

The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, FEBRUARY 11, 1928

No. 15

The "Commonweal" and Mexico

EDITORIAL

What a Christian Ought to Know

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THE LIVING CHURCH

Established 1878

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

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Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.

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

SUBSCRIPTIONS

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

ADVERTISING

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

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

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Published by Morehouse Publishing Co.

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

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EDITORIALS & COMMENTS

The "Commonweal" and Mexico

IN THE *Commonweal* for February 1st, an article by the editor, Michael Williams, entitled Bernard Shaw, Mexico, and the Pope, deserves careful attention. It is a little difficult for us to see why Mr. Shaw is a factor in the matter. But the substance of the article is that Mr. Williams obtained a statement from the Pope—practically an interview—in which the statement is made that "the Holy See regards the present situation of Catholics in Mexico as the worst persecution ever known—explicitly declaring it worse than those suffered by the Church under Nero, Domitian, Caligula, in this respect, namely, that while under the Roman emperors private, or secret, religious worship in houses, cemeteries, or catacombs was tolerated, in Mexico today priests are summarily slain (sometimes after torture) and lay people are shot, imprisoned, fined, exiled, and otherwise punished for participation—at times on the mere suspicion of participation—in private worship." The Pope is quoted further as saying that "the reason why the secular world does not know the truth about the persecution is the success of the Mexican government in suppressing the news about it."

Armed with this "interview," Mr. Williams sought to give it the circulation in American papers that might be anticipated for such an exclusive story. The *New York Times* printed it. Practically every other paper to which it was offered declined it as being "Catholic propaganda."

So Mr. Williams wrote to Mr. Shaw—and this is where we are perplexed—asking whether Mr. Shaw would "take the lead in this crusade of mercy on behalf of martyred Mexico." Mr. Shaw's reply is characteristic and of course embraces the opportunity to belittle America. "As to the objection that the Pope is a Roman Catholic and not a Baptist from Dayton, and that his views are therefore inadmissible in American newspapers," he says, "no European comment is possible: Europe cannot make comments if its breath is taken away." When, further on, Mr. Shaw also observes, "I have never been able to understand why the subject of the pitched battle between Church and State in Mexico was dropped so suddenly by the British press," we seem to find that the British press is not so different, after all, from the American. As to the

objection that the Pope is a Roman Catholic and not a No-Popery fanatic from the House of Commons, no American comment, perhaps, is possible.

But we fail to see why Mr. Shaw should be an authority on what the American press should or should not publish.

Mr. Williams' suggestion is this: The Pope has made a serious statement that "is supported by a great mass of evidence." The facts thus alleged "are absolutely denied by the Mexican government." "Why, then, cannot the American newspapers investigate the situation in the interests of truth and justice, and proclaim whatever facts they find to be true?" He proposes a "non-sectarian, non-governmental commission of inquiry concerning the religious problem in Mexico" to be conducted by "the great foundations of social service, of conciliation and arbitration." He asks the "non-Catholic contemporaries" of the *Commonweal* to discuss the proposition.

For our part, though we do not belong to the class of periodicals addressed, we should welcome such an inquiry, though we do not know of any foundation that would probably be in position to finance it. But the inquiry would have to include the prior question of whether the ecclesiastical authorities of Mexico did not bring all this persecution upon themselves and their people by their own bad conduct. That there is a state of persecution, we do not doubt, but we are not at all sure where is the ultimate blame, and we question whether the Roman Catholic press in America would act so impartially as to welcome an inquiry that might probably result in a good deal of blame upon their co-religionists in Mexico.

The *Commonweal* will have in mind the great sensitiveness of its associates in the Roman Catholic press at any outside criticism of Roman Catholics of any sort; witness their attitude toward our exposure of their Papal chamberlain in New York. Now an inquiry of this sort could not be undertaken unless it could extend to the whole question. It is likely that the good offices of Roman Catholics in the United States, if not of the Papal see, would be needed in order to correct what may have been amiss in the official Roman Catholic attitude in Mexico. That is to say, if there is to be peace between Church and State in

Mexico, each side will probably be obliged to change its attitude toward the other. Would the influence of the *Commonweal* be given toward such a change of attitude, if it were needed, on the side of the Roman hierarchy? Would American Roman Catholics, as a body, help? Perhaps we are not very sanguine as to the answer.

We do deplore the religious persecution that is evidently going on in Mexico; but we do not think it can be terminated by insisting upon the restoration of a *status quo* that was a disgrace to the Roman Catholic Church. The *Commonweal* says, we believe truly, that ninety per cent of Mexicans are Roman Catholics; then it is illuminating to suggest that the ninety per cent ought to have been able to make a better job of creating a Mexican national and individual *character*, long before the persecution began, than it seems to have been able to do. Whose fault is that? And how can it be cured? Mexico has been under Roman Catholic domination from the very beginning of European occupation.

The fact is that Mexico presents an almost insoluble problem. If Mexico is ninety per cent Roman Catholic it is also ninety per cent illiterate. The Church never tried to educate or to elevate its people, and the present condition is the inevitable result. Why do not American Roman Catholics address themselves to the undoubted abuses that have disgraced their religion in Mexico? Why does not the Pope? Why do not these seek to make the Church in Mexico worthy of the confidence of the people and a power for righteousness in the state?

We feel very sympathetic for those in Mexico who are under dire persecution for their religion, and we believe there are a good many of them. But we believe that the cure for the condition is in the hands of educated Roman Catholics, and must begin with a *meâ culpâ* from or on behalf of the Holy See. It was not necessary for Mexico to sink into this condition. And we greatly fear that the American Roman Catholic press itself—we do not mean the *Commonweal*—would be the first to resent the publication of all the facts if an impartial commission of inquiry should be able to discover them.

TWO weeks ago we stated editorially Our Problem—and Yours. The burden of the story was the presentation of figures showing the amount of annual deficits for THE LIVING CHURCH for five consecutive years, with the suggestion of “sustaining subscriptions” of two classes as a “first aid” measure, likely to be effective in considerable part for the next few years, and a “Church Literature Foundation” to be created for the purpose of endowing, not specifically THE LIVING CHURCH (for no one could guarantee either the perpetuity of THE LIVING CHURCH or that it would perpetually be worthy of support through unending ages to come if it should be continued), but the publication of Churchly literature in general. For that there will always be a need, whatever be “the changes and chances of this mortal life.” The necessary steps toward creating this Foundation are being taken, but they are not yet sufficiently developed for presentation in detail.

We recognized that we should have cordial support from THE LIVING CHURCH FAMILY as soon as the facts were presented, but we were not prepared for the avalanche of kind letters that has made prompt response a physical impossibility. Very many, quite

naturally, stated that they were unable to take out a subscription at a higher price than the regular rate. We would not have these even think of doing so; but they can scarcely realize how deeply we are touched by the kind words that so many of them have written. That THE LIVING CHURCH has been a real factor in developing the thought and the spiritual life of so many is a matter that can only stimulate deep humility in those who are responsible for it. That THE LIVING CHURCH is only a labor of love for the Church, and not a source of financial profit, is shown by the figures that we have printed, but it was only when our publishers felt that they could no longer bear the burden unaided, that we determined to take our FAMILY into our confidence.

But there is also a very satisfactory response from those who have cheerfully enrolled themselves as Class A and Class B subscribers, while some have even gone beyond that and assumed larger shares of the deficit. Many have enclosed their checks for the full amount, no doubt in response to our suggestion: “In the hope of obtaining material relief from this plan before the close of the present fiscal year (May 31, 1928), we now invite our present subscribers to re-subscribe on this basis.” They have done so, on a very liberal scale, and many of them have asked no questions as to the relation between their present subscription at the standard rate and their new subscription at the sustaining rate. In determining the period for which such subscriptions should be credited we have, after serious consideration, adopted the following rule:

Each sustaining subscription paid in advance will be entered for the calendar year 1928. Credit will be given for the unexpired portion of the present subscription from January 1, 1928, to the date of expiration, and used to extend the subscription into 1929, but at the higher rate. Subsequent renewal subscriptions will be billed at the sustaining rates, according to the class indicated by the subscriber.

This plan will be followed only on the sustaining subscriptions for which the full amount for a year is sent in advance, as many have done. When it is not enclosed with the subscription, a bill will be rendered for the calendar year 1928 at the higher rate indicated, and credit for the unexpired portion of the present subscription will be given at the standard rates.

Has the entire deficit anticipated for the current year been subscribed by this new plan? No, not yet, and not very close to it, but additional subscriptions are coming in in every mail. Of course on the basis of the sustaining subscriptions only the difference between the standard rate, \$4.00, and the amount paid in the sustaining class, can be applied to the deficit, so that several hundred of each class will be necessary to balance the publication cost. But the response thus far is very cheering indeed.

We have, however, given some consideration to the question of what we should do if the amount of the deficit for the current year should be over-subscribed by means of these sustaining subscriptions. It is not yet possible to tell what will be the amount of that deficit, but from present indications it will not be greater than that of last year (\$6,818.15) and may be less; but the deficit for 1928-29 (before crediting these new subscriptions) will probably be larger, since the expense of reporting General Convention involves a large expenditure, and that will be a General Convention year. While, therefore, we fear that it will be over-sanguine to anticipate an over-subscription for the present year, yet that those subscribing may have information as to the possible contingency, we have de-

terminated that we should assign any credit that may accrue by May 31st (1) to publishing costs for 1928-29, (2) to partial reimbursement to our publishers for deficits previously accrued. With respect to this latter, we have already shown that the net deficit borne by ourselves during the five-year period of 1922-27, after deducting payments by others, amounted to \$17,590.76, and we think there will be no disposition to question the justice of applying such a balance—should there be one—to a slight easing of that burden. But we much fear that this is an academic discussion. We had based the amounts of the sustaining subscriptions on a computed basis of probable returns such as would scarcely, if at all, total the amount of the deficit, and in spite of the very prompt and cordial response thus far received, we see no reason for anticipating more than had been computed.

To all those who have so cordially written in reply to the editorial presentation, whether they have subscribed in one of the sustaining classes or not, we desire to express sincere gratitude. Many of these replies are of so personal a nature that we shall wish to make personal replies; but so many are they that some little delay must elapse before reply is possible. We ask that this general expression of gratitude be taken personally by our correspondents as an interim acknowledgment of their generosity.

WE REGRET that we must announce that the series of articles on The Canadian Church at Work, which we promised to present in these columns at the beginning of this year, must be postponed to the summer issues. So crowded are the columns of THE LIVING CHURCH during this season of the year that we do not feel that we can spare the necessary space each week for a series of extended articles. The Canadian bishops have responded very well, however, to our appeal for stories of missionary interest, and we assure our readers that a treat is in store for them when the series is released next summer.

Crowded
Out

READERS who are interested in the Malines Conversations reports will be pleased to know that Viscount Halifax's *Notes on the Conversations at Malines*, printed in THE LIVING CHURCH of January 28th, has now been published in pamphlet form and may be obtained from Morehouse Publishing Co., Milwaukee, at 40 cents. The full *Official Report of the Conversations at Malines*, though published in England, is not yet released in this country. It will be available, however, about February 15th, and our publishers ask us to state that their initial stock will be limited, so that orders must be filled in order of receipt.

The Malines
Reports

ANSWERS TO CORRESPONDENTS

CHURCHWOMAN.—A widow, marrying a divorced man after the death of her first husband, violates the law of the Church unless there were circumstances connected with the divorce which, in the eyes of the Church, justified the decree. She would not, however, be automatically repelled from Holy Communion, but her rector is bound to certify the case to the bishop, and all parties are bound by the bishop's judgment as to whether she may lawfully continue to receive the sacrament.

ACKNOWLEDGMENTS

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THE LORD'S OWN SERVICE

I WANT to set down very simply and directly certain impressions made upon me in celebrating the Lord's Own Service. Just as with other of our very dear friends, we have many names for this service. We call it the "Lord's Supper" because we look back to the "Last Supper" when our dear Saviour gathered a few friends to entertain them with the most wonderful banquet the world can ever know. He is the Departing Friend, but He presides, provides, and, fittingly, bequeaths.

He catches up all the treasures of human companionship and divine fellowship, and makes it a "Holy Communion." He presents in Himself the very epitome and crown of divine beneficence, and constitutes in His Institution the most expressive of all giving of thanks, the "Holy Eucharist" or "Thanksgiving." He chooses, as a very central action, to take and break the Bread, and many, fixing on that, called the whole service the "Breaking of Bread." He leaves it to His own as such a solemn responsibility, as well as a privilege, that many to this day describe it as the "Divine Liturgy" or "Bounden Duty Godward."

But perhaps the dearest name of all for many of us is the pet name, like the pet name of a big family for the youngest child, I mean the "Mass." Like all pet names it arose from a kind of accident. A little child mispronounces a word, or someone in a delightfully silly outburst of tenderness utters just a meaningless sound, and at once it acquires a tender significance and sticks.

A kind priest, wishing to let the people know a service was over, and that they might depart when they wished, said, "Ite; missa est." "Go; it is over"; others repeated it and "Missa" or "Mass," at length attached itself as an affectionate term to the holy rite of the Eucharist. It has written itself into our beloved festivals of Christmas and Michaelmass, of Marymass and Candlemass and Martinmass; it remains in our somewhat intriguing "Lammas." Somehow it seems to gather up a world of tenderness and joy, to touch human experience at its most pregnant moments, to fit in as appropriately in a Mass of Thanksgiving for a birth as in a Mass of Requiem for one departed, in a Nuptial Mass for the newly wed, as in a Mass for the Propagation of the Faith.

—A. C. BUCHANAN, D.D., in *The Call of the Blessed Sacrament*.

MISSIONS IN ASIA

OF THE general subject of missionary work in Asia there is, of course, much to be said by way of criticism. Missions necessarily reflect the weakness as well as the strength of the home churches which are responsible for them. Yet in sober truth no words would be too strong to express the real value of missionary work.

Missionaries have been the pioneers of civilization in hitherto unknown regions of the earth; they have been explorers, geographers, philosophers, tamers of the wild in nature and of the savage in humanity; they have lived as aliens among men with whom they longed to live as brothers and for whom they would have been glad to die; not infrequently they were aliens perforce to men of their own blood and breed; they have esteemed lightly the dangers of persecution and disease and in loneliness they have strengthened their souls for the performance of duty when duty was hardest; they have been responsible for the upholding of standards which no society around them followed or respected, and which many—sometimes of their own kin—mocked and set at naught; they have had wrestlings with their own flesh and blood to maintain purity without being cold, and courage without being rash, and patience without being dilatory; they have had wrestlings also with enemies not of flesh and blood, but with the powers of darkness entrenched within the society in which they lived.

Surely, students of the history of Asia who read of the battles in which Alexander and Jenghiz Khan played their part will have a word of praise for the humbler heroes who sacrificed all, that the East might have the best which the West had received and learned.

—H. H. GOWEN, in *Asia, a Short History*.

DAILY BIBLE STUDIES

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

THE SOWER, THE SEED, AND THE HARVEST

Sunday, February 12: Sexagesima Sunday

READ St. Luke 8:4-15.

THESE "twilight Sundays," leading from the full light of Christmas and Epiphany to the shadows of Lent, bring to us messages of hopeful struggle. The Kingdom of Christ has been established, but the peaceful reign has not yet come. The seed has been sown in our hearts, for the Kingdom of God is within us; but the enemy is ready to snatch the seed away and to tempt us. It is for us now to see whether the soil is ready to receive and nourish the seed. It is for us to guard against Satan who is a thief and seeks to steal the Word of God; to guard against the thorns of worldliness which seek to choke the Word; to hold lovingly and gratefully the message which Christ brings that it may grow and bring a harvest pleasing to God. Lent calls us to a solemn service of Christian gardening, and these Sundays before Lent lead us to the quiet hours of self-examination and meditation.

Hymn 75 (Old Hymnal)

Monday, February 13

READ St. Mark 4:26-29.

THE growth of God's Word in our hearts is without observation. We cannot tell how the seed is nourished by Prayer and Worship and Sacrament. It is the dear Lord who is our divine Gardener, and He cares for the growth if we do our part. How real the ministration of Christ thus becomes! While we follow His plan and seek to ward off the evil which would destroy the seed, He touches the Word with His nail-pierced hand, and at last the new life will appear. It is not for us to examine our hearts too closely to see whether we are growing better. The ideal life—"Be ye perfect"—is to hold our gaze, and the temptations of neglect or discouragement are to be met and conquered; but God gives the increase, and we shall only know what the harvest will be as we find our love for God the increasing power of our lives.

Hymn 603 (Old Hymnal)

Tuesday, February 14

READ St. Mark 4:30-32.

GREAT as the "Mystery of Godliness" is, the seed sown in the human heart is very simple: "I am God's child." "Christ died to redeem me." "Jesus loves me and I love Him." But these simple truths soon begin to bring new life and power. If I am God's child then I wish to please Him. If Christ died for my sins then I wish to confess my sins to Him and accept His redemption. If He loves me, then, since love calls love, I wish to love Him with my whole heart beyond all other loving. And lo, the whole of my life centers there in my heart where my Lord reigns supreme. Work, friendships, trials, problems, worship—they all come and draw from the dear Lord who reigns within me their meaning, their help, their inspiration, and their share in the growth of my faith. I do all things in His name. I bring all the experience of my life to Him. He takes them and makes them a part of my growth, and some day I shall know how.

Hymn 630 (Old Hymnal)

Wednesday, February 15

READ St. Matthew 13:24-43.

LET both grow together—that seems very puzzling. How can two opposing forces keep up their battling within me, forcing me now hither and now thither? Yet the message is clear. I wish to be a saint at once, and there comes to me, as to St. Paul, a messenger of Satan to buffet me. And the Lord speaks: "My grace is sufficient for thee. Be patient." I grow weary of the conflict: "Give me rest, dear Lord!" And Christ

answers: "I was weary too. And I have had patience for nineteen hundred years!" A royal battle, indeed, my life must be. It is not for me to destroy evil in my own heart or in the world. I must fight evil in both cases, but I cannot kill it. It is God's part to do that. But the battle to hold my faith and my purity will make me stronger, and the Lord is on my side.

Hymn 590 (Old Hymnal)

Thursday, February 16

READ St. John 15:1-14.

THE seed is from the hand of the Lord, and as He cares for it so He causes us to be nourished by our union with Him. He is the Vine, and we are the branches. And so intimate is this union that He calls us, not servants, but friends. So Abraham was called the friend of God. And friendship implies neutral confidence and trust. Christ trusts me—oh, wonderful truth! And He bids me trust Him. Into my weakness flows His strength. Into my emptiness of knowledge flows His fullness of eternal wisdom. Into my few human years flows the power of His eternal years. For me to live is Christ. How then can the seed sown fail to come to final fruitage? Yet that fruitage will be of His merciful care, not of my worth or power. The evil will be defeated by the divine victor of the desert and of the garden. The good seed will be full of the living power of Him who has loved me with an everlasting love.

Hymn 627 (Old Hymnal)

Friday, February 17

READ St. Luke 18:10-14.

THE consciousness of our need and the reliance upon Him who alone can satisfy that need make plain the safety of the Word of God which He has planted within me. By baptism I was made His child by adoption, and He has promised to be my supreme sponsor, leading me in the right way. But when I wander, when the seed seems to be touched by the poison of the tares, when I lose my way, and find myself far from—what then? Will the "kindly Light" flash out and show me the homeward trail? Will the Good Shepherd leave the ninety and nine, and come to seek for me? Will He hear the prayer of the penitent: "God be merciful to me?" He came to seek and to save the lost. The publican, hated by the Pharisee, was justified by the Saviour because he knew his need and called for help. The loving father ran to meet the returning prodigal. The harvest song is: "Come ye blessed of My Father!"

Hymn 87 (Old Hymnal)

Saturday, February 18

READ Revelation 21:1-7.

WE anticipate the great Harvest Day. We know not when it will come. Here we are in the midst of the growing and struggling time, and our faith looks for the final Easter Day. The King sends out His light and His truth to lead us. We are neither pilgrims nor strangers, but Christ's children placed in the school of life. Afar we hear the songs of the redeemed in Paradise. The angelic worshippers are singing: "Holy! Holy! Holy!" Let us not count ourselves as exiles. God loves the world still, and we may reverently believe He loves it the more since His Son died for its redemption. So while we are growing and battling, and while we are receiving the Bread of Life, let us listen; for the angels are rejoicing before God.

Hymn 262 (Old Hymnal)

Dear Christ, my Guardian and my Friend, as Thou hast sown the seed in my heart, so do Thou of Thy precious mercy guard the same, that it may grow unto the Harvest. And come Thou especially near as I enter the shadows, which, while they tell of my sin, tell also of Thine eternal love. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THERE is an extraordinary difference in the way of putting a case. One may emphasize something which gives an altogether false idea of a controversy, so as to get the effect of a lie without the formal guilt; and this is common in days like ours, when most people get their ideas from the headlines in newspapers, rather than from sober statements of fact.

For instance, there is a certain type of newspaper which habitually refers to the detectives employed by prohibition authorities as "snoops." This is grossly unfair, and slanderous; and the multitude of such detectives slain by the criminals whose interest is bound up with the violation of the law is a tragic comment. It is of the essence of a detective's work to detect, not to advertise his undertaking with a brass band; and there is no more "snooping" in catching such lawbreakers than in catching other criminals.

So, in the present desperate endeavor to break down the law against commercializing Sunday, we are constantly told by the advocates of no rest for working men that the alternative to their evil plans is "the slavery of blue laws," and that all those opposed to granting them their way are opposed to any recreation whatever on the first day of the week. What could be more absurd? The cruel Talmudical conception of the Lord's Day, which made any pleasure guilty, and counted even shaving forbidden, has almost altogether passed away, together with the Judaizing spirit which so perverted Christianity in many directions; and there is a general return to the spirit of that wise and truly statesmanlike document, King James' *Book of Sports*. No, it is to prevent the turning of such recreations into an occasion of moneymaking for a few exploiters, that the friends of Sunday are banded together. Why should it be thought otherwise? Selling tickets for a baseball game has nothing to do with innocent recreation, surely, any more than being one of thousands buying those tickets and lolling idly on the benches, while a few men play the gladiator in the arena before them, is taking such recreation. One of the great South American republics (not overburdened with Christianity, alas!) was obliged to enact stringent Sunday laws in order to save the weekly rest-day from the greed of shameless commerce, encroaching more and more upon it; and it is startling to find how almost everyone associated with the dramatic profession (except the managers, as might have been anticipated) is utterly opposed to Sunday performances. Quite apart from any religious principle, there seems something in our nature requiring at least so much of rest from buying and selling and getting gain as is afforded by such an institution. Woe to that state which disregards Sunday and its cessation of commerce!

FROM THE *Hartford Times* I take this article as appropriate to Lincoln's Birthday:

"LINCOLN'S BENEDICTION"

"The one great service of Abraham Lincoln as a statesman was to save the American Union pledged always to be a 'government of the people, for the people, and by the people' as long as democracy can last.

"But as a man he gave us an example, so pure in heart, so gentle, so faithful, so truly saintly, that it seems as if his place in fame can never rest below that of the very highest spiritual leaders of mankind.

"It has been customary to regard the address at Gettysburg as the greatest of his speeches. It epitomizes his presidential achievement perfectly and it fixes for reverence with a matchless simplicity of eloquence all the precious martyrdom of his day.

"There is another address, briefer, as noble, far more personally dramatic, incomparably touching for its revelation of the tenderest heart and noblest soul this nation may ever know. It was given when Abraham Lincoln, with eyes wet, his lips trembling, his head bowed, spoke the benediction at Springfield:

"My friends, no one not in my situation can appreciate my

sadness at this parting. To this place and the kindness of these friends I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born and are to be buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

I SAW a statement by an ex-rabbi the other day (the "ex" signifies deterioration, not advance) that there was no such thing as an honest Jewish convert to Christianity, and that such were all frauds. Strange that human psychology should have changed so much in nineteen centuries; for I seem to remember that all the earliest Christians were Jews! Another paper of about the same date informed us that in the past year there had been 277,000 converts from Judaism to Christianity in England alone. If the ex-rabbi were right, what a dishonorable lot all these Jews were! But how entirely absurd to suppose that a religion which can not command the loyalty of the speaker is nevertheless so convincing that one can not conceive of another religion as more perfectly embodying the truth contained therein! I have known Jewish converts to Christianity whose sincerity and devotion are even more unquestionable than the sincerity of Jewish perverts to Marxism. What sort of comment would the speaker make on Edersheim, for instance?

I GOT a letter the other day from a very respectable firm of publishers, announcing that they were to begin the issuance of a new magazine, and adding this ingenuous sentence; "It is a sophisticated magazine, richly and profusely illustrated, etc."

One may have his own opinion about the impertinence which enters the names of strangers as subscribers, giving them permission to write and cancel this involuntary subscription if they like. For myself, it seems utterly blameworthy, and had I wanted to take the magazine I should nevertheless have refused it on such terms. But there is no possible room for difference about "sophisticated"; and one can only suppose in extenuation that the unfortunate writer had a vague recollection of some other word meaning clever, or "daring" (to use an adjective too much in favor now), and put down this as sounding something like it. To one who is familiar with dictionaries, however, the blunder is especially ludicrous as having a certain warrant, unintended, for its use here.

THESE examples of "howlers" may be added to the collection already published:

"All the world except the United States lies in the 'temperance zone.'"

"The sun never sets on the British Empire because the empire is in the East and the sun sets in the West."

"Finally James II gave birth to a son, so the people turned him off the throne."

"The Minister of War is the clergyman who preaches to soldiers."

"Queen Elizabeth rode through Coventry with nothing on and Sir Walter Raleigh offered her his cloak."

"Henry VIII was very cruel to Anne Boleyn and ironed her." (The history had said, "He pressed his suit on her.")

"Shakespeare lived at Windsor with his merry wives."

"The king wore a scarlet robe trimmed with vermin."

"Wolsey saved his life by dying on the way from York to London."

"After twice committing suicide Cowper lived till 1800, when he died a natural death."

"The immortal William is a name applied to the former German Emperor."

"Barbarians are things put into bicycle wheels to make them run smoothly."

"A Soviet is a cloth used by waiters in hotels." (A serviette.)

"Polonius was a mythical sausage."

"The masculine of vixen is vicar."

THE SIGN OF THE CROSS

A MISSIONARY bishop told us a most interesting story, not long ago, about one of the native missionaries of his district. Or rather, he told us a story about the mother of this missionary. She came to the bishop's house one evening in great trouble. But, though he could speak the native language and was very gentle and patient in his efforts to discover the cause of her distress, she seemed unable to bring herself to confide in him. His wife came in, unaware that he was not alone. After one look at her, the native woman seized her hand and began to pour out her sorrow. The bishop slipped away. "I naturally thought," he said, "that what she had wanted all along was the help of another woman, and that I had been stupid not to think of it."

But this had not been the case at all, as it turned out. What the native woman wanted was something that only a Christian priest could give her. Her hesitation had been due simply to her uncertainty as to whether the bishop were a Christian priest. And, as soon as he had left the room, she inquired of his wife as to this. "Is he a Christian?" This was the question that she so unexpectedly put. "You are," she added. "Is he?" The bishop's wife was warm in her assurances. And then she asked, "How do you know that I am a Christian?" The native woman touched the jeweled cross that the bishop's wife was wearing.

It seems that the native woman had seen a deaconess and observed her cross. And she had seen a clergyman and noticed his. Then there had been native men and women, each wearing a cross. She had inquired, and she had heard that the cross was the sign of the Christian. Then she had inquired further and she had heard that the Christian is the servant to Christ and of his fellowmen. Moreover, she had come upon actual proofs of the truth of all this. So, when she was in trouble, she sought a Christian priest; a man wearing a cross.

Of course in time the bishop explained to her that, while all Christians wore the cross, many wore it as did Sir Launfal, at the end of his quest:

"No more on his surcoat was blazoned the cross,
But deep in his soul the sign he wore,
The badge of the suffering and the poor."

For, needless to say, he met the woman's need; that evening and afterwards. When she herself became a Christian, he gave her a cross. She always wore it. And, later, she taught her son always to wear a cross. "Some poor soul might come, as I came, looking for a Christian," she said.

We have reflected a great deal upon this story: not academically, either. People who are in trouble so often come to us, asking us where to find a Christian priest. And they mean by this term not merely some one whose name appears in the *Living Church Annual*, but what that fact ought to imply.

It is not necessary for us to say that we are not about to attack the clergy! No. Nor is it needful for us to say that we are never at a loss in the matter of directing those who inquire to a Christian priest. No.

What has caused us to reflect is the fact that we cannot simply mention the name and address of the clergyman who is nearest at hand to the person inquiring. We are obliged to consider. And it sometimes happens that we have to send the inquirer, or look ourselves, far afield. Either the sign of the cross is not there or so many other signs are there with it.

Quite recently, for example, some one came to us, looking for a Christian priest to baptize a sick child. One clergyman who was available has declaimed so much on the subject of baptismal regeneration; he has said so much about "magic" in connection with the rite itself, and the foolishness of those who treat it as "magic." We could not so much as speak of him to the inquirer. Then there was another clergyman available. But he had told so many funny stories about baptisms and what had happened at them. We could not suggest him. There was still another. But he had, in all his life, seen practically nothing of the suffering and the poor. We could not let him begin here. Of course we found a Christian priest, wearing the cross—deep in his soul. But we

had to search; he was not simply anyone in the city who was on the clergy list.

A Christian, a person wearing the cross; is every Church member, is every "minister of religion," such an one? We all know the answer. When everyone is; then, of course, we shall have the Kingdom of Heaven on earth.—*The Churchman*.

PUBLIC AFFAIRS

BY CLINTON ROGERS WOODRUFF

THERE is no valid excuse for remaining uninformed about public questions that are engaging public attention and the attitude of public men upon them. There is a steady stream of books by well informed men and women that will keep the average person informed and enlightened.

Some of the best and most interesting writing is being done in the realm of foreign relations. Most of this represents personal views and must be read accordingly, that is, with the standing and the bias, if any, of the authors, kept well in mind. For instance there is former Senator Owens' *The Russian Imperial Conspiracy* (New York: Albert and Charles Boni, \$2.00). An ardent disciple of Prof. Harry E. Barnes, he overstates the importance and meaning of the evidence he presents in behalf of his thesis and by omitting or underestimating the vast amount of evidence on the other side, fails to produce conviction.

Nevertheless the book represents a type of treatment of the Great War question, which is coming into vogue and as such has its interest.

In December, 1924, William English Walling went to Mexico and gained a favorable impression of President Calles. He returned there ten months later and he "found this reputation of Calles essentially unaltered," but he believes that the situation so far as Mexico and America is concerned is distinctly menacing. In his little book on *The Mexican Question* (New York: Robins' Press, \$2.00) he gives the reasons for these views.

In Sir Robert Falconer's *The United States as a Neighbor* (Cambridge University Press) we have a frank and helpful discussion of our relations with Canada, from a Canadian point of view. It is not always comfortable reading, but it is the sort of straightforward talking that in the long run makes for progress, especially as it is written by one who, as president of the University of Toronto, believes "that a better day will come when all the branches of the English speaking peoples will work in sympathy with one another."

In his *History of American Foreign Relations* (New York: Thomas Y. Crowell Co., \$3.50) Prof. L. M. Sears, of Purdue, gives a comprehensive survey reaching from colonial times, when there was only a most rudimentary foreign office, until the present time when we have one that is well, if not wholly, equipped to take care of American interests in all parts of the globe.

Frederick A. Cleveland is another college professor who is contributing largely to the enlightenment of the American people, or perhaps it would be more accurate to say, of those who are seeking light. His *American Citizenship* (New York: The Ronald Press Co.) is the first of a series dealing with the general subject of citizenship. It aims to present the meaning and implications of American citizenship as defined in the constitutions of the nation and the states, in statutes, the decisions of courts, and the utterances of government officials.

Two volumes dealing with the immigrant have recently come to hand. In *The Conquest of New England by the Immigrant* (New York: G. P. Putnam's Sons) by that staunch and patriotic New Englander, D. Chauncey Brewer, we have a thoroughly worthwhile discussion of the invasion, occupation, and conquest of New England by Continental Europeans of the present generation. It is a direct appeal for a revival of that patriotic devotion to high ideals which characterized the old Puritan New England. The Census has been publishing a series of monographs. One of the most important of the recent ones is *Immigrants and Their Children* by our own Rev. Niles Carpenter. It is a praiseworthy study based on census statistics relative to the foreign born and the native white of foreign or mixed parentage.

What a Christian Ought to Know*

By the Rt. Rev. Charles L. Slattery, D.D.

Bishop of Massachusetts

IT IS my purpose to tell what I believe to be the necessary intellectual equipment of a well-instructed member of the Church of Christ. I am aware that there are saints and heroes who are not well-instructed. With all others who know the breadth of the sheltering love of our Master, I bow my head in reverence before these untutored saints. But I do not reverence, or even respect, the member of the Church who has the capacity and the opportunity to learn, and who yet remains ignorant of the truth which the Church wishes to teach him. We are not living in darkest Africa or on the frontier of our own land. We are surrounded by great schools and colleges which impart to eager men and women the knowledge of the secular world. If thousands seek to gain the knowledge of the world, we should do our best to win them to the knowledge of the deeper life which is built into the faith and personality of Christ.

My appeal is to intelligent men and women in the Church who know much about literature, science, and history, but who confess that they know exceedingly little about the Bible, Church history, and the doctrine of the Church. Let me, then, put down quite dogmatically what I think an intelligent Christian man should know.

I

PUT, first, Christian ethics. Any teaching of ethics by a great Christian teacher, like Professor George Herbert Palmer, tacitly becomes Christian. But it is possible to have a code of ethics taught by a modern teacher which is not Christian.

It is of primary importance that a man who follows Christ should put clearly before himself the principles which the Saviour taught His disciples, both by word and by deed. It is not my business now to give you even a summary of these principles; but it is my business to tell you that you can discover them by a devout study of the New Testament. The Beatitudes will teach you His laws for a happy life. The Golden Rule will teach you the core of all business and social relationships. His deeds even more than His words proclaim His law of patience, sacrifice, and complete love. He lays down principles concerning forgiveness which culminate in love of every enemy.

The materials for a system of Christian ethics are abundant and exact. They must be applied as principles, with the thought always of the way in which we may imagine that Christ Himself would have applied them to the changed conditions of our present life. We cannot put the conditions of first century Palestine down over the conditions of our day and our country. We must use our hardest, most religious thinking in order that we may not kill the spirit with a senseless devotion to the letter. In Christ's day, slavery was a recognized institution. He did not inveigh against it, nor did His immediate followers. But He announced the principle of its destruction when He said, "One is your Master, even Christ, and all ye are brethren." And that slavery is very largely abolished in the world of our day is due to the influence of Christ in the world. Shallow people snatch one incident from its context and forget the Spirit of the Lord as He approached every human problem.

To be quite definite, I suggest that either alone, or with others in a class, you take your New Testament and, with notebook in hand, read the Gospels to discover what the Master would have you to do. Put down all He said and did about

forgiveness in one part of your notebook. Put down all He said and did about withholding judgment in another part; all He said and did about worldliness, in another part; and so on till you have put down every principle of Christ which the New Testament contains. Your study will bring you astonishment. You will be ready to understand the books of others after you have made your own book. You will begin at least to know something of Christian ethics.

II

NEXT I place a study of the Bible. The old way of searching the Book of books for proof texts is past. Almost past is the dreary method of reading a detached passage every day. More and more, people who wish to know the Bible are reading it with at least the interest with which they would read a lesser book: they are reading the story of Joseph or of David or of St. Paul with the eagerness with which they seek the knowledge of some modern hero. And they read Isaiah with the glow of feeling with which they read a great modern prophet or poet.

The reading of the Bible needs introduction. Therefore Bible classes are useful. With such group-study should go the reading of books like Dean Stanley's *Jewish Church* or Sir George Adam Smith's *Historical Geography of the Holy Land* or his *Isaiah*. One or another of the many Lives of Christ surely will bring to each one of you the illumination with which you can read the Gospels with new meaning. Save up questions which perplex you as you read; and in your public library seek out the answers in *Hastings' Bible Dictionary*. Learn in this way the meaning of such words as Pharisee, publican, the Sanhedrin, the Feast of Tabernacles, Jewish marriage customs, etc.

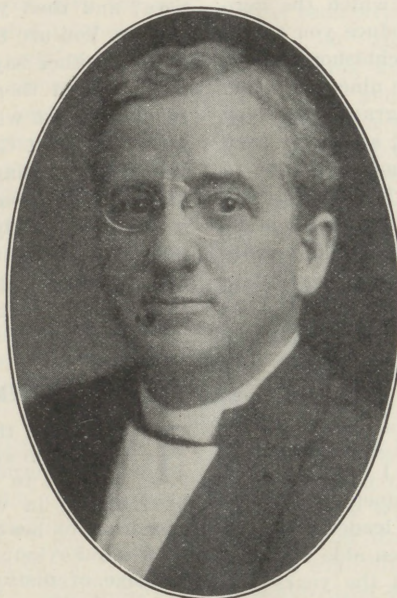
The books about the Bible in our time are of absorbing interest. They throw new light upon the ways of God in the training of His children. They may take away some of the older ideas concerning the Bible, but they make it more authoritative than ever by revealing its deeper meaning, its inherent power. God speaks through its ancient chapters to the men of today.

Ask your rector to form a Bible class that he may guide you to the riches of biblical study. If he convinces you that his is not the gift required for such leadership—not every good parson is an apt teacher—ask him to find some teacher who can be such a leader. Once you really begin to study the Bible there will be no holding you back. You will study quite by yourself if you can find no companion in your quest. In any way you can, I beg that you will make yourselves masters of the greatest of all books.

III

ANOTHER field of knowledge which a Christian man must enter is Church history. Church history is the only adequate commentary on the Bible, because the followers of Christ have been trying to live the truth of the Bible all through the ages. For example, if you wonder whether Christ intended to institute in the sacrament of the Lord's Supper a perpetual memorial of His Cross and Passion, you find the answer, not in some academic discussion, but in the unflinching use of the Christian Church from the beginning until now.

There are three ways in which you may study Church history. The first way is by the reading of some brief handbook which gives you a hurried survey of the two thousand years. It is not satisfactory, because you must skim along the surface; but it is at least an introduction. It whets your appetite



THE BISHOP OF MASSACHUSETTS

* From Bishop Slattery's sixth annual address to the Church Service League of the diocese of Massachusetts, delivered in St. Paul's Cathedral, Boston, January 18th.

for details. Any library will furnish you with such a brief handbook.

The second way is through the study of some period in an exhaustive history. It has often been said that the best Church history ever written is Gibbon's *Rome*. It needs correction both by Dean Milman's notes and by the research of modern historians, but it gives the reader large views of the great sweep of the history of the Church. Another impressive long book is Froude's *History of England*. This, too, will need correction here and there; but it will print upon the mind a picture of the English Reformation which no passing of years will ever allow you to forget. In the same way Motley's *Dutch Republic* will make memorable the year in which you read it. Little books can be swiftly read and swiftly forgotten. If you wish to make permanent the recollection of a long period of history, you must read the long books which will require work and patience. Your reward will come in the interest which they will give you. You will gladly lay aside your novel to take up Gibbon, or Froude, or Motley.

The third way to learn the history of the Church, and perhaps the best way, is through biography. It does not much matter where you begin. You may start with St. Francis of Assisi or with Archbishop Temple; with Savonarola or John Wesley. You will always find that if you read an adequate biography you will be learning the period in which the hero lived. To read Sabatier's *St. Francis* will introduce you to the Middle Ages. To read the long biography of Archbishop Temple will introduce you to the English Church of the nineteenth century. Lately I have been trying, through biography, to read certain periods which were vague in my mind; so I have been reading the lives of St. Wilfrid and Archbishop Lanfranc to clarify my ideas of the earlier history of the English Church, and the lives of Increase Mather and Cotton Mather to make vivid for me the Church life of Puritan New England. Gradually the details will fill in, and you will read new biographies of old worthies as if you were reading the faded letters of an old friend. Lately several lives of Erasmus and Ignatius Loyola have been written. They cover familiar ground, but with a new criticism or a fresh appreciation.

Once you begin an interest in the history of the Church you will not need to be prodded. You will eagerly seek the books which will teach you more. And as you read I am convinced that you will feel God's guidance of all these nineteen hundred years. The worldliness or wickedness of the leaders, the indifference or the folly of the laity, have not been able to break the power of God in His world. Through all the years His purpose for His Church has run; and we have the best of reasons for saying that the Church is stronger now than it has ever been in all the past. Grave defects still mar the pages of Church history, but there are enormous gains. If you wish to revive your faith, your hope, your love, you may wisely resolve to be a student of the history of Christ's Church.

IV

THE only other study of which I shall speak to you today is what is generally called Christian doctrine. The word *doctrine* has an austere and forbidding sound. It reminds us of the Spanish Inquisition and Fox's *Book of Martyrs*. In our day of enlightenment we think that we can get on very well without a study of doctrine.

Defined quite simply, doctrine is only the effort to give a reason for the faith that is in us. It is a doctrine that the world is round; that ice melted becomes water; that water boiled becomes steam. So it is a doctrine that the Spirit of God, through conscience, speaks to every man who listens; that Jesus Christ gives to people who yield themselves to Him, both life and hope; that God is the Maker and Master of the world.

The moment a doctrine of the Church becomes a bugbear and a menace to men who honestly try to follow Christ, that moment a doctrine ceases to be a doctrine. To be a doctrine, it must explain and clarify a man's hopes, enlighten his reason, establish his conviction. In business, in law, in medicine, in science, a man tries to think out the life in which his lot is set. Plainly in religion a man should not live for ever in a fog: he should try, at least, to give a reason for the faith that is in him. He should take the trouble to define to himself what he believes and why.

Christian doctrine is simply the sum of the experience of Christian men through many centuries. It is a living, breathing

thing. We hear this great Christian and that great Christian, saying to us, with shining eyes, "I know whom I have believed." That testimony invites us to try the supreme experiment, to open our hearts to God, and then to wait, hoping that we, too, may know Him face to face.

The common utterance of the thoughtless that it does not matter what you believe, so long as you live a good life, is utterly silly. No one would tell a child that it did not matter whether he believed that fire would burn him, or that he would be killed if he fell from the twentieth story of a building. A wise parent begins at once to establish certain truths in his child's mind to guard his child's physical safety. Why should a man be careless or indifferent about the truths which guard the more important life of the spirit? It does make a difference what we believe in every department of life. Being intelligent, we must not count on happening to be good; we must find out the laws of the spiritual world.

For all these reasons I urge upon you to discover what such words as these mean to you: the Sovereignty of God; God's Transcendence; God's Immanence; the Incarnation; the Atonement; the indwelling of the Holy Spirit; the Beloved Community; the Forgiveness of Sins; Immortality; the Infinite Love of God. You will study what men of old thought about these doctrines; you will consult your earnest and wise neighbors; and then you will make up your own mind what you believe. You are not to be a parrot, saying over what you have heard another say: you are to be a living soul, listening first to men, and then listening to the still small Voice, and so reaching what will be for you a firm conviction of the truth. It may be that God will reveal to you what He has never revealed to any man before. In any case, the faith will be yours, and you will possess it with joy.

So I say, study the faith of the Church. Stand in reverence before it. Make it, so far as you honestly can, your own. Always remember that an inseparable part of our duty to God is to love Him with our minds.

HOLY COMMUNION, WHO SHOULD PARTAKE

TO COME to the Lord's Supper is simply to come to Jesus Christ; to come to Him in the way of His appointment; to come to Him in the way especially arranged for us by Himself, in view of His departure from the earth and ascension to heaven. It is this holy and blessed communion with our Saviour which has been perverted and changed into a badge of distinction among brother Christians and a sign of superiority.

What are the qualifications required in him who would approach the Table of the Lord? I reply, simply those which were required to approach His Person when He dwelt in Judea; simply those which are required to approach His Person when we must give in our account at the Last Day.

Who then were fitted for His company and His personal visible Communion when He was on the earth? Regarded in themselves, none. But was their unfitness, was their unworthiness, a cause for their keeping away from Him? Why, brethren, what idea could be more monstrous? What more effectual to prevent the salvation of souls? And it is my firm conviction that this notion has been suggested and fostered by Satan himself, as a sure way of keeping men from their Saviour. It was not the world that loved Him first: but He that loved the world. He came to a race sunk in trespasses and sins. He came announcing that His mission was not to the just, but to sinners. Suppose that any one of those who needed Him most had kept away from Him through a feeling of unworthiness. What mistake could have been more fatal? Their need of His help was their strongest claim on His favorable notice. They all understood this. Everybody understood this. No one who looked at Christ one instant could fail to see it at a glance. And what was the consequence? Why, that they all flocked to Him at once. They came just as they were; in their sins, in their sickness, in their unutterable perplexities, discouragements, and sorrows. The lame made shift to crawl toward Him; the blind strained their sightless balls in the direction where they knew that light was to be had for the asking; the foul leper perceived that he, the very outcast from among men and the refuse of the earth, could go to that One without fear of a repulse. Their infirmities, so far from keeping them away, were the certain passport to His Presence.

Ye who have never yet come to the Holy Communion, think rightly of that blessed ordinance. It is the Communion with Jesus Christ. To come to it is simply to come to Him.

—Dr. Dix.

The Movement Against Socialism in the Church

An Interview with the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York

An "Open Letter to the Members of the Protestant Episcopal Church" being generally circulated by "The Movement Against Socialism in the Church," a Boston organization, Bishop Fiske makes the following comment which has been printed in New York papers:

I HAVE not yet had an opportunity to read all of the literature issued by the Boston group and addressed to the deputies to General Convention and to some of our diocesan conventions as an "Open Letter" on the activities of socialists and others in the Church.

Since you ask my views on the subject, therefore, I must be content to deal with broad principles. In general, I know the aim of the Boston Society Against Socialism and sympathize with their indignation that a small company of academic Radicals should, through clever publicity, give the impression that the Episcopal Church is committed to their program. Of course various organizations, as well as individuals, have a perfect right to advance such views, but they have no right to put forth these views in such a way as necessarily to carry implication of their acceptance by the official bodies which act for the Church. Whether they deliberately seek to give such a false impression, or are honestly anxious to have the Church credited with their views because they are convinced of their correctness, I do not know. I am inclined to believe that they do not mean to misrepresent the attitude of the Church, but are so sure that the Church ought to stand for the things they accept that they really believe it must so stand for them or cease to function as a Church, or that so many members are favorable as to justify their claim to represent the Church.

I have many times made known my convictions as to the proper function of the Church in social reform. Individuals, or groups of individuals, as members of the Church, may vary most widely as to methods in bringing about social betterment. Neither the General Convention, nor the Social Service Department of the National Council, could, or would, seek to control any expression of their views, although some of us might be convinced that they were unwise, foolish, or dangerous, and that they did not rightly interpret Christianity. At the same time, provided these views were not put forth as the expression of the Church's position, we would fight for the freedom to express the opinions, although we might abhor the opinions expressed.

The Boston petition or protest rightly calls the attention of Church members to the fact that this registration of their convictions by such individuals or groups is only the voicing of their own views, and in all honesty should not be represented as more than this. It is quite right, also, in calling attention to the interlocking membership in the various societies which press these views. Some fifty college professors, clergymen, social welfare leaders, etc., are making up the directing boards of about forty societies supposed to be distinct entities. What is the expression of the mind of a small group is often, therefore, represented as a general movement having widespread approval and support in the Church. Along comes a petition from one of these societies and in swift succession come half a dozen others of like import. It seems like a tidal wave of public opinion, whereas it is merely a ripple of individual sentiment, a sort of new "daily dozen." The same officers belong to all the organizations, the same directors function, the same ladies and gentlemen pay the bills, and the petitions are all the echoing of the same voices.

Of course this method of influencing public opinion is quite common. Everybody is doing it. Nobody is more industrious in the practice than the good women of various civic and social clubs. From time to time, a dozen or a half-dozen of them meet, draw up a program, protest, or petition, and besiege Congress, the President, state legislatures, governors, courts, and Churches, "in the name of thousands of women we

represent," though the women for whom they are supposed to speak have not the faintest notion that they are being represented and in many cases do not know what it is all about.

The same glorious privilege of "speaking in the name of thousands" is seized by eager advocates of many causes, prohibition and anti-prohibition advocates, enthusiastic believers in every known panacea for the ills of society. It makes news and so the newspapers print it, even though the editors know that it is mere propaganda. Men in public life also know that it is propaganda, but for the most part they are too timid to take an open stand on any question.

The clergy, however, are simple-minded, simple-hearted, child-like, and confiding people, and so they are easy victims of the propagandists. It might be good for bishops and theological seminaries to join in arranging for a series of clerical lectures on "Hokum," with some newspaper editors to do the speaking and some of the younger generation to arise occasionally and inject a few questions or comments. At any rate, something should be done to save the bishops and clergy from following every new fad and swallowing in large gulps all they hear or read. Volunteers ought to find it good sport to undertake such a mission. I am so timid myself and so well known to be a puzzled penitent, that I cannot volunteer.

The recent "Open Letter" to the General Convention protests against the practice through which the Church is misrepresented by such propaganda. However, what can the General Convention do about it, or what can any of the diocesan conventions or the bishops do, beyond feeling moved to the pious hope and prayer that the facts, when known, will be weighed in forming an estimate of the strength or importance of all movements?

I answered the Open Letter, in response to a request, by saying to the writers: "Don't allow yourselves to become hysterical about it. There is no more reason for Boston to fear that we shall all be Russianized than there is for Poughkeepsie to believe that we are all being Romanized."

American Reds are not found in churches or colleges. The alleged Reds who are in schools, colleges, and churches are not as red as they think they are. Most of us know that they are only faintly pink; most of us know also that even this faint pink would fade away if their theories were once practised on themselves. As a rule it is best to let them blow off steam. It is certainly better than sitting on the safety valve to prevent an explosion.

After all, what irritates most of us is the knowledge that so many of these parlor agitators are radical largely for the monetary returns they hope to secure. New societies are in perpetual process of organization, because new pink-tinted Radicals need executive secretarial jobs and salaries attached thereto. They are active in the work of their various societies, because they are paid for it. They remind one of Mr. Dooley's definition of the Anti-Saloon League: "It is just wan more way of makin' a livin'."

ONE of the most sobering truths that each one of us must face—and one of the truths that is most fearsome to him whose faith is weak—is the truth contained in that noble saying of Pascal's, "I shall be alone in death." Man is a social being. He lives with others; he works with others; he prays with others; he sins with others. But in death he is solitary. Friends and relatives may be about his bedside, doing all that love and grief and sympathy make possible, to alleviate pain, and to comfort and console. They may go with him to the very gate of death; but at last he must part from them. When the pageant of this world fades away and the unknown magnificence and splendor of the next breaks upon his sight, no one can share that experience with him.

—Rev. E. H. Eckel, Jr.

Dedicating Melanesian Churches

Extracts from the Journal of a Woman Missionary, as Printed in the *A. B. M. Review*

FRIDAY, August 12th: In the hills.—This morning a thunderstorm woke me—and I had arranged for the women who come to school on Fridays to carry my belongings to a village on the other side of the island, where I have planned to spend next week, for Bishop Molyneux is arriving in the district on Monday. So, despite the rain, I proceeded to pack my things. Matins was not till 8:30, and then through the rain we dashed to the church. The rest of the morning we filled in reading and sewing; no patients came for dressings; no pupils came to school; and it still rained. The afternoon went in weaving and writing; no one ventured out to read Evensong, and now it is only 7 P.M., but we are going to bed.

Saturday, August 13th: On the other side of the range.—After Matins this morning, while I was still at breakfast, the young chief of the village came to ask if I would attempt the journey, even if it did rain. I said, yes, if I could get carriers. He succeeded in finding another man and five women, and having left behind all that I possibly could, at 10 A.M. we set out to cross the range. Immediately behind the house there is a steep climb of about eight hundred feet, then an easy rise of another hundred feet, followed by a long gradual descent. In fine weather it is good walking, after the first steep climb, but today one had to watch every step. The journey took about two hours, although it cannot be more than four miles. Fortunately it did not rain until we were in sight of this house, then it poured, and my carriers had to seek shelter for over two hours before they could venture on the return trip. This tiny house has only just been finished. There were two large native beds in it, but I had to ask the teacher to remove one to make room for my camp bed. Two village women have elected to keep me company for the night; I tried to persuade two young girls, but they were too shy. Most of the afternoon I have spent shaking hands. In this village is one of the churches to be blessed by the bishop, and as a feast will be given after the service, all the surrounding villages are bringing gifts of food. All the afternoon have they been arriving—men, women, and children, with their taro and yams; two platforms have been built, and there the food is placed. The same people are also taking gifts to the other two villages where churches are to be blessed. It is pouring with rain again, and the wind is howling in the trees.

Sunday, August 14th.—The wind had nearly reached hurricane force this morning, but the people did not seem at all alarmed. Then at 9 A.M., out came the sun, and thirty girls suggested we should go to the central church of the district where the native priest had already celebrated Communion. It was level walking all the way, 'tis true; but the paths! They were either running streams, spreading lakes, or mere mud-holes. We arrived without rain, but I rather wished that I too could go barefoot, like these girls. It is quite cold up here, as we are a thousand feet above the sea, and the wind is keen. Most of those who had made their Communion had returned home, but there were about forty for Matins. After service the native priest suggested that I should come and stay in his house in the central village until Thursday, when the bishop will need it. As the schoolhouse I was staying in is far from being weather-proof, tomorrow morning I shall move again.

Having returned from Matins and had lunch, I helped the women cut palm leaves for the floor of the new church. With so much bad weather they have had difficulty in getting things ready for the opening. I then visited several of the village houses and watched the women preparing the evening meal. In one home there are eight daughters: Mabel, the eldest, is married; Lucy, aged fifteen, is to be confirmed on Thursday, and the other six are all younger, down to Naomi the baby, who is about eighteen months. Little May, who is about seven years old, was born a cripple—her hands and feet not being properly formed. She looks frail, but is able to play with the others. The teacher's wife has three lovely children; everywhere there are numbers of little ones.

Monday, August 15th.—We had Evensong last night, and Matins this morning, in the cookhouse. It was very like family prayers. Last night the oven had just been closed, and from the heap of stones in the center of the house rose the smell of cooking food. This morning, on the glowing coals yams were roasting, and two boys deftly turned them with their toes while we sang the chants and hymns. They did it so calmly, with a studied indifference on their faces, and joined lustily in the singing, no one taking any notice of their busy feet—except me, and I am afraid I badly wanted to laugh! After breakfast the children came and escorted me to the priest's house, and after last night's schoolhouse it is a veritable palace. I feel tonight that the wind may howl as it lists, for I am safe and dry inside. I have had a lazy afternoon drying my wet shoes and clothes before the fire, and reading. It has rained most of the day. The poor bishop! He is coming by boat today, and has a stiff climb of four miles up from the beach to the first village, where he will open the church tomorrow morning. I wonder whether any of his things are dry!

Tuesday, August 16th.—We woke to the tune of rain, and until 9 A.M. it seemed impossible to go out, but by 9:30 the rain had cleared, and the teacher's wife came to see if I was willing to face the wet paths. She took my coat and umbrella and off we set. It seemed more like six miles than three, over slippery wet paths, now jumping swollen rivulets, now pushing through the bush to skirt a lake. We arrived just as the teachers were robing for the procession.

The bishop looked very tall and white as he stood patiently waiting in his cope and mitre, with a boy chief holding his cope out of the mud. At the last minute it was found there was no processional cross. A bamboo behind the church was hastily cut into two lengths and tied together to form a cross, while someone else ran for three sprays of bright dracena leaves, and in less than five minutes the prettiest processional cross I have seen was heading the procession. The opening prayers read, the procession moved forward singing *The Church's One Foundation*. Following the bishop came the men and women of the village, and behind again stretched out the visitors. There were about five hundred present, many having come six and eight miles to be there. When we again halted at the west end the bishop read the opening prayers of the service, after which we entered, singing.

I was not near enough to hear the words of the prayers, but could follow the general trend of the service. The choir took their places in the sanctuary, and the bishop, accompanied by the native priest and deacon, with the teacher of the village carrying the cross, blessed in turn the font, the nave, the lectern, the reading desk, and the altar; then, turning round, blessed the church and all who should worship in it. After singing another hymn, the congregation seated themselves and the bishop addressed them, with the native priest interpreting. I was able to follow both, and many of the teachers would be able to follow both—as the bishop spoke in mota, the *lingua franca* of the mission central schools and colleges. He took as his theme, the building is holy only when those who worship in it are holy. "Today this church has been blessed, it has been made holy, but I do not know if it will be holy in a month's time: only those belonging to this village know if it will still be a holy place. If those who come here to pray keep their lives holy, the church will be holy, consecrated to God. But if those who come to pray are thinking of the kava they will be able to drink after Evensong, and do not think of God, this church will no longer be a holy place." (There is a rule on this island that no kava is to be drunk before Evensong. It has not been thought good to forbid it altogether, as on some islands; but in some villages they have Evensong as early as 3 P.M. so that the men can get to their kava early.)

After the service the people danced, and I lunched with the bishop. It poured with rain again during the dancing, though there had been no rain during the service. As soon as

it cleared again, we set off for our respective resting places, the bishop moving to the next village (where I had spent the week-end) so as to be ready for more services in the morning. He looked very tired, but says he is well. About forty visitors are staying in this village. A visiting teacher took Evensong, as all the local people have gone to preparation for Communion on the morrow. It will be too far for me to walk with the paths in their present state, so I will go after breakfast for the opening of the church.

Wednesday, August 17th.—In spite of threatening clouds, we have had very little rain today. A party of young girls came for me about 8:30, and off we started for the next village. A short cut led us past a temporary lake in a grassy glade, whereupon my escorts decided to bathe. Spreading their bright print wraps on the grass, and wading into the water, they proceeded to wash their heads and shoulders. With the reflections in the water it was a pretty sight, and their merry chatter and laughter floated up the hillside. In a short time we were on our way again, and at every crosspath we were joined by other trippers, all going in the same direction. Everyone wore their newest clothes; bright printed cotton shawls, new red native skirts, or print dresses. Many carried green leaves, as it still looked very like rain, but as we slid and slithered down the slippery paths their laughing voices belied the dampening effect of the weather.

We found a much larger assembly than yesterday; many whom yesterday's rain had kept at home had braved the slippery paths today, and many, I hope, reached home dry, as the rain kept off till nearly 5 o'clock. The service was the same as yesterday's. The church is larger, but more than half the congregation had to stay outside. The bishop, in his address, commented on the numerous crosses which had been worked into the reed walls and on the main pillars of the church, as well as the altar cross, and the two crosses on the gable of the roof. He then taught us the meaning of the cross and the reason why people cross themselves, in token that we are not ashamed to confess Christ Crucified; and why we should bow our heads at the Name of Jesus, urging the people of the village to come to school more regularly in order that they might learn what the Church has to teach them.

When we came out from the service it was to find still more people had arrived, and a gay crowd gathered in the dancing ground to watch the dances, while the people of the village opened the ovens and divided up the food. Everyone of the thirty-three villages had a share—one basket for the men and one for the women—yam and taro and pig. I have never seen so much food at once! That for the chiefs and teachers was spread on banana leaves in the shade, and they sat round and ate some, tying up the remainder in bundles to take home.

I arrived back here about 2 P.M., and had a lazy afternoon reading and sewing. Evensong was again taken by visiting teachers.

Thursday, August 18th.—It was so wet and windy this morning I did not attempt to go to the opening of the third church, which would have meant a three-mile walk. I was sorry afterwards, when I heard that there was a much bigger gathering even than on the previous day, and the dances which followed were very much better. The bishop was impressed with the glorious view from the church, looking along the weather coast away up to the mountainous islands to the north, the sea dashing on the rocks sending up showers of white spray.

At mid-day the people began to assemble here for the Confirmation service. The wind was very strong and cold, blowing sheets of fine rain along the ground, and soon every available shelter was packed with human beings; but still they came. The tiny schoolhouse where I had moved for the night had seemed hardly big enough for me, but now fifty managed to pack themselves in. Hastily I clad myself in my coat and went outside to get more air.

At 3 P.M. the bell rang for the Confirmation service, when forty girls and forty boys were presented by the native priest. When I ran across to the church I found it already overfull, but as the bishop moved into the church I found room in the vestry, where I could follow the whole service, but did not catch all of the sermon. Preparation for Communion followed immediately afterwards, and the people dispersed for their homes. Five girls, who had come four miles and wanted to be at the celebration in the morning, are now fast asleep on the

native bed, and I must get into my blankets. It is really quite cold tonight.

Friday, August 19th.—The newly-confirmed were present at the celebration this morning, but are not to make their first Communion until next month. There were over one hundred communicants, and it was a wonderfully impressive service. After breakfast we packed our belongings, and I procured carriers to take mine to our cottage on the west coast, but came down home myself so as to be at the English celebration tomorrow morning. It is a distance of about eight miles. Bishop Molyneux took two hours and twenty-five minutes, and I was just one hour behind.

Hundreds of feet had trod the slippery paths during the week, and in some places it seemed well-nigh impossible to get down without falling. The sun shone out—at first a welcome sight, but soon it was so steamy we longed for the clouds. My companions climbed a coconut palm, and we rested as we drank the milk from the green coconuts; then on again, to find a grateful cup of tea waiting in the cleanest house I have ever seen! A bath, a rest, a talk, and now I am more than ready for bed—a real spring bed!

FOREIGN PERIODICALS

THE *Internationale Kirchliche Zeitschrift* of July-September, 1927 (XVII:3, Bern, Stampfli & Co.), contains a valuable article in the name of the Old Catholics, on the World Conference on Faith and Order. It quotes letters of the late Robert H. Gardiner and includes a summary of the Utrecht pronouncement of the Old Catholic bishops of September 24, 1889. Dr. Ernst Gangler follows with an essay on The Church, Its Essence and Definition (pp. 136-155), with which the reader may compare Arseniev's article, The Russian Slavophiles' Doctrine of the Church. Dr. Fredrich Heiler's article (pp. 165-192) on the Lutheran High Movement concludes the issue.

The last two numbers of *Orientalia Christiana* (VIII:7; No. 34, April, 1927, and IX:1; 35, May, 1927) published by the Pontifical Institute for Oriental Studies, in Rome, are respectively bibliographical and research. Among the books in the former issue are patristic, ascetic, historical, liturgical, philosophical, and miscellaneous works bearing on the field of interest of the journal, among them the archbishop's speeches on the Prayer Book measure (pp. 329-330). The latter issue is given over to an article in French on Genealogies and Western Marriages of Rurikide Russians from the Tenth to the Thirteenth Centuries, by N. de Baumgarten. It is primarily a reference table, of which the relationships to England (cf. p. 68) are of considerable interest: Harold Hardrada, Guido (son of Harold II and Alghita), Canute II of Sleswig, all had Russian wives.

F. G.

THE GREAT PEACE-MAKER

WE MET the other day a very charming gentleman who volunteered the information that he is a Hebrew by race, though, of course, an American citizen. His one, great, burning interest in life is World Peace to which he has consecrated himself on the basis, as I understood it, that, using his own words, "No doubt peace has always been desired by sane-minded people. The trend of human progress is toward ultimate unity." I asked him if he realized that the Greatest of all his race had stood for world peace and unity, and believed in it, and consecrated His whole life to it, but I am afraid he had not realized that fact.

We social workers are very apt to forget, or fail to realize, that in social work we are merely disciples of that same Master Mind and Master Servant; the fact that Christ was the greatest of all idealists and a profound mystic; and that His verbal teaching was chiefly concerning the nature and knowledge of God; His way of life was along the path of service; and it was as a doer that He lived. In His doing He put far greater emphasis on mercy and love for our fellows than on even the obligations of worship. In his inner life Christ was a great contemplative; in His outer life He was, above all things, a doer. He calls Himself the Servant of all; He tells His followers to be servants; and He means not only examples of humility, but the active students and agents of the world's welfare. One of His favorite quotations from the Old Testament emphasizes His own thought in the matter: "Go, and learn what this saying means, 'I will have mercy and not sacrifice.'" "Not he that saith unto me, 'Lord, Lord,' but he that doeth the will of my Father."

—The City Missionary.

WORK AMONG THE NAVAJOS IN NEW MEXICO

BY THE REV. D. J. WILLIAMS

RECTOR ST. ANDREW'S CHURCH, ROSWELL, N. MEX.

SOMETIMES those who make offerings to the general Church program have little or no idea of the way in which that money is spent; nor have they much knowledge of the work which is being done in our mission fields, or of the great sacrifice made by the workers, and the hardships they must bear in order that Christ may truly be the Saviour of the world. Perhaps the following copy of a letter written by Miss Lena Wilcox to the Bishop of New Mexico and Southwest Texas may help in giving program supporters a better idea of the work in the domestic field. Miss Wilcox is temporarily stationed at San Juan Mission Hospital, Farmington, her regular work being among the Indians out in the desert. She writes about the Christmas service held for the Navajos at Carson's Trading Post as follows:

"... I had Christmas for the Navajos at my place on Sunday, Christmas Day. We began at noon with a short service, out of doors. As I was not able to get any one to do it for me, I had the service myself, with Montoy Lopez as interpreter. There were 258 Navajos present, so of course there was no place where all could get inside, but it was such a beautiful day that every one was comfortable outdoors. After the service we had the tree with gifts (two each) for every one. Also Christmas bags of candy and nuts, and paper bag lunches consisting of rolls, ginger bread (that I made myself), and apples and hot coffee. By three o'clock every one had gone and we had our own Christmas dinner at Carson's Trading Post. My sister was here, and, of course, the Carsons were 'right on the job,' so I got along very nicely. Every one said it was the nicest Christmas we ever had on the desert, and I think it was too. I will send you some snapshots of the occasion as soon as they are finished.

"I came down to the hospital Monday morning, and it was fortunate that I did, as there were several sick patients in, and two more came in that day—one of them a woman with a fractured spine who takes almost constant care. Tuesday we had over 300 Navajos here. Mr. and Mrs. Carson and a few from town were here to help. We were all nearly exhausted when it was over and the last one gone, but still the wards were full of sick people to be gotten through the night.

"I stayed on at the hospital (Farmington), as Miss Gazelle is working too hard and is far from well. I do hope another nurse can be found soon, or I fear she will not be able to continue. She was hoping her sister would arrive this week; but she had a letter from her yesterday saying that as the appointment could not be made before February 1st, she had found work somewhere else, and evidently does not now expect to come to Farmington. My health is never as good here as out on the desert, and I am not feeling nearly as well as when I came down.

"I have had to discontinue the Sunday services for the present as I could not stand the trip out and back, and the extra work involved, in addition to the work down here.

"Miss Gazelle has had a bad attack of influenza, and is hardly able to be out of bed. She has lost quite a lot of weight and looks badly. If she gets clear down, I shall have to hire a night nurse regardless of the expense, as I am not equal to twenty-four hour duty. We have seven patients now, but I am hoping to clear out some of them in a few days."

Reading between the lines in the above letter, one can easily see the consecrated effort of two women to carry the message to the "red" people of our own country. Many times we do not stop to realize what some of our missionaries give up in order that they may do their share to bring the Kingdom of God to all people.

A PRAYER FOR THOSE WHO FLY

[A few weeks ago, our columns carried the sad news of the sudden death of Miss Marguerite Wilkinson, one of the most prominent religious poets of the day. Shortly before her death, Miss Wilkinson, who has been a frequent contributor to these columns, sent us the following beautiful "Prayer for Those Who Fly."]

Almighty Father who hast taught us, in times past, to pray for all who travel by land or by water, hear our prayers now, we beseech Thee, for all who fly in the air. Through cloud and wind and sunshine and dark storm go with them. In the regions of the round rainbow be their light. In times of peace and gladness show them the glory which Thy heavens declare. In times of stress and danger let them feel the power of Thy presence. When they cry out to Thee for help and guidance, hear them. And as their bodies are uplifted on bright wings, so lift their spirits to Thy great love, through Him who is exalted over all, our Saviour, Jesus Christ. Amen.

MARGUERITE WILKINSON.

AROUND THE CLOCK

By Evelyn A. Cummins

IN "PREMATURE EPITAPHS," by Kensal Green, appear the following:

Of Lady Astor, "Here England buries her grudge against Columbus."

Of G. K. C.:

"Place on his hand the jewel, on
his brow the diadem,
Who in an age of miracles dared
to believe in them.
Chesterton companion
His companions mourn.
Chesterton crusader
Leaves a cause forlorn.
Chesterton the critic
Pays no further heed.
Chesterton the poet
Lives while men shall read.
Chesterton the dreamer
Is by sleep beguiled;
And there enters Heaven
Chesterton—the child."

JUDGING from some description of new models of the smaller cars, they are so big that they will be something like the college boy's coonskin coat that some one tried to steal, but found out just in time that the college boy was inside it.

THERE is a good deal of wisdom in what Lady Grey of Falloodon has recently said, that we are so busy saying "Hear, Lord, for Thy servant speaketh," instead of "Speak, Lord, for Thy servant heareth," that we lose an inestimable amount of value in life.

We should listen to the silences as well as to the big noises, in spite of what Dr. Nicholas Murray Butler says. He maintains we should not listen to the latter at all; but we have to, somewhat, to know what the world is doing. Monastic orders appreciate the esthetic values of silence, as well as the practical values, but the world pays more attention to the practical, if it pays any attention at all. So we have to be careful to avoid over-balancing in either direction; but the sensible, well balanced person gives time to meditation and periods of silence in life.

IT IS now proposed to make use of the chemical resources of the Dead Sea. It is said that the sea is very rich in calcium chloride, potassium chloride, magnesium bromide, sodium chloride, magnesium chloride, so that if this enterprise is carried through the supply of potash to world markets would be practically inexhaustible. Such a commercial proposition would also give Transjordan and Palestine great opportunities for development, both financially and industrially.

MORE than four thousand people visited the grave of John Burroughs, the great naturalist, at Roxbury in the Catskills, last season. A great number also visit Slabsides in the mountains back of West Park every year, while many of them stop to see his former home in the village of West Park, next to Holy Cross, where Julian Burroughs, John Burroughs' son, and his family now live. The admirers of this great lover of nature do not seem to grow less as the years go on.

IN HIS book, *Show Window*, a series of papers covering a wide range of topics, Elmer Davis says of Sinclair Lewis' challenge to God to strike him when he was in the pulpit, "There was silence in Heaven for a space considerably longer than half an hour, and gradually the horrid suspicion spread that Lewis' interest in God was rather more acute than God's interest in Lewis."

A WRONG-DOER is often a man that has left something undone, not always he that has done something.

—*Marcus Aurelius.*

CORRESPONDENCE

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

OWING in part to the necessity for holding over the Correspondence department in last week's issue of THE LIVING CHURCH, we are so deluged with correspondence this week that we are taking the liberty of summarizing the various letters received for publication instead of printing them in full. We regret that this should be necessary, but trust that our readers and contributors will appreciate the difficulty with which we are faced.

A letter signed jointly by the Bishop of Aberdeen and Orkney and Provost Henry Erskine Hill of St. Andrew's Cathedral, Aberdeen, expresses their "warmest thanks to the clergy and laity of the American Church for the gracious welcome and the overflowing kindness with which we have been everywhere received." The distinguished Scottish Churchmen state that on every hand they have been greatly encouraged by the sympathy and the good will and generous response with which their appeal for the help of American Churchpeople in building at Aberdeen a memorial shrine to Bishop Seabury. They state that they are leaving committees in the various dioceses in which they have visited to further this cause and that they have no doubt whatever that the scheme will now be carried to fruition.

On the general subject of Prayer Book revision, the Rev. Isaac Dooman believes that minor changes might well be disregarded and primary attention paid to the first article in the Creed, namely, "I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible." "This, in reality," he writes, "is the battlefield today between Christianity and an ultra-materialistic science." This he would stress and clarify as the center of Christian doctrine.

The Rev. Paul B. James, of Seattle, referring to a recent pamphlet entitled *Shall the Protestant Episcopal Church Be Destroyed?*, by Judge C. L. Marsilliot of Memphis, Tenn., gives it as his opinion that "there is not a parish in the country that would not be emptied in three weeks if the rector should try to teach the *ipsissima verba* of the Articles." He relates various experiences with young people and says, "If I should try to explain to these young people the things that elderly clergymen and elderly vestrymen are debating, they would inquire in their own spicy vernacular, 'What is it all about?'—and for the life of me I could not tell them." The real issue, he thinks, is not between sacraments and no sacraments but between Christianity and unbelief.

Mrs. Robert K. Elliott of Beltsville, Md., is dissatisfied with our casual reference to the Parliamentary speech of Sir William Joynson-Hicks, which was so instrumental in defeating the Deposited Book in England. Mrs. Elliott read the speech in question in the *Toronto Globe* and thinks it is one that should be published in THE LIVING CHURCH.

Several communications have been received with regard to the recent Papal encyclical. The Rev. Bayard H. Goodwin of Easthampton, Mass., quotes an extract from *The Household of Faith*, by George W. E. Russell, published in 1902, with regard to the condemnation of Anglican Orders and declares that "Rome is not yet ready to contradict herself."

Mr. Leland F. Gribble of Seattle, Wash., thinks that "owing to an unfortunate knack on the part of Roman Catholic controversialists of describing all Christian people who do not admit the infallibility of the Bishop of Rome as 'Protestants,' it would be well to look into the actual meaning of this word. The antonym to it, he believes, is not "Catholic" but "papist."

U. D. Echols of New York City, from whom we published a letter with the caption, Rome Has Spoken, in our issue of January 21st, writes that we had him "all wrong" and he is not ready to make his submission to "the present Pope nor any of his clan." Says Mr. Echols, "I hate Popery and love to hate it but I hate even more Protestant Episcopal imitation of Popery."

Interesting as are these and our other letters, we regret that we can only endeavor to give the gist of the main ones in a sentence or two. Joseph I. Culver of New York City sympathizes with Mr. Rhoades in his letter about locked doors, in THE LIVING CHURCH of January 28th. He writes that he has been on the road as a commercial traveler and has "been disappointed more than once in finding Episcopal churches locked and as diligently guarded on a week day as a shut-down factory or bankrupt business. Alas, it is sad but true that this too often indicates a spiritual bankruptcy."

William H. Cox of Orange, N. J., approves of our editorial, The Best Christmas Sermon, in the issue of January 21st, and contrasts the alleged statement of the rector quoted therein with the words of the Roman centurion at the Crucifixion.

The Rev. Dr. John H. deVries of Walpole, Mass., also endorses this editorial, saying, "Plain speech finds an exponent in the surgeon's operating table, why not in the Christian pulpit?" Dr. deVries also sends an extended comment on the letter, "Proofreading the Bible," in THE LIVING CHURCH of January 28th. So valuable is this letter in dealing with the subject opened recently by the Rev. Frank Durant that we are holding it over in the hope of using it in a later issue.

Miss Marion Jennings of New York City stresses the need of education in building up Churchmanship, but believes that "the root of the difficulty lies deeper than that. It lies in the absence of life itself and is noticeable in the educated as well as the uneducated."

The Rev. Oliver F. Crawford of Oil City, Pa., brings up a hypothetical problem of conflicting calls between the Holy Spirit and a vestry composed of hard-headed business men.

Alfred B. Cruikshank of Paris writes: "Apropos of a recent article upon Genesis in your paper, we are all aware that a belief in the inspiration and the truth of that book may be rejected by many who have not had the antecedent gift of a faith sufficient thereunto; but, even without religious faith of any kind, I, for one, would find it far easier to believe in the divine inspiration of the Bible, than to swallow the pretentious complicated and preposterous balderdash which is sometimes served out to a much enduring world under the title of 'the Higher Criticism.'"

From the Rev. William M. Bours of San Francisco comes the suggestion that "if more attention were paid to a spiritual awakening and to a clarifying of prophetic vision, by well directed exercises in the chapels of the Church's theological schools, our modern prophets would be better equipped with an adequate knowledge of God and of things divine."

Mrs. Evelyn A. Cummins, editor of *Around the Clock*, reproves Osbert Reid, who quoted to her (LIVING CHURCH, January 28th), a little poem called Christ in Woolworth's, observing that he "seems unaware of the appropriateness of Christ among the poor in such a store as Woolworth's, and the inappropriateness of the Christ, symbolically, as a participant in a Ziegfeld 'song and dance' and 'beauty' show."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

WHAT does the Church teach on the subject of the Fall and Original Sin? And what can we honestly teach on these subjects today? These are the two questions that Dr. N. P. Williams sets out to discuss in his Bampton Lectures, *The Ideas of the Fall and of Original Sin* (Longmans, \$7.50). The result is a book which deserves to be very widely read, a book, indeed, which it will be inexcusable for any of the clergy or of those responsible for religious instruction to ignore.

The main part of this volume is given over to a survey of the history of the two doctrines, as a result of which Dr. Williams maintains that, so far as original sin is concerned, all that can claim to satisfy the Vincentian canon of *quod semper, quod ubique, quod ab omnibus* is the statement that men are born with an inherited weakness or infirmity of will—a statement which he finds to be consonant with the results of modern psychological investigations. As for the doctrine of the Fall, this is a corollary of the Christian doctrine of God. Faced by the problem of evil, three solutions have been proposed by man. Of these an ultimate dualism, and a monistic view in which God is "beyond good and evil" are both abhorrent to the Christian consciousness. But if these be ruled out, then it must be maintained that *evil exists in spite of God's will*; and this is the essence of the doctrine of the Fall. The assertion that this truth is explained by a supposed event in the Garden of Eden mistakenly believed to be a fact of history is not of the essence of the doctrine, and was certainly not the source of it.

Having shown that these two positions represent all that the Church has set her seal upon, Dr. Williams devotes his last two lectures to an attempt to re-state the doctrines in terms of the present day. In dealing with the former, he is perhaps too ready to take for granted the conclusions of a certain school of analytic psychology. In dealing with the latter, he is driven to the highly speculative theory of a pre-mundane Fall of a world-soul.

The brilliance and lucidity of Dr. Williams' work is beyond all praise. His English is a joy to read, and his meaning is never the least bit in doubt. He marshals the multitudinous facts with which he deals in a masterly way, enabling the reader to see his point at a glance, even when he is dealing with unfamiliar material. There are, of course, many points toward which critical attention might be drawn in a longer review of the book. I doubt, for example, whether Dr. Williams has plumbed sufficiently deeply the psychological facts which underlie the belief in "original guilt," and I am inclined to think that he is too ready to read St. Augustine through the medium of Mozley—a distorting medium which prevents him from doing the great doctor justice. But, on the whole, as a sane and reliable statement of "what the Church teaches" on a subject where there is great ignorance, the book deserves an enthusiastic welcome.

MENTION to one's friends of Dr. Williams' speculations concerning the pre-mundane Fall is apt to be met with the kind of amiable smile with which a man greets some comparatively harmless form of lunacy. But it is foolish to dismiss the matter in this way without considering both the arguments through which he has found himself driven to defend this hypothesis, and the possibility of some more satisfactory alternative theory by which to explain the facts from which he starts. Dr. Raven, the Noble lecturer for 1926, would, I conjecture (though the point is not directly mentioned in his book) have little patience with Dr. Williams' theory. Yet one searches in vain throughout *The Creator Spirit* (Harvard University Press, \$2.50) for any alternative hypothesis. Indeed, the urgency of the problem of evil, as felt by Dr. Williams, seems not to be apparent to him; beyond some vague suggestions that in the process of creative

evolution the blacks as well as the whites are found to be worth while, he leaves that problem untouched. On one or two other theological questions, too, such as the doctrines of the Trinity and the Incarnation, he seems to have missed the point of some of the deeper intuitions in Catholic thought. But when this has been said, it remains to commend his book as one of the most inspiring and illuminating of recent contributions to religious literature. His experience of winning his way to faith through biological studies, his inside knowledge of scientific investigation, and his deep religious conviction make him admirably suited to manifest the glory of God to the present age. His theme is the witness of creation, of nature, and of man, to the Holy Spirit of God from whom it draws its being. It is presented with the scientist's careful attention to accuracy of detail, and is yet the work of a prophet with a vision and a message through whom is speaking the Spirit who makes dry bones live.

"WHEN THE great scholars and mystics of Alexandria brought their memories of Platonism to the interpretation of Christ, they undertook a task in the true succession of the Fourth Evangelist, a task to which the 'New Reformation' is now returning." This quotation from Dr. Raven may fitly introduce Paul Elmer More's *Christ the Word* (Princeton University Press). This is the fourth volume in Mr. More's series on Greek Thought from the death of Socrates to the Council of Chalcedon, and completes his historical survey. Together with its predecessor on *The Christ of the New Testament*, it is of great interest to the Christian theologian of today. Mr. More has his own reading of Platonism, based on careful first-hand study, and it leads him to a conviction that when the Gospels are read from the standpoint of the most drastic literary and historical criticism, they are rightly interpreted (so far as Christology is concerned) by the Definition of Chalcedon. But he parts company with the Church in respect of the doctrines of the Holy Spirit and the Trinity, holding a position somewhat akin to that of the Macedonians of old. To discover on what grounds he agrees and disagrees with traditional Christianity one must read his own statement. It deserves attention, and well rewards those who attend by many a flash of illuminating insight. I was reading side by side with it a proof copy of an essay on the Development of the Doctrine of the Trinity, by Dr. K. E. Kirk, shortly to be published in a volume entitled *Essays on the Trinity and the Incarnation*; and each formed an interesting commentary on the other. Both attack and defense show the doctrine of the Trinity to be a live issue for the thought of the twentieth century; and that we cannot yet rest content in combining goodwill to men with a sublime indifference as to the nature of the God we are supposed to be glorifying.

A History of St. Michael's Church, Trenton, New Jersey, from 1703 to 1926, by Hamilton Schuyler (Princeton University Press, \$7.00), is a very attractive contribution to American Church history, especially of Colonial and Revolutionary days, and is splendidly bound by the publishers—a book that will delight those who appreciate the value of sidelights, autobiographical and parochial, on general history. It has, of course, special value for New Jersey Churchmen, and the members past and present of St. Michael's parish. The book is very complete in details and statistics, but contains many passages of general historic interest and descriptive color. There is a full general index, and a number of indices of antiquarian value. There are several illustrations. In every way the volume is one to gladden a book-lover's heart and inform a student of American Church history. Only 500 copies have been published.

Church Kalendar



FEBRUARY

- 12. Sexagesima Sunday.
- 19. Quinquagesima Sunday.
- 22. Ash Wednesday.
- 24. Friday, St. Matthias.
- 26. First Sunday in Lent.
- 29. Wednesday, Ember Day.

KALENDAR OF COMING EVENTS

FEBRUARY

- 12. Convention of Kansas.
- 13. Triennial Convention of Confraternity of the Mystical Life, New York City.
- 14. Institute of Church Mission of Help, Cincinnati, Ohio.
- 15. Convention of Sacramento.
- 22. Convocation of Panama Canal Zone.
- Convocations of Idaho and Nevada.

APPOINTMENTS ACCEPTED

BENEDICT, Rev. GEORGE E., formerly priest-in-charge of Saint Sauveur Church, Aux Cayes, Haiti; has become archdeacon of Port au Prince, and priest-in-charge of Holy Trinity Church, Port au Prince, Haiti.

BIGELOW, Rev. FRANK H., rector of Christ Church, Pomfret, Conn.; to be headmaster of Rectory School, Pomfret, Conn. March 1st.

FEILD, Rev. JOHN W. F., rector of Grace Church, Kingston, Pa. (Be.); to be rector of Zion Church, and St. Andrew's mission, Charles Town, W. Va. March 1st.

HAINES, Rev. ELWOOD L., rector of Trinity Church, Bethlehem, Pa. (Be.); to be executive secretary of diocese of North Carolina. About April 10th.

JONES, Rev. EDOUARD C., formerly priest-in-charge of Holy Trinity Church, Port au Prince, Haiti; has become priest-in-charge of Saint Sauveur Church, Aux Cayes, Haiti.

KERR, Rev. JAMES T., formerly rector of Trinity Church, Whitehall, N. Y. (A.); to be rector of Grace Church, Waterford, N. Y. (A.)

NAJAC, Rev. ELIE O., priest-in-charge of Holy Innocents' Church, Port de Paix, Haiti; has become archdeacon of the North, Haiti.

ROGERS, Rev. GLADSTONE, formerly assistant at St. Philip's Cathedral, Atlanta, Ga.; has become priest-in-charge of St. James' Church, Macon, Ga. (At.)

SOUTHWORTH, Very Rev. GEORGE S., dean of St. Paul's Cathedral, Marquette, Mich. (Mar.); to be rector of the Church of the Advent, Indianapolis, Ind. March 1st.

SPENCER, Rev. ERNEST P. S., formerly rector of St. Paul's Church, Waterville, Conn.; to be rector of St. Mark's Church, Mystic, Conn. March 1st.

TEN BROECK, Rev. J. A., formerly rector of St. Paul's Church, The Dalles, Ore.; to be priest-in-charge of All Saints' Church, Elmhurst, and Trinity mission, Hayward, Calif. Address, 732 B St., Hayward.

WEATHERLY, Rev. RALPH W., rector of St. Paul's Church, Montrose, Pa. (Be.); to be rector of Grace Church, Kingston, Pa. (Be.) March 1st.

WEIR, Rev. HOWARD R., formerly rector of Grace Church, Salem, Mass.; to be rector of St. Paul's Church, New Haven, Conn. Address, 197 Edwards St.

NEW ADDRESS

STAUFFER, Rev. P. B., formerly 5502 Maple Ave., Baltimore; 5802 Maple Ave., Baltimore.

TEMPORARY ADDRESS

HASTINGS, Rev. L. B.; to be in residence at St. Francis House, Madison, Wis., until April 8th.

CAUTION

GROVES—NOLAN—A young man giving his name as GROVES or as NOLAN is said to have been soliciting money during a year past from various of the clergy in Pennsylvania and West Virginia on the story that his mother is dead and is to be buried "tomorrow." He is described as thick-set and of medium height. The Rev. FRANK T. CADY, rector of Trinity Church, Tyronne, Pa., writes: "Telegraph me before you give him any money or have him arrested and let me know."

ORDINATION

PRIEST

ALBANY—On Thursday, February 2d, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, advanced to the priesthood the Rev. HERMAN JAMES SMITH, in All Saints' Church, Hoosick, N. Y.

The candidate, who is curate at All Saints', was presented by the Rev. Dr. E. D. Tibbits, headmaster of Hoosac School. The celebrant was the Rev. Harold Olafson, a master in Hoosac School; and the students of the school attended the ordination, the choristers furnishing the music. The preacher was the Rev. David H. Clarkson, of Albany, under whom Mr. Smith served as an acolyte in his boyhood. Other priests who participated in the laying on of hands were the Rev. Leon C. Smith of Hoosick Falls, the Rev. Donald H. Morse of Schenectady, and the Rev. J. E. McKee of Bennington, Vt.

DIED

COCKE—Entered into life eternal, December 24th, CHARLES HARRISON COCKE of Hopewell, Va., son of the late Virginia Ann and Nathaniel Colley Cocke of Aberdeen, Prince George Co., Va.

"Make him to be numbered with Thy saints in glory everlasting."

MEMORIALS

George Coolidge Hunting

In loving and grateful memory of GEORGE COOLIDGE HUNTING, bishop, who entered into rest February 6, 1924.

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

Lena McGhee

In loving memory of LENA MCGHEE, entered into life eternal, February 13, 1921, at St. Faith's House, Tarrytown, N. Y.

"She being dead yet speaketh."

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OF

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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. 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.

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

POSITIONS OFFERED

CLERICAL

ASSISTANT PRIEST WANTED FOR LARGE parish doing widely varied educational and social work. Must be young, unmarried, Catholic, hard worker, and interested in young people. Salary \$2,400. State previous experience. Apply M-993, care of **LIVING CHURCH**, Milwaukee, Wis.

WANTED—CLERGYMAN, SINGLE, FOR small parish in town adjacent to a large city in Middle West. No Anglo-Catholic need answer. Reply to D-992, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

YOUNG MARRIED PRIEST, NO CHILDREN, seeks parish or curacy. Musical, liberal evangelical, good preacher. Keen worker among young people. Adequate stipend necessary. P-988, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

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

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

ALTAR FURNISHINGS

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

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120; Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

CHURCH LINEN

ALTAR AND SURPLICE LINENS BY THE yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. **MARY FAWCETT CO.**, 350 Broadway, New York.

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.

PALMS FOR PALM SUNDAY

30 LBS. OF PALMETTO PALM FRONDS, delivered postpaid to any address within United States or Canada for \$5.00. Check with order, or C. O. D. Communicate, **J. SWINTON WHALEY**, Little Edisto, S. C.

EASTER CARDS

TEN ASSORTED HAND-TINTED EASTER cards, \$1.00. Proceeds for Lent Box. Order now. **EDNA PATTERSON**, Malta, Mont.

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.

GAMES

SHAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Test your knowledge by playing the game "A Study of Shakespeare." Price 60c, postage 4 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

MISCELLANEOUS

WANTED—OLD ENVELOPES FROM LET-ters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. **GEORGE HAKES**, 290 Broadway, New York.

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

TRAVEL

EUROPE—SMALL PRIVATE PARTY. Mediterranean route. Sailing July 2d. Best of Western Europe. Superior service. Itinerary from Rev. EDWARD H. YOUNG, Coll. Sta., Durham, N. C.

HEALTH RESORT

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

BOARDING

Los Angeles

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

New York

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

Washington, D. C.

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

FOR RENT

MARION, MASS. TO LET, AN OLD-STYLE house, very comfortable, choice location. Moderate price. Address, M. M. FRENCH, Box 606.

FOR SALE

CHURCH HYMNS. A TRANSPOSED hymnal. Cloth boards, 60 cts. a copy, post-paid. PARISH PRESS, Ft. Wayne, Ind.

FOR SALE IN THE BEAUTIFUL CITY OF DeLand, Florida, a residence lot 150 x 150 feet, or less—nineteen miles from Daytona beach and river. Mrs. V. CAMERON, 172 Willis Ave., Mineola, N. Y.

PATENT INSIDES FOR PARISH PAPERS. 60 cts. per 100. Send for samples. CATHEDRAL NEWS, Fond du Lac, Wis.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

NEW YORK CITY: LENTEN RETREAT FOR the women of Trinity parish and other women, Saturday, March 3, 1928. Trinity Mission House, 211 Fulton St., New York. Conducted by the Rev. Caleb R. Stetson, D.D., rector of Trinity parish. Holy Eucharist, 8:00 A.M.; Breakfast, 8:30 A.M.; First Meditation, 10:00 A.M.; Second Meditation, 12:00 M.; Luncheon, 1:00 P.M.; Intercessions, 2:30 P.M.; Third Meditation, 3:00 P.M. It is requested that a prompt reply in writing be sent to the SISTER IN CHARGE. Offering for expenses.

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

Church Services

District of Columbia

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

Illinois

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

New York

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

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

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermons, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

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

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 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.

RADIO BROADCASTS

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

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

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

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

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

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

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York City.

Christ At the Round Table. By E. Stanley Jones. Price \$1.50.

Doubleday, Doran & Co., Inc. 244 Madison Ave., New York City.

The Impatience of a Parson. A Plea for the Recovery of Vital Christianity. By H. R. L. Sheppard, lately vicar of St. Martin-in-the-Fields. With an introduction by Professor E. D. Soper, Duke University. Price \$2.00 net.

Harper & Brothers. 49 East 33rd St., New York City.

A Short Psychology of Religion. By G. J. Jordan, D.D., Litt.D. Price \$1.50.

Harvard University Press. Cambridge, Mass.

Self-Legislated Obligations. By John Grier Hibben, president of Princeton University. The Godkin Lectures, 1927. Price \$1.00.

Houghton Mifflin Co. 4 Park St., Boston, Mass.

The Road to Plenty. By William T. Foster and Waddill Catchings. Published for the Pollak Foundation. Price \$2.00.

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

Great Britain and the American Civil War. By Ephraim Douglass Adams, Ph.D., professor of History, Stanford University. Two volumes.

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

The Invisible Government. By William Bennett Munro. Price \$1.75.

A Short History of the British Working Class Movement. Vol. III. By G. D. H. Cole. Price \$2.50.

Student Christian Movement. 32 Russell Square, London, W. C. 1, England.

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

Rationalism and Orthodoxy of Today. An Essay in Christian Philosophy. By J. H. Beibitz, M.A., vicar of All Saints, Warwick; hon. canon of Coventry; examining chaplain to the Lord Bishop of Coventry; sometime vice-principal of the Theological College, Lichfield. Price \$2.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

Stewardship in the Life of Women. By Helen Kingsbury Wallace, field specialist, Stewardship Committee, Northern Baptist Convention. With Introduction by Helen Barrett Montgomery. Price \$1.00.

The Stratford Co. Boston, Mass.

The Chums And Their Pow-wows. For Young Men who Follow the Gleam. By Richard Burton Hassell, M.A. Price \$2.00.

Reason and Religion: Or Religion and Science Co-ordinated on the Basis of Personal Realism. By H. Cerf Straus, D.D. Price \$1.00.

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

What Is Mutualism? By Clarence Lee Swartz. In Collaboration with The Mutualist Associates. Price 50 cts.

What Is the Single Tax? By Louis F. Post. Price 50 cts.

What Is Coöperation? A Discussion of the Consumers' Coöperative Movement, Its Principles, Methods, and Accomplishments. By James Peter Warbasse. Price 50 cts.

Dan Minturn. By M. H. Hedges. Price 50 cts.
Prosperity? Symposium by Stuart Chase, Abraham Epstein, etc., etc. Edited by Harry W. Laidler and Norman Thomas. Price 50 cts.
The Child and the Home. Essays on the Rational Bringing-up of Children. By B. Liber, author of *The Healers, As a Doctor Sees It, Sexual Life*; editor of *Rational Living*. Price 50 cts.

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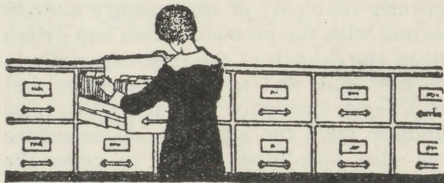
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ANNOUNCE SPEAKERS AT CHURCH LEAGUE CONFERENCE

BOSTON—The Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn; Mrs. Murray Thompson, president of the Women's Trade Union League of Boston; and a prominent employer of Boston, yet to be announced, are to be the speakers at the annual Washington's Birthday luncheon conference of the Church League for Industrial Democracy. The conference will be held at St. Paul's Cathedral, Boston, on Saturday, February 18th, instead of Washington's Birthday, since Ash Wednesday falls upon that day this year. Mr. Melish is to speak on the subject, *Has the Church a Social Gospel?* Mrs. Thompson, who for many years was a worker in the textile industry, is to speak on *Women in Industry*. The employer is to tell the group what he as an employer expects of the Church.

Conventions and Convocations

ARIZONA

DOUGLAS, ARIZ.—Declared by the older members to be the best of all convocations held in the missionary district of Arizona, the thirty-sixth annual convocation was opened at Douglas, by the Rt. Rev. Walter Mitchell, D.D., January 25th.

The bishop's charge contained a message of cheer and encouragement to every department, with a number of splendid recommendations to all. Touching upon Confirmation the bishop stressed the necessity of the fullest preparation even at the expense of numbers. "I would rather have a Gideon's band any day than a multitude of untrained and ignorant soldiers," said the bishop with great earnestness, and asserting that he would refuse to confirm children under twelve years of age unless there were special conditions which warranted a change of policy.

The bishop thanked the convocation for the generous manner in which the quota and district assessment had been fully met in spite of the fact that they were higher than ever before.

A splendid address upon rural work was given by the Rev. Harrison W. Foreham of New York.

The Very Rev. Edwin S. Lane of Phoenix was elected a delegate to General Convention.

Delegates to the provincial synod were elected as follows: *Clerical:* The Rev. E. C. Tutbill, Tucson; the Rev. E. W. Simonson, Douglas; and the Rev. J. R. Jenkins, Phoenix. *Lay:* C. H. McKillips, R. L. Motz, and V. O. Wallingford.

Alternates: *Clerical:* The Rev. A. W. Nichols, Prescott; the Rev. J. L. Patton, Mesa; and the Rev. F. C. Taylor, Nogales.

Lay: F. D. Crable, Evan Douglas, and C. W. Richardson.

ATLANTA

ROME, GA.—The first trial of the winter meeting of the council of the diocese which was held in St. Peter's Church, Rome, January 25th and 26th, proved a great success, as there were only four less lay delegates than at the spring meeting of last year. The great advantage of having the session at the beginning of the year was evidenced by the interest shown, not only in the matters of the previous year, which were fresh in mind, but also in making provision for the work of the coming year. The Rev. F. H. Harding was reelected secretary of the diocese and appointed the Rev. J. D. C. Wilson as assistant secretary.

Miss Mary E. Thomas, executive secretary of the Church Periodical Club, addressed the council on the work of that organization. Dr. Benj. F. Finney, vice chancellor of the University of the South, also addressed the members on the work of the university, and the Rev. Dr. Robert Patton made an inspiring address to a large congregation on the work of the American Church Institute for Negroes with a special reference to the work at Fort Valley, outlining the wonderful possibilities of this important work which is being done by both the national Church and with the appropriations made by the diocese of Atlanta.

During the meeting of council the Rev. S. Alston Wragg, on behalf of the clergy of the diocese, presented to Bishop Mikell, as a token of their esteem and in appreciation of his services, a gift in the form

of new vestments. Mr. Wragg stated that it was the desire of the clergy to mark this tenth annual council, over which Bishop Mikell had presided, with this testimonial of the loyalty and affection of the clergy of the diocese. The bishop responded with appropriate remarks expressing his appreciation of the gift.

The standing committee remains unchanged, except that Judge E. E. Pomeroy and Dr. G. H. Noble, Sr., were elected in place of P. Alston and F. F. Baker.

The following were elected deputies to General Convention: *Clerical:* The Rev. W. W. Memminger, D.D., Atlanta; the Rev. S. A. Wragg, Columbia; the Rev. C. E. Bentley, Macon; and the Rev. H. Fields Saumenig, Rome.

Clerical alternates: The Rev. F. H. Harding, Milledgeville; Russell K. Smith, Atlanta; Wm. F. Moses, Cedartown; and N. R. H. Moor, Atlanta.

Lay deputies: David Woodward, Col. Z. D. Harrison, D.C.L.; Dr. G. H. Noble, Sr.; and Robert C. Alston, D.C.L.

Lay alternates: Wm. Parker, Jr.; MacD. Dexter; T. H. Nickerson, and Dr. Thomas H. Hancock.

The Rev. Dr. Robert Patton, representing the National Council, addressed the members in its business session on its obligation to the national Church with special reference to the quota made upon the diocese.

The council, by canon, authorized the creation of two convocations within the diocese for missionary work. This action was taken looking forward to a greater development of the work in the diocesan mission field and was referred to the diocesan department of missions to be put into effect.

Mrs. Henry Davis, president of the Woman's Auxiliary, made her annual report to the council, which showed a remarkable increase in the gifts of this organization. The next meeting of the council will be held in Christ Church, Macon, on the fourth Wednesday in January, 1929.

DULUTH

DULUTH, MINN.—"If we are to advance," said Bishop Bennett in his address before the thirty-third annual convention of the diocese of Duluth, held at Trinity Cathedral, January 24th, "it is requisite that we pause a moment to see that we build wisely and well as we go. We have gathered to take such account of our hopes and actions—to see that our plans are rested on God's purpose rather than our own desires. It is difficult to really judge success or failure on the basis of statistics—we can but gather from them some idea of the effort expended. Too much pride of quantity is apt to be at the expense of the quality of our work. I hope and pray that we may go forth from this convention with a deeper sense of stewardship, a finer appreciation of fellowship, and a greater joy that we have a part in the lovely and profitable work of trying to bring His Kingdom of love and hope into a bewildered world."

The largest delegation in the history of the diocese was in attendance. The bishop was the celebrant at the opening service, assisted by the Very Rev. Gilbert Good, dean of the cathedral, and the Rev. W. K. Boyle, missionary-at-large in the Indian field. Mr. Boyle is the only native superintendent of Indian work in the Church.

The Rev. F. G. Deis, representing the

National Council, addressed a joint meeting of convention and the Woman's Auxiliary, on Tuesday afternoon.

The officers of the diocese were generally reelected. The Very Rev. Gilbert K. Good was elected secretary, succeeding the Rev. James Mills, now Dean of St. Paul's Cathedral, Oklahoma City. The Rev. E. C. Biller, St. Cloud; the Rev. Oscar Lindstrom, Duluth; Harry Dixon, and A. L. McDonald were added to the standing committee.

The following were elected as deputies to the General Convention: *Clerical:* The Rev. W. K. Boyle, Cass Lake; the Rev. Austin Pardue, Hibbing; the Rev. Robert J. Long, Brainerd; and the Rev. E. C. Biller, St. Cloud.

Lay: Messrs. F. W. Paine, Duluth; J. H. Gemmill, Brainerd; J. P. Gordon, Duluth; and C. K. Dickerman, Duluth.

Alternates: *Clerical:* The Very Rev. Gilbert Good, Duluth; the Rev. Manfred Lilliefors, Hibbing; the Rev. S. J. Hedelund, Moorhead; and the Rev. Donald G. Smith, Little Falls.

Lay: Messrs. B. F. Mackall, Moorhead; J. A. MacKillican, Hibbing; G. H. Alexander, Hibbing; and James A. Brown, Fergus Falls.

The goal set by Bishop Bennett a few years ago was again mentioned: The division of the diocese, an endowment fund of not less than \$100,000 for mission work in the diocese, the completion of the Indian school at Cass Lake, and last, but by no means least, the payment in full of the apportionment for the Church's program to the general Church.

Although no vote was taken on the matter, the eligibility of women to serve on vestries was discussed. "Under the canons of the diocese of Duluth," Bishop Bennett said, "women are eligible to serve on vestries."

The Woman's Auxiliary of the diocese met in conjunction with the diocesan convention. Reports showed a very healthy increase and a deeper interest in auxiliary work. This has been especially noticeable since the diocese was placed under a budget system four years ago. Miss Marjorie Edgar, Minneapolis, who is conducting girl scout work under the auspices of the diocese of Duluth, gave a report of her work among the isolated on the North Shore.

HAITI

PORT AU PRINCE, HAITI—The thirty-seventh convocation of the missionary district of Haiti met in Holy Trinity Church, Port au Prince, January 10th; that day was also the fifth anniversary of the consecration of the Rt. Rev. Harry R. Carson, D.D., Bishop of Haiti.

In his annual address, the bishop spoke mostly of matters relating to the district. He announced that for the third successive year their pledge to the National Council had been more than paid in full. This gave such satisfaction to the convocation that later it was voted to give an increase of ten per cent for 1928.

The bishop spoke of the cathedral which was rapidly approaching completion and of his hope that the first service might be held on Palm Sunday, although all the furnishings might not be in place. The date of its consecration would be set to suit the convenience of the Presiding Bishop.

The bishop announced the appointment of two archdeacons, the Rev. Georges E. Benedict, to be Archdeacon of Port au Prince; the Rev. Elie O. Najac, to be Archdeacon of the North. These are the first native archdeacons of the Church in Haiti.

Grateful appreciation was expressed by the bishop for the coming of the Sisters of St. Margaret. This is the first foreign field for the American branch of this sisterhood to enter.

By resolution, invitations were extended formally to the Presiding Bishop, Bishop Knight of New Jersey, Bishop Colmore of Porto Rico, Bishop Morris of the Panama Canal Zone, and Bishop Matthews of New Jersey to attend the consecration of the cathedral whenever it might take place.

The Rev. Clarence R. Wagner, Port au Prince, was elected clerical delegate to General Convention and Henry H. Jones was elected lay delegate.

The Ven. Georges E. Benedict was elected delegate to the synod of the second province.

Shortly after adjournment of convocation, the bishop left for his first episcopal visitation of the Dominican Republic, of which he formally assumed charge on January 1, 1928, by resolution of the House of Bishops.

INDIANAPOLIS

INDIANAPOLIS, IND.—The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, addressed the ninety-first annual convention of the diocese of Indianapolis at the annual diocesan dinner on Wednesday, January 25th. Mr. Hobbs made a forceful and eloquent appeal for the Church's program. At that time also the bishop delivered his annual address.

The convention met in Christ Church, Indianapolis, for two days, January 25th and 26th. Aside from the usual routine business consisting of the reports of the year's work, the nomenclature used to designate diocesan bodies was changed to accord with the names recommended by General Convention, the "diocesan council" becoming "diocesan convention," and the "bishop's cabinet" becoming the "diocesan council."

The trustees of the diocese and the standing committee were reelected.

The deputies to the General Convention as elected are: *Clerical:* The Ven. William Burrows, Indianapolis; the Rev. Floyd Van Keuren, Indianapolis; the Rev. John E. Sulger, Terre Haute; and the Rev. E. Ainger Powell, Evansville.

Lay: William W. Hammond, Indianapolis; Fred D. Rose, Muncie; Charles E. Judson, Indianapolis; and Frank P. McNutt, Crawfordsville.

Alternates: *Clerical:* The Rev. George G. Burbank, Richmond; and the Rev. A. E. Cole, Bloomington.

Lay: Paul Comstock, Richmond; J. P. Mallett, New Albany; and William Tobias, Vincennes.

Meeting at the same time as the annual convention was the House of Churchwomen of the diocese. It was the largest and most enthusiastic meeting in its history, about 100 Churchwomen being in attendance. The sum of \$700 was appropriated for the general Church program for 1928. An appropriation was made for student work at the state university and the income from the Upfold Memorial Fund was designated for work at St. George's Church, Indianapolis. The offering for the United Thank Offering is already \$1,900 in excess of the total U. T. O. offering for the last triennium.

KENTUCKY

LOUISVILLE, KY.—A masterly appeal on behalf of the younger generation, not to judge them too harshly, but rather to trust them, was made by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, in his address at the 100th meeting of the diocesan council which was held at the cathedral, Louisville, during the week of January 22d. The bishop also dealt with the subject of Church unity and the Lousanne Conference.

Routine matters occupied most of the time of the business sessions. A resolution, with an appropriate preamble, setting forth the catholicity and the unbroken lineage of the Church was adopted, asking the bishop to appoint a committee of three clergymen and two laymen, whose duty it shall be to correct through the public press all misleading or incorrect statements about the Church that may appear in the public press of the city of Louisville or the diocese of Kentucky.

The Bishop Coadjutor of Tennessee, the Rt. Rev. James M. Maxon, D.D., for some years a well-known priest of this diocese, delivered an address on the University of the South.

Practically all of the diocesan boards and committees were reelected, including the standing committees, the only changes being where deaths or removals caused vacancies which required filling.

Deputies to General Convention were elected as follows: *Clerical:* The Rev. Harry S. Musson, the Rev. Dr. Richard L. McCready, the Rev. John S. Douglas, and the Rev. Werner Renneberg, all of Louisville. *Lay:* Messrs. George H. Stansbury, Charles D. Campbell, Whiteford R. Cole, and Alexander Galt Robinson.

Alternates: *Clerical:* The Rev. Custis F. Fletcher, Paducah; the Rev. John H. Brown, Louisville; the Rev. J. Luther Martin, Henderson; and the Rev. F. Elliott-Baker, Louisville. *Lay:* William E. Pilcher, Sr., E. J. Wells, G. Walter Fiske, and Charles H. Keisker.

A special committee was appointed to consider that part of the bishop's address dealing with the problem which had arisen out of the growth of the city, especially in the east end, and to try to arrange that the Church keep pace with it, and to raise funds to meet the situation. A committee was also appointed to try to raise the Bishop Dudley Memorial endowment fund of the episcopate to \$100,000.

On January 25th, the annual dinner tendered by the laity to the bishop, in honor of the twenty-third anniversary of his consecration, was held at the Brown Hotel. The Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, acted as toastmaster, and the speakers were Lieut.-Gov. James L. Breathitt of Grace Church, Hopkinsville, and Whiteford R. Cole, president of the L. & N. Railroad, a member of the cathedral chapter. Bishop Woodcock himself closed the addresses and pronounced the Benediction.

The annual meeting of the Woman's Auxiliary was held in the cathedral on Friday, January 27th, beginning with a corporate Communion service, at which the bishop was celebrant and made a brief address. Business sessions were held in the cathedral house during the rest of the morning and afternoon.

LOUISIANA

LAKE CHARLES, LA.—The achievement of the ninetieth annual session of the council of the diocese of Louisiana held at the Church of the Good Shepherd, Lake Charles, January 24th to 26th, was in the field of religious education. The opening sermon upon the subject, The Educational Program of the Church, delivered by the Rev. Dr. Gardiner L. Tucker, D.D., rector of St. Matthew's, Houma, and executive secretary of the department of religious education of the province of Sewanee, sounded the keynote of the council.

Pledges from the parishes and missions of the diocese, amounting to \$12,500, were received toward the erection of the first unit of the Church student center at Baton Rouge, the Rev. M. W. Lockhart, rector. This amount, together with the

cash and pledges already in the hands of the committee, will make possible the beginning of the work at an early date.

After considerable debate, a resolution on Prayer Book revision, offered by the Rev. C. L. Monroe of New Orleans, to the effect that "there is no good and sufficient reason for removing the Thirty-nine Articles from the Book of Common Prayer," was adopted by a large majority.

The Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, in his annual address gave a general summary of the activities of the diocese during the past year. With regard to the recent flood, he expressed sympathy for those afflicted and distressed, and appreciation of the interest and services of the United States government, and of the splendid work done by the Red Cross. He also expressed the deep gratitude of this diocese for the assistance which had reached the flood sufferers through the appeals of the Presiding Bishop and of the editor of THE LIVING CHURCH; and he expressed the earnest hope that ways and means will be found to prevent these disasters in the future.

The standing committee was reelected, as were all of the other diocesan officers.

The following were elected deputies to General Convention: *Clerical:* The Rev. Dr. R. S. Coupland, New Orleans; the Rev. S. L. Vail, New Orleans; the Rev. W. S. Slack, Alexandria; and the Rev. M. W. Lockhart, Baton Rouge.

Clerical alternates: The Rev. G. L. Tucker, D.D., Houma; the Rev. Edward McCrady, D.D., Lake Providence; the Rev. C. L. Monroe, New Orleans; and the Rev. William H. Nes, New Orleans.

Lay deputies: Warren Kearny, 520 South Peters street, New Orleans; R. P. Mead, Whitney Central Trust and Saving Bank, New Orleans; George W. Law, Westlake, and J. Zach Spearing, Whitney Bank Building, New Orleans.

Lay alternates: E. G. Palmer, 523 Commercial Bank building, Shreveport; F. H. G. Fry, 628 Gravier street, New Orleans; Col. A. T. Prescott, Louisiana State University, Baton Rouge; and J. W. Soady, Shreveport.

The Rev. Matthew Brewster, D.D., of New Orleans, speaking for the council, paid high tribute to Bishop Sessums, who is now entering his thirty-seventh year of active service since his consecration. Dr. Brewster spoke of the faithful, loyal, and efficient service Bishop Sessums has given the diocese of Louisiana, pledging to him for the future the affection and loyalty of the clergy and laity of this diocese.

The Woman's Auxiliary also held well attended meetings during the sessions of the diocesan council. The new officers elected were as follows: Mrs. C. E. Rew, president; Mrs. C. B. Griffith, vice-president, East Louisiana; Mrs. Hugh B. Curry, vice-president, Central Louisiana; Mrs. James M. McBride, vice-president, South Louisiana; Mrs. George H. Turner, recording secretary; Mrs. S. L. Vail, educational secretary.

MARYLAND

BALTIMORE—Judge Henry D. Harlan, who had represented the diocese of Maryland previously in the General Convention, introduced a resolution in the annual convention of the diocese, which met at Grace and St. Peter's Church, Baltimore, January 25th and 26th, memorializing General Convention to refrain from completing its action looking toward the omission of the Thirty-nine Articles from the Book of Common Prayer. This was done, the judge stated, to ascertain the mind of the convention. After a full discussion the judge withdrew his motion, and the resolution was not voted upon.

The deputies elected to General Convention are as follows: *Clerical:* The Rev. Dr. Wyatt Brown, the Rev. Dr. H. P. Almon Abbott, the

Rev. Dr. Arthur B. Kinsolving, and the Rev. Dr. Romily F. Humphries, all of Baltimore.

Lay: Messrs. Edward Guest Gibson, Henry D. Harlan, George C. Thomas, and Blanchard Randall.

Alternates: Clerical: The Rev. Dr. William A. McClenthen, Baltimore; the Rev. William O. Smith, Jr., Ruxton, the Rev. Dr. Walter B. Stahl, Hagerstown, and the Rev. Douglas Hooff, Frederick.

Lay: Messrs. E. N. Rich, William L. Marbury, George S. Jackson, and A. deR. Sappington.

The bishop's address disclosed the fact that there had been 1,724 confirmations during the year past, or an increase of more than 300 over the preceding year. He stated that Van Lear Black had contributed \$200,000 toward the construction of the present synod hall undercroft of the diocesan Cathedral of the Incarnation. He gave notice of a projected canvass of both spiritualities and temporalities of the diocese to be completed during the coming year. The latter part of his address was given to a consideration of the Lausanne Conference.

The standing committee is composed of the Rev. Dr. Wyatt Brown, the Rev. Dr. Benjamin B. Lovett, the Rev. Dr. William A. McClenthen, and the Rev. Dr. Arthur C. Powell, Dr. Joseph S. Ames, Messrs. Herbert M. Brune, H. D. Harlan, and Edward N. Rich, Mr. Blanchard Randall, for twenty-three years treasurer of the convention, retired as such, and Mr. William Ingle, who is also treasurer of the executive council of the diocese, was elected to this position.

The next convention meets at the Church of St. Michael and All Angels, Baltimore, on the fourth Wednesday in January, 1929.

MEXICO

PACHUCA, MEX.—Bishop Creighton in his charge to the fifteenth annual convocation of the district of Mexico, held on January 25th in St. George's Church, Pachuca, made especial emphasis of the fact that money contributed by the members of the Church is for missionary purposes only, and that schools and hospitals, fine as they are, are not missionary work, and if they are not used for the purpose of making the Church known to the people who attend them, then we are not using the money for the purpose for which it was given.

The Holy Communion was celebrated by the bishop, the Rt. Rev. Frank W. Creighton, D.D., assisted by Archdeacons William Watson and Efrain Salinas. The Rev. Ruben Salinas preached the sermon. Confirmation was also held, a young man from the Nopala field being confirmed.

Delegates to the General Convention were elected as follows: The Rev. Lorenzo J. Saucedo, Guadalajara. *Alternate:* the Rev. Samuel Salinas, Nopala. *Lay:* T. L. Phillips; Stephen Waters, *alternate.*

MILWAUKEE

MILWAUKEE, WIS.—Raising the endowment of the diocese of Milwaukee from \$50,000 to \$100,000, plans to be devised by a committee to be appointed by the Rt. Rev. William Walter Webb, D.D., diocesan bishop; and the erection of a chapel and recreation building at the University of Wisconsin, to cost \$200,000, were the two major projects presented at the eighty-first annual council of the diocese of Milwaukee which met at All Saints' Cathedral guild hall, Milwaukee, January 24th to 26th.

Both projects were presented by the Rt. Rev. Benjamin F. P. Ivins, D.D., bishop coadjutor of the diocese. Attention was

called by him to the diminished diocesan income due to the prospective loss of several parishes and missions through the formation of the new diocese of Eau Claire, and also the overcrowded condition of the student headquarters at the university at Madison.

The need of a city missionary of the Church in Milwaukee was pointed out by Bishop Webb at the opening of the council.

The bishop's reception on Tuesday evening was largely attended by both clergy and laity. A dinner was served on Wednesday evening at the Elks' Club under the auspices of the Milwaukee Men's Church Club and the speakers on this occasion were Bishop Webb, Bishop Ivins, the Rev. Frederick Deis, one of the general secretaries of the National Council, and Charles F. Alden of Racine. Mr. Alden delivered a very interesting address, his subject being, What a Layman Expects of His Priest. The Rev. Kenneth D. Martin, rector of St. Matthew's, Kenosha, and Rev. John Boden, rector of Trinity Church, Baraboo, were introduced to the assembled guests and each made brief remarks. Over 200 guests were present at the dinner, which was one of the best attended in recent years.

The following were elected as deputies to General Convention: *Clerical:* The Rev. Frank E. Wilson, D.D., Eau Claire; the Rev. Holmes Whitmore, Milwaukee; the Rev. H. B. St. George, Nashotah; and the Very Rev. Charles S. Hutchinson, D.D., Milwaukee.

Lay: Messrs. F. C. Morehouse, Milwaukee; J. K. Edsall, Milwaukee; H. N. Laffin, Milwaukee; and S. G. Moon, Eau Claire.

Alternates: Clerical: The Rev. Charles N. Lathrop, New York; the Rev. H. H. Lumpkin, Madison; the Rev. Harwood Sturtevant, Racine; and the Rev. Arthur H. Lord, Milwaukee.

Lay: Messrs. Wheeler P. Bloodgood, Milwaukee; Percy R. Borman, Racine; Forbes Snowdon, Milwaukee; and Vroman Mason, Madison.

The standing committee was reelected with the exception of the Rev. Dr. M. B. Stewart who was replaced by the Rev. Arthur H. Lord, and S. G. Moon of Eau Claire who was replaced by Daniel B. Danielson of Milwaukee.

Delegates elected to the provincial synod are: *Clerical:* The Rev. H. Sturtevant, Racine; the Rev. Frank E. Wilson, D.D., Eau Claire; the Rev. Daniel Corrigan, Portage, and the Rev. Dr. H. H. Lumpkin, Madison.

Lay: Messrs. H. C. Barlow, L. H. Morehouse, F. P. Jones, and Carl B. Rix, all of Milwaukee.

Alternates: Clerical: The Rev. C. R. Parkerson, Fort Atkinson; the Rev. K. D. Martin, Kenosha; the Rev. George F. White, Milwaukee; and the Rev. Edward Leonard, Racine.

Lay: P. R. Borman, Racine; S. G. Moon, Eau Claire; H. N. Laffin, and F. C. Morehouse, Milwaukee.

MISSOURI

ST. LOUIS, MO.—A plea for wider rural work in the diocese of Missouri was a feature of Bishop Johnson's opening address at the diocesan convention, held at St. Peter's Church, St. Louis, January 24th and 25th. Fully half of the counties of the diocese have no parishes and 1,204 members of the entire communicants of the diocese are in the country towns scattered widely throughout twenty counties.

The bishop recommended the appointment of a committee to study the rural situation and also a committee to make a survey of St. Louis to find where parishes too close to each other could be consolidated, and also where new parishes could be established in territories where there were none.

An important educational step was taken by the diocese in appropriating \$12,000 for a student center at Columbia, where students attend the University of Missouri. A house on the grounds of Cal-

vary Church will be remodeled and it is expected that the diocese of West Missouri will also contribute to the center. The Missouri diocesan contribution came from the sale of St. Mary's Church, St. Louis, which was set aside for extension work when the church property was sold after the neighborhood in which it was located had proven to be impractical for our Church work.

Deputies to General Convention were elected as follows: *Clerical*: The Very Rev. William Scarlett, St. Louis; the Rev. F. J. Bloy, Kirkwood; the Rev. Dr. E. S. Travers, St. Louis; and the Rev. Dr. J. Courtney Jones, Webster Groves.

Lay: James M. Bull, George M. Block, Vincent L. Price, and F. T. Hodgdon.

Alternates: *Clerical*: The Rev. E. S. White, St. Louis, Mo.; the Rev. L. H. Nugent, St. Louis; the Rev. Dr. Karl M. Block, St. Louis, and the Rev. John S. Bunting, St. Louis.

NORTH TEXAS

ABILENE, TEX.—An earnest plea for strict obedience to law, with emphasis on the prohibition law, was made by the Rt. Rev. Eugene Cecil Seaman, D.D., Bishop of North Texas, at the eightieth annual convocation of the district in the Church of the Heavenly Rest, Abilene, January 18th.

The bishop's annual address to the convocation was mainly statistical, dealing with the affairs of the Church in the district, but he delivered some general admonitions, ranging from the desirability of remaining calm under provocation, to an exhortation to "be vaccinated often, promptly, and variously as the health authorities request."

A pilgrimage was made by the convocation to Callahan County, near Dudley, where fifty years ago the late Bishop Alexander C. Garrett held the first Church service on the western Texas frontier. Bishop Seaman, assisted by the clergy of the district, conducted the memorial service, and received a deed to the acre of land upon which Bishop Garrett held his service in 1878. A local parishioner bought the acre several months ago, and presented the property to the Church. The convocation has plans under way for the erection of a monument on the site.

Delegates to General Convention elected were: *Clerical*: The Rev. Frank B. Eteson, Plainview. *Lay*: Thomas R. Smith, Colorado.

Alternates: *Clerical*: Rev. Willis P. Gerhart, Abilene.

Lay: Wallace W. Rix, Lubbock.

The North Texas branch of the Woman's Auxiliary met at the same time of the convocation. The president's address was of special interest in that it contained several recommendations for the delegates to carry back to the parish and missionary branches, which if carried out will widen the influence and work of the organization.

Mrs. F. H. Stedman of Big Spring gave a talk on coöperating with federated Church societies and reported the success of the undertaking in her own community.

OKLAHOMA

ARDMORE, OKLA.—The Rt. Rev. Thomas Casady, Bishop of Oklahoma, delivered his first charge to the district at the thirty-fourth annual convocation, held in the recently completed St. Philip's Church, Ardmore, Wednesday and Thursday, January 25th and 26th. Bishop Casady formulated a policy looking to the district assuming all its financial support at the earliest possible date. The district assessment was a little more than doubled, and cheerfully voted.

The convocation was organized im-

mediately at the close of the morning service, at which the sermon was preached by the Rev. A. Edward Saunders, rector of Trinity Church, Tulsa.

Delegates to General Convention were elected as follows: *Clerical*: The Rev. Hugh J. Llywd, Muskogee. *Alternate*: The Rev. Joseph Carden, Ardmore.

Lay: The Hon. L. W. Pratt, Tulsa. *Alternate*: Judge Allen Wright, McAlester.

The Rev. Dr. Carroll M. Davis, secretary for Domestic Missions of the National Council, addressed a joint session and explained that the district appropriation would be cut ten per cent, and why, and Rev. S. H. Williams, chaplain of the state penitentiary at McAlester, told of his work and outlined ways in which each of us could aid the condemned. He also asked for contributions of books, magazines, and reading matter.

OREGON

PORTLAND, ORE.—The fortieth annual convention of the diocese of Oregon, held in the Pro-cathedral of St. Stephen the Martyr, Portland, Wednesday and Thursday, January 25th and 26th, indicated the best year financially and spiritually in the history of the diocese. The Rt. Rev. Walter T. Sumner, D.D., bishop of the diocese, presided and stated in his charge that with the completion of three years' work of the council and departments, that system of organization had thoroughly justified itself. The Pay-As-You-Go Plan, adopted by the diocese after the example of the national Church, resulted in finishing the year without a deficit in the missionary funds.

The more important elections were as follows:

Deputies to General Convention: *Clerical*: The Rev. H. D. Chambers, Salem; the Rev. Thomas Jenkins, McMinnville; the Ven. Jay Claud Black, Portland; and the Very Rev. H. M. Ramsey, Portland.

Lay: Dean Vincent, Blaine B. Coles, Frank Spittle, and Dr. H. C. Fixott.

Alternates: *Clerical*: The Rev. R. A'Court Simmonds, Portland; the Rev. T. F. Bowen, Portland; the Rev. John A. Cleland, Oregon City; and the Rev. John Dawson, Portland.

Lay: R. L. Glisan, C. D. Porter, J. W. Ganong, and William G. Holford.

Delegates to Provincial Synod: *Clerical*: The Rev. E. P. Runnells, Roseburg; the Rev. Dr. Thomas Jenkins, McMinnville; the Ven. Jay Claud Black, Portland; and the Rev. D. Vincent Gray, Corvallis.

Lay: Blaine B. Coles, Dean Vincent, Dr. Wilson Johnston, and A. W. Stone.

Alternates: *Clerical*: The Rev. C. H. L. Chandler, Portland; the Rev. John Dawson, Portland; the Rev. H. D. Chambers, Salem; and the Rev. T. F. Bowen, Portland.

Lay: J. W. Ganong, Dr. A. J. Browning, Dr. Wilson Johnston, and R. W. Hastings.

PITTSBURGH

PITTSBURGH, PA.—The most interesting matter which came before the sixty-third annual convention of the diocese of Pittsburgh, which convened in Trinity Church, Pittsburgh, on January 25th, was the generous offer of the rector and vestry of Trinity Church that their parish church should be turned over to the diocese to be its cathedral. The convention was almost unanimous in its acceptance. As soon as the necessary legal changes have been made, Trinity will be turned over to the Bishop and Chapter who will have charge of its administration. The Rev. Dr. P. G. Kammerer, rector of Trinity parish, will become the dean of the cathedral, and the chapter is to be composed of the Rev. Dr. John D. Hills, Avalon; the Rev. Dr. Edwin J. van Etten, Pittsburgh; the Rev. H. Boyd Edwards, Pittsburgh; the Rev. Dr. Robert N. Meade, Pittsburgh; and the

Rev. Dr. William F. Shero of Greensburg, together with thirteen laymen.

The diocese, the Rt. Rev. Alexander Mann, D.D., reported, has paid in full the quota of \$50,000 which it pledged to the national Church for 1927.

Deputies to General Convention elected were the Rev. Dr. P. G. Kammerer, Pittsburgh; the Rev. Dr. Edwin J. van Etten, Pittsburgh; the Rev. Dr. Homer A. Flint, Pittsburgh; and the Rev. Dr. William F. Shero of Greensburg.

SAN JOAQUIN

BAKERSFIELD, CALIF.—The Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles, speaking at the dinner held in connection with the eighteenth annual convocation of the missionary district of San Joaquin, said that our Lord's conception of marriage, the lifelong union of one man and one woman, was not the repressive thing that it is often represented to be, but the only completely brave and truly romantic conception of marriage that the world has ever known.

At the same dinner, the general topic of whose discussions was The Christian Home, the Hon. E. W. Owen, judge of the juvenile court, said that ninety-eight per cent of all juvenile delinquencies were committed not while the children are asleep, or at school, but in their leisure time when they are under the moral and legal care of their parents, and traced nine per cent of all such delinquencies to the carelessness of non-Church-going parents.

The convocation was held at St. Paul's Church, Bakersfield, the Rev. W. E. Patrick, rector, in the absence of the bishop, who is in the Orient on the commission for the National Council, and its work was taken up chiefly with the election of officers, and the consideration of the problems that rise from the apportionment of the district quota, and the ten per cent reduction in its appropriation from the National Council.

The delegates elected to the General Convention were the Very Rev. G. R. E. MacDonald, Fresno; and H. Arrowsmith.

Alternates: The Rev. W. E. Patrick, Bakersfield; and G. Frank Rossie.

SOUTH CAROLINA

GEORGETOWN, S. C.—A decisive vote in favor of the establishment of a cathedral at Charleston, following a debate which occupied most of the second morning's session, was the most interesting feature of the 138th annual convention of the diocese of South Carolina, held in Prince George, Winyah, Georgetown, January 25th and 26th.

The proposed cathedral is to be known as the Cathedral of St. Peter and St. Paul. The rector and vestry of the present St. Paul's Church have offered their entire property valued at something over \$300,000 for a diocesan cathedral and have petitioned the vestry and congregation of the now defunct St. Peter's congregation to give to the cathedral chapter, when formed, their trust funds amounting to approximately \$53,000. Of this amount \$10,000 is reserved as a special trust fund to be used for clergy pension relief, \$25,000 is to be invested and the income used for missionary work within the diocese, and \$16,000 will be devoted to the endowment of the new cathedral. Final action, therefore, rests with the vestry and congregation of St. Peter's Church. Several other suggestions for the use of this fund have been made and the matter is ex-

pected to reach a definite settlement at a meeting to be called within sixty days.

On the evening of the first day a large congregation heard an inspiring address on Church Unity delivered by the Rev. Dr. Peter Ainslie, pastor of the Church of the Disciples of Christ, Baltimore, who was the special guest of the convention. Another address of great interest was by the Rev. Dr. C. B. Wilmer of Sewanee, dealing with various aspects of Christian social service. Dr. Wilmer also presented the claims of Sewanee upon the diocese in connection with the present effort to secure an increase of \$2,000,000 in the endowment of the University of the South. The Rev. W. W. Way, of Raleigh, N. C., spoke on behalf of St. Mary's School, owned jointly by the Carolina dioceses, and an encouraging report of the conditions and work at the Voorhees Industrial School (colored) was made by its president, Prof. Blanton.

Announcement was made that after the end of the present school year in June, the present board of trustees will cease to operate the Porter Academy in Charleston, but that a lease for ten years has been granted to Maj. Paul M. Thrasher, a former commandant of the academy, and two associates. These gentlemen will in September establish a private school in the former Porter Academy buildings: and while it will cease to have official connection with the diocese it will have a priest of the Church as chaplain who will be in charge of the daily services and of the courses of religious instruction.

Elections resulted as follows:

Deputies to General Convention: *Clerical:* The Rev. S. C. Beckwith, Charleston; the Rev. A. S. Thomas, Charleston; the Rev. W. S. Poyner, Florence; the Rev. O. T. Porcher, Bennettsville. *Lay:* Walter Hazard, W. A. Boykin, William Godfrey, O. J. Bond.

Alternates: *Clerical:* The Rev. Dr. William Way, the Rev. Harold Thomas, the Rev. H. D. Bull, and the Rev. A. M. Rich, all of Charleston. *Lay:* Mark Reynolds, E. E. Lengnick, D. Van Smith, and J. Swinton Whaley.

The standing committee was reelected with one exception, O. T. Waring being made a member in place of E. W. Duvall.

SOUTH FLORIDA

ORLANDO, FLA.—Marked by the largest attendance in its history of both clergy and lay delegates, and by united, harmonious purpose to further the work presented for its consideration, the sixth annual convention of the diocese of South Florida was held in the cathedral parish, Orlando, January 24th to 26th.

The Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, who presided at all sessions, expressed his hearty commendation of the work accomplished and of the fine spirit of cooperation manifested in all its undertakings, this bespeaking determined advance in Church work, both within and without this diocese.

Most welcome and helpful guests were the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, who presented the need of further work by the Church among students in the state colleges at Gainesville and Tallahassee; and the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, who gave an inspiring address on evangelism and on the purpose and results thus far of the Bishops' Crusade, appealing for further consecrated effort individually to make Christ known to those we meet in daily life.

Bishop Wing's address noted growth and development, with the rebuilding of several churches which were destroyed or damaged by the hurricane of September, 1926, and the new buildings added at

other points. Bishop Wing added earnest call to further work and growth, especially stressing zealous effort to meet all assessments.

Deputies to General Convention are: *Clerical:* The Rev. F. A. Shore, Fort Myers; the Ven. J. G. Glass, Orlando; the Rev. Willis G. Clark, Tampa; the Rev. Robert T. Phillips, Miami. *Lay:* John W. Claussen, J. M. C. Valentine, M. P. Cornwall, Floyd L. Knight.

Alternates: *Clerical:* The Rev. G. I. Hiller, Lakeland; the Very Rev. P. S. Gilman, Orlando; the Rev. W. B. Curtis, Tampa; the Rev. W. P. S. Lander, West Palm Beach. *Lay:* S. L. Lowry, Sr., B. F. Whitner, John W. Carter, W. G. Hankins.

Decision was made, on motion, to set aside a fund of \$5,000 as a diocesan Church building fund.

Miss Hope Baskett, student worker in the Florida State College for Women at Tallahassee, told of our Church work there; of 175 students belonging to our Church; of their student branch of the Woman's Auxiliary with a membership of eighty-five and an average attendance at meetings of seventy; of their corporate Communion each second Sunday with an average attendance of fifty, and of classes in Church courses each Sunday.

Christian social service was emphasized by addresses in a special service held for this purpose on the second night of convention, when the Rev. Charles N. Lathrop from New York was the principal speaker.

UPPER SOUTH CAROLINA

COLUMBIA, S. C.—Dr. Lewis B. Franklin, treasurer of the national Church, addressed the convention of the diocese of Upper South Carolina on the evening of January 24th. After tracing briefly the history of the organization of the Church during the past few years he pointed out the fact that of the \$1,404,000 which was attempted at New Orleans to meet the national deficit only \$26,000 remains to be paid or guaranteed. The "pay-as-you-go" plan has worked well, he said, up to the present time. But prospects for 1928 are not so hopeful. There is a prospect of having to reduce the appropriation in the domestic field by ten per cent. He thanked Upper South Carolina for having paid last year \$2,000 more than had been pledged, and for pledging the full quota for 1928. He urged that at the next General Convention a definite step should be taken toward meeting the advance program of the Church.

The reports which were made during the two days of the convention manifested a better financial condition and a more optimistic outlook for the work than has existed for some years.

At the lunch hour six boys, students at Voorhees Industrial School for Negroes, Denmark, sang Negro spirituals. Afterward Dr. J. D. Blanton, principal of the school, spoke of the work and ideals of the school, and said that in all the training, the school endeavors to fit the Negro youth for useful service for the race and for humanity.

Elections to the standing committee of the diocese were as follows: the Rev. A. R. Mitchell, the Rev. W. H. K. Pendleton, the Rev. M. S. Taylor, the Rev. H. D. Phillips, D.D., the Rev. L. N. Taylor. Messrs. J. Nelson Frierson, F. P. Henderson, James S. Middleton, B. H. Boykin, Sr., and W. B. Moore, Jr.

Deputies to General Convention: *Clerical:* The Rev. H. D. Phillips, D.D., Columbia; Rev. T. T. Walsh, D.D., York; the Rev. M. S. Taylor, Greenville; the Rev. A. R. Mitchell, Greenville.

Lay: R. I. Manning; W. B. Moore, Sr.; W. F. Robertson; Christie Benet.

Clerical alternates: Rev. W. H. K. Pendleton, Spartanburg; Rev. G. C. Williams, Columbia; Rev. I. deL. Brayshaw, Camden; Rev. A. Rufus Morgan, Columbia.

Lay alternates: Messrs. J. S. Middleton, W. M. Barnwell, Dr. W. W. Long, Dr. G. C. Stuart.

The seventh annual convention of the diocese will meet in Christ Church, Greenville, on the fourth Tuesday, being the twenty-second day of January, 1929.

UTAH

SALT LAKE CITY, UTAH—A committee was appointed to draft a new set of canons, based on the conciliar form of government, at the twenty-first convocation of the district of Utah, held in St. John's Church, Salt Lake City, January 18th and 19th. The first day was given over to the Woman's Auxiliary, with a celebration of the Eucharist by the Rev. H. E. Henriques, of Salt Lake City, and addresses by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, the Rev. C. Leslie Glenn, from the National Council, and the Ven. Archdeacon W. F. Bulkley.

Convocation proper met on the second day, with Bishop Moulton as celebrant, assisted by Archdeacon Bulkley and the Rev. H. E. Henriques. The business of the day included reports of institutions and district organizations.

The institutions of the district all reported favorable conditions, especially St. Mark's Hospital, with its notice of intention to build a new plant.

The elections resulted as follows:

Secretary: The Rev. J. L. Hayes, Park City. *Treasurer:* Capt. G. L. Hutchins, Salt Lake City.

Delegates to General Convention: *Clerical:* The Rev. J. W. Hyslop, Ogden.

Lay: C. P. Overfield, Salt Lake City.

Alternates: *Clerical:* The Ven. W. F. Bulkley, Provo.

Lay: J. E. Jones, Salt Lake City.

Delegates to the synod: *Clerical:* The Rev. A. E. Butcher, Salt Lake City; the Very Rev. W. W. Fleetwood, Salt Lake City; the Rev. Hoyt E. Henriques, Salt Lake City.

Lay: Capt. G. L. Hutchins, Salt Lake City; the Hon. M. L. Ritchie, Salt Lake City; J. S. Lewis, Ogden.

PLAN ANNIVERSARY OF BERKELEY'S VISIT

NEW HAVEN, CONN.—An international celebration of the 200th anniversary of Bishop George Berkeley's historic visit to America is planned for next fall, it was announced recently by Dean William P. Ladd, secretary of the joint Connecticut and Rhode Island Berkeley anniversary committee.

The bicentennial is to be observed in England, Ireland, and the United States, according to present plans. Those who have accepted invitations to serve as patrons were announced by the committee as the Most Rev. and Rt. Hon. Randall Thomas Davidson, D.D., Archbishop of Canterbury, Primate of the English Church; the Most Rev. Charles F. D'Arcy, D.D., Archbishop of Armagh, Primate of the Irish Church; the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, Presiding Bishop of the American Church; Dr. James R. Angell, president of Yale University; and Dr. Nicholas Murray Butler, president of Columbia University.

No definite dates for the Berkeley anniversary celebration were named by the committee but it was suggested that the time might well include the period between September 6th, when Berkeley set sail, and January 23d, when he reached Newport.

The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, is chairman of the Berkeley anniversary committee.

English Bishops Agree Upon Measure for Introduction Into Church Assembly

Disestablishment of Church Set Forth by Clergy — Bishop of Lucknow Dies Suddenly

The Living Church News Bureau
London, January 20, 1928

THE FOLLOWING OFFICIAL STATEMENT was issued from Lambeth Palace last week, at the conclusion of the meeting of the bishops:

"The House of Bishops has agreed upon a measure for introduction into the National Church Assembly forthwith. This measure will, in accordance with the statement published by the two archbishops on December 23, 1927, contain such changes as may tend to remove misapprehensions, and to make clearer and more explicit the intentions and limitations of the original measure. The new measure will, it is to be hoped, be in the hands of members of the Church Assembly on Saturday, January 21st, and will at the same time be available to the public."

Until tomorrow (Saturday), therefore, we must possess our souls in patience, with the hope that the bishops' deliberations will result in a measure that, without sacrificing essentials, will commend itself to the Church Assembly, and ultimately to Parliament. Meanwhile, it is stated that the revised Prayer Book measure will be regarded as an entirely new measure; and when it is submitted to the Church Assembly, it will have to be considered by each House sitting separately. The expectation is that, on the first afternoon of the session, the Archbishop of Canterbury will make a general statement, and that on the day following the Houses will separate to debate the measure on the stage of general approval.

ARCHBISHOP REQUESTS PRAYERS OF DIOCESE

The Archbishop of York makes a long reference in his diocesan letter, published last Saturday, to the revised Prayer Book. Referring to the statement published by the two archbishops on December 23d, he writes:

"You will see that the bishops fully realize that great principles inherent in the life and authority of the Church as a spiritual society are involved in this matter. But for that very reason it seems to them only right and just, that, if there be any misunderstandings which can be removed, efforts should be made to remove them before a full and final decision is made on which the future position of the Church in this land must depend. . . .

"Meanwhile, for this trying time of further waiting, let me make three requests: (1) I ask the whole diocese to unite in prayer for the authorities of the Church, and especially the archbishops, on whom so special and so heavy a burden of responsibility lies, that they may be guided by the Holy Spirit of counsel and strength, for it is the union of wisdom and courage that they need. (2) Will the clergy use every opportunity to teach their people about the history and doctrine of the existing Book of Common Prayer? That would be an excellent preparation for this critical time; and it is a kind of instruction that has been too much neglected. If I may make a pardonable exception to my rule not to criticize the debate in the House of Commons, I would say that some of the most effective speeches seemed to show very little understanding of the teaching of that book. And as I insisted in the House of Lords, the really relevant question is not whether

the proposed changes are consistent with what is vaguely called 'Protestantism,' but whether they are consistent with the doctrines of the book of Common Prayer. (3) Let us all resolve that these discussions and controversies will not interfere with the real abiding work of the Church."

DISAPPROVE MAKING EXPLANATION TO PARLIAMENT

What may be the beginning of a definite agitation for the disestablishment of the Church is set forth in a document issued by some of the more advanced of the Anglo-Catholic clergy. They apparently consider this to be the only possible solution of the problem brought about by the defeat of the Prayer Book measure in the House of Commons, and the signatories of the document strongly disapprove of the bishops making any explanations whatsoever to Parliament concerning the book. The pronouncement, which is signed by the Rev. A. E. Cornibeer (St. Matthew's, Westminster); the Rev. Wilfred Knox (Oratory House, Cambridge); the Rev. G. D. Rosenthal (St. Agatha's, Birmingham); the Rev. C. P. Shaw (St. Mary Magdalene's, Paddington); the Rev. Humphrey Whitby (St. Mary the Virgin, Graham Street, S. W.); and the Rev. G. Napier Whittingham (St. Silas the Martyr, Kentish Town); is as follows:

"The Prime Minister, in summing up the debate in the House of Commons, pointed out that if the Prayer Book measure were defeated, disestablishment would immediately come to the forefront as a live issue. We believe and hope that he is right.

"The humiliating rebuff which the House of Commons has administered to the bishops and Church Assembly would have been quite intolerable if they had represented the Church of England. Moreover, had this been true, it would have been quite impossible for a large number of Catholics to feel that relief which they cannot help feeling at the defeat of the measure. The whole trouble has arisen because throughout this long controversy the Church has never been truly represented.

"What are the facts? The work of Prayer Book revision began under the worst possible auspices, because it was undertaken, not in response to the growing needs of the Church for a liberty of worship to meet modern conditions, but in obedience to the demand of the state that certain alleged malpractices should be put down.

"Of the 20 years spent in revision, far the greater part was spent in discussing a wealth of detail about which there was no reason for anticipating disagreement, and a negligible period only in attempting to settle matters highly controversial. The book thus originated was presented to a convocation heavily overweighed with the official element, and a Church Assembly only vaguely representative of the worshipping laity, and was hurried through all its stages with such haste that there was neither time nor opportunity for real consideration.

"The proceedings subsequent to the passing of the book of the Church Assembly can only fill Churchmen with a sense of humiliation. The customary methods of political agitation, the persistent lobbying of members of both Houses (without regard to their religious convictions), the deliberate minimizing of the gravity and extent of opposition, with the manipulation of the press, may be excused in a bill dealing with cinematograph films, but they are hardly likely to assist the Church

to set her house in order or to promote the Kingdom of God on earth.

REVISION WILL LACK MORAL STRENGTH

"It therefore seems clear that, under the present system, any revision will lack moral weight. The bench of bishops being entirely composed of state nominees, appointed for any and every reason which serves the state, may be utterly unqualified to express the mind of the English Church. The present bench, even under the guidance of the revered and beloved Archbishop of Canterbury, will hardly again achieve so much unanimity in view of their present failure. Those who have agreed, with reluctance, to support the bishops on this occasion, whether Catholics or Evangelicals, whether clergy or laity, are not likely to be rallied with equal success again.

"There is only one possible remedy. The Church must claim the right to nominate her own rulers and manage her own affairs. We genuinely believe that freedom of election would result in the appointment of a bench of bishops who have had experience of pastoral work, or undeniable sympathy with its difficulties, and so would hold the confidence of the working Church.

"Moreover, bishops so appointed would have a moral claim on the obedience of the clergy which can never be possessed by bishops appointed by the state. Under the present system the bishops may, and often do, win respect and loyalty by their personal excellence. They are not felt to have that claim to obedience which they ought to command by virtue of their office.

"Bishops who represented the free choice of the Church could claim to speak her mind more convincingly than those who have been imposed upon her, even if they have qualifications beyond those of academic distinction or loyalty to a political party. Further, under the present system, the bishops are compelled to plan their proposals not solely with regard to the conversion of souls and the welfare of the Church, but also with a view to gaining the approval of a Parliament which, except for themselves, and perhaps one other, need not contain a single communicant member of the Church of England. Hampered by such lack of freedom, they cannot seriously claim for their proposals the free guidance of the Holy Spirit, or expect such a claim to be accepted by the consciences of the faithful.

"We therefore hope that all Churchmen who value the life and liberty, the loyalty and order, of the Church of England, will unite in demanding their immediate liberation from the fetters of the state."

DEATH OF THE BISHOP OF LUCKNOW

The sudden death on Monday last, at Allahabad, at the age of 65, of Dr. G. H. Westcott, Bishop of Lucknow, is a serious loss to the Indian bench. His long experience in India, covering nearly 40 years, his missionary zeal and devotion, and his knowledge of Indian customs and modes of thought, had made him a notable and revered figure.

George Herbert Westcott was the fourth son of Dr. Brooke Foss Westcott, the great Bishop of Durham from 1890 to 1901. He was sent to Marlborough, and gained a scholarship at Peterhouse, Cambridge, graduating with a second class in the Classical Tripos of 1885. He was at Peterhouse with his younger brother, Foss, now Bishop of Calcutta, and formerly Bishop of Chota Nagpur. G. H. Westcott went out to India in 1889, after three years as a master at his old school, until 1910, when he was consecrated Bishop of Lucknow in succession to Dr. Alfred Clifford, whom he had long served as examining chaplain. His intimate association with the Indians of the United Provinces, coupled with a careful study of their inherited religious system, gave the late bishop an experi-

enced insight into their mind. He knew the people, and even those who were not Christians admitted the value of his understanding.

Dr. Westcott had been in failing health for some time past, and it was his intention to retire this year.

PAGEANT PERFORMED BY CHURCH ARMY

On Saturday last, at the Chelsea Palace theater, a pageant was performed by members of the Church Army, in honor of the eighty-first birthday of the founder and honorary chief secretary of the organization, Prebendary Carlile. After a tableau of the "Call" to Prebendary Carlile, scenes were depicted of the early days of the army 45 years ago in Westminster slums, its clash with "the skeleton army," and physical injury to its founder. Other episodes portrayed the work of the Church Army at its embankment home, rescue efforts in the west end and at prison gates, missions to tent dwellers, one of the huts of the Church Army at the War front in 1917, and something of what is done for orphaned children at the army's homes. The final scene illustrated the departure of some of the hundred evangelists and sisters whom the Church Army sends out annually on route marches from the midlands to the seaside for mission work. During the pageant, Bishop Russell Wakefield dedicated a new Church Army mission van.

BURIAL OF THOMAS HARDY

Owing to the fact that Thomas Hardy had expressed his desire to be buried at Stinsford—the "Mellstock" of his novel *Under the Greenwood Tree*, and of several of his poems—and to the strong feeling in the neighborhood that this should be done, it was decided by his widow that his heart should be buried at Stinsford, and that the body, after cremation, should be placed in the Poets' Corner of Westminster Abbey, as offered by the dean and chapter. This decision gave satisfaction to very many in England, and outside, by whom Thomas Hardy was so greatly loved.

Thomas Hardy thus rests with such illustrious men of letters, besides Charles Dickens, as Samuel Johnson, Sheridan, Campbell, Macaulay, Tennyson, and Browning. Others buried in the Poets' Corner are David Garrick and Henry Irving.

At the same hour as the burial ceremony at Westminster Abbey on Monday last, the heart, which was placed in a bronze urn, was buried in Stinsford churchyard, close to the graves of Hardy's father and mother. GEORGE PARSONS.

RAISE NORTH CAROLINA SCHOOL TO COLLEGE

RALEIGH, N. C.—An important step was taken by the trustees of St. Augustine's School, Raleigh, at their meeting on January 31st. It was unanimously decided to make St. Augustine's into a college, in accordance with the standards of the state of North Carolina.

For over a half century St. Augustine's has been one of the leading schools for the colored race. It draws its students from all over the country. For several years now it has been a junior college, but for some time there has been an increasing demand for a full four year course. The trustees feel that the time has now come to meet this demand, and so it is planned that, beginning next fall, St. Augustine's School will become St. Augustine's College.

Publication of Malines Report Clarifies Problem of Reunion

Book Reveals Points Upon Which Anglo-Roman Agreement Was Reached

The L. C. European News Bureau
London, January 20, 1928

FOLLOWING CLOSELY UPON THE PUBLICATION of Viscount Halifax's pamphlet summarizing the results of the Malines Conversations, the official report itself has now at last been released. It seems a pity that it was not published sooner.

There is something peculiarly apposite that this report should have appeared so soon after (and almost in the same year) the great Lausanne Conference. They should make clear to all and particularly to those who are of a pan-Protestant mind that the Church of England must make advances to Rome as well as to Geneva. As a matter of fact the atmosphere of the Lausanne Conference was excellent in this way and the idea of the Anglican Church being the "Bridge Church" is admirable. I shall never forget too my visit to a French Roman Catholic prelate on my way to Lausanne and his genuine sorrow at the divisions of Christendom and the anxiety he felt to get into touch with the Protestants of his own diocese and of his own family by means of something—and that something he found in the Holy Bible.

The report is published at a low price (in America \$1.15) and should be read by all those who have at heart the question of union of the Churches. There were five meetings at Malines—December, 1921, March, 1923, November, 1923, May, 1925, and October, 1926. At the first two meetings there were present Cardinal Mercier, Mgr. van Roey (his successor in the see of Malines), then vicar-general of Malines, the late Abbé Portal, Lord Halifax, the Dean of Wells, and Dr. Frere, then superior-general of the Community of the Resurrection (he is now Bishop of Truro). To the second meeting two years later it was stated that the Anglicans came with the friendly cognizance of the Archbishops of Canterbury and York and with the knowledge of the Holy See. Afterwards Dr. Gore and Dr. Kidd, Mgr. Batifol and the Abbé Hemmer, of La Sainte Trinité Church in Paris took part. The fifth meeting was concerned only with the drawing up of the report and was without the presence of Cardinal Mercier, the Abbé Portal (who were both dead), Dr. Gore, and the Dean of Wells.

The publication now issued contains the report presented by the Anglican members with a French translation, and a shorter memorandum drawn up by the Roman Catholic members with an English translation. These two show that the members were in agreement as to the measure of accord that the Conversations indicated.

At the first meeting a memorandum drawn up by Lord Halifax on the constitution of the Church and the nature of sacraments as indicated by the Anglican formularies was taken as a basis of discussion. There was agreement that a Catholic unity which must be visible was necessary. The Anglicans recognized that if the obstacles obstructing such unity were removed, recognition could rightly

be given to the primacy of the See of Rome.

The Lambeth Appeal of 1920 was discussed. The Anglicans admitted that this appeal was made to the whole Christian world and in attempting any approach to unity they must maintain contact with Eastern Orthodox and Protestants. Cardinal Mercier replied that some of those separated from Rome were unwilling to make any approach and that perhaps the good of the Church might require that the Anglicans should set an example without waiting for the Easterns and the Non-conformists.

The Romans pointed out that the statement that the Bible is to be taken as the ultimate standard of faith must be modified by the words "in accordance with the tradition of the Church." On the Anglican side it was observed that the Church of England had always invoked the authority of the Fathers in the interpretation of Scripture. It was further observed that the special points of belief enumerated in the clause in question were not intended as a statement of the belief of the whole Church of England, but only presented the minimum that must be accepted if unity were to be achieved.

Attention was given to the seventh clause of the appeal which urged the claim of the episcopate as "the best instrument for maintaining the unity and continuity of the Church." On the Roman side it was insisted that the episcopate must needs have a visible head as the center of its unity, even as the bishops themselves are visible centers in their spheres. On the Anglican side emphasis was laid on the fact that the unity contemplated in the appeal included both the Oriental Churches and the various Protestant groups throughout the world; that the Easterns hold the same view as the Anglicans with regard to this headship; it was believed by Anglicans that their own Church had been placed by Providence in an intermediate position which involved a corresponding responsibility; so that in attempting any approach toward unity they are bound to maintain contact so far as may be possible with the Oriental Churches, and that they are under a similar obligation in respect to Non-conformists.

On the subject of the Papacy an Anglican said: "We wish for unity and if the necessary preliminary conditions had been duly met, we should not shrink from the idea of a Papacy acting as a center of unity; but in so saying we have in view not the Papacy such as it exists in theory and practice among Roman Catholics at the present time but a conception of unity such as may emerge in the future."

At the close of the first meeting an Anglican asked to be allowed to express his satisfaction that it had been possible to hold such meetings as these which were without precedent for 200 years or more, and warm thanks were expressed to the Cardinal for his hospitality.

THE SECOND MEETING

The second meeting dealt not so much with doctrinal discussions as with certain practical questions. The position of the Archbishop of Canterbury as *Primus inter pares* among Anglican bishops was explained to the Roman Catholics. One of the Anglicans urged that the question of

Anglican orders ought to be examined again; it was keenly felt that the Mother Church had wronged the Daughter Church and this wrong ought to be undone. The Roman Catholics gave it as their opinion that the conditions under which such a regularization might take place could only be ascertained from the Holy See, and that in view of a possibility of reunion they would be carefully considered.

The Anglicans stated that an essential part of such a settlement would be the provision for the relation and recognition of certain Anglican rites and customs, such as the use of the vernacular, communion in both kinds, and clerical marriage. The Romans said that there was no bar to the granting of those desires, at any rate in part.

THIRD MEETING

At the third meeting an Anglican read a statement, which was discussed, of the position of St. Peter in the primitive Church as shown in the New Testament. The Anglican memorandum was eventually modified thus:

1. That the Roman Church was founded and built by St. Peter and St. Paul, according to St. Irenæus.
2. That the Roman See is the only historically known apostolic see of the West.
3. That the Bishop of Rome is, as Augustine said of Pope Innocent I, president of the Western Church.
4. That he has a primacy among all the bishops of Christendom; so that, without communion with him, there is in fact no prospect of a reunited Christendom.
5. That to the Roman See the Churches of the English owe their Christianity through "Gregory our Father, who sent us baptism."

THE FOURTH MEETING

At the fourth meeting a memorandum was presented on the Roman Catholic side entitled "The Episcopate and the Papacy considered from the theological point of view." This was accepted as an exposition of the teaching of Roman theologians, though not of all. A memorandum was afterwards presented by another member of the Roman Church entitled, "The relation between the Pope and the Bishops considered from the historical point of view." After this one of the Anglicans declared that he recognized many of the developments in the Roman communion as being providential, but there existed in the Anglican and Orthodox Churches and among the Protestants elements of spiritual importance which appeared to have been more or less excluded by the Roman Church. Another Anglican remarked that Anglicans must in various respects amend their estimate of the Roman Church. Notably they must admit that it is a Church which was reformed at the Council of Trent, but this reform was associated with a growth of centralization which has aggravated the difficulties; while centralization was now become complete, he seemed to recognize the beginnings of a decentralization which he hailed with hope.

In reply it was said that the Roman Catholics felt that in being reunited the Anglicans would bring considerable spiritual values and habits which with the co-operation of the Holy See might produce instances and models of decentralization which would be useful to the whole Church. An Anglican said that our efforts at rapprochement could not have as an end an absorption of the Anglican Church by the Latin Church; but they require in the name of Catholic principle and of

the past history of the Anglican Church the union of the latter with the Roman Church. The possibilities of the practical embodiment of the two ideas—*viz.*, no absorption of the Anglican Church in the Roman, and no separation from Rome—were deserving of careful study. It was also pointed out very properly by an Anglican that it was necessary not only to deal with Canterbury and the English bishops, but also with the American and Colonial bishops, and finally with the Lambeth Conference.

At the close of the fourth meeting the following document was drawn up by the Anglicans:

"The Church is a living body under the authority of the bishops as successors of the apostles; and from the beginnings of Church history a primacy and leadership among all the bishops has been recognized as belonging to the Bishop of Rome. Nor can we imagine that any reunion of Christendom can be effected except on the recognition of the primacy of the Pope.

"But while we think that both the Eastern Orthodox and the Anglican Churches would be ready to recognize such primacy, we do not think it likely that they would be prepared to define it more closely. However, the following points may be usefully stated:

"1. The authority of the Pope is not separate from that of the episcopate; nor in normal circumstances can the authority of the episcopate be exercised in disassociation from that of its chief.

"2. In virtue of that primacy, the Pope can claim to occupy a position in regard to all other bishops which no other bishop claims to occupy in regard to him.

"3. The exercise of that primacy has in time past varied in regard to time and place; and it may vary again. And this adds to the difficulty of defining the respective rights of the Holy See on the one side, and of the episcopate upon the other."

THE ROMAN CATHOLIC MEMORANDUM

The Roman Catholics begin by saying that not only have their conversations with their Anglican friends charmed and edified them, but also without being unaware of the obstacles that stand in the way of reunion, they are sanguine as to the results which may surely emerge from inquiries pursued together in an atmosphere of mutual sympathy and confidence. An interesting statement is made concerning the Thirty-nine Articles. "It is clear that the Thirty-nine Articles are not the insurmountable obstacle in the way of an understanding between the two Churches which the Roman Catholics had feared might be the case. In fact some Anglican theologians believe that those articles are susceptible of an interpretation which would reconcile them with the teaching of the Council of Trent. Furthermore the Anglican clergy in assenting to these articles are no longer considered bound, as formerly, to accept all and each of the propositions which they contain. In fact, many Anglicans, and more particularly the members of the Episcopal Church of America, consider the articles as practically obsolete." I think that my American readers will be particularly interested in this last statement.

The Roman Memorandum also stated that agreement was reached without much difficulty on the following points:

1. Baptism constitutes the means of entry into the Church, and the initiation which Baptism inaugurates ought to develop with an organized social life.
2. The social life of Christians is organized round an episcopal hierarchy.
3. The social and organized life finds

expression within the Church in the existence and use of sacraments.

4. In the Eucharist the Body and Blood of our Lord Jesus Christ are verily given, taken, and received by the faithful. By consecration the bread and wine become the Body and Blood of Christ.

5. The sacrifice of the Eucharist is the same sacrifice as that of the Cross, but offered in a mystical and sacramental manner.

6. Communion in both kinds was once the practice of the whole Church but in the West communion came to be limited to one kind for practical reasons dependent on circumstances. Consequently in our view communion in both kinds is not a matter of doctrine but one of ecclesiastical discipline.

7. In both Churches provision exists for a ministry and a discipline of penitence whereby the sinner is reconciled to God through the sacramental absolution which the priest pronounces upon the sinner.

8. In regard to the anointing of the sick it is true there is less agreement; but it is to be noticed that there is a tendency among Anglicans to revive the custom of anointing the sick.

There is a great deal more of very interesting matter in the Roman Memorandum which only considerations of space oblige me to omit here. I fear that I have taken up more than my share of room, but I can only plead the great importance of the subject. I understand that for the moment the Malines Conversations are themselves at an end, but we all know that the question of Reunion is not at an end yet and cannot be; it is really only just beginning. The more I read this report the more thankful I am that these Conversations have taken place, and we all owe a great debt to Lord Halifax and the Cardinal of Malines who initiated them. Meanwhile I will conclude with another remark of the Roman Memorandum:

"The Anglican bishops have opened a way for the practical solution of a very thorny question, and the Roman Catholics recognize the lofty spirit which has inspired the Anglican episcopate in this matter, and their readiness to make sacrifices on behalf of reunion."

C. H. PALMER.

EXECUTIVE COUNCIL OF SOUTH FLORIDA MEETS

JACKSONVILLE, FLA.—An important meeting of the executive council of the diocese of Florida was held in the headquarters in Jacksonville recently. The department of finance reported that the year 1927 had closed with a clean slate. Every church in the diocese had paid in full its assessment to the diocese and forty-one parishes and missions had paid in full their quotas. Of this number sixteen had exceeded the amount apportioned them. Only twenty-seven congregations failed to meet their quotas, and most of these made a fair showing in the years given in spite of their partial failure to reach their goal.

The full quota to the national Church of \$13,500 was sent to the national treasurer before his books closed for the year and Florida's guarantee for a like amount in 1928 has already been sent to the National Council. Unfortunately the full amount of the diocesan budget has not yet been subscribed for 1928, and the executive council was forced to instruct the department of finance to balance the budget in order that the diocese may be assured of keeping within her expected income.

Pope's Encyclical Discussed by Bishop Farthing at Montreal Cathedral

New Parish House for St. Paul's,
Toronto—Church at Westbourne,
Manitoba, Burns

The Living Church News Bureau
Toronto, February 2, 1928

THE POPE'S RECENT ENCYCLICAL WAS tantamount to closing the door of the Vatican in the face of all Christian people outside the Roman Catholic Church, after Cardinal Mercier had carried the Lambeth Appeal to that door, Bishop Farthing, of Montreal, declared from the pulpit of Christ Church Cathedral:

"Whether the late Papal encyclical was inspired by the Malines report I cannot say, but that forceful pronouncement has swept those results into the discard with ruthless vehemence," the bishop declared.

"The bishops at Lambeth made their appeal to all Christian people and that appeal was brought by the late revered Cardinal Mercier to the door of the Vatican. The Pope by this encyclical has not only closed the door but has slammed it in our faces. Be it so.

"It must remain closed until the Holy Ghost Himself shall open it. We can only leave His Holiness to answer for his action to the Great Head of the Church.

"The old Mother Church of England is much in the limelight just now. She is passing through a very grave crisis, which is bound to affect her future life and influence not only in the old land but throughout the world. While these storms which are raging there do not directly affect us, because we in Canada are an independent, self-governing Church, yet the daughter can never be unconcerned about what goes on in the beloved mother's house.

"While the controversies may seem to range about minor things, they involve principles of the first magnitude. Nor do they concern us Anglicans alone. It is spreading in an ever widening world circle. The whole religious world is in a state of unrest. A most important religious revolution has taken place in Turkey. The conflict between the Mohammedan and Hindu stirs Indian tranquillity. The Orthodox Eastern Church has passed through the most bloody religious persecution in the history of Russia and Armenia, which has left her in a chaotic condition. The Roman Church is passing through the fires of persecution in Mexico, where a nation, which for centuries has been under her rule, has risen through its government against her. In the United States bitter controversy is raging between so-called fundamentalists and modernists. Even in Canada we have witnessed bitter contention among brethren and have seen divisions following strife.

"Now controversies are disturbing our Anglican community. The unrest at the bottom of it all is world-wide.

"The encyclical reveals nothing new. It reiterates what the Papacy has stood for in recent years. It is nevertheless grievous to our hearts for it will do, we fear, much harm to religion throughout the world.

"The Pope has not hesitated to state his position clearly and forcibly. No offense, therefore, can justly be given if we state our reasons with equal clarity."

NEW PARISH HOUSE FOR
ST. PAUL'S, TORONTO

A new parish house and Sunday school building to be known as the Maurice Cody Memorial Hall at a cost of approximately \$125,000 was decided upon at a largely

attended meeting of the vestry of St. Paul's Church, Bloor street, presided over by the rector, the Rev. Canon Cody, last Monday night.

The report of the finance and advisory committee was read by George H. Kilmer, K.C., in the absence of the chairman, Frank A. Rolph. E. J. Lennox, to whom a vote of thanks was tendered for his offer to present a plan of the new building on the understanding that remuneration would be expected only if the building were proceeded with, described the projected structure.

The building, final plans of which have not been completed, will be of brick construction, two stories in height. In the basement will be the gymnasium, which will provide what is believed to be the largest basketball floor in any church building in the city.

GENERAL NEWS NOTES

Holy Trinity Church, Medicine Hat, Alberta, was crowded to the doors for the presentation of the Nativity play by the Sunday school and choir. There was a short service first, at the close of which the vicar, the Rev. F. J. Walker, drew the attention of the congregation to the fact that the play was not an entertainment but a sermon. The scenes given were the Annunciation, the Shepherds, the Wise Men, and the Adoration of the Holy Child.

For the second time in twelve years, the Anglican congregation at Westbourne, Manitoba, has lost its church building by fire. While the loss is partially covered by insurance, much of the contents can never be replaced, a memorial tablet, bearing the names of men of the congregation who fell in the Great War, a memorial bell, a Communion table, and a fine organ being utterly destroyed, along with the church's records.

Sir George Anthony King, master of the Supreme Taxing Office, of London, England, former master of the Supreme Court, died on January 18th, in his seventy-first year. Sir George was a noted Churchman and was well known in Canada, which he visited many times. On his last visit to the Dominion, he preached in St. James' Cathedral, Toronto, and in Christ Church Cathedral, Montreal. Sir George was president of the Brotherhood

of St. Andrew in England; vice-president of the British and Foreign Bible Society and the Church Missionary Society, treasurer of the Church of England Men's Society, and the Religious Tract Society.

On the feast of St. Polycarp, January 26th, the St. Joseph Chapter Guild of the Servants of the Sanctuary, Toronto, held their monthly meeting at St. Bartholomew's Church. The Rev. F. A. Pashler, rector, vested in cope, sang the customary guild office. The members, vested in cassock and surplice, occupied seats in the chancel. F. P. Clark and Moore Smith read excellent papers on the Holy Eucharist. Over 100 members are now enrolled, six of whom are dedicating themselves to the priesthood. The annual meeting will be held at St. Mary Magdalene Church on St. Joseph's Day, March 19th.

ANNUAL MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—The annual meeting of the New York Catholic Club was held at St. Luke's Chapel of Trinity parish, New York. The vicar, the Rev. E. H. Schlueter, celebrated; the meditation was given by the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel. The Rev. Clarence M. Dunham, rector of All Saints', Orange, N. J., opened a conference upon the Catholic Religious Methods of Safeguarding and Extending.

Four priests were elected to membership. The election resulted as follows: President, the Rev. Dr. Joseph Patton McComas, New York; vice-president, the Rev. Dr. Selden Peabody Delany, New York; treasurer, the Rev. W. Malyon Mitcham, West Orange, N. J.; secretary, the Rev. John Whiting Crowell, New York.

The eighth annual day of retreat will be held at Holy Cross Church, on Tuesday, March 20th. The Rev. James O. S. Huntington, O.H.C., will conduct.

BEQUEST TO BISHOP LEONARD

CLEVELAND—The Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, is to be one of the beneficiaries of Miss Ellen King of New York who died on Saturday, January 14th, and whose will was filed for probate in New York recently. The bishop and Miss King had been life-long friends and he attended her funeral in New York, there learning of the bequest. Bishop Leonard will receive \$25,000 and the trustees of the diocese of Ohio \$10,000.



TO CELEBRATE JUBILEE

Church of St. John the Evangelist, Montreal, pioneer Anglo-Catholic parish in Canada, which will celebrate its fiftieth anniversary in June. (See THE LIVING CHURCH of February 4th, page 456.)

Bishop Manning Announces Conditional Gift of \$900,000 to New York Cathedral

Sports Bay Assigned in Unique Service at Cathedral—Progress at Church of the Ascension

The Living Church News Bureau
New York, February 4, 1928

AT THE ANNUAL CHURCH CLUB DINNER given in honor of the bishop of the diocese the statement affording most interest to those present probably was that announcing one of the largest gifts yet to be made to the cathedral building fund. The dinner was given on Thursday evening at the Waldorf, and the speakers were Bishop Manning, Canon Simpson of St. Paul's Cathedral, London, and District Attorney Charles H. Tuttle. The last mentioned is a communicant at Intercession Chapel; his father, Dr. Isaac H. Tuttle, was for many years the rector of St. Luke's Church on Hudson street.

Bishop Manning told of the amounts given and pledged which would permit the completion of the nave and the construction of a portion of the west front, also of his hope that two families or groups would give the great towers of the west front. He then went on to make the first public announcement of a promised conditional gift of \$900,000 for the building of one of these towers. It was explained that this great contribution will be made on condition that the requisite funds for the other tower are secured. The name of the donor is to remain anonymous for the present, although the newspapers volunteered an immediate guess. The tremendous interest that is being taken in the rapidly progressing construction of the cathedral was further evidenced in the statement that toward raising the other fund of \$900,000, six persons already have pledged \$485,000, or more than half the amount needed. Certainly, every indication is that the work on the cathedral is going to go forward without interruption until the vast edifice is entirely completed. Bishop Manning declared that he could take no interest in its construction if he did not believe that it will be a great influence for faith and for religion.

Referring to the Prayer Book controversy abroad, the bishop said: "Our brethren in the Church of England have faced difficulties many times before and these may prove to be only growing pains on the way to larger and freer spiritual expression."

SPORTS BAY ASSIGNED IN UNIQUE SERVICE

"I do not know of any service quite like this having ever been held anywhere," was a comment of the Bishop of New York in the address made by him last Sunday afternoon when, in the presence of a distinguished and unique assembly, the much-discussed sports bay at the cathedral was formally assigned. Led by the police band the long and colorful procession made its way to the extreme northwest corner of the nave where Julian S. Myrick, chairman of the sports division, made formal announcement that the funds needed for the construction of this bay have been pledged. Bishop Manning acknowledged the statement and assigned the first bay at the left of the main entrance as the place where the sports bay will be. The occa-

sion met with a splendid response notwithstanding the cold weather and the further discomfort occasioned by such a rare thing this winter as a snowfall. The remainder of the service was held in the completed crossing. It began with an address by the Hon. Dwight F. Davis, secretary of war, who is a sportsman and a tennis player of distinction. He was followed by Bishop Manning who spoke of the unique significance of the occasion. During these addresses, the representatives of the various divisions stood at attention holding aloft the informing placards. Among the titles were: Horse Show, United Hunts, Hockey, Sports Editors, Madison Square Garden, Trap Shooting, Soccer, Boxing, Sporting Goods Houses, Yachting, and Baseball.

In answer to criticism that has been voiced by some, Bishop Manning said:

"The view has been expressed that by giving recognition to sport in this cathedral we are putting the material in the place that belongs to the spiritual. That view of religion is a totally mistaken and a sadly narrow and limited one. The mission of religion is not to ignore or condemn the material, but to bring it into relation with the spiritual. God created the body with its needs as well as the soul with its needs, and both are sacred in His sight.

"What we need to do is to bring religion into touch with everything that is good and wholesome and that increases the happiness of human life. This is the true teaching of the Christian religion. It is this which this cathedral with its nine community bays so powerfully expresses. It is this which the sports bay so strikingly and nobly symbolizes.

"Three great things the sports bay stands for and will powerfully teach: "It is a witness against that mistaken view of religion which was expressed in the Puritan Sabbath and in the old Blue laws.

"It proclaims that God is interested in all that concerns us, in our games and pleasures as well as in our work and our prayers, and so religion must be in touch with the whole life, with all our interests and concerns."

NEWS ITEMS

Bishop Manning is arranging to bring before the diocese the work of the American Church Institute for Negroes. There will be a mass meeting in Carnegie Hall on the evening of Monday, March 12th, at which the director of the institute, the Rev. Dr. Robert W. Patton, will be the chief speaker. The cooperation of every parish in the diocese of New York is urged to make this event an educational and spiritual success.

Quiet but steady progress is being made in the work at the Church of the Ascension, Fifth avenue and Tenth street, under the leadership of its new rector, the Rev. Dr. Donald B. Aldrich. As an evidence of this the increase in the number of persons pledging toward the support of the parish and its work is interesting. In 1925, sixty-seven persons pledged; 130 in 1926, and 214 in 1927. A special feature of Dr. Aldrich's program is a class in personal religion, which meets on Friday afternoons at 5:15 o'clock.

On Sunday morning, February 12th, at the Chapel of the Intercession, the Rev. Dr. John Floyd Steen, rector emeritus of Ascension Memorial Church of this city, will observe the fifty-ninth anniversary of

his ordination to the priesthood. The preacher will be the Very Rev. Dr. George G. Bartlett, dean of the Divinity School at Philadelphia, of which institution Dr. Steen is the senior alumnus.

St. Ambrose mission, a work among colored people, has been received as a tentative mission of the diocese. It is claimed that in the neighborhood of 1,300 people are included in this new congregation. They are worshipping, temporarily, at 125 West 130th street, under the leadership of the missionary-in-charge, the Rev. E. Elliott Durant. His address is 2 St. Nicholas place.

At St. James' Church, where the dedication festival was observed last Sunday, as cited in last week's letter, a decidedly attractive thirty-two page souvenir booklet has been issued which must be of much interest and value to the parishioners and friends of that church. Of special worth are the fifteen pull-page illustrations, several of them showing former churches used by the two congregations that now constitute this flourishing parish.

The City Mission Society, 38 Bleecker street, announces that the age limit for children eligible for convalescent care at the Sarah Schermerhorn House at Milford has been lowered, and that unattended children as young as two years of age are now being admitted. Women and girls of all ages are eligible, and boys up to ten years of age. Such care is provided throughout the year, and at the present time there are a few vacancies. Concerning these, application may be made through Miss Klein at 38 Bleecker street.

The National Church Club for Women announces a course of lectures on the subject, Is Christianity the Religion for the Future? to be given by the Rev. Dr. Bernard Iddings Bell at 5 o'clock on the Monday afternoons of Lent in St. Thomas' Church; the Round Table for Service discussion on February 6th, led by the Rev. Harrison Rockwell; and a series of three lectures on current events given by Mrs. Earl Francis Whitaker at 3:30 on Wednesdays, February 1st, 8th, and 15th.

The Rev. J. J. D. Hall, for many years superintendent of Galilee mission in Philadelphia, has been appointed open-air preacher for the National Bible Institute. He will speak four days a week at Wall and Nassau streets, a corner utilized by the late William Wilkinson, affectionately, if inappropriately, titled "The Bishop of Wall Street." The well known ability of the new missionary makes the appointment an interesting one to Churchmen.

The visiting preacher at St. Ignatius' Church on Wednesday evening, February 1st, St. Ignatius' Day, was the Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont, Pa. Beginning on Ash Wednesday and ending on Sunday, March 4th, a eucharistic mission will be conducted at St. Ignatius' by the Rev. Spence Burton, Superior S.S.J.E. Each day of the mission will begin with Mass and end with Benediction. The latter will be at 8:15 P.M. on week days, at which Fr. Burton will preach.

The Rev. Dr. Reiland of St. George's announces that on the feast of the Annunciation, Sunday, March 25th, the preacher at the morning service will be Miss Mary E. Bakewell of Sewickley, Pa. During the following week she will conduct a series of lectures and instructions on social service and educational problems.

The Rev. Dr. Atwater of Grace Church, Brooklyn, is the noonday preacher this week at old Trinity. He will be followed

in the week of the 14th by the Rev. Dr. Symonds of Glendale, Ohio.

On Sunday, February 12th, Grace Chapel of Grace parish will observe its thirty-second anniversary. The chapel property consists of a church, parish house, and vicarage, located on East 14th street,

near Second avenue, where a fully equipped and very attractive group of buildings is utilized to serve its neighborhood. The anniversary sermon will be preached by the Rev. Dr. Bowie, the rector of the parish, on Sunday evening at 8 o'clock.

HARRISON ROCKWELL.

On Thursday, January 26th, Canon Simpson delivered an illustrated lecture in the parish house of Trinity Church, in Boston, on the City of London.

Speaking of the Church Army reminds one that the diocese of Massachusetts is already represented among the cadets now in training in the Providence center, Edward Hodgkinson of St. Andrew's Church, New Bedford, having been accepted for this purpose and admitted to his studies at the Bishop McVickar Memorial House, Providence.

NOTED CANADIAN DIGNITARY PREACHES
IN CATHEDRAL

The annual Canadian service, under the auspices of the Canadian Club of Boston, took place in the Cathedral Church of St. Paul on Sunday afternoon, January 29th, at 4 o'clock. The service was conducted by the Rev. Dr. C. LeV. Brine, rector of Christ Church, Portsmouth, N. H., and prominent in the Canadian Club, who was assisted in the chancel by the Very Rev. Philemon F. Sturges, dean of the cathedral, and the Rev. C. R. Peck, of the cathedral staff. The dean offered on his own behalf and that of the cathedral congregation a welcome to the cathedral for the club and also gave the benediction. The sermon was preached by the Ven. Frederick G. Scott, D.D., Archdeacon of Quebec and rector of St. Matthew's Church in that city, who also read the lesson. Taking for his text the words "Blessed are the peacemakers: for they shall be called the children of God," he showed how convinced he was that Canada has a definite place to fill in the world today as the peacemaker. This, he showed, could be easier done by a youthful nation than by any of the older ones with years of ancient prestige and party feelings behind them.

SUFFRAGAN BISHOP OF SOUTH DAKOTA
VISITS MASSACHUSETTS

This diocese has lately received a visit from the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota. He preached on Sunday morning, January 29th, in Trinity Church, Boston, and on the same evening in Christ Church, Quincy. The following day he spoke to the Woman's Auxiliary of Christ Church, Cambridge. On Tuesday he spoke twice at the cathedral, in the afternoon to the Woman's Auxiliary, and in the evening at the supper which accompanied the annual meeting of the congregation. On Wednesday he addressed the Church Service League of All Saints' Church, Brookline.

ACOLYTES' FESTIVAL

On the afternoon of Sunday, January 22d, being the feast of St. Vincent, the acolytes of the Church of the Advent held their annual acolytes' festival. Invitations had been sent to the guilds of a number of other churches, with the result that there was a remarkably good gathering present, numbering approximately 130 acolytes.

The sermon was preached by the Rev. F. S. Fleming, rector of St. Stephen's Church, Providence, who made a stirring appeal to the young men present to make their life of some practical value to holy religion. During the course of the service, one new acolyte was presented by the Rev. James A. Osborne, chaplain to the guild at the Church of the Advent, to the rector, the Rev. Dr. William H. van Allen, who admitted him to the Guild of St. Vincent. The sermon was followed by a solemn procession, and the service concluded with Adoration of the Blessed Sacrament. Fr. Osborne conducted the services, and the

Provincial Council of New England Formulates Plans for Educational Work

Canon Simpson of London Preaches in Cathedral—Massachusetts G. F. S. Meeting

The Living Church News Bureau
Boston, February 2, 1928

THE PROVINCIAL COUNCIL OF THE PROVINCE of New England met in the Diocesan House on Thursday, January 26th, with the president, the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, in the chair. Considerable business was transacted, including the passing of a resolution relative to the diocesan apportionments. On the following day the diocesan committee on adult education met to formulate plans for the current winter season, which plans will, it is expected, soon be passed on to the different parishes. Preliminary arrangements were also made for a quiet morning for the men and women of the diocese on Thursday, March 8th. This is to take place in the cathedral, beginning at 10:30, Bishop Slattery being the conductor. His meditations are to deal with a day in the life of our Lord. The various organizations of the diocese will be asked to send their members as far as possible, and already several groups are organizing. To date, Massachusetts is the only diocese in the country which has a secretary for religious education.

ARCHDEACONRY OF LOWELL MEETS
IN BELMONT

The archdeaconry of Lowell held its regular meeting in the parish of All Saints' Church in Belmont, on Thursday, January 26th. The meeting was opened with a celebration of the Holy Communion, at which the suffragan bishop of the diocese was the celebrant, the Rev. Francis L. Beal, rector of St. James' Church, Somerville, being the epistler, and the Rev. Percy T. Edrop, rector of All Saints' Church, Belmont, gospeler. At the business meeting which followed, the retiring officers were re-elected. Bishop Babcock, as Archdeacon of Lowell, read his annual report, and reports were also offered of the past year's work by six of the missionaries in the archdeaconry. At the close of the business session all present were invited to inspect the remodeled and enlarged parish buildings, and were then entertained by the ladies of the parish at a delightful luncheon. After the luncheon all retired to the cloister between the parish house and the church, where Bishop Slattery dedicated the building for use as a parish house.

G. F. S. ANNUAL MEETING

The annual meeting of the diocesan Girls' Friendly Society took place in the lodge, at 29 Fairfield street, on Saturday morning, January 28th. Taken over a comparatively short while ago in the face of no little opposition, the lodge has so far justified its existence that it is now hoped that another may soon be secured. The lodge has accommodations for thirty residents and there is always a long waiting

list. A large number was present at this meeting, which was opened with prayer by Bishop Slattery. He later made a short address in which he congratulated the society on its semi-centennial meeting, held last November, and thanked those present for the gift made at that time for the missionary endeavors of the diocese.

PROVINCIAL MEETING IN INTERESTS OF
RELIGIOUS EDUCATION

At a meeting recently called by the executive secretary of the province, the Rev. Malcolm Taylor, who was responsible for the general planning of the event, fifteen assembled at the Rest House in Swansea, Mass., for a two-day session to consider the question of religious education in the province. These fifteen were representative of all the different departments and had with them at this meeting the added counsels of the Rev. Dr. Theodore R. Ludlow and Miss Frances R. Edwards of the national department. There were three distinct sessions, at which the respective topics discussed were: The Curriculum of Experience (the Project Method) under the general direction of Miss Edwards; Spiritual Opportunities of Lent, led by the Rev. Wolcott Cutler, chairman of the Massachusetts department of religious education; and The Educational Value of the Young People's Fellowship, conducted by Miss Maude A. Young, of Western Massachusetts. Dr. Ludlow told of the plans of the national department of Religious Education. The Rev. Malcolm Taylor led a discussion on training in worship, dealing especially with the relative values of the segregated worship for children and their worshipping with adults. The Rev. Ralph H. Hayden, rector of St. Thomas' Church, Camden, Me., opened a discussion in a very interesting manner on ways and means for putting across the program in a small school. A further discussion was led by Miss Clara A. Beeny of Grace Church, New Bedford, who told of weekday religious instruction after school hours.

PROMINENT VISITOR TO BOSTON IN
INTERESTS OF CHURCH ARMY

Among recent visitors to Boston one of the most renowned is the Rev. James Gilliland Simpson, D.D., Canon of St. Paul's Cathedral, London, England, who has recently been visiting this country in the interests of the Church Army crusaders. He preached at the noonday service in the Cathedral Church of St. Paul on Wednesday, January 25th, when he took for his subject the apostle himself to whom the day is dedicated, and referred particularly to the fact that he is not only the patron of the cathedral in which he was then speaking, but also of that one in London from which he himself had come. The canon has frequently taken part in the Church Army campaigns in England, and, during their stay in this country, he and Mrs. Simpson will visit the newly opened training center of the army in Providence.

rector of the church, the special preacher, the Rev. R. J. Evans, of the Advent staff, and the Rev. Spence Burton, Superior S.S.J.E., who read the lesson, were also in the chancel.

A similar service was held in the Church of St. John the Evangelist, Bowdoin street, on the Thursday evening within the octave. Here again there was a large number of acolytes present, totalling somewhere in the neighborhood of 130. After the solemn singing of the office, by the Rev. William Hoffman, S.S.J.E., the Rev. Grieg Taber, rector of All Saints' Church, Boston, preached the sermon. Solemn Benediction followed, which brought the service to a close. The priests of the society were present in the choir together with a number of visiting priests.

EPISCOPALIAN CLUB HOLDS ANNUAL MEETING

One of the most delightful meetings held in recent months by the Episcopalian Club was that on the evening of Monday, January 23d. A dinner marked the occasion of the fortieth annual meeting and was observed as ladies' night. A business meeting was held immediately prior to the dinner, which took place, as usual, at the Copley Plaza, and the following officers elected for the year:

President, Edmund Q. Sylvester, of St. Andrew's Church, Hanover, Mass.; first vice-president, S. Hooper Hooper, of Emmanuel Church, Boston; second vice-president, Clarence H. Poor, Jr., of Christ Church, Cambridge; secretary, Frank H. Chase, of the Church of St. John the Evangelist, Hingham; and treasurer, F. Nathaniel Perkins, of Trinity Church, Boston.

The speakers for the occasion were Frank E. Cleveland, of the firm of Cram and Ferguson, architects, and Colonel H. Anthony Dyer, of Providence, R. I.

ALL SAINTS' MISSION, EAST LYNN, MAKES GREAT STRIDES

On the afternoon of Sunday, January 22d, Bishop Slattery held his first Confirmation visitation in All Saints' Church, East Lynn, a mission from St. Stephen's Church. The church was filled to capacity, and a class of sixteen candidates was presented by the vicar, the Rev. Nelson W. Bryant. The building cost approximately \$17,000, while an additional \$5,000 was paid for the land. Of this money \$3,000 was pledged by the people of the mission, and the Rev. W. Appleton Lawrence, during his term as rector of St. Stephen's, raised approximately another \$5,000 both as individual gifts and as a grant from the diocese. The balance has been covered by a mortgage of \$10,000 taken up by the vestry of the mother church. By the assistance of gifts through Mr. Lawrence and from the people of the mission, this indebtedness has since been reduced to \$3,900, the reduction during the past year alone amounting to \$1,600.

NEWS NOTES

The National Lord's Day Alliance of New England held its annual meeting in the cathedral on Monday, January 23d. Governor Fuller welcomed the meeting to the state, while Dean Sturges did similar honors for the cathedral. Other notable representatives of the Church present were the bishop, who conducted the service, the suffragan bishop, who gave the benediction, and the Rev. H. K. Sherrill.

The Rev. Nelson D. Gifford, recently returned from the diocese of Hankow, is now assisting the Rev. J. M. Groton at Grace Church, New Bedford.

REGINALD H. H. BULTEEL.

Suggest Old St. James' Church as Site for New Chicago Cathedral

Announce Lenten Noonday Speakers — Three Important Anniversaries

The Living Church News Bureau
Chicago, February 4, 1928

FOR SOME TIME IT HAS BEEN SUGGESTED from many quarters that the site of the new cathedral should be old St. James' Church at Cass and Huron streets. The site is an ideal one if the project can be arranged. The annual diocesan convention last year was held at St. James', and the convention this year will be held there. The site is most strategic, and for the past four years since the coming of the Loop across the Chicago River, and the development of the north side, St. James' has been coming into its own. The parish not only owns the property on which the church stands at Cass and Huron streets, but it has the large three story parish house building facing on Rush street, and another adjoining, the former rectory, which is now used as a community house. The many advantages for a cathedral and a diocesan house at this point are evident. Many years ago the diocese had a valuable property in the Loop, but gave it up. The loss of this site has always been regretted, especially since the burning of the old cathedral on West Washington street. Now by a strange combination of circumstances, it seems probable that the long desired wish of Churchpeople will be fulfilled, and that the new cathedral will be in the heart of the downtown district.

Some of our laymen have been active in suggesting this project. One of them was the late Edward L. Ryerson, who died last week. Mr. Ryerson was one of Chicago's leading steel merchants and for many years has been identified with St. James' as vestryman and in other capacities. In his will, which was made known this week, Mr. Ryerson makes a bequest of \$50,000 to Bishop Anderson, with the following instructions as to the use of this fund.

"So long as St. James' Church shall continue to exist and maintain religious services as a parish church upon its present site, the entire net income of the said fund shall be paid over to it to be used for its support and maintenance in such manner as the vestry shall deem wise. If at any time a cathedral of the Protestant Episcopal Church for the diocese of Chicago shall be built upon the present site or any part of the present site of St. James' Church or its tributary buildings, the trustees are to use and apply the net income of said fund for the support and maintenance of said cathedral from and after date when St. James' shall be disused as a parish church to make way for such cathedral; and to accumulate such income for that purpose if necessary until completion of the cathedral."

Mr. Ryerson apparently had long contemplated such a plan as he here suggests, and some time ago is known to have favored the moving of the headquarters of the diocese to one of the buildings adjoining the church and fronting on Rush street. For many years Mr. Ryerson was a member of the cathedral chapter of the diocese.

A recent inventory of the funds and property available for cathedral purposes showed assets of more than \$700,000.

SOME ANNIVERSARIES

Sixtieth anniversary services were held at Calvary Church, Chicago, on the eve of the feast of the Conversion of St. Paul, consisting of solemn Evensong and Benediction, the rector, the Rev. H. R. Neely, officiating. The preacher was the Rev. Alfred Newbery, rector of the Church of the Atonement. After the service an informal reception was held in the parish hall. Many of the clergy and former members of the parish were present. The Rev. Prof. A. Haire Forster and others made congratulatory speeches.

St. Paul's, Kankakee, the Rev. Paul R. R. Reinhardt, rector, celebrated its sixty-fourth anniversary and its patronal festival with a week of services and gatherings beginning on Sunday, January 22d. The preacher on Sunday evening was the Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, and dean of the southern deanery, which met at Kankakee on January 25th and 26th. There was a corporate Communion of the parish on St. Paul's Day at 7 A.M. The offerings during the week were added to the endowment fund of the parish.

The rector has announced that a mission will be held during Lent by the Rev. F. A. Warden of Ridley Park, Pa. Fr. Warden conducted a most successful mission at St. Paul's a year ago.

The congregation of the Church of the Redeemer, Elgin, the Rev. W. H. Ziegler, rector, is making plans for its seventieth anniversary to be held in the coming autumn. Extensive repairs and decorations are to be made on the present church building, including a new roof.

THE CATHEDRAL LEAGUE

The Cathedral League is doing steady and valuable work in helping foster and promote the cathedral idea in this diocese and preparing for the building of a cathedral and a diocesan house. The league held its annual meeting on Friday, January 20th. Bishop Griswold told of what a cathedral and a diocesan house would mean for Chicago.

The officers elected for the year are: George H. Mason, president; F. D. Hoag, vice-president; Miss Elizabeth Howard, secretary; and Miss Evelyn Randall, treasurer.

LENTEEN NOONDAY SPEAKERS

The Church Club has announced its list of Lenten noonday speakers, at the Garrick Theater. There are seven in all, four of them bishops. Bishop Wise of Kansas, as in other years, will open the series on Ash Wednesday. Following him are the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis.; the Rev. J. A. Schaad, of Augusta, Ga.; the Rt. Rev. James E. Freeman, D.D., Bishop of Washington; the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth; the Rev. Phillips Osgood, D.D., of Minneapolis, Minn.; and Bishop Anderson.

APPOINT BROTHERHOOD LEADER

Announcement is made of the appointment of George Kubitz as full time worker under the direction of the three national councilmen of the Brotherhood of St. Andrew in Chicago, Courtenay Barber, William F. Pelham, and James L. Houghteling, Jr. Mr. Kubitz has long been active in brotherhood work in this diocese, as president of the junior assembly and manager of Camp Houghteling, as well as director

of the chapter of All Saints', Chicago, where he is senior warden and superintendent of the Church school. Mr. Kubitz is to devote his energies immediately to the developing of work among men and boys in this vicinity. One of his chief interests is the promotion of the program of evangelism.

HERE AND THERE

At the regular meeting of the Round Table held at St. James' parish house on the morning of January 23d, the Rev. Fr. W. B. Stoskopf spoke on the value of carnivals, bazaars, card and bunco parties, and raffles. Fr. Stoskopf's talk was one of the series, The Church in the Modern World. The Catholic Club announces that its next meeting will be held at St. Luke's, Evanston, with Frederic C. Morehouse, editor of THE LIVING CHURCH, as the speaker.

Herbert Brooks has just completed forty years of service as sexton at St. Paul's,

Riverside. Mr. Brooks came to this country from London in 1880, where his father was senior warden at St. Pancras' Church.

Miss Katharine McLaren Anderson, daughter of Bishop and Mrs. Anderson, was married to Dr. Lester E. Frankenthal II, son of Dr. and Mrs. Lester E. Frankenthal, at St. Paul's Church, Kenwood, on Saturday afternoon, February 4th. The bishop officiated, assisted by the rector, the Rev. George H. Thomas, and by the Rev. W. A. Simms, rector of St. Mark's Church, in whose parish her parents live. There was a reception at the home after the marriage.

A pre-Lenten preaching mission will be held at Christ Church, Winnetka, the Rev. E. Ashley Gerhard, rector, beginning Sunday, February 12th, and continuing until the following Friday evening. The missionary is the Rev. Dr. Karl Morgan Block, rector of the Church of St. Michael and All Angels, St. Louis, Mo.

H. B. GWYN.

A financial statement showed the expenditure of \$13,721.65 and a balance on hand of \$598.07.

BISHOP TYLER'S INFLUENCE

The Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota, who is assisting our bishop for six months, is doing much more than taking routine duty in administering Confirmation. His attendance and addresses at the Brooklyn Clerical League, the clericus of Queens and Nassau, the diocesan meeting of the Young People's Fellowship, and elsewhere, as well as his fine presentation of the missionary responsibility and privilege in his Confirmation addresses, have won our admiration and respect. He has helped us to apprehend the greatness of our nation and the Church, and has deepened our interest in the national missionary opportunities. Those in our diocese who have had contact with him are grateful that the Presiding Bishop and council have felt it right and proper to give our bishop this kind of assistance. Such a policy may reasonably be expected to be of reciprocal help to those concerned.

NEWS NOTES

The Rev. William Jusserand de Forest, rector of St. James' Church, Brooklyn, has been elected chaplain of New York Garrison 194, Army and Navy Union. He is a charter member of the garrison.

A group of four windows over the main entrance of the Church of the Redeemer, Brooklyn, will be dedicated Sunday morning, February 19th, in memory of John F. Nelson.

CHAS. HENRY WEBB.

Bishop Appeals for Friendship Between Church People and Jewish Neighbors

Meeting of Church Mission of Help —Bishop Tyler's Influence in Diocese Shown

The Living Church News Bureau (Brooklyn, February 3, 1928)

THE PAST WEEK SAW THREE SUCCESSFUL meetings in behalf of three important diocesan responsibilities—Holy Comforter House, the Church Mission of Help, and the Church schools.

Bishop Stires at a meeting last Friday night in the Church of the Holy Trinity, Brooklyn, made a strong appeal for friendship between Church people and their Jewish neighbors. The occasion was the fifth anniversary of the House of the Holy Comforter, a mission in a Jewish section of Brooklyn. There was a good attendance. The Rev. J. Howard Melish, the rector, welcomed those present and expressed a high opinion of the Rev. Harry Greenberg, the Jewish missionary.

The Rev. Dr. J. Clarence Jones, as chairman of the committee on the Jewish mission, made a report on its work. The total attendance of children at the House of the Holy Comforter for five years has been 24,549. Adult visitors and inquirers have been 2,604. The daily vacation Bible school has had an increasing attendance each year, and in the season of 1927 averaged seventy-three. The total expenditure for property and maintenance in five years has been between \$15,000 and \$20,000. This amount has been provided mostly through an annual appropriation from the diocesan council. The council had found it impossible to renew the appropriation for 1928, and the friends of the mission must now provide the necessary support for it. A good part of the 1928 budget had previously been subscribed.

The Rev. Mr. Greenberg made an interesting and convincing address, describing his purposes, his methods, and the results attained. There had been small results in baptisms or actual conversions, and probably there would not be such results for some time yet; but in removal of prejudice, in friendly understanding, coöperation for children's welfare, both social and religious, there had been great gain. The fear of the cross, and the attitude of resistance toward Christianity as

a hostile power, was being overcome in the minds of many.

Bishop Stires' address was an able and stirring appeal for friendly relations. He paid tribute to the essential greatness of the Hebrew people, and to their invaluable part in the history of civilization and of religion. But Christianity had much to atone for in its past treatment of the Jew. In England and in America such atonement was being made, and in consequence Jewish citizens were making most valuable contribution to national life. Let the attitude of Christians be courteous, as to individuals of a great race; respectful, as to citizens of great actual and potential value to the republic; and brotherly, as to those with whom Christians have a great deal in common in matters of religion, and with whom we would gladly have closer relations. The religion of Christ would make its own appeal if Christians were true exponents of His ideals of life.

PROGRESS IN SUNDAY SCHOOLS

The annual service and mass meeting of the Church schools of the diocese was held last Sunday afternoon in St. Luke's Church, Brooklyn. About 750 children from a large number of the schools were present; though most of them were from Brooklyn parishes, there were delegations from a number of parishes beyond Brooklyn. The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and chairman of the diocesan board of religious education, made a report on the activities of the schools for the year, emphasizing the increasing adoption of the five-fold program, with increasing results objective and subjective. Bishop Stires made the principal address, and congratulated the diocesan board on the progress they had achieved, as shown in the reports.

CHURCH MISSION OF HELP

The ninth annual meeting of the Church Mission of Help in this diocese was held at the Diocesan House last Monday night. The principal address was made by the Very Rev. G. P. T. Sargent, Dean of the Cathedral at Garden City. The report showed that 367 young women and 132 babies had come under the care of the Church Mission of Help during the year.

CHURCHMEN THIRD IN CONGRESS CENSUS

WASHINGTON, D. C.—Fifty-one members of the House of Representatives and twenty-four senators are listed as Churchmen in the census just completed by the Board of Temperance, Prohibition, and Public Morals of the Methodist Church, recently made public. Churchmen rank third in the census, Methodists and Presbyterians holding the first and second places respectively.

In making the announcement, the board stated the information was furnished purely as a matter of public interest and not to imply that Church affiliations had anything to do with public morals. The known Church affiliations of members as given in the report are:

	HOUSE	SENATE
Methodists	94	32
Presbyterians	64	8
Episcopalians	51	24
Baptists	51	6
Roman Catholics	35	5
Congregationalists	26	7
Christian-Disciples	20	1
Lutherans	16	2
Jewish	10	..
Unitarians	4	3
Dutch Reformed	3	..
Quakers	3	1
United Brethren	1	..
Mennonites	1	..
Universalists	1	..
Christian Scientists	1	..
Mormons	1	2
Protestant denomination unknown	11	..
No religious affiliation	24	4
Religious affiliation not ascertained	18	1

The board announced that of the twenty-four members of the house who are not members of any Church, many attend religious services and eighteen of them are Masons. Of the four members of the senate in the same class three are Knights Templar Masons, it was stated.

Long Island Clergy Attend Conferences to Become Familiar With Diocesan Affairs

Fortieth Anniversary of Ozone Park Church—Sister Received at Church Charity Foundation

The Living Church News Bureau
Brooklyn, January 27, 1928

THE DIOCESE OF LONG ISLAND IS ONE of the few dioceses that have a full-time, salaried treasurer. Raymond F. Barnes, incumbent of this important position, having retired from business while still a young man, gives to the diocese services which are worth much more than the modest salary which he is willing to accept. He is making his position one of greater importance all the time. His office is now equipped to do a good many things for the parish clergy in the way of finance, management of investments, insurance, accounting, even mimeographing and addressing. With a view to placing the facilities of his office more fully at their disposal, and at the same time making the clergy more familiar with the problems and perplexities of diocesan finance, Mr. Barnes is inviting the clergy, in several geographical groups, to conferences at the Diocesan House. There is no doubt that a feeling of solidarity has greatly increased in this diocese in the past ten years, and it is equally certain that this plan of Mr. Barnes will further promote the growing unity of spirit.

A PRAYER FOR UNITY

A group of churches on Brooklyn Heights, representing several denominations, has instituted a united mid-week service. On a printed form of worship which is provided, among other prayers, is the following Prayer for Unity:

"O thou who art the God and Father of us all, who hast breathed thine own spirit into thy children and made us to be at one with each other as members of thy household; enable us, we pray thee, to keep the unity of the spirit in the bond of peace. Amid diversities of knowledge and of faith, may we be one in spirit, in brotherly affection, and in devotion to thy holy will. Deliver us from all blindness and prejudice, and whatsoever else would turn our hearts from one another. By the charity of our temper and thoughts may we show forth the power of the gospel of love, and live in unity with all our brethren, as followers of the Prince of Peace."

METHODIST NEIGHBORS FELICITATE DR. LACEY

The weekly leaflet of the Central Methodist Church, Brooklyn, located near the Church of the Redeemer, says: "Last Sunday evening the following message was adopted by a rising vote of the congregation and was read at the silver jubilee dinner tendered Dr. Lacey: 'The ministers, members, and friends of Central Methodist Episcopal Church assembled at the evening service Sunday, January 15th, felicitate Dr. Lacey on his silver jubilee. The Church of the Redeemer, a landmark in the city's life, has through the devoted labors of its rector been an inspiration not only to its members but to the thousands who pass its doors. As a neighbor who appreciates the rare gifts, consecrated devotion, and Christian brotherliness of Dr. Lacey, Central Church extends its best wishes for a continuance of this gracious ministry and prays God's blessing upon rector and people.'"

FORTIETH ANNIVERSARY

The fortieth anniversary of the Church of the Epiphany, Ozone Park, was observed recently on the name festival. Holy Communion was celebrated at 9:00 A.M., and in the evening there was a parish birthday dinner. The parish was founded in 1888, and the church was built in 1889. Later a parish house was built and a rectory purchased. In 1923, the parish house having burned, a new one was begun, larger and better; part of it has been completed and put into use. A project to build a new church was started at the fortieth anniversary; the goal is to raise the necessary funds, build a new church, and have it paid for and ready to consecrate on the fiftieth anniversary, ten years hence.

NEW MISSION IN FLUSHING

St. John's Church, Flushing, itself a daughter of historic St. George's Church in that old town, has established a mission at Auburndale, in the newer eastern section of Flushing. It is called St. Mary's Chapel, and is housed in a vacant store near the Auburndale station. A Church school, begun with twelve, now has an enrolment of fifty-five. A plot has been purchased on 187th street, near Broadway, Auburndale, and a new building is contemplated. The undertaking has the entire approval of the bishop.

DEVELOPMENT IN FORT HAMILTON

The march of development in Brooklyn has reached what used to be the remote district of Fort Hamilton, bordering the "narrows" at the entrance to the upper bay. St. John's Church, located at the gate of the reservation and sometimes called the Church of the Generals, has taken on new life and is gaining new members. The parish house has been enlarged and the church beautified. The Young People's Fellowship is flourishing, and a Woman's Auxiliary has been organized. This parish is the third oldest in Kings County, junior only to St. Ann's and St. John's, Brooklyn. The Rev. Gerald D. Viets became rector in the fall of 1926.

A SISTER RECEIVED AT C. C. F.

Bishop Stires on the morning of St. Paul's Day received a sister in the Order of St. John the Evangelist, in the new St. John's Chapel (Walter Gibb Memorial) at the Church Charity Foundation. The new sister will be known as Sister Catherine Theresa, and will work in the social service department of St. John's Hospital. It is the first time in ten years that a sister has been received in this order, and another, now a novice, will, it is hoped, be received in a year. It is earnestly to be hoped that these additions are the beginning of a new life in this sisterhood, which for nearly fifty years has done invaluable work in this great institution, and which for several years seemed in danger of extinction.

NEWS NOTES

Mrs. Tyler, wife of the Bishop of North Dakota, and with her husband sojourning for a time in Long Island, addressed a large gathering of women at the regular meeting of the Church Service League of the Church of the Incarnation, Brooklyn, on January 24th. Her story of the difficulties of that field, and in particular of the encouraging work among the In-

dians, was most interesting and much appreciated.

The fifth anniversary of the Holy Comforter mission to the Jews in Brooklyn will be celebrated by a special service at the Church of the Holy Trinity tonight. The speakers are Bishop Stires and Dr. Max I. Reich of England.

The Rev. Robert P. Frazier of South Dakota will preach in Christ Church, Bay Ridge, on Sunday morning, February 5th. On Tuesday afternoon, January 24th, Mrs. Frazier gave an illustrated address on the work among the Indians in that district. Mrs. Frazier was brought up in Christ Church parish, and was married in Christ Church; and her return home and her address were of great interest to her friends and neighbors.

CHAS. HENRY WEBB.

WHEN MEN are arrived at the goal, they should not turn back. —Plutarch.



"MY DEAR,
THE FOOD IS
SIMPLY
DELICIOUS"

AFTER an hour on the Boardwalk, I was ravenous, of course. So we went down to dinner early. Dinner! Dear child, what food they give you here! Bob simply glowed. And while we were there Mary Farnham came over; she and her brand-new husband are staying here for the week. This place is just full of nice people, and they all seem to come back year after year. We were going to the musicale tonight, but I begged off, for we athletes do get tired. (Yes, I played golf again this morning.) We decided to rest and that's just what I'm doing now—here in this lovely room.

We'd like to send you a booklet
about Chalfonte-Haddon Hall.
Will you write for a copy?

CHALFONTE-
HADDON HALL
ATLANTIC CITY
American Plan

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, January 28, 1928

THE CELEBRATION OF THE 225TH ANNIVERSARY of St. Paul's Church, Chester, was marked by the announcement of a \$100,000 endowment fund, and by a great tribute from diocese and city to the Rev. Dr. Francis M. Taitt, the rector. Last Tuesday night at a dinner he was hailed as the foremost citizen of Chester. Ministers of virtually all communions in and near the city, the Jewish rabbi, and rectors of colonial churches in this part of the east, attended and a fine letter was read from the leading Roman Catholic pastor. At the service which followed, the accounting warden, General William G. Price, presented to the rector a certificate of a trust company that the amount was on deposit, and the mayor from the chancel steps spoke felicitations in the name of the entire community. The Rev. Dr. Louis C. Washburn represented old Christ Church in Philadelphia, of which St. Luke's, Chester, is a child. The Rev. Dr. Frederick M. Kirkus of Old Swedes', Wilmington, and the Rev. Dr. Edward M. Jefferys of old St. Peter's, Philadelphia, spoke, the latter reviewing the saints of history named Francis, and finding their characteristics summed up in St. Francis of Chester.

ANNIVERSARY OF HOLY APOSTLES' CHURCH

The Church of the Holy Apostles, one of the famous parishes of the country, celebrated its sixtieth anniversary Sunday, with nearly 300 voices in the combined choirs of the parish church, and its three chapels, the Holy Communion, the Mediator, and St. Simon the Cyrenian. A feature was the presence as special guests of a number of communicants and former communicants whose connection with the parish dated back to the beginning; and an historical booklet was distributed. The Rev. Phillips Brooks, then rector of Holy Trinity, Rittenhouse Square, led the movement to provide a church for the developing section of South Philadelphia west of Broad street, when soldiers returning from the Civil War were a large element. The late George C. Thomas was associated with him, and gave his whole life thereafter to the development of the parish. The Holy Communion, the Rev. F. W. Bonyne, vicar, at 27th and Wharton, is 40 years old; and in 1894 St. Simon the Cyrenian, 22d and Reed, of which the Rev. J. R. Logan D.D., is vicar, was begun. With the parish church, these three South Philadelphia congregations number more than 1,600 communicants; and the Mediator, in West Philadelphia, has nearly 1,400, where the Rev. Granville Taylor is vicar. This was originally the Chapel of the Reconciliation, and was taken over in 1905 by Holy Apostles', and renamed. The present building at 51st and Spruce is a memorial, and is called one of the noblest church edifices in America. The Rev. Dr. George H. Toop has been rector of Holy Apostles' for nearly fourteen years.

The Rev. Cyril Hudson, this year's English lecturer at Berkeley Divinity School, visited the Church Club for their dinner Monday night, and spoke afterwards, to members and a large gathering of clergy and guests, on Parliament and the English Prayer Book.

NEWS NOTES

The Rev. McVeigh Harrison, O.H.C., will give the annual retreat of the Philadelphia branch of the Clerical Union, Tues-

day, February 7th, at St. Mark's, 16th and Locust streets, beginning with Mass at 10 o'clock.

The young people of St. Stephen's Church, 10th above Chestnut, will entertain the presidents and secretaries of the various parochial fellowships Monday, February 13th, at 8 o'clock. The Rev. Robert O. Kevin, Dr. Grammer's assistant, is secretary of the diocesan department of religious education, and more recently a member of the commission on young people.

The Rev. Floyd W. Tomkins, Jr., who is assisting his father at Holy Trinity, addressed the Clergy Club of the twenty-first ward last week on the Lausanne Conference on Faith and Order, of which he was a secretary.

The February meeting of the Philadelphia Union of Student Volunteers will discuss questions fundamental to the evaluation of modern mission work in general, Friday, February 3d, at the First Baptist Church. The annual banquet is to be held in March.

Free scholarships in return for contributions from schools is a plan of the Philadelphia Sunday School Association, which maintains a central training school, and also gives publicity to such schools as our diocesan Normal School. The latter is doing well this second semester.

The Rt. Rev. Julius W. Atwood, D.D., formerly Bishop of Arizona, has come to assist Bishop Garland in taking Confirmations until after Lent, as he did last year. Bishop Atwood is widely known in the diocese of Pennsylvania, and while assisting Bishop Garland in the crowded Lenten schedule of Confirmations he will make his home in Philadelphia at the Rittenhouse Club.

Clinton Rogers Woodruff has been elected president of the Union Benevolent Association, Philadelphia's oldest charitable association, in succession to the late Francis A. Lewis. Founded in 1830 as an "institution for the encouragement of industry, the suppression of pauperism, and the relief of suffering among the worthy poor," the association has had a long line of distinguished presidents.

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57th street above Vine, celebrated its eighth anniversary last week. This is remarkable among the parishes of the colored people of Philadelphia in that from the beginning it has been a parish, never having been in the status of a mission. The rector, the Rev. J. DaCosta Harewood, was the celebrant, with the Rev. F. A. Garrett, Philadelphia, deacon, and R. H. Moyer, subdeacon. The Rev. P. S. Irwin of the city mission, chaplain of the Home for Consumptives, Chestnut Hill, preached.

CHARLES JARVIS HARRIMAN.

BALTIMORE NOTES

The Living Church News Bureau
Baltimore, February 3, 1928

PREACHING AT EMMANUEL CHURCH, Baltimore, the Rev. Dr. Hugh Birchhead, rector, on the evening of January 29th on The Hope of United Christendom, the Rev. Dr. Peter Ainslie, pastor of the Christian Temple, and a leading minister among the Disciples of Christ, said that the traditional practice of receiving members of other denominations into its communion only by immersion had been broken by the Christian Temple. He explained that he and others considered the insistence upon immersion of those who had previously been baptized by sprinkling or pouring of water to be a violation of the law of love toward other Christians. If a member of one denomination, he said, "is denied fellowship in another denomination, there is something wrong. All the explanations in the world cannot set it right. Convictions must be revised and the attitude of brotherly love must be established."

He went on to say that the prevalent divorce scandal in the United States was exceeded by the scandal of the existence of 200 different religious denominations in this country and of the indifference of Christians to proper behavior toward one another. "We all believe in the same God, the same Christ, the same Holy Spirit, and the same Bible." The causes of division, he said, are fictitious and are totally unworthy of the living Christ and a common-sense world.

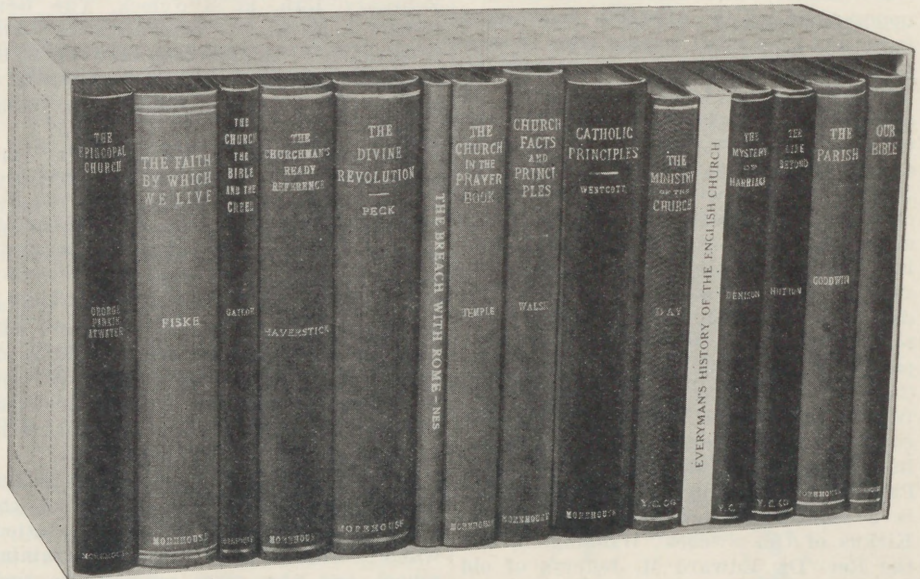
Uniformity, however, he said, was as unnatural in religion as it was in everything else: "Diversity is the law of nature; not until it becomes the law of the Church can there be Christian behavior in brotherly love." Interpretations, he said, are in the realm of formal rather than of vital Christianity, and they "have no right to priority over facts; otherwise, the position is neither scientific nor moral."

Dr. Birchhead is himself greatly interested in the cause of Christian unity. Speaking January 27th at a meeting under the auspices of the Baltimore Federation of Churches and allied bodies, he said that unification of Protestant Churches is being retarded more by the clergy than by the laity and that if the latter had its way most of the differences would disappear within this generation.

NEED FOR RESERVATION

The Rev. Dr. Wyatt Brown, rector of St. Michael and All Angels' Church, stated in his sermon January 29th that there was oftentimes a need for the reservation of the Blessed Sacrament for the communion of the sick, "although," he said, "there is danger that even for such a purpose it might lead to the adoration of the Host." He said that it is frequently impossible to follow out the entire service in the Prayer Book in ministering to the sick, as it is ordinarily too long for them, whereas

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Dr. Brown was commenting on the new English Prayer Book, which contained a provision for Reservation. He also spoke of the proposed prayers for the dead contained in that book, and contrasted the Anglican idea of Paradise with the Roman idea of Purgatory.

DR. SHERMAN OF WUCHANG SPEAKS

The Rev. Dr. A. M. Sherman, president of Boone College, Wuchang, China, was the principal speaker at a dinner of the Men's Club of St. Paul's Church on the evening of January 30th. Dr. Sherman is spending his furlough in Baltimore.

PLAN EVENING LENTEN SERVICE IN PHILADELPHIA

PHILADELPHIA—Following a conference with the Rt. Rev. Thomas James Garland, D.D., Bishop of Pennsylvania, and with his approval, a unique undertaking has been decided upon this Lent in connection with the continuation work of the Bishops' Crusade in the diocese of Pennsylvania. Under the auspices of the diocesan committee on continuation of the crusade a series of diocesan evangelistic services will be held on six Thursday nights during Lent at which in sequence that number of visiting bishops will be heard as Lenten preachers.

The Rev. Dr. David M. Steele, rector of St. Luke and Epiphany, Philadelphia, has turned over his church for the series and has underwritten a fund to provide for all necessary expenditures. The following schedule has been completed:

- February 23d. The Rt. Rev. George W. Davenport, D.D., Bishop of Easton.
- March 1st. The Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem.
- March 8th. The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.
- March 15th. The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth.
- March 22d. The Rt. Rev. Charles Fiske, S.T.D., Bishop of Central New York.
- March 29th. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

NEVADA TO HAVE EXHIBIT AT GENERAL CONVENTION

RENO, NEV.—An interesting exhibit is to be held at the General Convention in Washington this fall by the Rt. Rev. Arthur W. Moulton, D.D., Bishop in charge of Nevada. This is to be a map of Nevada with a picture of every church building located on it. There will also be a photograph of the priests and missionaries located in each place, with a circle enclosing each mission field. This ought to prove of interest, especially to those who have no idea of the size of the state, and the extent of each man's parish. Nevada, with its 77,000,000 acres of land and 70,000 inhabitants, is ministered to by eight priests and two lay-workers.

BISHOP MURRAY TO ADDRESS RHODE ISLAND W. A.

PROVIDENCE, R. I.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, will be the guest of honor and principal speaker at the fiftieth anniversary celebration of the founding of the Rhode Island branch of the Woman's Auxiliary, in Grace Church, Providence, Wednesday morning, February 15th, at 11 o'clock.

The clergy of the diocese have been asked to take part in this golden jubilee. The Rev. Robert P. Frazier, of Mission, S. D., will also be a speaker.

WOMAN'S AUXILIARY OF MILWAUKEE MEETS

MILWAUKEE—The annual meeting of the Woman's Auxiliary and Council of the diocese of Milwaukee was held January 24th, 25th, and 26th in St. Paul's Chapel, Milwaukee. The following officers were elected for the ensuing year:

President, Mrs. Forbes Snowdon; first vice-president, Mrs. George F. Otto; second vice-president, Mrs. E. Reginald Williams; third vice-president, Mrs. E. B. Hand; recording secretary, Mrs. H. F. Tyrrell; corresponding secretary, Mrs. Wheeler Bloodgood; educational secretary, Miss Frances Bussey; treasurer, Mrs. T. B. Maxfield; U. T. O. treasurer, Mrs. Arthur Peabody.

The contribution to the Church's program from the Auxiliary and Council was raised from \$1,000 to \$1,500. Mrs. George Biller of Racine spoke on the National Center for Devotion and Conference at Racine. She also extended an invitation to the board of directors to hold its March meeting at Taylor Hall, which was accepted. Short talks were given by the Rev. and Mrs. Frederick Deis on conditions in China, and by the Rev. Dr. Frank E. Wilson on Some Modern Aspects of the Church School.

NEW GREEK BISHOP IN SAN FRANCISCO

SAN FRANCISCO—The Archimandrite Kallistos Papageorgopoulos has been elected Greek Bishop in San Francisco by the clergy and laity of the Greek communities in that district. He was for many years parish priest of the Greek church in Los Angeles.

DEFICIT AND BUDGET PROGRESS

NEW YORK—Seventy dioceses and districts have completed their work on the deficit out of eighty-one definite pledges, according to an announcement made at the Church Missions House January 24th.

The situation as of January 23, 1928, was:

Deficit as of December 31st, 1925	\$1,534,303.99
Assumed by dioceses and districts	1,406,650.00
Subscriptions and definite assurances	1,387,190.63
Of which there has been paid in cash	1,301,788.57

"On December 1st we reported to the Church that \$893,240 must be collected in the final month of the year if the dioceses were to pay what they had told the National Council to expect for the year," says Lewis B. Franklin, treasurer of the National Council. "It looked like a stupendous task. It was. But the task is done! Before the books closed \$851,994 had been paid, leaving a balance of only \$41,247 or 1.4% uncollected.

"We know something of the heroic and self-sacrificing work which this achievement involved. Due to this fine coöperation, the National Council will close its books for 1927 with all bills paid without using the principal of any legacies."

TO OBSERVE FEBRUARY 12TH AS RACE RELATIONS SUNDAY

NEW YORK—The Federal Council of Churches has asked all Christian people to observe February 12th as Race Relations Sunday—a day of penitence for the fifteen lynchings in the United States in 1927, and of prayer that the people of this country may be drawn into the closer brotherhood, regardless of their color or previous nationality.

The Social Service Department of the National Council suggests that the prayer for missions be used with special intent for this purpose.

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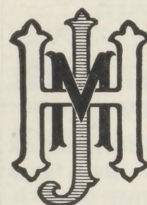
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YOUNG PEOPLE OF TEXAS CONVENE

AUSTIN, TEX.—The eighth annual council of the Young People's Service League of the diocese of Texas opened Friday night, January 13th, at Austin. Tom Bagby, president of St. David's Church Y.P.S.L., was toastmaster at the banquet, and a welcome to Austin was given by the Rev. Valentine Lee and Miss Julia Drake, also of St. David's Church. The Rev. Dargan Butt of Wharton, the first life recruit of the Y.P.S.L. in active service in the diocese, made an address. The opening service was held in St. David's parish, the service being read by the young people and the sermon preached by the Rt. Rev. Clinton S. Quin, D.D., Bishop Co-adjutor of Texas.

The council convened at 9 o'clock on Saturday morning. The national constitution was ratified, proposed changes in the provincial constitution were accepted, and the officers for 1928 were elected as follows: Julius French, Christ Church, Houston, president; Tom Bagby, St. David's, Austin, vice-president; Peggy Dent, Texas City, secretary; McDade Bennett, Hempstead, treasurer. Tom Bagby was elected diocesan representative to the national conference to be held in Sewanee.

For the past two years the diocesan Y.P.S.L. has worked toward the establishment of a library in the boys' high school, Wuhu, China, and has received splendid coöperation from the young people's societies throughout the country. For the coming year their special project will be the establishing of a library for the boys and girls in the Rev. J. T. Mulcare's missions in the Canal Zone.

A conference on personal religion and also one on life work were conducted. An installation service for the newly elected diocesan officers concluded the afternoon session.

WRECK CALVARY PARISH HOUSE, NEW YORK CITY

NEW YORK—The wreckers are at work on the old brownstone houses that for a generation have served Calvary Church, New York, as a parish house. The rectory on 21st street is also down, and the gymnasium is all that is left of the old service plant. A house has been rented next to the staff house, at 138 East 22d street, which is to be called the clergy house, and there the new assistant minister, the Rev. David T. Eaton, the junior curate, the Rev. Garrett R. Stearly, and other men on the staff will live. From there the *Calvary Evangel*, a monthly magazine, will be issued.

Calvary House will be different from any other parish house of which architects know. It is to provide a duplex apartment on the top floor for the rector, the Rev. Samuel M. Shoemaker, Jr.; below him will live the assistant ministers, the choirmaster, the housemother, and the staff. The women of the staff will have small but comfortable rooms on one floor, and the laymen of the staff on another. There will be rooms for interviews, which will be pleasant, homelike places, and an auditorium for larger meetings and for dinners and lunches. A flight of stairs will go from the ground floor, which holds offices and the auditorium, up to a large, pleasant room next to Mr. Shoemaker's study. No special quarters are provided for the Church school or for any one organization, as each room will be used many times over. Calvary House is origi-

nal in that the emphasis is to be on work with individuals rather than work in organizations. The organizational work for missions and for people, young and old, through clubs and classes, will continue, but the point and aim of the whole thing is to bring people in personal touch with the clergy and staff in order that they many come to a personal religious experience.

VIRGINIA DIOCESES PLAN SUMMER SCHOOL

SWEET BRIAR, VA.—The Virginia summer school of religious education will be held in Sweet Briar College, Sweet Briar, June 18th to 30th. All arrangements for faculty have not yet been made, but the usual high grade of instruction is guaranteed. Courses will be offered in religious education, missions, social service, Woman's Auxiliary work, and work among young people.

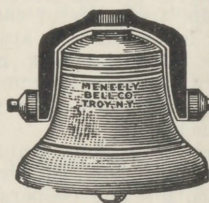
The Virginia summer school has been a great power in the educational work, especially in the dioceses in the state of Virginia, it being under the auspices of these three dioceses.

ORGANIZE BROTHERHOOD AT TOKYO UNIVERSITY

PHILADELPHIA—A fine chapter of the Brotherhood of St. Andrew has just been chartered among the students of St. Paul's University, Tokyo, Japan, according to an announcement by national headquarters here. Heading the roll of members is the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo and president of the university.

There is a total of fourteen members. The director is Paul F. Rusch of the university commerce department. The chapter was admitted into the brotherhood in the chapel of St. Paul's University on St. Andrew's Day last, Bishop Reifsnider conducting the admission service as given in the brotherhood handbook.

The chapter had its service of admission as used by the American brotherhood translated into Japanese, and much of the literature that has been sent to them has also been translated into that language.



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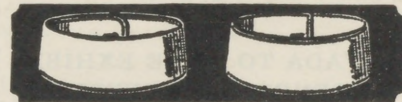
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RECTOR AT JERMYN, PA., SERIOUSLY ILL

JERMYN, PA.—The Rev. D. Pugh Griffiths, rector of St. James' Church, Jermy, St. Paul's, Peckville, and St. Ann's, Winton, has been seriously ill for over a month. The latest report is that he is recovering very slowly. The Ven. Archdeacon H. P. Walter is looking after his work.

BISHOP BENNETT TO PREACH AT PRE-LENTEN SERVICES

DULUTH, MINN.—For the second time in four years the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, has been selected as the preacher for the noon-day Pre-Lenten services in a downtown theater. These services are sponsored by the Duluth Council of Churches and are undenominational. Dr. M. S. Rice, now pastor of the Metropolitan Methodist Church, Detroit, was the founder. At that time Dr. Rice was pastor of the First Methodist Church, Duluth, and for a number of years was the preacher at these services.

SUFFERS ACCIDENT WHILE ATTENDING CONVOCATION

ARDMORE, OKLA.—The Rev. Isaac Parkin, the aged missionary at Coalgate, Okla., while in attendance at the annual convocation of Oklahoma in Ardmore, January 25th and 26th, suffered a very bad accident. He was in a drugstore and attempted to sit down on one of the drugstore chairs. The chair slid from under him and he fell heavily to the floor, breaking his hip. At the hospital the x-ray revealed a bad break and the surgeon said he will not be able to walk for a year.

The Rev. Mr. Parkin was taken to the Masonic Hospital at McAlester, which was formerly All Saints' Hospital, and where the district has an endowed bed for the clergy.

DEDICATE MEMORIAL HALL AT CULPEPER, VA.

CULPEPER, VA.—The Peterkin Memorial Hall of St. Stephen's Church, in St. Mark's parish, Culpeper, was dedicated by the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, on January 24th. The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, preached the sermon.

The memorial hall is an enlargement of a one-room building erected in 1870 during the rectorate of Bishop George W. Peterkin, that the parish might have a high grade private school for girls.

The new building is arranged for a graded Church school and since its erection has been found very useful for extra parochial meetings of a community character.

BISHOP MOULTON IN CALIFORNIA

LOS ANGELES—The Rt. Rev. A. W. Moulton, D.D., Bishop of Utah, is assisting the Bishop of Los Angeles in his pre-Lenten confirmations. Each year this diocese asks a missionary bishop to help in this way. This affords the visitor a trip into Southern California, and gives the people of Los Angeles opportunity to become acquainted with the missionary leaders.

HOLD EDUCATIONAL CONFERENCE IN BALTIMORE

BALTIMORE, Md.—The annual educational conference for Church work for the diocese of Maryland was held, this year, February 7th, 8th, and 9th, in the parish house of Grace and St. Peter's Church, Baltimore.

The basis of the conference was Dr. Sturgis' *A Church Awake*, and the leaders and principal speakers were Miss Laura Boyer, Miss Lucy Sturgis, the Rev. Dr. Theodore R. Ludlow, of the National Council, and Mrs. Charles E. Betticher. The conference opened with a celebration of the Holy Eucharist, at which Bishop Helfenstein officiated.

BISHOP MAC INNES' SON ORDAINED PRIEST

LONDON—The Rt. Rev. Rennie MacInnes, D.D., Lord Bishop in Jerusalem, took part on Sunday, December 18th, in the laying on of hands at the ordination as priest of his eldest son, Campbell, in Southwark Cathedral, London.

CAMPAIGN FOR ST. AGNES' SCHOOL, ALBANY

ALBANY, N. Y.—A campaign to raise \$300,000 for the rehabilitation and improvement of St. Agnes' School for Girls, Albany, has been inaugurated. Bishop Oldham heads the undertaking and has organized committees and completed preparatory arrangements for the canvass. As a means of aligning the diocese in this effort, the bishop has visited the five archdeaconries of the diocese and presented the project to the various groups of the clergy.

St. Agnes' School was founded by Bishop Doane and has a record of fifty-five years of education in Christian womanhood. The buildings were constructed under Bishop Doane's direction and combine beautifully with the Cathedral of All Saints, possessing both charm and tradition and furnishing a spacious home for the boarding pupils. They are inadequate, however, from modern standards of efficiency and comfort; and the proposed alterations and additions will create a structure worthy of the academic usefulness of the school.

BUFFALO CLERGY PLAN FOR ANNUAL RETREAT

BUFFALO, N. Y.—A gathering of clergy in the interest of retreats was held in Buffalo on Friday, January 27th, in connection with the Church school service program meeting. The meeting was called to order by the Rev. C. E. Hill of Buffalo, and the different priests present gave their ideas of the proposed retreat for the diocese, which it is hoped to hold in the fall.

All agreed that the experiment tried at the holiday house last fall was a splendid indication of the desire in the diocese for such an opportunity. The place of the retreat was left open for the present, two or three places being suggested. The committee which will be in charge hopes to have this matter brought to the attention of the convention and invites all priests in the diocese who are interested to get in touch with the Rev. C. E. Hill at Buffalo or the Rev. R. Ridgley Lytle of Rochester, N. Y.



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BISHOP M'CORMICK LAUNCHES NEAR EAST CAMPAIGN

NEW YORK—Preaching in the Cathedral of St. John the Divine, New York, on Sunday, January 29th, the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, expressed his gratification at the successful work done in the Near East, "the land of the Lord's brethren," by Near East Relief, whose activities he had seen in person during a visit when affairs in that part of the world were at their worst. With the coöperation of countless sympathetic agencies, councils, and committees across the whole breadth of the United States, and of almost every Church body in America, the lives of from a million to a million and a half people were saved during the dark days after the World War.

"Approximately \$100,000,000 have been spent in welfare work and probably a million and a half lives have been saved, a large proportion being children. After these accomplishments, why make any further appeal?" asked the bishop. His sermon launched the underwriting campaign for \$6,000,000 needed to meet the organization's commitments to the people it has saved.

Answering his own question Bishop McCormick said: "Near East Relief finds itself developing from a refugee-feeding organization into the largest non-governmental educational organization in Near Eastern countries. There are now some 15,000 pupils regularly enrolled. There are still 32,131 children for whom Near East Relief is responsible, and of those remaining in the orphanages fifty-five per cent are not yet in their 'teens. These children must be made healthy, taught to live together in peace, trained in industry so that they may maintain themselves when they go out in the world, and reared to tell the truth and deal honestly in all that they do. A careful budgeting of Near East Relief obligations to the children calls for \$5,200,000.

"There is also a refugee situation in Syria that must be cleaned up, for living in the camps is destructive of child life. Last summer there was a seventy per cent infant mortality in the camp near Beirut. There are also groups of Nestorians in Iraq who are in an equally desperate situation. It has been carefully estimated that \$800,000 would be needed to accomplish a transformation of these refugee peoples. When this sum of \$6,000,000 is collected Near East Relief will not appeal again to the generosity of the American people."

DELEGATES OF WESTERN NEW YORK CHURCH SCHOOLS MEET

BUFFALO, N. Y.—"Not until you get the whole family worshipping and restore the family pew will religious education take its place in the Church," said the Rev. Dr. Cameron J. Davis, rector of Trinity Church, Buffalo, in speaking to the large delegation in attendance at the diocesan meeting of the Church school service program. Dr. Davis gave a very splendid address and welcomed the people to Buffalo and to Trinity parish in the opening service, which was held in the Chapel of Trinity Church.

The meetings, which were in charge of Miss Esther Smith of Buffalo, head of the Church school in the diocese, were well planned and splendidly carried out in every part. The discussion on Sunday programs of Church schools, led by Mrs.

W. W. Hopkins of Buffalo, Miss Marion Peake of Rochester, and the Rev. John Williamson of Attica was especially helpful.

Miss Frances R. Edwards of the National Department of Religious Education was at the meetings and gave many very helpful talks on the work of the Church school. Miss Clarice Lambright told how the diocesan board of religious education stands ready to help any parish by coming to them in person, sending supplies, or suggestions.

DR. JAMES MAGRUDER RETURNS TO MARYLAND

LEXINGTON, KY.—The Rev. Dr. James M. Magruder, of Annapolis, Md., was asked by Bishop Burton to come to the cathedral in Lexington to take charge of the services and work in its parish, on account of the serious illness of the Very Rev. R. K. Massie, D.D., dean. It was hoped that Dr. Magruder would remain for six months, until the dean, who has begun a very hopeful recovery, was sufficiently restored in strength to take up the services.

It was with personal and family sacrifices that Dr. Magruder obeyed the summons at all. He came for the first Sunday in November and remained until the first of the new year. Going home for a brief stay, he returned for another month, that of January. He, however, felt obliged to return to his own diocese and home on February 1st.

Dr. Magruder not only met the regular duties of the cathedral, but won for himself universal praise, affection, and gratitude.

The dean is recovering so rapidly and materially that it is expected that shortly he will be able to resume his work with the help of an assistant, which has been arranged for by the vestry.

THE BISHOP of Long Island has called for fifty volunteer laymen from the Brotherhood of St. Andrew to open new missions in newly settled and rapidly growing communities on Long Island.

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**EVANGELISTIC MEETING
IN OHIO**

TOLEDO, OHIO—By permission of the diocesan council, the committee on evangelism held its retreat for diocesan clergy at St. Mark's and Trinity Churches in Toledo, beginning with a dinner on January 26th, and closing with a luncheon at St. Mark's, January 28th. The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, conducted the retreat.

NEWS IN BRIEF

ALBANY—A mission of two weeks' duration was held in the Cathedral of All Saints, Albany, January 22d to February 5th, with the Rev. McVeigh Harrison, O.H.C., as chief missionary, assisted by the Rev. Francis W. G. Parker, O.H.C. The students of St. Agnes' School and the cathedral boy choristers attended.

FOND DU LAC—The Rev. Benjamin E. Diggs, vicar of St. Mary's Church, Medford, who has been seriously ill following several operations in a hospital at Marshfield, is convalescing slowly and expects to be back in his parish this month.—Grace Church, Sheboygan, the Rev. A. P. Curtiss, rector, has been beautified by many additional memorials. Recently a window commemorating the work of the boy scouts in the parish was blessed. The window was made in England and especially commemorates the work of Fr. Curtiss, the original scout master, in the city. He is still active in scout work.

DALLAS—Miss Laura F. Boyer, assistant educational secretary of the Woman's Auxiliary, held a series of three district conferences in the diocese January 17th, 18th, had 19th at Cisco, Fort Worth, and Dallas respectively.

HARRISBURG—The Rev. Dr. E. C. Young, vicar of Phillips Brooks Memorial Chapel, Philadelphia, conducted a successful parochial preaching mission at the Church of the Holy Cross, Harrisburg, the Rev. John T. Ogburn, rector, from Monday evening, January 23rd, until Sunday evening, January 29th.

HARRISBURG—Under the direction of the Ven. Paul S. Atkins, St. David's Church, Delta, south of York and near the Maryland line, has been reopened under the charge of Richard Atkins as lay reader, assisted by Peter Burgard. Both young men are members of St. John's parish, York, about thirty miles away, and the Young People's Fellowship of York has volunteered to clean the church and assist in the service.

INDIANAPOLIS—Trinity Church, Anderson, the Rev. Dr. F. Appleton, rector, celebrated the fortieth anniversary of its foundation with a preaching mission conducted by the Rev. Walter E. Bentley, from January 14th to the 24th. After many years of hard struggle, Trinity Church, which ministers to a population of 100,000, including the state reformatory, is beginning to show satisfactory progress. St. Stephen's Chapel, after being closed for many years, has taken on new life, and is very busy with the work of entire rehabilitation of its delapidated building.

MARYLAND—As a memorial to the Rt. Rev. C. C. Penick, D.D., formerly Bishop of Liberia, and the first rector of the Church of the Messiah, Baltimore, a pulpit lamp was dedicated Sunday, January 22d, in that church. Thomas H. Disney, the last surviving member of the congregation that called Dr. Penick in 1873, gave reminiscences of the bishop at the service.

MARYLAND—The department of religious education of the executive council of the diocese of Maryland will give a pageant on the two fields assigned, in the Lyric Theater, Baltimore, on the afternoon of February 19th. It is the purpose of the department to do away with the competitive basis of offering banners as rewards, and it hopes by this means to inaugurate and to stimulate the children's Lenten offerings for missions.—St. David's Church, Roland Park, has recently secured the services of Herbert J. Austin as organist and choir director. While Mr. Austin is of English education and training, he comes to St. David's from St. Paul's Church, New Orleans, La.

MASSACHUSETTS—The Lowell lectures are being given in Boston this year by Prof. Edward K. Rand of Harvard University, a parishioner of the Church of the Advent, Boston. The subject of his lectures is The Founders of the Middle Ages.

NEVADA—Through the courtesy of the Church of Our Redeemer, Lexington, Mass., a travel-

ing library of 100 books has been placed in the hands of the Rev. Allan W. Geddes of Ely, Nev., chairman of the social service department. These volumes comprise books on juvenile life, biography, classics, religious, and popular novels.

OHIO—The Rev. Dr. W. R. Breed announces a gift, from Laura Page Briggs, of \$60,000 for the construction of a tower in the new St. Paul's Church, Cleveland Heights. A second gift from George C. Gordon of \$6,000 was also given for the erection of a beautiful organ in the splendid parish house on the Heights.

THE DIOCESE of Rangoon has been celebrating its jubilee. In 1877 when it was separated from the diocese of Calcutta there were only four missionary priests in Burma, and ten churches. Since then the ten churches have grown to well over forty, not including many little churches in the remote missionary districts. There are now seventy-two mission workers, clerical and lay. The diocese is determined to try to raise £12,000 or more as a thanksgiving for fifty years' work, in order to provide suitable buildings for one of the important centers which is now very inadequately equipped.

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A GLIMPSE OF CHINESE POLITICS

HANKOW, CHINA—The kaleidoscope of China's Revolution has had several violent changes during the month of December, says a writer in the *Hankow Newsletter*.

It was hoped in Wu-Han that when the insubordinate General Tang had been driven out we could hope for a government organized in full cooperation with Nanking. What was our surprise to learn that the general placed in supreme power here by Nanking was giving favor to the local extreme party, which was once again trying to establish a government hostile to unification. There followed a great deal of political maneuvering which might have led to fighting but, fortunately for the people, ended in a bloodless victory for the Nanking government party.

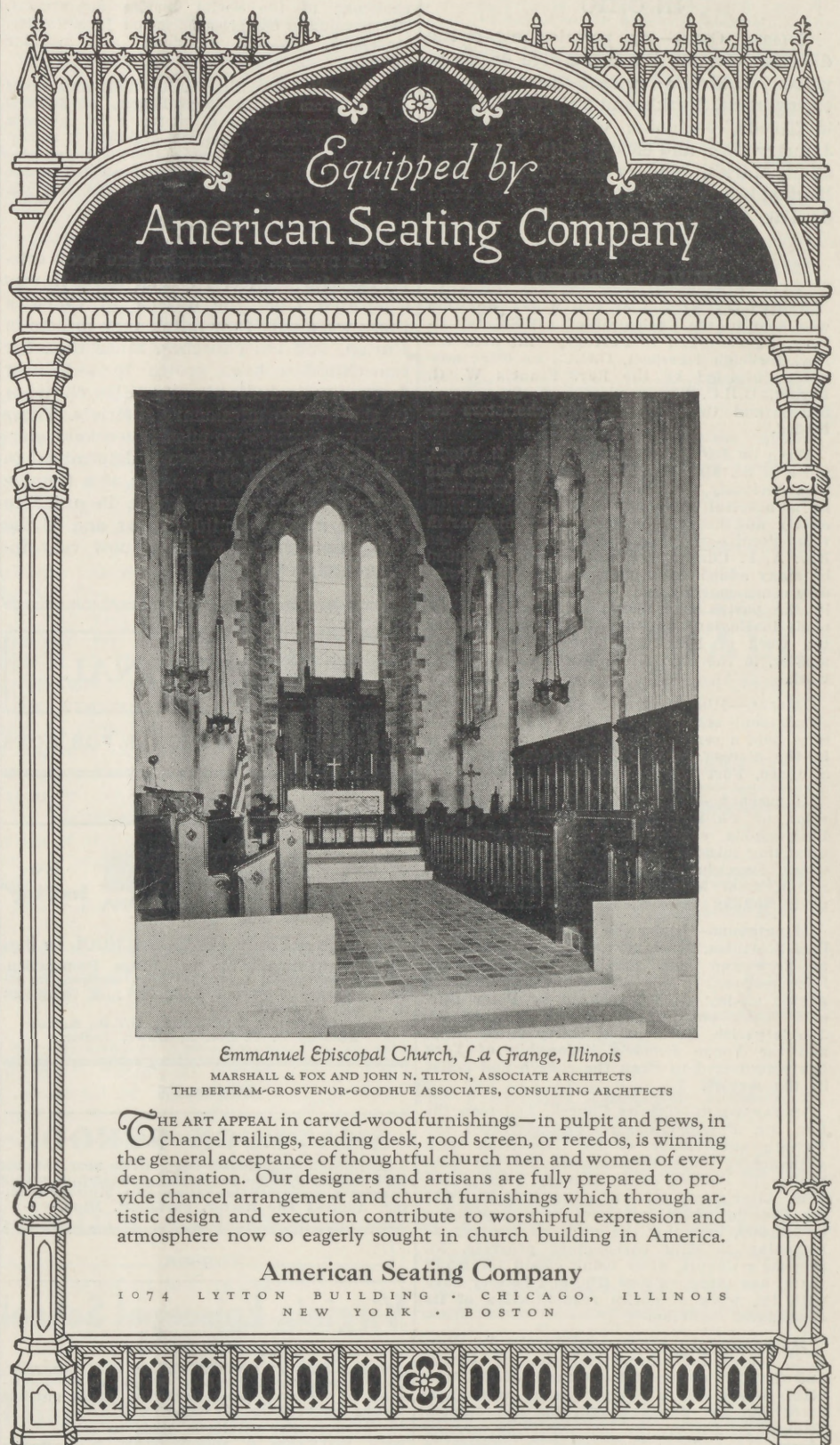
This victory of the party of unity came none too soon in Hankow, for it anticipated the communist outbreak in Canton by only a few days. In Shanghai the general feeling was in favor of peace at any price and little sympathy was given to General Li of the unity party, who had been ousted from Canton by the *coup d'etat* of the extremists under General Chang Fah-kwei. General Chang had accomplished his *coup* by taking advantage of the generosity of General Li Chisen. Within a few days after the driving out of the unity party came the communist outbreak, engineered according to all reports from the Soviet Russian consulate. The communists slaughtered many people and were then in turn slaughtered by the army of General Chang, whose army is now being attacked by the armies of the unity party.

When this news reached Shanghai, General Chiang Kai-shek proclaimed that all intercourse with Soviet Russia must be broken off, and the consuls in Shanghai and Hankow were promptly escorted out of the country. In Wu-Han large numbers of Russians were arrested and still larger numbers of Chinese. Many Chinese have been executed. The most prominent among these were Li Han-ching, the commissioner of education for Hupeh, who was the one who so savagely tried to wreck Boone and all other Christian schools during the past year; and Tsan Ta-pei, of whom it was said to me by an influential member of the government that he was the worst character seen in government circles for a long time.

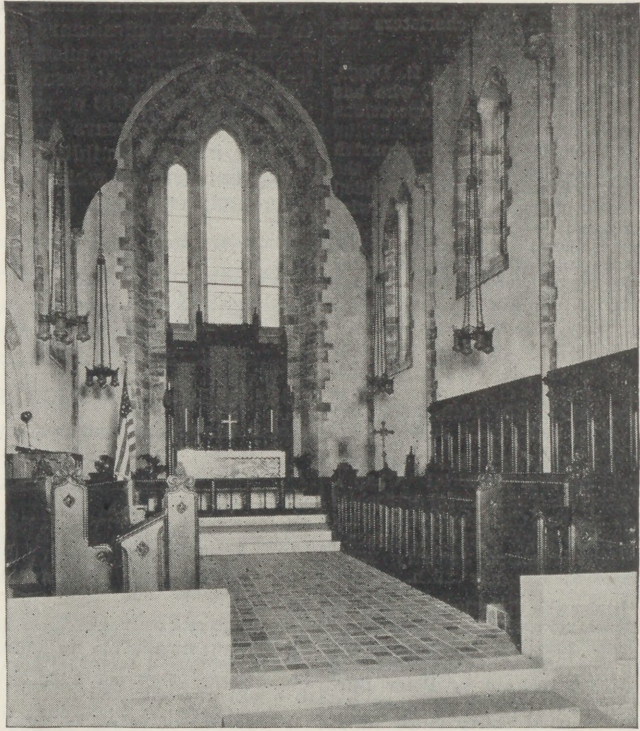
There has come a sudden strengthening of Nationalist purpose which, with the victories of the Nanking armies and those of General Feng, has restored Nationalist *esprit de corps*; so that the new year finds the Nationalist movement in a far better position than it was at the opening of 1927.

Who, for example, can foretell what this just opening year may bring us? But we may assure our hearts that we shall find God present, with his power and mercy, in every day of it wherever in his ordering our steps may lead. In the beginning, God! In today and tomorrow; in the place of our researches and misgivings, alike in unknown spaces and to the very end of our earth-journey, we find ourselves face to face with the great and loving personality of our heavenly Father. Thou who art everywhere, grant us joy of Thy continual presence. Guide where Thou wouldst have us go through earth's experience and to that place of our rest which Thou hast for us.

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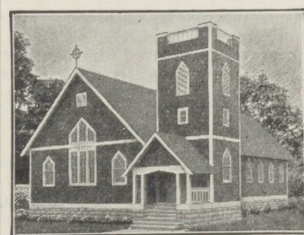
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