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MILWAUKEE, WISCONSIN, DECEMBER 1, 1928

No. 5

Expectations and Quotas

EDITORIAL

The Opportunity of the Church Today in Mexico

THE RT. REV. FRANK W. CREIGHTON, D.D.

America

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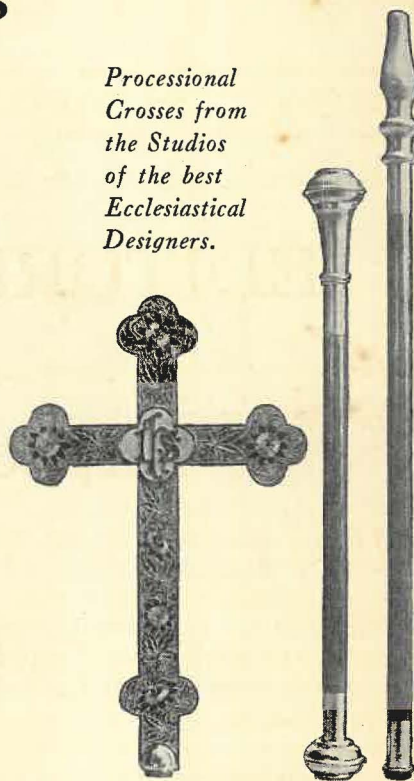
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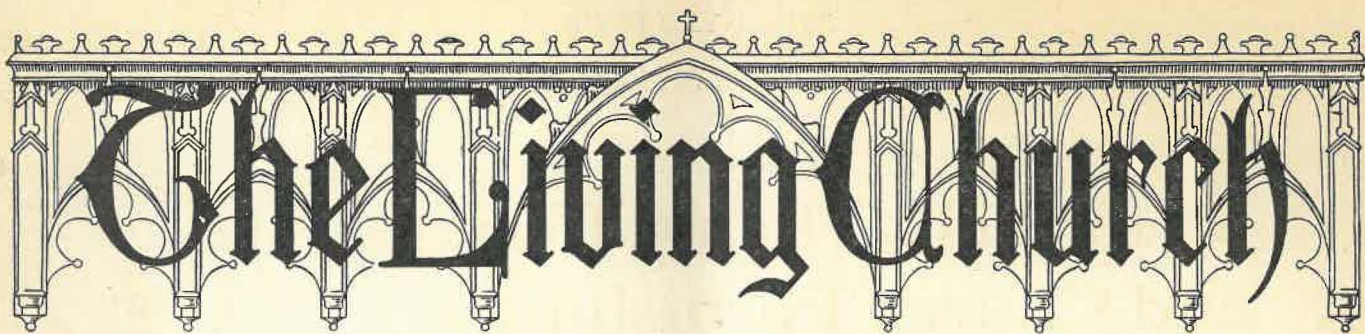
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VOL. LXXX

MILWAUKEE, WISCONSIN, DECEMBER 1, 1928

No. 5

EDITORIALS & COMMENTS

Expectations and Quotas

WE are close now to the culmination of the Every Member Canvass. Wherever the plans recommended by the national Church authorities are carried out, a systematic effort is being made to secure subscriptions to the Church's program, as also to parish support. That there are parishes, and, especially, missions, here and there that do not conform to the Church's plan must always be recognized. Nowhere in the Church, and on no subject, do we ever secure one hundred per cent coöperation. It is sad, and sometime we must consider this phenomenon; but it is not that of which we wish to speak at this time. Let us simply recognize the fact as a fact.

The normal parish gives its whole-hearted coöperation. The normal rector has prepared his people for the visits of the necessary canvassers and has chosen with care and discernment the people who are to act in that capacity. The normal vestry is backing up the rector, and its members are conscientiously trying to determine their own duties; not only in giving money but in encouraging and leading the workers. The normal parishioners are hard at work in making the canvass.

There was a time when this could not have been said. Happily, that time is past. The changed attitude of the normal parish toward the Church's official work within the last ten years is nothing short of marvelous. Yet probably there is not a single diocese in which at least one parish, one rector, one vestry, will not play the game in union with all the others. For the present we will ignore these. They are today the abnormals of the Church; the ecclesiastical morons, whose trouble is arrested spiritual development but who do not know it—morons never do.

We are thinking now, as we have said, of those who are normal and who *therefore* are playing the game.

THESE normals have now almost reached the stage where they can add up the subscriptions on the one side and on the other of the duplex pledges. They almost know whether parish finances will run smoothly next year or whether there must be cutting of budgets. They are near to the discovery of how largely their people are giving their support to diocesan and general activities.

By the Pay-as-You-Go plan, that is now in operation, every diocese and missionary district is obliged

to notify the National Council on or before January 15th what amount it expects to contribute for the varied work of the Council next year. As dioceses and missionary districts have, generally, no resources except the pledges made in their constituent parishes and missions during the present canvass, these cannot fulfil their canonical obligation until the reports of the canvass are in their hands and can be totaled. Hence, promptness on the part of parishes and missions in reporting to the diocese is as necessary as promptness on the part of the dioceses in reporting to the National Council. And in both places that promptness is a considerable factor in causing the Church's work to run smoothly.

This is pretty generally realized. There are always some semi-morons who are late in replying. But not many.

YET, stay!

Between the determination of the result in the parish and the transmission of its report, and again between that determination in the diocese and the telegram to the national treasurer, there is a third action necessary.

It is practically certain that these pledges, as they stand, do not represent the full capacity of parish, mission, or diocese to give. In most instances the totals shown by parochial and diocesan adding machines will not reach the amount of the quota, whether within parish or diocese.

Now the real cause of trouble in the Church is that these figures are commonly treated as final, and, the canvass being ended, nobody assumes responsibility for bringing them up at least to the quotas. But in most instances this could be done, if the attempt to do so were seriously made.

The only way to make quotas is on a basis of averages. Two parishes may each have running expenses of, we will say, \$15,000; but one of these may raise that amount easily, having a good deal of consecrated wealth among its members, and to the other, a congregation of poor people, the raising may involve a real strain. The quotas will probably be substantially alike in both instances but the ability to pay the quota will vary greatly, and one may probably fail.

There is a bad psychology in leaving the dioceses—

and therefore the parishes—to take the initiative in stating what they “expect” to contribute. The work of the Church is based upon the expectation that *all* the quotas will be paid. If they are not, the work must be cut down. The responsibility for that work rests upon the whole Church. For a parish or a diocese to be contented when it has notified headquarters what it “expects” to pay, utterly regardless of what is its fair share of the amount required, is suicidal.

It must be remembered that the quota constitutes that fair share, as well as it can be computed. The computation will never be absolutely accurate, but it will always be a near approach to accuracy. The responsibility of parish or diocese is not discharged when it has simply recorded its expectation. Nothing less than the full payment of at least the quota discharges that responsibility. If the sum total of pledges in parish or diocese does not at least equal the quota, *somebody* must bring it up to that amount.

Neither is that all. We have recognized that there are abnormal parishes that make no real effort to contribute their share of the total. There are still more whose resources are under the average and who cannot pay the full amount of their quotas.

Worse still, the maintenance budget adopted by the last General Convention is itself less by a quarter of a million dollars annually than the National Council had estimated to be necessary for financing its work. The budget adopted was based rather on expectation of receipts than on work to be done. The budget itself, therefore, and so, the grand total of quotas, is less than is required for doing the work. We had to close up a colored school last year in order to balance the budget. How many schools must we close this year in order to “pay as we go”?

The fact is, we never can finance our work wholly on a basis of minimum quotas. There will always be some parishes and dioceses that cannot pay their quotas. There will always be still more that do not. There will always be contributors who die or who do not pay all that they have pledged. Practically, therefore, the only way to get the work done is for normal parishes and normal dioceses voluntarily to assess themselves from ten to twenty per cent more than their quotas—and then to raise it. This is not so impossible or unreasonable as it looks.

IN raising the amount of the quota there are three factors to be considered. One is the depth of religion, one is the degree of leadership, and one is the amount of available wealth, within any unit—be it parish or diocese. A worldly unit, a unit without real leaders, and a relatively poor unit, will often find the raising of its quota practically impossible. Those who fail must, therefore, be considered deficient in one or more of these necessary factors. And unfortunately no one of them can be quickly provided if it is lacking.

But if there are units who have less than the average in any of these, there are also units—parishes and dioceses—that have more than the average; deeper religion, splendid leadership, more than average resources.

Now upon these units rests a responsibility that is not measured by their quotas. They are not average parishes or dioceses. They are bound, just because God has blessed them beyond the average, to make up for those who fall under the average in any one of these three factors.

Now—perfectly recognizing the necessity for haste in making reports to diocesan and then to general headquarters—we plead that appeal be made to the people of these exceptional units to bring the subscriptions of

parish or diocese to *twenty per cent more than their quota* before notifying headquarters as to what they “expect to give.” The necessity for reaching that “twenty per cent more” will certainly be recognized by those who have given even cursory attention to what we have written. And there will always be very exceptional units that will do much more than this, because of their excess portion of spirituality, of consecrated leadership, or of opportunity to give.

AT best, the Pay-as-You-Go system is but the lesser of evils; lesser than leaving bills unpaid or running up hopeless deficits. The right way is for the Church to determine the measure of what she ought to do, and then *do it*, and to be able to trust her children to supply the funds for the purpose. But we tried it, and her children did not supply those funds. Hence, the present system.

The full sum total of the budget never will be paid on the minimum quota system. Spirituality, leadership, and money are each divided too unequally in the Church for that to be possible. What is necessary is that wherever, in parish or diocese, there is a default of one dollar on that quota—and sometimes neither parish or diocese is responsible for that default—the missing dollar must be paid by somebody else. And that somebody else can only be found in a parish having greater spirituality, better leadership, or more consecrated money, than the average.

So, before any unit sends its report to headquarters, will not an honest effort be made to raise the total of subscriptions to twenty per cent more than the quota?

WHAT is “this thing called Buchmanism”? Is it “evidence enough of a static intellectual immaturity,” encouraging “a recrudescence Puritanism,” as characterized by Dr. Lester Leake Riley in the *Churchman* of November 10th? Or is it the “Christian dynamic” to be found only in “a complete surrender to the Will of God,” as described in last week’s

LIVING CHURCH by the Rev. J. Herbert Smith?

Naturally, as in the case of all religious movements both within and without the Church, opinions differ. For our own part, we must confess that our experience of Buchmanism has been meagre and not at first hand. We have never attended a “house party of first century Christian fellowship,” nor, to be perfectly frank, do we think we ever care to attend one. We fail to see where a religious house party can offer anything like the spiritual refreshment of a well-conducted retreat. As for the corporate confession of individual backslidings—well, we may be a bit over-squeamish in that regard, but we feel nevertheless that the proper place for such confidences is the confessional, and that the pious sympathy of a group of house-party-guests is a poor enough substitute for the refreshing words of priestly absolution.

Nevertheless, to form an intelligent opinion one must have adequate knowledge of the subject under consideration. When, therefore, a typical Buchman “house party” was held a few weeks ago at Birmingham, Pa., we decided to ask someone in sympathy with the movement to report his impressions of it. The Rev. J. Herbert Smith, rector of St. Andrew’s Church, Emporia, Kansas, and one of the younger clergy of the Church, kindly agreed to give us such an interpretation; and to permit him the greatest freedom in presenting his case we purposely refrained from editorial comment on his article in the same issue. Our doing so was not, as one critic has put it, “an effort to give

Buchmanism standing in the Episcopal Church," but rather to give its adherents a fair chance to state their case to the Church public.

THE LIVING CHURCH neither approves nor condemns the movement, but frankly maintains a position of skepticism. To Buchmanism, as to the retreat movement, Benediction, Wednesday night prayer meetings, and the use of the rosary, we can apply only one test: *Does it bring souls closer to Christ and a true appreciation of His teachings?*

If the answer is Yes, then the practice under discussion is a constructive one; if it is No, then it is destructive.

The case for Buchmanism has been stated. How does it measure up to the standard?

ANSWERS TO CORRESPONDENTS

C. R. B.—(1.) The customary place for the *Agnus Dei* is following the Lord's Prayer and before the Prayer of Humble Access; the Communion Hymn after.—(2.) The "logical" place for the *Gloria in Excelsis* depends upon the view taken of its purpose. If to herald our Lord's coming, then at the beginning; if as a thanksgiving for the gift of His coming, then at the end. The rubrical place, however, is at the end. There are parishes where the first practice obtains.—(3.) A psalm or hymn is "right" during the ablutions at any time.

E.L.R.—As the terms are commonly used among us, (1) a "solemn" celebration of Holy Communion is one with music and incense and generally implies a considerable degree of ceremonial; (2) a sub-deacon is the priest or deacon who reads the epistle, the gospeller being termed the deacon; and (3) the three sacred ministers are the celebrant, the deacon (or gospeller), and the sub-deacon (or epistoler). In emergency the last named may be a layman.

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SOMEHOW

THERE is always a way out of every difficulty. There is always a solution for every problem. And—somehow—the real man or woman finds that way.

There is nothing royal about life at all. It's a mixture of the bitter and the sweet. And sometimes it seems as though the longest way leads through the bitter. But the sweet is always worth the days or years through the bitter.

Character is built and made strong through the time of the bitter. Only those are able adequately to appreciate and merit the sweet who have passed through the bitter.

Life must be earned. To earn it you have to live.

The shirker doesn't live. He alone lives who does the day's job—and does it well, without complaint.

Somehow happiness always comes to him who carries on through storm and stress until the day clears and the light appears. It has always been so.

—Catholic Citizen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I WONDER whether everybody feels as content to have the election over as I do! To settle down to the well-ordered program of life, undisturbed by shrieks and hysterics, is welcome, surely; and to be able to turn on the radio without discovering Senator A. or Congressman Z. arguing desperately against time about farm relief, or the proper height of the tariff, or "bigotry," so-called, is indeed a relief, even though we must take our dose of Jones' coffee, or Smith's automobiles, or Robinson's paints, as it comes. Indeed, one imagines that even the defeated candidates and their families must sigh with a certain relief at the final verdict.

But I must confess that I have a distinct sympathy with Coriolanus and his views concerning candidature for public office. To be sure, he was rather too plain in expressing them—at least as Shakespeare reports him. But there is something unhappy about compelling a man to solicit votes; and the old saying is still true, that the office should seek the man, not the man the office.

THE *Christian Herald* publishes this extremely good article in a recent number. I wonder what would be the result if the fable were to be of ourselves—though this is no fable, apparently! When shall we all put first things first in the order of importance, when it comes to money matters?

THE RIGHT PROPORTION

A minister who is on rather unusual and affectionate terms with the business men of his church brotherhood invited ten of them to take lunch with him at the city Y. M. C. A. Each one of these ten men had pledged \$1 per week on the annual church budget, which was far above the average pledges of most of the members. During the lunch the minister asked these ten men to increase their pledges fifty per cent, owing to unexpected parish expenses. The men frankly and good-naturedly asked to be excused, claiming they were paying all they could afford.

The minister did not press the matter, but asked if the men would be willing to let him have an itemized account of their weekly expenditures for what they themselves would count as "luxuries," meaning by that word, things they did not need for their physical or moral well-being.

The men looked amused and laughed at their popular pastor, but promised to do what he asked.

You may be interested to know what this group represented in business: Three high school teachers, one grocer, one stationer, one lawyer, one newspaper editor, one insurance man, one state official, and one railroad official.

When these men, a week later, met with their minister, there was a curious look on their faces, not of amusement, but of more or less self-judgment. The itemized expense accounts were passed across the table to the minister, and he asked consent to read the first one to the assembled group. The list was that of the railroad official. It follows: "Weekly expense for 'luxuries' as defined by pastor: Three movies at forty cents each for wife, daughter, and self, \$3.60; twelve cigars and two packages of cigarettes, \$2.15; soda water and ice cream, \$1.75; two unnecessary banquets, \$6.00. Other unnecessary items, \$5.00. Total \$18.50."

And at the bottom of this list the railroad man wrote: "I double my pledge to the Church budget. Come to think it over, I make it \$3.00 a week."

The minister looked up and caught the eye of the insurance man, who said: "I move that the rest of us do the same on condition that Pastor does not make our list public." The motion was carried with a bang.

When the men went out, the minister heard the insurance man say to the railroad man: "I thought you smoked more than two cigars a day."

"I do, generally," replied the railroad man, "but I felt as if I ought to cut my luxuries down a bit last week." "I wonder why—" the newspaper editor was heard to say, but just what it was he was wondering over will be left to the reader of this true story of ten men, a church budget, "luxuries," and a popular preacher.

METHODISM in Illinois is certainly dramatic. A clipping from the Pekin, Ill., paper gives this description of what is to come:

"The evening service will be one of unusual character in which fifty guns will be placed in circular form about the altar (*sic*) twelve of these guns being old army guns, the property of the G.A.R. of the City of Pekin, under the custody of Colonel Bates. He will be present with other old soldiers at the service. Each of these guns will be used as a vase for a white carnation. "Emblems of Peace." The pastor will occupy the pulpit behind this barricade of guns and preach a sermon on The Spiritual Foundation of Peace."

DAILY BIBLE STUDIES

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

"BEHOLD, THY KING COMETH UNTO THEE"

Sunday, December 2: First Sunday in Advent

READ Romans 13:8-14.

THE true Christian should rejoice when Advent comes, for it brings a message of assurance. "I will come again," said Christ, and the thought of His coming fills us with joyful anticipation. We know not the day or hour. We must be always ready. In our longing for the sight of the Lord we are led to pray, "O quickly come," and then we seek to prepare ourselves and others. Faith calls to activity. We must see that the lamps of our loyal trust are burning brightly, and we must be on the firing line of the King's army, telling the Good News and fighting the powers of darkness. But always our hearts must be singing a "Hosanna-welcome," for He will gather His own and bring them to their waiting Home. Joy and active service are the Advent emotions, and we can test thus the reality of our Christian faith and love.

Hymn 61

Monday, December 3

READ St. Matthew 25:31-40.

AT first thought the idea of judgment causes fear. How can I, a sinful man, stand in the burning light of Christ's glorious perfection? And then the truth speaks, for my faith makes me rely upon His pardon and the robe of His righteousness. For judgment, even in our poor, human methods, speaks of the establishment of justice and right. When He comes, He will make all things new. The crooked shall be made straight and the rough places smooth. At last the fall of Eden will become the glory of universal obedience. His Kingdom will be the revelation of perfection, an answer to the universal prayer, "Thy will be done." Satan will be cast down forever. And our own struggle and longing for perfection will be crowned, for seeing Him we shall be like Him. Hence the judgment day for the believer will be the day of victory. My poor little service will be touched by the glorified Hand and transfigured. The old world's sighs will be turned into anthems of joyful and lasting adoration.

Hymn 67

Tuesday, December 4

READ II Peter 3:10-14.

FIRE suggests purification. Hence the declaration of the earth's being burned up and the new earth, wherein righteousness shall dwell, being established. But especially we rest upon Peter's words, "looking for and hasting unto the coming of the Day of God." "Earnestly desiring" is another translation of "hasting unto"; yet the earlier translators caught more keenly the meaning of the Greek word *spoudontas*. It suggests running, speeding, as those whose longings lend wings to the feet. "The King's business requires haste." And we can speed the coming by faith and works, by loyal devotion and loving service. Each prayer brings the day nearer. Each kindly deed speeds the final sunrise. Each soul redeemed hastens the sounding of the trumpet. O blessed hurrying, rushing, speeding Christianity! O precious thirsting worship and communion "till His coming again."

Hymn 444

Wednesday, December 5

READ St. Matthew 25:1-13.

WHILE our Lord's coming gives joy and glad anticipation to the Christian, it suggests sorrow and disappointment to those who do not believe or serve. We are kept ready by the use of those blessings with which our human life is enriched and comforted. First, there are the fruits which the Master looks for in our lives: Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance. Then there are the gifts of the Holy Spirit: Wisdom, Understanding, Counsel,

Strength, Knowledge, Godliness, Fear or Reverence. The oil, which the wise provided and the foolish did not provide, is the strength which comes through the means of Grace: Prayer, Bible, Holy Communion, Church worship, Service for others.

Hymn 129

Thursday, December 6

READ St. Matthew 21:1-11.

THE triumphal entry of our Lord into Jerusalem is typical in a measure of His second coming. Lowly and meek then, at the end He will be the King all glorious. Riding upon a lowly beast then, at the great Day He will appear "riding upon the wings of the wind." His disciples acclaimed Him then; and when He comes again "the heavens will ring and the angels sing." As the children sang "Hosanna," so the whole body of the redeemed on earth and in paradise will sing the anthem of eternal praise. And yet, the glory and power of the Son of God will not make His people afraid. His love will draw them to those arms of mercy, His hands will wipe away tears, He will call little children to Him and bless them.

Hymn 69

Friday, December 7

READ Revelation 5:1-14.

ST. JOHN'S vision in this chapter was of the last day and of Christ in His glory and power opening the great book of the world's history. It seems, as we read it, a wonderful revelation of God's love and Christ's redeeming triumph. Every Friday we think of the cross, and in this Advent season we think of the rejoicing in heaven and on earth when the King of kings shall receive worship and honor and thanksgiving from angels and redeemed men. All through eternity the cross will never be forgotten. "The Lamb that was slain" will be worshipped and honored and loved by the multitudes whom His precious death washed free from stain and whose resurrection made their robes white. Even now the life and death and resurrection of Jesus Christ are the great facts of the world's history, the interpretation of its growth and friendliness. So will it be in heaven. We shall never forget the grateful cry, then as now spoken by every Christian: "He died for me."

Hymn 543

Saturday, December 8

READ Revelation 21:1-7.

CHRIST'S second coming will have as one of its joys the blessed reunion of those who have endured unto the end, but have been parted for a while. Our creed is a unit in that all its parts are bound together like a divine mosaic. Jesus Christ was crucified—and then as a result there came the Holy Catholic Church, the Communion of Saints, and the life everlasting. The cross again stands out as the world's hope, and the members of the family of believers are bound together by their common love resulting from their common salvation. And as a golden link connecting past and future we declare as we, like the apostles, "look up" in faith, "He shall come to judge the living and the dead." How it all centers in Him who is our resurrection and our life! In Him we find even now our dear ones resting, and at the last day we shall know and worship and sing together. O blessed consummation, which even weakness and suffering can know as certain! "For the Lord hath spoken it."

Hymn 541

Come, Lord Jesus, the world needs Thee! Thou art ever with us, but I long for Thy glory and for a world through judgment purified. Still I would trust in patience and find even now the joy of Thy love as I pray: "Come to my heart, Lord Jesus!" Amen.

The Opportunity of the Church Today in Mexico*

By the Rt. Rev. Frank W. Creighton, D.D.

Missionary Bishop of Mexico

THERE are many people who would say at once and most emphatically that there is no opportunity for or any kind of religious enterprise in Mexico today.

There are others who feel that there never was a better opportunity for the Church in Mexico than at this moment.

There are still others who feel that there are opportunities in Mexico, provided religious leaders and Mexican Christians are willing to submit to governmental restrictions of such a character as seem effectually to hamper any real initiative and to outrage the consciences of those who believe that entire religious liberty is an inherent right.

In the first class are those who, rather than submit to inhibitions which they believe subversive and restrictions which they believe to be confiscatory, have voluntarily withdrawn from the country.

In the second class are those who are delighted at the plight of those whose religious leaders have withdrawn and are making the most of the opportunity to profit by the woes of their brethren.

In the third class are people who recognize that the situation is an inevitable outcome of abuses of power and privileges which are being corrected. They don't shut their eyes to facts, nor do they gloat over the difficulties which ancient errors and outworn theories of ecclesiastical prerogatives have gotten fellow religionists into. Laws are general in their scope and their effect is felt by those at whom they are aimed and by those who have kept aloof from the things they seek to correct. Christians in Mexico, in this class, are not so foolish as to think for one moment that they are not unduly and irksomely circumscribed and restricted by the religious laws. For they are. But on the other hand neither do they think they are justified in withdrawing from the country. They can find no justification for deserting their Mexican members, as the Roman Church has done, and without prejudicing their cause they find real opportunities for service under the law, and within the law they are not only maintaining work already under way, but are inaugurating new work.

The religious laws in Mexico, written in the Constitution and Code and in regulatory articles, are an outgrowth of the provision of the Juarez Constitution of 1857. They go farther than the old laws and *they are being enforced*. But they embody the revolutionary philosophy of over half a century and definitely link the Roman Church with the reactionary forces against which the revolution has been directed.

(a) They aim to check alleged political activities of priests by requiring registration, by stripping them of citizenship, by prohibiting any criticism of the government, and by limiting their number.

(b) They reduce the temporal power of the Church by nationalizing all Church property and by prohibiting clergy from inheriting from other clergy or any one else save within four degrees of consanguinity.

(c) They prohibit any, except Mexicans by birth, from officiating as clergymen save as provided by Transitory Article Number One of the Reglamento of Article 130, passed by Congress at the end of the 1926 session.

(d) They aim to prevent the possibility of schools being centers of anti-revolutionary propaganda by requiring the incorporation of all primary and secondary grades, by prohibiting religious instructions as a part of the curriculum, by prohibiting priests to serve as teachers and by the suppression of chapels in school buildings.

(e) They seek to break up groups antagonistic to the government by prohibiting religious orders.

(f) And finally, trial by jury is denied to any one guilty of infraction of any part of Article 130.

THERE is, however, in the Constitution of Mexico definite provision for religion. Article 24 of the Mexican Constitution says: "Every man is free to profess the religious belief he desires, and to practise the ceremonies, devotions, and other acts of his sect, either in the temples or in his home when such practice does not constitute a transgression of the laws. Every *public* religious act should be celebrated inside the temples which are at all times under the supervision of the authorities."

The Episcopal Church has made a conscientious effort to avail herself of the opportunities open to her under these laws and to carry on her work on the highest possible plane of honor and efficiency. Now, what are some of the opportunities open to the Church in Mexico?

First, she may serve the foreign English-speaking population. And save for the Union Evangelical Church in Mexico City, so far as I know, the Episcopal Church is the only religious body in the republic ministering to English-speaking people. Visitors to Mexico City often ask, "How do you do it? Our impression was that no foreigners are permitted to officiate in Mexico. How are you able to officiate when the Constitution says you may not?"

Article 130 of the Constitution does indeed say: "It is necessary to be a Mexican by birth in order to be a minister of any religious creed in Mexico." But up until two years ago no act enforcing the provisions of Article 130 had ever been passed by Congress.

When it seemed certain that a regulatory law, or enforcement act, would be passed by the Congress of 1926 making Article 130 applicable, there was grave apprehension lest all our foreign clergy might have to leave the republic and our foreign work be closed.

When the Reglamento was published in the *Diario Oficial* of January 18, 1927, however, appended to it was a series of Transitory Articles, the first one of which gives foreign clergymen the right to officiate for a period of six years, during which time their successors, Mexicans by birth, are to be educated in the knowledge of the cult they are to serve.

In order to obtain such rights, foreign colonies desiring the services of clergymen must needs make application to the government and receive a permit before the clergyman desired may officiate.

There are many people who feel that to accept appointment under such conditions is to prejudice the cause of religion. It were better to withdraw than to submit, they say, and more honorable. Members of our foreign colonies in Mexico are loath to put their names to any such solicitude as is required. It has been exceedingly difficult, and in some cases impossible to procure the necessary ten signatures.

On the other hand there are many people who feel that Transitory No. 1 is a gracious gesture on the part of the government which may issue in legislation of a permanent character admitting to service in Mexico foreign clergymen who are friendly and willing to disassociate themselves from Mexican politics, which, obviously, are none of their business, and for this reason it ought to be accepted with good grace in good faith and in fraternal spirit.

This and other reasons have been advanced for submission to the requirements embodied in the exceptions made in favor of foreign clergymen. It seems to me, however, that the compelling reason is the urgency of the Gospel. If the

* A radio address broadcast through Station WMAL, Washington, October 19th.

Gospel of Jesus Christ means to us all we say it does, then nothing should stand in the way of its propagation. If St. Paul was willing to be a fool for the Gospel's sake, then certainly we ought to be willing for the Gospel's sake to exercise a little patience and forbearance while Mexico works out the great problems which are facing her today. And you may be assured, she is going to work them out in her own way.

Hence, all the foreign clergy of the Episcopal Church, working in Mexico today, are registered with the Department of Gobernacion and are officiating at the request of ten members of the foreign colonies they are serving, a permission having first been granted by the government.

Our principal centers for foreign work are Mexico City, Pachuca, and Tampico, where we have English-speaking congregations. In addition, Archdeacon Watson and I are registered for Vera Cruz, and a solicitude, asking for my services, is now in the hands of the acting-Secretary of Gobernacion from the American colony at Guadalajara. If it is granted, it will enable me to minister to the rapidly growing English-speaking group in the second largest city in the republic. Moreover, I feel that there are great opportunities for the Church in Mexico to minister to the foreign colonies in Chihuahua, Monterey, and other centers and we fully intend to make the most of these opportunities as fast as we can get solicitudes filed and *permiso* is granted.

Under the provisions of the law, we have the same opportunities for the present to serve English people in Mexico that you have here at home, and what possible excuse have we for neglecting them?

OUR Mexican work is quite a different story. No one but a Mexican by birth, under any circumstances, is permitted to minister to Mexican people in a Mexican temple. Hence all the help and inspiration which men from the States might give their Mexican brethren is lost. That beautiful development of fraternal spirit which would undoubtedly come from an exchange of pulpits and a sharing of work is forbidden.

When we hold our district convocations we have to hold them in an English-speaking church for which I am registered. A Mexican congregation may not have the inspiration which comes from that splendid gathering of Mexican, English, and American delegates from all parts of the republic, meeting together to take counsel about the things of God. And that is a real deprivation. When I visit our Mexican congregations I am unable to conduct the service. Our Mexican people may not receive the Sacrament at the hands of their Bishop, and furthermore I am unable to confirm candidates in native churches.

One has to recognize, of course, that none of the religious restrictions was aimed at us. We had never been guilty of any of the evils they seek to eliminate and correct. Nevertheless, they fall upon us with startling severity. But there they are and they can't be evaded. How then can we as a Church be of service to Mexico? Aren't we being told most emphatically to get out? Are there any opportunities for the Episcopal Church to establish itself in Mexico?

I shall answer these questions in inverse order:

First, the Episcopal Church is already firmly established in Mexico. It organized itself in the days of Benito Juarez, and it quite naturally sought fraternal affiliation with, and episcopal orders from, our Church in the United States. Of its own volition it entered into a concordat with the American Episcopal Church and placed itself under Bishop Aves' jurisdiction. We are in Mexico, insofar as the native work is concerned, at the invitation of Mexican people whose invitation we have accepted.

In the second place, we are not being told to get out. There are too many evidences of friendship and friendly interest in our work on the part of Mexican officials to warrant coming to any such conclusion. Mexico is simply desirous of managing her own affairs, including her religious affairs, and in this she is not unique nor following an unusual course. And isn't it true of all Churches in the United States, having foreign missionary work, that their aim is to turn that work eventually over to the nationals of the country in which it is being prosecuted?

We have already taken steps in that direction in Mexico. Convocation, our legislative body, is predominantly Mexican. Of our twenty clergymen in the republic, fifteen are Mexican.

Of the thirty-seven teachers in our schools, thirty-one are Mexican. Our social service work is directed and carried on entirely by Mexicans. And, now, because the law requires it, and not because we feel that the time is entirely ripe, all our ministrations to our Mexican brothers are carried on by Mexican clergy.

This is, of course, as we had hoped it would be some day, and not in the far distant future. The law has anticipated our desires in this respect, and frankly we are hardly ready for so radical a change.

WITH our policy and Church system, such a method of ministering to the Mexican Episcopalians can hardly be successful until we have a Mexican bishop, or suffragan bishop. As matters now stand, we cannot hope for any material increase in the number of our communicants until we have a bishop who can confirm in native churches. And there are obstacles in the way which for the moment seem to preclude the appointment of a native bishop. Strangely enough, the chief objections came from the Mexican clergy, many of whom feel that it would be an infringement of the administrative powers of the American Church which has so generously and for so many years supported the work in Mexico. They feel that conditions being as they are the American Church should administer the affairs of the district of Mexico through its representative, an American bishop.

Within the past six months I have received letters from many of the Mexican clergy so expressing themselves. And while such a fine spirit of fraternal loyalty and confidence partakes of the nature of a noble sentiment and gladdens our hearts, yet it does not solve our problem. How is there to be that present fusion of interests and service to our people which makes a Church one in the sense our Lord intended?

Well, we have had to make the best of the situation and take advantage of such opportunities as afford themselves. I am registered for Christ Church Cathedral. I am permitted to officiate there. Hence it was lawful for me to confirm fifty-one candidates from the Federal District and later confirm a class from Hooker School. But there are hundreds out in the field waiting for Confirmation whom I cannot reach.

But, in other respects, our Mexican people are receiving the ministrations of devoted Mexican priests and deacons who are all registered, and are conducting services, administering the sacraments, engaging themselves in propaganda and pastoral care, and ever organizing new missions and preaching stations. Save for one mission, our whole field is registering advance in numbers, interest, enthusiasm, and gifts for support. One great area in the state of Hidalgo, our Nopala field, is entirely dominated by our Church. Those who are not our members are sympathizers and give us moral support.

On a recent visit to a mission in the state of Morelos, our church was packed with local people and representatives from five surrounding villages. People think nothing of walking from five to eight miles to attend our services and they ride horse-back much greater distances. Our clergy command the respect not only of their own people, but also of many others who gladly go to them for advice and assistance. Opportunity beckons to them from every side and they are there to respond and they are responding. The Gospel is being preached, ethical instruction is being given, and the sacraments are being administered.

And from our first aid station at Nopala, under the direction of Mrs. Salinas, the president of the district Woman's Auxiliary, the Church is reaching out a helping hand to over a thousand people a year who come to have all kinds of diseases cured, all kinds of wounds treated, in a mountainous region where there are no doctors and where the Church carries on a ministry of healing in Christ's Name to people whose distress without her would be unspeakable.

Certainly there is wonderful opportunity in this field of Christian enterprise and unlimited opportunity in the work of evangelization which is being pushed forward from every one of our churches and missions. And may I say, most emphatically, that it is not our policy to proselytize. It isn't necessary nor do we have to stoop to any such methods. There are in Mexico today vast numbers of people who are without any Church affiliation who are feeling the need of the Church

or who are at least ready to listen to the Gospel of the Christ as this Church has received it. The field is limitless, the laborers are few, but they are making the most of their opportunities.

OUR one remaining class of work is educational and we regard it as of supreme importance despite the fact that it may not be, *per se*, religious. That we are not permitted to have religious instruction as a normal part of our curriculum is a burden hard to be borne. But here again the law, which is ostensibly intended to correct evils of which we never have been guilty, falls with equal force upon the innocent and the guilty. There is no evading it and it must be obeyed.

We maintain two schools in Mexico, under government inspection: Hooker and the day school in La Casa del Sagrada Nombre. Both have high rating and, despite the limitations, are doing exceptional work. But how are we justified in taking money given for Christian missions to maintain them? Well, sometimes I feel that we are not justified. To maintain schools in Mexico today whose support comes from people who have given money for the propagation of the Gospel, and at the same time implicitly obey the law, is a difficult problem.

As splendid as are the advances made by the Department of Education in bringing education to the masses of the country (and they are deserving of all praise) the fact remains that the task is colossal, and it will be years before Mexico ever achieves the high standard of universal free education she has set as her goal.

Meanwhile, every assistance which may be given her is a blessing to her people. To maintain schools, under the law, is a social gesture of good will but it is not religious work. And that is the reason, and the only reason, we are in Mexico—to bring souls to Christ. And religious education offers a most fruitful method. I think it was Cardinal Mercier who said that if he had a district needing both a church and a school he would build the school first.

But in Mexico it is different. There is no use building more schools because as missionary enterprises they would be useless.

This cannot be said of the schools we now maintain, however. Fortunately for us, they are so located, so administered, and so directed as to serve the purposes for which they are maintained.

I will speak of Hooker School as an example. This splendid institution, founded fifty years ago by Mrs. Josephine Hooker, the widow of a Philadelphia clergyman, who gave her life and fortune to Mexico, now has over 280 pupils. It is at present unable to take care of the girls who clamor for admission. To the girls who live in its buildings, enjoy its broad grounds, attend its classes, and catch its spirit, it is a benediction. They go back into society as leaven. Last year I confirmed a splendid class of Hooker students and now there is another group to be prepared for Confirmation—Hooker products—Hooker's gift to the Church, if you please.

And this result is achieved in no haphazard fashion. It is the result of a carefully thought-out plan. To the zealous missionaries of our Hooker staff God opens ways to serve Him which they are not neglecting.

Let me quote Miss Jean McBride, our *directora*: "With the teaching of religion definitely forbidden it is doubly important that the children of Mexico be conscious of the force of this teaching through different channels. The mission school has a very important object in training its children to know the value of health, cleanliness, sanitation, loyalty, and high ideals. And none of this is forbidden. Unconsciously we hope that ethics or character education is being imparted. The function of a mission school is to impart, through force of example, that which religious teaching embodies."

All these things Miss McBride and her staff are doing. And they are getting results which amply justify Hooker and the money we are spending to maintain it.

Furthermore, while the law forbids religious teaching *in the school*, it does not forbid voluntary attendance at church or Church school where the instruction is not a part of the curriculum.

Our Hooker pupils attend San José Church in Mexico City where there is a splendid Church school under the direction

of Miss Odessa Babbin, a member of the Hooker faculty, and many of them remain for service.

This is also true of the pupils of the school in La Casa del Sagrado Nombre. Fortunately both of these schools are so situated that this arrangement is possible. Attendance in both cases, however, is purely voluntary.

I want you at home who are working and praying and giving for Hooker to feel that the school is doing all you intend and want it to do. Its influence reaches all over Mexico. Its power is felt in mountain villages and city homes. And I hope you will agree with me that it ought not be left in the incomplete condition it now is. It ought to be finished so that it can welcome still more Mexican girls, it ought to have an infirmary to provide for our own cases of illness and also minister to the community through a Mexican trained nurse—and one of our graduates is training now, preparing herself for this work.

One of our greatest opportunities in Mexico is offered by Hooker School and we must avail ourselves of it by making Hooker strong for her task.

I HAVE tried to indicate to you three fields of opportunity open to the Church in Mexico. There are many others which the time allotted does not permit me to describe. I do hope, however, that what I have said will make it clear that religion is not ruled out of Mexico. If it were, we would not be able to do the many things we are doing today in Christ's Name.

Mexico is going through a period of adjustment. She is attempting to crystallize the benefits of the Revolution and hold them for future generations. Her methods may not always meet with our approval but the principles she is attempting to lay down are sound. Will you be patient while she attempts to apply them? She needs your sympathy and your prayers for guidance as she passes through troubled waters toward the haven of peace and security which God has destined for her.

WITH A QUIET MIND

G LADLY would I seek Thee
With a quiet mind:
Trusting in Thy silence
Peace of soul to find.

Gladly would I seek Thee
By the waters still:
May Thy wells of comfort
E'er my chalice fill.

Gladly would I seek Thee
Far from tongues of strife:
And in calm of spirit
Live the hidden life—

Hidden in the stillness
Of the Secret Place:
Till I in Thy glory
See Thee face to face.

ETHEL MILLER.

THE PREACHER

THUS WE labor in and for the pulpit that our people may be taught to know God in Christ, and to love Him with all their hearts, and their neighbors as themselves. This is an old text, but it is every day new and needful as ever, and more than ever.

And then, a preacher, as a physician of souls, ought himself to be above his own passions in order to have his hand in the cure of his people. He ought to be skilful and mighty in prayer and in all kinds of self-denial. He ought to be above all worldly desires and delights. He ought to be, he must be, above self-love, and pride and ambition. That is to say, he must be deep in the Divine Physician's hands, and under His regimen for all these things himself, if he would work together with Christ in the hearts of his people. If he is to enlighten others he must be enlightened himself. If he is to preserve his people from spiritual and moral corruption, he must have in himself the true spiritual salt. Physician, heal thyself first, and then I will listen to thee about my sicknesses and my salvation. This also is experience.—*Fr. John of Kronstadt.*

DR. DAVIDSON RECEIVES GIFT FROM AMERICAN CHURCH

[SPECIAL CORRESPONDENCE]

London, November 13, 1928.

THE Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, and the Rev. Dr. R. B. Ogilby, president of Trinity College, Hartford, who were appointed by the Presiding Bishop as the representatives of the American Church at the coming enthronement of the new Archbishop of Canterbury, sailed from New York on the *Olympic* November 3d, arriving in London on the 9th, just before Armistice Day. They were present at certain of the ceremonies of that day, which, as the tenth anniversary of the end of the World War, was observed in London with marked devotion. On the afternoon of Armistice Day, Bishop Brent and Dr. Ogilby were given an opportunity by the Home Office to place a wreath on the Cenotaph in Parliament street, the great memorial in London to the soldier dead and the center of the observance of the day.

On November 12th Archbishop Davidson formally resigned the high office of Primate which he has held for the past twenty-five years. It was a great day for the Archbishop and Mrs. Davidson, as it was also their golden wedding. They received many gifts from friends all over the world, including a large gold rose bowl from the King and Queen. A formal tribute was presented by the Prime Minister, representing the nation, together with a gift from approximately 15,000 subscribers, amounting to \$75,000. The King, graciously desiring to give the Archbishop an opportunity to keep his seat in the House of Lords, which he automatically yielded by his resignation, raised him to the peerage with the title of Lord Davidson of Lambeth.

Bishop Brent and Dr. Ogilby, in addition to being the delegates of the American Church at the enthronement of the new Archbishop, were also the bearers of an address from General Convention to Archbishop Davidson and a present to him and Mrs. Davidson from some of their American friends. There has been for so many years such a strong friendship between Archbishop Davidson and Bishop Brent that the Archbishop was reluctant simply to assign a time for the American presentation in the middle of a crowded day. Accordingly Bishop Brent and Dr. Ogilby were asked to dine at Lambeth Palace that evening, and after dinner the Archbishop paid the American representatives the high honor of receiving their address in the presence of a few friends and guests as his last official act.

THE text of the address, engrossed on parchment and read by Bishop Brent, follows:

To the Rt. Honorable and Most Rev. Randall Thomas Davidson, D.D., LL.D., Archbishop of Canterbury, Primate of All England, and Metropolitan:

Your Grace.—At the time of your retirement we of the Episcopal Church in America desire to express to you our affection and esteem as you lay down the burden of high responsibility. Your long tenure of office, exceeding that of any archbishop since Archbishop Warham, four centuries ago, has covered troublous times, political and ecclesiastical. Throughout its stretch you have met your varied duties with patience, wisdom, and courage. Your administration of home affairs has been distinguished. Your missionary knowledge and sympathy has reached the end of the earth and warmed the heart of many a lonely missionary. We recall with happiness your visit, the first visit of an Archbishop of Canterbury to America, in 1904. At that time you and Mrs. Davidson won high regard and love by your gracious simplicity, your devoutness, and your quick understanding of our problems.

Twice you have played the part of host to the American Episcopate. In 1908 and 1920 at two successive meetings of the Lambeth Conference our bishops have sat under your leadership and enjoyed the abundant hospitality of yourself and Mrs. Davidson. Your wide-flung doors have strengthened the bond of peace between your nation and ours, and helped us realize that the waves of the sea closely unite the shores they separate. Of Mrs. Davidson's hospitality we cannot speak without grateful emotion. Her thoughtful courtesies, her gracious friendliness, her quick sympathies win the hearts of all who are fortunate enough to come within her reach.

By happy coincidence your retirement from public office falls on the day of your golden wedding. We rejoice in the fact that at four-score years you still retain the joy of living with youthful buoyancy and hope. With gratitude for the past we pray God that your home may be blessed by the constant presence and inspiration of Him whom you have served so long and so well.

The accompanying gift from friends in America we trust you will accept for your personal use as a token of our friendship and love for yourself and Mrs. Davidson.

Signed on behalf of the House of Bishops:

JOHN GARDNER MURRAY,
Presiding Bishop of the Church.

Signed on behalf of the House of Clerical and Lay Deputies:

ZE BARNEY THORNE PHILLIPS,
President.

THE gift, presented to Archbishop and Mrs. Davidson by Bishop Brent, was a gold casket of the period of Charles II, enclosing a draft for \$10,000.

The Archbishop, obviously greatly moved by the presentation from the American Church as well as by all the events of the day, made a short speech in response. He said first that he felt really puzzled by what had been said to him that day, and particularly by the gracious words of the American address. He could not seem to understand what he had done that merited such praise. He did not wish to be accused of affectation, but he felt that he had simply been doing each day what he could in the face of grave responsibilities, but did not see that he had really done anything. He then spoke with real affection of his relations with the Church in America, mentioning especially some of the leaders with whom he had come into close touch, especially Bishop Alonzo Potter, Bishop John Williams of Connecticut, and Bishop Coxe. From some of his American friends in the episcopate he thought he had learned something in the way of leadership and something of what a bishop ought to be. He closed by expressing his deep satisfaction at closing his long service as Archbishop with a greeting to the Episcopal Church in America, whose representatives he was so glad to receive as the last official act of his administration.

Some time later in the month Bishop Brent and Dr. Ogilby will present an address from General Convention to Dr. Cosmo Gordon Lang, Archbishop of York, who will shortly be translated to the see of Canterbury. Archbishop Lang formally welcomed Bishop Brent and Dr. Ogilby on November 13th at a regular session of the Church Assembly, held in the Church House at Westminster, and presented them to the Assembly. On November 25th Bishop Brent will preach in the Cathedral at Canterbury, and on December 4th he with Dr. Ogilby will be the representatives of the Church in America when Archbishop Lang is inducted into his high office.

SOME TIMELY NEW PRAYERS

[Authorized for Use]

FOR OUR COUNTRY

ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

FOR COURTS OF JUSTICE

ALMIGHTY God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of justice, and the magistrates in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth and impartially administer the law in the fear of thee alone; through him who shall come to be our Judge, thy Son, our Saviour, Jesus Christ. *Amen.*

FOR A STATE LEGISLATURE

GOD, the fountain of wisdom, whose statutes are good and gracious and whose law is truth; We beseech thee so to guide and bless the Legislature of this State, that it may ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. *Amen.*

POOR IN SPIRIT

Q. What is it to be poor in spirit?

A. It is to have a spiritual conviction that we have nothing of our own, nothing but what God bestows upon us, and that we can do nothing good without God's help and grace, thus counting ourselves as nothing and in all throwing ourselves upon the mercy of God.—*From Russian Catechism.*

America

By Clinton Rogers Woodruff

IN AN interesting article on Anglo-American Contrasts, T. A. Ricards tells the story that when the judges were preparing a congratulatory address to be presented to Queen Victoria, on the occasion of her jubilee, they discussed the use of the prefatory words, "conscious as we are of our many imperfections." Whereupon the Master of the Rolls suggested that the phrase should be changed to "conscious as we are of each other's many imperfections." He then proceeded to point out that the imperfections of the learned gentlemen seemed, to each other, amiable; to lack any imperfection is to be perfect, and to be that is to be "too bright and good for human nature's daily food." A friend is a man whom you know well and still like; an acquaintance is one whom you know slightly and therefore like. We English-speaking people, he said, have passed the state of acquaintanceship and as we discover our frailties we shall cement our friendships.

To help us see these frailties so far as they are embodied in American conduct, Charles Merz has written *The Great American Band Wagon*,¹ wherein genially and facetiously he discusses what he considers our characteristics and eccentricities.

Restlessness stands out above all others in Merz's judgment as America's most striking characteristic. We are rich in ferries, he tells us, but we have no boat songs. "We have the greatest highways in the world, but we have lost our frontiers." I am not so sure but that is a blessing, for it saves us from the dangers and difficulties that so beset Central Europe and the Balkan region. Restlessness may not be the worst of failings, especially as compared with provincialism and petty nationalism.

Mr. Merz illustrates his ideas of restlessness by tracing the migrations of six generations of an American family. Restless in Connecticut in 1791, John Smith 2d moved to Ohio. John Smith 3d, not many years later, went on to Iowa. John Smith 4th, hearing of what had happened at Coloma in California, made a rush for El Dorado. John Smith 5th, left behind in Iowa, joined the Union army, made money back home again when farm lands rose in value, and finally removed to Pasadena. Then John Smith 6th came east again and every summer the Smiths and half a million of their fellow-countrymen rush about Europe seeking motion and very little else. On Sundays at home the Smiths get the car out of the garage, and out of the gate they go into an endless procession of motors, flashing past filling stations, sign boards, and hot dog stands.

"Somewhere, a slow mover is holding up the line. He creeps along deaf, dumb, and blind; rebellion in his rear. More sirens blare; clutches shift; brakes bite. What is the matter up there, anyway? Somebody must be looking at the scenery. Doesn't that fellow know that if the rest of us don't get to Jamesport at 2:30 we won't reach Creston until after 3?—and if we don't reach Creston until after 3—well, then, we won't reach Smithtown by 3:45. . . . Not that there is anything special for us to do at Smithtown."

One does not come away from a reading of this book with any very substantial feeling of reassurance, but he does from reading E. R. Eastman's *These Changing Times*,² which is a story of farm progress during the first quarter of the present century. The more outstanding factors affecting American farm life during the last twenty-five years include transportation and communication, machinery, electric power, more efficient management, coöperative marketing, taxation, rural education, the church, standards of living, and farm legislation. Mr. Eastman, however, points out that the farmer today is faced with many discouraging problems. He does not, however, believe that the American farmer will be relegated to a mere peasant status and he furnishes a challenge to those who maintain that farming is the least satisfactory of the various modes of life.

In his chapter on The Future he unequivocally gives it as his judgment that while the American farmer may suffer temporarily in the world readjustment in food products, in the final

count he so far excels all other farmers of the world in trained, educated intelligence and ability that he can be depended upon to hold his own. He likewise believes that the country church will come through. One of the difficulties of the present situation is that the rural sections are "over-churched," a fact which is now becoming more generally understood. The radio is another hopeful factor in his view.

The study made under the direction of T. J. Woofter, Jr., of the new phenomenon of the great concentration of Negroes in the cities, is one of the publications of the Institute of Social and Religious Research. This influx of Negroes into large cities has raised problems for both the Negro and the white races that cannot be ignored. "Such a wholesale displacement of population," Dr. Woofter says, "necessitates fundamental readjustments . . . in the pattern of Negro life. It has produced a new set of contacts between the races, and it involves a very significant change in the relation of the Negro to American life and the assimilation of a new type of culture."

This volume, published under the title of *Negro Problems in Cities*,³ presents the results of a sympathetic study of Negro neighborhoods, housing, schools, and recreation in seven northern and nine southern cities. The northern cities are Buffalo, Chicago, Dayton, Gary, Indianapolis, New York, and Philadelphia; the southern cities are Charleston, Knoxville, Lexington, Louisville, Lynchburg, Memphis, New Orleans, Richmond, and Winston-Salem. It is a most suggestive and helpful volume, although not as hopeful as the Eastman volume on the farmer.

When we come to Mr. Hughes' lectures on the Stafford Little Foundation at Princeton,⁴ we come to a really distinguished discussion of one phase of America's life and relations. At the recent Pan-American Conference at Havana, Mr. Hughes was easily the outstanding figure. His views, therefore, on our international relationships in the Western hemisphere are of particular importance, and in these lectures he sets them forth with his usual admirable clarity. The ever controversial Monroe Doctrine is redefined in its twentieth century implications; and in discussing our relations to the American nations, Mr. Hughes does not forget Canada, our great neighbor to the north.

Our Relations to the Nations of the Western Hemisphere should be read by everyone interested in world affairs. It will lend comfort whether one holds to the belief that our foreign policy since the war has been conducted with enlightenment and foresight or the reverse, and will furnish a reply to the charge of those sceptics who maintain that the marines follow the dictates of the American dollar. There are those who, in the words of a leading educator, likened the recent foreign policy of America to a derelict ship lying athwart the sea lanes leading toward international peace. The attention of the world is today focussed on the United States as never before. Distrust of our motives and suspicion as to our professed disinterestedness in international affairs is especially prevalent in Latin America. What of Nicaragua, of "Dollar Diplomacy," of the "Big Navy" agitation? Are we at heart imperialists hypocritically cloaking our sinister designs behind an anachronistic Monroe Doctrine? These are some of the questions that are being asked and this timely book by the former Secretary of State goes a long way toward supplying a reassuring answer.

In Christopher Hollis' *The American Heresy*⁵ we have as our thesis that this country went into the Civil War two politically minded nations, and emerged from it, or rather from the period of reconstruction, one politically minded nation, content, and even anxious to allow the rich to order its life to the smallest detail. It is a book which emphasizes and develops our shortcomings and inconsistencies from the point of view of one who believes that our political life "has become little more than

³ *Negro Problems in Cities*. A Study made under the Direction of T. J. Woofter, Jr. New York: Doubleday, Doran & Co. \$2.50.

⁴ *Our Relations to the Nations of the Western Hemisphere*. By Charles Evans Hughes. Princeton, N. J.: Princeton University Press. \$1.75.

⁵ *The American Heresy*. By Christopher Hollis. London: Sheed & Ward.

(Continued on next page)

¹ *The Great American Band Wagon: A Study of Exaggerations*. By Charles Merz. New York: The John Day Co. \$3.00.

² *These Changing Times*. By E. R. Eastman. New York: The Macmillan Co. \$2.50.

ST. ELISABETH'S, PHILADELPHIA

By LOUIS C. CADWALLADER

SO MANY distressing rumors have been floating around the country with regard to the destiny of the historic parish of St. Elisabeth, Philadelphia, that I offer no apology for requesting you to insert this article in order to reassure the thousands of your readers who knew and loved both the church and the saintly priests who have ministered in the past.

The facts appear to be as follows: On the resignation of Father Ward, the vestry felt that, owing to the loss of membership through removals, the influx of foreign-born to the exclusion of the old parishioners, and other causes, they were unable to continue to carry the financial burden of the parish and executed a deed conveying the property to the diocese under certain conditions. The diocese has long felt the need of an adequate center for social and religious work among the immigrant population and decided that in the parish buildings of St. Elisabeth they had an ideal position for the work. They decided, therefore, that the parish should be used for this purpose, and at the same time determined that the standard of ritual and Churchmanship associated with the parish should be rigidly maintained and the habits and traditions so dear to the remaining members of the church be respected as far as possible.

From various sources the rumor spread among the congregation and through Catholic circles throughout the country that the church was to be turned into an Italian mission with an Italian priest; that English services were to be discontinued, and the whole fabric of Catholic worship swept away and destroyed. I desire to impress upon your readers that these reports are absolutely unfounded.

The new priest-in-charge was selected by the Bishop partly on account of his unrivalled knowledge and experience among the foreign-born. He knows their languages, their psychology, their social side, and their literature. He was furthermore selected after consultation with and with the cordial approval of the leaders of the Catholic party in the diocese.

I have recently made an independent investigation of St. Elisabeth, in order to satisfy myself as to the truth or otherwise of these statements, and in justice to Bishop Garland and as a tardy act of reparation for my own action in accepting them I desire to make the results as public as possible.

During my first visit to the church, I found a small congregation hearing Mass in an unknown tongue. I found that they were Ukrainians, who, coming into the city to sell their farm and garden produce, are provided with the services of their Church in their own rite and language. These people were ministered to by Father Crosby in his last parish and have followed him into the city in order to make St. Elisabeth their spiritual home. On subsequent visits I saw Father Crosby dealing with Greeks, Slavs, Russians, and people of whose nationality I had never even heard. He seemed to be general adviser, doctor, lawyer, and priest. I talked to the one or two young people loitering in the street near the church and found that already they are looking forward to the new scheme of juvenile work already in tentative working order. The whole atmosphere of the Church is redolent of vigor, life, and hope, in distinction to the air of gloom and depression that permeated it a few weeks ago.

A few things he said struck me so forcibly that at the risk of undue length I am passing them on to your readers. The gist of his remarks were as follows: This is a Catholic parish and thanks to Bishop Garland's wise foresight and sympathetic attitude will remain one. Now is the first chance for the Catholic party to support a definite Catholic foreign-born mission and show what they can do. If the Catholics had supported Father Ward in a practical manner and talked a great deal less, the parish would never have become a diocesan mission. Now is their chance; they are writing letters from all over the country expressing their concern about St. Elisabeth, now let us see what they will do.

We do not want much money; once we get started, if the mission cannot support itself, we have failed. The diocese has promised to repair the parish house and the church. The parish house is practically in ruins through dirt and neglect. We have a comprehensive scheme of work which is all ready to start as soon as we have the means to do it.

The diocese is paying the salary and putting the place in repair. If we are to revive the full glory of the services of the Church, we must have Catholic support. We have no organist, no janitor, no choir, no altar boys. If I can raise \$3,000 to put us on our feet I have every confidence that we can revive. I am too busy to go out begging. It is the business of the many friends of St. Elisabeth to prove their friendship by coming to the church and helping us. We need prayers, we need voluntary workers, we need a parish visitor.

In conclusion may I appeal to the Catholics of Philadelphia to rally round St. Elisabeth and its priest? Go and see him and the work—see the conditions and what they are trying to do. Attend occasionally the services in the church—if you can spare the time give an hour or so to work among the boys and girls. There is work for all. Let us thank God that St. Elisabeth instead of being a cause for despair bids fair to become a center of Catholic teaching and a beacon of light among those alien brethren in Christ who can only be reached by this church of ours with its sacraments, its Catholicity, and its Americanism.

AMERICA

(Continued from page 167)

an empty ritual." Jefferson is the archpriest of the author, with Lincoln cited only as one who "at least dared to struggle for mastery, and even Wilson was a servant." It is one of those books easy to read, but which does not bear close analysis in the light of all the facts and developments.

A much more helpful, although, perhaps, not so interesting, book is the July issue of *The American Journal of Sociology*, devoted to *Social Changes in 1927*,⁶ where one gets a general picture of many significant changes that have recently occurred in our civilization.

For a full and comprehensive discussion of the problems of our government from the point of view of citizenship, one is referred to an elaborate volume entitled *American Government and Citizenship*⁷ by the professors of political science at the University of Washington. It is not by any means light reading, but it sets forth the main facts of political organization with due attention to the citizen and his part in government.

Speaking of Lincoln, as I did a short way back, leads me to call attention to Professor William E. Dodd's *Lincoln or Lee*,⁸ a psychological study of the great war president and General Lee, in which he discusses the question of whether it was politics, European influence, love of glory or of humanity which made of simple citizens these two outstanding heroes of the Civil War.

⁶ *Social Changes in 1927*. Chicago: The University of Chicago Press. Paper, 75 cts.

⁷ *American Government and Citizenship*. By Charles E. Martin and William H. George. New York: Adolph A. Knopf.

⁸ *Lincoln or Lee*. By William E. Dodds. New York: The Century Co. \$2.00.

CHRISTUS

SO calm, in wondrous dignity He stands!
The flickering candles, 'neath the outstretched hands
Show wound-prints in the palms, that we may know
This is the risen Christ, who looks below
Upon His kneeling flock, who wait in love
The blessing that is promised from above.

"Kommer til mig," the Danish words recall
Our Saviour's message, spoken unto all
Who weary are and heavy laden be—
In every land He says "Come unto me"—
His boundless love unhampered is by speech,
He hears and understands the need of each.

The service ends, the priest has ceased to pray,
The worshippers have scattered on their way,
The ruddy niche, behind the Christlike form
Still glows above the candle light so warm,
And to a wanderer, in foreign lands
A blessing came, beneath those pierced hands.

Copenhagen, 1928.

HELEN R. STETSON.

DR. WILSON ELECTED BISHOP OF EAU CLAIRE

(Picture on page 171)

Eau Claire, Wis., November 22, 1928.

THE Rev. Frank E. Wilson, D.D., rector of Christ Church, Eau Claire, Wis., was elected first Bishop of Eau Claire by an overwhelming majority of both clerical and lay votes on the final ballot, in the primary council of this diocese, held here yesterday. The election was made unanimous.

The council opened with the conciliar Mass in Christ Church, which is to be the cathedral of the diocese, celebrated by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, assisted by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, as gospeller, and the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, as epistoler. After a brief adjournment for breakfast, the council was formally opened in the parish house by Bishop Ivins, and organized with the election of the Rev. R. D. Vinter as chairman *pro tem*. Following the adoption of a diocesan constitution and canons, the delegates adjourned to the church for the episcopal election.

An informal nominating ballot gave Dr. Wilson forty-eight of the seventy-five votes cast, with six each for the Rev. Frederick D. Butler of St. Paul and the Ven. Milo B. Goodall of Rice Lake, Wis.; five for the Ven. William H. Wolfe of Tomah, Wis.; four for the Rev. Francis P. Keicher of Hudson, Wis.; and the balance scattering. The first formal ballot followed, revealing a decisive majority for Dr. Wilson, and the election was thereupon made unanimous.

Following the signing of the testimonials of election, and a luncheon served by the women of the parish in the guild hall, the council reconvened and elected the following:

Standing Committee: The Rev. Robert D. Vinter, La Crosse, chairman; S. G. Moon, Eau Claire, secretary; the Rev. H. S. Ruth, the Rev. H. E. Chase, the Rev. F. R. Keicher, and Messrs. E. S. Melinger, Gunder Anderson, and Judge Baldwin.

The trustees of the diocese were also elected, consisting of the Bishop *ex-officio*, and Messrs. G. Van Steenwyk, Otto Von Schrader, A. R. Owen, and F. S. Thompson. The Rev. A. H. Head was elected secretary of the diocese, and Otto Von Schrader, treasurer; R. W. Owen was elected missionary treasurer, and G. O. Linderman was appointed chancellor of the diocese. Examining chaplains appointed were the Rev. R. D. Vinter and the Ven. W. F. Wolfe.

Some two hundred and fifty people were present at the diocesan dinner, presided over by Claire Crocker of Spooner, Wis. Speakers included the Bishop-elect, the Bishops of Milwaukee and Fond du Lac, and the Bishop Coadjutor of Milwaukee. At the speakers' table also were Mrs. Mary B. Dulany, whose generous gift to the episcopal endowment fund made the erection of the diocese financially possible, and who was presented with a large bouquet, and the Ven. Henry E. Chase, veteran missionary, whose work years ago as archdeacon in northern Wisconsin laid the foundations of the diocese of Eau Claire. Fr. Chase has been in ill health for a number of years, and when he made his appearance at the dinner, he was given a spontaneous and prolonged ovation.

The Bishop-elect of Eau Claire was born March 21, 1885, in Kittanning Pa., the son of the Rev. and Mrs. William Wilson. He received his B.A. degree from Hobart College in 1907, his S.T.D. in 1923, and his B.D. in 1923 from General Theological Seminary. He was ordained deacon in 1910 by the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, and priest in the same year by the Bishop of Chicago.

Dr. Wilson was married in 1911 to Miss Marie Louise Walker. He was priest-in-charge of St. Ambrose's Church, Chicago Heights, Ill., 1910-13; rector, St. Andrew's Church, Chicago, 1913-15; rector, St. Augustine's, Wilmette, Ill., 1915-19; secretary-treasurer, diocesan board of religious education, 1913-17; associate secretary, national Field Department, 1924-25; director of diocesan publicity, 1925-26; delegate to the provincial synod, 1916-19-26; served as chaplain with the 86th Division, U. S. Army, and with the 332d Infantry, 1917-19; was field secretary of the Nation-wide Campaign, and was a deputy to the General Conventions of 1922, 1925, and 1928. He is the author of several books, including *Contrasts in the Character of Christ*, *What a Churchman Ought to Know*, *Common Sense Religion*, and *The Divine Commission*, besides being associate editor of the *Witness*.

AROUND THE CLOCK

By Evelyn A. Cummins

THE origin of Thanksgiving is said to be in a day of celebration which Governor Bradford set aside after the first harvest which the Pilgrims gathered in this country in 1621. Their first winter, that of 1620 and 1621, was a hard one and there was much rejoicing when the crops turned out to be more than sufficient for the needs of the coming year. The governor ordered several of the men of the colony to go out and bring in game to celebrate a feast day. Among the food brought in there was a large number of turkeys, and it is supposed that because of this, turkey thereafter became a Thanksgiving tradition. In 1623, during a drought, when the crops were menaced, the governor set aside a day of prayer, and soon afterward rain came and a famine was averted. Shortly after this, Miles Standish returned with a supply of food on his ship, and consideration of their good fortune inspired the Pilgrims to hold another day of thanksgiving in July, 1623. Various other celebrations of thanksgiving were held by the colonists at different times.

The first proclamation of Thanksgiving as a national holiday, after the establishment of the government, was by Washington in 1789. There had, however, been set aside numerous other days of thanksgiving during the time of the Revolution. Lincoln set aside as Thanksgiving days the fourth Thursday in November in 1863 and also in 1864. Andrew Johnson made the holiday the last Thursday in the month, and this has remained the date for its celebration.

The first Thanksgiving in 1621 was begun with religious services. Then came a festival dinner, which was interrupted by friendly Indians with more food, including venison, and so the day of joy and feasting was prolonged and eventually became nearly a week's celebration, with singing and services, drills and war dances. A favorite food for the feast days of the early settlers seems to have been venison, for there are records of the people enjoying it as a great treat not only in Massachusetts but also in Rhode Island and Connecticut.

In one of the New York papers, in the latter part of the last century, a writer told how the day was celebrated in New England a number of years before. There was always a raffle of fowls, turkeys, geese, and chickens on the evening before Thanksgiving, almost all of the men of the community taking chances. Then on the day itself there were shooting matches, when the gay bloods of the neighborhood took their guns to a designated field and shot at turkeys and chickens which were tied to boxes at certain distances away from the shooters. A good deal of criticism was heard from the pulpit of wives who stayed home to prepare dinner for the other members of the family on Thanksgiving, this writer tells us. "Nevertheless," he goes on, "even the Yankee pulpit cheered up perceptibly on Thanksgiving. Not seldom it turned, as on fast day, toward secular topics, local, state, and national; and it was on a Thanksgiving that one of our Federalist pastors of Connecticut prayed, 'And, O Lord, endow President Jefferson with a goodly portion of Thy grace, for Thou, Lord, knowest that he needs it.'"

Everyone is said to have had cider and mince pie for Thanksgiving dinner in the old days, while the writer bemoans the loss to the populace of wild pigeon pie, which used to be very acceptable and was always a part of the day's celebration. "In our days of liberal theology and expanding Christian unity," the above writer says, "we of a later generation can never know how to our ancestors that single Thanksgiving Day of the year was worth the whole fifty-two Sundays, and how it tempered the fierce doctrinal heats of a hundred and four sermons."

From the early settlers the Christian Indians also learned to keep days of Thanksgiving. Among the earliest records of celebration of these days are those which were held by the Oneida Indians at Stockbridge, Mass., and the descendants of these Oneidas carried the idea with them when they penetrated into the West as far as northern Wisconsin in the early frontier days.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"WHAT'S WRONG WITH THE LAITY?"

To the Editor of The Living Church:

I HAVE JUST READ your editorial in the November 17th issue, What's Wrong with the Laity? I can tell you what is wrong with one of the laity, and I have an idea there are a good many more like him. He is hungry for Christ, and he is sick of controversy about the Church.

For over fifty years, to my certain knowledge, I and my father before me have subscribed to the *Southern Churchman*. Some months ago I stopped my subscription because in its editorials there was so much of controversy and so little of the spirit of Christ. I have often wished that the writer of the editorials in the *Southern Churchman* would become a regular reader of the *Calvary Evangel*, published by Calvary Church, New York. It seems to me that in Calvary Church they are busy introducing people to Jesus Christ and then teaching them how to go about making Him known to others. That to me is the great need of the laity and I don't know of any Church paper that is supplying that need so well as the *Calvary Evangel*.

When I read your editorial, What's Wrong with the Laity?, it left me with just the same feeling that I have tried to express regarding the *Southern Churchman*. The laity are sick and tired of controversy about the Church. The work of the Church is the extension of Christ's Kingdom here on earth. The Church should never be an end in itself but only a means to an end.

I have no quarrel with the Catholic position; but I do not get the idea of "wholeness." The Catholic position and the Protestant position should both be means—and not the end—suited to people who are differently constituted.

The end is Christ Himself, and "wholeness" is only found in Him.

LAWRENCE R. LEE.

Washington, D. C.

To the Editor of The Living Church:

MAY I REPLY as a layman to your editorial question, What's Wrong with the Laity? My answer in one word is, *Nothing!*

Generally speaking, the laity are paying a great deal for the little they receive. The average layman knows little about Churchmanship or doctrinal controversy and he cares less. Fundamentalism, Liberalism, Catholicism, or Protestantism, are terms in which he is not vitally interested. He only knows that in a general way he is a Protestant Episcopalian and he wonders what all the other fuss is about, anyway. What he would like to know is *how* as a Protestant Episcopalian he is expected to behave and exactly *what* as a Protestant Episcopalian he is expected to *believe*. The glory (?) of the Protestant Episcopal Church is that *everybody* does *everything* differently. One half of the Church says that the Thirty-nine Articles represent the Church's doctrine. The other half denies this. Which half is *right*? One half of the Church introduces a lot of spectacular features in worship. The other half says this is all bunk. Which half is *right*?

How under heaven is the laity to know these things, if the clergy cannot agree on the same? One reading a Liberal paper and THE LIVING CHURCH would wonder what sort of religious conglomeration this thing known in law as the Protestant Episcopal Church was, anyway. If you have solved the riddle, please take the rest of us into your confidence. Under such conditions what inducement is there for either the Catholic or the Protestant world to seek unity with us?

THOMAS X. BENDER.

"A CONSERVATIVE VIEW OF EVOLUTION"

To the Editor of The Living Church:

IN YOUR issue of November 10th I note, with high appreciation, Dr. Hopkins' letter commending Professor Shorey's article on Evolution in the *Atlantic* for October. I am in very hearty accord with Dr. Hopkins' estimate of the professor's contribution to the discussion. It has all the tang and spirit of a trumpet call, all the force of deep conviction, conveyed in the

language of a ripe scholar and modest gentleman. To generous youth, loving fair play, though with the vigor of the game, Professor Shorey's voice, amid the shouting and the tumult, rising calm but firm, would seem to me to have compelling appeal. The article should be elaborated and expanded into book form. It would surely find a ready welcome among intelligent readers.

Evanston, Ill.

WILLIAM RITCHIE.

"WORK AMONG NEGROES"

To the Editor of The Living Church:

MAY I BE PERMITTED a few observations on the article of the Rev. Dr. Lay, What of Our Colored Brother? At the very start, may I say that no one who has read the article can fail to appreciate the irenic spirit in which the doctor writes. He is *almost* willing to risk misunderstanding if only he can be of service in bringing to the Church her apathetic attitude to the opportunities presented by the great mass of colored Americans.

Unfortunately, however, Dr. Lay, whatever personal sacrifices he may be *almost* willing to make, creates a situation that will never attract colored people to any church where the lines of demarcation are so sharply and continuously drawn as to constitute either an insult or a reflection upon their self-respect.

A careful study of the distribution of the colored people in the Episcopal Church will reveal the fact that our appreciable gains are in the dioceses on the Atlantic seaboard—Newark, New Jersey, New York, Long Island, Pennsylvania, and Massachusetts. These gains are made by the large numbers of colored people who come from the Church of England in the various islands of the West Indies. In other parts of the country, the gains are almost negligible. This is especially true of those dioceses where the indigenous Negro population is very large—Mississippi, Louisiana, Arkansas, Alabama, South Carolina, Tennessee, North Carolina, Virginia. The sole exception is in Florida, which, because of its geographical location, makes it almost contiguous to the Bahamas. The factor which militates against any normal growth is the very one which Dr. Lay presents as a solvent of our difficulties. Strangely enough, Dr. Lay's fifth suggestion, "that the colored people of their own will, come forward to receive Communion after all white communicants have received," was tried in the Methodist Episcopal Church in the city of Philadelphia in 1794, and resulted in two diverse movements, both of them away from the Methodist Church:

(1) The establishment of St. Thomas' (Episcopal) Church in the city of Philadelphia, and the ordination of Absalom Jones to the diaconate and priesthood by Bishop White.

(2) The founding of the African Methodist Episcopal Church, under Richard Allen.

Both Absalom Jones and Richard Allen were members of the Methodist Episcopal Church, but their self-respect would not permit them to accept a form of Christianity which made the humiliation of colored people a vital part of its program.

I can appreciate the difficulties which confronted Dr. Lay, but St. Paul dealt with a similar situation in the Corinthian Church, in a much more effective, certainly, in a finer Christian spirit.

(Rev.) EVERARD W. DANIEL.

Detroit, Mich.

EDUCATING CHILDREN

IN EDUCATING children, we should attend first and last and always to the heart. For their heart is their life. But it is their life corrupted already with sin at its source. And society is corrupted precisely at its source through the want of Christian education. Neglect of the development, of the softening, of the radical amendment of the heart, is a thousand times more culpable in a parent or teacher than neglect of mental education. . . .

Parents and teachers! Beware and be most careful not to let your children be wilful. Wilfulness is the root of bitterness in a young heart. It is the rust of the heart, the moth of love, the seed of much evil.

Look! Are the pupils of our schools taught that which concerns them more than all else—prayer? "Lord," said the disciple, "teach us to pray."

—Fr. John of Kronstadt.

**BISHOP-ELECT**

Rev. Frank E. Wilson, S.T.D., elected Bishop of Eau Claire on the first ballot.
(Story on page 169)

**A HUMAN BISHOP**

Bishop Manning of New York, photographed with two youthful friends, on a recent visit to St. Barnabas' House, maintained by the New York City Mission for temporarily homeless children.

**SUFFRAGAN BISHOP-ELECT**

Rev. J. I. B. Larned, general secretary of the Field Department of the National Council and Suffragan Bishop-elect of Long Island.

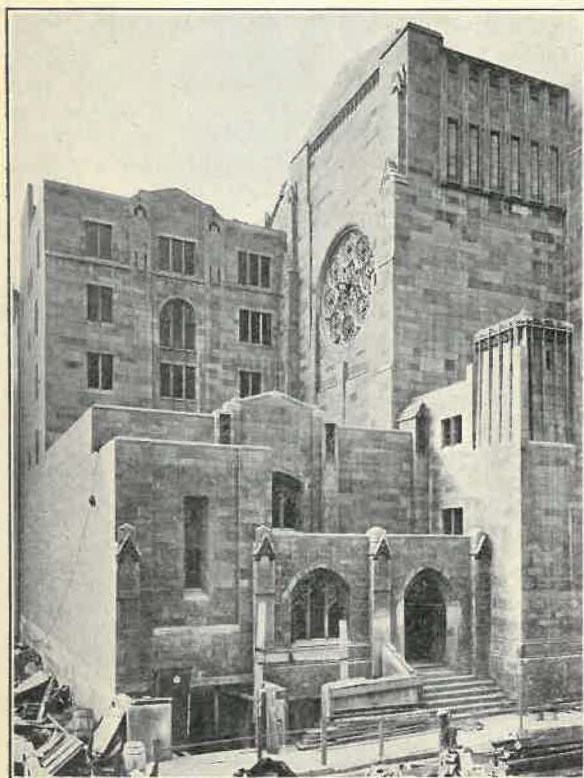
(Story on page 187)

News of the Church in Pictures

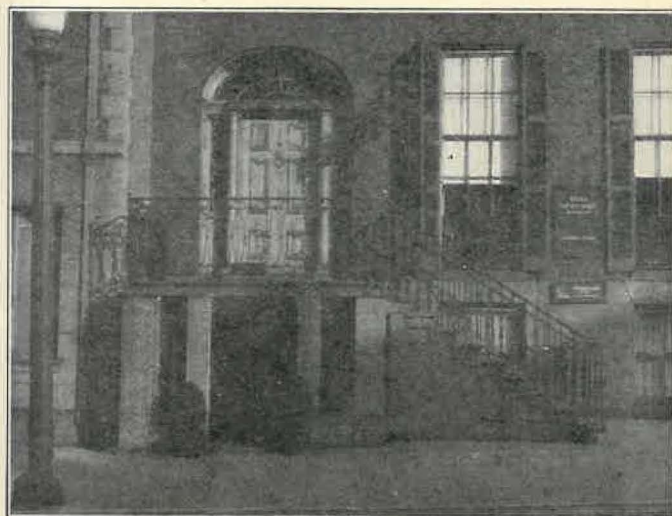
**NEW CHANCEL OF ST. JOHN'S CHURCH**

Norristown, Pa.

(Story on page 187)

**MANHATTAN PARISH HOUSE**

This is the first unit of the new church building group of the Church of the Heavenly Rest and Beloved Disciple, New York. It was dedicated by Bishop Manning on All Saints' Day.

**BALTIMORE G. F. S. HEADQUARTERS**

Central House, containing lodge, cafeteria, and Maryland diocesan headquarters of the Girls' Friendly Society.

(Story on page 184)

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHRISTMAS GIFT BOOKS FOR CHILDREN

NUMBER SIX, *JOY STREET* (Appleton, \$2.50) is every whit as good as its predecessors, and in saying that we imply that it is the best production of its kind that we have seen. There are many annuals for children, but for authors, artists, printing, and general get-up the Joy Street series is to be most highly commended. Of the tales in this number, Algernon Blackwood has written a delightful one of three wishes accorded to the possessor of a certain case of chocolate cigarettes. Compton Mackenzie's animated chairs are irresistible; and here also are Walter de la Mare, Mabel Marlowe, Eleanor Farjeon, Roy Meldrum, and last but not least, Laurence Housman. The poetry side also has its good things, and the illustrations are in color and black and white. What better present indeed than this satisfying volume could a child desire to wake up to on Christmas morning!

It is good to see an old favorite of our childhood revived in *The Bastable Children* by E. Nesbit (Coward-McCann, \$3.00). Of its kind this is the best book about a lively family of boys and girls that we know before or since. Here, too, are the original pictures by Gordon Browne, together with others hardly less familiar to us.

The Saints Triumphant, The Saints of God, Lo! Round the Throne, and For All the Saints (Mowbray, Morehouse, 60 cts. each) are four small "picture-books of Saints," attractively bound in red, blue, green, and yellow respectively, and illustrated chiefly from the old masters. Facing each illustration is a brief "life" of the saint, adapted, we are told, from the Rev. C. P. S. Clarke's *Everyman's Book of Saints*. The four booklets are also published in one volume entitled *Every Child's Picture Book of Saints* (\$2.40).

Another attractively got up booklet is *When Jesus Was Born*, by Dr. Walter Russell Bowie, rector of Grace Church, New York (Harpers, 75 cts.). This is the Story of Christmas for Little Children, and it is told with much beauty and simplicity of style. The color decorations and illustrations by C. B. Falls well match the tone of the little book.

To WRITE history for young people is no easy matter, because of all subjects it is the one most easily distorted, misinterpreted, and least likely to be presented from an unprejudiced and detached standpoint.

The Book of Famous Rulers, by Lydia Hoyt Farmer (Crowell), was originally published in 1886, and according to the Preface passed into many editions during the lifetime of the author. It gives a vivid account of the lives and deaths of Alexander the Great, Julius Caesar, the Ghengis Khan, and fifteen other kings and emperors. It is hard to say on a casual reading whether there are many inaccuracies or not; but the Empress Josephine was six, not two, years older than Napoleon; and surely never before or since has there been presented a life of the great Louis XIV of France in which Madame de Maintenon is never so much as mentioned! "Subsidiary characters who are undesirable must be eliminated," apparently says the author; but this is history, not fiction, and it is pretty certain that Louis would have been a worse, not a better, man if Madame de Maintenon had not come into his life.

The Story of Napoleon, by Mabel S. C. Smith (Crowell, \$2.50), is attractively illustrated, and is obviously a careful and painstaking piece of work. The book is a well-balanced and cultivated piece of writing, and neither exalts too much nor detracts from the fame of the great Emperor. The style is interesting enough to be appreciated by young people.

The King's Namesake, by Catherine Mary Phillimore (Morehouse, \$1.25), is a Royalist tale covering the period during

which Charles I was a captive in Carisbrook Castle on the Isle of Wight. It contains all the ingredients necessary to kindle the zeal of the youthful reader for the Royalist cause. Most of us at some time during our romantic 'teens possessed Charles I for his or her supreme hero. That there was something to be said for the other side was never considered; the true Royalist enthusiastically sees but one point of view! We can imagine that had this book come our way some twenty years ago we would have perused it many times!

CAPTAIN ROLT-WHEELER's name on *In the Days of Attila* (Lothrop, Lee & Shepard, \$2.00) is a guarantee of careful history and graphic description. He has made a story by writing of the career of Goderedd, the captive Goth boy, who rises from being Attila's horse boy to being his trusted friend, counsellor, and ambassador. The tale follows the fortunes of the "Scourge of God" from before his coronation to his meeting with Leo the Great and his subsequent death. The provision of a map would have been a help to intelligent enjoyment of the story.

TWO FIRST-RATE BOOKS for boys come from the Thomas Y. Crowell Company: *Famous Seamen of America*, by H. H. Webster and E. M. Powers (\$2.00), and *The Story of Engineering in America*, by Chelsea Fraser (\$2.50). The former consists of an anthology of the tales of American seamen (and their ships) in war and peace. It is a thrilling collection, and a book hard to put down when one has started to read it. The illustrations are well chosen and worthy of the text. Mr. Fraser (whose *Boy's Busy Book* of last year has not yet been forgotten by this reviewer) deals with Roads, Railroads, Bridges, Harbors, Lighthouses, Mines, and much more besides. He knows just how to describe them all so as to bring out their fascination, and (what is more) how to draw just the sketches needed to illuminate the description. To the budding engineer in every boy the book will make an irresistible appeal. Messrs. Crowell's list also includes *Indian Heroes*, by J. W. McSpadden (\$2.00), and *Old Jim Bridger*, by E. L. Sabin (\$2.00), books well devised to foster American boys' interest in the history of their country. *Lola the Bear*, by H. M. Rideout (Duffield), is a good yarn of a boy's adventure in a northern forest, while *Jamaica "Ginger,"* by G. G. Martin (Lothrop, Lee & Shepard, \$1.50), is a tale of seafaring life and villainy in the days of the slave trade.

Old Days and Old Ways, by Imogen Clark (Crowell, \$2.00), is an account, primarily intended for young people, of the manners and customs of Colonial America, with stories of the childhood of some famous women of those days. The author has evidently studied a good bibliography, and her material is well put together and arranged to make an interesting book. The volume, however, is marred somewhat by bad punctuation and slipshod English; the sentiment, too, is laid on somewhat thick. Apart from these defects it is as delightful as such a fascinating subject can make it.

TO THEIR excellent series, "Children of Other Lands," Messrs. Lothrop, Lee & Shepard have added *When I Was a Boy in Korea*, by Ilhan New (\$1.25). This is excellently done, written in a style to interest any child and copiously illustrated from photographs.

WALLACE D. VINCENT's *Jolly Book of New Games* (Revell, \$1.50) seems to be a kind of sequel to *The Rainy Day Book of Games*, an earlier publication. If No. 1 is as brimful of new ideas as No. 2, then both books ought to be in the hands of all entertainers—hostesses of evening parties, organizers of the school play-hour, and indeed of everyone who wants to make a social jollification "go."

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.

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

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

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, \$3.25; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



DECEMBER

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
- 19, 21, 22. Ember Days.
21. Friday. St. Thomas, Apostle.
23. Fourth Sunday in Advent.
25. Tuesday. Christmas Day.
26. Wednesday. St. Stephen, Martyr.
27. Thursday. St. John, Evangelist.
28. Friday. Holy Innocents.
30. First Sunday after Christmas.
31. Monday. New Year's Eve.

KALENDAR OF COMING EVENTS

DECEMBER

3. Consecration of Rev. Norman S. Binsted as Bishop of Tohoku. Washington, D. C.
18. Special convention, diocese of Pennsylvania, to elect Bishop Coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

- | | |
|----------|-------------------------------------|
| December | 3—St. James', Albion, Mich. |
| " | 4—St. Paul's, Bloomburg, Pa. |
| " | Advent, San Francisco, Calif. |
| " | 5—Grace, Hartford, Conn. |
| " | 6—St. James', Cleveland, Ohio. |
| " | 7—Grace, Baldwinville, N. Y. |
| " | 8—All Saints', Richmond Hill, N. Y. |

APPOINTMENTS ACCEPTED

ABBOTT, Rev. H. P. ALMON, D.D., formerly rector of Grace and St. Peter's Church, Baltimore; to be rector of St. Chrysostom's Church, Chicago. Address, 1424 Dearborn Parkway, Chicago, Ill.

BALCOM, Rev. ROYAL H., D.D., formerly priest-in-charge of Grace Church, Glendora, Calif. (L.A.); to be general missionary of the convocation of Los Angeles. Address, 2060 S. Hobart Blvd., Los Angeles.

BALL, Rev. FRANCIS H., formerly priest-in-charge of Trinity Church, Bend, Ore. (E. Ore.); to be rector of St. Luke's Church, Long Beach, Calif. (L.A.) Address, 703 Atlantic Ave., Long Beach, Calif. Effective January 13, 1929.

BUDLONG, Rev. J. S., formerly rector of St. John's Church, San Antonio, Tex. (W.T.); to be priest-in-charge of missions at Pharr and Mercedes, Tex. (W.T.) Address, McAllen, Tex.

CHARD, Rev. LESLIE F., formerly priest-in-charge of St. Mary's mission, Gowanda, N. Y. (W.N.Y.); to be rector of St. John's Church, Dunkirk, N. Y. (W.N.Y.) Address, St. John's Rectory, Dunkirk, N. Y. December 15th.

CLARK, Rev. EGBERT B., Jr., formerly vicar of S. Cross Church, Hermosa Beach, Calif. (L.A.); has become rector of Church of the Incarnation, Santa Rosa, Calif. (L.A.) Address, 550 Mendocino Ave., Santa Rosa, Calif.

ETESON, Rev. FRANK B., formerly priest-in-charge of St. Mark's Church, Plainview, Tex. (N.T.); has become rector of St. Paul's Memorial Church, Las Vegas, N. M.

FLANAGIN, Rev. ROSS H., rector of St. Luke's Church, Newtown, Pa.; to be secretary of Society of the Nazarene, Mountain Lakes, N. J. (N'k.) Address, Society of the Nazarene, Mountain Lakes, N. J. January 1st.

GIBBONS, Rev. J. HOWARD, rector of Church of the Ascension, Frankfort, Ky. (Lex.); to be assistant at St. Andrew's Church, Louisville, with special charge of Emmanuel mission, Louisville, Ky. Effective January 1, 1929.

GRAY, Rev. FRANCIS A., vicar of Trinity Chapel, Crescentville, Philadelphia; to be rector of St. John's Church, Kingsville, and Trinity Church, Long Green, Md., with residence at Kingsville. January 1st.

HATCH, Rev. R. D., formerly rector of St. Philip's Church, Putnam, Conn.; has become rector of Christ Church, Westport, Conn. Address, 20 Burr Ave., Westport, Conn.

HAWORTH, Rev. FREDERICK F., formerly rector of Church of the Advent, Jeannette, Pa. (P.); to be priest-in-charge of Trinity Memorial Church, Erie, Pa. (Er.) Address, 922 Liberty St., Erie, Pa.

HORTON, Rev. JOHN MILLER, formerly rector of Trinity Church, Morgantown, W. Va.; has become rector of St. Mark's Church, Paterson, N. J. (N'k.) Address, 222 Broadway, Paterson, N. J.

HURLBUT, Rev. GEORGE WALLACE, formerly priest-in-charge of All Saints' Church, Oakley, Md., with residence at Chaptico, Md. (W.); has become chaplain at Valle Crucis School, Valle Crucis, N. C. (W.N.C.)

KELLOGG, Rev. HAMILTON H., assistant at Christ Church, Greenwich, Conn.; to be rector of St. James' Church, Danbury, Conn. February 1, 1929.

KROLL, Rev. LEOPOLD, rector of St. George's Church, Newburgh, N. Y.; to be dean of Holy Trinity Cathedral, Port au Prince, Haiti. December 16th.

LACKEY, Rev. B. M., formerly assistant at Christ Church, Raleigh, N. C.; to be rector of St. James' Church, Lenoir, N. C. (W.N.C.) December 1st.

MCCLEINTOCK, Rev. JAMES, formerly assistant at St. Mark's Church, Frankford, Philadelphia; has become priest-in-charge of Church of the Ascension, Rhawnhurst, Philadelphia. New address, 1341 Dyre St., Philadelphia.

PENNELL, Rev. EDWARD M., Jr., formerly rector of St. Matthew's Church, Charleston, W. Va.; to be rector of St. John's Church, San Antonio, Tex. (W.T.) Address, 815 North Hackberry St., San Antonio, Tex.

PERSONS, Rev. FRANK S., II, formerly priest-in-charge of Trinity mission, Rock Hill, N. J.; has become priest-in-charge of Holy Trinity mission, La Gloria, Camaguey, Cuba.

RICHEY, Rev. ALBAN, Jr., rector of St. James' Church, Hyde Park, N. Y.; to be rector of Holderness School for Boys, Plymouth, N. H. (N.Y.) Address, Plymouth, N. H.

WEIDA, Rev. GEORGE F., Ph.D., non-parochial priest of the diocese of Iowa; has become priest-in-charge of St. Matthew's Church, Iowa Falls, Ia.

NEW ADDRESSES

ATKINS, Rev. PAUL S., rector of St. John's Church, York, Pa., formerly 129 North Beaver St.; 663 Linden Ave., York, Pa.

RICHEY, Rev. THOMAS, assistant at St. John's Church, Wilmington, Del.; 2709 Creston Place, Wilmington, Del.

SWEEZEY, Rev. FREDERICK P., rector emeritus of Christ Church, Shrewsbury, N. J.; 236 Jennings Ave., Patchogue, L. I., N. Y.

WOOD, Rev. ERNEST W. chaplain U. S. A., formerly Fort Logan, Colo.; care of Headquarters, Panama Canal Department.

CAUTION

TAYLOR—Caution is suggested in dealing with a woman calling herself Mrs. C. E. TAYLOR, representing herself and her husband as needy Church people, particularly in southern towns. Further particulars from the Rev. S. J. FRENCH, Brunswick, Ga.

RESIGNATIONS

AHRENS, Rev. AUGUST, as rector of All Saints' Church, Millington, N. J. (N'k.); to retire, December 1st. New address, Scotch Plains, N. J.

MANSON, Rev. GEORGE E., as assistant at St. Thomas' Church, Dover, and of the churches at Rochester and Salmon Falls, N. H. Address, Dover, N. H.

ORDINATIONS

DEACONS

MARYLAND—CHARLES ALBERT WILLIAM BRACKLEBANK was ordained deacon by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, in St. Michael and All Angels' Church, Baltimore, Md., October 28th.

The candidate was presented by the Rev. Wyatt Brown, D.D., who preached the ordination sermon.

Mr. Bracklebank will be given Sunday work in parishes in the diocese until after his graduation from Theological Seminary, Alexandria, Va.

MARYLAND—JAMES MOULTON THOMAS was ordained deacon by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, in St. Michael and All Angels' Church, Baltimore, Md., October 28th.

The candidate was presented by the Rev. Wyatt Brown, D.D., who preached the ordination sermon.

Mr. Thomas' address will be Theological Seminary, Alexandria, Va., until his graduation in June, when he will go to Oxford, England, for post-graduate work. He will not take over a parish until his return to this country.

PRIESTS

MARYLAND—The Rev. DAVID H. CROLL, M.A., deacon, was advanced to the priesthood, Saturday, November 24th, by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, in St. James' First African Church, Baltimore.

Mr. Croll, a native of Jamaica, West Indies, has been a teacher in Dunbar High School here for a number of years. He spent his years in the diaconate as curate of St. James' Church, with special duty of caring for St. Philip's Chapel, Annapolis, Md.

TENNESSEE—On November 23d, in Holy Comforter Chapel at the DuBose Memorial School, Monteagle, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, acting for the Bishop of Newfoundland, advanced to the priesthood the Rev. DOUGALD CLIFFORD NOEL, who will go at once to Labrador for missionary work.

The candidate was presented by the Rev. Mercer P. Logan, D.D., dean of DuBose School, and the sermon was delivered by the Rev. Cary B. Wilmer, D.D., of the Sewanee Theological School.

Priests connected with the two schools, and canonically resident in six different dioceses, assisted in the imposition of hands.

DIED

BRINCKERHOFF—At Mount Kisco, N. Y., MARIE WOODCOCK BRINCKERHOFF, beloved wife of the Rev. S. Raymond Brinckerhoff, entered paradise, November 17, 1928.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

EDSALL—JOHN STAFFORD, aged 4 years, beloved son of the Rev. Samuel Harmon and Marjorie Root EDSALL, at Trinity rectory, Geneva, N. Y., Sunday, November 18th. Funeral from Trinity Church, Tuesday, November 20th.

LEE—Entered into rest on November 7, 1928, MARY PAGE LEE, devoted communicant of Christ Church, Millwood, Va., and oldest child of the late Col. and Mrs. Richard H. Lee.

PAGE—Died, in Richmond, Va., November 8, 1928, Mrs. WILLIAMETTA SCHOOLER PAGE, daughter of the late Samuel Schooler and Mary Eliza Fleming, of Edgewood, in Caroline County, Va., and second wife of the Rev. Frank Page, D.D., of Fairfax County, Va. Her remains were taken from Zion Church, Fairfax, where the service was held by the Rev. Mr. Marshall, the Rev. Mr. Mason, and the Rev. Mr. Zachary, and buried in the cemetery there by the side of her husband, the former rector of the church.

"Blessed are they that die in the Lord."

PASHLER—Entered into life eternal Sunday, November 18th, CHARLES FREDERICK PASHLER, Sr., aged 73, father of the Rev. C. F. Pashler, rector of St. Bartholomew's Church, Toronto. A requiem was celebrated Tuesday morning by Fr. Collier. Burial service in the afternoon conducted by the Rev. Canon Baynes-Reed, rural dean, and Fr. Collier. The Rev. Canon

Plummer presided at the organ. Interment, St. John's Cemetery, Norway, Ont. R. I. P.

TURNER—At midnight, Tuesday, November 20, 1928, at her residence in Atlantic City, JANE ORENSBY PHILLIPS, widow of Alexis P. TURNER. Interment in Allegheny Cemetery, Pittsburgh, Pa.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

MEMORIALS

Ethelbert Henry James Andrews

In loving memory of the Rev. **ETHELBERT HENRY JAMES ANDREWS**, true and loyal priest of the Church. Entered into rest December 7, 1924.

"Grant him, Father, continual growth in Thy love and service."

Isabella Graham Whipple

An appreciation of Miss Whipple read at the November meeting of the Holiday House Committee of the Massachusetts G. F. S.:

On the 29th of September, being the Feast of St. Michael and All Angels, **ISABELLA GRAHAM WHIPPLE** entered into her rest.

The words of the Gospel for the day are almost prophetic of her life. "They overcame . . . by the work of their testimony, and they loved not their lives unto the death."

Born and bred in the best of New England traditions she combined with an unswerving sense of duty and faith a loving sympathy and tolerance for all sorts and conditions of girls.

For over 40 years she gave her heart and strength to Girls' Friendly work—for twenty-two years she was president of the G. F. S. in Massachusetts and the Holiday Houses.

Her enthusiasm and generous spirit made her a welcome companion in Church and social life.

"Adown the ringing lists of life
She rode until the eventide,
She feared no perils in the strife,
For the God she loved was by her side."

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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. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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CLERICAL

WANTED—**CURATE** IN PARISH OF large mid-western city. Unmarried. Work among young people and Church school. A-272, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

POSITION WANTED—**BY A PRIEST, AGE 40**. Invites especially correspondence with missionary bishops. Address, **MISSIONARY PRIEST**, T-273, care **THE LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES CHANGE. COLLEGE (B.A.) and seminary (Th.M.) graduate. Good preacher. X-269, care **LIVING CHURCH**, Milwaukee, Wis.

RECTOR OF PARISH DESIRES LARGER opportunity. Seven years in ministry. Has served as assistant in large parish. Business experience. Present salary \$2,400 and house. D-275, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

FINANCIAL SECRETARY, ACCOUNTANT, auditor, seeks permanent position, wide experience, excellent personal, business references, pleasing personality. Rectors, laymen, do you know of a vacancy in your office or community for a Christian young man. **ADVISE W-274, THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OPEN FOR ENGAGEMENT. Experienced. Boy or mixed choir. Best credentials. C-271, **LIVING CHURCH**, Milwaukee, Wis.

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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.

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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 VESTMENTS—**ALTAR Hangings, Burses, Veils, Stoles, Markers, Surplices, Embroidered Linens, Altar Laces, Damasks, Fringes, Embroidery supplies**. Materials stamped for embroidery. **Miss M. C. ANDOLIN** (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1.

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic vestments, entirely handmade, \$60 to \$150, five-piece set. Samples and designs submitted. 25 **CHRISTOPHER ST.**, New York.

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CHRISTMAS GREETING CARDS, ENGLISH imported folder-cards with verse, individual envelopes, 18 assorted for One Dollar. Postpaid. Address, **H. ENGLE**, 845 Hamilton Terrace, Baltimore, Md.

EPISCOPALIANS! SEND THE GAME "A Study of Shakespeare" to your friends. Interesting, entertaining. Price 60 cts. Postage 4 cts. **THE SHAKESPEARE CLUB**, Camden, Me.

OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, **MRS. ALFRED C. PALMER**, Urbanna, Va.

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.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH**, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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TRAVEL

EDUCATIONAL TOURS. THE N. Y. S. S. Commission is promoting Travel Tours, in the interest of education and missions. It has taken an agency for all Canadian-Pacific Cruises, and is prepared to fill bookings for "South American-Africa" (Jan. 22d), "Round the World" (Dec. 1st), "Mediterranean" (Feb. 4th), "West Indies" (Dec. 22d, Jan. 10th, Feb. 11th), and "Trans-Atlantic." Tour Books, Rates, Room Charts, etc., sent on application. **Rev. W. W. SMITH, M.D.**, 416 Lafayette St., New York City.

HEALTH RESORT

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

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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**.

MISCELLANEOUS

KNIGHTS OF SAINTS JOHN IS A NATIONAL, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KStJ. Address, **NATIONAL COUNCIL OF KOFSTJ**, Box 327, Malone, N. Y.

THE RECTOR OF ST. MICHAEL'S, Auburn, Me., recommends, highly a devout Churchwoman of his parish who desires to board a child in her home. Excellent Christian care assured. Address above.

NOTICE

THE QUEST OF THE SANGREAL. Containing the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411 N. Michigan Ave., Chicago, Ill.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

UTICA, N. Y.—A RETREAT FOR Associates and other women will be held at St. Margaret's House, 3 Clark Place, Utica, N. Y., on Friday, December 7th, beginning at 8:00 A.M., and closing at 5:00 P.M. Conductor, the Rev. Spence Burton, Superior of the Society of St. John the Evangelist. Anyone desiring to attend is asked to notify the SISTER-IN-CHARGE.

RADIO BROADCASTS

KFBW, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

WEER, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). 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.

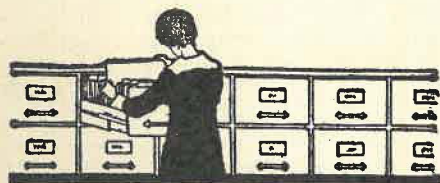
WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 950 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS. 1330 KILOCYCLES (225.4). Service from Christ Church, Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

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.

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Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 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, Assistant
Sunday Service: 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, 4:00-5:30; 7:30-9.

Louisiana

St. George's Church, New Orleans
St. Charles Avenue and Cadiz Street
REV. IRA DAY LANG, Rector
Sundays: 7:30, 11:00, 7:30.
Fridays and Holy Days, 10:00.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Charles Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00, Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference, 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to B. Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days, second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

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) 8:00 A.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., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York
139 West 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 Sermon, 10:45.
Vespers and Benediction, 4:00.
Week-day Masses, 7:00, 8:00, and 9:30.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

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.

CHURCH SERVICES—Continued

St. Mark's Church in-the-Bouwerie, New York

10th Street, just West of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 P.M.
Other services: 11:00 A.M., 4:00 P.M., 8:00 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.
" 9:30 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.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7:00 and 8:00.
High Mass, with hymns for children, at 9:15.
Solemn Mass and Sermon at 11:00.
Solemn Vespers and Sermon at 8:00.
Daily: Low Mass at 7:00, 8:00, and 9:30.
Matins at 9:00; Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00.
Confessions: Friday, 3:00 to 5:00; 7:15 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to 5:00; 7:00 to 9:00.
Priests' House, 2013 Appletree Street.
Telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

D. Appleton & Co. 35 West 32nd St., New York City.

Number Six Joy Street. A Medley of Prose and Verse for Boys and Girls. By Walter de la Mare, Compton Mackenzie, Eleanor Farjeon, Lord Dunsany, Roy Meldrum, Mabel Marlowe, Hugh Chesterman, Madeleine Nightingale, Laurence Housman, Valery Carrick, Marian Allen, Algernon Blackwood, Ianthe Jerrold, Flora Forster, Ian Macnair. Price \$2.00.

Coward-McCann. 425 Fourth Ave., New York City.

The Bastable Children. Containing the Treasure-Seekers, the Would-be Goods, The New Treasure-Seekers. By E. N. Nesbit. With a Preface by Christopher Morley. Illustrated. Price \$3.00.

International Missionary Council. 419 Fourth Ave., New York City.

The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928. Eight volumes. Price \$7.00.

Vol. I. The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life.

Vol. II. Religious Education.

Vol. III. The Relation between the Younger and Older Churches.

Vol. IV. The Christian Mission in the Light of Race Conflict.

Vol. V. The Christian Mission in Relation to Industrial Problems.

Vol. VI. The Christian Mission in Relation to Rural Problems.

Vol. VII. International Missionary Coöperation.

Vol. VIII. Addresses on General Subjects.

Isaac Pitman & Sons. 2 West 45th St., New York City.

The Art and Craft of Stained Glass. By E. W. Twining, member of the British Society of Master Glass-Painters. Price \$12.50.

Lincoln MacVeagh. The Dial Press. 152 West 13th St., New York City.

Evangelized America. By Grover C. Loud. Price \$4.00.

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

The Madonna. An Anthology. Selected and Edited by Sir James Marchant, K.B.E., editor of the *Anthology of Jesus*, etc. With an Introduction on the Madonna in Art by Sir Charles Holmes, K.C.V.O., director of the National Gallery. With numerous illustrations. Price \$7.00.

The Pratt Poster Co. Indianapolis, Ind.
The Old Crop in Indiana. By Sarah S. Pratt. Drawings by Helen Humphreys, Josephine Hollingsworth.

St. James', Toronto, Holds Two Large Thanksgiving and Anniversary Services

Award Contract for New Building at King's College—Calgary's \$40,000 Drive a Success

The Living Church News Bureau
Toronto, November 23, 1928

THE CONGREGATION OF ST. JAMES' CATHEDRAL united in two great services of thanksgiving to Almighty God for divine blessing which had attended their and their forbears' efforts through more than a century, and of celebration of the anniversaries of three of the most significant years in the Church's history.

More particularly were thanks offered for the faith and foresight of those men who had planned and built the present church, three-quarters of a century ago. And more particularly were the services in celebration of the anniversary of the first service held in that church in 1853. But two other important dates were being observed, 1803, when the first steps were taken toward building a little wooden structure, the first Anglican church in York, on the site of the present building, and 1828, when the second church, built in 1818, was consecrated.

WORK CARRIED ON WITH ZEAL

Two huge congregations of people were evidence of the fact that the Christian work instituted more than a century ago at this place was being, and would be, carried on with even greater zeal and vigor.

And that was the note sounded from the pulpit—at matins by the Rt. Rev. C. A. Seager, Bishop of Ontario, and at evensong by the Rt. Rev. James F. Sweeney, Bishop of Toronto—"let the glorious past be a challenge to greater endeavor in the future."

If still greater indication of the enthusiasm of the present generation of parishioners was required, there were the bells in the tower which rang out before and after both services. In celebration of the anniversary, the congregation added another bell, had the chimes retuned and rehung, and installed a new clavier.

Memories of the past were further freshened by the appearance, hanging from the south organ gallery, of the banner and Union Jack carried by the Third Regiment of York Militia in the War of 1812. The banner, which had been worked by the "young ladies of York" and which was consecrated by Dr. Strachan in St. James' about 1812, was recently restored and hung in the church for the services. Both flags are but fragile fragments.

The choir, under Dr. Albert Ham, recognized as one of the best in Canada, sang the *Te Deum* and a special anthem, *I Was Glad When They Said Unto Me*.

The form and details of the morning's service were identical with those of the service conducted by Dr. Strachan at the laying of the foundation of the first stone church building on that site in 1832. The psalm and the lessons were both the same, while a special prayer said by the rector, the Rev. Canon H. P. Plumptre, was one composed by Dr. Strachan in 1832.

NEW KING'S COLLEGE, HALIFAX

The gratifying announcement has been made by President Moore of the University of King's College, Halifax, that the contract for the erection of the new home of King's on Studley campus has been

awarded and that the work of construction already has commenced. The new buildings will occupy an area of nearly four acres on the northeast section of the Studley campus fronting Coburg road, and it is expected they will be ready for occupancy, December 15, 1929. The total estimated cost of the new college buildings is \$451,000.

The buildings will conform in architectural style to the Georgian design of the Dalhousie buildings at Studley and, what is peculiarly dear to the hearts of old Kingsmen, will enable the reproduction of many features of the historic old building of King's at Windsor. Ample space is available also on the site at Studley for the erection of other buildings to meet the demands of future expansion.

CALGARY DIOCESAN CAMPAIGN BIG SUCCESS

The campaign to raise \$40,000 in the diocese of Calgary, inaugurated by Bishop Sherman to celebrate the fortieth anniversary of the diocese, has gone triumphantly over the top, more than \$49,000 having been subscribed.

The Bishop and clergy and laymen of Calgary have not only done a great thing for the Church in their own diocese but for the whole Church as well. There has been a feeling in some parts of the East, and sometimes it has been expressed, that the West was not doing its utmost. It is confidently hoped that other prairie dioceses will soon inaugurate great local efforts toward self-support.

FINE SOCIAL WORK OF ST. JOHN'S CHURCH

With a luncheon given at the Board of Trade by the Garrison District Business Men's Association, a campaign to raise \$12,000 in aid of the Rest Home at Whitby, and the medical mission in connection with St. John's Church, Portland street, was launched.

Major-General J. T. Fotheringham, C.M.G., director of the Medical Mission, informed the meeting that during the year 1926-27, 2,098 adults and 2,022 children received free treatment at the mission. Fifteen doctors attend without charge.

CONVOCATION SERVICE AT TRINITY COLLEGE

The Dean of Niagara was the special preacher at the annual convocation service of the University of Trinity College, held in the college chapel. The service was conducted by the Rev. Professor Lowe, while at its conclusion the Rev. Provost Cosgrave read the special convocation prayers. The Rev. Professor Mercer read the lesson, and the Rt. Rev. Dr. C. A. Seager, Lord Bishop of Ontario and former provost of the college, pronounced the benediction.

ARCHDEACONRY OF SIMCOE

A successful conference of the Archdeaconry of Simcoe was held in Christ Church, Brampton, Ont., a large number of clergy being present. The proceedings opened with evensong on Monday evening, the preacher being the Rev. Dr. Cody, who preached on *The Power of Sympathy*. Assisting in the service were the Ven. Archdeacon Ingles, D.D., the Rev. J. R. S. Boyd, the Rev. R. P. Kennedy, the Rev. C. R. Spencer, and the rector, the Rev. R. W. Allen.

On Tuesday morning Quiet Hours were conducted by Bishop Sweeney. The Bishop divided his address into two parts: first,

outlining the immediate program of the Church in the diocese of Toronto, and second, the intensive campaign for missions.

The following papers were contributed: 1. *The Church of England as a Center of Unity for Christendom*, by the Rev. Thos. Floyd; 2. *How Shall We Interpret the Apocalypse?* by the Rev. W. C. Newman, and 3. *Intercessory Prayer*, by the Rev. R. E. Lemon. The Rev. Prof. Horan gave an illuminating and instructive address on the Epistle to Galatians, and A. H. Cuttle, finance commissioner, addressed the clergy on the subject of allotments. He earnestly urged that a great effort be made to raise funds to meet the pressing needs at home and abroad.

At a public meeting the Rev. Prof. C. V. Pilcher outlined the movement known as *The World Alliance for Promoting International Friendship Among the Churches*. He was followed by the Rev. Blevin Atkinson, who gave an excellent, illuminating address on conditions and customs among the Eskimo.

MISCELLANEOUS NEWS

In memory of Sgt. Arthur Robert Shea-Butler who, in an effort to rescue comrades at Balsam Lake, July 20, 1926, was drowned, a tablet was unveiled in St. Anne's Church here by Captain Tucker of Hespeler, and dedicated by the Rev. Canon Lawrence E. Skey, rector. The Brotherhood of St. Andrew and the Boys' Friendly Association of St. James' Cathedral attended the service in a body.

The Toronto-Niagara inter-diocesan summer school committee has had prepared a number of slides depicting life at a Summer School day by day. These slides could be made to form a part of an evening's entertainment for Church school teachers' meetings and young people's gatherings. In Toronto City and vicinity a member of the summer school committee will be glad to put on these slides and give a descriptive talk.

A proposal to complete the tower of Holy Trinity Church, Winnipeg, in memory of Archdeacon Fortin, pioneer rector of the parish, was commended by His Grace, Archbishop Matheson, when preaching at a special service at Holy Trinity celebrating the Diamond Jubilee.

The Rev. R. C. Gauntlett, rector of Condie, Sask., for the past twelve years, has resigned to take up special work for the diocese of Qu'Appelle and has now taken up residence at Regina. Before leaving the parish, the Rev. Mr. and Mrs. Gauntlett received many expressions of the parishioners' loyalty. St. James' Church, Condie, presented them with an address and well filled purse, St. Matthew's, Foxleigh, with a traveling bag, and St. Alban's, North Regina, with a Chesterfield arm chair. Mr. Gauntlett's new duties entail considerable traveling as he endeavors to reach every family in the diocese so that all may have the opportunity to help reduce the diocesan overdraft.

ALL CHURCHES TURN OUT FOR PARISH "BIRTHDAY"

SHERBURNE, N. Y.—All religious bodies of this town suspended services to attend the celebration of the 100th anniversary of Christ Church late last month. Bishop Charles Fiske delivered the anniversary sermon. He was assisted at the Communion service by the rector, the Rev. John W. Woessner, and the Rev. Dr. R. A. Parrock of Colgate University. Several visiting clergymen spoke. Suffragan Bishop Edward H. Coley was the principal speaker at a parish dinner.

Bishop Manning Dedicates Parish House at Pelham Manor, N. Y.

Diocesan Woman's Auxiliary to Meet—New York Diocesan News Items

The Living Church News Bureau
New York, November 24, 1928]

ON FRIDAY EVENING, NOVEMBER 16TH, the new parish hall at Christ's Church, Pelham Manor, was dedicated by the rector, the Rev. John McVickar Haight, in the presence of some 200 parishioners. The occasion meant the opening of a building costing \$50,000, and which provides the parish with a spacious hall for a host of parochial activities, an office for the rector, a kitchen, basement hall, choir room, and shower baths. Among the gifts was the reproduction of an oil painting of the Rev. Robert Bolton, founder in 1843 and first rector of this parish.

WOMAN'S AUXILIARY ADVENT MEETING

The Advent meeting of the Woman's Auxiliary to the National Council, diocese of New York, will be held at the cathedral at 10:30 on Tuesday morning, December 4th. There will be a Eucharist with Dean Robbins as the preacher. At 1:30 there will be a meeting in Synod Hall at which Bishop Manning will preside, the speakers being Bishop Roots of Hankow, Bishop-elect Binsted of Tohoku, Mrs. William Wyllie of Santo Domingo, and the Rev. Dr. Patton.

NEWS ITEMS

Bishop Manning is to officiate tomorrow morning at St. James' Church, Madison avenue and 71st street, at the dedication of seven new windows. Three of these are in the north aisle, one in the south clerestory of the nave, and three in the clergy sacristy.

Bishop Manning and the Rev. John R. Atkinson, rector of Christ Church, officiated last Monday at the marriage of Miss Marjorie MacMahon to the Rev. H. Ross Greer. The bride was given in marriage by the Rev. Robert S. W. Wood of St. Mary's Church, Tuxedo Park, while the groom was attended by the Rev. Harold L. Gibbs of St. Thomas' Church. The ushers were the Rev. R. A. D. Beaty, the Rev. C. A. Wilson, and the Rev. H. W. Manley. The Rev. Mr. Greer, who has been assistant at Christ Church, is to be rector at Red Hook in this diocese.

Bishop Lloyd is to officiate on Monday next at the funeral of Oliver Avery Hyatt at the Church of St. James the Less, Scarsdale. Mr. Hyatt, who died at the age of 91, is believed to have been the oldest vestryman in our communion, certainly among the oldest. He had held that office for the past sixty-eight years.

Bishop Manning has announced that on the Second Sunday in Advent, December 9th, "Bible Sunday," the government of Holland will present to the Cathedral a Dutch Bible.

By action of the diocesan convention, tomorrow, the Sunday next before Advent, will mark the beginning of the campaign to raise a \$2,500,000 endowment for St. Stephen's College, Columbia University, at Annandale. The warden, the Rev. Dr. Bernard I. Bell, will do his part in inaugurating this drive by speaking on the project at the Church of the Heavenly Rest. Throughout the diocese this matter

will be brought before our congregations.

Trinity Corporation was the purchaser this week in a real estate transaction that involved more than \$20,000,000. Therein the southwest corner of Seventh avenue and Thirty-ninth street, known as the *Pictorial Review* property, was sold to the church corporation. The new ownership has leased the land back to the previous holder who will erect thereon a 32-story building. The property is directly opposite the site of the former St. Chrysostom's Chapel.

Over two thousand persons attended, last Sunday afternoon, a memorial service in Trinity Church honoring Michael J. O'Loughlin, chief wireless operator on the steamship *Vestris*, who lost his life by staying at his post. Present were representatives of the Radio Corporation, the British Marconi Co., and the U. S. Coast Guard. The Rev. Dr. Stetson and his assistant priests officiated.

The Church school at the Church of the Heavenly Rest will use for the first time at its session tomorrow its spacious new quarters in the recently dedicated parish house at Fifth avenue and 90th street. Thirty-three officers and trained teachers direct this group of 285 children.

The fifth annual benefit for the Episcopal Actors' Guild will be given on Tuesday evening, December 4th, at the Booth Theater. *The Play Without a Name*, by Austin Strong, has been chosen for the performance.

The Rev. L. S. Charters of Norwich, N. Y., known for his parochial success in visitation evangelism, was the speaker last Wednesday evening at a parish meeting at St. George's Church.

Tomorrow, the Sunday following St. Cecilia's Day, will be observed as the ninth annual St. Cecilia Festival at St. Peter's Church, Port Chester, the Rev. Stanley S. Kilbourne, rector, and Walter S. Fleming, organist and choir-director.

The November meeting of the Clerical Union will be held next Tuesday at Holy Innocents' Church, Hoboken. The annual requiem will be sung at 11 o'clock. The address of the day will be given by Maurice B. Reckitt of England.

Bishop Roots of Hankow is to be the preacher tomorrow morning at Calvary Church, and the Rev. Spence Burton, S.S. J.E., is to be the noon-day preacher this week at Trinity Church.

Maurice B. Reckitt, the distinguished English Churchman who is in this country as the guest of the Church League for Industrial Democracy, has spoken this past week before the members of the Churchmen's Association last Monday, and on Thursday evening before members of the C. L. I. D. and Christian Social Workers. The latter occasion was preceded by a quiet hour conducted by Bishop Paul Jones at the Church of the Transfiguration. Mr. Reckitt, who is an author on social problems and an associate of the Anglo-Catholic Summer School at Oxford, is describing in his talks present-day conditions in the industrial world of England, telling the opportunity of religion there as other tried agencies have failed, and explaining some of the groups that are attempting to meet the new situation.

The Advent preachers on Sunday evenings at 8 at All Saints', Henry street, will be the Rev. Shelton H. Bishop, the

Rev. Edward C. Russell, the Rev. W. A. Grier, and the Rev. L. C. Rich.

Recent gifts at Holyrood Church, Fort Washington avenue, include an aumbry which has been attached to the sanctuary wall, and a paten for use with a chalice previously given. At All Saints', Henry street, parishioners have recently given a chalice and paten and a pulpit crucifix.

In his sermon last Sunday at the Church of St. Mary the Virgin, the Rev. Dr. Delany urged the removal of the word "Protestant" from the title page of the Book of Common Prayer. He declared that "the Episcopal Church" would be a sufficient designation. It was interesting to note that President Coolidge in his address before General Convention referred to us as "the Episcopal Church"; and that Dr. Teusler and Mr. Wickersham in their cable to our ambassador at Tokyo, sending information for the Imperial government, termed our communion "The American Episcopal Church."

HARRISON ROCKWELL.

\$316,000 SECURED TOWARD BERKELEY SCHOOL FUND

NEW HAVEN, CONN.—Subscriptions totalling \$316,000 have been secured toward the million-dollar bi-centennial fund of Berkeley Divinity school, it was announced at the annual meeting of its board of trustees, November 14th. The fund will be used for endowment and to complete building the institution, which now comprises nine buildings after its recent removal from Middleton.

Creation of a board of overseers, and increasing the number of lay members of the board of trustees from seven to nine, were two recommendations acted upon favorably at the meeting. Dean Ladd was appointed chairman of a committee to select members for the board of overseers and to draw up rules for its guidance. The duties of this board, to be composed of twelve or more members, will be to visit the school from time to time and make recommendations for improvement.

Other business handled was the endorsement of a plan to enlarge the Berkeley Associates, an organization to arouse interest of the laity in theological education; a report by the Rev. Dr. John N. Lewis on the removal of the school from Middleton to New Haven in which he placed the costs at \$20,000, and the announcement that the 200th anniversary of the landing of Berkeley in America would be observed January 23, 1929. It also was revealed that the Rev. Dr. Blagrove of Petersburg, Ont., would be special lecturer in dogmatic theology during the second semester this year.

ST. STEPHEN'S COLLEGE GETS \$100,000 GIFT

ANNANDALE, N. Y.—St. Stephen's College, Columbia University, has announced a gift of \$100,000 for general endowment from Edward F. Albee, president of Keith-Albee Orpheum. Mr. Albee in former years built a dormitory for this college, costing \$135,000, and two faculty houses at a cost of \$25,000.

This gift is the first of twenty-five of \$100,000 each which St. Stephen's College is seeking during the winter, to enable it adequately to develop as a college of the university. On July 1st this old college, in operation since 1860, became a member of the university with equal status to that of Columbia College and Barnard College.

Stage Colorful Reception for Bishop Babcock at Close of 50 Years' Service

Engraved Scroll Given Veteran Leader Before 353 Guests—Better Church Ties Urged

The Living Church News Bureau
Boston, November 24, 1928

OFFICIAL RECOGNITION OF BISHOP
Samuel G. Babcock's completion of fifty years in the Christian ministry and fifteen years as Suffragan Bishop was given last Monday when clergy and laity gathered to do him honor. Holy Communion was held at 11 A.M. in Trinity Church, with the Bishops and the clergy of the diocese, vested, marching in procession, led by a crucifer and a choir of priests. At 1 o'clock, 353 friends met for luncheon in the Copley Plaza Hotel. Bishop Lawrence and Bishop Babcock were greeted with prolonged and hearty applause upon their appearance.

Those seated at the head table were clergy and laymen who have been associated with Bishop Babcock in his work and as friends of many years' duration. Bishop Slattery in making the opening address said:

MISSIONARY WORK CHIEF INTEREST

"Bishop Babcock gives his chief attention to the missionary work of the diocese. When I had a parish in which there were both a parish church and a chapel, I was constantly saying that the parish church existed for the chapel, because there people from foreign lands were entering into our citizenship and needed not only provision for a noble worship and a wide-flung parochial work, but most of all coöperation and friendship; so I feel that the prosperous, self-supporting parishes of this diocese exist first of all for its missionary work under Bishop Babcock's wise direction.

"We are remembering today fifty years of faithful service in the Christian ministry. Of these fifty years, thirteen were in the diaconate, twenty-two in the priesthood, and fifteen in the episcopate. Few men in the Church have done as long service as deacon. The deacon ordinarily hurries on into the second order of the ministry, and often forgets the essential quality which the diaconate holds, and without which no future ministry can be effective. The deacon is not a ruler but a servant; a servant first of all to Christ, and then, through Him, to all men. To be a down-right servant to men is not poetry, but the sternest prose. The deacon, if he is true to his calling, is seeking every moment to help. It is because Bishop Babcock through these fifteen years of work as a Bishop in this diocese has given himself untiringly and unselfishly to the needs of all whom he could reach, that we give thanks to our heavenly Father for all these fifty years."

The following speakers were introduced in succession by Bishop Slattery: The Rev. Thomas C. Campbell, the Rev. Guy Wilbur Miner, the Rev. Francis E. Webster, the Rev. Prescott Evarts, the Rev. Edward T. Sullivan, D.D., and the Rev. William H. van Allen, S.T.D. Each of their addresses was marked with deep sincerity and abiding affection for Bishop Babcock.

PRESENT SCROLL

Bishop Lawrence then presented Bishop Babcock with a beautifully engraved scroll bearing this inscription:

"The clergy and laity of the diocese of Massachusetts, assembled to honor the Rt.

Rev. Samuel Gavitt Babcock, give thanks in Almighty God for the fiftieth anniversary in the sacred ministry of the Church, and in commemoration of the event offer to him, evangelist, parish builder, shepherd of souls, a true successor of the apostles in the noble work he has wrought for the extension of the Kingdom of Christ—this memorial scroll, symbol of the gratitude and affection of all."

Bishop Babcock spoke of his appreciation of the evidences of affection and good will and said that the words of Bishop Lawrence were even more precious to him than the scroll. He said:

THANKS GOD FOR WORK

"I thank God for giving me fifty years in the noblest of all callings, the Christian ministry, and for the good fortune of close association with Bishop Lawrence in parish and diocesan work through thirty-four years, all the years of his episcopate. This has been one of the great satisfactions of my life and an education as well. He has been my friend and guide since the day when, as dean, he welcomed me to the Episcopal Theological School as a student. "My association with Bishop Slattery has been most happy and I am more than grateful for his unflinching courtesy at all times, and his kind words today.

"I recall the delightful hours I have spent in the homes of the Massachusetts clergy and laity; the cordial hospitality I have received, and the precious associations I have formed. No one could visit and join in the services of our parish churches and fail to receive spiritual uplift. I thank my God for every remembrance of you."

"I have confirmed over twenty-two thousand persons.

"Fifty years! Nearly one-fourth of the period which has passed since the first church of our communion was organized in the Massachusetts Colony. And I was a lay preacher before I was ordained to the ministry. . . . It was in my blood for there had been a succession of preachers among my ancestors."

Bishop Babcock then referred to his associations with Westerly, Rhode Island, and his preaching ancestors, from Stephen Babcock in 1750 through the time of his great-grandfather, Elkanah Babcock, who was considered a heretic and persecuted on account of his belief in universal salvation. He mentioned also the Rev. Jesse Babcock, a man of such unusual force and energy that when a member of his church was asked "Who leads your prayer meetings now?" the reply was given, "Nobody leads, but Elder Jesse drives." Bishop Babcock closed with the words:

"I remember hearing Phillips Brooks say only about a week before he died that he would be glad to live fifty years more, as he was sure it would be the most wonderful period in the world's history. I thank God that I have lived more than two-thirds of those fifty years, long enough to know that he saw into the future with prophetic vision."

Benediction ended a most memorable and happy occasion.

SEEK BETTER CHURCH RELATIONS

Pleas for better relations between Churches were made at a public meeting in Trinity Church, Boston, on the evening of November 20th under the auspices of the New England Conference on Christian Unity. This evening meeting followed the afternoon session which began the two days' conference.

The Rt. Rev. Charles L. Slattery, Bishop of Massachusetts, first speaker of the evening, acknowledged the unity already in existence and urged that it be made more deep and more real. "We should be careful," he said, "how we speak of any body of Christians different from ourselves, for a great deal is done by withholding the harsh word or the criticism." After making special reference to the Lausanne Conference as one holding great hope for the future, Bishop Slattery continued:

"It may be that there is a storm brewing in the East. Perhaps it is in Russia, or perhaps it is farther east still. I think that if we do not come together God will do something to this world and wake us up, and we shall find that we have to come together to save humanity in the great storm."

The Rev. Morris H. Turk, D.D., gave the second address on Approaches to Unity, saying:

"The things which keep our denominations apart are not Christian essentials, but ecclesiastical essentials; they are man-made and not essential to salvation. We have made the tragic error of putting the last things first and the first things last. The obstacles to the unity of our churches are great and powerful, but they are not insurmountable. No sectarian test should be used as a test of Christian fellowship."

The Rev. Dr. Turk pleaded for the training of youth in the ideas of Christian Unity as one great means of bringing about that unity within a single generation.

Unity in the Mission Field was the final address of the evening, given by the Rev. Dr. James L. Barton of the American Board of Commissioners for Foreign Missions. Dr. Barton said in part:

"Missionaries and native Christians have led the home churches by breaking over sectarian lines in coöperative enterprise and in the creation of churches which bear the name of Christian without a denominational label. The missionaries could see no reason why sectarianism should be carried into education. They have risen above narrow lines and have established—with the approval, often reluctant, of the home societies—colleges, universities, medical schools, and even theological seminaries, which are supported and controlled inter-denominationally. Some 120 of these are already in action. . . .

The second day's sessions of this conference was devoted to round-table discussions of the topics, What Degree of Unity in Faith is Necessary in a Reunited Church? and What Constitutes a Valid Ministry for a Reunited Church?

CLERGY, FIELD WORKERS MEET

An informal meeting of the clergy of this diocese, together with the field workers of the diocesan department of religious education and the Rev. Harrison W. Foreman, secretary for the division of rural work under the National Council's department of social service, was held in the cathedral rooms on November 21st. The first topic of discussion led by the Rev. William Bradner, executive secretary of religious education in the diocese, was Educational Problems of Village and Country Work. The second discussion period, under the leadership of the Rev. Mr. Foreman, dealt with How to Increase the Efficiency of Clergy in Country Work.

INSTITUTE IN RELIGIOUS DRAMA

An institute for workers in religious drama will be held on the evenings of November 26th and December 3d, under the

joint auspices of the commission on religious drama of the diocesan department of religious education and the Community Service. Mrs. Elizabeth Sullivan, the leader, will deal with all problems of production such as staging, lighting, dyeing, with special intent of helping those planning Christmas pageants. The group will be inter-denominational; the place of meeting will be the Community Service rooms; and there will be a nominal charge to cover the cost of the materials used by those attending.

ORDER OF SIR GALAHAD GROWS

Several steps in the international growth of the Order of Sir Galahad were made last Tuesday when the Rev. Benjamin Yen, who has established five courts of the order in China, was authorized to translate the Galahad manual for leaders into Chinese, and was given power to establish a national council for the promotion of Galahad work in China. Similar power was given to a group in Adelaide, South Australia; and the Rev. Otis Rice, graduate student in Cambridge University, England, was made regent in order that the work might be developed in Great Britain.

NEWS NOTES

A scrapbook of the altars of the diocese of Massachusetts is now kept for exhibition in the library of the diocesan altar guild. This historical and educative book is the work of the altar guild of Grace Church, New Bedford.

At the recent annual meeting of the diocesan altar guild, the Rt. Rev. S. G. Babcock, Bishop of Massachusetts, gave the address and the offering was given to the Rt. Rev. C. B. Colmore, Missionary Bishop of Porto Rico, for altars and sacristies in Porto Rico, with the special idea of repairing some of the damage wrought in the recent hurricane.

Lewis B. Franklin gave the address of the afternoon at the meeting of the diocesan Church Service League on Wednesday. The group of 150 women listened with interest and enthusiasm to his clear account of the financial program of the National Council as exemplified by the quotas assigned to the various dioceses. Mr. Franklin's message was taken to heart—namely, that a parish apportionment must not be considered the maximum but the minimum giving, since it is inevitable that some parishes will fall behind that minimum, and thus only the generous giving of parishes and individuals beyond the parish apportionment will insure meeting the minimum budget accepted by the general Church.

Miss Lucy C. Sturgis, for 30 years a valued member of this diocese as officer of the Junior Auxiliary, educational secretary of the Woman's Auxiliary, and member of the department of religious education, has resigned to become principal of Oldfields, a school for girls in Glencoe, Md. Technically, Miss Sturgis' term of office in Massachusetts may have ceased, but in reality she always will be one of us, remembered with gratitude and affection wherever her residence may be.

ETHEL M. ROBERTS.

SEWANEE ARCHDEACON NAMED LEGION COMMANDER

SEWANEE, TENN.—Archdeacon William S. Claiborne, D.D., was elected commander of the local Campbell-Bonholzer post, American Legion, at a recent meeting. The meeting, one of the year's largest, was held in Otey parish house.

St. James', Chicago, to Become Cathedral on Advent Sunday

Rev. Duncan H. Browne to Be First Dean — Plan Drive for \$2,000,000

The Living Church News Bureau
Chicago, November 23, 1928

ST. JAMES' CHURCH, mother parish of the diocese of Chicago, will be formally inaugurated as the Cathedral of the diocese by Bishop Anderson on the First Sunday in Advent, December 2d, it is announced. At the same time, the Rev. Duncan H. Browne, S.T.D., rector of the parish, will be instituted as dean of the cathedral, following his election to that position a few days ago by the Cathedral Chapter.

The inauguration service will take place at 11 o'clock Sunday morning. Dr. Browne will be the celebrant at Holy Communion and Bishop Anderson will preach the sermon.

Sunday afternoon at 5 o'clock, broadcasting of Cathedral services will begin. It is hoped to make this service a diocesan rally, in view of the fact that the inauguration service will come in the morning when most of the clergy and laity will attend services at their own parishes. The 5 o'clock service will be broadcast over station WMAQ.

TO LAUNCH CATHEDRAL PROGRAM

The inauguration service will be the formal launching of the new Cathedral program, which has been under consideration for nearly a year. The inspiration for making St. James' the Cathedral parish is credited to the late Edward L. Ryerson. In his will, Mr. Ryerson bequeathed \$50,000 to the Bishop, for the benefit of St. James' parish, with the suggestion that the fund be used for Cathedral purposes should St. James' ever be declared the diocesan parish. Immediately after Mr. Ryerson's bequest was made known, negotiations were started to carry out the suggestion. The Cathedral chapter declared favorably on the site of St. James' for a Cathedral and the parish adopted resolutions tendering to the Chapter its properties for Cathedral purposes, under certain conditions. This agreement was adopted by the Chapter. One of the provisions is that the Chapter must raise a fund of at least two million dollars for building purposes before title to the properties may pass to the Cathedral organization. Another provision is that the parish shall continue to exist as before, with its rector and vestry, as the Cathedral parish.

Plans are now being developed for a campaign to raise the two million dollar fund, in preparation for erecting a new cathedral. No architectural plans yet have been drawn.

OPENS NEW PARISH HOUSE

The Church of the Good Samaritan, Oak Park, was scheduled to open its new parish house on Thanksgiving Day. The building, the first unit of a new plant which ultimately will include a church, has just been completed at a cost of approximately \$20,000. The parish house has been arranged to serve for church purposes for the present. Bishop Anderson is expected to visit the parish in December to dedicate the building. The Rev. Mansel B. Green is priest-in-charge.

BID FAREWELL TO DR. HUTTON

Farewell was bid to the Rev. Norman O. Hutton, S.T.D., by fifty clergy of the diocese last Monday, at a luncheon at the University Club. Tributes were paid to Dr. Hutton for his nearly twenty years of service at St. Chrysostom's church, from which he retires this week. The Very Rev. John Herbert Edwards, Prof. T. B. Foster, the Rev. W. B. Stoskopf, Dr. Duncan H. Browne, and Bishops Anderson and Griswold spoke. The group presented Dr. Hutton with a Gladstone bag in recognition of his work.

Dr. Hutton concluded his work at St. Chrysostom's on Sunday, November 25th. He resigned because of ill health of his family and will leave Chicago the latter part of this week. He plans to travel abroad for a year. Next Sunday, Dr. Hutton will be succeeded by the Rev. H. P. Almon Abbott, rector of Grace and St. Peter's Church, Baltimore. Dr. Abbott is a member of the National Council and has taken an active part in affairs of the General Church.

NEWS NOTES

The Church of the Redeemer parish hall, Hyde Park, was a polling place in the recent election. As a result, the Rev. John Henry Hopkins, S.T.D., rector, obtained from the precinct lists the names of 500 residents of the neighborhood, and has sent each a cordial invitation to attend the Redeemer.

The Rev. Henry B. Browne, priest-in-charge of St. Thomas' Church, is confined at St. Luke's Hospital. He has been there for nearly three weeks under observation.

The Rev. Samuel Shoemaker, rector of Calvary Church, New York, will address the Clergy's Round Table, December 4th, and hold a conference with clergy of the diocese that afternoon.

The Catholic Club of Chicago held a most successful meeting at Christ Church, Woodlawn, the Rev. Francis R. Nitchie, rector, last week. The Rev. Fr. Hopkins, of the Church of the Redeemer, gave an instruction on the Holy Eucharist, and the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, gave an instructive address. Dinner was served by women of the parish.

J. E. BOYLE

COUNCIL BLUFFS RECTOR WEDS IN CHICAGO

CHICAGO—An event of unusual interest to the diocese took place last week at St. Luke's Church, Evanston, when Miss Marguerite Kirk Taylor, daughter of Mr. and Mrs. Hubert C. Taylor, and the Rev. Clarence Charles Reimer, rector of St. Paul's Church, Council Bluffs, Iowa, were married. Bishop Anderson officiated.

Mrs. Reimer is a graduate of Northwestern University and has been active in the work of the Craig Club, student organization at Northwestern University and St. Luke's Church, and the diocesan Young People's Society.

Fr. Reimer was until recently curate at the Church of the Atonement. He assumed the rectorship of the Council Bluffs parish October 1st. He was for some time priest-in-charge of the Church of the Good Samaritan, Oak Park.

SEWANEE ENDOWMENT PASSES MILLION MARK

Anonymous Gift of \$10,000 Enables University to Claim Balance From Education Board

SEWANEE, TENN.—The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and chancellor of the University of the South, announced in the university chapel on the morning of November 22d that a gift of \$10,000 from a Churchman has brought the university's endowment funds past the million dollar mark and has enabled Sewanee to claim the final balance of the \$300,000 gift from the General Education Board. The Bishop paid high tribute to Vice-Chancellor Finney, attributing this success to his untiring efforts and leadership during the past year.

The next step in the university's plans is to complete its Expansion Fund efforts for \$2,000,000 additional which was launched last year and on which considerable progress has been made. Part of this fund will be for endowment and part for new buildings and equipment. One million dollars of it will be used to build a new college unit to accommodate 300 students.

The ideal of the founders of the university seventy years ago was to build gradually a series of small colleges linked together into the university after the pattern of Oxford. A better setting for such an ideal could not be found than the one at Sewanee, where the university owns 10,000 acres of land on the Cumberland plateau in surroundings which enable the university to create and control its own environment. The underlying idea is that this grouping of students in a series of separate college units of about 300 men each will insure to the students that individual attention and personal cultivation on which true education is based, and which is not possible where thousands of students are grouped into one unit.

The educational world today is turning toward this ideal for which Sewanee has stood through the seventy years of its existence. This trend is seen in the recent gift of \$3,000,000 to Harvard for the establishment of several small colleges in connection with that university. The need of a similar new college unit at Sewanee is an imperative necessity. The present college is overcrowded. The student body has more than doubled in the past ten years. This fall the university was forced to turn away over one hundred applicants for admission because of lack of accommodations.

NEWBURGH PASTOR TAKES POST IN HAITI

NEWBURGH, N. Y.—The Rev. Leopold Kroll, formerly rector of St. George's Church here, has resigned to become dean of the Cathedral of the Holy Trinity Church, Port au Prince, in the missionary district of Haiti. He will take up his new duties on December 16th.

The Rev. Kroll was graduated from Trinity Church School and St. Stephen's College, New York, in 1897, with a B.A. degree. He completed General Theological Seminary in 1900, and since then has held religious posts in various parts of the East and Middle West, besides serving in foreign capacities, the last of which was as priest-in-charge of the Hawaiian congregation of St. Andrew's Cathedral, Honolulu, and St. Mark's Mission, Kapahulu, Oahu, from 1910 to 1920.

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British Journalist Terms Washington Cathedral "Most Impressive" in U. S.

Sir George Armstrong Sees It Possible Future "Westminster Abbey" of the English Race

The Living Church News Bureau
Washington, November 24, 1928

AT A DINNER GIVEN BY THE CARNEGIE Endowment for International Peace on November 22d, in honor of the visiting British journalists, Sir George Armstrong praised Washington Cathedral as "the most impressive spectacle" the journalists had seen on their tour of America. Sir George predicted the possibility that some day this great cathedral may become the Valhalla of the English speaking peoples.

"Who knows," he queried, "but that the day may come when by reason of great change Westminster Abbey may gradually crumble into dust, and this cathedral may stand as the center of civilization of the English-speaking race?"

Maj.-Gen. Henry T. Allen, president of the Washington Branch of the English Speaking Union, presided. Grace was said at dinner by the Bishop of Washington.

W. A. IN MEMORIAL SERVICE

On St. Andrew's Day the annual memorial service of the Woman's Auxiliary of the diocese was held at the cathedral. Bishop Foreman celebrated Holy Communion and gave the address. At the service the Rosalie Ferguson memorial communion vessels were blessed. Miss Ferguson was one of the charter members of the Woman's Auxiliary in Washington. At her death it was found that she had left her flat silver to be made into Holy Communion vessels for a rural parish. The silver was placed in the hands of Franklin Porter of Danvers, Mass., and from it two chalices and patens and a ciborium were made.

BEGIN SERVICES IN NEW BUILDING

The new buildings of the parish of St. Stephen and the Incarnation have progressed so far toward completion that services have been begun in the parish hall, with the expectation that the church will be opened on Christmas Day. A description of this fine new property will be given later. A parochial mission will begin on December 2d, to continue for a week. The opening sermon of the mission will be preached on Sunday evening, December 2d, by the Rt. Rev. James E. Freeman, Bishop of Washington. The missioner will be the Rev. Kirk B. O'Ferrall of Cleveland.

UNVEIL WHITE MEMORIAL

A memorial tablet to the Hon. Henry White was unveiled during the past week by the Bishop of Washington. The tablet of white marble is placed in the crypt corridor leading to Bethlehem chapel. It has a portrait in relief of Mr. White with an inscription giving a sketch of the important posts held by him during his public career. Mr. White was a devoted member of the cathedral chapter, and his body rests in Bethlehem chapel.

PERIODICAL CLUB GROWS

The Church Periodical Club of the diocese, under the leadership of Mrs. H. T. Cook, now has forty-two branches in the diocese. During the convention, the Washington organization acted as host to the

C.P.C. throughout the country. A notable occasion was the breakfast at the City Club to celebrate the 40th anniversary of the club. This brought together 127 persons. They were addressed by Canon Henry Lubeck, himself one of the founders, and the Bishop of Virginia.

ROCKEFELLER FOUNDATION ENDOWS TOKYO SCHOOL

NEW YORK—A gift of \$400,000 by the Rockefeller Foundation to endow the College of Nursing of St. Luke's International Hospital, Tokyo, was announced by the Hon. George W. Wickersham, chairman of the American executive committee for the hospital, at a dinner at the Park Lane, November 13th. This gift, constituting recognition of the institution by one of the highest tribunals, will be realized when the new building for the College of Nursing, to cost \$850,000, is erected.

One hundred and fifty prominent men and women attended the dinner, at which Mr. Wickersham presided. The work of St. Luke's was described and endorsed by Mrs. August Belmont, by Thomas W. Lamont, partner in J. P. Morgan and Company, who is treasurer of the American executive committee for the hospital, and by Dr. John Wood, executive secretary of the National Council of the Church. Dr. Rudolf Bolling Teusler, director of St. Luke's, described the work of the hospital and explained its far-reaching significance.

CHARGES AMERICANS IGNORANT OF PHILIPPINE CONDITIONS

PROVIDENCE, R. I.—The Rt. Rev. Gouverneur F. Mosher, Missionary Bishop of the Philippine Islands, delivered at the Churchmen's Club, Monday night, the last of his series of addresses to the Church folk of Rhode Island. In it he charged Americans with ignorance of the conditions prevailing in the Islands and with indifference as to their fate. The people of this country, he declared, were under a solemn obligation as citizens to see to it that their rich and populous Asiatic colony was well governed. In the Bishop's opinion, only a few Americans could tell just where the Islands were.

The United States, through its governors-general, notably General Wood, has accomplished more for the natives than any other colonial power has ever been able to do for the people of its dependencies, he said. Civilizing the head-hunting tribes was cited. In a neighboring island Japan had to exterminate a ferocious tribe of similar habits, he added.

The Bishop gave Spain blame for exploiting the Islands, but he also gave her praise for making of them the one Christian country of the Orient, "the spearhead of Christianity in the East," as General Wood called the Philippines. In closing the Bishop urged his hearers to see to it that the natives did not lose spiritually by the exchange of governing powers. Because our public schools cannot teach religion, it is essential that the Church make all the more effort to teach it, he said.

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Orthodox Clergy Participate in Service at St. Elisabeth's, Philadelphia

Collects Read in Five Languages— Clerical Union Meets—New In- curables Home Dedicated

The Living Church News Bureau
Philadelphia, November 17, 1928

ST. ELISABETH'S CHURCH, 16TH AND Mifflin streets, was crowded for solemn Evensong November 11th, being both Armistice Day and the Sunday within the octave of the patronal feast.

Taking part were the Ven. James F. Bullitt, archdeacon in charge of foreign work; the Rt. Rev. Archimandrite Papa-yeorou of the Greek Orthodox Church; the Rev. George Thoukious of the Bulgarian Church; the Rev. George Gougin of the Russian Orthodox Church; and the Rev. John R. Crosby, recently appointed priest-in-charge by Bishop Garland, with a view both to maintaining the normal work of the English-speaking parish and to make a center of work among foreign-born Americans.

The service was vespers, according to the Greek Orthodox rite, with the corresponding English of the Book of Common Prayer substituted wherever possible. The music was of great beauty and variety. Louis R. Schroeder is organist, and his choir included an unseen quartet, and vested men and boys in the stalls. The choir of the Russian Church of St. Mary, some thirty-five voices, led by Professor N. A. Nemetz, sang the Lord's Prayer and responses to the Trisagion, a Litany, and the fifty-seventh psalm, their music being truly celestial, entirely unaccompanied, and with the deep contra-bass unusually good.

COLLECTS IN MANY LANGUAGES

The lesson, Matthew 22, was read by Dr. Crosby in modern Greek; and collects were read or intoned in Greek, Bulgarian, Russian, Latin, and Dalmatian by the several clergymen. The censuring and blessing of the altar was according to the Ukrainian national rite. Fr. Crosby's sermon featured an invitation to Christians of any race to make St. Elisabeth's their home, offering its facilities to foreign congregations to receive the ministrations of their own clergy, proposing to provide the Holy Mysteries in their own tongue, according to their own rite, for those without their own clergy and welcoming all to the regular services.

Fr. Crosby has offered a Greek Eucharist early on Thursdays; Ukrainian on Fridays; Latin on Sundays; and others as occasion or need arose. He ministers to Ukrainians of Bucks and Delaware counties by request of their archbishop, with the consent and license of Bishop Garland. He baptizes, absolves, and communicates in their own tongue, as a fraternal service. They are mostly farmers, capable and prosperous. With them, as with other groups, there is no intention to proselytize. They remain what they were. As a foreign prelate wrote the priest-in-charge, "Keep them Christians; make their children Americans."

As a matter of experience, foreigners, who have their own rites on week days, often come to ours on Sundays.

Dr. Crosby in his sermon also appealed for workers, Church school teachers, club leaders, and the like.

BUILDINGS REPAIRED

Bishop Garland has had the buildings put in repair, from roof to basement, making an attractive rectory, a bright fresh church, and an adequate parish house. The latter, however, is bare of furniture, even chairs being wanting. Two hundred gifts of \$10 each are asked.

Sunday afternoons, Dr. Crosby speaks on Christian Mysticism, an organ recital preceding.

CLERICAL UNION MEETS

The Philadelphia branch of the Clerical Union met at St. James' the Less, Tuesday, November 6th, following a custom of recent years to hold the November meeting there within the octave of All Saints. The attendance—forty-three including guests—was the largest for years. Fr. Vernon gave a meditation on The Making of a Saint, and the Rev. Gilbert E. Pember, rector of St. Michael's, Germantown, visited the club to give an account of General Convention, to which he is the most recently elected clerical deputy from Pennsylvania.

The following were appointed a committee to consider possible nominees for bishop coadjutor, and report to the next meeting: the Rev. Archibald Campbell Knowles, the Very Rev. Harry St. Clair Hathaway, Canon James Martin Niblo, the Rev. Wallace E. Conkling, and the Rev. Dr. William C. Emhardt.

ELECTED TO MISSIONS DEPARTMENT

The Rev. Dr. John R. Logan, vicar of the Chapel of St. Simon the Cyrenian, 22d and Reed streets, and the Rev. E. Sydnor Thomas, priest-in-charge of St. Barnabas' Mission, Germantown, were elected to membership in the diocesan department of missions at the October meeting. Their interests were already represented by the Ven. H. L. Phillips, D.D., archdeacon in charge of colored work.

Missionary speakers at services held in the churches of the city last Sunday included the following: the Rt. Rev. Shirley H. Nichols, D.D., Missionary Bishop of Kyoto, Japan; the Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico; the Rev. A. M. Sherman, D.D., of Wuchang, China; the Rev. J. A. Welbourn; the Rev. S. H. Littell, D.D.; the Rev. A. R. Van Meter; Dr. Charles Beury, president of Temple University; the Rev. Francis B. Barnett; the Rev. Gilbert E. Pember; and Samuel F. Houston. The last two named were deputies to the General Convention.

The new building of the Philadelphia Home for Incurables was dedicated Tuesday, November 20th.

PRESBYTERIES MOVE TO UNITE

A first move has been made by the three presbyteries of Philadelphia, Philadelphia North, and Chester to unite in one organization of the metropolitan district. It will include 214 churches, and a committee of 21 representing the three presbyteries will lay plans for final action.

In the absence of the Rev. Carl E. Grammer, S.T.D., rector of St. Stephen's Church, who continues to improve at the Episcopal Hospital, the preacher last Sunday evening was Dr. Arthur Holmes, professor of psychology at the University of Pennsylvania.

CHARLES JARVIS HARRIMAN.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

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RELIGION AND MENTAL MAL- ADJUSTMENT

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SCIENTIST AND THEOLOGIAN

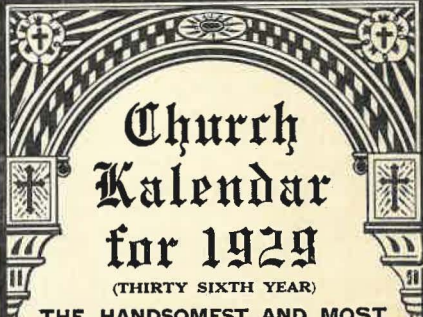
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PLAN CONSECRATION OF NEW BISHOP OF TOHOKU

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Norman Spencer Binsted as Bishop of Tohoku, Japan, as follows:

Time and place: Monday, December 3d, 10:30 A.M., at St. Alban's Church, Mount St. Alban, Washington, D. C.

Consecrator: The Most Rev. John Gardner Murray, D.D., Presiding Bishop.

Co-consecrators: The Rt. Rev. Drs. John McKim, Bishop of North Tokyo, and Henry St. George Tucker, Bishop of Virginia.

Presenters: The Rt. Rev. Drs. James E. Freeman, Bishop of Washington, and Shirley Hall Nichols, Bishop of Kyoto.

Preacher: The Bishop of Virginia.

Attending presbyters: The Very Rev. G. C. F. Bratenahl, D.D., Dean of Washington Cathedral, and the Rev. William W. Shearer, St. Columba's parish, Tenleytown, D. C.

Master of ceremonies: The Rev. Charles T. Warner, St. Alban's Church, Washington.

Registrar: The Rev. Charles L. Pardee, D.D., New York City.

CHURCH ARMY TO OBSERVE ANNIVERSARY, DECEMBER 13TH

NEW YORK—On December 13th the Church Army is observing the first anniversary of its existence as a separate society in U. S. A. The Rev. Dr. Sutton of Trinity Chapel, New York, a member of the board of advisers, will celebrate the Holy Communion at Church Army Headquarters, at 7:30 A.M. that day. Friends of the society plan to gather socially over a cup of tea in the afternoon and early evening.

Bishop Remington, speaking of the eight Church Army evangelists who have been engaged in missionary work in Eastern Oregon for twelve weeks, says, "The results of our Crusade have been even more effective than I had dared to hope. The men have adapted themselves very finely to the work, and are universally liked. They will leave a very deep impression."

Captain Mountford is scheduled to address the National Church Club for Women in New York City on January 14th, and the Clerical Association of Massachusetts on February 4th.

Working in coöperation with the Provincial Commission on Social Service (2d Province), Church Army evangelists are to undertake some evangelistic work in the county jails in New York State in 1929.

Captain Mountford has been invited to join the editorial staff of the *Witness* and will contribute a weekly article on some aspect of the devotional life, or on evangelism.

THREE BISHOPS ATTEND ERIE AUXILIARY MEETING

ERIE, PA.—The Meadville convocation of the Woman's Auxiliary of the diocese, held in Emmanuel Church, Corry, Pa., November 6th and 7th, was made memorable by the presence of three bishops and Mrs. Arthur J. Gammack, field secretary of the Woman's Auxiliary.

The opening service was conducted by the rector, the Rev. Henry A. Post, with addresses by Bishop Roots and Bishop Roberts. The next morning, at the early service, the celebrant was the Bishop of Erie, the Rt. Rev. John C. Ward, D.D., Bishop Roots assisting. At the business session, Mrs. J. H. Chickering, president of the diocesan branch, in the chair, fifty delegates responded from fourteen parishes. Reports of the General Convention and the diocesan work were alike inspiring.

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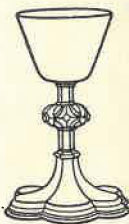
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WOMEN GET PART IN TOKYO HOSPITAL DRIVE

NEW YORK—Women of the Church everywhere will be given an opportunity to have a part in a great undertaking in the interest of St. Luke's, "to sweep the entire country," according to a statement made recently by Dr. John W. Wood, executive secretary of the National Council, relative to the \$2,656,500 campaign for St. Luke's International Hospital, Tokyo. The women's part in the movement will supplement the work of the men's committee headed by the Hon. George W. Wickersham.

Because of the Every Member Canvass, no soliciting for St. Luke's will be done before Christmas. January and February have been designated by the National Council as the months for the intensive work for St. Luke's, and it is during this period that the women's united effort will take place. Individuals of broad humanitarian interests of other denominations are making contributions to the St. Luke's fund but responsibility for its successful completion rests with the people of the Church.

Members of the American executive committee for the hospital are extremely gratified that Mrs. Henry P. Davison of New York City has accepted the chairmanship of the national women's committee. Mrs. Davison is a woman of wide philanthropic interests.

BUFFALO CHURCHES HOLD BIG MISSIONARY MEETING

BUFFALO, N. Y.—Among clergy of every denomination in Buffalo, participating in a city-wide missionary conference, November 8th to 11th, were Bishop Thomas of Brazil, Bishop Overs, formerly of Liberia, and Dr. John Wood, representing the Church. Approximately 15,000 people attended the series of 12 meetings, which reached a fitting climax on Armistice Day when missionary addresses by 110 visiting clergy, including eight bishops, were made in over 400 churches. The general subject was Missions-Peace-Brotherhood.

CENTRAL NEW YORK W. A. SIXTH IN THANK OFFERING

UTICA, N. Y.—The Woman's Auxiliary of the diocese of Central New York again was sixth among American Churches in size of amount contributed to the triennial Thank Offering presented with a total of \$1,101,450.40 at General Convention. Central New York gave \$37,395.93, a gain of \$7,275.81 over 1925. The total offering was a gain of \$196,935.53 over the previous triennium.

Of the amount from Central New York, \$11,675.98 came from the first district, \$5,267.92 from the second, \$5,283.26 from the third, \$10,142.66 from the fourth, and \$1,988.44 from the fifth.

BISHOP CREIGHTON TELLS OF MEXICAN WORK

RIDGEWOOD, N. J.—Addressing the Men's Club of Christ Church, the Rev. Edwin S. Carson, rector, on November 16th, the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, related some of his experiences. An account of our schools in that country and anecdotes of the boys and girls who attend them, the Church's social service work, and the interest shown in church services by the Indians, were among the topics brought out.

MARYLAND GIRLS' FRIENDLY OBSERVES ANNIVERSARY

(Picture on page 171)

BALTIMORE, MD.—The Girls' Friendly Society, diocese of Maryland, celebrated, November 3d and 4th, the 50th anniversary of the establishment by Miss Eva Alexander of the first branch in Maryland (and the second in America) at St. Luke's Church. Appropriate exercises in branches throughout the diocese marked the anniversary during the following week.

Several notables attended a reception at the society's headquarters, followed by a banquet at the Emerson Hotel in the evening, where 200 persons were present. A large number attended the Sunday morning corporate Communion at Old St. Paul's, and the festival service at Grace and St. Peter's Church.

Among those attending the reception and banquet were: Bishop and Mrs. John Gardner Murray; Miss Margaret M. Lukens, national president of the society; Mrs. Alfred L. Aiken, national vice-president; Miss Cornelia F. Whittier, president of the diocese of Massachusetts and head of the province of New England; and the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop Coadjutor.

MARYLAND PREPARES FOR THREE LARGE DRIVES

BALTIMORE, MD.—Maryland is quite busy making preparations for an Every Member Canvass, a diocesan survey and an evangelistic campaign. In each instance the National Council is coöperating and committees have been appointed to take care of the work. In the evangelistic campaign, the Rev. Dr. Humphries is chairman of the committee on arrangements for missions, assignment of missionaries and use of the Church Army. The Rev. Dr. Birkhead is chairman of the committee on the school for missionaries. Instructions during the term of this school, January 7th to 11th, 1929, will be given by the Rev. Fr. Shirley C. Hughson. The Rev. Dr. Lovett is chairman of the committee on clergy conferences. The first of the clergy conferences will be held in St. John's Church, Hagerstown, Wednesday, December 5th, and the second conference will be in Baltimore at the Pro-cathedral, Thursday, December 6th. The plans for this campaign call for the holding of a Mission in every parish throughout the diocese during the year 1929. All organizations of the diocese are coöperating and the Girls' Friendly Society, the Daughters of the King, and the Woman's Auxiliary have representatives upon the above committees.

BISHOP FROM JAPAN SPEAKS AT MARYLAND W. A. MEET

BALTIMORE, MD.—The Rt. Rev. Shirley H. Nicols, D.D., missionary Bishop of Kyoto, Japan, and Miss Katie Woo, principal of a Church school under the English Church, in Hankow, China, were speakers at the annual meeting of the Woman's Auxiliary of the diocese, Wednesday, November 14th, in the Pro-cathedral here. Bishop Murray celebrated Holy Communion, assisted by Bishop Helfenstein and Canon Arrowsmith, at the morning service.

Bishop Nicols talked on the schools and hospitals of Japan and emphasized the necessity of having Japanese priests, thus building up the native ministry and strengthening the Church in Japan.



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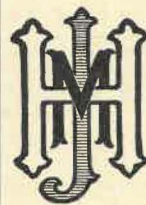
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ST. JOHN'S, LANCASTER, HAS 75TH ANNIVERSARY

LANCASTER, PA.—St. John's Church, the Rev. Frederick P. Houghton, rector, observed its 75th anniversary, November 9th, 10th, 11th, and 12th. A banquet, attended by almost 300 people, was held in the Hotel Brunswick on the evening of November 10th. Prominent Churchmen of the diocese were in attendance, as well as the Mayor of the city and other city officials, the Rev. Dr. George W. Richards, President of the Reformed Theological Seminary, the Rev. Dr. Henry H. Apple, President of Franklin and Marshall College, and Bishop John Gardner Murray, D.D.

Holy Communion was celebrated on Sunday morning by Bishop Darlington, assisted by the rector. In the afternoon Bishop Darlington addressed a large mass meeting of the American Legion at which more than three thousand were present.

On Monday afternoon there was a reception for former boys and girls of the parish who had gone into the work of the Church as priests, deaconesses, nurses, and missionary teachers, and to all members of the parish 60 years of age and over. Two young women of the parish, at present missionary nurses at Shanghai, China, sent a "canned" speech of congratulations, which was reproduced by means of amplifiers.

The anniversary closed on Tuesday with a choral eucharist, sung by the Rev. Stuart Gast, assisted by the Rev. Earl Honaman, and the sermon delivered by the Rev. Howard M. Diller, Pottsville. All are former boys of this parish.

St. John's was founded by Bishop Bowman in 1853, who at that time was rector of St. James' Church, Lancaster.

CONVOCATION HELD IN BETHLEHEM DIOCESE

BETHLEHEM, PA.—The convocations are devoting the fall meetings to the Church's program. The convocation of Scranton gathered for three days at St. Stephen's Camp while Bishop Gardiner of Liberia and the Archdeacon delivered each four addresses on the work just in hand. On Sunday, November 4th, a big mass meeting was held in St. Stephen's Church, all the Episcopal churches of the Wyoming Valley assembling to hear Dr. Franklin on World Evangelism and Dr. Glazebrook on Soul Winning.

The convocation of Reading met in the pro-cathedral of the Nativity, Bethlehem. Clergy and laity met together and Dr. Franklin had the entire day with them. There was a banquet in the Masonic Temple at which time Dr. Franklin, Dr. Glazebrook and Bishop Talbot spoke to more than 300 diners.

With great regret the executive committee of the Home accepted the resignation of the House-mother, Mrs. Wagstaff, to take effect on January 1, 1929. The committee elected Mr. and Mrs. Harry M. Kisner of Christ Church, Towanda, to be house-father and house-mother. They have had considerable experience in such work.

PATERSON CHURCH HELPS SCHOOL IN ENGLAND

PATERSON, N. J.—Parishioners of St. Paul's Church, the Rev. D. Stuart Hamilton, D.D., rector, have made a gift of \$200 to St. George's School, Macclesfield, England. The sum is to be applied to repairs. Many residents of Paterson, who were born in England, came from Macclesfield.

MEXICO CITY IN COLORFUL ARMISTICE DAY SERVICES

MEXICO CITY—Armistice Day services were held in Christ Church Cathedral under the auspices of the American Legion. This is the first time the American Legion has arranged such a service. It was also the first time that diplomats attended a service in the cathedral when it was not a diplomatic occasion.

There were present the British charge d'affaires with the secretaries of the Legation, and military and naval attaches; the American military attache and secretaries; the Italian, French, and Belgian ambassadors and secretaries and military attaches; Danish, Dutch, and Czechoslovakia ministers; Canadian representatives; the American Consul General; the British Consul General; and representatives of the different Chambers of Commerce.

Standard-bearers held the divisional and national standards of the Belgian, French, Italian, British, and American nations and stood at attention throughout the entire service. The church was decorated with wreaths from all the nations. The dean, the Very Rev. F. Golden Howes, preached an anti-war sermon on the text The Peace Makers Who Sow in Peace Shall Reap in Righteousness.

LEXINGTON DIOCESE TO ELECT NEW BISHOP AND COUNCIL

LEXINGTON, KY.—The Thirty-third annual council of the diocese of Lexington will be held in Christ Church Cathedral here January 30, 1929, where the election of a bishop and a new council will take place.

The standing committee of the diocese has asked Bishop Burton to make such visitations in the diocese until January 30, 1929, that will be agreeable to him and will not tax his strength. On January 30th, Bishop Burton's thirty-third anniversary as Bishop of Lexington will be observed.

AUXILIARY SEEKS TABLET IN NATIONAL CATHEDRAL

NEW YORK—A tablet, commemorating the fact that the first service held in the National Cathedral was the corporate Communion of the Woman's Auxiliary, has been approved by the Bishop of Washington, and plans for its establishment have been begun by the Auxiliary.

Cost of the memorial is estimated at \$1,500, since the Auxiliary wishes its size and beauty to be in proportion to the occasion and its resting place. They desire it to be the gift of the national Auxiliary and have asked contributions from individuals in each diocese. Donations may be addressed to Mrs. Thomas Ewing, Auxiliary treasurer, 45 E. 65th street, this city.

PELHAM MANOR CHURCH DEDICATES NEW HALL

PELHAM MANOR, N. Y.—The new \$50,000 parish hall of Christ's Church was dedicated November 16th, before about 200 parishioners. Following a dinner, the Rev. J. McVicker Haight, rector, spoke, outlining the building campaign, and then dedicated the building as the Hall of Fellowship of Christ's Church.

The twenty young ladies who served as waitresses at the dinner went without tips, the guests pooling them into a fund over \$200, to be used in paying for the Electrola bought to furnish music for dances in the hall.

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BISHOP FREEMAN APPOINTED TO CHAPLAINS' COMMITTEE

WASHINGTON—The General Committee on Army and Navy Chaplains has announced the addition to its membership of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, chairman of the Army and Navy Commission of the Episcopal Church, chaplain, O. R. C., with grade of major, and Dr. Jason Noble Pierce, pastor of the First Congregational Church of Washington, of which President Coolidge and his family are members.

NEW YORK G. F. S. IN FIRST REGIONAL CONFERENCE

UTICA, N. Y.—The first regional conference of the Girls' Friendly Society of the dioceses of Central New York, Albany, and Western New York was held in Grace Church here, November 2d and 3d. Following a mass meeting on the first day, at which Miss Ruth E. Butler, national program advisor, was speaker, practically the remainder of the sessions were given over to conference and discussion groups. The Rev. Charles C. Carver of Christ Church, Rochester, preached at services on the first evening.

"NEIGHBORHOOD PARTY" OF BERKELEY IS BIG SUCCESS

NEW HAVEN, CONN.—Over 200 people thronged the Berkeley Divinity School, November 16th, at a "neighborhood party" staged by the institution, which just recently celebrated the opening of its new home here after removing from Middleton.

Dean Ladd welcomed the guests, introducing faculty members, and several visiting clergy spoke. Students conducted the guests on a tour of the school buildings. Following this, refreshments were served, and a program of entertainment, including songs and instrumental selections, carried out.

TO HOLD SUMMER SCHOOL AT STONY BROOK, N. Y.

BROOKLYN, N. Y.—The 1929 summer school for the dioceses in the province of New York and New Jersey will be held at the Stony Brook school, Stony Brook, L. I., from noon of July 1st to noon of July 11th. This will be the first time that the provincial summer school has been held in the diocese of Long Island, and the first time at Stony Brook.

Two hundred can be accommodated and are expected to attend.

The dean of the school is to be the Rev. Charles H. Ricker, chairman of the board of religious education of Long Island.

MINNEAPOLIS CHURCH STAGES MENDELSSOHN'S "ELIJAH"

MINNEAPOLIS, MINN.—An adaptation of Mendelssohn's *Elijah* was presented here November 25th before a large audience by members of St. Mark's Church, the Rev. Dr. Phillips E. Osgood, rector. Despite the absence of scenery, the production "went over big," typical of numerous presentations of St. Mark's in previous years.

Explaining the occasion, the Rev. Dr. Osgood said the presentation was to be considered not as a performance or spectacle, but as an act of reverent worship.



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BISHOP-ELECT HAS HAD VARIED MINISTRY

(Picture on page 171)

NEW YORK—The Rev. J. I. Blair Larned, Suffragan Bishop-elect of Long Island, has had a distinguished career in the ministry. He is a native of Illinois, born in Chicago in 1883.

Mr. Larned, who is a general secretary of the Field Department of the National Council, is a graduate of Harvard University, of the class of 1905. He also studied civil and mechanical engineering for three years at the Massachusetts Institute of Technology. He was a student at Union Theological Seminary, 1908-1910, and was graduated from the Episcopal Theological Seminary, Cambridge, Mass., in 1911. He was ordained to the diaconate in 1911, and to the priesthood in 1912.

In 1911-1913 he was curate of St. John's Church, Clifton, Staten Island; missionary at Globe, Ariz., 1914-1916; rector of St. John's, Kingston, N. Y., 1916-1918; dean of the Pro-cathedral of the Nativity, Bethlehem, Pa., 1918-1922; and rector of St. John's Church, Yonkers, N. Y., 1922-1924. Mr. Larned was chairman of the nation-wide campaign for the diocese of Bethlehem from its inception and later was a member of the diocesan Missionary Church Extension Society of Westchester County during his rectorship at St. John's, Yonkers. He was elected a secretary of the Field Department in June 1925. For the past year he has been working in the Long Island diocese in the interests of the Church's program, at the request of Bishop Stires.

NORRISTOWN PARISH COMPLETELY RENOVATED

(Picture on page 171)

NORRISTOWN, PA.—A short time ago, St. John's parish was visited by the Rt. Rev. T. J. Garland, Bishop of Pennsylvania, who blessed the new parish house and the renovated nave of the church, and consecrated the new chancel. This event was followed a few weeks later by the blessing of seven stained glass windows and a new three-manual Austin organ, by the rector, the Rev. James M. Niblo.

These services of blessing marked the culmination of the rebuilding of the entire physical fabric of the parish, which began over two years ago with the erection of a new rectory, and extended through the erection of a new parish house, new chancel, and Lady chapel, the complete restoration of the nave, and the installation of a large number of memorials and thank-offerings. Only the original walls of the church, erected in 1814, remain of the old structure.

The buildings on the exterior are of simple gothic design, while the interior of the church and chancel is of richly decorated gothic style.

The cost of this project exceeded \$350,000, borne in equal parts by the congregation and the rector, who has the privilege of ministering in the parish in which he grew up and from which he entered the ministry.

BUY "ANNIVERSARY RECTORY"

YORK, PA.—The Rev. Paul S. Atkins, rector of St. John's Church, is changing his address, December 1st, but it is not a change of cure. The congregation, to celebrate the Rev. Mr. Atkins' tenth anniversary as rector of St. John's, purchased a new rectory at 663 Linden avenue.

CLERGY OF W. MICHIGAN HEAR CONVENTION REPORTS

GRAND RAPIDS, MICH.—Reports and discussions on the last General Convention featured a meeting of the clergy of the diocese of Western Michigan, held at St. Mark's Pro-cathedral, November 13th. The clergy, accompanied by their wives, were dinner guests of the field department, who arranged the occasion.

Led by Bishop McCormick, the following delegates voiced their impressions of the Convention: The Very Rev. C. E. Jackson, Grand Rapids; Fred Twamley, and Dr. Charles Hooker, lay deputies; the Rev. L. B. Whittemore, Grace Church, Grand Rapids; the Rev. W. G. Studwell, Battle Creek, and the Rev. W. F. Tunks, Muskegon.

All of the speakers declared the Convention most helpful and encouraging.

JUNIOR DAUGHTERS MEET

BALTIMORE, MD.—The Junior Daughters of the King held their annual convention in the Church of St. Michael and All Angels, Friday, November 16th. Bishop Helfenstein made the address.

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SOME CALENDARS FOR 1929

THE ALASKAN CHURCHMAN CALENDAR for 1929 is in its usual very attractive form with a photograph at the head of each month depicting some phase of the Church's work in Alaska. The calendar may be obtained from the *Alaskan Churchman*, Box 6, Haverford, Pa., at 50 cts. per copy.

THE CHURCH MISSIONARY CALENDAR (issued by the Mission Study Class Alumnae, 202 So. 19th St., Philadelphia, Pa., price 40 cts.) is another interesting publication. Besides furnishing the feasts and fasts for the Church year and the liturgical colors, together with the Lectionary according to the new Prayer Book, it devotes one week to each missionary district, giving for each day some information and a prayer composed by the bishop of that district. The calendar is made up in both hanging and pamphlet form.

THE DESK KALENDAR AND LECTIONARY for 1929 (Morehouse, 25 cts.) has also just been published. As usual, it is a reprint of that part of the *Living Church Annual* containing the calendar, Lectionary, and other useful information regarding the services of the Church. The Lectionary is that adopted by the recent General Convention.

THE CHURCHMAN'S SCRIPTURE TEXT CALENDAR (Morehouse, 30 cts.), which made its first appearance last year, is even more beautiful for 1929. For each month there is a handsome reproduction of a biblical painting by one of the old masters, accompanied by a descriptive story. A text for each Sunday and Holy Day is furnished, taken from either the Epistle or the Gospel, and the liturgical colors are noted. The page is adapted to include not only the calendar for the month, but, in smaller form, that for the preceding and succeeding month as well, and there has been added a weather forecast with general weather conditions for each month. It is a very handsome and useful calendar.

BEAUTIFY CATHEDRAL IN MEXICO CITY

MEXICO CITY—During the past ten years no effort has been made to improve and beautify the cathedral in Mexico City, but under the direction of Dean Golden Howes a sanctuary guild has been formed which promptly raised \$160 for providing new altar linen and other things much needed. The dean plans rebuilding the chancel, which is very small and quite unsuitable for cathedral purposes. Other improvement plans are under way.

The Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico, and Mrs. Creighton sailed from New York for Mexico, November 22d.

DEDICATE MEMORIAL WINDOW IN ST. MARY'S, MEMPHIS

MEMPHIS, TENN.—A new memorial window was dedicated in St. Mary's Cathedral, November 11th, by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. It was dedicated in memory of Mrs. Tempe Swope Darrow, wife of George M. Darrow of Murphreesboro, honorary treasurer-for-life of the diocese of Tennessee.

CATHOLIC CONGRESS OFFERING OVER \$2,500

PHILADELPHIA—The missionary offering to date of the Catholic Congress recently held in New York City is \$2,574.14.

† Necrology †

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

JAMES G. CAMERON, PRIEST

KINGSTON, N. Y.—The Rev. James G. Cameron, 80 years old, for the last eighteen years rector of All Saints' Church at Rosendale, died in a hospital here November 22d, after a brief illness. Fr. Cameron was one of the founders of the Order of the Holy Cross and in his earlier years served as a missionary in Alaska, among the Negroes of the Southern states, the miners of western Pennsylvania, and on the East Side of New York. Requiem was sung at Holy Cross Church here at 10:45 A.M. Monday, and the funeral was held in his church at Rosendale the same day, with interment in Kingston.

C. B. WILLIAMS, PRIEST

PHILADELPHIA, PA.—The Rev. Dr. Charles Barnes Williams, aged 63, assistant minister of the Church of St. Thomas, Whitmarsh, died November 17th at St. Johnsbury, Vt.

Dr. Williams had gone to St. Johnsbury to act as visiting clergyman at St. Andrew's Church for the month of November. Saturday morning he spent part of the time in a walk with the rector, the Rev. O. W. Craig. Upon returning he expressed himself as much pleased with the exercise, but shortly after suffered a heart attack, and in a short time passed away.

He is survived by his widow and four children, Donald H. Williams, Paul F. Williams, Mrs. John S. Wurts, and Mrs. Benjamin D. Doane, all living in Philadelphia.

Dr. Williams was born at Uniontown, Pa., was graduated from Princeton University in 1888, and from the Princeton Theological Seminary in 1891. He received the degree of Doctor of Philosophy from the University of Illinois some years later. He held rectorships in the dioceses of Pennsylvania, Oklahoma, and Texas, and since coming to the parish of St. Thomas, had endeared himself to many.

MR. AND MRS. A. C. B. FLETCHER

LOS ANGELES—Profound sympathy is felt throughout the diocese of Los Angeles for the Rev. Alfred Fletcher, one of its senior priests, in the drowning of his son and daughter-in-law, Mr. and Mrs. Alfred C. B. Fletcher, when the Lamport and Holt liner, the S.S. *Vestris*, sank off the Virginia coast on November 12th. They were en route to Rio de Janeiro, where Mr. Fletcher was to assume his duties as an executive of the Caterpillar Tractor Company of San Leandro, Calif.

The tragic death of Mr. Fletcher removes one of the Church's most interesting younger laymen. He graduated from the University of California in 1907, and soon thereafter sailed west from San Francisco on a three-year trip around the world. For a time he taught on the staff of Iolani School, Honolulu. He later published his experiences in a volume entitled, *From Job to Job Around the World*.

Returning from this trip in 1912, he entered the General Theological Seminary, New York City, stating that he wasn't sure he had a vocation, but "wanted to try it out." He left at the end of the first

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semester, but despite constant international travel never lost his keen interest in the Church's life or in theological questions.

During the World War and thereafter he served on the Committee for the Relief of Belgium, becoming director of their Antwerp office. He then entered the commercial field and at various times held executive positions all over the world.

He is also survived by a brother, John D. Fletcher, of San Francisco.

MRS. MARY E. BARNES

MIDDLEBORO, MASS.—Mrs. Mary E. Barnes, widow of the late Rev. Percy Barnes, Ph.D., former rector of the Church of Our Saviour, died in St. Luke's Hospital here Sunday, October 21st.

The death of Dr. Barnes on December 20, 1925, was a constant grief to Mrs. Barnes. While she maintained a residence in Middleboro, she spent much time visiting with friends and relatives. After returning from her daughter's home in Woonsocket, R. I., the latter part of September, Mrs. Barnes was advised that she needed rest. She was taken to the hospital on October 4th. Pernicious anaemia terminated her sufferings on October 21st.

Funeral services were conducted by the Rev. W. C. Kilpatrick, Tuesday, October 23d, in the Church of Our Saviour, Middleboro, with interment at North End cemetery, Providence, R. I.

MARGARET A. HAYES

GENEVA, N. Y.—Miss Margaret A. Hayes, 66, died in the city hospital, October 16th, shortly after being struck by an automobile. Miss Hayes and her sister, Miss Katherine Hayes, who died in 1926, were for many years identified with Grace Church, Willowvale.

Upon the death of Miss Halsey of Grace Church the two sisters took up the work carried on by her. They formerly lived in Willowvale, but, after removing to Geneva, returned each Sunday for Church services.

The deceased was the daughter of the late Rev. Dr. Charles W. Hayes, historian and dean of Delancey Divinity School. For more than twenty-five years she was librarian at Geneva Free Library, resigning only last May.

MRS. ELIZA ANN BARKER SCOVIL

BINGHAMTON, N. Y.—Mrs. Eliza Ann Barker Scovil, mother of the Rev. J. DeLancey Scovil, rector of the Church of the Good Shepherd, died early in November.

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MRS. CLARA NEAL BROWN

BOSTON—Mrs. Clara Neal Brown, aged 86, died November 20th. She was the daughter of John D. and Harriet (Piper) Neal of Hampton, N. H., where she was born in 1843. Funeral services were held on November 22d in the Church of the Advent, of which she was a loyal member. Burial was at Hampton, N. H.

Mrs. Brown as a young woman was one of the first of the woman suffragists. In addition to this political interest, she had other interests of a musical, literary, and artistic nature, being endowed with decided ability in all of these arts. In 1870, she married Benjamin F. Brown, a Boston merchant, and made her home on West Cedar street, Beacon Hill, where she has lived ever since. An example of Mrs. Brown's keen intellect and ability is shown by her undertaking the study of ferns when she was well beyond 70 years of age. In this study she made such progress that she accumulated a beautiful collection of ferns which she exhibited several times and gave interesting talks thereon.

MARY LEE PAGE

MILLWOOD, VA.—Miss Mary Page Lee, communicant of Christ Church here, died November 7th. She was the oldest child of the late Col. and Mrs. Richard H. Lee.

MRS. JENNIE JONES

UTICA, N. Y.—Mrs. Jennie Jones, mother of the Rev. T. Raymond Jones, rector of Christ Church, Oswego, N. Y., died in a Utica hospital, November 10th.

NEWS IN BRIEF

CENTRAL NEW YORK—Bishop Fiske recently laid the cornerstone of a new building for the House of the Good Shepherd, a home for aged women in Binghamton. The cornerstone was taken from the first building. The new building will have a capacity double that of the old.—A very beautiful wayside cross was blessed recently by Bishop Fiske. It stands near the state road to Old Forge, nearly opposite the trail to the holiday house of the Girls' Friendly Society on White Lake in the Adirondacks. It is about ten feet high and has a canopy. The corpus is of bronze metal.—The centennial of consecration of St. Paul's Church, Brownville, was observed last month. Bishop Fiske was the preacher, and three clergymen from parishes in Watertown were present.—The 100th anniversary of the consecration of St. Luke's Church, Harpursville, also was observed recently. Bishop Coley was the celebrant and preacher. The Rev. Wilson E. Tanner, D.D., also spoke.—The 60th anniversary of the founding of the mission of the Good Shepherd at the Onondaga Reservation was held November 11th. Bishop Coley was the celebrant.—St. Luke's Church, Minetto, has purchased a house and lot which it will use for services and activities of the mission. St. Luke's members of the women's organizations have accumulated \$1,500 toward the house and lot.—The Rev. John T. Ogburn, Ph.D., who comes from the diocese of Harrisburg, has been appointed priest-in-charge of St. Phillip's Church, Syracuse. Dr. Ogburn is a Virginian and was educated at St. Paul's University and the Bishop Payne Divinity School. He is the author of *The Church and The Negroes*. He began his work in St. Phillip's the last week in October.—The Rev. C. E. Snowden, executive secretary of the Field Department of the National Council, spent ten days in the diocese, from November 6th to 16th. During this time he visited a number of parishes and missions in the vicinity. In Binghamton and Elmira a dinner for wardens and vestrymen was held.—During the week of November 11th, the Church of the Saviour in Syracuse held a mission. The special preacher was the Rev. McVeigh Harrison of the Order of the Holy Cross. He was assisted by the Rev. Carl W. Marty of the same order.—At a recent meeting of the Young Peo-

ple's Fellowship of the diocese in Watertown, a committee was appointed to plan a memorial to the late Rev. W. H. V. D. Voorhees.—A stained glass memorial window, depicting the coming of the Magi, has been given to Trinity Church, Elmira, by Dr. Anna B. Stuart, in memory of her mother.—A new 32-foot reed stop, a "Bombarde," has been added to the organ in Grace Church, Utica. It was given by Walter Jerome Green in memory of his son, Carleton G. Green. Mr. Green was also the donor of the nave organ in memory of his mother, Mrs. Sarah K. S. Green.

ERIE—The campaign for the work of the Church at home and abroad is being persecuted vigorously through a carefully planned schedule of services meeting in every parish and mission in the diocese, with the Rt. Rev. Drs. John C. Ward, W. Blair Roberts, and Logan H. Roots, and Mrs. Arthur J. Gam-mack as speakers.

G. F. S. COME TO RESCUE
WITH THE OVEN

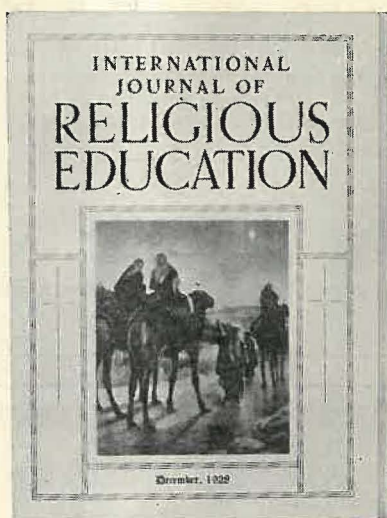
BRIDGEWATER, N. Y.—The Girls' Friendly Society of Christ Church brought the oven to the congregation's rescue in a recent "crisis." Evening services were wanted, but were unavailable because the church had insufficient lighting and was unable to remedy the situation. The G.F.S. held a "bake" sale, realized a generous sum, and now services are held regularly in the evening under a brand new lighting system.

THOSE who attended early services at St. Agnes' Church in Washington during General Convention, found a Japanese clergyman assisting. He recently became a member of the Society of St. John the Evangelist, and is on his way to take charge of our Japanese mission in San Francisco.

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