's Year Book and
American Church Almanac
Needed Everywhere in Church, Rectory, and Home

A yearly record of statistics of the Church in the United States and possessions, as well as foreign missionary districts. The Standard Directory and Reference Book of the Church.

Paper, \$1.00; Cloth, \$1.50

Postage about 20 cts.



FOR USE AT THE LECTERN

THE DESK KALENDAR for 1928

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

25 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.,

MILWAUKEE, WIS.

THE LIVING CHURCH

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGES AND BIRTH NOTICES, \$1.00. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers. 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Church schools or others.

THE LIVING CHURCH ANNUAL A Church Cyclopedic and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE BOOKSHELF. About four times a year. Sent free on request. Agents also for (London) *Church Times*, weekly, \$3.50; and the *Green Quarterly*, the *Anglo-Catholic Magazine*, \$1.15.

The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, JANUARY 21, 1928

No. 12

EDITORIALS & COMMENTS

The "Best Christmas Sermon"

IN THE gossip column of a daily paper dated for January 1st, we find the following:

"This year I heard the best Christmas sermon I've ever listened to. . . . It was delivered by the rector of Church in New York. . . .

"The rector began by saying that he thought it unfortunate that by the doctrine of the Virgin Birth, Jesus has been separated from the rest of humanity. He held, in plain words, that there was nothing miraculous about the birth of Jesus. Joseph, he said, was His father, and every child born into the world is a possible messiah. The lesson of Christmas, according to this minister, is the lesson of the potential glory of the child and the sanctity of the family. The Christ Child, born in the common way of Nature through the creative function of sex, represents not only the manifestation of God through man but also the consummation of the highest human love.

"I thought it a brave, intelligent discourse, one with the substance and spirit of which I am in complete accord. The rector was addressing himself especially to young men and women. The ones I heard comment on the sermon were unanimous in endorsing it. I believe he expresses the point of view of the majority of the more intelligent young people at present. In a day when new attitudes of mind threaten the hold of the Church, its appeal to the generation to which it must look for future support would be much greater if more of its priests were as courageous and as frank.

"But, as I say, this was shocking talk from an Episcopal pulpit. . . . The sermon was especially interesting, since only a little while before, the congregation, and, I assume, this same minister, had repeated the creed which attests the miraculous virgin birth."

We have deleted the name of the church whose rector is described as preaching this "best Christmas sermon," though we may observe that it is one of the best known of our New York parishes. It would be unjust to name the church or the rector, because it is quite likely that the words attributed to the latter are not exactly those which he uttered, and the impression obtained by one of his hearers may have been entirely erroneous. In discussing the matter we desire to introduce no personal element. Whatever the rector said, or intended to say, or thinks he said, the paragraph quoted shows what one of his hearers understood his words to mean. If he did not intend that meaning, he will now learn afresh how important it is for the preacher of a sermon to speak so plainly that his meaning cannot be distorted, especially since his hearers cannot interrupt by asking questions. The important thing is, first, that one of our most distinguished metropolitan clergy is believed to have said that, and

second, that one of his hearers was in "complete accord" with it, and believes this to be the "view of the majority of the more intelligent young people at present."

WHOM say ye that I am?"

It is the challenge of Jesus Christ to His disciples in all ages, quite as truly as when He first asked the question. Led by the Holy Spirit, the Church gives the answer that is expressed in the creeds and in the traditional theology of the ages.

"Nothing miraculous about the birth of Jesus"? Perhaps not. That birth was the coming to earth of a pre-existent Being, the Son of God. He came only once; and the manner of His coming, therefore, constitutes the uniform and "natural" way in which the Son of God comes. There has never been an exception to that way of coming. For Him to come by means of a virgin birth is therefore just as "natural" as for a human being (only) to come into human life "through the creative function of sex." The experience of all the ages confirms the observation that the former is the "law" by which a God-man is born, and the latter is the "law" by which an only human man is born. To neither of these laws has human experience ever noted an exception. So far as the human mind can detect, both laws are invariable. If the God-man had been born in accordance with the law by which the human man is born, or if a human man had been born according to the law by which a God-man is born, there would be introduced into nature such a contradiction of natural law as would demolish the whole structure of the reign of law. Show us one exception to any of the natural laws which govern the universe (except where that exception is but the working of a higher law taking precedence of a lower, as is the case in true miracles, but which seems not to describe the birth of the God-man), and the science of biology is hopelessly wrecked. Then the uniformity of phenomena is abolished. Then the sun may rise tomorrow in the west. Then the position of the planets in the heavens may be interchanged. Then the earth may cease to revolve on its axis. Then cause must cease to produce effect. Then the human intellect is a complete failure. Then there is no order in the universe.

So if it be true that the God-man never came to

earth and was born in the flesh, any virgin birth of a child of woman violated law and is impossible. And quite as truly, if the God-man came to earth "through the creative function of sex," there was a violation of law and the act is impossible. All human experience, all natural law, the whole structure of biology, guarantee to us the inviolability of the *fact* that the creative function of sex, exercised jointly by man and woman, will produce a human child, in the nature of its father and mother, neither more nor less. It will not, it cannot, produce a God-man.

BUT suppose the Church's answer to the question of Jesus Christ is wrong. Suppose He was but a human child, with no nature differing from the nature of the rest of us; the child of a human father and a human mother, "born in the common way of Nature through the creative function of sex," as this rector is said to have asserted. Then—

Then the rector of that church is an idolator, offering supreme worship to a dead man! What is there to distinguish him from the idolators of central Africa?

Then the progress of civilization has passed him by. Where the most enlightened of the human race have grown out of the littleness of the worship of things and men, and only God of God, Light of Light, seems to them worthy of supreme worship, he is still living in the dark ages of anthropomorphism. He is offering prayer and worship to a mere man, dead these nineteen centuries gone by.

He said with his lips, "Glory be to the Father, and to the Son, and to the Holy Ghost." And he knew no Son incarnate in the flesh, having the right to be named with the Father.

He prayed, "O Lord, the only-begotten Son, Jesus Christ . . . have mercy upon us." And he knew that Jesus Christ, born as are other children, was *not* the only-begotten Son, was no different from any other dead man. Why does he not call on Aristotle or Socrates or Marcus Aurelius to have mercy on him? Why should the son of Joseph and Mary, Galilean peasants, have greater power, in his death, to have mercy upon this poor rector, than the son of Nicomachus or of Sophroniscus or of Annius Verus?

He gave bread and wine to his people, kneeling devoutly before the altar rail in his church, and solemnly pronounced it to each of them as "The Body of our Lord Jesus Christ," "The Blood of our Lord Jesus Christ." And all the time he knew that the body of every man born centuries ago of merely human parents had long since decomposed and become one with the dust of the earth, and that every drop of his blood had dried up and was no longer to be identified as blood.

Why did he impose upon his people by this act of deception? Why did he pretend to them that he was solemnly giving to them, as they knelt before him, that which he knew had ceased to exist as body and as blood long centuries ago?

And he led his people in saying, "I believe . . . in one Lord Jesus Christ . . . Who for us men and for our salvation *came down from heaven*" (which mere human beings do not), "and was incarnate by the Holy Ghost of the Virgin Mary" (as no mere human being could possibly be), "and was made man." Why does he teach his people to *lie*?

It is the pitiful superstition of such a religion as this, worse than the Mumbo Jumbo worship of Africa; its defiance of truth, its preposterous pretense to do that which is inconceivable and impossible; its reversal of all natural law, its *stupidity*, that places it in hopeless contrast with the Christian religion. One

is an incantation of the dead; the other a worship of the ever-living. One the offering of prayers to a dead man; the other, the offering of worship to God.

No, if the answer of the Church to the question asked by Jesus Christ is untrue, the alternative answer is one that logically leads to atheism and despair. It leaves no room whatever for a belief in Christianity. And it makes such a superstition as we have outlined unworthy of any man whose intellect has been developed beyond that of a savage.

So we say, it is preposterous to believe that a priest of the Church deliberately said the nonsense that is attributed to this rector. Yet it is pitiful to know that somebody with brains enough to be able to write for a daily paper, thinks he said it, thinks it "a brave, intelligent discourse," thinks it "expresses the point of view of the majority of the more intelligent young people at present."

Which, if true, means that the evolution of these aeons past is leading us into a superstition that is incompatible with any sort of intellectual process worthy to be attributed to a human being.

But even this friendly critic, who indorsed the sermon that she thought she heard, seems to have been shocked by the combination of sermon and creed uttered by the same man at substantially the same time. Strange, is it not, to see at what things people will "draw the line"? The assertion of the two opposites together, though common sense teaches that both cannot possibly be true, is only one little phase in the unintelligent incantation which this critic supposed she was witnessing. But her ethical sense was still sufficiently acute so that she winced at it.

IS IT, then, true, that the younger generation is suffering from a complex of this nature? That Christianity has degenerated into this sort of idolatry?

Well, it cannot last long. The human mind cannot long cling to such a collection of intellectual absurdities. The reaction will lead either back to Christianity or, still further back, to the atheism that succeeded the fall of the religions of Rome and of Greece. Either development is logical; but the attempt to combine the two is an insult to the human intellect. It cannot last very long.

In the meantime the religion of Jesus Christ as only-begotten Son of God has an appeal that no man-worship can ever have. It satisfies the human intellect. It gives comfort in sorrow and in trial. It fulfils the longing of the human spirit.

For when one eternally says, "Come unto Me all ye that travail and are heavy laden and I will give you rest," it becomes important to discover whether he is only a man long since dead, or the Ever-Living One who, in an incarnate Body that never saw corruption, lives now and reigns at the right hand of God, His Father, King of kings and Lord of lords.

THE encyclical letter sent forth last week by the Pope is evidently a document of great interest.

It suffers so obviously in the English translation given by the press that we can scarcely say more than that, as it comes to us, it is unintelligible. The text

The Papal
Encyclical

that we have seen is that printed in the *Chicago Tribune*; but it is likely that the same translation has been

used by those eastern papers that, no doubt, have also printed it. "The encyclical was received by cable in New York in the original Latin," explains the *Tribune*, "and then translated." Dated at Rome, January 11th, that translation is printed in Chicago on the morning

of the 12th. Such rapid service in transmitting and translating constitutes, indeed, a remarkable feat in journalism; but alas, to those who really want to know what the Pope has said, it is almost meaningless. Whole paragraphs seem to convey no intelligible idea.

The essence of it is the time-honored position of the Papacy; it speaks for the one Church; that Church cannot discuss with others what is the basis of truth; there can be no unity but by return to the fold.

"It is easily understandable why the Apostolic See has always refused to let its followers participate in the meetings of non-Catholics," says the Pope in one of the few really intelligible series of consecutive paragraphs—and this we are quoting from the summary in the *New York Times* of a day earlier—"because it is impossible to hasten the unity of all Christians except by obtaining the return of the dissidents to the single Church of Christ from which they one day unhappily broke away.

"May they return to the only true Church of Christ, which is manifest to everybody and by the will of its Founder must always remain just as He constituted it for the salvation of all.

"May they return to the common father. He, forgetting the hard words they have hurled against the Apostolic See, will receive them with a heart of affection. If they desire, as they affirm, to join us, why do not they hasten to return to the Church which is the mother and the teacher of all followers of Christ?

"If they return, it must be not with the idea or hope that the Church of the Living God, the pillar and support of truth, will scrap its integrity and faith or tolerate their errors, but in order to submit to the Church's government and authority.

"Would God it should be my happy lot to be able to embrace with a paternal heart the sons for whom we mourn now that they are separated. And would that our Divine Saviour, listening to our ardent prayers, should design to recall all sinners to the unity of the Church."

Of course this all hinges upon the prior question of what and where is that "only true Church of Christ." It is sad, indeed, that Christians cannot agree upon its identification. We can no more accept the Pope's interpretation than he can accept ours, and the Protestant world accepts neither, while the Orthodox Church, Mother of all Churches in a sense that Rome is not, holds still a fourth interpretation. Here, then, must remain a deadlock until the Holy Spirit guides all of us further into the truth. The question will not be solved by arguments or logic, which too easily drift into polemics, but by that leading power which alone can bring men to be of one mind in a house.

The Pope seems very evidently to intend this encyclical to be his answer to Lausanne and probably to Malines as well. It is a pleasure to learn that the details of the Malines Conversations are soon to be published, and it is quite possible that this encyclical is intended to get in ahead of that book. As for any comment on the real issue, we prefer to await a more adequate translation of the encyclical and also the story of Malines.

ANSWERS TO CORRESPONDENTS

X. Y. Z.—The fact that Ash Wednesday falls on Washington's Birthday need not interfere with the due celebration of either of them. Certainly it is proper to display the flag at one's home though one is fasting.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Parish of St. Paul, San Diego, Calif.	\$ 52.00
Grace Church School, Chanute, Kans. (for Armenians)....	25.00
St. Timothy's Church School, Iola, Kans. (for Armenians) .	5.00
St. John's Church School, Moorhead, Minn. (for children)...	3.07
A humble thank offering, H. J. P.	3.00
	\$ 88.07

VERMONT FLOOD RELIEF

A member of the Church of the Redeemer, Chicago, Ill., L. M. W. (for ruined churches)	\$ 50.00
--	----------

CHURCH FUND FOR FLOOD RELIEF

St. Barnabas' Church, McMinnville, Oregon\$ 5.63

CHRIST CHURCH, MONTPELIER, VT., FLOOD DAMAGE

Mrs. C. F. Z.\$ 20.00

FOR MISS CORNWALL-LEIGH'S WORK AMONG LEPERS AT KUSATAN, JAPAN

A Churchwoman\$ 5.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

A DRAMATIST'S CONFESSION

IN THE author's note to his drama of the crucifixion, *The Dark Hour*, Don Marquis makes the following contribution to the influence of the words of Jesus on a wholly dispassionate reader:

"I believe there is a contemporary school of thought which holds that when Jesus spoke of his Father he meant that God is the father of all of us—the Father of Jesus, and of you, and of me, and of everybody else, in much the same way. And I rather inclined, myself, to the opinion that such was the meaning of Jesus. But the careful and repeated examination of the Bible necessary for this play has convinced me that it was *not* his meaning. I cannot escape the conviction that he intended to convey that he was the Son of God in a sense special and unique; that he differed from other men who might call God their Father not merely in the degree of his spirituality, but also in the character of his relationship to his Father.

"You may or may not believe this, I may or may not believe it—but I cannot evade the belief that Jesus himself believed it. He seems to me to have been as explicit as possible in this claim; either the four gospels have not reported him correctly, or he meant just that: at least, I can make nothing else out of it, and I began an examination of the Bible with a contrary view. It was for this assertion, that he was the Son of God, that the Sanhedrin condemned him, for the Sanhedrin considered it blasphemy; if he had meant anything else or anything less he would have answered otherwise when the question was discharged at him point blank by Caiaphas, and his life or death hung upon the answer; he died for that belief because it was his belief. To think of him as dying for some belief that he did not really hold seems to me to be merely idiocy.

"I make this note merely because I think his claim to be the Son of God, in a special sense, is the central knot of the drama of his closing hours on earth."

Note that Mr. Marquis does not confess to his own belief in Jesus as uniquely divine. He merely reports that his study of the gospels convinces him about what Jesus believed about himself.

It is the fashion in some quarters to go rather far with the assumption that Jesus made no unusual claims for himself. This testimony of Mr. Marquis shows how difficult such an assumption is in the uncolored light of the Scripture record.—*Northwestern Christian Advocate*.

NUMBERS

WE HAVE come across a clipping which tells of a lecture given in Berlin by the wife of Field Marshal von Ludendorff extolling the ancient Teutonic paganism. Having paid her respects to Woden, Thor, and the rest of them, she proceeded to an attack on the Jews. Frau Ludendorff laid the responsibility for the World War on the shoulders of the Hebrews, claiming that they had conspired to that end for many years with 1914 as the year of accomplishment. This, she explained, was clearly proved by the fact that the digits in 1914 add up to the number 15, which is the mystic number for Jehovah. By the same reasoning she predicted a second Jewish conspiracy culminating in 1932, which is the next year adding up to the same number. She didn't explain why she skipped 1923.

What nonsense it is, this juggling with Scriptural numbers. If we want to go through with it, we can prove no end of things. "Beloit, Wisconsin" contains just fifteen letters, which proves that this city is the center of Jewish propaganda for the state of Wisconsin. There are also fifteen letters in the name of "General Pershing" which shows that the Jews won the war after all. There are fifteen windows in the front of our local Post Office, proving conclusively that the next postmaster will be a Jew. The City Hall has fifteen rooms, outside of the basement, which tells us that Eau Claire is certainly run by the Jews. The telephone book gives the number 1437 to T. F. Fennessey, and as these numbers add up to fifteen it means that Mr. Fennessey is a thoroughbred Hebrew. Go as far as you like—it's better than a crossword puzzle.

—*Christ Church Herald* (Eau Claire, Wis.).

DAILY BIBLE STUDIES

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

JESUS AND THE SICK

Sunday, January 22, 1928: Third Sunday after Epiphany

READ St. Mark 1: 21-45.

EVIDENTLY that which impressed John Mark, who wrote this gospel, or St. Peter, who is said to have instructed St. Mark what to write, was the Master's power over all kinds of sickness. It was a fulfilment of the 103d Psalm: "Who healeth all thy diseases," and of Isaiah in that wonderful 35th chapter. Christ was constantly healing human infirmities, both of the body and of the mind. It is a question with some whether by so doing He meant to imply that a part of the gospel work was to be the healing of diseases, or whether He so made plain the fact that He cures us from sin. But in any case, it proves to us that His sympathy and love have to do with our whole being.

Monday, January 23

READ St. Matthew 9: 1-7.

WHEN Christ healed the man sick of the palsy, He connected sin and sickness. On the other hand, on healing the blind man He said: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Christ taught that sickness may not result from the sin of the sick person, but that the work of God, through the Redeemer, was to overcome the burden of pain and suffering resting upon humanity. A wise man has summed up the question as follows:

"Jesus, as the healer of the body, mind, and soul, works (1) by direct personal action, and we call it a miracle; He works (2) through His body, the Church, its services and sacraments, and we call it religion; He works (3) in the law of nature, and we call it science."

Tuesday, January 24

READ Isaiah 53: 1-6.

WE CANNOT but be impressed by the sympathy of Christ for human suffering. "Surely He hath borne our griefs and carried our sorrows." When He rebuked the Pharisees for their complaint that He had broken the sabbath law by healing a sick woman, He expressed His divine sympathy in a blessed fashion: "Ought not this woman, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" His sympathy for us in all our troubles of body and mind is an age-long truth of Christianity, and multitudes have found strength and comfort in it. Still He is the comfort of all who trust Him.

Wednesday, January 25

READ II Corinthians 12: 7-10.

CHRIST does not always help by taking away the trouble. There is something finer and larger than that, namely, when He gives strength to endure, for so through Him we become masters of the trouble. St. Paul asked to be freed from his "thorn in the flesh," but God, instead of freeing him, gave him strength and grace to endure it; and I am sure the Apostle found out that such comfort and grace brought a greater blessing than a removal of the trouble could have brought. Indeed, we can readily see how he rejoiced in the trouble because it had brought Christ near to him.

Thursday, January 26

READ Isaiah 55: 6-13.

SINCE man was first created, the human call for God and His help has been unceasing. In stoic silence men have suffered, but their stoicism was a prayer. Wildly did many worship idols, but the appeal of their hearts cried out; and as Job cried in his agony, so did they cry, consciously or un-

consciously: "Oh, that I knew where I might find Him!" While this universal call from "the infant crying in the night" to the sigh of the aged is pathetic and draws tears, yet it is the cry in every case of the human child for God, and it implies His loving care. We would not still it if we could, for it is the sign of life. God would not still it, for it comes to His divine Fatherhood with an appeal which makes possible the giving of His mighty comfort.

Friday, January 27

READ St. Luke 4: 16-21.

JESUS CHRIST is the answer to this universal human cry. He left heaven to bring the Father's answer. He lived, and worked, and healed, and taught, and died, and rose from the dead, that humanity might be led home. If men and women everywhere could only understand this, what a change there would be in our life on earth! The missionary hurries with Christ's answer to the crying world. The scientist in his pursuit of truth, whether he pierces the sky or delves into the earth, is seeking for God. And the dear Christ calls to those who doubt: "Have I been so long time with you and yet hast thou not known Me and understood My healing of body and mind and soul?"

Saturday, January 28

READ Psalm 42: 1-11.

OUR HUMAN trials are not only of the body, but of the mind and spirit. We are creatures of feeling and that proves us as coming from God. Pathetic is the cry for mental peace. Has Christ an answer here? Canst Thou "minister to a mind diseased," O Christ? Canst Thou "pluck from the memory a rooted sorrow," or "raze out the written troubles of the brain, and with some sweet oblivious antidote cleanse the stuffed bosom of that perilous stuff which weighs upon the heart"? And the answer comes from that little land of Canaan, with the grateful alleluias of millions ringing through nineteen centuries; for that divine Voice has not ceased to speak. His words are eternal and can never be silenced: "I come to wash away thy sins." "Come unto Me and I will give you rest." "Let not your heart be troubled." "I am with you always." It is this wonderful, everliving, everloving Christ who is in the world today, ready to give where there is faith to receive.

Dear Jesus, Thou art indeed the great Physician, and we all are Thy patients, for we all need Thee. I thank Thee that Thou art never weary and that Thou hast no word of rebuke for our foolish ways. Come to me, unworthy though I am, and accept my love; for my wish is not so much for Thy healing as for Thy presence. If Thou abidest with me, all must be well. Amen.

A CATHOLIC CHRISTIAN

TO BE a Catholic Christian means to be a Christian in the full meaning of the word, a disciple of Jesus, God in the Flesh. To be a non-Catholic means to be something less, a disciple without the Church which is the Body of Christ. That does not mean that there are not millions of earnest followers of Christ who are His devoted friends and believers who are not Catholics; rather it means that while they are excellent citizens, good neighbors and friends, lovers of God and of His commandments, yet they are without that essential quality which makes a Catholic Christian—self-surrender to our Lord in His Church. They want their own way (which may be a very excellent one) in preference to the way of the Catholic Church, to that Church which for the first 800 years gave to the world the Revelation of Divine Truth as witnessed by the Bible, the Creeds, the Sacraments, and the decrees of the General Councils of the Church.—*Rev. Albert C. Larned.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

CHRISTMAS-TIDE has passed for another year, leaving a trail of Christmas cards behind it, each one laden with good wishes, greetings, and affection. One is duly appreciative of all, surely; and since the pressure of the season prevents any possible personal touch other than that they afford, he is glad and grateful for such messages.

But I must acknowledge that there is much room for improvement in the designs of the cards they offer for sale. Leaving out of consideration the definitely religious pictures, with reproductions of paintings, the ordinary Christmas card is an apparently medieval or at latest eighteenth century background whereupon various persons are figured in costumes more or less in harmony with the setting. Now I submit that this is to confess our impotence, as if the early part of the twentieth century was out of harmony with good-will, and we could only represent it as something remote and "antique." To be sure, I admit that it would be something of a task to change the steep cottage roofs, the venerable square towers of early English gothic, and the picturesque garb of the village waits, so as to make them contemporary with ourselves: but it can be done, and ought to be done. A great Italian painter did not look backward in any vain archeological quest, much less endeavor to gain a meretricious appearance of pseudo-picturesqueness by limning dark age groups against a classic background; he painted the familiar scenes and costumes of every day, so long as it was his own day. I well remember a famous picture (yet not so famous as it deserves to be), showing the Holy Family before an Italian town, with a wonderful landscape stretching out through the open window, towers, machicolations, moat, beside a far-winding river. Dare we say that we have nothing in our own age comparable with scenes painted five centuries ago? Are skyscrapers essentially ugly, apartments always desolate, village streets of the present nothing but squalid and commonplace? Or can they not be transfigured by the magic of Christmas into something worthier the great feast? If twentieth century costumes are altogether detestable, let us devote our spare moments to crusading against them! But I doubt whether they are altogether bad; and worn by joyous folk, they can be just as significant of "resting merry" as any garments of bygone centuries.

A few modern artists have faced the problem of contemporary treatment with a fine courage—even if the results (like Hamlet in present day dress) have left something to be desired. There is a wonderful Crucifixion, by Jean Béraud (it was on exhibition in Chicago), which illustrates that method at its best. It is Montmartre that is Calvary, with Paris, not Jerusalem, shown below. The impenitent thief is an apache of a familiar type: his mate shows something of the exaltation which abode with him on his way to the promised Paradise. St. John is a young abbé, comforting the Blessed Mother, who looks like a carpenter's widow of the nineteenth century; and St. Peter is a revolutionary, shaking his fist at the wicked city down at the foot of the hill. I stood before it, one day in those far-off years of the Columbian Exposition, gazing and admiring, when an old countryman came up and tried to puzzle out its significance. "What's it mean, anyhow? That must be Pittsburgh, or some other big manufacturing town, by the smoky chimneys; and the folks look as if they belonged there. But it must be Christ they are taking down from the cross, ain't it? I don't rightly get what it stands for." When I told him, as best I could, he listened wonderingly and acquiescently; "There now, I never thought of that! They was just folks like our folks, wa'n't they?"

There was a slum parish in London which gave a Nativity play some years ago. But instead of a stable in a picturesque setting, the scene was a garret in a tenement, with an old dry-goods box for the manger; St. Joseph looked like one of the tramps my Franciscan friends shelter down in Dorset;

and the Blessed Virgin, beautiful in her pallor, was an East End girl who had not enough to eat most of the time. It gave the story a fresh force, the force of the old truth newly presented; and it was worth a thousand minutely accurate presentations with "properties" actually imported from Bethlehem.

Non nova sed nove. When I first heard that proverb I stumbled at it; but its essential truthfulness has impressed me the more I have thought about what is needed.

OUT OF a desk-drawer tumbles this abstract of Edison's views on immortality, confided to his friend, Edward Mitchell, in two interviews sixteen years apart. Now that Mitchell has passed over to the majority, there is a certain appropriateness in republishing it, apart from its actual value.

In 1910 Thomas A. Edison startled the world with a blunt announcement of his disbelief in immortality. The occasion of the interview—published in the *New York Times* for October 2d, 1926—was the death of William James, which had occurred not long before. The interviewer was Edward Marshall, a friend of long standing, to whom, sixteen years later, Mr. Edison, in this month's *Forum* interview, confides the great change that has taken place in his opinions and yet their underlying similarity. Here are the views of 1910 and 1926, side by side.

1910	1926
I cannot believe in the immortality of the soul. . . . This speculative idea of immortality needs but be analyzed to fall wholly to the ground.	If there is any evidence, on one side or the other, worthy of consideration by the scientific mind, it is in favor of the theory of immortality.

We don't know enough yet of psychic matters, so called, even to experiment and investigate intelligently.	We really haven't any very great amount of data on this subject, and without data how can we reach definite conclusions?
---	--

Soul? Soul? What do you mean by Soul? The brain? There is no more reason to believe that any human brain will be immortal than there is to think that one of my phonographic cylinders will be immortal.	We do not at present know how even to begin investigation . . . The Soul apparently is not something to be analyzed by chemists or weighed in scales, or photographed, or recorded by any instruments whatever.
--	---

The Brain immortal? No, the brain is a piece of meat-mechanism—nothing more than a wonderful meat-mechanism.	The theory of Soul immortality is not necessarily shocking to developed intelligence of the sort which men call practical.
--	--

I don't go into study of the psychic much. There is a great field there, a great field—for other men.	The thing which I urge on religious teachers is to pile up the evidence and to make it the sort of evidence which no fool skeptic can demolish.
---	---

THIS COMES from New York, and its naiveté extenuates its irreverence:

A little street urchin, the type that "flies pigeons" and plays craps, drifted into Sunday school and made the following proclamation:

"Say, teacher, a boy on the street giv' it to me Jesus war a Jew! I tol' him He warn't no Jew, an' he faced me down He war! Well, I tol' him 'He may have been *born* a Jew but He *died* a Catholic!"

CONSIDER in silence whatever anyone says; speech both conceals and reveals the inner soul of man. —Cato.

CHRISTMAS IN BERMUDA

BY "VOYAGEUR."

On board S.S. *Araguaya*,
January 9, 1928.

THERE is nothing that quite equals the rest and quiet of a deck chair, well padded with steamer rugs, on the leeward side of a comfortable ship sailing a lazy southern sea—especially when the radio brings one daily reports of zero weather in one's ordinary work-a-day world. Tomorrow we shall be in New York, hurrying to and fro in the midst of busy crowds, dodging taxis and running after trains, and probably shivering as we button heavy coats closer, but today there is only the sound of the ship's powerful motors and the sea—miles of impossibly blue sea flecked with white, canopied with delicately tinted sky in which fleecy clouds vie with each other in assuming fantastic shapes.

We have enjoyed our Christmas holidays in Bermuda—a Christmas different in many ways from those to which we have been accustomed, and yet with the same beautiful message of the Holy Child, peace on earth to men of goodwill. It is well sometimes to have the age-old message brought to us in different ways, among different surroundings, yet fundamentally the same.

We arrived in Hamilton, Bermuda's bustling little metropolis, on Christmas Eve after a pleasant two-day sail from New York. No taxis, no subways, no electric cars were there to carry us to our hotel, only the old-fashioned horses and carriages which, with many bicycles, are the only vehicles to be seen on Bermuda roads.

As one sails into the island-dotted harbor of Hamilton, the most prominent feature of the landscape is the tall gothic Bermuda Cathedral, towering high above the town and seeming to hold the entire island under its divine shelter. It was natural, therefore, that we should turn our footsteps in this direction at our earliest opportunity, which chanced to be the Christmas midnight Eucharist. The service was primarily for the colored people, as we later learned, but there were many whites present also. The cathedral was not filled, but the congregation was very reverent and there were some ninety-odd communions. A noticeable feature of the service was the lack of distinction between the races, which is, in fact, apparent in all phases of Bermuda life. The Lord Bishop of Bermuda celebrated, vested in cope and mitre for the processional and in cope for the entire service. The choir was composed of colored people of both sexes, some of whom had excellent though untrained voices; others of whom did not. All, however, seemed to be singing because they really enjoyed and meant it, which is an attribute not always found in more finished and highly-paid choirs. Unfortunately it was quite impossible to hear the Bishop as he celebrated; due, perhaps, to the acoustics of the cathedral, for we later learned that he has an excellent speaking voice.

On another afternoon we were shown about the cathedral by the rector, and found it most interesting. From its tower, moreover, nearly all of Bermuda may be seen on a clear day. Perhaps its proudest possession is the stone pulpit, a reproduction of that in St. Giles' Cathedral, Edinburgh. On its stone faces are sculptured representations of our Lord's words: "I was hungry and ye fed me," etc. A handsome marble altar, paneled in mosaic and beautifully appointed with sculptured tabernacle and simple cross, is surmounted by a most unusual and colorful window representing the Blessed Trinity, to whom the cathedral is dedicated, surrounded by the vast multitude of the saved. In the throng one may recognize many of the early saints and martyrs of the Church in realistic portraits. Other windows picture the parables of our Lord, depicted in long narrow panels, each divided into four sections, and richly colored. One of these, showing the parable of the Good Samaritan, is a memorial to Bermuda's war dead. Unfortunately it has been found impossible to carry out this unusual scheme in the large group of windows now being installed in the rear of the cathedral, which, moreover, are less richly illuminated.

There is much fine wood carving, perhaps the best of it being in the choir stalls, each of which is surmounted by a different grotesque carved animal in gargoyle fashion. A handsomely carved communion rail, made possible by the contributions of American tourists, has just been installed.

ON Christmas afternoon we dropped into the quaint old Paget parish church, where a carol service was about to begin, and this we promptly adopted as our own special church for the duration of our Bermuda visit. I think I have never seen a church more beautifully decorated, with palms and native flowers, poinsettia predominating, for the Christmas season. The congregation consisted mostly of colored children, who sang the carols shyly, but eagerly, and with the richness of tone which is characteristic of their race.

On the following Sunday we again attended the Paget church, and were delighted to find a sung Eucharist, rendered simply, audibly, and without ostentation, but with the beauty and reverence of the ancient Catholic ceremonial.

The sudden illness of one member of our little party made it impossible for us to see as much of Bermuda as we had hoped, but it brought us one bit of good fortune. Faced with the necessity of living nearer to the hospital (an excellently appointed one, by the way, run by the government and erected as a memorial to King Edward VII), we moved from the tourist hotel in which we had been staying, to a delightful private boarding house, rejoicing for some obscure reason in the name of "The Netherlands," and managed by two devoted Churchmen, a genial and versatile Bermudian and his American wife. They proved to be most congenial and charming hosts, and their table would tempt the appetite of an epicure. At the time of our visit there were only two other guests, a young couple from New England who proved to be very companionable. If any who read these lines are contemplating a trip to Bermuda, and wish to enjoy there the quiet atmosphere of a comfortable home, conveniently located, we cannot give them better advice than to write to Mr. P. W. McNiell, Paget East, for a reservation at "The Netherlands."

These notes would not be complete without some mention of our call upon the Bishop, to whom we had a note of introduction from our own bishop. In our thoughtless American way we forgot the custom of 5 o'clock tea, without which no Englishman is quite at home, and dropped in just at tea time. We found His Lordship an excellent host, and were invited forthwith to join him at tea.

Bermuda, being only twenty square miles in area, was not fortunate enough to have a bishop all its own until 1925, when Bishop Browne was consecrated and enthroned. In the two and a half years of his episcopate, the Bishop has achieved a well deserved popularity among Churchmen and Non-conformists alike. I wonder how many American bishops would envy him his tiny island diocese, whose most remote parish can be reached by a four-hour carriage drive! But he is an industrious prelate, celebrating half of the daily Eucharists in the great stone cathedral and in frequent demand for public functions of many sorts. His constant companion is his dog, no handsome beast, and of no known breed, but intensely loyal and an inveterate church-goer.

But we have already rambled too much, and it is high time to bring these random notes to an end. Moreover, here comes the deck steward with beef tea—a far more important function on shipboard than scribbling reminiscences. . . . Yes, thank you, and an extra cracker, if you please.

MISSIONARY VISION

ONLY a non-Catholic Church can rest content with a policy which cuts down the number of young men and women who can be sent out to carry the good news to all nations. It is not in accordance with facts to say that the Church is suffering from a lack of laymen with economical instincts; it does want sufficient priests with missionary vision. It is one thing to chafe at our material limitations; it is quite another to be satisfied with an expenditure which gives evidence of an impoverished spiritual life. There is a jarring, clashing discord when "Pay as you Go" is heard on the same wave length as "Go ye into all the World." They ought to be kept at least five hundred kilocycles apart, the former on a low wave, in the graveyard of radio stations which have little of general interest to broadcast.

Catholics cannot and will not endure so intolerable a situation. When the sacrifices, the zeal, and the solidarity which we employ in other directions are brought to bear upon this problem and the whole Church aroused not only to its Catholic character but also to its Catholic *raison d'être*—namely, worldwide evangelization—then our congresses will be bearing eternal fruit.

—Rev. Robert F. Lau, D.D.

A Diocesan Stocktaking

A Pre-Lenten Pastoral to His Diocese

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

Bishop of Central New York

AT THE beginning of the New Year, I have been "taking account of stock" in the diocese. There is one serious feature of our work to which I wish to call the attention of the laity as well as the clergy.

What are we doing about lost communicants? Again and again, I have asked that some effort be made to stop the "leakage" which is one of the grave weaknesses revealed in our Church statistics. Perhaps a few figures will impress upon your minds the extent of this "leakage" and prove that in the repeated effort to call your attention to the gravity of the situation I have not been unduly pessimistic.

To begin with an optimistic note, however, let me say that during the past year, 1927, we made a splendid record in the number of candidates presented for confirmation in our own diocese. The total of those confirmed was 1,826, of whom the Bishop Suffragan had 643, while I had presented to me 1,183 candidates, having had on my list this year more of the larger parishes than were on the Bishop Suffragan's list.

But of what worth are such large classes, unless there is real endeavor to conserve the gains? Let me give you some facts. In 1922, the first year I was in charge of the whole diocese, we had 1,831 confirmation candidates, the record number for our whole history. The next year we had 1,755. Then came the year of my illness and the number dropped to 1,350, or about what the previous years, before 1922, had shown. Since then we have climbed ahead again, and for 1925 and 1926 the record was 1,662 and 1,614. That makes a total for the five years of 8,212. When this year's record is added, we have, in round numbers, an addition of over 10,000 in six years.

A bishop is human, like the rest of mankind. For a time I had something of pride, because the clergy of the diocese had responded so splendidly to our leadership and were presenting evident fruits of their labors. This last year, especially, when we followed our carefully prepared plans for the work of the Bishops' Crusade in this diocese, it was gratifying to the Bishop Suffragan and myself to know that we were so far surpassing the yearly average in the number of those who were presenting themselves for the gifts of the Holy Spirit through the laying on of hands.

But a little consideration soon dispelled any self-satisfaction. For what were our actual gains in reported communicant membership over that five-year period? In 1921 we reported 25,695 communicants; in 1926 (the 1927 figures are not yet ready) there were 29,146, a total gain of only 3,451; that is, 8,212 persons were added to the rolls by confirmation in those five years; yet 4,761 communicants somehow disappeared.

Where have they gone? Allow for deaths, removals, the occasional revision of parish lists, and all other possible causes—yet there is an appalling leakage somewhere. What accounts for it?

To my mind, it is perfectly plain. We do not create, among the newly confirmed, real Church loyalty. This must, in some measure, be the fault of the clergy. Either confirmation instructions are not given with sufficient clearness and definiteness, particularly classes are not taught specifically and constantly about the duty of worship and regular communion, or candidates when once confirmed are not given continued pastoral care. Sometimes, I fear, they are actually brought in without any serious preparation and therefore have no real conversion, very little knowledge of the Church, small acquaintance with her family ways, no deep sense of loyalty. In consequence they soon become neglectful of duty; they grow more and more careless, cease to make their communions, stay away from public worship, finally drift from the Church altogether.

I plead with the clergy, therefore, to make special efforts in seeing that the newly confirmed are given extraordinary

pastoral care. Continue your oversight for the whole year after their presentation. Note their presence or absence. Try to keep them faithful. Give like special attention to all who have been confirmed during your pastorate. Form groups for instruction and for services of preparation for Holy Communion, as also for social meetings which will keep alive the sense of fellowship. With all possible earnestness, I ask you also to make a definite effort this coming Lent to find all the unattached members in your field—those who, though confirmed, are rarely seen in church and never make their communions—and to do everything in your power to bring them back to regular worship.

But the blame must not, of course, be laid only at the door of the clergy. The laity are at fault. How can you expect the newly-confirmed to be faithful if they see no example of faithfulness in you? Many a young communicant, beginning his life in the Church, is discouraged by the fact that very few others seem to regard as generally worthwhile, or, at any rate, as of vital importance, the duties his rector has just impressed upon him. Many a confirmation candidate, full of earnestness of purpose, is quickly chilled by the indifference of the older members. Moreover, Church members move from other parishes where they have given enthusiastic service, and your lack of zeal falls on them like a wet blanket. Of course, therefore, I know that all losses are not from among the newly confirmed; older members, also, drift away.

I am convinced, in spite of this, however, that the loss is principally from recent accessions. The newer Churchmen have less of real Church conviction than the people of the passing generation. Even when they show zeal and enthusiasm, it is not kept steady by deep-rooted love of the Church. We have larger numbers, therefore, but less faithfulness. Those whose neglect I have just emphasized are of the "midway" class, with neither the oldtime convictions nor the newer-day enthusiasm. They are "Laodiceans," neither hot nor cold, always lukewarm. Of course I know, also, that "the time is out of joint" and that the whole tone and temper of modern life contributes to this "drift" in the Church. (Isn't the time always "out of joint"?)

This is a pre-Lenten message addressed to those who read the *Church Messenger*—addressed to them, clergy and laity alike, on the presumption that here, at least, we have a nucleus of loyal members. If "the time is out of joint," it is part of our duty to set things right. Will you not do your share, then, to arouse loyalty in others? And will not you of the laity offer yourselves to the rectors and missionary clergy as committees to rally others to faithfulness and regularity of worship, as well as to generous self-support?

Think of it! Nearly 4,800 "drifters" in this diocese in five years! Some of them have moved away, and no one, clergy or laity, has shown enough interest to see that they are enrolled elsewhere. Some of them are still "in" the parish, but not "of" it. Many of these, I have no doubt, will be found ready to come back, if they discover that anybody cares. In the cities there are constant losses through change of residence. Such removals can usually be traced; a letter (which is forwarded) often brings a prompt response.

How many of the 1,840 additional candidates confirmed this year, then, do you expect to allow to drift away? It is a serious thing—this lack of loyalty. What are you going to do to correct it? I ask both clergy and laity to make it a subject of serious meditation in this month before Lent begins, and to come to some resolution about the matter as a part of your Lenten rule.

LET NOT thine hand be stretched out to receive, and closed when thou shouldest repay. —*Ecclesiasticus* 4:31.

ARKANSAS AND THE COLORED WORK

BY THE RT. REV. EDWARD THOMAS DEMBY, D.D.
SUFFRAGAN BISHOP OF ARKANSAS FOR COLORED WORK

VERY often Church people write me for information concerning my field of labor, and from the questions asked, very little is known of the territory in which I am working. Only recently such questions were interrogated: "How close are you to Mexico, and are the people very much alike?" "Is Mississippi in Arkansas?" "I hear so many miserable things about Arkansas, I am attempted to ask you, what is the anthropological background of the people?" and "Is there a real opportunity for the Episcopal Church among your people in Arkansas and the Southwest, and do you get tangible help for constructive or advance work?"

Arkansas is one of the most important states of the Mississippi valley. Its material resources are wonderful. Here we have some gold, silver, nickel, copper, lead, iron ores of all kinds, plenty of bituminous coal, diamonds and other precious stones. More than ninety per cent of the aluminum of the world is furnished by this state, and the oil wells are world known. The soil is very productive. Much fruit grows here.

There are seventy-five counties in Arkansas with an area of 53,850 square miles. The population is at least 1,279,757. Of this number, nearly 500,000 are colored people. The present work of the Church among the colored people is in St. Francis, Phillips, Jefferson, Sebastian, Little River, Garland, and Pulaski counties. The important missions are at Little Rock, Hot Springs, Pine Bluff, Fort Smith, and Forrest City. The preaching stations are in the rural districts. The advancement of the work during the past few years is an evidence of a real opportunity for the Church among the colored people in Arkansas. Their goal is self-supporting. They pay their share of the program quota, the convocation assessments, a great part of the missionaries' stipends, and all their parochial obligations. One of the national Church leaders at New York City who visited Arkansas says it is his opinion that the Negro work in Arkansas is the best of its kind. The bishop of the diocese says: "The great rural work brings in Bishop Demby's field, in which he has labored and for which he has made sacrifices. With nearly 450,000 Negroes in Arkansas, and the masses scattered through Oklahoma, Missouri, and Texas, surely there is an appeal to aid Bishop Demby, who is the suffragan bishop for the whole Southwest."

Our needs are many. I need financial assistance for repairs and general remodeling of St. Philip's, Little Rock, and the building of a house for the social and community life of the mission: At Forrest City, the two lots adjoining our mission property should be purchased to keep us from being shut in, and we are in need of a building to teach the boys woodwork. Christ Church parochial and industrial school, where we have four teachers and one hundred scholars, has made such advance that a house had to be rented for the missionary and his family. The upper part of the building is used as the rectory. We must have a rectory for the missionary at Forrest City, which may be purchased at a small cost. There is a great opportunity at Peace, Cleveland county, for the Church, because the people are anxious for the Episcopal Church; the leading man of the town writes me; "There are between six and seven thousands of our people in this small county, and there is not a decent or anything like a modern auditorium or meeting place for our people in the county. . . . A community house or a church building by the Episcopal Church . . . would be helpful to our people here. . . . I can assure you if an attempt were made the movement would receive cordial support from the county and the people of Peace." Peace is a colored community. I have made two visits to the place. There is an opportunity for the Church to enter first in the field. We should get at least ten or fifteen acres of land while it is cheap.

There is a need for an orphanage for the Southwest, for which I have sufficient land for the present, on which there is a building which, after spending a few thousand dollars, would be suitable for such an institution; there are thousands of fatherless and motherless little colored children in this section of the country.

There is a growing interest in the Church, on the part of many colored people everywhere in the Southwest, but we must have missionaries, chapels, rectories, and funds with which to enter the inviting fields. We cannot make bricks

without straw. The field is ripe with opportunities and unlimited possibilities.

The success that is being made at St. Philip's Normal and Industrial School for girls at San Antonio should be substantially assisted. The school is now overcrowded.

AN INDIAN BISHOP'S LETTER

BY THE BISHOP IN TRAVANCORE AND COCHIN

Reprinted from his *Diocesan Magazine*

MY VISITS lately have taken me to the extreme north and the extreme south of the diocese—to the pastorates of Kunnankulam and Kannit, both rather out of sight from a diocesan point of view, but each presenting interesting features of its own.

Kunnankulam has a special interest in connection with the tradition of St. Thomas' visit to this part of India. A village not far from Kunnankulam—Chowghat—Place of the Dead, or Place of the Curse—is said to have been so named by the Brahmans because here Christianity gained its first success. Also not far from Kunnankulam and on the way to Chowghat is the site of one of the most ancient Syrian churches, now occupied by a group of three churches, assigned respectively to the Jacobite, the Mar Thoma, and the Syro-Roman sections. Kunnankulam itself is perhaps the only exclusively Christian town of its size in India. Town limits in a country so densely populated as Cochin are somewhat arbitrary, and the claim to be an exclusively Christian town can be maintained only by excluding certain Hindu suburbs. If the claim is true, it affords a mournful illustration of the divided state of Christendom, as there are no less than eight different denominations of Christians represented in the place, including Seventh Day Adventists, two sects of Baptists, and an American body called "the Church of God." Anglican Church work commenced there about 1854 and was of a purely evangelistic character, directed not to the Syrians, but to the Hindus in the suburbs, from whom considerable accessions took place. Outside Kunnankulam schools were opened and a nucleus of a congregation formed in some five villages. Special efforts were made to influence educated Hindus, and some interesting individual conversions occurred; but there was no movement on a large scale and, except in Kunnankulam itself, the work seems to have nowhere taken any deep root and is now stationary or languishing. There is, however, a very promising evangelistic school at Kanniampal, opened about six years ago, which is much appreciated by the Hindus of the place and teaches a number of Izhawa and depressed-class children.

The Kannit pastorate in the south was the focus in former times of the strange movement known as the Six Years Party (about 1875-1880). Justus Joseph, a Brahman convert, was the pastor of Kannit at that time when he set up as a prophet and made a prediction about the millenium, out of which the movement arose. During the six years' suspense he had a very large following, and almost all our congregations in that neighborhood were carried away. When the event proved him a false prophet the movement collapsed; but even now, half a century later, the sect is not extinct. Justus Joseph's old house is now occupied by his grandson, who shepherds the small remnant of the sect, and it forms one of the various denominations under which the children in our village school there are still classified. If my information is correct, the movement dealt a blow to our work from which we have hardly even yet recovered. The cessation of what was once a steady flow of Hindu converts into our own churches in the south is said to date from the time of this movement and to be attributable—in part, at least—to the discredit it brought on Christianity. Included in the Kannit pastorate is Munro Island, the extensive tract of land with which the generosity of a former Rani endowed the C. M. S. in the early days of the mission for the promotion of education among the Syrian Christians, a trust which is now carried out in our C. M. S. College, Kottayam. It is a noble endowment, but imposes upon the C. M. S. somewhat incongruous functions, such as keeping a *kacheri* and collecting taxes like a Zemindar. The position of landlord has never been favorable to the best interests of the Church and, from a missionary point of view, the long connection of the C. M. S. with the island has borne little, if any, fruit.

"Shall We Send Our Children to Church?"

By the Rev. Raymond L. Wolven

UNDER the caption, Shall We Send Our Children to Church?, Mr. McCready Sykes has contributed to the December *Atlantic* a valuable and illuminating article. It is a valuable article because it is thoughtful and well written and challenges those who do not agree with him to formulate their reasons for disagreement. It is an illuminating article, not because it gives an answer to the question it propounds, but because it shows the working of the minds of doubtless many thoughtful and high minded men and women.

The present writer finds much to admire in Mr. Sykes' essay, and particularly agrees with the author that the "radiant personality" of Jesus Christ is the one magnet that will unfailingly draw followers to His side. Anything that detracts from the supreme task of making that radiant personality (what a fine phrase that is!) manifest to all men everywhere is beside the mark and does not tend to make His way known upon earth, His saving health to all nations. One cannot feel antagonistic to any man who so evidently is a lover and follower of that unique Personality who has, with strong cords of love, been drawing men to Him through almost twenty centuries.

Nevertheless there are some patent false premises to Mr. Sykes' argument. The present writer would make the attempt in the same spirit of loyalty to the person of Jesus Christ that Mr. Sykes himself evidently feels, to point out some of these false assumptions.

MR. SYKES expresses a doubt as to whether it is justifiable to speak of the church as the "House of God." He says: "Suppose the disinclination of parents to send their children to church reflects not an unwillingness to have them attend the 'house of God' but a profound doubt whether the church may always fairly be described as the house of God?" Let us examine this doubt in the light of loyalty to the person of Jesus Christ. Is it consistent with such loyalty to withhold a like loyalty from the Church which bears His name? What was the attitude of Jesus in similar circumstances?

The Church in the days of the earthly life of Jesus Christ was, to put it mildly, not conspicuous for its adherence to spiritual ideals. Forms and ceremonies, the study and literal application of the law, had largely displaced the free and strong spiritual vigor of the days of the prophets. Indeed, many of the prophets had thundered denunciations upon those who represented the Church officially. Yet we find that Jesus during His earthly life never wavered in His loyalty to the Church. He was always to be found on the Sabbath day within its courts. He took part in its worship. To Him it was "My Father's House." He was consumed by zeal for it. He was moved to fiery indignation when He saw it being desecrated and misused. When He drove out the money changers and overturned their tables, the act was accompanied by the words, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves."

The scribes and the Pharisees came in for bitter denunciation from the lips of Jesus, but their office was always respected. He might denounce individuals, but the Church He always supported. Of these same scribes and Pharisees He said, "They sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do, but do ye not after their works: for they say and do not."

We are brought to the conclusion that Jesus was filled with a consuming passion for His Father's House; and that He flamed with quick and fierce indignation against any who tried by word or act to degrade it from its high position. We submit therefore that it is inconsistent with avowed loyalty to Jesus Christ today to speak lightly of His Church, even though its abuses may fill us with an indignant fury against those responsible for them. Such loyalty should rather spur us on in our efforts to help the Church throw off all which is inconsistent and rise to the glorious heights of its true purpose.

Mr. Sykes finds in certain of the formularies and prayers of the Book of Common Prayer, a reason why thoughtful parents do not send their children to church. There are

without doubt, in some instances, cases where the wording seems to modern ears unduly harsh, a reflection from the Puritan influence of the period. The Episcopal Church itself is revising some of the expressions in the Baptismal office which offend Mr. Sykes. On the other hand, it must be admitted that this reaction from the gloom and terror of extreme Puritan conceptions may carry us too far in the opposite direction. "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And Mr. Sykes it not quite fair when he says, "This absolution is limited to those who 'unfeignedly believe His holy Gospel.'" It is undoubtedly promised to such, and the Church repeats the gracious assurance, but there is no mention made of its limitation. Sweetness and light are much to be desired, but there are dark things to be swept out of the way before the ideal is reached. A blind optimism which refuses to face ugly facts, and blithely goes about saying "All's well with the world," is not a possible attitude for really thoughtful people. Sin is still a reality, and its power is all too patent. Real optimism will face and admit the dark things in life, and bring to bear upon them the power of God's truth and grace.

ANOTHER indictment which Mr. Sykes brings against the Church is that its formal pronouncements do not square with the "obligations of intellectual integrity." He is apparently convinced that the Church by its formularies denies the findings of science in regard to the phenomena of the physical world. He believes that the Church demands a literal adherence to every word in the Bible as an actual account of the nature of the world about us. He feels that theology has obscured the true story of Jesus Christ. Here again, we submit, Mr. Sykes bases his argument on unsound foundations. It is the Church of today that is being discussed, and we are not aware of any opposition in the formularies of the Church, or at least that portion of it with which we are familiar, to the proved conclusions of physical science, any more than to the conclusions of, say, medical science. It is not the Church's province to pass upon such conclusions, though, it will be admitted, individuals may use their judgment as they please. It would seem to be unreasonable that a demand should be made upon the Church that it make formal expressions of opinion on questions of geology or chemistry, any more than on the question of the cause of cancer.

Let us admit that in the past there have been occasions when official Church bodies have opposed scientific research. Church courts did condemn Galileo, and we do not believe that a single Church court today would deny that this was wrong. But does it necessarily follow that the Church is wrong today in its moral and religious pronouncements? Science has also made its mistakes in the past. Do we therefore say it is discredited today? And if it be justifiable for the Church to invade the province of physical science, how shall we justify the physicist's invasion of the realm of moral and spiritual realities?

To say that people of today turn away from the Church because it concerns itself with theology is as inconsistent as to say that people will not accept the help of the medical profession because that profession is concerned with materia medica. Until men cease to think about God, there will be theology. You cannot set forth the radiant figure of Jesus Christ to men's view, without expressing some thought about Him. He Himself demands thought of us. "What think ye of Christ?" is His own question, and as soon as we try to answer it we have our theology.

Theology may not always be right in its conclusions. Neither is biology. But like other sciences, theology is the persistent effort of human minds to get at ultimate reality, and the Church cannot give up the effort without stultifying itself, and denying the God-given faculty of thought.

And so we come back once more to the pleasanter ground of agreement with Mr. Sykes. "The fundamental appeal of

Christianity is as a way of life." This is incontestably true. And Christian ethics is the attempt to make plain that way of life. "In the reverent study of the life of Jesus of Nazareth our children will find a living gospel potent with spiritual values ample for the making over of the world." Glorious words these, and they express the supreme task of the Christian Church. But it is inconceivable that we shall be able to study that life without reaching some conclusion as to its meaning. And can we hope to come to a better conclusion than did the Roman centurion who, after seeing Him die on the cross, and listening to His words, exclaimed, "Truly this was the Son of God"?

MONKS OF UNITY HOLD CONFERENCE

ON THE 16th, 17th, and 18th of December a Congress was held in Brussels, arranged by the Benedictine monks of Amay in connection with their work for the reunion of Churches. Representatives from Norway, Switzerland, Holland, Germany, and France were present, as well as a priest and deacon of the Orthodox Church and of our own communion, the Rev. Karl Tiedeman (Keble College) and Mr. Keble Jones (St. Stephen's House, Oxford) representing the Society for Reunion.

Each afternoon meetings were held under the direction of Dom André, for the delegates from the *cercles*. These *cercles* are societies under the supervision of the monks of Amay for the study of the causes that separate Christendom and for prayer for its reunion. It is in this way the ideals of Amay are influencing several thousands of people in different parts of Europe.

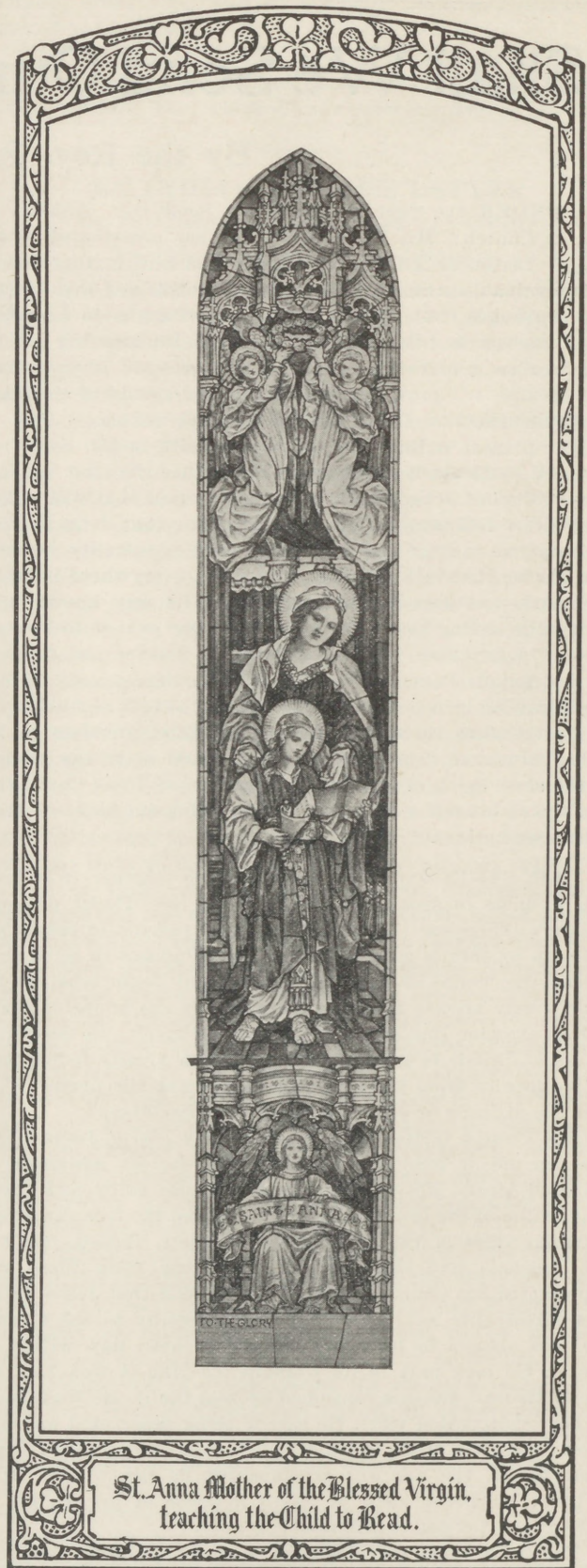
Primarily, this movement in the Roman Church seeks to break down false pride and arrogance where it is found, and firmly establish the true spirit of Christian brotherly love. It is here that the key to the problem of reunion lies. For when this spirit has permeated the world, then we will be able to overcome our dogmatic differences and the desire of our Lord, "that they all may be one," will be realized. Necessarily, then, the process of reunion must be a slow one. This was the chief thought impressed upon these delegates to carry back to their *cercles*. The work of the Society for Reunion at Oxford was outlined by Mr. Jones, and other reports were read which showed the varied activities of the *cercles* and the increased results and blessings resulting from their efforts.

Each evening a large hall was well filled to hear addresses on the Orthodox Church, illustrated by slides. Selections of liturgical music were excellently rendered by the choir of the Russian Church in Brussels. Other papers of a more general nature on reunion were given by Dom Lambert Beaudin (the prior of Amay), Dom André Stoken (the well-known editor of *Irenikon*), Abbé Leclercq, Mgr. Picard, and others. One was impressed by the prevailing spirit of Christian charity in speaking of our differences; their desire to appreciate and understand the points of view of those outside the Roman Church, and while holding to their essential beliefs, their willingness to give way on non-essentials.

The culmination of the triduum was the solemn Eucharist on Sunday in the Church of St. Gudule. This was celebrated according to the Byzantine rite by several monks from Amay, the difference between this service and a similar one in an Orthodox church being the mention of the Pope in the prayers. Several of the large congregation made their communion in the true Eastern fashion—standing, and in both kinds. The principal parts of the service were explained to the congregation by Dom André as the Mass was sung. The whole service was most instructive and edifying.—*Church Times*.

PRAYING FOR OUR ENEMIES

SOMETIMES the exhortations in the Bible seem so difficult that we are inclined to persuade ourselves that surely Christ did not mean exactly what He said. The exhortation to love and pray for our enemies, unless we think deeply, at times seems impossible. And still, it is a simple thing to pray for our enemies. If we make our prayers include all mankind—all those who are afflicted in body, mind, or estate, the breadth of our prayers surely includes all—even our enemies. Gradually, our own dwarfed minds begin to broaden and, nine cases in ten, we no longer think of any particular person as our enemy. Prayer clears up the understanding, and the man we once called our enemy appears to us in a new light.—*E. Maude Gardner*.



LEFFINGWELL MEMORIAL

The window pictured above, depicting St. Anna teaching the Blessed Virgin to read, was placed by the Rev. Dr. C. W. Leffingwell in the chapel of St. Mary's School, Knoxville, Ill., in memory of his wife, housemother of St. Mary's for forty years. It was dedicated recently by the Bishop of Quincy.

LET US not forget that in the sacrifice of Christ the whole Godhead is involved. I do not wish to touch upon the mystery of the Holy Trinity or the problem of the suffering of God; but we are not going beyond the language of Scripture if we remind ourselves that God so loved the world as to give His only-begotten Son, and that such a giving cannot be other than a sacrifice. Surely, too, the Spirit which groans and makes intercession with our feeble spirit must have groaned and interceded with Jesus? Nothing was held back that could be given when God gave Himself for man; the sacrifice was as complete, as costly, as excruciating as God—and only God—could make it. —*Rev. K. E. Kirk*.

AROUND THE CLOCK

By Evelyn A. Cummins

I'M SORRY I didn't see this bargain before so that it would help out in time for Christmas. There is a store in New York where you can get a \$30,000 sable coat now for \$22,000. Just the kind of thing that makes the poor love the rich.

SAYS F. P. ADAMS, "The old Fordor changeth." The ecclesiastically minded might say that Henry has been having his own Conference on Faith and Fordor.

THE newspaper stories tell us that of late wild geese have been hitch-hiking south by means of the tops of freight cars, and that a man in Greenwich, Conn., during one of the late fogs, got home from a party one night by tying white papers on his dog and following him home. The question is how the geese know the through trains for the south, and what the man did when the dog chased a cat up the nearest alley!

But the optimists may remark that perhaps animals know almost as much about where they want to go as some human beings do, if what we hear from ticket and tourist agents is true.

ONE of the most popular new musical comedies in New York is Ziegfeld's *Show Boat*. It is an adaptation of the book, and is very well staged, with beautiful costumes, which really amount to something. (The time is mostly of the gay '80s or '90s.) But there is one scene in the hall of a convent and on the wall is a huge crucifix. While the scene is quite reverent, it does not seem quite proper to me to have a crucifix on the stage in a musical comedy. Since *The Miracle* there has been a tendency to introduce church, convent, or monastic scenes on the stage, but there was nothing offensive to good taste in *The Miracle*, nor has there been in the others so far as I know. I didn't hear any one near me remark about this scene, so perhaps I am wrong. Common comment is that they "can get away with anything on the stage now."

BY THE way, New York has some very fine shows on, this winter. Some one told me that William Lyon Phelps has said there are twenty worthwhile shows on the New York stage at present. There seems to be a tendency toward murder mysteries in the so-called "serious" plays.

The man who is underwriting *The Ladder* believes so much in reincarnation that they are giving away tickets for all performances. All one has to do is to go to the box office and ask for a seat for the performance on that day. Needless to say the house is crowded. It was not, before. It's the first time in Broadway history that seats for a show have been given away in this manner.

ONE HUNDRED prominent American clergymen have united in a New Year's message on "What the Church has to offer to men." The message stresses the points of advantage of the Church as bearing an authentic message concerning God, as offering comradeship with Jesus, acquaintance with great men of the past, and fellowship in the present. The Church, this message says, offers to men the most inspiring task in the world and a moral foundation upon which commerce may be established and character may be built, and it offers to men a solution of the problem of sin. The Church, these men say, is "the best institution that has ever been founded upon this earth."

BLINDNESS from accidents is costing the nation's industries \$10,000,000, and such cases are responsible for fifteen per cent of the total blind population of the country.

WITH the New Year nearly 250,000 slaves of the Sierra Leone protectorate were freed from bondage by decree of government. It is said that many of them will work for

their former masters, and that, as yet, the slaves are somewhat bewildered as to exactly what freedom will mean to them.

REGARDING the "provincialism" of New Yorkers, an amusing editorial in the *Times* says: "In the new play, *The Royal Family*, Mr. Jefferson De Angelis is telling Julie about a marvelous new play he has. She asks who wrote it, and he replies that she wouldn't know; he is 'a college professor out in Idaho named Gunther. Who would believe a college professor knew so much?' Ruminating upon the miracle, he adds: 'Imagine. There he sits, out in that desert!'—and when Mr. De Angelis reached that phrase, a very New Yorky first-night audience roared appreciation of its own insularity.

"They knew that Idaho is no desert. They knew that a very great and populous empire stretches west from the Hudson. They knew that it has electric lights and radios and traffic problems and dinner-jackets and wealth. But they knew also that it is the tendency of the New Yorker to pity the dweller in the hinterland and constantly to be surprised that some one from Idaho or anywhere else outside the metropolitan area can sing or write or draw or act.

"The dig at our own unconscious insularity was instantly understood. It would have been a good laugh for country editors to have heard, because it was so obviously a laugh by New Yorkers at their own expense."

TWO small boys of wealthy parents in South Orange, N. J., have recently been changing radiator caps on cars "to even things up." The lowliest cars were found bearing the costliest figures on their radiators, and owners of the higher class cars were left minus any radiator caps at all. The boys said they were absolutely in earnest in trying to make a more even distribution of goods in this imperfect world. Probably they won't worry so much about it when they grow up; wealthy boys usually don't mind accepting their fate after a very short time.

But, about the radiator ornaments. They have really become quite a branch of art, and some of them are very handsome pieces of work—and expensive, as these small boys evidently knew. Last winter I saw a radiator goddess wearing a little sweater which some one, in pity, had knitted for her.

WOMEN of the present day are much wiser than men since by habit they have accustomed themselves to wear a minimum of clothing, says Sir William Arbuthnot Lane. Thus, approval of much-discussed modern dress. In his new book, just published in this country, *Secrets of Good Health*, this distinguished English surgeon says: "Women are at a great advantage as compared with men, since common-sense and experience show us that the less we cover up the body and the lighter the covering the more robust and more healthy it is, and the better able to resist change in temperature and the invasion of organisms of all sorts."

There! We just knew there was some good reason for it.

YOU just can't tell what the Roman Catholics will do these days. All horsedrawn vehicles of the Vatican were replaced by motor cars and trucks with the beginning of the new year. Also, it is said, the Pope enjoys very much listening to the radio.

LORD GREY says he is getting toward the age where he can only enjoy the last sport left. This sport is called, he says, "hunting for your spectacles." It's something, after all, to be able to enjoy it. There's an open season for that sport all the year round.

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 reserves the right to exercise discretion as to what shall be published.

WHAT PRICE, CHEER?

To the Editor of *The Living Church*:

YOUR NEW YEAR'S bidding to your readers to "Cheer up," will bring from the hearts of all of them, I am sure, an earnest "Cheer up, yourself; and get all the cheer possible out of the worthwhile task of making a great Church newspaper."

But I am ungracious enough to take some exception to your "Cheer Up." I care for gloom no more than others do; but I fear we cheer up too easily in the Church. In truth, "no powers of darkness can oust the Holy Spirit from His brooding in the Church and in the world," and no one, therefore, need be gloomy about the Holy Spirit. But it is hardly a cheering thing to realize that notwithstanding that indwelling Presence, "there are all sorts of things wrong with the Church," even as you say.

Here we are, some nineteen hundred years away from the Church's beginning, in a world that is hungering for the things we have to give; and yet in our own communion are conditions of injustice and inequality so flagrant that an indignant priest of the Church can call them *inhuman*. Shall we then go cheerfully on, overlooking our own follies, and crying out against the sins of the world? Can we preach Christ when we, ourselves, are still lacking courage to follow Him through? Shall we display to a mocking world our three or four or five or six brands of Churchmanship, and play with Prayer Book revision, and wrack our souls over the "old deficit" and the "unpledged balance," and then ignore and forget the rightly called "imbecility which deprives those whom the Church ordains with proper fields in which to exercise their ministry," and deprives numberless unshepherded souls of the ministry they sorely need? I think, by the way, that Dr. Fenn's article in the December *North American Review* deserves far more from THE LIVING CHURCH than your passing notice.

No, Mr. Editor. Not in quietness and in confidence will be the Church's strength, when she forgets; and not in the presence of the Holy Spirit, alone, rests the power of recuperation. *Some* things have been placed in *our* keeping—and *some* things we seem to be losing. A Church which is willing to trifle its precious time away by playing in the garret while a fire is raging in the basement is likely to pay a great price for its cheer. The prospect is not pleasant, Mr. Editor, and calls for no cheer. It calls rather for shame and penitence.

Towanda, Pa., (Rev.) HORACE W. STOWELL,
January 6th. Missioner.

WE ARE TOO COMPLACENT

To the Editor of *The Living Church*:

MAY I BE pardoned for expressing the opinion that Episcopalians are too long suffering, too much disposed to ignore misunderstanding and misrepresentation of them in the secular press?

This conviction, which has been growing for years past, is heightened by reading the average newspaper comment on the present situation in the Church of England. To be sure, their affairs are not quite ours, but our relationships are so close, what we have in common is so extensive, that untruths, half-truths, and misrepresentations concerning her inevitably confuse the mind of the public concerning ourselves. Hardly a secular newspaper correspondent but places first among the aims of English Catholics reunion with Rome and the adoption of the Latin rite, wholly disregarding the fact that English Catholics are the warmest defenders of the Catholicity of their own Church and of their own rites, and that the rank and file of them have not the slightest intention of approving reunion on a basis of accepting the distinctive Roman claims.

It appears that we might take a lesson in assertiveness and aggressiveness from the Christian Scientists, who never fail to make reply in the public press to any statement which attacks or misrepresents their faith and practice.

If individual Churchmen cannot be depended on to make replies to misrepresentations, let the clergy take up the task, or some organization of the Church to which misstatements

can be referred for rebuttal. The Episcopal Church would gain in popular respect by such a policy, for no one admires a man, or a Church, that takes attacks supinely; without the spirit to fight its detractors, and therefore considered without definite convictions worth fighting for.

Antigo, Wis., January 2d. EARLE S. HOLMAN.

"THE ANGLICAN COMMUNION THROUGHOUT THE WORLD"

To the Editor of *The Living Church*:

AM I BECOMING more pedantic with increasing age, or is it a fact that terms are being more loosely applied, or—as is quite likely—am I simply a mistaken critic?

I note in the *Witness* that the Morehouse Publishing Co. has issued, in book form, "a series of articles which appeared in THE LIVING CHURCH on the work of some of the missionary dioceses of the Anglican communion." The title of the book is given as *The Anglican Communion Throughout the World*. If I am not mistaken in my identification of the articles there referred to, they dealt solely with missionary work established by the Church of England. Is it correct to imply that the terms "Anglican Communion" and "Church of England" are synonymous? They may be; but I would greatly like to know by what authority they were made so or on what good usage the fact is based. If it be a fact, then how are we to designate the twenty-five or thirty million communicants throughout the world who are today united in that faith and order which was transmitted to them from the beginning through the ancient Church of England? I had supposed that "the Anglican Communion," or, better, "the Anglican Church" was the only term which properly fitted the case; but the authority of the Morehouse Publishing Co. is apparently against me. If, however, I can be unexpectedly shown to be right, then the title of the book under discussion is misleading and harmful. In these days we cannot cherish too thankfully or promote too zealously any marks of unity within the bounds of Christendom, and surely one of the most blessedly obvious examples of solidarity is seen in that great and worldwide communion which, until corrected, I shall still think of and love and pray for, as the Anglican Church. WM. C. STURGIS.
Florence, Italy, December 17th.

[If the papers contained in the volume bearing the title indicated by our correspondent purported to be a complete survey of every part of the Anglican communion, we should agree with him that the title was misleading. The sub-title of the volume is *A Series of Missionary Papers from the Field*; and the Introduction states that "the dioceses selected were generally those least known to American Churchmen, as the purpose of the series was to give these a broader view of the varied activities of the Anglican communion, of which their Church is a part, in the most remote corners of the world. American foreign missionary districts were excluded from the first, as this field is admirably covered in the *Handbooks On the Missions of the Episcopal Church*, published by the National Council, 281 Fourth Avenue, New York City." As the title of the series was used regularly in THE LIVING CHURCH during the months in which the papers were running in these columns, and was never challenged, we had hoped that it would not seem to promise more than the series of papers could fulfil.—EDITOR L. C.]

ROME HAS SPOKEN

To the Editor of *The Living Church*:

POPE PIUS X has declared that *all* Anglicans are Protestants until they become Catholics. And they do not become Catholics until they *do*. Glory be to God on high! This should certainly end the antics of some of our straddling "fathers" in Anglicanism. U. D. ECHOLS.
New York City.

[Unfortunately this editor cannot accept the word of the Pope as final. If our correspondent does, it is perfectly true that no option remains to him but to make his submission to the Pope.—EDITOR L. C.]

AN ACT by which we make one friend and one enemy is a losing game; because revenge is a much stronger principle than gratitude. —Colton.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CLEAR LIGHT ON A DARK SUBJECT: OUR DIVIDED BRETHREN ABROAD

PROTESTANT EUROPE: ITS CRISIS AND OUTLOOK. By Adolf Keller, D.D., LL.D., European Secretary of the Federal Council of Churches, and George Stewart, Ph.D., F.R.G.S., Minister in the Madison Avenue Presbyterian Church, New York City. New York: George H. Doran Co. 1927. \$3.00.

THIS is a truly remarkable book, brief, readable, and informing, when it might so easily have been long and involved, confusing or dull. The authors deal so ably with their huge and inchoate subject that they bring it before the eye clearly both in its main outline and in its widely varied details.

Protestant Europe will come as a revelation of how little we know, and have been content to know, about that half of Christian Europe which is the spiritual background of most of us. We have lived in immense ignorance of this subject, and the reasons are easy to give. Ninety-five per cent of Americans are in Europe as tourists, interested in churches for their beauty or for the pictures and carvings they contain: and that means, on the Continent, the Roman Catholic churches only. Protestant churches, some on principle, and nearly all in practice, are architecturally uninspiring and poor in works of art. Moreover, they are locked up. Again, we are dull linguists, and would gain little from the hearing of great Protestant divines. For some reason sermons in French or German are harder to understand than plays or conversation. So, for this reason and that, all save a very few of us hurry through the continental countries, even those preponderantly Protestant, adding some Roman Catholic church to our list of spectacles and taking the rest for granted and passing them by.

To this great area of our ignorance this volume comes with truly informing light, clear of controversy and of prejudice. There is no propaganda, no appeal, just a quiet statement of how things really are. The facts are so well told as to command a constant interest: and our sympathy is won because it is never asked.

The work is divided into two almost equal parts: the first, a broad review of life, thought, and faith in post-war Europe, the second an account of the present status of Protestant Churches in each country, taken seriatim, one by one. Thus great generalities are brought to a precise outline and definite bearing. The first part deals not only with Churches, but with the conditions political, industrial, and social, in which they must live, with their good works, their missions, and their part in education, with a good account of the Youth Movements, not ignoring the philosophical trend of the times, and the bewildering moods of Germanic theology. It would seem that nothing really germane to the subject has been forgotten.

For most readers the interest of the book will be much quickened by its surprises. The average reader may know that in Europe (including the British Isles and excluding Russia) those who do not acknowledge the Pope are not one-half, but are a large third of the total; but how many are aware that since the dawn of the last century there has been a nine per cent decrease in the Roman Church and a like increase in the Protestant ranks? Is it not also new that for the past decade there has been an exchange of membership of from five to ten thousand, with a constant loss to Rome? On the other hand, there are manifold effects of the World War quite unknown on our side of the ocean which on the whole favor Rome. The defeat of Germany is regarded as a blow to her religion. The downfall of her Kaiser, her kings and princes, left the Germanic Churches without their heads, for other primates had they none. The creating of new states gave opportunity to their Roman Catholic elements, even when minorities, to gain quite a new political influence: and in dealing with these states the Vatican has been successful in conclud-

ing concordats much to the Roman Catholic advantage. By this same process Protestant populations in these new states have been isolated and put at a great disadvantage. And besides all this, there has come out of the stress and fever of war a longing for security, repose, and beauty which men do not find in the cold temples and argumentative pulpits of Protestantism. All this favors the Church which is never slow to push an advantage.

Over against all this stands the earnestness, the learning, and the economic capacity of the Protestant populations—and their disastrous divisions and lamentable lack of leadership. The divisions are more and deeper than they seem. We think of Swiss Calvinism as a unit; but there are as many separate organizations as cantons, with no unifying bond. Lutheranism looks like a solid army, but there are in the German states alone twenty-four ex-state Churches and various detached missionary and dissenting bodies of Lutheran allegiance; and in neighboring countries the Lutheran populations are organized, without reference to the Germans, into national divisions, in turn subdivided. Moreover, there are Methodist, Baptist, etc., groups, small but with more coherence each within itself. And we must remember that all these divisions mean much more than the similar ones in America. They are intensified by differences of race, politics, language, and deep-rooted prejudice to a degree beyond our ken.

These divisions, and still more the loss of the old secular head of the Church, is creating a restless aspiration for unity and leadership, generally very vague, but such that its direction may be guessed by the fact that the pastor of the old Protestant court church in Dresden is now entitled "The Bishop of Saxony." The significance of this it would be easy for us Churchmen to exaggerate; but it is significant, and the more so when we find our authors, both of them Calvinistic Presbyterians, giving a cordial and just account of the Old Catholics, recognizing the unique and quite distinct position of the Church of England, with an appreciation of the Catholic Movement which would amaze its Anglican opponents; and yet more, declaring that the key to the future is with the Anglo-American group, *i.e.*, all English-speaking non-Roman Christians. Toward the Church of Rome there is kindly appreciation and no abuse: but also no hint of any reconciliation however remote.

No one who cares about the hopes of Lausanne should fail to know this book or its equivalent, if such there be.

The volume ends with a copious bibliography of 227 books of reference and a good index. All we learn constitutes a certainty of the need of Lausanne, not one conference but many, confronted with tasks of appalling difficulty; but not without hope, of which hope we Churchmen are a vital part.

JOHN MITCHEL PAGE.

Chaplain to The American Church
in Dresden, Germany.

The Golden Bough, by Sir George Frazer, is a most valuable storehouse of data in Comparative Religion, but it is too vast for other than industrious scholars. For the benefit of general readers, a volume of passages chosen from his writings has been compiled, with revisions and notes: *Man, God, and Immortality: Thoughts on Human Progress* (New York: The Macmillan Co. 1927. Price \$3.00). There is no attempt to give a continuous outline, but only "to crystallize . . . the results . . . into an optic glass which may afford the general reader some momentary glimpses of the long march of humanity on the upward road from savagery to civilization." The author is not orthodox in standpoint, but the value of his studies will make this introduction to his larger work welcome to many.

F. J. H.

Church Kalendar



JANUARY

- 22. Third Sunday after Epiphany.
- 25. Wednesday. Conversion of St. Paul.
- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

KALENDAR OF COMING EVENTS

JANUARY

- 24. Conventions of Duluth, Fond du Lac, Milwaukee, Missouri, Pittsburgh, South Florida, Southern Virginia, and Upper South Carolina.
- 25. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and South Carolina. Conventions of Arizona, Nevada, and Oklahoma.
- 29. Convention of Mississippi.
- 31. Conventions of California and Southern Ohio.
- Convention of Oregon.

APPOINTMENTS ACCEPTED

CREEDE, Rev. JAMES G., formerly priest-in-charge of Grace Church, Charles City, Ia.; to be rector of St. Mark's Church, Waterloo, Ia. Address, P. O. Box 4.

DEIS, Rev. FREDERICK G., formerly priest-in-charge of St. Mark's Church, Oconto, Wis. (F.L.); to be general secretary of the Field Department of the National Council. New address, 1406 Central St., Evanston, Ill.

HOAG, Rev. HAROLD BROWN, formerly rector of St. Michael and All Angels' Church, Berwyn, Ill. (C.); to be associate rector of St. Luke's Church, Racine, Wis., and chaplain of Racine College, Racine, Wis. (Mil.) Address, 614 Main St.

LANE, Rev. VERNON W., formerly vicar of St. Boniface's Church, Chilton, Wis. (F.L.); to be vicar of the churches at Berlin, Omro, North Fond du Lac, and Oakfield, Wis. (F.L.) Address, St. Paul's Cathedral, 75 W. Division St., Fond du Lac, Wis.

LASHER, Rev. JAMES LEWIS, formerly rector of St. John's Church, Havre de Grace, Md.; to retire because of ill health. New address, care of Mrs. T. B. Floyd, Griffin's Corners, N. Y.

TROWBRIDGE, Rev. CORNELIUS P., formerly of Alexandria, Va.; to be rector of Grace Church, Salem, Mass. February.

WYATT, Rev. HARRY J., formerly curate of St. James' Chapel, Freeland, Pa. (Be.); to be rector of All Saints' Church, Lehighton, Pa. (Be.) February 1st.

CORRECT ADDRESSES

SHIPWAY, Rev. W. A. A., 4043 37th St., San Diego, Calif.; not 2043 37th St., as in *Living Church Annual* for 1928.

WILLIAMS, Rev. GOWAN C., rector of St. Luke's Church, Des Moines, Ia.; 1810 Beaver Ave.; not 1815 Beaver Ave., as in *Living Church Annual* for 1928.

ORDINATIONS

DEACON

WYOMING—On Wednesday, December 28th, HAROLD C. LENDE was ordained to the diaconate in St. Peter's Church, Sheridan, by the Rt. Rev. Herbert H. H. Fox, Bishop Coadjutor of Montana, acting for Bishop N. S. Thomas.

The Rev. Dr. F. H. Hallock of Buffalo, Wyo., was the presenter; the Rev. F. C. Wissenbach, rector of St. Peter's, was the preacher; the Rev. Elvon Tull of Torrington was the epistoler, and the Rev. Phillip K. Edwards of Casper read the litany and suffrages.

The Rev. Harold Lende will remain in charge of Gillette and Newcastle.

PRIEST

FLORIDA—On Friday, January 6th, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, advanced the Rev. ROBERT ASHTON to the priesthood in St. Andrew's Church, Jacksonville.

Mr. Ashton was presented by the Rev. Edgar L. Pennington, rector of St. Andrew's. The Rev. Charles A. Ashby of Jacksonville read the gospel and the Rev. Douglas B. Leatherbury of Ortega the epistle. The Rev. Charles W. Frazer of Jacksonville read the litany. Bishop Juhan preached the sermon.

Mr. Ashton is to be priest-in-charge of the Church of Our Saviour, Mandarin, Our Merciful Saviour, New Berlin, and St. Paul's by the Sea, Jacksonville Beach, with address at Route 7, Box 81, South Jacksonville.

DIED

BAYARD—Entered into life eternal suddenly December 30th, at his home in Germantown, Philadelphia, JAMES WILSON BAYARD, eldest son of the late Charles McKean and Margeretta Wilson Bayard.

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

CARTER—Entered into rest at his home in East Orange, N. J., on Thursday morning, December 15th, LOUIS BYRAM CARTER, husband of Amelia Bellar, in his seventy-seventh year.

Services were held at Grace Church, Newark, on Monday morning, December 19th, by the rector, the Rev. Charles L. Gomph, assisted by the curate, the Rev. Alexander Keedwell. Interment in Hillside Cemetery, Madison.

"May the souls of the faithful departed, through the mercies of God, rest in peace."

MEACHAM—On January 14th, at his home in Milwaukee, OLNEY G. MEACHAM, aged 80. The burial service was conducted two days later by the Rev. Holmes Whitmore, with interment at Forest Home. He is survived by a daughter, Mrs. John F. Hayden, of Minneapolis, and a brother with whom he lived in Milwaukee, J. W. Meacham.

"May he rest in peace!"

UNDERHILL—Entered into life eternal, December 21, 1927, JANE D. UNDERHILL, widow of Wilbur Sherwood Underhill and daughter of the late Charles R. and Emily M. Dusenberry. Funeral services were held at St. John's Church, Tuckahoe, N. Y., and interment was in the churchyard.

MEMORIAL

Augustine Hugo Wells Anderson

Entered into life eternal, January 19, 1919, AUGUSTINE HUGO WELLS ANDERSON, priest.

"What though he standeth at no earthly altar, Still in white vestments on the golden floor, Where love is perfect and no feet can falter He standeth as a priest forevermore."

RESOLUTION

James Wilson Bayard

The vestry of Grace Church, Mount Airy, learning with deep sorrow of the death of JAMES WILSON BAYARD, accounting warden, the following preamble and resolutions were unanimously adopted:

WHEREAS, James Wilson Bayard, for twenty-five years a member of this vestry, and since

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

1911 accounting warden, was suddenly called to his final reward on December 30, 1927. Therefore, be it

RESOLVED, that the rector and vestry, for themselves and on behalf of the congregation, record here their sense of loss in his death and appreciation of his faithful services.

Mr. Bayard was elected to the vestry April 22, 1903, and accounting warden April 24, 1911. In this office he succeeded his father, Mr. Charles McKean Bayard, who had acted as accounting warden continuously since February, 1865. The father and son together thus completed sixty-two years of exceptional service as the financial officers of the parish.

The length of service, however, is not the most outstanding feature of Mr. Bayard's connection with Grace Church. His interest in and fidelity to the Church was fundamental. It was an integral part of his life. In the deliberations of the vestry and in all the activities of the parish he took a lively and intelligent interest. He served many years as a member of the choir, his legal knowledge and sound judgment were constantly availed of, and the minutes of the vestry for the last twenty-five years are a remarkable record of his faithfulness and efficiency.

Unsparring of himself, most liberal in giving of his ability, his time, and his means, most faithful in his life of Christian devotion, he rendered signal service to the parish, the diocese, and the Church at large.

We extend our sincere sympathy to his family and to all associated with him, whose loss we share. May light perpetual shine upon him. And be it further

RESOLVED, that this preamble and these resolutions be published in the Diocesan *Church News* and in THE LIVING CHURCH, and that a copy duly inscribed be sent to Mr. Bayard's family.

POSITIONS OFFERED

CLERICAL

WANTED—MID-WEST DIOCESE. Married priest for small parish in large city; single curate for large parish in medium city. EXECUTIVE-972, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—DIRECTOR OF RELIGIOUS Education in large Eastern parish. Fair salary. Must be thorough Churchwoman. State educational fitness and give references. Address, L-985, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, EARLY THIRTIES, CAPABLE, experienced, energetic, will accept small church with rectory and living wage. W-974, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY, UNMARRIED, TEN YEARS in present parish, Catholic, satisfied with moderate ceremonial, capable preacher. Interested in missions, definite systematic instruction in doctrine and practice, spiritual growth of congregation. Desires parish. Present salary \$2,300. References furnished. R-970, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, AGE THIRTY-two, desires call in East or in Pacific coast states. Will accept parish not to exceed two hundred communicants, or curacy in larger parish. Have had nine years' public experience prior to ministry. Salary, \$1,800 and house rent. High-Broad Churchmanship. A-984, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN, GRADUATE, capable preacher, teacher, experienced, energetic, desires call. \$2,100 and house. R-975, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, DEACONESS, LATELY engaged in social service work, early middle age, excellent health, desires position as companion to lady. Best references. Address G-971, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-master (boy choir), seeks position. The South somewhat preferred. M-973, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-952, THE LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN WISHES Position of trust in home, or Church school. Capable housekeeper, neat sewer, experienced traveler-packer. Cheerful companion. Recommendations. Box W-986, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

MISSIONS ARRANGED FOR EVERY SEASON in the Church year. Send for pamphlet entitled "A Mission of Personal Religion." SOCIETY OF THE NAZARENE, Mountain Lakes, N. J.

UNLEAVENED BREAD

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

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.

CHURCH LINEN

LINENS FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also handkerchiefs. Samples on request. MARY FAWCETT, 350 Broadway, New York City.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 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. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles. Damasks, Fringes, Linings, Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

MEMORIALS

MEMORIAL BRASSES, CHURCH FURNITURE, Stained Glass Windows of fine English Craftsmanship. Write now for BOOKLET and Special Designs for American Churches. Free on Request—MAILE & Son Ltd. Studios, 367, Euston Road, London, N.W.1, England.

PALMS FOR SALE

WOMAN'S AUXILIARY CHURCH OF HOLY Cross offers thirty pounds of palmetta palms, postpaid, to churches for five dollars. Money with order or C.O.D. Mrs. MARY C. GUILFORD, Aurora, N. C.

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.

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.

MISCELLANEOUS

HOMES: BUNGALOW, STORE FRONTS, OR plans for any building project. Prepared and blue-printed, designed to own ideas, at reasonable price. Also stock plans. Write to EXCELSIOR PLAN SERVICE, P. O. Box 1944, Asheville, N. C.

HEALTH RESORT

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

BOARDING

Los Angeles

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

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

New York

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

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, ULSTER CO., N. Y.—THERE will be a retreat for priests, God willing, at Holy Cross, beginning Tuesday evening, February 14th, and closing Friday morning, February 17th. Conductor, Fr. Hughson. No charge. Address, GUESTMASTER.

INFORMATION BUREAU



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, church institutions, 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.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. 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.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

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.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Services: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermons, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 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, 9-11 A.M.; 7-8:30 P.M.

St. Paul's Church, Brooklyn

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

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

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBB, BUFFALO, N. Y., 244 METERS.
St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the REV. JAMES C. CROSSON.

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

WMAZ, MACON, GA., 261 METERS.
Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

WNR, MEMPHIS, TENN., 316 METERS.
Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS.
Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

BOOKS RECEIVED

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

American Association for Labor Legislation. 131 E. 33rd St., New York City.

Labor Problems and Labor Legislation. By John P. Andrews, Ph.D., secretary American Association for Labor Legislation.

Oxford University Press. American Branch. 35 W. 32nd St., New York City.

Principles and Precepts. By Hastings Rashdall, D.D., D.C.L., D.Litt., F.B.A., sometime Dean of Carlisle. Selected and edited by H. D. A. Major, D.D., principal of Ripon Hall, Oxford, and F. L. Cross, M.A., B.Sc., chaplain of Ripon Hall, Oxford. Price \$2.25.

"The Speaker's Bible" Office. Aberdeen, Scotland. W. P. Blessing Co. 63 E. Adams St., Chicago, Ill. American agents.

The Speaker's Bible. Edited by the Rev. James Hastings, D.D., editor of *The Expository Times*, *The Dictionary of the Bible*, *The Encyclopedia of Religion and Ethics*, and other works. Assisted by the Rev. E. Hastings, M.A., A. W. Hastings, M.A. *The Acts of the Apostles.* Volume I. Price \$3.50.

The University of Chicago Press. Chicago, Ill.
Current Christian Thinking. By Gerald Birney Smith. Price \$2.00.

PAPER-COVERED BOOKS

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

Hertford England, by Lady Inez Percy, and *Hertford New England*, by the Rev. Melville K. Bailey. The Church in Story and Pageant. Publication No. 17. December, 1927. Price \$1.00.

Rev. Wolcott Cutler. 41 Monument Square, Charlestown, Mass.

Philo Woodruff Sprague. The Collected Essays of Eight Intimate Associates. With a Foreword by his Bishop for Forty-three Years. Price \$1.00.

PAMPHLETS

Division of Publications and Promotion in Collaboration with the Other Divisions of the American Child Health Association. 370 Seventh Ave., New York City.

The Goal of May Day. A Year-round Community Child Health Program.

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

Confirmation; or, Are You Ready to Serve Christ. By the Rt. Rev. Ashton Oxenden, D.D., late Bishop of Montreal. Price 30 cts.

The Unscriptural Character of the Alternative Consecration Prayer. A Reply to the Rt. Rev. R. G. Parsons, D.D., Bishop of Middleton, by the Rt. Rev. E. A. Knox, D.D., formerly Bishop of Manchester. Second edition, containing Notes by the Bishop of Middleton and Comments thereon by Bishop Knox. Price 20 cts.

YEAR BOOK

The Chicago Daily News. Chicago, Ill.
The Daily News Almanac and Year-Book, 1928.

Dean Inge, in London Cathedral, Gives Many Aspects of the Christmas Message

Express Sympathy for Archbishop of Canterbury—Memorial to Late Bishop Ryle

The Living Church News Bureau
London, December 30, 1927

IN SPITE OF THE BLIZZARD, AND OTHER obstacles to getting about, the Christmas Day services in London were remarkably well-attended, and the midnight Masses on Christmas Eve were again a feature.

Dean Inge, preaching to a large congregation in St. Paul's Cathedral, on Christmas morning, said that, by becoming a little child, Christ consecrated for all time the state of childhood. Though we were right to make Christmas a children's festival, and to be children ourselves with them, there were many other aspects of the Christmas message. We were called to the heroic life. To have the mind of Christ was an unattainable standard, but was not the paradox of the Christian life the confident yet humble pursuit of what could not be completely grasped; conscious failure, and yet consciousness of the divine help in a very great adventure?

Preaching at the sung Eucharist in Southwark Cathedral, the Bishop of Southwark said that some nineteen centuries had passed since the Prince of Peace came to dwell among men; and yet we seemed very far from peace. The nations were still arming; the Church was still rent with disunion; and our own Church had before it another period of controversy and struggle, for, alas, Parliament had destroyed the one real hope of peace and order which it had for the immediate future. But the Christian should be, above all men, an optimist. He believed that the Prince of Peace could never fail. So with high hope they heard once again the message of peace and good will. They heard it, not only as a promise, but as a summons and a challenge to them all, for only their forgiveness of injuries, unselfishness, and truthfulness, would hasten the coming of the Kingdom of Peace.

The Master of the Temple (the Rev. W. H. Draper), who preached at the Christmas morning service at the Temple Church, said they knew, not merely by records which were the subject of dispute, but by the whole experience of life, what were the fruits and effects of the birth of the little Child at Bethlehem, and they praised God for the indisputable truth of it. They were fools if they indulged in melancholy; the only use of melancholy was to make them confessors of their own sins. How sad, but not hopeless, was the outlook in the world today; even in England how horrible it was compared with what it ought to be, and what Christ was able to make it if they would let Him!

Carols were sung at St. Martin's-in-the-Fields on Christmas Eve by a full congregation and the St. George Singers. The choir's program included the traditional The Lord at First Did Adam Make; the seventeenth century German carol, There Comes a Galley Laden; the fourteenth century A Babe Is Born; and the fifteenth century The Coventry Carol. The carols sung by the congregation were While Shep-

herds Watched, Wenceslas, and The First Nowell.

EXPRESS SYMPATHY FOR ARCHBISHOP

It is significant that amid all the correspondence and discussion that have followed the rejection of the revised Prayer Book, scarcely a word of regret has been uttered concerning the loss of the book itself. The first thought in everybody's mind seems to be the sincerest sympathy for the Archbishop of Canterbury, who instead of seeing his long and honorable career closed and crowned with success in the greatest undertaking attempted since the days of Cranmer, has seen the fruit of years of arduous toil snatched from him. It must indeed be heart-breaking, after such skilful piloting through difficult waters, to come so nearly into port, and then to be shipwrecked at the journey's end. Everywhere sympathy is felt for the archbishop, and it is certain that the present reverse has brought out all the affection in which he is so justly held.

The secretary of the Church of England Pensions Board has written to the Primate enclosing the following resolution which the board unanimously adopted, on the motion of Sir Arthur Griffith-Boscawen, seconded by the Archdeacon of Winchester:

"That, in view of the crisis which has arisen in the Church, the members of the Church of England Pensions Board desire to express to his Grace, the Archbishop of Canterbury, their profound admiration for the great service he has given to the Church and State over many years, their understanding of the many difficulties with which he has had to contend, and their affection for one who has guided the people with unflinching wisdom and patience."

Many other expressions of sympathy and loyalty have been sent to the archbishop, and His Grace has replied, through the press, as follows:

"Will you allow me to express to the many hundreds of friends and critics who have written to me my cordial thanks for letters and cables too numerous for individual replies? My appreciation of them is sincere and keen. Some of them are of high importance; all of them are helpful at the present juncture. I should not like to be thought unmindful of this aid or of the more than kind words which have been used publicly and privately with regard to what I have tried to do."

The Archbishop of York has also been the recipient of many messages, and the following letter to the *Times* from the librarian of York Minster is typical of what most Church people are feeling:

"The venerable figure of the Archbishop of Canterbury is rightly the center at the present time of thousands of converging rays of love and gratitude. The province of York, no less than the province of Canterbury, remembering the compliment which the Archbishop of Canterbury paid to the Mother Church of the province by visiting York Minster during the celebration of the 1,300th anniversary of the minster last June, has its share in these tributes. There must, however, in both provinces be thousands who would like a similar meed of love and gratitude to be expressed to the Archbishop of York, who, second only to the Archbishop of Canterbury, if indeed second, has in these days

of crisis laid the Church of England under a debt which it can never repay. Many in the diocese and province of His Grace the Archbishop of York would be glad if you were able to place this on record."

COMMENT OF *Church Times*

The *Church Times*, in its issue of today, commenting on the rejection of the new Prayer Book, says:

"In the confusion to which the action of Parliament has reduced the Church, it would be no surprise if the claims of the first Liturgy of Edward VI were again put forward. That book was strongly recommended some time ago as a wise solution. The Archbishop of York supported it, and, as Lord Halifax said in the House of Lords, it had been well if that support had been more firmly sustained. The present episcopate is at any rate not responsible for its production. No man can say it was compiled as a concession to extremists of the present day. It was the work of our own reformers. It is connected with the name of Cranmer. It has been repeatedly advocated by men of irreproachable loyalty during the last three centuries. It has been practically adopted in our sister Churches. It is free from various embarrassments which make the latest revision difficult to use. It has been allowed in at least three dioceses in England in the nineteenth century. A considered reintroduction of this book of 1549 is a proposition of which it is probable more will be heard."

MEMORIAL TO LATE BISHOP RYLE

At the Westminster City Hall last Friday the Mayor of Westminster presented to the Dean and Chapter of Westminster four alms dishes subscribed for by the citizens of Westminster as a memorial to the late Bishop Ryle, Dean of Westminster. The four alms dishes are of hammered silver-gilt, designed and wrought by Omar Ramsden. They measure about 18 inches in diameter, and bear, in the center, the arms of the city of Westminster. Around the side of the dishes appear the Royal Arms, the Arms of the Abbey, the Arms of Bishop Ryle, and the keys of St. Peter with the ring of Edward the Confessor.

In making the presentation, the mayor said that Bishop Ryle was a man for whom the city of Westminster entertained the highest esteem and regard. He was a great and a good man, and he spent his life in a way which was great and good. Bishop Ryle always recognized the propriety of binding as closely as possible the ties between the city and the abbey. When Bishop Ryle died, the mayor's predecessor initiated a spontaneous movement among the citizens of Westminster to subscribe for some gift which would be a reminder of the bishop's great life and work. About £450 had been collected, and with that sum there were purchased the four alms dishes for the service of the abbey.

The Dean of Westminster, Dr. Foxley Norris, in accepting the alms dishes on behalf of the Dean and Chapter of Westminster Abbey, said his heart was very full at the moment, because he of whom they were thinking was a very great friend. When at the very last he knelt to receive the late bishop's blessing, he had not the smallest idea that his connection with the bishop's work and life was going to be so close. That he was a man whom they revered expressed exactly what they all felt about him. The late bishop was a great and good man, and one of the very few in their generation who had attained such an eminence at so early an age.

JUBILEE CELEBRATION

A meeting of the parishioners of St. Augustine's, Kilburn, presided over by the

Bishop of London, was held on Thursday in last week, to celebrate the jubilee of the ordination of their vicar, Prebendary P. H. Leary. The bishop presented Prebendary Leary with a check for £700, from nearly

1,200 friends, some of them in India, America, Africa, and Australia, and in all parts of England, together with an address composed by Prebendary Mackay.

GEORGE PARSONS.

Announce Successful Completion of Campaign for King's College, Halifax

Show Movies of Work in the Arctic —Death of the Rev. Canon E. B. Hooper

The Living Church News Bureau | Toronto, January 12, 1928 |

THERE IS GENERAL REJOICING THROUGHOUT the Canadian Church over the very happy New Year announcement of President Moore of King's College, Halifax. The campaign to raise before the end of 1927 the sum of \$400,000 which would qualify the university for the grant of \$600,000 from the Carnegie Corporation has been brought to a successful issue. The total amount subscribed at the end of the year was \$433,000.

This magnificent result has been assured immediately by the receipt of a donation of \$30,000 which was given anonymously through the Rev. Henry F. Swicker of Lockport, N. Y., as a memorial gift. There was also within the last few days the gift of ten pounds from the Prince of Wales whose association with the rejuvenation of the university may be well cherished as putting the crown upon the success of the endowment campaign.

In order to qualify for the Carnegie gift it was an essential condition that the sum of \$400,000 in cash should be secured before the end of the year. To provide for expenses of the campaign and a margin of delinquencies the sum of \$435,000 was actually required. President Moore announces that 7,000 subscribers have pledged \$433,000. Of this amount \$320,000 is already in hand and \$50,000 or \$60,000 additional is assured, so that the sum of \$380,000 is in sight.

But although the complete objective was not reached within the time limit, the Carnegie Corporation has generously extended the time for payments in cash. Meanwhile the corporation will continue the annual grant of \$30,000 to King's but the capital sum of \$600,000 will not be available until the full amount of \$400,000 raised by the university is paid in cash. The Carnegie Corporation is showing a fine spirit of generosity and patience, and it may be expected that the friends of King's will respond so promptly that the grant will soon be made available. The college authorities are so confident of this ultimate success that the site for the new King's College at Studley is being surveyed and preliminary plans for the building are being prepared with the prospect of having it ready for occupation by the autumn of 1929.

The success of the King's College campaign is a great achievement. In three years under the inspiring leadership of the Rev. Dr. A. H. Moore there has been made available, almost immediately, for the rehabilitation of King's College the sum of \$1,000,000 in cash.

MOVIES OF WORK IN THE ARCTIC

Members of the Toronto rural deanery and of the executive board of the Toronto diocese Woman's Auxiliary, gathered in

the parish hall of St. James' Cathedral Monday morning for a private view of Archdeacon A. L. Fleming's scenes of the Eastern Arctic.

The moving pictures displayed were taken by Archdeacon Fleming last summer, and gave an excellent idea of the far north country and its inhabitants, who for years have been the special concern of the Church of England. The archdeacon explained that \$51,000 was required to carry on the work of the Arctic mission and only \$22,000 had been guaranteed by the missionary society of the Church of England in Canada and by the Woman's Auxiliary.

By telling the story of the Eskimo people and by exhibiting his pictures, Archdeacon Fleming hopes to create a wider interest in this branch of missionary work, and thereby increase its annual budget. An appeal to Canadian audiences will be followed by a visit to the Old Land where the claims of the Eskimo will be presented to British churches.

MISCELLANEOUS NEWS

The Rev. Canon E. B. Hooper, former chaplain of the 26th Overseas New Brunswick Battalion, who did notable work among the troops during the Great War, and among the invalid soldiers in Sackville city and county hospitals in the years following, died suddenly at his residence in St. Andrew's, N. B.

Archdeacon F. G. Scott, of Quebec, well-known Canadian padre of the Great War, has been awarded the David Literary prize for 1928.

At a meeting of the vestry of Holy Trinity Church, Winnipeg, it was announced by the people's warden, Dawson Richardson, that T. Cuthbert Anderson, a member of Holy Trinity, had given \$1,000 to the endowment fund of the church, in memory of his father, the late T. A. Anderson, for many years a faithful member of Holy Trinity.

The children's memorial jubilee chimes placed in the tower of St. Cyprian's Church, Montreal, were dedicated by the Bishop of Montreal. Canon Shatford preached an appropriate sermon.

The approval of the members of the board of education in the Fredericton diocesan synod having been granted, the Rev. Dr. W. R. Hibbard, headmaster of the Rothesay Collegiate School, assumed also the duties of rector of St. Paul's Church, Rothesay, on January 8th. The Ven. Archdeacon O. S. Newman has been acting rector of St. Paul's Church since the death of the Rev. Canon A. W. Daniel.

CHANGE CONVOCATION DATE OF NEVADA

ELKO, NEV.—Owing to the illness of the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah and in charge of Nevada, the convocation of Nevada, originally scheduled to be held in Elko, January 8th and 9th, has been postponed until sometime in February.

Bishop Manning Writes Forecast of Religious Movements for Year 1928

King of Belgians Presents Gift to Cathedral—Memorial to Transfiguration Church

The Living Church News Bureau
New York, January 14, 1928

THE BISHOP OF NEW YORK HAS WRITTEN for the Associated Press a statement of hope and faith concerning religious movements in this new year of 1928. He has listed these under three chief headings which, in this limited space, cannot be fully reported. Briefly, they are: (1) a belief that we shall see a lessening of the spirit of controversy among Christians; (2) that we shall see a further awakening of true and simple faith in Christ as our divine Lord and Leader; and (3) a belief that the year will see a distinct advance in the movement for visible fellowship and brotherhood among all Christians.

The recent pronouncement from the Vatican having to do with the various proposals looking toward visible unity may have more to do with fulfilling the bishop's belief than is at first apparent. At any rate, thus far, both Cardinal Hayes and Bishop Manning have declined to make public comment on the statement from the Pope.

THE BISHOP'S ATTITUDE TOWARD SPORTS
COMMENDED BY "TEX" RICKARD

An interesting letter has been received by Bishop Manning commending his address before the National Collegiate Athletic Association. The writer of it is George L. ("Tex") Rickard, president of the Madison Square Garden Corporation. Mr. Rickard has written, in part, as follows:

"While I am professional promoter, I always have felt that if I were able to keep amusements clean, to surround the spectators with the same atmosphere that they might encounter at a theater, opera, or college football game, that I might indirectly be doing something for the benefit of the community. . . . Faith in sport built Madison Square Garden. The sporting public has faith in a man like you and enables you to build one of the great cathedrals of the world. It seems to me a fine thing that sport should have had some slight hand in that work. And your sports bay will stand for all the ideals toward which sport constantly seeks to climb."

KING OF THE BELGIANS PRESENTS
GIFT TO CATHEDRAL

Albert, King of the Belgians, has given to the Cathedral of St. John the Divine, a plaque representing the Descent from the Cross. It possesses special interest coming from a Roman Catholic sovereign, and also because it formerly hung in the chapel of the King's father, the Count of Flanders. This is not a national gift as some others have been to the cathedral but a personal one from His Majesty.

It will be recalled that at the time of Bishop Manning's consecration in 1921 a letter of felicitations and good wishes was received by him from King Albert.

TRANSFIGURATION CHURCH HAS
NEW MEMORIAL

The main portion of an unusual memorial, in the form of narthex and chapel screens between the rear of the nave and

the chancel, is in place at the Church of the Transfiguration. The screens are of oak in gothic design with elaborate tracery and carvings. The narthex portion of the screen, which will form a new vestibule at the church entrance, will be a carved and gilded rood with a central niche holding a group of the Crucifixion and Our Lady and St. John. Connecting the chapel and narthex screens will be a new carved entrance door, and harmonizing with this will be paneling on the opposite wall of the chapel, carved in tracery. On the church side the old organ gallery will be retained in modified form to contain the "echo" section of the new Austin organ recently installed in the church and used for the first time at the midnight Mass on Christmas Eve. The echo organ will be enclosed in a case harmonizing with the screens.

The motif for the whole design was inspired by the rood screen in Lord Shaftsbury's Chapel at Wimborne, St. Giles', in the south of England. Wilfrid E. Anthony is the architect of the memorial which is in memory of the late Elijah P. Smith, senior warden of the church and an active member of the parish for more than 50 years. Mr. Smith was for many years a prominent cotton broker of this city, and died at the age of eighty-seven on August 31, 1926. The memorial is given by his sister, Mrs. Eleanor DeForest Boteler.

NEWS NOTES

The noonday preacher at Trinity Church during the week of January 23d will be the Rt. Rev. Dr. John C. Ward, Bishop of Erie.

On Tuesday mornings in January, the 10th, 17th, 24th, and 31st, the Rev. Granville Mercer Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, is giving a series of addresses at 11 o'clock in St. Thomas' Church. These are under the auspices of the New York Altar Guild.

"Church Army in United States" is now the official title of this society, as decided recently. Samuel Thorne has accepted the position of being its first president, and an episcopal advisory board has been formed consisting of Bishops Manning, Perry, Stires, Slattery, and Booth. The American training center, located at Providence, was officially opened with students on the feast of the Epiphany.

Father McCune has completed 10 years of service as rector of St. Ignatius' Church. On Monday evening, the 9th, a parish reception was held to give parishioners and other friends opportunity to congratulate this popular priest on the achievements of his pastorate.

The engagement is announced of Miss Antoinette Storrs Dreier of 35 Remsen street, Brooklyn, to the Rev. Garrett Reiff Stearly, son of the Bishop of Newark and assistant priest at Calvary Church, New York.

The Rev. Spence Burton, Superior S.S.J.E., will conduct a ten-days' parochial mission at St. Ignatius' Church, beginning with Ash Wednesday.

Deaconess Augusta W. Kawczynski, recently director of religious education at St. Mark's, Mt. Kisco, and before that on the staff at St. George's Church, has become a parish worker at All Saints', Henry street.

The Guild of Acolytes at the Church of the Transfiguration will have its second annual service on Thursday evening, January 26th, at 8 o'clock.

The Church and Drama Association recommends the plays, *Excess Baggage* and *Golden Dawn*; and the films, *A Texas Steer* and *The Enemy*.

The forty-first annual dinner of the Church Club of New York will be held at the Waldorf on Thursday, February 2d. The speakers will be the Bishop of New York, in whose honor the dinner is given, Canon Simpson of St. Paul's Cathedral, London, and District Attorney Charles H. Tuttle.

The General Committee of Immigrant Aid at Ellis Island makes an appeal for clothing to be used by the new arrivals there, many of whom are often in dire need of adequate and clean wearing apparel. Clothing and money may be sent to Mrs. M. Lawrence, social service department, Ellis Island, New York Harbor.

The New York Altar Guild has presented a set of violet eucharistic vestments to St. Augustine's Church, Croton-on-Hudson, and also stoles, amice, and alb; also for the Chapel at Riverside Hospital their generosity has provided a ciborium and pyx, cassock and surplice, and green altar hangings. From the congregation of nurses and employes at Riverside has come the gift of an altar missal.

HARRISON ROCKWELL.

CHRISTIAN NURTURE SERIES UPHELD IN CHICAGO

CHICAGO—Some anxiety having been felt in this diocese at an apparent change of attitude toward the Christian Nurture Series on the part of the national Department of Religious Education, the following resolutions were adopted by the department of religious education of this diocese at a recent meeting:

"Whereas, in the last copy of *Findings* there is plainly indicated a change of attitude toward the Christian Nurture Series on the part of the national Department of Religious Education, and

"Whereas, the department of religious education of the diocese of Chicago is strongly convinced that the Christian Nurture Series is built on sound psychological principles, and that it is a distinct advantage to have a standard or norm for the use of our Church school,

"Therefore, Be It Resolved, that this department expresses its strong adherence to the Christian Nurture Series, and will continue to recommend it for use in the Church schools of the diocese, with the understanding that it will be revised and improved from time to time."

OHIO RECTOR CELEBRATES SILVER JUBILEE

STEBENVILLE, OHIO—St. Paul's parish, Steubenville, observed the silver jubilee of its rector, the Rev. W. M. Sidener, on Sunday and Monday, December 5th and 6th. Mr. Sidener is in his nineteenth year as rector of St. Paul's, in which time the parish has had steady growth and prosperity.

The Rev. Herman Sidener, of Tiffin, son of the rector of St. Paul's, was the celebrant at an early service, and was the preacher at the later service. Letters of felicitation were read from several bishops and archdeacons.

Bishop Slattery Pleads That Clergy Maintain Spirit of Bishops' Crusade

Bishop Lawrence Preacher in Cathedral—Archdeaconry of New Bedford Meets

The Living Church News Bureau
Boston, January 14, 1928

THE CLERGY OF THE DIOCESE ARE AT this time in receipt of a splendid letter of New Year greetings from the bishop of the diocese, in which he pleads for a maintenance of the spirit of the Bishops' Crusade and offers certain suggestions as to ways and means of carrying this on in the future. He also makes special note of the serious damage done to our church in Montpelier, Vt., by the recent flood, and that the president of the provincial synod has suggested that every parish in New England might be glad of an opportunity for showing Christian fellowship by making an offering to aid in its restoration. He further expresses the hope that all the clergy will attend the annual meeting of the Church Service League of the diocese at the cathedral on Wednesday, January 18th, when he intends holding a special clergy conference on the best methods of teaching the Bible and presenting the work of the whole Church, which will be led by the Rev. Howard R. Weir and the Rev. Raymond A. Heron.

By way of continuing the Bishops' Crusade, the bishop suggests the presentation of the subject of personal religion at least once this winter to every adult group in the parish; the assembling by each rector of his last year's confirmation class for re-dedication and instruction; the formation of prayer groups to meet either in church or in homes, and the further enlistment for prayer at definite times for definite needs of those who cannot conveniently unite with such groups; the keeping of our churches open for private prayer the maximum possible time each day; the encouragement of individual reading of at least one devotional book throughout the winter; and the formation of definite plans to promote adult education through round table conferences on such subjects as The Mind of Christ, and Problems of Parents.

BISHOP LAWRENCE PREACHES IN CATHEDRAL

"We must remember that Christ is the proponent, above all others, of the right of individual opinion," Bishop William Lawrence told the congregation of the Cathedral Church of St. Paul in Boston, on Sunday morning, January 8th. Taking as his text the words, "This is My beloved Son, in whom I am well pleased," the bishop spoke not alone of the duty owing from youth to age, but also of the appreciation which parents should show their children, and to which youth always makes adequate response. "Think," said the bishop, "what the spirit of appreciation was to Jacob and what it was to Jesus. Not many years ago many boys used to run away from boarding schools here in New England. We don't find so much of this today. I believe the trouble was that the boys didn't think they were being appreciated."

Referring to the danger of over-appreciation, he pointed out that, nevertheless, when rightly shown, appreciation will bring out the elements of love and character which would not otherwise show.

"Often," he continued, "we are disturbed by our young people today. But they are only reacting from the conventionalities of the last generation. Sometimes they are wrong, but they have in them the elements of hope and the desire to do right. We should try to gain their confidence. We ought to create in them a desire for finer things. Let us do our best to lead them into the next generation with liberties and individualism, but without evils." Continuing, the bishop referred to the need to appreciate those whom we differ. "They believe," he said, "they are right just the same as we do. Don't stand from a distance and shout charges at people. Perhaps if you get closer and talk things over with them you will find they are right." By way of conclusion, he gave some very timely advice regarding the wisdom of showing our appreciation of anyone during his or her lifetime. "Above all," he said, "don't wait until people are dead to show your appreciation. Tell it to them when they are alive and they will appreciate it more. You never know when it will be too late."

The bishop is to preach in Trinity Church in Boston on Sunday morning, January 15th.

EPIPHANY CONFERENCE

The annual Epiphany conference of clergy, Church school workers, leaders of boys' and girls' organizations, and parents takes place at the Cathedral Church of St. Paul on Saturday afternoon, January 14th, at 2 o'clock when the opening address will be given by the chairman of the conference, the Rev. Henry McF. B. Ogilby. The closing address will be given by Bishop Slattery, the other speakers being the Rev. E. J. Cleveland and the Rev. Raymond A. Heron, and the Misses Frances R. Edwards of the national Department of Religious Education, Erna B. Blydow of Grace Church, Salem, and Lucy C. Sturgis, of the diocesan department of religious education. Miss Fish will also be present and explain the new Christmas box plan.

**ANNUAL MEETING OF DIOCESAN
CHURCH SERVICE LEAGUE**

The diocesan Church Service League plans to hold its eighth annual meeting in the cathedral on Wednesday, January 18th, opening with a corporate Communion for the clergy and delegates at 10:30 when Bishop Slattery will be the celebrant. This service is to be followed by the several business sessions of the Woman's Auxiliary and the Church Periodical Club. At 2 o'clock the bishop will deliver his annual address to the league, after which the league will hold its annual meeting and, later, listen to addresses from the Rev. Dr. Theodore R. Ludlow, national secretary for adult education, and the Rev. Charles F. Lancaster, rector of the Church of the Good Shepherd, Reading. This is to be followed by a pageant, Let There Be Light, and concluded by a tea and social hour.

**ANNUAL MEETING OF ARCHDEACONRY OF
NEW BEDFORD**

On Tuesday, January 10th, the members of the archdeaconry of New Bedford assembled in St. Thomas' Church, Taunton, at 10:30, when Bishop Babcock opened the annual meeting with a celebration of

the Holy Communion. Later the bishop made his address and read the report of the treasurer, H. Lawton Blanchard of Brockton, who was detained at his home as the result of a recent accident, and to whom the delegates later sent a message of goodwill and sympathy. Mr. Blanchard was re-elected treasurer, and the Rev. George E. Osgood was again honored with election to the office of secretary, which he has now filled for a great number of years to the great benefit of the archdeaconry. The Rev. Henry H. Medary, rector of St. Thomas' Church, Taunton, and the Rev. Walter M. Whitehill, rector of St. Andrew's Church, Hanover, were elected to the executive committee as also were Messrs. Ben Verity and John Francis Blamy.

At the close of the routine business the members present listened to a series of missionary addresses, and, during the luncheon, served by the ladies of St. Thomas' Church, a further address was delivered by Arthur Cleveland Bent, senior warden of the parish. Mr. Bent comes of a family whose recent history has been closely interwoven with that of St. Thomas' Church, inasmuch as his grandfather was rector of the parish from 1842 to 1846, while his father was senior warden for many years and the first treasurer of the archdeaconry. The delegates also listened to an address of welcome from the rector of the parish and sent their felicitations to Mr. Bent's mother.

SILENT MISSION CARRYING ON

The silent mission congregations, in charge of the Rev. J. Stanley Light, observed Christmas as usual. In Trinity Church Chapel, Boston, they held their service on the morning of Christmas Day, while, in Providence, R. I., they held service on the same day in the afternoon in the guild room of Grace Church, where the service was followed by a supper and festival. They also observed Christmas festivals in St. John's parish house, Bridgeport, and in Waterbury and Hartford in Connecticut.

The Silent Mission Guild held its annual meeting in Trinity Church parish house in Boston on November 30th, when an increase in membership was noted, as also the fact that the building fund now totals \$6,619.37. On December 21st, the Boston congregation enjoyed a play showing the discouraging home life of an underpaid Nebraskan missionary, gladdened by a surprise package and a carload of potatoes, meat, and coal for his family. At the end of the play a social hour followed.

NEWS NOTES

The past few months have worked considerable changes in the interior of the Church of the Redeemer, South Boston. The work was commenced in August and has greatly enhanced the general appearance of the church. The walls were thoroughly cleaned and then painted an ivory white. The large paintings on the chancel walls were washed and varnished, and the chancel walls and ceilings painted in warm and harmonious colors. The expense was considerably lessened by the generous gifts of labor on the part of several of the men of the congregation. Repairs have also been made to the roof, with the result of stopping a number of bad leaks. Though there were no funds on hand for this work, the standing committee, seeing the necessity of delaying no longer, simply made a bold venture of faith and hope to wipe out the greater part of the

resultant debt in two years. By the aid of a special fund raised during the summer, moreover, the old furnace has been sufficiently doctored up to endure until, at least, such time as it may be less inconvenient than just now entirely to replace it.

With a view of lifting the personal life of the parish into a conscious, vitally active and definite attitude of seeking first the Kingdom of God, the rector, the Rev. Dr. G. D. Dowling, is instituting a prayer circle, the members of which are to

promise to use daily a card containing a few brief prayers, and to come together at certain stated times for a quiet hour of conference and meditation.

The Rev. Alan McL. Taylor, rector of the Church of the Holy Spirit, Mattapan, has just completed a rectorship in this parish of 20 years, and is about to leave with Miss Taylor on a seven months' vacation. They were accorded a reception by the parish on the evening of Tuesday, January 10th.

REGINALD H. H. BULTEEL.

Lord Bishop of Aberdeen Is Visitor and Preacher in Several Chicago Churches

Sixtieth Anniversary of the Church of Our Saviour—St. Ann's Church Burned

The Living Church News Bureau
Chicago, January 13, 1928

THE LORD BISHOP OF ABERDEEN HAD A very busy few days in Chicago. He arrived on Saturday and was the guest of Bishop Anderson.

The bishop preached at St. Luke's, Evanston, on Sunday morning, January 8th, and at St. James', Chicago, in the afternoon. In the evening, the Lord Bishop and the Rev. Charles W. Gordon, better known as Ralph Connor, both of them Britishers, spoke to large congregations at the Sunday Evening Club. On Monday morning the bishop attended the service in honor of Bishop Griswold at St. Mark's, Evanston, and spoke to the clergy of the Round Table afterwards of the nature of his mission to this country. He was guest at a luncheon given later by leading bankers and business men of the city. On Wednesday he made a pilgrimage to the tomb of Lincoln at Springfield, and returned on Thursday to address a large gathering of clergy and laity at the La Salle Hotel, under the auspices of the Church Club. The bishop of the diocese presided.

In his address the Lord Bishop reiterated the splendid message he has uttered on many occasions during his week's visit in Chicago. He made a strong plea for the maintenance of friendly relations between the United States and Great Britain, on which the future of the world depends.

"There is a lot of bosh," said the bishop, "circulated both here and abroad regarding a feeling of enmity between the two countries. I am assured that relations have never in reality been as cordial as they are at present."

Bishop Anderson appointed the following committee to carry on the movement for funds for the Seabury memorial, in the interests of which the Lord Bishop of Aberdeen is touring this country: James B. McDougal, David R. Forgan, A. W. Harris, C. Ward Seabury, and the Rev. George H. Thomas of Chicago, and the Rev. D. A. McGregor of Ely.

ANNIVERSARY OF THE CHURCH OF OUR SAVIOUR

The Church of Our Saviour, Chicago, the Rev. F. L. Gratiot, rector, began a series of services and gatherings on Sunday, January 8th, in commemoration of its sixtieth anniversary. The original chapel of the Church of Our Saviour was a remodeled barn at Belden and Cleveland

avenues. The mission began with thirteen families and has grown into a large parish of 500 members. Six priests have been in charge of the parish during the 60 years of its life. The present rector, the Rev. Fr. Gratiot, has been in charge since 1920. The Rev. John H. Edwards, dean of the Northeastern deanery and chairman of the standing committee of the diocese, was the preacher at the special anniversary service held last Sunday morning.

ST. ANN'S CHURCH BURNED

St. Ann's Church, an organized mission, doing good work under its priest, the Rev. Walter P. Crossman, was badly damaged by fire early on the morning of January 9th. The total loss is estimated at about \$15,000. The mission is on the northwest side of Chicago, at Kimball and McLean avenues. The damage was largely to the new organ.

ADDITION AT HINSDALE CHURCH

Considerable additions have been made to the structure and fabric of Grace Church, Hinsdale, costing about \$18,000. The new buildings include a large hallway, and two choir rooms. These large rooms will be converted into a chapel with the building of the parish house now planned. The present additions also include a working sacristy, a priest's sacristy, and recreation rooms.

The parish was organized in March 17, 1875, with the Rev. F. N. Luson as missionary-in-charge. The present rector is the Rev. Richard J. Lee, who came in February, 1922.

THE WOMAN'S AUXILIARY

Slightly over \$5,000 was sent as the offering of the Chicago branch of the Woman's Auxiliary to St. Margaret's School, Tokyo. This included the recent gold and silver offering. The January meeting of the diocesan branches was held in the State and Lake building on January 5th, and was in charge of Mrs. Harvey Edwards, chairman of the educational department. The two speakers for the day were Elmer Lofstrom and Mrs. Ivins.

Mr. Lofstrom is a young student from Nashotah, who has been assisting in the missionary district of South Dakota. He is enabled to do his work through the Chicago branch which contributed a scholarship for his support as a result of their study of rural work last spring. Mr. Lofstrom gave a schedule of his services and classes both on Sundays and week days, which are greatly appreciated by both the whites and Indians to whom he ministers.

By the aid of some very apt stories Mrs. Benjamin F. P. Ivins showed how women influence the thought of the home. The speaker felt that the subjects discussed by women are too often less thoughtful than one would wish, and that the standard might be greatly improved by reading and study. Because of the rapid changes that are taking place in many lines of thought she urged that women be better posted, form their own opinions, and think through problems in a fearless manner.

HERE AND THERE

Otis Skinner, who has been playing at the Illinois Theater in *The Merry Wives of Windsor* during the past two weeks, read the lessons at the morning service on Sunday, January 8th, at St. James' Church. The rector of St. James' Church, the Rev. Dr. Duncan Browne, is the local chaplain of the Actors' Church Alliance. On several occasions prominent actors have taken part in the services at St. James'.

The Catholic Club is making extensive preparations for its daily Lenten services to be held as in previous years in the Loop. The service is the Eucharist, said by one of the local clergy each week day. The club has recently received many beautiful gifts of vestments, sacred vessels, linen, etc., for their little chapel, which will be blessed by the bishop on Ash Wednesday.

An elaborate pageant, entitled *The Story of Christmas*, was given in the Church of the Holy Spirit, Lake Forest, on Sunday evening, January 8th. The pageant was compiled and arranged by Eugene F. Dressler. The music is taken from Handel's *Messiah*, *The Story of Christmas* by H. Alexander Matthews, and *The Coming of the King*, by Dudley Buck. The cast consisted of seventy-five people, including the entire choir of the church. The pageant, which was on a large scale, was given for the community, and was largely attended.

The Rev. H. L. Bowen, rector of St. Peter's, Chicago, has been ordered by his physician to take an indefinite leave of absence, following a period in Mercy Hospital. He has been rector at St. Peter's for seven years. H. B. GWYN.

ROMAN CATHOLIC DIGNITARIES ASSAIL COMPANIONATE UNIONS

NEW YORK—Divorce, birth control, and the "latest abomination, companionate marriage," were denounced by Cardinal Hayes, preaching Sunday, January 8th, at St. Patrick's Cathedral. "The attack on Christ today," he said, "is made in the name of the public, education, art, liberty, and that awful thing they call self-expression, which simply destroys the very foundation of human responsibility."

After praising the Christmas spirit of New York, the Cardinal prayed that divorce, birth control, and companionate marriage be "overcome."

Judge Ben Lindsey's book on companionate marriage merits the "execration of mankind," Mgr. Michael J. Lavelle, rector of St. Patrick's Cathedral, told 1,200 Catholic students of New York non-sectarian institutions on Sunday.

Asserting that the book "strikes at the roots of marriage," he went on: "These things are held out as news, yet we have always had free love; it is as old as the hills. But the Church has outlived all these theories, helped to bury them, and will continue to do so."

Bishop Guerry Outlines Platform of United Church at Baltimore Conference

Propose Merger of Church Parishes —Plan Diocesan Bible Class at St. Paul's

The Living Church News Bureau
Baltimore, January 13, 1928

THE FIRST SESSION OF THE CHRISTIAN Unity Conference was held in the First Presbyterian Church, Baltimore, on the morning of January 12th, and will continue until the evening of the 13th. It has for its purpose the consideration of the restoration of Christian unity in continuation, in a way, of the Lausanne Conference.

The first speaker, the Rev. Dr. George W. Edwards, a Reformed minister, rather deprecated the tendency of all religious bodies to adopt the spirit of the recent Papal encyclical and to make their positions the only basis for reunion. Nor, he said, could there be unity on the basis of a Pantheon, with niches for the Nicene Creed and of the various Confessions of Faith: "This was as far as we got at Lausanne." His opinion was that organic unity could come only through the creation by the Spirit of God of one Church out of the material that is now in the different communions.

The Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, the second speaker, said, according to the Baltimore *Sun*, that the platform of a united Church should have the minimum of essential things that could not be surrendered with room for each spiritual contribution of the different Churches. He added that the laying down of a platform at the present time would be immature and that the Lausanne Conference had shown that the Churches were not prepared for it. He urged that the platform be left out of the question at the present time and that only the great ideal be emphasized and the cooperation of the laity sought to further the ideal.

A PROPOSED MERGER

A very important merger of Baltimore Church congregations has recently been proposed. It is that the Church of the Ascension, the Rev. R. E. Browning, rector, and Christ Church, recently vacated by the death of the Rev. M. W. Dewart, combine with the cathedral of the diocese, at its location on University avenue and St. Paul street. No final plans have been made, it is understood, but the matter will probably come before the diocesan convention, soon to be held.

This will probably contribute to the solution of several problems. The Church of the Ascension is finding its present location becoming unsuitable because of a change of population. Christ Church is in a section of the city that is rapidly being given over to business purposes, and has several of the larger churches for its neighbors. Many of the people of these two congregations are living on the north side of Baltimore, not far from the site of the cathedral, and their addition, *in toto*, would make the cathedral congregation probably the strongest numerically in the city.

While the cathedral corporation has the land, and plans for a group of buildings, the diocese has not been able to erect more than a portion of what is to be the Synod hall of the completed project. This

has housed a congregation formed by the merging of the congregations of St. George's and St. Barnabas' Churches, several years ago. At the last diocesan convention a committee was appointed to take action toward providing this congregation with a more commodious house of worship and to further the cathedral plans. The accession of these two new congregations should have an important effect on the situation. The cathedral property is located in the important Guilford section, the location of many of the better homes of the city, and is rightly opposite the new Johns Hopkins University.

The Church of the Ascension was organized in 1837 and moved to its present location in 1868. At one time the Rt. Rev. John D. LaMothe, D.D., Bishop of Honolulu, was its rector. Christ Church was originally a chapel of ease of St. Paul's, the parish church of the entire city of Baltimore, but was planning to celebrate this spring its hundredth anniversary as an independent congregation.

Should this merger be put through, it would be necessary to erect another unit of the cathedral immediately, as the present Synod hall can not accommodate the combined congregations.

DIOCESAN BIBLE CLASS

In furtherance of Bishop Murray's plan for a diocesan Bible class, the Rev. Z. B. T. Phillips, D.D., rector of the Church of the Epiphany, Washington, will deliver a series of four lectures on Friday evenings, beginning January 13th, at St. Paul's Church. The titles of the lectures are:

The Historic Romance of the Canon of the Scripture.

Progressive Revelation in the Old Testament.

The Rise and Growth of Apocalyptic Literature.

New Testament Study in the Light of Modern Knowledge.

Dr. Phillip's great success with the Bible class of the Church of the Epiphany has led Bishop Murray to ask him to undertake this work in Baltimore.

ANNUAL CONVENTION

The annual convention of the diocese will be held in Grace and St. Peter's Church, Baltimore, January 25th and 26th. Bishop Murray will preside.

On the evening before the convention, Bishop and Mrs. Murray and Bishop and Mrs. Helfenstein will hold a reception for the diocese in the parish hall of Grace and St. Peter's Church.

VACATION SCHOOL COURSE

The commission of the department of religious education of the diocese of Maryland is planning to give a course of training in a junior course for the daily vacation Bible school in preparation for religious educational activities during the summer. The subject of the course is Great Leaders, and will be conducted by Mrs. Robert G. Carpenter. The class will meet at the diocesan house on the evenings of the Thursdays in February.

REGULAR subscribers to *The Spirit of Missions* are to receive with each issue of 1928 a supplement in the form of a portrait print, suitable for framing, of each of twelve missionary bishops, chosen in order of their consecration.

LONDON CALLING!

*A particular appeal
to our American friends
from
the only definitely
Anglo-Catholic Society
for the destitute children*

THE HOLY FAMILY HOMES

*We have 10 Homes but
our income forbids us
to extend.*

OUR HOMES are all quite small, accommodating not more than 12 children in each and often less. The Children thus benefit by all the opportunities of self development and self expression which ordinary home life affords and which it is impossible to give them in large institutions.

*They are all brought up to be
practising English Catholics*

THE DEMAND for new homes is enormous. Boys, Girls, and even Babies from bad homes, delicate sometimes, have to remain in their sordid surroundings, because there is no room for them either in our homes or in any others.

*Will You
Spare a Dollar
for GOD
and His Children*

Literature gladly sent by the Secretary, Holy Family Homes Church House, Deans Yard, London, S.W.1. England.

The Holy Cross Prayer Kalendar

for 1928

An arrangement of
Praise and Interces-
sion for every day in
the year

Price 25 cents

Holy Cross Press
West Park, N. Y.

Building Campaign for New Church Undertaken by Epiphany Parish, Brooklyn

Annual Church School Service on
January 29th—Memorial in Far
Rockaway Church

The Living Church News Bureau
Brooklyn, January 14, 1928

A BUILDING CAMPAIGN FOR A NEW church has been undertaken by the people of the Church of the Epiphany, Brooklyn. The firm of Ward, Wells, Dreshman, and Gates have been retained for the campaign, and A. C. Olson of this firm, who so successfully managed the recent campaign for St. John's Hospital, has been assigned to this undertaking. The objective is \$75,000-\$100,000, the first figure the cost of actual construction and the second including fittings and furniture.

This parish has had an interesting history. Founded as a mission of the archdeaconry under the name of Holy Innocents, it began in January 1906, the first services being held at the home of a member. Later the use on Sundays of a real estate office was obtained. Still later a chapel was set up in the home of the lay reader, John Thomas. In 1911 a site was purchased, and in January, 1912, a small frame building with basement was occupied. Additional land has been purchased from time to time; a rectory was built in 1913; the church has been twice enlarged. The parish was incorporated and admitted to convention in 1923. The Rev. Henry E. Payne, now of Punta Gorda, Fla., was in charge of the mission from 1912 and first rector of the parish, resigning in 1925. The present rector is the Rev. Lauriston Castleman.

The proposed new church will be built east of the present church, extending along Avenue R to the corner of East 18th street. The rectory, which now stands on that corner, will be moved southward and turned about to face East 18th street. The present church will be given over for educational and social purposes. The new church will be of granite in gothic design.

ANNUAL CHURCH SCHOOL SERVICE

The annual service and mass meeting of the Church schools of the diocese of Long Island will be held on Sunday, January 29th, at 3:30 P.M., in St. Luke's Church, Clinton avenue near Fulton street, Brooklyn. Bishop Stires will be the principal speaker. Reports will be given on the Christmas box work, the Birthday thank offering, and the Little Helpers' offering. Plans of the Church school service program for the coming year will be announced. This annual service, under the auspices of the diocesan board of religious education, has come to be an occasion of importance, and a crowded church is to be expected.

UNUSUAL CONFIRMATION AT RICHMOND HILL

The largest class in the history of the parish—forty-eight persons—was presented for confirmation at the Church of the Resurrection, Richmond Hill. The Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, officiated for Bishop Stires, and gave also a very interesting account of the work of the Church in his diocese.

Bishop Tyler at the same service dedicated a new window in the north transept, the gift of William Cruwys and Emily

Cruwys in memory of their mother, Anne Cruwys. The window is in three lights: the central one has the Madonna and Child, the right the Three Kings, and the left the Shepherds. The colors are very rich and the whole effect beautiful.

The rector of the parish, the Rev. Arthur R. Cummings, who has been ill in Jamaica Hospital, is better and has returned home.

MEMORIAL TO MISS HELENA W. FABER

At St. John's Church, Far Rockaway, a very beautiful tablet was recently placed "In memory of Helena W. Faber, devoted worker for forty-six years in St. John's parish." The tablet was given by the members of the Woman's Missionary Society. The committee was assisted in designing it by J. Monroe Hewlett. The Rev. William A. Sparks, rector, spoke at the dedication.

Miss Faber was one of the oldest and most devoted members of the Woman's Auxiliary, the Woman's Board of the Church Charity Foundation, and other organizations. She gave liberally of her means, time, and strength, and her death is a loss to the diocese as well as to the parish. She died in September, 1927.

MISCELLANEOUS

The diocesan council reports that the missionary offerings of the diocese for 1927 reached a larger sum than in 1926, though the final statement is not ready. The diocese's contribution to the program of the National Council will be \$100,000.

Bishop Stires preached to the students of the Naval Academy, Annapolis, Sunday morning, January 8th.

Bishop Tyler spoke to the Brooklyn Clerical League at their monthly meeting Monday, January 9th.

The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, was guest of the Young People's Fellowship of Christ Church, Bay Ridge, Brooklyn, at a supper on Sunday, January 8th, and spoke to them at 7 in the parish house.

Dean Carver of Albany is to speak at the dinner of the Men's Club of St. Paul's parish, Flatbush, on Monday, January 16th.

A friend on Long Island has received word that Sister Helen and Sister Constance of Bethany House, Glendale, Ohio, have been sent for by their bishop, and on February 6th, to their very great joy, will sail from Vancouver to take up again their splendid work among the women and children of China, which has been sadly broken in upon by the war.

CHAS. HENRY WEBB.

ASK ME ANOTHER

How DOES a church get into debt? It's very simple—nothing easier. Given a group of members who make no pledge to the church, another group who wait till the very last to pay their pledges and then pay up only when personally seen, and still another group who pledge something and never pay it, and still others who pay considerably less to the church than they do for movies and chewing gum, and you have a church that can never stay out of debt. Ask us something hard.—*The Visitor*, St. Luke's, Evanston.

Anglo-Catholic Pilgrimage Association

Fifth Official Pilgrimage
April 1929

The main objective of the 1929 Pilgrimage will be the Holy Land, including in the Itinerary not only Jerusalem and the places around, but also Nazareth and Galilee.

As Easter falls on March 31st, the Pilgrimage will probably start about April 9th, when Palestine is at its best. It is intended to spend at least ten days in the Holy Land.

As the Pilgrimages have been intermitted in 1928 it is anticipated that many pilgrims will desire to join. Names should be sent in with \$1 registration fee, in order to secure priority in choice of berths, to the Pilgrimage Secretary, Sir Henry Lunn, Inc., 70, Fifth Avenue, New York.

We are
Headquarters for
CHURCH BOOKS
and
**CHURCH SCHOOL
SUPPLIES**
Send for a copy of our
Complete Catalogue
GEORGE W. JACOBS & COMPANY
Booksellers—Stationers—Engravers
1726 CHESTNUT STREET
PHILADELPHIA

Be a Missionary at Home

Act as Parish Representative for

THE SPIRIT OF MISSIONS

Thus promoting interest in
the Work of the Church at
Home and abroad.

For information write to

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

PRINTING PLATES FOR ALL PURPOSES

Universal Engraving Company
483 13th Street
MILWAUKEE
ARTISTS ENGRAVERS

SPECIAL DISCOUNT TO ADVERTISERS
IN THIS PUBLICATION

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, January 16, 1928

A CONFERENCE ON THE DEEPER LIFE IN Christ will be held January 22d to 25th at St. James', Hestonville, 52d street below Master, Philadelphia, of which the Rev. John M. Weber is rector. The Rev. Frank Cox of New York will be the leader in this, which is the teaching of the Keswick movement in England.

Speakers will include the Rev. Kenneth Mackenzie of Westport, Conn.; Duncan Thomas, lay missionary at Monroe, N. C.; the Rev. Dr. James W. Morris, and the Rev. Earle G. Lier of Washington; the Rev. Pembroke Reed of Richmond; and John C. Roak of Philadelphia. "The purpose of these meetings is to deepen the lives of Christians, to exalt Christ as the One who is more than sufficient to meet every need of the Christian life, and to emphasize the office of the Holy Spirit to empower for service."

RENOVATE NORRISTOWN CHURCH

St. John's Church, Norristown, the Rev. James M. Niblo, rector, one of the older parishes of the diocese, is in the process of making over its entire physical property. A new rectory in the English Tudor style has been completed, and a new parish house of modern construction is nearly finished. The church proper is being renovated, merely the walls, built 115 years ago, remaining of the old structure; stone mullions replacing the wooden frames of all the windows, and a large chancel with an adjoining Lady Chapel has just been built. A large number of memorials have been given, including the altar of Italian and French marbles with a carved oak triptych, the central panel of which contains a life sized figure of our Lord reigning in eucharistic vestments; a three-manual Austin organ; fourteen new stained glass windows; the bronze lanterns for lighting the church; the Lady Chapel, pulpit, and many smaller gifts.

The entire work is being done at a cost of \$350,000, borne in approximately equal shares by the congregation and the rector of the parish. The rebuilding was begun two years ago and will be entirely finished by Easter. The church and chancel will be completed and in use, as well as a part of the parish house, early in February. The Church services have been held daily during this entire period of building in the church on Sundays and in a room set apart in the rectory on week-days.

PUBLIC LECTURES

The Rev. Dr. John Mockridge has arranged six public lectures on successive Sunday afternoons at 4:15 at St. James' Church, 22d and Walnut streets, by Dr. Leicester C. Lewis, a member of the faculty of Episcopal Academy, on Pivotal Saints. The list is: St. Paul, Internationalist; St. Benedict, Colonizer; St. Columba, Evangelist; St. Boniface, Empire Builder; St. Francis, Troubadour; and St. Ignatius, General.

The Rev. Dr. Carl E. Grammer is giving the Bohlen lectures at Holy Trinity parish house Tuesday and Thursday afternoons on Things That Remain.

MISCELLANEOUS NEWS

Toc H is having a big week, with a visit from the Rev. H. F. Sawbridge, padre and one of the founders, ending with the formal dedication of the headquarters Friday, January 20th, at 1213 Locust street. The padre was met by a

EIGHT RELIGIOUS BEST SELLERS

1.—The Wrestle of Religion With Truth
By Henry Nelson Wieman
Author of "Religious Experience and Scientific Method"

"With the appearance of 'The Wrestle of Religion With Truth' Wieman takes an assured place as a constructive thinker of the first rank in the field of religion."—*Christian Century*.
Price \$2.50

3.—Fear. The Autobiography of James Edwards
By John Rathbone Oliver

You have one parishioner and "personal problem" whom this book fits like a glove.
Price \$2.50

5.—This Believing World
By Lewis Browne

It challenges any man to read it through and remain of the same opinion still that the sun of religion is setting forever.
Price \$3.50

7.—Reality
By B. H. Streeter

A sterling good book which without any blowing of trumpets is steadily making new friends.
Price \$2.50

2.—A Pilgrimage to Palestine
By Harry Emerson Fosdick
Author of "The Modern Use of the Bible"

Pretty nearly every square foot of Palestine had something informing to say to this life-long Bible lover "concerning the Scriptures."
Price \$2.50

4.—Adventure
By Canon B. H. Streeter and Others

A feast of good things on a host of unsettled problems of religious thinking.
Price \$2.00

6.—Does Civilization Need Religion
By Reinhold Niebuhr

Makes the Christian religion the inevitable basis of the badly needed spiritual regeneration of Western civilization.
Price \$2.00

8.—Christianity
By Charles Guignebert

"Whatever discussion may be raised by this important book, its readability and the vitality of its style cannot be in question."—*Philadelphia Record*.
Price \$4.50

God In Us. The World Faith of Quakerism
By Daniel Gibbons

Urges that world reunion in religion must come if at all as a spiritual, not a dogmatic or theological harmony.
Price \$1.00

The Unique Status of Man
By H. Wildon Carr

What led man to superpose an artificial life on his natural life and thereby find means to pass from a material existence for which alone evolution appears to have provided, into a realm of beauty, truth and goodness?
Price \$1.75

The Reformed Church Pulpit
By Reverend Frederick K. Stamm
Foreword by Joseph Fort Newton

Twenty-five ministers of the Reformed Church in America have each contributed a sermon to this volume.
Price \$2.50

Spiritual Exercises and Their Results
By Aelfrida Tillyard

A survey and comparison of the widely divergent prayer methods in use among Christians, Hindus, Buddhists, and Mohammedans.
Probable price \$2.25

At your bookstore or from

THE MACMILLAN COMPANY

60 Fifth Avenue

Chicago

Boston

Atlanta

Dallas

New York City

San Francisco

THE CHURCH TOURING GUILD

REV. S. PARKES CADMAN
President

HOLY LAND

AND

MEDITERRANEAN CRUISES

FROM

\$400

OTHER TOURS TO ALL PARTS OF

EUROPE

WRITE FOR BOOKLET TO

SECRETARY PALESTINE DEPARTMENT
THE CHURCH TOURING GUILD
70 FIFTH AVENUE
NEW YORK

AEOLIAN-VOTEY ORGANS

are individual creations, designed by experts to meet the acoustical conditions of the church and the musical requirements of the liturgy.

They incorporate the best in modern American and European practice, influenced by Roosevelt, Farrand & Votey and Aeolian tradition, the direct heritage of this Company.

The Votey Organ Company

division of the

AEOLIAN COMPANY
AEOLIAN HALL NEW YORK

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

A book which will live

"Before, Behind (and Bigger Than) The Bible"

BY SAMUEL HAMILL WOOD

Sold everywhere at \$1.50 Published by

THE STRATFORD CO., Boston

THE SUMMERLIN - HOLYOKE

A Refined Hostelry for Cultured People. Convenient to stores, theatres, library, parks, etc.

Two 18-hole golf courses within city limits. Orlando is served by Atlantic Coast Line Railroad, Seaboard Air Line Railroad, and Florida Motor Lines to every important part of Florida. Reasonable rates.

THE SUMMERLIN-HOLYOKE, Orlando, Fla.

EDWIN S. GORHAM & INC

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

committee of distinguished persons, and addressed a long list of varied and important gatherings, including the Clerical Brotherhood, the City Club, the Divinity School, the Y. M. C. A., the Baptist Temple, and many schools and churches. The Rev. Albert W. Eastburn, of Berlin, N. J., well known as a worker with men and boys, is in charge.

Mrs. Brian C. Roberts, widow of the late rector of Marlborough, Mass., returned to Church Training and Deaconess House, of which she is a graduate, as assistant to the new head, Deaconess Stewart.

The Clerical Brotherhood list for the month began with Dr. Arthur Holmes, continuing his study of the psychology of St. Paul; and the Rev. H. F. Sawbridge. January 13th, Frederick J. Libby of the National Council for Prevention of War; January 30th, the Rev. Prof. J. C. Ayer, The Messianic Hope in Early Christian Theology; with a short address from Miss Esther Fifield, provincial G.F.S. field secretary. CHARLES JARVIS HARRIMAN.

YOUNG PEOPLE OF SOUTHERN OHIO CONVENE

CINCINNATI, OHIO—The fifth annual convention of Young People's Societies of the diocese of Southern Ohio was held at Calvary Church, Clifton, Cincinnati, on January 6th, 7th, and 8th. The convention was opened with a welcome service on Friday afternoon at which short addresses of welcome were given by Miss Betty Beaman, president of the local organization, the Rev. Maurice Clarke, diocesan educational leader, and Miss Flora Fender, the educational secretary of the parish, who spoke for the rector, the Rev. A. N. Slayton, who was prevented by illness from being present.

On Saturday morning discussions were held on the question What Shall I Do With My Life, the girls being led by Miss Dorothy Hedley of St. Luke's parish, Cincinnati, and the boys by the Rev. Herman R. Page of St. Paul's parish, Dayton. Brief reports were made by diocesan and district presidents concerning the Young People's Society developments in their respective districts.

A discussion was led by the Rev. Dr. A. W. Cooke, of St. Luke's, Cincinnati, on How to Lead a Discussion. Another interesting discussion was led by Miss Virginia Zimmerman, educational leader of the diocese of Ohio on The Making of a Program. Officers were elected for the next year, E. C. Smith, Jr., of Holy Trinity, Madisonville, Cincinnati, being elected the president for the coming year.

On Saturday afternoon delegates were taken on an automobile ride to places of interest in and around Cincinnati. A good number was in attendance at the banquet on Saturday evening at which an inspiring address was made by Mr. Noel from the DuBose Theological Seminary on his work with Dr. Grenfel in Labrador. After the banquet a pantomime was presented by the Y.P.S. of the Church of the Epiphany, Cincinnati.

The Rt. Rev. Theodore Reese, D.D., Bishop Coadjutor of Southern Ohio, conducted the preparation service for the corporate Communion at 9. At the corporate Communion, which was held on Sunday morning at 8, about sixty young people from all over the diocese were present. The convention came to a close with a service at 11 at which Bishop Reese preached an inspiring sermon on Modern Epiphanies and the Challenge to Youth.

In the course of his sermon Bishop Reese laid particular emphasis on the part being taken by the youth of the present day in the abolition of war, in the emphasis upon personality as the most effective medium of evangelism, and in the replacing of race hatred with friendliness and fellowship.

ANNIVERSARY CONFERENCE AT RACINE COLLEGE PLANNED

RACINE, WIS.—The tenth anniversary conference for Church workers will be held at Racine College, Racine, June 25th to July 6th. The conference committee for 1928 has planned to make this anniversary conference the very best conference ever held at Racine, and is aiming to have 125 full time registrations and only a few visitors. Sixty-one full time registrations have been received, and an effort is being made to complete the registration in advance of the conference.

The chaplain of the conference will be the Rev. Spence Burton, S.S.J.E., of Boston. Members of the faculty include the Very Rev. R. S. Chalmers of Dallas, Tex.; Miss Vera Noyes of Chicago; the Rev. Irving S. Tucker of Chicago; the Rev. Edward S. White of St. Louis, Mo.; the Rev. Dr. F. C. Grant of Chicago; the Rev. Dr. M. B. Stewart of Nashotah; the Rev. Harwood Sturtevant of Racine; Dean Peter C. Lutkin of the Northwestern University School of Music at Evanston, Ill.; and the Rev. Dr. Frank Wilson of Eau Claire, Wis.

CINCINNATI CHILDREN PROFIT BY PROCTER GIFTS

CINCINNATI, OHIO—The Cincinnati cleric on January 9th expressed to Colonel William Cooper Procter their appreciation for his magnificent gifts to the Children's Hospital.

Largely through Colonel Procter's interest, the old building of the Children's Hospital was abandoned, and the new building near the General Hospital was built and equipped, and today stands as the finest hospital of its kind in the entire country.

Not content with the erection of the building Colonel Procter has given largely to its endowment, that its privileges may be free to children whose parents are unable to pay. Colonel Procter has given a beautiful and commodious nurses' home, now rapidly nearing completion.

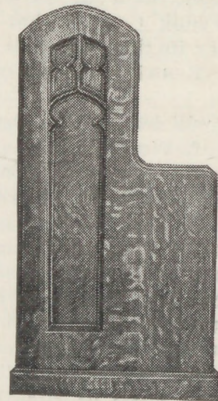
Colonel Procter has recently announced a later gift which will insure the erection of a great building for child welfare research, with adequate endowment, which will make Cincinnati the center of medical work for children in all America.

TEMPTATION comes more often as an angel of light than a roaring lion, and it attacked the handsome, clean Jew, Joseph, in its worst form. He was away from home; he was young, at an age when one is supposed to sow wild oats; he ran little risk of discovery (the check of many); the holding of his position and future progress depended on his keeping in the good graces of his temptress, his employer's wife. According to those who play life's game and leave God out, Joseph should have yielded to temptation, but he said in response to repeated overtures, "How can I do this great evil and sin against God?" "He fled and got him out." A brave man who is wise knows when to flee "and get him out."—*The Baptist*.

CHURCH PEWS, ALTARS, PULPITS

And Special Ecclesiastical Furniture

By the best equipped Church Furniture Plant in America



Get particulars from us before purchasing

MANITOWOC
Church Furniture Co.
Waukesha, Wis.



VESTMENTS
ALTAR LINENS
EMBROIDERIES

Estimates and Designs, etc., for Hand Embroidered or Applique Superfrontals, etc., on request.

CLERICAL SUITS

CASSOCKS, SURPLICES, STOLES, EMBROIDERIES, SILKS, CLOTHS, FRINGES

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING 131 E. 23rd St. NEW YORK



VESTMENTS

For the Clergy and Choir.

Altar Furnishings
Tailoring

Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

ST. HILDA GUILD, INC.

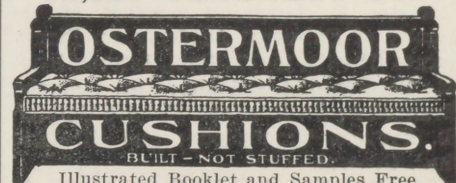
CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery

Conferences with reference to the adornment of churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK

25,000 CHURCHES USE



Illustrated Booklet and Samples Free
Old Cushions renovated and recovered equal to new
Ostermoor & Co., Inc., Dept. B. 114 Elizabeth St., N. Y.



R. GEISSELER, INC.
56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

**CONSECRATE CHURCH AT
PARIS, TEX.**

PARIS, TEX.—On Sunday morning, January 1st, the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, consecrated the Church of the Holy Cross, Paris, the Rev. H. G. Hennessy, rector.

In the period of less than sixty years, the church property has developed from a small frame building, the church proper, to the trio of structures, including church, parish house, and rectory, valued at \$80,000.

The consecration service marked the close of a ten-year period of building activities dating from the plans for replacing the edifice destroyed in the Paris fire of 1916.

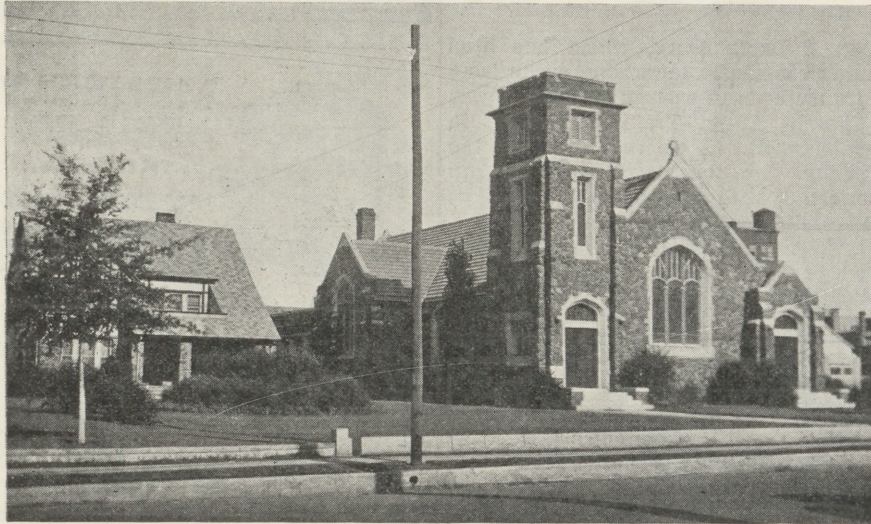
The church building, an attractive stone

chimes. The tower and the chimes are the gift of Miss Ellen Browning Scripps.

Mr. Gill also prepared plans for the complete edifice, which will be about 170 feet long and 81 feet wide. The auditorium will provide seating accommodations for about 500 persons. The office of the rector, a library, and a baptismal font will be placed in the tower, and in the rear will be a parish room, with kitchen and class rooms in connection.

**IMPROVEMENTS TO
VIRGINIA MISSION**

CALLAWAY, VA.—St. Peter's-in-the-Mountains is one of the most interesting mission points in the diocese of Southwestern Virginia, located in Franklin county, on a



CHURCH OF THE HOLY CROSS, PARIS, TEX.
Consecrated on Sunday, January 1st

structure, is valued at \$33,500 and its fittings, with the organ, \$10,000, while the parish house, of similar construction, and the half-timbered rectory cost \$15,000 each.

The present buildings have been so planned and constructed as to serve the needs of the parish for many years to come.

**CALIFORNIA CHURCH TO HAVE
HISTORIC TOWER**

LA JOLLA, CALIF.—A replica of an historic tower on the outskirts of Mexico City will adorn the Church of St. James-by-the-Sea, La Jolla, and will form the nucleus of a new structure which will be constructed as soon as possible. The Rev. William Bedford-Jones is rector of the church.

The original tower was a part of the church at Campo Florida, a suburb of the Mexican capital. During one of the early revolutions against the Diaz regime, the remnants of a force of insurrectos took refuge in the church and held off the federalistas for many hours. At last all in the tower had been killed or wounded. In revenge for the heroic defense of the insurrectos, the church and tower were destroyed by the heavy guns of the Diaz forces. Photographs were preserved, however, and one of these was sent to Louis J. Gill, San Diego architect.

When Mr. Gill was requested to draw plans for a tower for the La Jolla church, he adopted the lines of the Campo Florida tower to local conditions, preserving most of the original lines. The tower will rise about fifty feet above the ground and in the top will be chambers for two sets of

rural route from Callaway and about ten miles from Ferrum, the nearest railroad station.

Miss Caryetta L. Davis has for a number of years been the very efficient missionary-in-charge, with the able assistance of Miss Mary F. Montgomery. The chief activity at St. Peter's is the school conducted by these ladies.

Some ten years ago an attractive stone church was erected on the grounds but funds were not available to complete it until recently. Windows have now been put in and good doors in place of the temporary ones, and an excellent floor has been laid. The chancel furniture which had been used by Christ Church, Roanoke, in its old building, has now been put into St. Peter's.

St. Peter's-in-the-Mountains is under the care of the Rev. Douglas I. Hobbs, rector of Trinity Church at Rocky Mount.

A NOTE ON CHINA'S FUTURE

"It is marvelous that so much of the work has been kept going in this abnormal time," said the Rev. Dr. Arthur M. Sherman, of Boone College, speaking in Florida recently, of the situation in China. "That it has been kept going is due, under God, to the fine body of Chinese clergy and Chinese Christian leaders and teachers. . . .

"The present is a time of severe trial, but it is no time for discouragement. . . . We have faith to believe a new and better China will result, if the new China can be built upon spiritual foundations. Many of the new ideas now working in China are the indirect result of the Christian impact upon China; and coming in con-

**BEAUTIFUL MEMORIALS
IN THE CELEBRATED SILVERY
GREY CORNISH GRANITE—**

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

The illustration depicts a graceful

Latin Cross

4 ft. high*

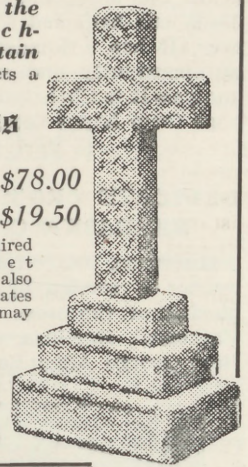
Packed in case ready for shipment \$78.00

Approximate freight to New York \$19.50

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

MAILE & SON Ltd.

Cornish Granite Sculptors Founded 1785
367 Euston Road, LONDON, ENGLAND



**Heaton, Butler & Bayne
Stained Glass Artists**

By appointment to the Late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne
(New York) Limited

551 Fifth Ave. - New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

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

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

**MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS**

If interested write for cuts of some of
our recent work

Memorial Windows

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

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition



MEMORIALS

—IN—
BRONZE, IRON, MARBLE, WOOD &
STAINED GLASS WINDOWS

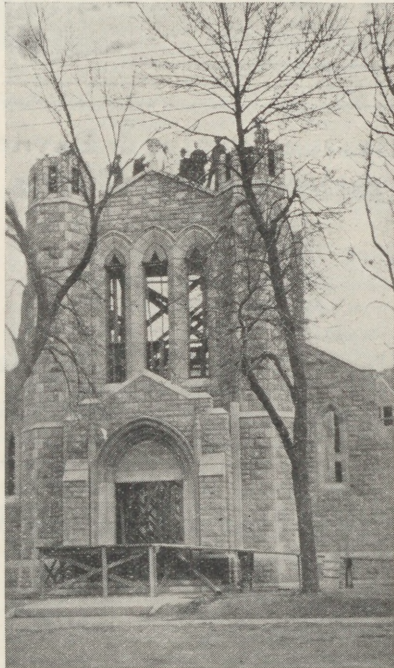
LARSCHIED-VAN TREEK
397 Elmdale Court
Milwaukee, Wisconsin

tact with the customs, prejudices, and wrongs of thousands of years, it is not surprising that there should be a time of difficulty and painful readjustment.

"In the meantime the Chinese Church needs our help and sympathy more than ever. It has a wonderful possible future of opportunity and service. In the last analysis it is Christianity which is China's hope for a happy future. . . ."

DEDICATE CROSS ON WESTERN NEBRASKA CATHEDRAL

HASTINGS, NEB.—The early part of December a service of dedication for the placing of the cross on St. Mark's Pro-Cathedral, Hastings, was held by the Rt. Rev. George Allen Beecher, D.D., Bishop



DEDICATING CROSS ON ST. MARK'S PRO-CATHEDRAL, HASTINGS, NEB.

of Western Nebraska. Four of the district clergy took part in the service, the Ven. S. E. Wells, archdeacon, the Very Rev. Francis R. Lee, dean of the pro-cathedral, the Rev. Dr. W. D. Morrow of Grand Island, who acted as the chaplain to Bishop Beecher.

Through the untiring efforts of Dean Lee, St. Mark's Pro-Cathedral is nearing completion. The last two months of 1927 about \$20,000 was pledged by the congregation, and about \$3,000 was given by the business men of the city. When the building is complete it will have cost a little over \$150,000. It is gothic and was designed by Cram of New York.

PLAN COURSE ON CHURCH MUSIC IN OXFORD

DETROIT—Under the auspices of the British Music Society an interesting course for organists and choir directors will be given in Oxford this summer. Among the lecturers and demonstrators will be: Dr. W. G. Alcock, M.V.C., of Salisbury Cathedral, G. Thalben Ball, Mus.Bac., of the Temple Church, London, Dr. Ernest Bullock, of Westminster Abbey, and Sir H. Walford Davies, of St. George's Chapel, Windsor.

Four of the principal choirs and organs of the college chapels will be used for demonstration purposes.

The course will include the following

subjects: choir training, the singing of psalms and hymns, congregational singing, the making of the service, Church music composition, organ playing, extemporization, Voluntary (offertory) playing, the use of transcriptions, and the history of Church music.

A party of American organists and choir directors will leave New York by the Cunard Line, June 30th, and arrive at Southampton, July 8th. The return ticket will be good for twelve months. The students will live in New College.

The pamphlets illustrating the course and giving full details may be obtained from Francis Mackay, St. Paul's Cathedral, Detroit, or from the secretary, British Music Society, 117 Great Portland street, London, England.

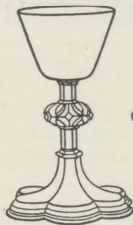
THE CHURCH ARMY, which has been winning constantly increasing enthusiasm for its methods in eastern dioceses, opens a Church Army Training Center in Providence, R. I., on the Feast of the Epiphany, for the development of an American branch of the work. "Help us find candidates," says Captain Mountford, "keen, young men who don't yet feel called to Holy Orders but still want a man's job in the Church."

A. MOWBRAY & CO. LTD.

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

ECCLESIASTICAL METAL WORK

Altar Crosses Vases
Candlesticks Chalices
Lecterns Sanctuary Lamps
Ciboria Processional Crosses
&c.



All particulars can be obtained from the distributor

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

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

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

M. P. MÖLLER, Hagerstown, Maryland

A Church School Book of Prayer and Praise

By the Rev. Maurice Clarke

EXECUTIVE SECRETARY FOR RELIGIOUS EDUCATION, DIOCESE OF SOUTHERN OHIO

"This book contains eight orders of service for worship, adapted for use with junior and senior pupils in the Church school. In the preface, Mr. Suter commends the work because it has the two 'most important essentials in a service of worship,' reverence and reality. We agree with this statement and most heartily commend the book to those who wish to dignify and enrich the worship of the Sunday school, something that is all too sadly needed."

—The Congregationalist.

Paper, 60 cts.; Cloth, 80 cts.

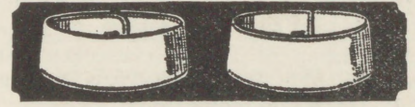
Please add about 10% for postage

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 3/4-2) \$2.25 per doz.
Linen (height 2 3/8-2 3/4) \$2.75 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

ROMAN (double style)
Linen (height 1 3/4-2-2 1/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4-1 3/4) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

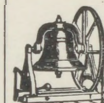
CENTRAL SUPPLY CO.
GARY & FRONT STS. WHEATON, ILL.



MENEELY BELL CO.

TROY, N.Y.,
AND
220 BROADWAY, N.Y. CITY

BELLS



Tower Chimes Played from
Electric Keyboard at Organ
Church Bells—Peals
McShane Bell Foundry Co.
BALTIMORE, MD.

MENEELY & CO. BELLS



FORMERLY WEST TROY N.Y.
1826 THE OLD MENEELY FOUNDRY
CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities

CHURCH BELLS SCHOOL

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

The Old Corner Book Store

Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

The Holy Eucharist

Official Report of the 1927 Anglo-Catholic Congress

The value of this book is permanent, as the explanations of the Anglo-Catholic faith given by the many distinguished contributors to it may be considered as made on the authority of the best scholarship of the Church of England.

Cloth, \$2.00.

Decently and in Order

By the Rev. William C. DeWitt, D.D.

The standard pastoral guide for priests, which has been out of print for some time, in a new and completely revised edition.

Cloth, \$2.00.

† **necrology** †

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

C. E. LUCIAN AGASSIZ, PRIEST

PORTLAND, ORE.—The Rev. C. E. Lucian Agassiz, vicar of St. Andrew's Church, Portland, died Sunday, January 5th, at the home of his daughter, Mrs. Enid Newhouse, in Portland. His wife, his daughter, Mrs. Newhouse, two brothers, Fred Agassiz of Portland and Dudley Agassiz of Seattle, two sisters and a brother in England, survive him.

Mr. Agassiz was born in England 53 years ago. There he received his education, including a theological training. When he was a young man Mr. Agassiz came to the United States, and he was for many years British vice-consul at Tacoma. During those years he was lay reader at the Tacoma Trinity Church, was vice-president of the Seamen's Church Institute, and a close friend of the late Bishop Keator of Olympia. He was for more than twenty years one of the few associate members of the Confraternity of the Blessed Sacrament and of the Guild of All Souls.

The late Mr. Agassiz was ordained deacon as well as priest by Bishop Sumner of Oregon. He was secretary-treasurer of the Oregon clericus and assistant executive secretary of the diocese of Oregon.

Funeral services were held at St. Andrew's Church on Tuesday, January 10th, by Bishop Sumner with the assistance of the Rev. R. A'Court Simmonds of St. Mark's Church, Portland.

FLAVEL SWEETEN LUTHER, DEACON

PASADENA, CALIF.—The Rev. Dr. Flavel Sweeten Luther, Jr., president emeritus of Trinity College, Hartford, Conn., and one of the great educators of the Church, died at his home here early on the morning of January 4th. He was in his seventy-eighth year, and canonically connected with the diocese of Connecticut. His death removes one of the Church's outstanding scholars and nationally known figures.

Dr. Luther was born in Brooklyn, Conn., March 26, 1850. In 1870 he was graduated from Trinity College, where, despite his youthful age, he stood third in his class and took first prize in mathematics.

That fall he took charge of a Church boarding school for boys at Troy, N. Y. Studying theology under the Rev. Dr. Coit, he was ordained deacon by Bishop Doane in 1871. In November he married Miss Isabel Blake Ely of Hartford.

The call of educational work was always supreme with Dr. Luther and he continued further in his mathematical studies. In 1872 he became an instructor in mathematics in Racine College, being advanced to full professorship in 1876. He occupied a similar chair at Kenyon College from 1881 to 1883.

In the latter year he returned to Trinity College, his alma mater, as Seabury professor of mathematics and astronomy. In addition to his work at Trinity he acted as consulting engineer for the Pope Manufacturing Co. of Hartford in the development of the bicycle. One of his inventions was used in each machine they produced. In 1896 he received the honorary Ph.D. degree of Trinity College.

Beyond his teaching talents Dr. Luther showed great ability in public speech and in administration. These led, in 1904, to his election as president of Trinity College, a post which he filled with marked distinction for fifteen years.

Dr. Luther was in close touch with the affairs of the state of Connecticut, and served from 1907 to 1911 as a member of its senate.

In 1919, feeling that advancing years and indifferent health bade him rest, he resigned from the presidency and came to this city to make his home. Two years later he and Mrs. Luther celebrated their golden wedding anniversary.

He came to be much admired and loved in the community and served in 1922-23 as the first president of the University Club of Pasadena. He frequently assisted in the services of the local parishes and lectured at nearby colleges.

In 1924, however, failing health compelled Dr. Luther to give up outside engagements. He suffered from angina pectoris, which gradually became acute. His brilliant mind, however, remained unimpaired to the end. Mrs. Luther survives him.

Dr. Luther was a member of the Society of Colonial Wars, the Sons of the Revolution, and the American Society of Mechanical Engineers. He also held the honorary LL.D. degree of Trinity, Tufts, and Wesleyan Colleges.

The funeral was held at St. Mark's Church on January 7th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, officiated, assisted by the Rev. Stephen C. Clark, Jr., rector of the parish, the Rev. C. W. Leffingwell, D.D., and the Rev. Rufus S. Chase. The pallbearers were all former students of Dr. Luther at Trinity College. The Rev. Robert B. Gooden, D.D., another Trinity alumnus, played the organ.

Interment followed the service at Mountain View Cemetery, where the prayers were taken by Bishop Stevens and the Rev. Mr. Clark.

Simultaneously with the funeral here, memorial services were held at Trinity College Chapel, Hartford. There were speakers representing the city of Hartford, the diocese of Connecticut, the faculty of the college, and its alumni association.

THOMAS WRIGHT BACOT

CHARLESTON, S. C.—Thomas Wright Bacot, long a prominent member of the Charleston bar, died at his home in Charleston on Christmas Day. Mr. Bacot's condition had been critical for several days.

Born in Charleston April 14, 1849, he was educated in private schools, the South Carolina College, and the College of Charleston. Admitted to the bar in 1871, he became a member of the firm of Walker & Bacot.

Mr. Bacot became recognized as an authority on railroad corporation and real estate law. From 1892 to 1902 he was a member of the legislature. He had been a trustee of the South Carolina College. He was a delegate to General Convention in Boston in 1904, and a deputy since then. For years he was a vestryman of St. Philip's Church and solicitor for the church corporation, and also a member of the commission on revision of the Prayer Book.

He had been president of the old St. George's Society and of the Huguenot Society of South Carolina.

Mr. Bacot is survived by four daughters, a son-in-law, and a daughter-in-law. The funeral services were held in St. Philip's Church, Charleston, the Rev. S. C. Beckwith, rector, officiating. Interment was in the churchyard.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 26th

For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square

New York City

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fifth session opened Wednesday, September 21, 1927. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.

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

HOBART COLLEGE, Geneva, N. Y.

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

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

JAMES WILSON BAYARD

PHILADELPHIA—James Wilson Bayard, Philadelphia attorney and chancellor of the diocese of Pennsylvania, died Friday, December 30th, of acute indigestion, at his home on East Johnson street.

Upon his admission to the Pennsylvania bar in 1891, Mr. Bayard began an active legal career. An active and prominent layman in this diocese, Mr. Bayard held many important posts at the time of his death. He succeeded the late Henry Budd as chancellor in 1918, and was also a member of the committee on Canons and the committee on Church Corporations and Properties. He was also accounting warden of Grace Church, Mount Airy, several years.

Mr. Bayard, who was unmarried, was born in Germantown in 1865. He attended Princeton University and was graduated in 1885.

Surviving Mr. Bayard are a brother and four sisters.

CHARLES E. FORD

BALTIMORE—Death removed, January 10th, a prominent Baltimorean when Charles E. Ford passed away, after an illness of several years of a disease of the heart.

Mr. Ford was the owner of Ford's Grand Opera House which has been the place of meeting for Church assemblages that were too great for church buildings of the city. He was the son of John T. Ford, the owner of the Washington theater in which President Lincoln was assassinated. Continuing in the theatrical business, he was well known to many eminent actors, as well as to the theater-going public of Baltimore.

Mr. Ford was buried from St. Mark's-on-the-Hill, Pikesville, by the rector, the Rev. Roger A. Walke, January 12th. He had long been a member of this church and, until his illness, a vestryman. He was in his seventy-sixth year.

HELEN LIVERMORE WEBSTER

WASHINGTON—Miss Helen Livermore Webster, grandniece of Daniel Webster, a noted educator and authority on comparative philology, died at the National Cathedral School for Girls, of which she was academic head.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Very Rev. G. C. F. Bratenahl, D.D., Dean of Washington Cathedral, officiated at the funeral.

Miss Webster was in the 74th year of her life and was a native of Boston, Mass. She is survived by two nephews, Dr. Fred A. Webster of South Hamilton, Mass., and Frank C. Webster of Boston, and by two nieces, Mrs. Lula Woodland of Chelsea, Mass., and Mrs. J. Smith Carder of Miami, Fla. After the funeral Friday Miss Webster's remains were taken to Lynn, Mass., for interment. The services in Lynn were conducted by the Rev. Dr. Bratenahl and the Rev. J. F. Scott, rector of St. Stephen's Church, in that city.

The entire faculty and student body of the National Cathedral School attended Miss Webster's funeral in the Bethlehem Chapel.

Three years ago Miss Webster met with an accident but she kept up her work for the school practically to the end of her life and never lost her abiding interest in its welfare. The serious illness which resulted in her death began last August. Under Miss Webster's direction the academic work of the school has developed and grown.

The father of Miss Webster was a nephew of Daniel Webster and Miss Webster came of distinguished New England lineage. She was brought up in Salem, Mass, where her family lived in a colonial home on Lafayette street. She attended the Salem schools and the Salem Normal School. From her childhood she had a longing to be a teacher and after graduation from the normal school she taught at Randolph, Mass, and then in the high school at Lynn, Mass. After a time she went abroad to study and was one of the first three women to obtain a Ph.D. from the University of Zurich, Switzerland.

On her return to America, Miss Webster joined the faculty of Vassar College, at the same time lecturing at Barnard College, New York City, on comparative philology.

Miss Webster was a great linguist and versed in Latin, Sanscrit, and the Indian languages. For nine years she was professor of comparative philology at Wellesley College, Mass. She entered secondary

EDUCATIONAL**COLLEGES AND SCHOOLS FOR BOYS****District of Columbia****St. Albans** The National Cathedral School for Boys**Thorough Preparation for Leading Universities**

Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy. Address: WILLIAM H. CHURCH, Head Master, Washington, D. C.

Indiana

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

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector
Address P. O. Box L, Howe, Indiana

New Jersey**FREEHOLD MILITARY SCHOOL**

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-reliance. The school with the personal touch.

Write for Catalog. Address

Major Chas. M. Duncan, Box 11, Freehold, N. J.

Virginia**Virginia Episcopal School**

LYNCHBURG, VA.

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

For catalogue apply to

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

Wisconsin**Racine College Grammar and Preparatory School**

Racine, Wisconsin.

Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military. Small Classes. Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address Rector.

EDUCATIONAL**COLLEGES AND SCHOOLS FOR GIRLS****California****THE BISHOP'S SCHOOL**

Upon the Scripps Foundation. Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President, Board of Trustees. Box 17, La Jolla, California.

Iowa**SAINT KATHARINE'S SCHOOL**

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary
A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges
Beautiful Grounds. Outdoor Sports, and Riding
Address: THE SISTER SUPERIOR

New Hampshire**ST. MARY'S SCHOOL** CONCORD New Hampshire

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

MISS M. E. LADD, Principal

New York**SAINT AGNES' SCHOOL FOR GIRLS**

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

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

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

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

Utah**ROWLAND HALL**

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

BISHOP MOULTON

Domestic Science. Outdoor and Indoor Sports.

Wisconsin**KEMPER HALL** KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports.

SCHOOL FOR NURSES**New Jersey**

THE SCHOOL OF NURSING

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

school work in 1899 as principal of the Wilkes-Barre Penn Institute where she remained until 1904 when she became a teacher in Miss Porter's School, Farmington, Conn., in charge of the college preparatory work there.

In 1913 Miss Webster came to Washington as academic head of the National Cathedral School for Girls. Miss Webster was a contributor to magazines and other publications and was the editor of *The Legends of the MicMacs* published in 1923.

MARGUERITE B. WILKINSON

NEW YORK—While taking one of the icy ocean baths that her physician had recommended her to continue through the winter, Mrs. Marguerite Bigelow Wilkinson, 44 years old, poet, lecturer, and Churchwoman, was drowned in the surf off Coney Island, on Thursday, January 12th.

According to custom, she changed to her bathing suit at the home of a friend at Coney Island. When she failed to return at the end of a half hour a search was begun. A little later her body was found in the surf a hundred yards off shore. Efforts to revive her with artificial respiration were futile.

Mrs. Wilkinson was a native of Nova Scotia, but removed to Evanston, Ill., with her parents while a child. She was educated at Northwestern University. In 1909 she was married to James Wilkinson, who is principal of a school in New York. Her mother, Mrs. N. K. Bigelow, and four sisters also survive her.

For two years Mrs. Wilkinson was poetry critic for the *New York Times*. She was the author of several books of poetry, her latest publications being *Citadels* and *The Radiant Tree*. She was a frequent contributor to THE LIVING CHURCH and other Church periodicals, and at the time of her death she was engaged in selecting the ten best poems that appeared in THE LIVING CHURCH during 1927 as a subject for critical discussion.

NEWS IN BRIEF

ARKANSAS—The largest annual parish meeting ever held by Christ Church, Little Rock, was held in the parish house on Monday, January 9th. Very encouraging reports from twenty organizations, showing a very wide variety of unusual activity among the adults and the youth of the church, were read. The Rev. W. P. Witsell, D.D., is rector of the parish.

ATLANTA—The Rev. W. W. Memminger, D.D., rector of All Saints' Church, Atlanta, has been elected president of the Atlanta Christian Council. This council is made up of the ministers of all the Protestant churches of the city and two lay delegates from each congregation.

IOWA—Christ Church, Waterloo, has completed a successful campaign, securing over \$25,000 in pledges to liquidate the debt on the parish house.—St. Katharine's School, Davenport, reports new pupils added since the Christmas holidays, giving them a full enrolment.

PITTSBURGH—Miss Charlotte E. Forsyth, for the past six years superintendent of religious education in the diocese of Pittsburgh, has gone to the diocese of Connecticut to work in a similar position and her address will be 28 Garden street, Hartford, Conn.

SOUTH DAKOTA—Calvary Cathedral, Sioux Falls, took a rather unusual step at its parish meeting on the evening of the Epiphany when by spontaneous and unexpected action three women were elected on the vestry to succeed three men whose terms had expired. This election is for a term of three years and makes one-third of the vestry women.

WESTERN NORTH CAROLINA—Recent memorials at St. James' Church, Black Mountain, consist of a chancel window in memory of Mary N. Bryan; seven-branch candlesticks in memory of Ashley Girardeau; and an altar and reredos in memory of Albert Haven and Lillian Estell Taylor Slocome.

Book Printing Printing of Periodicals Making of Catalogues All Fine Printing

These are the specialties of
Morehouse Publishing Co.

FOR many years our printing office and bindery were equipped to do only the work incidental to our own publishing—our periodicals and our books.

Now our facilities have been so enlarged that we can give our highly specialized service to all who wish expert service in such printing as we have suggested above.

We can print and, if desired, mail periodicals regularly to their subscribers. We can give special service of this nature to *Diocesan* and other *Papers*.

We can make *Books* for publishers or individuals that are not amateur books. There is a distinction between publishing and printing. We do both.

We are well equipped to do fine *Catalogue* work.

All sorts of *fine printing*, plain or in colors, is included in our specialized service. Institutional work is especially welcomed.

Write us in regard to whatever printing projects you have in mind. We may be able to make suggestions and can certainly give you good service.

Morehouse Publishing Co.

[SERVICE DEPT.]

1801-1811 Fond du Lac Avenue

Milwaukee, Wis.

"BOOKS, LIKE FRIENDSHIPS, GROW INTO OUR LIVES"—LADY MILNES GASKELL

The Faith By Which We Live

By the Rt. Rev. Charles Fiske, D.D.
BISHOP OF CENTRAL NEW YORK

A plain, practical exposition of the religion of the Incarnate Lord which has been found of inestimable value to hundreds of Church men and women.
Paper, 75 cts. Cloth, \$1.50

The Episcopal Church

Its Message for Men of Today

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

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

What a Churchman Ought to Know

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

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

The Catholic Religion

A Manual of Instruction for Members of the Anglican Church

By Vernon Staley

This is a classic on Catholic faith and practice, so useful that it has passed through thirteen editions. *Cloth, \$1.40*

Personal Progress in Religion

By the Rt. Rev. Thomas F. Davies

BISHOP OF WESTERN MASSACHUSETTS

This is written for people who have not been greatly interested in religion. Large type, easy reading. *Cloth, \$1.00*

A Young People's Set of Two Books

Our Family Ways The New Creation

Two volumes of simple Churchly reading for young people (not children). Attractively bound and enclosed in a cloth bound case to match, making a set that will win the eye and lead the recipient to desire to read its contents. *\$1.25*

The two volumes may also be obtained separately. *Paper, 25 cts. Cloth, 50 cts.*

Please add 10% for Postage

Reasons for Being a Churchman

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

The old classic, that has brought innumerable people into the Church and made her position clear to thousands of others. *Paper, 75 cts. Cloth, \$2.00*

Catholic Principles

By the late Rev. Frank N. Westcott

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

Has done splendid service for a generation in making real Churchmen out of hereditary Episcopalians. *Paper, 75 cts. Cloth \$1.50*

The Church, The Bible, and The Creed

By the Rt. Rev. Thomas F. Gailor, D.D.

BISHOP OF TENNESSEE

Lectures delivered as a Lenten course in Trinity Chapel, New York, and in other centers. The book is an able defense of the Church's position. *Cloth, \$1.00*

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

Travel - Education - Entertainment FREE!
3 Grand FREE Prizes

What experience do you need? NONE. How can you do it? Complete plan of procedure will be sent you. We will write you very often and suggest what to do next. Don't put it off. Mail coupon today.

Read These Few Simple Rules and Prepare at Once to Enter the
WOMANS PRESS Subscription Contest

A. PRIZES

1. A free trip to Europe will be awarded to the individual securing the greatest number of subscriptions to THE WOMANS PRESS before April first. The trip is summer Tour III secured through THE WORLD ACQUAINTANCE TOURS, NEW YORK. A 48-day trip to six different countries of Europe. Transportation to and stay in New York before sailing will not be included in the awards. Full information regarding dates of sailing, passports and other information will be forwarded from THE WORLD ACQUAINTANCE TOURS immediately after announcement of winner.
 2. A WEBER BABY GRAND PIANO (FOB New York) will be awarded to the individual securing the second largest number of subscriptions.
 3. An ATWATER KENT RADIO SET will be awarded to the individual securing the third largest amount of subscriptions.
 4. Contestants not winning prizes and who send in ten or more subscriptions will receive a commission of twenty cents for every subscription obtained.
 5. In the event of a tie each contestant will be awarded a prize identical with the one tied for.
- B. Any individual is eligible to compete in this contest who is endorsed by a local Y.W.C.A. General Secretary of her community.
- C. All subscriptions will be counted. This includes straight subscriptions, renewals and future subscriptions for those now on our list.
- D. Full remittance must accompany all subscriptions.
- E. Contest will close at MIDNIGHT APRIL FIRST, 1928. All subscriptions mailed on or before this time will be counted.
- F. Announcements of the winners will be made at the NATIONAL Y.W.C.A. CONVENTION, SACRAMENTO, CALIFORNIA, APRIL FOURTEENTH.

WRITE TODAY For full information, blanks, etc., so that you can get busy at once.

WOMANS PRESS Date.....

600 Lexington Ave., New York City, N. Y.

Name

Street

City State.....