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The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, FEBRUARY 25, 1928

No. 17

They Cannot Come Down

EDITORIAL

Jesus and the Sleeping Child

REV. ELWOOD WORCESTER, D.D.

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REV. ROBERT E. WOOD

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55 FIFTH AVENUE, NEW YORK

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Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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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

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages $3\frac{1}{2} \times 5\frac{1}{2}$ inches, \$18.00; Half pages, $5\frac{1}{2} \times 7\frac{1}{2}$ inches, \$36.00; whole pages, $7\frac{1}{2} \times 11\frac{1}{4}$ 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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Agents also for (London) Church Times, weekly, \$3.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

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MILWAUKEE, WISCONSIN, FEBRUARY 25, 1928

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EDITORIALS & COMMENTS

They Cannot Come Down

THIS is not a sermon, though it begin with a text; neither is it an exposition of Holy Scripture, though it is based on a scriptural incident. The text with which it begins is a passage from Nehemiah 6:3:

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

Nehemiah was building a wall. It was about finished, when his jealous enemies asked him to come down for conference. Every man who builds knows all about such requests. Just when he is ready to place a good sized howbeit metaphorical stone in its place, he must, forsooth, stop to attend a committee meeting, or go somewhere to participate in a conference. Happy the man who can defy the fiends that get these up by responding to them in the language of Nehemiah: "I am doing a great work so that I cannot come down."

But this is a day of democracy. One-man walls are out of date. Team-work must supplant the best-intended one-man job that can be done.

Before a modern Nehemiah can put up a wall for public purposes, a common council, a legislature, or some similar body must spend a good while debating it. Committees must consider it. Experts must compute the cost. Advertisements must ask for bids. Architects must devise plans and specifications. Bonds must be issued and sold. Contracts must be let. Masons and carpenters must be employed, with bosses skilfully supplied to direct them. Conferences innumerable must be arranged, and a good deal of talking must be done. No, the good old way of telling Nehemiah to build a wall and letting him alone while he does it is obsolete.

Even in his day, Sanballat and Tobiah and Geshem the Arabian "and the rest of our enemies," as Nehemiah gently summed them up, were anxious to hold a conference over the matter. "Come, let us meet together in some one of the villages in the plain of Ono," they pleaded. But Nehemiah evidently felt that if he was left to build the wall, he was also a quorum for that well-planned committee meeting in Ono—what a touchingly prophetic name for such a place! He was busy. He did not choose to come down.

WHEN we come to apply the parable to present-day walls, the building of which gives us some concern, we must do some violence to details in the story.

Our National Council had apprised its constituent dioceses of the cost of the work it was doing and proposed to do in this year of grace, and of the "quota" that must be contributed by each of them if the plans were to be carried out. The dioceses responded by telling how much each of them was willing to do. The net total of the agreements to do is about \$700,000 less than the sum of the quotas, and, worse still, is \$173,982 less than the acceptances of the year ending December 31, 1927.

The fact is, every diocese, and every parish within it, is engaged in building a wall. All of these are good walls. Each of them requires leadership, and wise planning, and careful financing. The name of each of the dioceses is Nehemiah, and Nehemiah is greatly interested in his wall. He ought to be.

Now come Sanballat, and Tobiah, and Geshem the Arabian, and the rest of them from the National Council, and ask Nehemiah to stop a while on his wall, and come down and discuss with them the building of that greater wall that demands the united effort of all of them. We will drop from the parable all suggestions of enmity between the parties; all thoughts of bad faith, of underhand doings, of anything and everything to the discredit of any of them. Sanballat, Tobiah, and their associates have obtained now a better point of view. Interested, as they are, in their super-work, the work of the National Council, of which they are members, they recognize the importance of Nehemiah, the diocese, and the value of the work he is doing. And Nehemiah no longer views the rest of them as enemies. These all have better manners today than did their Old Testament prototypes.

But Nehemiah is still centered exclusively upon his own job. That wall is his to build. Sanballat and his pestiferous committee meeting in Ono are only incredible nuisances. He is thoroughly conscious of his own integrity: "I am doing a great work so that I cannot come down"; down to details of how to get the work of the National Council done.

FOR after all, none of these Nehemiahs wishes the work of Sanballat *et al.* to remain undone.

There never was a time when the work of the National Council was less under criticism than it is today. Differences in details there will always be; some will always be more interested in one phase of work than in another. Differences in excellence of work there will always be; few workmen, if any, are one hundred per cent efficient and some are scarcely efficient at all. All this is inevitable. Notwithstanding that, the whole Church earnestly wants all the work done.

Neither is the failure to do all of it due to inability of Churchmen to finance it. Rather is the difficulty that it is impossible for Smith, Jones, or Brown to compute precisely what is his share of the large total sum. The total is divided with a fair approximation toward equality among the dioceses, and the dioceses divide it in turn among the parishes. But at each division there is a presumption that all the units will function uniformly with one hundred per cent success, and where one unit fails to do so, the whole system is thrown out of gear because no other unit is called on to fulfil the obligation that some unit has failed to discharge. So long as we finance the work by asking each unit to do its "share" on a mathematical basis, so long will we fail to secure one hundred per cent of results. Incidentally, our Lord never suggested to anybody to do *his share* of the common work.

It looks to us as though the time had come for Nehemiah to pause in doing his "great work" on his exclusive wall and come down to Ono and meet Sanballat and the rest of them in conference. Have we reached the limit that the Church is willing to do in its common work? Does the Church desire that the work shall be cut down? Is any expansion of the work impossible?

Or have we only failed to bring Smith, Jones, and Brown to a realization of their respective opportunities and responsibilities? Have we talked so much about fair shares, about reaching quotas, and about one hundred per cent or some other per cent of quotas reached, that the emphasis on giving as a sacred privilege for our Lord's work has been lost?

We do not know. We believe Nehemiah must think the matter through and not throw the responsibility back upon Sanballat and Tobiah and Geshem and the rest of them.

Yes, Nehemiah, that's an excellent wall you are building for your diocese. But, great as is your work, come down to Ono for a little while now, and in conference with your brethren, tell how you may be enabled, with them, to do still a larger work.

It is not creditable to the Church that it has been necessary for the National Council to cut down its work.

WE HAVE watched with interest the developments of the recent unity conference in Baltimore. It grew largely out of the splendid enthusiasm of Dr. Peter Ainslie, whose past service in behalf of unity has endeared him to unity seekers of every name. Returning from Lausanne, Dr. Ainslie proposed almost immediately that a supplementary conference, more or less local, should be held in his own city of Baltimore.

False Steps
Toward Unity

In the program advertised in advance was provided an evening communion service at a Presbyterian church, at which, it was advertised, a Presbyterian

minister would be the celebrant and would be assisted by four other clergymen, Protestant Episcopal, Lutheran, Disciple, and Baptist, respectively.

THE LIVING CHURCH very carefully abstained from comment. That it would be possible to find a clergyman of the Protestant Episcopal Church who would be willing to serve in that capacity we did not doubt; out of more than six thousand clergy there are individualists who are ready to vary from the customs and requirements of the Church in practically any manner that may be desired.

But in order to do that, any clergyman would naturally be obliged to place himself in the position of repudiating the customary Anglican position and defying Anglican discipline. Anglican delegates to Lausanne, from all the Churches of that communion, to a man carefully avoided any such action. No doubt there are more or less Anglican clergymen who view the Anglican position in that respect as a mistake, but seldom indeed do we find one who does not conform to it as a matter of loyalty. Throughout all Christendom this phase of the Anglican position is perfectly well understood, and most people in other religious bodies are good enough to refrain from placing an Anglican priest in a position where he must either defy the well-known position of his own Church or seem ungracious by refusing a request to do so.

But the mere advertisement of the intention to place a clergyman of the Episcopal Church in this position was notice enough that normal Churchmen were not expected to participate in this conference. In that no injustice to them was intended or done. It is perfectly legitimate for members of those religious bodies that are closest together, and in full communion with each other, to hold mutual conferences of their own, and we hope they will do so more and more, in ever increasing measure, until they are able to break down all denominational barriers between them. The fact that the Episcopal Church finds it impossible to throw its lot in with them on their terms is reason enough why its normal members should not be expected to participate in conferences in which their own position will be treated with contempt.

BUT when those who arranged this conference deliberately determined to place one of our clergy in that position, it is evident that they were seeking something else than a unity based upon loyalties.

If Lausanne was of any value at all, it was in that it encouraged no man to be disloyal to the position of his own Church. Its care was, first, to establish the exact position of each factor represented, and then to see what progress, if any, could be made in correlating those positions. If any delegate had stood upon his own individualism and repudiated the position of the body that had sent him, he would thereupon have ceased to be of any value. Happily no such incident arose.

So the plan for the recent Baltimore conference differed decidedly from that of Lausanne. Instead of asking Anglicans and Protestants to sit at a round table and discuss, courteously and frankly, why their respective positions made it impossible for their respective clergy loyally to participate in a common communion, the attempt was made to obtain an Anglican clergyman who would act according to the recognized position of Presbyterians and Disciples rather than to that of his own Church.

The point we wish to make is that to do this, even if the attempt had been successful, would not have been a step toward unity. It would simply have witnessed to the fact that here and there is an Anglican

clergyman who is willing to act as a pure individualist instead of as a man under authority. And the encouragement of such individualism promotes the exact opposite of unity.

So at Baltimore the inevitable happened. The advertised program naturally suggested to normal Churchmen that they were not wanted in such a conference, and they kept away. As for the reverend individualist who had expected to assist the Presbyterian celebrant, when the time came he wasn't there. Residing in another diocese, he discovered, at the last moment, that bishops have something to say about what outside clergymen may do within their dioceses, and rectors of parishes something to say about clerical gentlemen intruding unasked within their parish bounds. He learned, in short, that there is a reign of law within the Episcopal Church. According to his own explanation, printed in the *Christian Century*, he "was dissuaded only because of the expressed opinion of the bishop coadjutor and the rector of one of the churches, whose 'consent' it appeared necessary for [him] to secure, in order to be technically within the laws of the Episcopal Church."

Pity he did not know that there were "laws of the Episcopal Church" before he placed his hosts, not to say himself, within this unpleasant position!

But did not those estimable men who planned the unity conference know it either?

Why should they have deliberately encouraged disloyalty on the part of a clergyman?

And could they not see that they were not promoting unity in doing it?

So now the sectarian press is printing the usual, time honored slurs against the Episcopal Church. Everybody knows what they are like.

Strange, strange, strange, that advocates of unity, thoughtful and devout men such as those who promoted this Baltimore conference, cannot recognize this undoubted fact:

The Episcopal Church holds certain firm convictions that are different from the convictions of Presbyterians and Disciples. It is no more "narrow" or unworthy for Episcopalians to adhere to those convictions than for Presbyterians or Disciples to adhere to theirs. Presbyterians and Disciples are at perfect liberty to confer together and to create unity among themselves; but if they care to enlist the Episcopal Church in the same laudable cause, they must recognize the fact that the position of the Episcopal Church differs from their own, and that loyal members of that Church will, in the last analysis, uphold their own position—and ought to. If, by careful search, Presbyterians and Disciples can find a clergyman of the Episcopal Church who is willing to act upon the Presbyterian or Disciple tradition rather than upon that of his own Church, they are not thereby promoting unity, but rather are doing that which to the rest of us seems a rather contemptible thing; and, as this incident shows, are simply promoting bad feeling and misunderstanding. We cannot feel that their obvious good intentions are sufficient really to excuse them.

So the net result is this. By reason of the unnecessary blundering on the part of well meaning people at Baltimore, misunderstandings are just a little worse than before, Christian hatreds are just a little more intensified, and Christian unity removed just a little farther away—all in the interest of Christian unity.

One wonders why this should have been necessary. Is Lausanne so soon forgotten? Is open contempt for the position of another body the way of peace?

WE DO not know the details of the poll of clergy by the Church Temperance Society on the Prohibition question reported a few days ago, but presume this is the poll taken last year, which was largely discussed at the time.

Obey
the Law

Our own attitude, as somewhat innocent bystanders, is this:

Obey the law first; after that, free, law-abiding citizens will get together and decide what to do about the main question.

But obviously that time has not come yet; and every act in violation of the law simply delays the time when the matter can be constructively considered on its merits.

ANSWERS TO CORRESPONDENTS

INQUIRER.—We understand that the pronunciation of Dean Inge's name rhymes with *wing*.

ACKNOWLEDGMENTS

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AN APPEAL FROM NEWFOUNDLAND

BY THE REV. CANON N. S. FACEY,

PRINCIPAL OF QUEEN'S COLLEGE, NEWFOUNDLAND

I AM now on a lecturing tour in the United States hoping to be able to raise sufficient funds to complete the extensions of our college, that Fr. Palmer told readers of THE LIVING CHURCH about more than a year ago. This work will cost us at least \$30,000, and up to the present we have been able to collect only \$13,000. We are anxious to find the money and complete our buildings by September as we have sufficient men waiting to begin their studies to fill them. But alas! This means another appeal, and I am wondering if any readers of THE LIVING CHURCH will be able to respond to it.

The cost of training a student at our college is \$400 a year for four years, exclusive of personal expenses. We have ten men on our waiting list now. Five of these can find their personal expenses and \$100 per year toward the cost of this training. The others can find only their personal expenses. This means that we must try to find ten sponsors; five to provide \$300 a year for four years and the others \$400 a year for a like period.

The need of additional priests for our diocese was never more urgent. During the past nine years we have been obliged to close eight parishes, leaving eighty little congregations with only the meager ministrations that already over-worked priests in adjoining parishes can give them. Added to this we have five other parishes vacant containing an aggregate of some ninety little congregations with no one even to minister to the sick, comfort the dying, and bury the dead.

Three and a half years ago I made a similar appeal in an English paper and two persons kindly offered to see a candidate each through college for us. They have both kept their promise at great sacrifice to themselves, but within a year from now they will each have the happiness of knowing that two parishes containing upwards of 2,000 souls each, covering two strips of coastline of 100 miles each, will be cared for by men who give every promise of being most faithful priests. They will further have the joy of knowing that an anxious missionary bishop, who during the past ten years has never been able to feel that all his people have been receiving even the barest necessities of spiritual things, will have at any rate a portion of his burden lifted off him.

But this is not all. Each of these candidates, if it is God's will, has a ministry of forty or fifty years before him with unlimited opportunities to guide the weak, cheer the lonely, and soothe the pillows of dying. Who can estimate the value to the Church of the investments made by these two persons? And while they themselves ask for no returns who can estimate what their dividends will total when the books of the heavenly treasury are closed on the great day of accounts!

I shall be prepared to give the fullest information to anyone who is willing to help us with our building or our studentship fund. Up to Easter letters addressed to the Synod House, 110th Street and Amsterdam Ave., New York, will find me.

DAILY BIBLE STUDIES

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

THE GRACE OF GOD

Sunday, February 26: First Sunday in Lent

READ II Corinthians 6:1-10.

ON THESE Sundays in Lent we will meditate upon the epistle for each Sunday. Today we have a message concerning the Grace of God which St. Paul warns us should not be received in vain, since God intends that Grace to help us in all our struggles. And then he outlines the life of Christian workers, exalting their privileges by calling them "ministers." Of course, the message is for those who are set apart as ordained messengers, but it is also for all Christians, for we are called to be "workers together with God." The word "Grace" is a wonderful word, meaning the favor of God which grants pardon and peace and power and patience, all included in that great word "Love." And by Grace we are to live and so find ourselves more than conquerors through Christ. By Grace we are saved and by Grace we serve. If we receive it and do not use it, we will lose it.

Hymn 233

Monday, February 27

READ St. John 1:12-17.

GRACE and Truth came by Jesus Christ." There we have the full message of the Incarnation. Jesus Christ came to bring the only inspiration for our lives, namely, divine pardon and divine guidance. So we have it in our often-used apostolic benediction: "The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost." It is a wonderful benediction indeed, for it brings the Gospel message. We are sinners, and Grace saves us. We are lonely, and God loves us. We lose our way, and the Holy Spirit guides us. How real life becomes when we thus understand it! God's children by creation and then by re-creation—"born again." Redeemed by the precious Blood of Christ and so becoming the sons of God.

Hymn 86

Tuesday, February 28

READ Galatians 5:22-25.

THE Fruits of the Spirit may well be called the Fruits of Grace. Christ said, "Without Me ye can do nothing," and to follow Him, to live with Him ("Lo, I am with you always"), to work with Him, is to bring forth fruit which shall remain. These nine blessed fruits meet well the exhortations of St. Paul in the epistle: "Approving ourselves—in patience, in afflictions, in tumults, by kindness, by love unfeigned; as sorrowful, yet always rejoicing." And the Christian life becomes not only or chiefly a fight against evil, but a positive advance, a triumphant journey, an education, and a sending out of the story of Grace to all the world. The Grace of God is a power, an agency which has to do, not with ourselves alone, but with the whole human race. Lent calls us to sorrow for sin, but out of that sorrow must come love for our neighbor, missionary zeal, the spread of Glad Tidings, the exaltation of Christ as the Eternal King.

Hymn 496

Wednesday, February 29

READ Romans 12:6-18.

THE Grace of God was a very real thing to St. Paul. He tells us that he lived by Grace, which supported him when he was afflicted (II Cor. 12:9). He thus brings a great and precious truth to us, namely, that Grace comes according to our particular and personal need. God does not deal with masses alone; He has a message for each individual soul. So we find the comfort and inspiration of Christ's favor, since our gifts differ according to the Grace given to us. What a splendid truth! My work, my gift, no matter how lowly, endowed with this blessing of divine favor! And then there results all the excel-

lence of sincere living. Love is made honest. Business is lifted above the dusty plain of money-making to a height of noble service. Hope makes me joyful because I know the vision will be realized in God's time. So our Lenten worship and denial and fasting are made dear by Grace, and our faith is enriched by the dear approval of the Master of Life.

Hymn 277

Thursday, March 1

READ St. Luke 2:40-52.

AT FIRST we are perplexed by the declaration that the "Grace of God" was upon the youthful Christ, for He was Himself both God and Man. But what a testimony to the divine authority which was His! He who came to bring favor was Himself full of that perfect favor. What He gave was of the very essence of His holy being. The Grace which He so freely bestows is not something separate from Himself. He gives *Himself* when He grants us His Grace. So we learn the inner meaning of His words about abiding in Him and He in us (St. John 15:5). The great truth of Christianity is that we are made members of Christ in Baptism, and partakers of His very strength in the Holy Communion.

Hymn 142, Part 3

Friday, March 2

READ Romans 3:21-26.

SOMETIMES the reasoning of St. Paul in his epistles is difficult. But as soon as we grasp the message of salvation we can see what is meant and can rejoice in his declarations. Christ died for us, and He gives us of His own life. But so real and personal is His redemption that His righteousness becomes ours. I am a failure so far as perfect obedience is concerned, but I am justified freely by Grace through Christ's redemption. Hence the Cross becomes itself the assurance of pardon and peace, and the Crucified Christ is the manifested Grace of God. How wonderful! I long for perfection, but it is far from me. Then I read the story of Grace written there on Calvary, and I cry, "God be merciful to me!" Grace itself comes in the person of Jesus Christ and I am made perfect through Him (Heb. 13:20, 21). And not I alone, but the whole world, will come to perfection only through Him.

Hymn 159

Saturday, March 3

READ Ephesians 1:3-10.

THE last words of our epistle attract us, and yet they puzzle us: "Having nothing, and yet possessing all things" as a result of not receiving the Grace of God in vain. Does Grace, then, make us rich? St. Paul speaks of the "riches of His Grace." Is the Christian, then, rich? Ask that devout man as he returns from the altar where he has received the Holy Communion, whether he is rich or poor! Ask that shut-in, whose face shines as she tells you how good God has been to her, if she would change her faith for millions of gold! Ask that saint who is passing from earth to Paradise, about whose bed there are gathered the angels of God, while the Christ Himself holds her hand to lead her through the Gates—ask her whether she is poor or rich! Whence, then, this holy wealth? And Christ answers: "My lasting riches are not Mine alone. They are given to My children."

Hymn 541

Dear Lord, I thank Thee for the priceless gift of Thy Grace. Let me not receive it lightly or ignorantly, for it is eternally precious, and I can only live and serve as Thy Grace becomes mine. Shine Thou upon the way. Reveal the Cross in its glory. O Christ, by whose Grace I am saved, accept my adoring love, my King and my God! Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

ONE gets strange things through the mails! What do you make of this? I conjecture that, considering the amount of self-praise set down in all childish innocence, one may reckon the writer a "native" of some color other than white (Spelling, capitalization, and punctuation are as in the original):

CHRISTIAN STUDENTS' MOVEMENT

Universitatis Illuminati

London, ; U. S. A. ; Guatemala, ; Latin America ; Mexico.

To Pastors and Ministers of the Lord's People, and to All Mankind

Reverend and Esteemed Sir and Brethren:

The Lord even Jesus, met me, and for many days taught me under great and agonizing sacrifice the Oracles I am sent to impart to the Churches. Thus my desire to reach The Masses through your co-operation.

Brother Twelve is in Canada operating towards the establishment of The White Lodge "Aquarian" from which Center this New Revelation for a Peculiar People is to be lived. Mexico is another Revealed Centre. Is it not a miracle how this Great Nation is complicated with Rome today?

From the Cathedral Church at Mexico City, the Lord ushered me into New York in the Memorable Tempest which won World Renown for Captain Fried and the Great American Nation. Jonah was ushered in with a Tempest. So was Paul.

I had the distinguished honor of communing with over 300 Bishops and Priests gathered at the Great Cathedral Church of St. John the Divine, at New York City—from various parts of the world—besides forming one of the Body at the Dedication and sending out of The Thirty from England.

The Prophets were until John. Since that time the Kingdom of God is preached. It has pleased Almighty God in These Latter Days to commission His Priests with Revelations, making "The Way Plain" to an understanding of The Word in the Faith once delivered to the Saints.

I have stood in Historic Cathedral Churches and side by side with Eminent Divines of Japan and India; and preached throughout the coast of the Mediterranean, but had not the knowledge of The Preaching of Jesus Christ according to The Revelation of The Mystery until Revealed and Made Known to me by He Who Sent Me. Books innumerable tell what eminent Divines think or believe. Strong minds like Sir Conan Doyle of England's fame have lost the way and are carried by New Thoughts and Isms but He alone who met Saul and sent him as an Apostle to the Gentiles, even by Him I am sent and for this cause was I born 22-2-77. This will not be a preaching nor speculation, but as Holy Men of Old spake as they were moved by the Holy Ghost, all this will be made plain by The Great Author of All.

A Church was Founded in New York City and for the first time in American History its Members welcomed by the British Ambassador. Don't fail to hear the Astounding Revelations which concern the Life, Peace and Riches of One and All. The Work, the Place and Time chosen is the operation of That Same Spirit which was in Christ Jesus. It is the alone opportunity to hear What The Spirit Saith Unto The Churches.

Evolution, Spiritualism, Human Magnetism will be made plain in the teaching "I in them" which Prophets desired, but it was not given them.

The Lord has stirred up a "Desire" in the World for these truths; and Bishops Crusades, and Anti Christs and False Teachers have endeavored to expound, but how can one Teach Except he be Sent.

"Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and His Spirit, hath sent me."

The arrangement by Ticket is to avoid crowding.

Commending myself to your Prayers and interest,

Yours in Christ,

✱

Int. Anglican Missionary Priest.

IT WILL be well for certain "pinks," who are ready with excuses for all the horrible excesses of the conspiracy of murderers now ruling Russia, if they note a recent sermon of the Archbishop of Canterbury—a man not given to wild, whirling words.

Preaching in Canterbury Cathedral, he said that abundant evidence showed how there rang out from the earliest Chris-

tian days the note of what Christianity meant in the brightening and sanctifying of the home, of parents and children, and in the whole household uplifted and vivified. So it was in the first and second centuries, and so it could be in the twentieth century. The enemies of Christianity in our own day had come to note it. The promoters of Russian Bolshevism, who deliberately told us that it was their purpose to root out Christianity, were, from their own terrible standpoint, quite consistent and logical on this point.

Some sentences of their own statement, plan, and purpose are thus:

"When parents say 'my daughter, my son,' the words give expression to the parents' view that they have a right to educate their children. The parents' claim to bring up their children must not merely be rejected, but must be absolutely laughed out of court. We must not rest content with the expulsion of religious propaganda from the school, but we must see to it that the school assumes the offensive against religious propaganda in the home."

Then there was the repeated declaration which ran like a refrain through the Bolshevik anti-Christian plan and policy—"that religion and Communism are incompatible, both theoretically and practically."

It is well, in view of the inattention to what Bolshevism really meant, that those frank statements which he quoted from Russian Communists' own exposition of their "official program" should be borne in mind.

Commenting on this, the *Guardian* said:

"The reminder of the Archbishop of Canterbury that there is stark opposition between the Christian ideal and the Bolshevik teaching is valuable; and such an utterance from one who weighs his words will be heeded by those who have been thrown into reaction by ignorant and indiscriminate vilification. Bolshevism is itself a religion which can tolerate no rivals, having as its object the creation of a complete economic equality in which the State will be the only authority to which loyalty is due. This idea is sincerely, and indeed passionately, held as the surest way of promoting human happiness; but it is obvious that it leaves no room either for the deep-rooted sanctities of home, or for a view that proclaims the subordination of all earthly values to those of eternity. Observers friendly to the Communists tell us that both these loyalties are attacked by the efforts of those in authority in Russia to replace the Christian ikon in every home by a picture of Lenin adorned with flowers and lights. Fortunately more than one traveler lately returned from Russia gives evidence that the persecution through which the Church is passing may even yet issue in a deepened and enlarged faith, and in a new spiritual independence for the Church."

AT THIS TIME of mid-year graduations, I am delighted to reprint this lovely invocation to the Seat of Wisdom on behalf of a school girl. Denis A. McCarthy is the author:

"Mother of Truthfulness,
Look on this creature
Radiant with youthfulness,
Fresh from her teacher.
Forward she now must fare
Into the world of care;
Should her step falter there,
Oh, who can reach her?"

"Mother of Purity,
Guard her and guide her!
Pledge of security,
Linger beside her!
Calm in that eager breast
Motions of rash unrest;
Soothe and sustain her, lest
Evil betide her!"

"Thou art so powerful!
She is so tender!
Be thou a tower, full
Strong to defend her!
Teach her the Christian art,
Show her the nobler part.
Keep her unstained of heart;
Mother, befriend her!"

The Winter Conventions

What They Accomplished

FOLLOWING is a brief summary of the main accomplishments of the many diocesan conventions and district convocations which met in January and February. Fuller reports will be found in this and preceding numbers of *THE LIVING CHURCH*.

Alabama. Condemned much pending Prayer Book revision, including proposed changes in the Communion office and the dropping of the Thirty-nine Articles. Defeated resolution to permit women to serve on vestries.

Arizona. Reported quota and assessment fully paid.

Atlanta. Authorized the creation of two convocations.

California. Heard Bishop Parsons' report of completion of the architects' plans for the cathedral and the need of a field secretary for religious education and of student headquarters at the universities.

Chicago. Voted to change title of the Bishop and Council to the diocesan council. Earnest discussion of ways and means of providing for the deficit of \$28,000.

Colorado. Formulated plans to reach isolated communicants, the Woman's Auxiliary and the field department cooperating. Reported 1927 pledge to National Council paid in full.

Dallas. Received treasurer's report that nine congregations overpaid their quotas, six paid their quotas in full, and twenty-two paid a portion of their quotas.

Duluth. Considered future division of the diocese, proposed endowment fund for mission work, completion of Cass Lake Indian school, and payment of general Church quota. Heard Bishop Bennett's ruling that women are eligible to election to vestries.

Eastern Oregon. Celebrated tenth anniversary of Bishop Remington's consecration by the presentation of money and pledges toward district Church extension.

Fond du Lac. Received Bishop Weller's withdrawal of request for a bishop coadjutor. Adopted parochial quotas for diocesan jubilee fund.

Haiti. Invited Bishops Murray, Knight, Colmore, Morris, and Matthews to consecration of new cathedral when completed. Announced pledge to National Council overpaid for third successive year, and voted increase of ten per cent for 1928.

Idaho. Planned campaign for building a new church, parish house, and rectory at Moscow, where the University of Idaho is situated.

Indianapolis. Changed name of "diocesan council" to "diocesan convention," and "bishop's cabinet" to "diocesan council."

Kansas. Completion of new Christ's Hospital, Topeka, costing \$500,000, was announced. Voted to continue relationship with the province of the Southwest and to pay its apportionment for the contingent expense of the province hereafter, and also its share toward the part-time maintenance of a secretary for young people's work.

Kentucky. Petitioned bishop to appoint committee to correct misleading statements about the Church in the public press. Appointed committees to consider Church extension in Louisville and to try to raise endowment of episcopate to \$100,000.

Lexington. Elected a new commission to increase the present amount of the episcopate endowment fund. Adopted a resolution recommending that the canons of the diocese be so amended that one deputy from the Woman's Auxiliary and the Girls' Friendly Society be given full membership in the council.

Los Angeles. Heard the Rev. Gross Alexander, representing Southern California conference of the Methodist Church, present plans for proposed Pacific Broadcasting Federation, voiced approval, and authorized a committee on cooperation.

Louisiana. Received pledges of \$12,500 toward erecting a student center at Baton Rouge. Adopted resolution protesting against proposed deletion of the Thirty-nine Articles from the Prayer Book.

Maryland. Failed to adopt memorial to General Convention to refrain from dropping the Thirty-nine Articles from the Prayer Book.

Mexico. Heard Bishop Creighton's statement that missionary money could not be used for secular schools and hospitals.

Michigan. Amended canons to give more freedom and authority to the executive council. Passed a motion memorializing the General Convention to retain Article 28, by a large majority.

Milwaukee. Planned to raise diocesan endowment fund to \$100,000 and to erect a chapel and recreation building at the University of Wisconsin.

Missouri. Appropriated \$12,000 for student center at the University of Missouri, Columbia.

Nebraska. Held missionary mass meeting.

North Texas. Received deed to acre upon which Bishop Garrett held the first Church service on the western Texas frontier, and made a pilgrimage to the site.

Oklahoma. Cheerfully voted increased district assessment.

Olympia. Approved the survey of the whole diocese, made by the Rev. F. B. Bartlett from the National Council, and providing for taking over the work among the university students by a diocesan committee instead of leaving it to the local rector. Passed a canon providing that delinquent parishes and missions should stay without representation in the convention until arrears as well as current indebtedness were paid.

Oregon. Indicated the best year financially and spiritually in the history of the diocese.

Pittsburgh. Accepted Trinity Church, Pittsburgh, to be the cathedral of the diocese.

Porto Rico. Authorized the reprinting of the Spanish Hymnal.

San Joaquin. Transacted routine business.

South Carolina. Voted in favor of establishment of cathedral at Charleston.

South Florida. Set aside \$5,000 as diocesan building fund.

Southern Ohio. Authorized an appropriation for moving diocesan offices from Columbus to Cincinnati and approved expenditure of \$5,000 upon the remodeling of the bishop's house on Mount Auburn, converting it into the diocesan house. Adopted proposal to wipe out \$60,000 in mortgages incurred in building mission churches and raising of \$15,000 additional annually for the next five years for new work.

Southern Virginia. Adopted resolutions authorizing the board of trustees of Chatham Hall to borrow \$50,000 for the present needs of the institution and to assure the patrons of the determination of the board to conduct the school on lines conforming to the cherished ideals and convictions of Virginia Church people.

Spokane. Emphasized the necessity for raising more money locally to meet the ten per cent reduction made by the National Council.

Tennessee. Voted to pay full national quota for 1928. Approved \$6,000 diocesan building program and foreign missionary projects.

Texas. Adopted increased budget for 1928, calling for larger provision for work among college students and for a permanent Camp Allen.

Upper South Carolina. Noted better financial condition and a more optimistic outlook than in some years.

Utah. Appointed committee to draft new set of district canons.

West Missouri. Endorsed proposed diocesan endowment of \$100,000. Pledged \$20,000 for Church's program.

Jesus and the Sleeping Child

A Sermon Preached in Emmanuel Church, Boston

By the Rev. Elwood Worcester, D.D.

The burden (oracle) of Dumah. He calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night.
ISAIAH 21:11 and 12.

IN MY SERMONS during the War I expressed my belief more than once, that we were witnessing the end of one of the great periods of the world's history and that, in due time, a time whose duration we cannot determine, a New Age would dawn. Ten years have elapsed and in this period many things which were then only anticipated or conjectural have become facts of observation. So far as Europe is concerned, the result of the War was not the strengthening of the democratic ideal, but the strengthening of Bolshevism, state-socialism, and autocracy. America is always the most fortunate of nations. The only power in this world which is worth wielding is the power which comes as the result of service. If we are the most powerful of the nations today, it is because we have given ourselves, as no other nation ever did, to the succor and service of mankind in its distress.

In this country we have seen no loss of faith in our institutions, no weakening of the principle of free and popular government, nor are we conscious of any deep social wrongs or of the embitterment of class conflict, which is destructive of democracies. Without much opposition the workers of America have steadily improved their condition until they have attained a degree of leisure, affluence, and comfort which workers have never enjoyed before. It is only the spiritual classes which suffer and are lonely, and they know how to suffer in silence.

And yet in America, as well as in Europe, a change of the most far-reaching importance has occurred during these years to which I invite your serious attention, as it is a moral fact of the first magnitude. It is the change which Judge Lindsey has so aptly called "the Revolt of Youth." Naturally Judge Lindsey has addressed himself chiefly to the revolt against marriage, but this movement is universal. Against what is this revolt? Stated in the simplest terms, it is a revolt against the traditions of the past. What do I mean by these traditions? I understand by them the great cultural and spiritual ideals with whose birth the Middle Ages came to an end and which, beginning with the Renaissance and the Protestant Reformation, have created the modern world. These ideals and influences have, of course, changed and developed. Some have been allowed to fall and others have been added. But up to a few years ago, no generation has grown up in ignorance of them, or totally indifferent to them. On the contrary, all previous generations have found in these forms of culture in which our civilization has expressed itself, their inspiration, their vocation, their opportunity in life.

It is not as it was at the time of the French Revolution, when a determined and sanguinary war was waged against all the creations and institutions of the past, from which France, after a few terrible years, quickly recovered. A much more serious thing is taking place at the present time. Without mutual agreement or propaganda, the youth of the world is simply withholding its allegiance from these things. It no

longer aspires to them, or feels itself committed to them, or burns to express itself through them. Its attitude toward marriage, apparently, is not dictated by licentiousness, but by its indifference to the sanctities of life.

THE old cannot observe this spectacle unmoved. If the young bore the brunt of the War and suffered most in the War, the old have suffered more since. For a while they will be able to keep alive the great ideals and spiritual interests of the past. But no people lives in the past, but in the present, and when those who were reared in the great traditions and beliefs of civilization are withdrawn, those living traditions will cease, for the reason that there will be no one to carry them on in life, and an eclipse, a twilight of the gods, will follow.

It is not as if the rising generation possessed new and higher cultural forms which are superseding the old, a higher faith, deeper knowledge of truth, a wider outlook on the meaning of life, greater talent, nobler poetry, superior music, a more glorious philosophy, a deeper understanding of Christ, a more vital religion. On this subject we alone, who have had time to master the great creations of the past, possess the criteria of comparison, and the plain truth is that we see no rudiments of works among our youthful contemporaries to be compared with the masterpieces of human genius which the past four centuries have produced in such glorious abundance. Count Keyserling, one of the foremost thinkers of Europe, in a recent article, considers that the ideals of youth today are epitomized in the chauffeur, symbol of swift motion and of the scientific control of power. If our civilization culminates in a chauffeur, we are fortunate to possess such a symbol of youth as the noble, graceful Lindbergh, but he can hardly take the place in our imagination of Emerson or Walt Whitman or Abraham Lincoln.

Against this great movement of time it is senseless to declaim, and useless to struggle. It reminds us once more that God rules this world, not man. No human being is responsible for the changes which are passing so swiftly over civilization, nor is it a conspiracy. Those who planned the War, whoever they were, did not plan this, nor is it the result of an insidious propaganda. It is as if some sustaining force, which had long supported man and had led him on in a given direction, were suddenly withdrawn. "Thou takest away their breath, they die, and are turned again to their dust." Or rather we may say, "He taketh away the first, that he may establish the second."

We remember other great forms, not of civilization but of animal life, once as well represented, as widely distributed, apparently as firmly rooted as the species which still exist, which have utterly disappeared. Who has not wondered at the fate of the mammoth, the mastodon, which for ages roamed over Europe, Asia, Africa, Siberia, North America? What became of them? They did not all fall into holes. Very few of them were destroyed by man, and, as they were well covered with wool and hair and could travel fast and far on their great legs, one would suppose them well able to meet changes of climate. The reindeer or caribou, their ancient contempo-



aries, are still as numerous, at least in North America, as ever, while they, before human history began, totally disappeared. It is as if a limit were set to their existence beyond which they could not pass.

So it begins to look as if that vast, complex, splendid organism we know as modern civilization is limited, and as if something else is about to take its place. This generation of youth, which is more famous than any which has preceded it, may be remembered as the generation which ended civilization and which introduced a new age of darkness.

THE Christian who has faith in God and in the eternal things of the Spirit can look forward to such a change, if it comes, without fear. Darkness has its uses as well as light. It is in darkness that all new life originates. "I make light and create darkness," the Second Isaiah represents the Eternal as saying; "I, the Lord, do all these things."

Once before since Jesus came, this change from light to darkness, from civilization to barbarism, has taken place. It took place in the fifth century of our era, when the great world created by Rome crumbled before the attacks of Northern barbarians, and the light shed upon the world by Greece, Rome, and Judea was extinguished, and only Christian faith was left, a period which lasted nearly a thousand years, of which we know next to nothing because it possessed so little knowledge of itself. The curious thing is that many of the leaders of these Northern peoples were well acquainted with the civilization they destroyed, but they did not love it and had no will to continue it. They had other ideals which appealed more to their weak minds. The great thoughts of Roman sovereignty, Roman law and justice, Roman refinement and world dominion, did not appeal to them. They could not carry on the old tradition of civilization to which Egypt, Babylon, Greece, Rome, Judea, and Phoenicia had all contributed, and so it perished.

You may say such a thing could not happen again because we live in an age of printing, when all the known creations of man are recorded in encyclopedias and libraries, and because we possess a science of power which commands the highest faith of mankind. Moreover, if we are threatened at all, we are threatened not by illiterate barbarians, but by our own children, to whom we have given the highest education our means could afford.

A civilization, however, is not a matter of education. It is a spiritual principle. It consists in the things people believe in and to which they give themselves with their whole souls, in the ideals which captivate them and in the causes they are willing to serve. And it begins to look as if the ideals which have sustained mankind for the past five hundred years have almost lost their appeal to the young, and that, as yet, they have no commensurate ideals to take their place. Science and our great faith in science remain. Science can give us power and wealth, and it can also give us war. In itself it can never create a spiritual civilization. It cannot be the guide and teacher of mankind, because in itself it is non-ethical.

You are probably saying, "This is a rather gloomy Advent sermon." It is absolutely nothing in comparison with the prophecy of the destruction of the world uttered by Jesus Christ, which peals like a great bell hung in the canopy of heaven through this Advent season. My outlook on the future contains no element of terror, because I believe that God is our leader and guide, and that to Him the darkness and the light are both alike. Perhaps our old civilization, which contains almost as many defects as excellences, is nearing its end. Perhaps a period of darkness, which in some respects may be compared with the Dark Ages, is about to succeed an age of wonderful brilliance. What then? In the economy of God a period of darkness always precedes a new birth. Nothing is more certain than that the human race which, as a species, has not yet reached maturity, is not exhausted, but is capable of undreamed-of growth, progress, and development. "Watchman, what of the night? The morning cometh and also the night."

IN ALL this, what would become of the Church and the Christian religion? They would wield again a power of which at present we have no conception. Christianity is always greatest when men need it most. If the Church depended for her existence on culture or on human favor, or on the interest

of any particular generation, her fate might be sealed. But the Church exists, as she has always existed, by faith, by the indwelling power of God's Holy Spirit, and by the living presence of Christ, who promised that the gates of hell should never prevail against her. Of course if the Church abrogated her divine mission and prerogatives, and were content to organize herself into a mere business concern, in which numbers and wealth are the sole criteria of usefulness and of God's favor, she would go the way of all undertakings which can be vanquished by adversity. But as long as the Church adequately ministers to the perennial spiritual needs of men, she is necessary to human life.

In a few fleeting years these happy, carefree youths and maidens will be men and women, mothers and fathers, like ourselves, and they will feel the need of faith and courage and consolation, and the knowledge of Christ and a spiritual understanding of life and death, as we have felt the need of them. As long as we desire to give to the birth of our children a religious and social significance, and to their youth training in ways of purity and peace, as long as we desire to invest marriage with sanctity and permanence, and to keep bright our hope of immortality, the Church will endure.

This, however, is saying far too little. During the last Dark Ages the Church fared well. During those years she became one, catholic, universal. She succeeded much better with hostile or indifferent barbarians than she had succeeded with the sophisticated personalities of the highly civilized Roman Empire. Hitherto she had addressed herself chiefly to the slave, the outcast, the friendless, the unfortunate. But from this time on she began to win the best, the most virile and intelligent and progressive. She took these nomadic barbarians and trained them into the great nations of the modern world. During the Dark Ages she converted Europe, and covered it with cathedrals which would seem to have been conceived and wrought in heaven, and which we have not been able even to copy.

THESE thoughts were suggested to me partly by Keyserling's remarkable article, which brought to my mind sermons I had preached during the War, but chiefly by my study of the statue of Jesus and the Sleeping Child, which we see for the first time today. This is a work of our fellow townswoman, Anna Coleman Ladd, who is honored not merely as a sculptor of originality and rare power, but because of the miraculous work she did during the War in plastic surgery, in remodeling the faces of wounded soldiers. The group is a memorial to a beloved mother, Frances Spofford Hall Russell, "a lover of God and of all beauty" (so the legend runs), by one who for many years has been a most helpful friend of our health work. As I regard this object of art as one of the most sincere and characteristic religious interpretations of our time, I ask you to view it for a few minutes through my eyes. After the service, when you can approach it, it will speak to your minds and your hearts.

The figure of the Master is, in one sense, absolutely simple and realistic. The power which radiates from Him is wholly personal and from within, and in this presentation there is no auxiliary device, no cross, no halo, no scepter nor banner, no round world resting on His hands—nothing except the slumbering child, which represents humanity itself. It is this simplicity, this absence of all labels and paraphernalia which offended "Senex," as if the Greek sculptors required these devices to indicate that they had depicted a god. Whatever there is here comes from Jesus Himself. And yet this is by no means a naturalistic representation of one scene in the Lord's life. No such scene is recorded of Jesus. The figure which stands before us may have died for us and have risen again. It is the Christ who has accompanied mankind down the ages. He is young with the youth of immortality, younger than Jesus was at His death, to show His eternal sympathy with the young. The face is typically American. As men of other nations have interpreted Christ in terms of their own racial genius, so has Mrs. Ladd. It indicates that America belongs to Christ and Christ to America.

In this church, this morning, stand three memorable statues of the Lord—Thorwaldsen's gracious figure, which crowns our reredos, the lovely alabaster Christ of the Chapel, in which the Lord is represented, according to the most ancient Christian conception of the catacombs, as the joyous, youthful Deity, almost the counterpart of Apollo, and this last more solemn

presentation which belongs wholly to our own age. Of these three sculptures the last two are beardless.

The Greeks, in their great images of the gods, did not try to reproduce the actual proportions of the human body. The head is smaller, the torso shorter, the neck, arms, and legs longer than Nature, and it is this device which gives to figures like the Winged Hermes and Apollo Belvedere their super-human quality, their ethereal lightness and grace as gods of the upper air. This figure has the proportions of a perfect man. The strong feet, which have followed humanity so far, are planted firmly on the ground. The light form is erect, standing, well poised. The sensitive, capable hands are the hands of a good workman. The body, though slight, is not fragile nor bowed by suffering. Its slenderness is the supple slenderness of the athlete, a body unencumbered by flesh and wholly controlled by the mind. As Mrs. Ladd herself beautifully says, "His strong body is worn thin by the spirit, like a sword by its sheath."

To me, the whole mystery and genius of this Being is centered in the eyes. The ancients little understood the gift of life they might impart to their creations through the eye. In most of the old statues the eye is unseeing, unrevealing. As far as I know, Donatello, Della Robbia, and, in America, St. Gaudens, were the first, or among the first, to add the great gift of vision to sculpture. Gaze into these eyes. Follow their intense, limitless regard. They are looking into the future, and you may see the world's destiny in them. They are fixed on those whom Christ yet will claim. The tender, adorable babe sleeping in His arms is safe. If I interpret the author aright, he represents the saved, the redeemed, the dead in Christ. Jesus presses him to His breast, but His glance is not on him. His level, intelligent, challenging eyes are directed beyond, beyond the Church, beyond the saved, to those who know Him not and have never turned to Him nor felt the wish to lie in His arms—to those "other sheep which are not of this fold" whom He must also bring. Indeed I know of no other representation which gives to me so deep a sense of the central, dominating, all-powerful figure of humanity, the Being under whose banner all thinking men must ultimately march.

You will see something different and more personal. Mothers of boys will see in that pure, sensitive face the likeness of their own sons, their sons as a mother's love and hope and faith would behold them, as Christ might make them. Mothers of dead babes will see in this lovely child, resting so sweetly and with such perfect confidence in the Saviour's arm, their own lost darlings. Be comforted, mothers, that is where they are.

In connection with such a work of genius and of love, envy is out of place. But I cannot help feeling envious of Mrs. Ladd, to whom such a lofty, spiritual thought came. I envy her the first moments of glorious conception. I envy her her long, quiet hours of loving work. I envy her the courage which overcame a thousand difficulties, and which compelled the dull, intractable matter to conform to her highest thought. I also envy her the joy of completion, and the consciousness that she had added something precious to the spiritual beauty and to the deeper religious thought of one of the most critical periods of human history.

MAKING FACES

WE THINK that it is a silly trick of the small boy to make faces, but in a larger sense we are all making faces every day. Our habitual thoughts of envy or of generosity, of hatred or of good-will, become stamped upon our faces, for all to see as we go walking along the street. Therefore, looking upon a man's face we know if he is thinking nobly or meanly; or looking into the eyes of the young girl we know if her thoughts be centered on herself or on Jesus. This announcement by Nature of the foolishness of thinking evil, and the wisdom of wholesome thinking, is not only for others to see but for ourselves as well. The evil that lurks within the mind, perhaps unrealized, Nature marks without concealment on the face so that the young man may be warned of his impending danger and save himself from further defilement. Not only our characters and our careers but our faces also are being fashioned by our thoughts. To follow thoroughly the dictum of Paul, "Whatever things are true, honest, just, pure, lovely, and of good report; if there be any virtue and if there be any praise, think on these things," surpasses every other aid to loveliness and charm.

—Canadian Churchman.

MAKING LENT A TIME OF THOUGHT AND MEDITATION

VALUABLE as the practice of self-denial in any form undoubtedly is in promoting physical health and in bringing fleshly appetites under the control of the mind, the forms of ascetic self-discipline which will appeal to the Christian are those which have a positive value in fortifying the spiritual life. The great need of the day is that the Christian should have a clear vision of God and should hear unmistakably the sounds of His voice so that he is assured of God's will for himself and his fellows. If our present problems are to be solved according to the will of God we need not only to have a thorough understanding of the problems but we need also to achieve the prophetic capacity of seeing and hearing God and of being willing to be led by His Spirit. Therefore, Lent should be a time of leisure from the world and our outer selves in order that we may have time for the development and enrichment of the interior life. To refrain from attending the theater and bridge games is after all a petty achievement so far as spiritual gain is concerned unless the time so gained is wisely spent in quiet reading and in constructive silence. Can we not make this Lent a season of definite spiritual progress by observing quiet times when we are alone with our own thoughts and with God? And better even than a deluge of preaching such as usually marks the Church's observance of Lent would be the use of wise intervals of silent worship at all services.

Let Lent, therefore, be to us an opportunity for the strengthening of the interior spiritual life by definite and uninterrupted times for quiet and reflective reading and by periods of silence. In choosing books for Lenten reading it may not be wise to neglect entirely those we have already read to our profit. The words of Lord Dudley are as applicable to religious books as to literature in general: "In literature I am fond of confining myself to the best company, which consists chiefly of my old acquaintance, with whom I am desirous of becoming more intimate; and I suspect that nine times out of ten it is more profitable, if not more agreeable, to read an old book over again, than to read a new one for the first time."

Whether the books we select be old or new there are at least two qualities we shall want them to possess. In the first place, we ask that they have the power of lifting us out of the ruts of self-satisfaction and placing us on the heights where we may obtain a broad view of life. It was the reading of the *Lives of the Saints* that changed the direction of Loyola's life from warrior to founder of a religious order. It was the inspiration which came to Luther as he pondered over the *Life and Writings of John Huss* that made him a reformer. It was while he was perusing the *Voyage of Captain Cook* that William Carey decided to be a missionary. It is too much to expect our reading to change the nature of our everyday occupation in life as the reading of these men changed theirs, but we do want it to give us a similar enthusiasm and passion for disinterested and unselfish living in which our whole life may find generous and ample scope.

In the second place, if our Lenten reading is to do for us all that we wish it to do, it must so kindle and enhance the imagination as to impart vision and make the unseen real. One of the reasons children are so eager to the Kingdom of God is that they usually have remarkable creative gifts of imagination. Unfortunately adults tend to lose these gifts of seeing the invisible as in the progress of years they become more and more engrossed with the physical facts of the visible world. We shall turn to our reading then with the expectation that it will enhance the imagination, for without imagination there can be little real experience of God.

—Canadian Churchman.

NO MAN is fair to himself so long as he ignores the things which he has and chases madly after the things which he hopes to get. True appreciation of the things we have helps us to recognize their true value. And when we once realize their real worth, the things we have, both material and spiritual, lay the foundation to attain the things we long to possess. You are now, potentially, all that you will ever be. No matter where you want to go, you must start from where you are now. The nucleus of all you long to do, or be, or have, is wrapped up, lying dormant, in the man you are today.—E. Maude Gardner.

Christmastide in Wuchang

A Letter to An American Friend

By the Rev. Robert E. Wood

Rector, Church of St. Michael and All Angels, Wuchang, China

St. Michael's Church,
Wuchang, China.
December 31, 1927.

My dear _____:

IN MY previous letters I told you of the hearty welcome I received upon arrival, both at Shanghai and Hankow. On the Third Sunday in Advent I had the joy of preaching again in Chinese to my beloved people at St. Michael's, Wuchang, and singing our lovely Chinese Mass. On the Tuesday of that week, the parish gave me a reception, with speeches and songs prepared for the occasion, regarding which my shrinking modesty compels me to admit a considerable amount of Oriental hyperbole!

Following this, which was held in the parish hall, there was another meeting for the mothers addressed by Deaconess Phelps—the men retiring for the time being. Refreshments were in readiness in the parish house and a lot of fire-crackers. But on account of the mothers' meeting going on, these latter were to wait a bit. This arrangement, however, did not at all meet with the approval of that poor crazy friend of mine, who follows me around like a dog, and is always trying to squander his meagre pittance on me! You surely must remember him. He calls himself my *kan er tsz* (adopted son). Well, he appeared with a private stock of fire-crackers (which he had, no doubt, gone without food in order to purchase), and these he set off, all by himself, in one grand fusilade—much to his own glee and the disturbance of the mothers' meeting. Finally, we joined forces for the refreshments in the common room of the parish house, but the parish fire-crackers were entirely forgotten! This latter slip was not so serious, however, as it might have been, as the fire-crackers were easily kept over for Christmas.

Owing to the disturbed political situation, our U. S. consul in Hankow was very loath to give his consent to my taking up permanent residence in Wuchang, at least for a few days, as things were so tense just then. Many Socialists were searched out, during those days, and tried and executed, and martial law was strictly enforced. I agreed to "live" in Hankow and I did enjoy the hospitality of the Bishop's house, yet I made frequent visits to Wuchang and even spent a night, now and then, with Rev. and Mrs. Liu, "Nelson and Rachel."

On the Fourth Sunday in Advent I started out from their house very early in the morning before day-break, in order to get to the hospital for the Chinese sung Mass at seven. It was a very wet, cold, dark morning, and the mud and puddles in the Ta Tsao street were even worse than usual. No riksha could be had for love or money, as martial law forbade any traffic before daylight. The street was guarded by soldiers, armed to the teeth—of course total strangers to me and most hostile and forbidding. I picked my way through the mud and darkness and was challenged several times by the guards. I was carrying a case containing a cassock, office book, a thermos bottle of hot coffee and some bread for my breakfast, as I was due to preach at St. John's English Church in the Concession, Hankow, at 10:30, and was going directly from the hospital across the river. You can imagine my feelings when these thievish soldiers tried to search my belongings, and my misgivings for the safety of my precious Christian coffee, to say nothing of my best cassock for use in fashionable Hankow! I felt I really couldn't get along without them.

I pleaded my cause with what eloquence I could command, but from the soldiers' point of view I hadn't much of a case. Why should any respectable law-abiding citizen be astir before daylight and before martial law permitted traffic to begin? I pleaded urgent business at the hospital. But why so early? Again the demand to search. I explained that I belonged to the Holy Catholic Church, that it was our Christian "worship

day," and that I was on the way to worship. Another soldier coming along said, "This is a foreign man, why hinder him? Let him pass," and, much to my relief, consent was given.

At last I reached the hospital and when I once again had the joy and privilege of singing the Sunday Mass in that blessed chapel, I felt my troubles were over, and I thought of the verse of the Psalm, "They went through fire and water and Thou broughtest them out into a wealthy place." I made my thanksgiving after Communion, but when I finished my nice bread-and-butter sandwiches and delicious hot coffee, that Rachel, my hostess, had prepared for me, I went back into the chapel and said seven Glorias for her and all her good works at St. Michael's. Did you ever know any one who loved to serve our Lord, in His Church and in His servants, more than she? The Holy Catholic Church of China surely must have some life in it or it never could produce such a saint! I crossed the river in a storm and had to land away up in the Hankow native city near the Lung Wang Miao (Dragon King's Temple), and walk down to the Foreign Concession. But it is all part of a day's work in China.

From Monday to Saturday inclusive, at St. Michael's, in addition to daily Mass we had daily meetings for prayer and instruction, and confessions in preparation for Christmas. I felt morally bound to obey the consul's suggestions about officially residing in Hankow, so I crossed the river each day, either going or coming. This part took it out of me tremendously, for between times, when not preaching or hearing confessions, I needed absolute quiet and rest and I did begrudge the energy and nervous strain involved in this fruitless journey back and forth.

In addition to the confessions at St. Michael's and the hospital, I was asked to give one evening, Friday, at St. John's Chinese Church in Hankow. I was so pleased to be asked by the Chinese priest-in-charge to do this, that I felt it was an opportunity which I could not refuse. I preached there on Confession to a fine, big congregation, conducted a service of self-examination and preparation for Christmas Communion, and remained to hear several first confessions. Fortunately martial law is later in Hankow than in Wuchang, and I got down safely to the Concession about 10 p.m., without being challenged by the soldiery. Altogether it was my great privilege to hear nearly sixty Chinese confessions before Christmas, in addition to a few American ones. Through this means I feel myself so drawn to my beloved flock, in the terrible strain through which they are passing. I have in mind certain young men, who, in addition to a good heart-searching confession, poured out their souls to me about their dangers and difficulties. It surely is not an easy thing to be a real Christian and to witness for Christ in China in these days.

WE COULD not have the usual Christmas Midnight Mass, this year, much to our bitter disappointment, on account of the martial law. But at the hospital we had the regular Christmas Eve carol service at 6 and procession with lights through the wards. The music was wonderful—the good work of the acting chaplain, the Rev. Nelson Liu. There was also a sung Mass on Christmas morning, and baptisms at second Vespers. I took that service and baptized the Lius' new baby Elizabeth, together with five children of the Chinese doctors.

At St. Michael's we contented ourselves with Matins and Low Mass with hymns at 7:30, and solemn High Mass with procession and sermon at 9:30, and it surely was glorious. We made the usual visit to the crib near the font. The new pictures and the statue of our Lady and the Holy Child, which I secured at the Orphanage Workshops at Si-ka-wei, when I was in Shanghai, were in place and they are perfectly beautiful. The statue stands where we formerly had the framed Madonna,

and it is flanked by two beautiful wooden candlesticks painted blue and gold, and by two vases of pink roses. The blue lamp is suspended above. The whole effect is wonderful. I blessed all of these before the High Mass.

Most of the people communicated at the early Mass (the Rev. Stephen Tsang, celebrant), had dumplings and tea, and stayed for the High Mass. The Rev. S. C. Hwang, of the Catechetical School, Hankow, was the preacher. He is always good. I was the celebrant, the Rev. Nelson Liu deacon, and the Rev. Sz-sz-yuen sub-deacon. He, poor man, has had his church and house (Holy Cross, Singtien) seized by the soldiers and occupied, so that holding a Christmas service was absolutely out of the question and he turned up here in time to keep the great feast with us. It was a glorious day and we had a church full, and, in all, about eighty or ninety communions, some of the stray sheep turning up. . . .

Our street and most of the houses are full of undisciplined soldiers, and they are a rough looking lot. One of their officers came three times to ask permission to use our parish hall as a lecture room for his men. The Chinese of the staff did not like to offend him but were very desirous to refuse him, fearing the soldiers might make trouble for us, so they suggested that I go to call on the officer-in-charge, which I did. The place was full of idle soldiers from several provinces, but as I held forth in the local dialect of our city, you should have seen the hearty welcome which these roughnecks gave me! Their faces were wreathed in smiles and the officer was peaches and cream. He gave me every assurance that his soldiers would observe the rules and proprieties when using our hall, and I told him that we not only permitted him to use it but welcomed him; to which he replied that we could count on him and his braves for protection. It really isn't such a bad idea to be on the good side of these wild soldiers, many of them, no doubt, ex-bandits, whom you wouldn't care to meet on a dark night! At any rate they showed me the utmost deference and were most cordial and friendly and hobnobbed with me as if I were one of their own! They are very like some of those "cut-throat-friends" of the siege days, only more so!

WE HAD our Christmas parish party on Holy Innocents' Day and everybody was made happy with gifts and refreshments, thanks to kind friends, purchased by Rachel and one of the teachers, for an incredibly small amount of money, and wrapped up in delightful flaming red paper!

I am still living with the Lius and am enjoying it immensely. We have breakfast *a la mode Americaine*—fruit, cereal, eggs, toast, and coffee, but our other meals are Chinese and I thrive on them; I never felt better. I expect soon to take up quarters, as before, in the parish house but come over here for meals. I have put up the little Franklin stove in the library there. The stove-pipe passes through my bedroom above, and there is a "drum" besides, so I am sure there will be plenty of heat. I have had a board partition (with a cat-hole for Tom) built across the upper hall at the top of the circular stair-case, to save the heat. So you see how warm and comfortable and well-fed I am. I beg you not to give yourself any further anxiety on that score.

We are now planning some new social service and neighborhood work for the parish. We plan to keep the parish fire going in the riksha coolies' shelter where the poor, shivering, cold people can come in and get dry and warm in bad weather—also possibly a free school for the poor, and certain kinds of poor relief.

The Rev. Sz-sz-yuen returned to Holy Cross, Singtien. I feel sorry for him, having his whole work ruined by the soldiers. I comforted him, however, by promising to help him to go to Nanking and take a course in the agriculture college, as soon as things are more peaceful, so he can do social service work of a very useful kind among the farmers of his district. . . .

The Chinese clergy seem to think that my special gift is preaching missions and visiting the out-stations, traveling from place to place. You remember I used to do a good deal of this kind of work among the chain of six outstations connected with St. Michael's but no harder work did I ever do in my life! I suppose I ought to feel complimented that they expect such work of me, but I fear if I had very much of it my term of usefulness would soon come to an end, as there wouldn't be enough left of me to carry on with! We ought to have a whole Religious order for this kind of work. O the opportun-

ities are so many! I am sure no one can blame me for wanting to be back here where I belong. But the question is—what kind of work is the most worth while in the great enterprise of extending the Kingdom of God in China?

Since writing the above, fresh doors of opportunity have been opened to me. On the feast of the Circumcision I was invited to preach at the late Eucharist at St. Paul's Cathedral, Hankow (of course in Chinese, and it surely is an inspiring congregation to talk to), and in the evening at the Navy Y. M. C. A. in English, to a fine gathering of our men from the gun-boats—another grand opportunity—and such a delightful chat with them afterwards. I have been asked to do more of this kind of work. In fact it has even been suggested that I live part of my time in Hankow and help also with the work at St. John's English Church in the Concession. I addressed the Chinese Woman's Auxiliary at the cathedral on a week day. I was told that I ought to do more preaching in Chinese! I have been asked to take up again my old job in the hospital, Wuchang, preaching and personal work among the non-Christian patients. There isn't a day that passes which doesn't thrust upon me opportunity to preach or bear some other kind of witness for my Lord. Oh, what a joy—but who is sufficient for these things? Do pray for me.

We had our usual darkness-and-light Epiphany service on the eve at six, at St. Michael's, and are to have it again at the hospital on Sunday night. It is always popular and, I believe, very profitable and instructive. It was so interesting to see our people returning to their homes with their candles still burning. Truly a parable in action—the light of Christ coming into their everyday life. I sang the Chinese Mass at the hospital at 7 on Epiphany morning. We are to have solemn High Mass and procession at 9:30 at St. Michael's on Sunday. The Rev. Sz-sz-yuen is here to be sub-deacon again. He has been driven out of Holy Cross, Singtien, once more and has brought down his family. These are terrible days for some of our clergy and people.

A few days ago I crossed the river from Hankow in a small boat, the steam ferry having been commandeered by the army. I had \$170, for self and others, in silver, in my bag. It was heavy as lead, for the bag was filled to bursting with copies of that Chinese Catholic Catechism, which, you remember, I compiled and had printed—thanks to kind friends at home who gave me "specials." Well, as I stepped into my boat a young Chinese officer came up to me and warned me to be careful. Robberies are too common in these days! We, the boatman and his son and I, got safely over, however, although when two soldiers hailed us and got aboard our boat from another, before we reached shore, I got a bit of a jolt. But they proved to be very harmless and when I engaged them at once in friendly conversation, they smiled and gave me only signs of good will. The same is true of the throngs of soldiers who lined the river-bank, waiting to embark for one of the fronts.

TURNING SPOTS INTO SHRINES

HAVING quoted learned theologians for the Catholic rationale and authority for invoking the saints, may I suggest some homely methods of putting this pious theory into practice? Most parishes in our Episcopal Church have become "advanced" enough to "introduce a bit of color" in the form of a window, a picture, or, "very advanced," a graven image. May I suggest that we clergy quit the enervating occupation of the clerical interior decorator and become vigorous leaders of our people in devotion to the heroic servants of God? Let us frankly turn our "spots of color" into shrines, and at them lead our people in prayer to God, together with the prayers of Blessed Mary and the whole company of heaven. I suggest that at these shrines there be tapers and votive candles for people to light, that there be alms boxes for offerings, so that our prayers and our alms may be a memorial before God. The tapers and the candles will burn as a memorial of the prayers said, and the alms will unite with the prayers for the blessing of men.

Some of us have found it effective, in the heroic task of raising our missionary quotas, to teach our people to pray for missions at the shrines of the great missionaries, the saints, there to make offerings for missions, and there to light candles in honor of Him who is the Light of the World, and who said to His Saints, "Ye are the light of the world."

—Rev. Spence Burton, S.S.J.E.

AROUND THE CLOCK

By Evelyn A. Cummins

LAW and the lawyers have been getting some heavy broadsides lately. Among those at the guns have been Governor Ritchie, Samuel Untermyer, and Arthur Garfield Hays, national director of the American Civil Liberties Union. Mr. Hays says that, "gradually, so slowly that it is hardly perceptible, the very foundations of American liberty are passing away." Mr. Untermyer has said in an address to the Brooklyn Law School:

"The profession of the law has abdicated its high estate and noble ideals and has degenerated into a money-making trade. Advocacy has become a lost art. The intellectual giants of past generations have been replaced by pigmies. The bulk of the responsible work of the courts is now being entrusted to men of mediocre parts. The flower of the bar has been seduced from advocacy into becoming highly paid clerks to keep financiers 'prayerfully within the law.'

"We are so engrossed in the money-struggle that there is no time for public service. If the great physician were to give as small a fraction of his time and talents to public service and charity work as the great lawyer, he would be an outcast from his profession."

And again:

"Nothing is gained by blinking the fact that we have no respect for the law. We have become a lawless people. The masses believe, and not without reason, that there is one law for the rich and powerful and another for the poor and friendless. If that conviction is permitted to grow, it will spell the eventual downfall of our institutions. The chain is never stronger than its weakest link in our scheme of government."

And Governor Ritchie tells the Brooklyn Bar Association that, with the exception perhaps of Italy and Russia, we are becoming the most governed people in the world.

"If you men are honest, as I know you are, it is not because of the penal sections of statutes beyond number. If you are sober, as I see you are, it is not because of the exactions of the Volstead act. And yet you will soon have to build levees against this deluge of law and even more law. For whether you see government in terms of the old freedom or the new freedom, surely it is important to the cause of human freedom that it be something of which you are part—that you see it as something made by you and for you and not see yourself made by it and for it. . . . No longer does American law conform to its century old conception of a system to protect life, liberty, and property, and to promote happiness. It is fast becoming a scheme of social control, subjecting all of the people to the social and moral precepts of some of the people, and aiming to secure personal righteousness through legislative fiat, until, if the Constitution were rewritten today, one wonders whether it would sparkle with its old simplicity and beauty and spirit, or whether, as in China, it would be a collection of moral precepts."

It all sounds only too horribly true. And more and more people keep saying practically the same thing in public speeches as time goes on.

A WELL known English paper called *John o' London's Weekly* held a vote at Christmas time for the six living men who might be regarded as deserving the honor of being buried in Westminster Abbey. The list, in order of popularity, was as follows:

Rudyard Kipling	Sir Oliver Lodge
Thomas Hardy	The Rt. Hon. D. Lloyd George
Earl Haig	G. Bernard Shaw

The judge remarked that "The only observation to be made is that as regards the appearance of Earl Haig's name in this list competitors have forgotten that great naval and military leaders are generally buried in St. Paul's."

It is strange that two of these men, and one of those in the second list, have died within less than two months since the contest. Hardy, of course, was buried in the Abbey, except for his heart, which was buried at Stinsford, although he did not wish to be. But Earl Haig rests at Dryburgh Abbey,

near the burial place of Sir Walter Scott. The Earl of Oxford and Asquith especially requested he should not be buried at Westminster.

Following the first six names on the list, were, in order of popularity:

The Earl of Balfour	Sir R. Baden-Powell
Sir Edward Elgar	Viscount Grey of Fallodon
Sir J. M. Barrie	The Archbishop of Canterbury
Earl Beatty	Viscount Jellicoe
The Earl of Oxford and Asquith	The Rev. H. R. L. Sheppard

Bishop Gore and Bishop Barnes also received some votes. Quite impartial, these voters, evidently, to vote about equally for "Dick" Sheppard and the Archbishop, and for Bishops Gore and Barnes.

FRIEND: "You've given that boy of mine a trial. Do you think there is much hope for him in the journalistic profession?"

Newspaper Editor: "I'm afraid not. Only this morning he wrote 'The church was crowded' instead of 'The sacred edifice was thronged.'"—*Dublin Opinion*.

THE following is an advertisement on the front page of the *Times* of London:

"A LIVING INTEREST for one wealthy but childless—to re-establish distinguished ancient family by securing future (education, etc.) of splendid little boy, heir to title but no money."

IN Russia, it is said, people are giving children names from political and scientific sources, and the Ministry of the Interior has published an official list of acceptable names.

Why, inquires the London *Outlook*, if names like Proletara and Darwina are musical, has not some one thought of the possibility of medical names, as well. It suggests Anaemia or Neuresthenia.

There are lots of chances in this direction. Arthritis, for instance, rather rolls out tunelessly, and imagine what a thrill a young Russian would get in saying to his girl friend, "Arthritis, I love you." or "Appendicitis, say you will be mine." Quaint people, these Russians.

WILLIAM LAW, the famous theologian, once said, "If we would be true Christians of the Catholic Church, we must enter into a catholic affection for all men, love the spirit of the gospel wherever we see it, not work ourselves up into an abhorrence of a George Fox, or an Ignatius Loyola, but be equally glad of the light of the gospel, wherever it shines, or from what quarter it comes."

THE "Auld Haunted Kirk," at Alloway in Ayrshire, which was the scene of Burns' poem *Tam O' Shanter*, is on the "schedule for preservation" by the government. The cottage near this church, where Burns was born, has been looked after by the Burns Trust, but the church is badly in need of repair. It is said that there are about 100,000 visitors to Alloway every year.

THE London *Saturday Review* recently offered a prize for the best list of six new proverbs. On the prize-winning list were these two:

"Those who carry umbrellas see no rainbows."
"Happiness has a slippery doorstep."

A WRITER in the English *Outlook* says, in speaking of Hardy as a prophet, "The prophet does not so much foretell the future as rend the veil from it by arousing the present to a sense of whither the past is driving it."

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.

SHOULD OTHERS BE PERMITTED TO RECEIVE AT OUR ALTARS?

To the Editor of *The Living Church*:

I HAVE READ with much interest your editorial in the issue of February 4th. I see clearly the distinction that you draw between parish membership and full fellowship of the Church, but I do not quite understand your position as to members of the Protestant denominations coming to the Holy Communion with us.

This is a question of great importance to many of our parishes as well as to the Church at large. It has an important bearing upon the spiritual lives of many individuals and the responsibility of our parishes toward them, and it materially affects the relationship of our Church with other Christian bodies. I think it is a question which should be frankly and thoroughly discussed.

I cannot see any distinction between tacitly permitting our Protestant friends to commune with us and asking them to do so. If they should be received, then they may properly be invited. Your suggestion of a presumption does not help because there is no more reason for presuming that they are "ready and desirous to be confirmed" than for presuming that they are qualified on other grounds, and if the person is known to the priest, such a presumption would often be absurd.

Not long ago a Methodist friend came to our parish church. He is an earnest Christian man. He has not been confirmed and has no idea of ever being confirmed, because in his own conscience he does not consider Confirmation obligatory or desirable. He communed with us because on that particular Sunday morning he wanted to partake of the Lord's Supper. We welcomed him with full knowledge of the facts and we invited him to come whenever he wanted to. May I ask you frankly—were we right or should we have turned him away?

You say that "the language of the Church is always addressed to the Church's own children." Doesn't this apply to the rubric as to admission to the Holy Communion? This Methodist friend is not a child of the Church—not subject to her discipline—and it seems to me that the requirement of Confirmation or readiness to be confirmed does not apply to him. His qualification—which I think is a sufficient qualification—is that he is a disciple of our common Lord, accepting the fundamentals of our common Faith, although differing from us in some respects according to the dictates of his own conscience. He comes as a guest, not as a child of the Church.

Now if a man like this can properly be received when he comes, why should he not be invited to come, and then to come again, and often? If, for some reason personal to himself, such as family connections or distance from a church of his own communion, he worships regularly with us and contributes regularly to the parish budget, he becomes in this diocese a member of the parish, entitled to vote at congregational meetings, and eligible to serve on the vestry. But irrespective of diocesan canons, ought he not to be permitted to make our church his spiritual home? We may say that he ought to be confirmed—probably so—and we offer him the opportunity, but that is a matter that he must decide for himself. Should we turn him away from our altar if he does not agree with us? We cannot tell him, of course, that he is in "the full fellowship of the Episcopal Church," knowing that he would not be likewise received in many other parishes, and it seems moreover that "full fellowship" implies Confirmation, but this is beside the question.

I feel that the Church should be truly catholic by ministering to the needs of those of all views and all temperaments, within the limits of the Christian faith. There should be a place in the Church for the highest and the lowest, and all between. Different persons can best approach God in different ways, and surely He responds to all who seek Him. If Roman and Greek and Anglican and Protestant should kneel together at the altar, I am sure that each would meet the Saviour there.

Convinced of the validity of our orders and sacraments, and appreciating the unique position that we hold in Christendom, let us be careful how we repel any fellow Christian who comes to worship with us.

(Rev.) FORREST A. BROWN.

Charles Town, W. Va., February 7th.

"DON'T PLAY IT NO MORE"

To the Editor of *The Living Church*:

AND THIS year it appears on the mite-boxes! I refer to that bit of verse which starts off:

"Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men in His way. . . ."

Why on earth should this thing be used so much—and mostly on official publications? Everything can be said against it. There is nothing in its favor.

Are we not taught that Christ rose from the dead on that first Easter morn? Are we not told that the tomb was empty? Where, then, was His Body? Christ, Himself, gives the answer, when He says to doubting Thomas: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."

I suppose, speaking in defense of the verse, one would say, "Why, it throws the responsibility upon us humans. We are to do the work, today!" Yes, but why? Certainly not for a Christ who does not exist! For if that Christ "has no hands but our hands," etc., then He has no Resurrection Body. If He has no such Body, what assurance is there that we humans shall have? And "If Christ be not risen from the dead, then is our faith but vain, and we are the most miserable of men. Let us eat, drink, and be merry, for tomorrow we die."

Not only that, but what of Christ's plain statement, "My Father worketh, and I work"? How much more inspiring (if inspiration is what we are after) to feel that "We are fellow-workers with Him," not isolated employes of a Being who must, this Lent, appear to our Sunday school children to be a helpless cripple!

There is a popular comedy team which goes by the name of "Two Black Crows". One of them plays *Annie Laurie* for the other. "Boy, that's good!" is the reply. But (as the musician starts up again) "*Don't play it no more!*"

So, please, dear National Council, with this poem. Let's not use it any more. It's blatant heresy.

Amarillo, Tex.,

(Ven.) HALL PIERCE.

St. Valentine's Day, 1928.

NONSENSE!

To the Editor of *The Living Church*:

I SALUTE YOU for the finest and most scholarly Church paper in the United States—THE LIVING CHURCH, which I read weekly with profit. But halt! This in *The Episcopal Church and Some Problems*, by the Bishop of Tennessee [L. C., February 18th]:

"As a Church we have taken a definite stand in our Prayer Books upon three principles of Church life, viz.:

"(1) We assert our visible organic continuity with the Catholic Church through all the Christian centuries. (*N. B. The preface to the Ordinal.*) This is in contrast to the Scotch Protestant Confession of Faith, which speaks of the Church as an invisible society of saints, known only to God."

Nonsense! Proof (from the Westminster Confession of Faith, Article 25):

"1. The Catholic or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be, gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the Fullness of him that filleth all in all.

"2. The Visible Church, which is also Catholic and Universal under the Gospel (not confined to one nation, as before under the Law), consists of all those throughout the world that profess the True Religion; and is the Kingdom of the Lord Jesus Christ, the House and Family of God, out of which there is no ordinary possibility of Salvation.

"3. Unto this Catholic Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the Gathering and Perfecting of the Saints, in this Life, to the end of the World; and doth by His own Presence and Spirit, according to His Promise, make them effectual thereunto."

Washington,

February 17th.

(Rev.) JOHN ROBERTSON,
Editor of the *Christian Scotsman*
and Liberal candidate for Parlia-
ment for the Gorbale division of
Glasgow, Scotland.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE EVOLUTION OF THE ENGLISH HYMN. By Frederick John Gillman. The Macmillan Co. \$2.50.

MR. GILLMAN has written upon a theme which is indeed of primary importance, and he is warranted in his assertion that next only to the Bible, the hymnody of Christendom is probably the most influential medium of religious culture we possess. In several of our theological seminaries in America historical and critical study of Christian hymnody finds a place in the curriculum, but in many it is slighted, and in some there is apparently no place for a subject which concerns the theory and practice of worship as closely as any to which the attention of the student is called.

In describing the evolution of the English hymn, Mr. Gillman follows the historical method, and his treatment of the subject is so interesting, informed, and well proportioned that his book might well be used generally in colleges and theological schools of the Anglican communion as an introduction to the subject. The beginnings of Christian song are traced back to the Book of Psalms, which was the hymn book of the primitive Church, and to the splendid triad of canticles in the Third Gospel. The practice of singing at the bringing in of the lamps at supper time is very ancient, and the glorious candle-light hymn: "O brightness of the immortal Father's face!" is of immemorial antiquity. The earliest known Christian hymn still in general use is by Clement of Alexandria, and with this hymn the author begins his study, "fascinating in its human interest, of the actual men and women, and their lives and interests, who through the centuries have built up the goodly structure of Christian song."

Tribute is paid to Pope Gregory, whose collection of old and new chants, known as Gregorian tunes, was destined to influence the whole future of congregational song-worship, and to his contemporary Fortunatus, whose *Vexilla Regis Prodeunt*, one of the grandest hymns of the Latin Church, introduces us to a new departure in the development of religious poetry. Mr. Gillman has brought into interesting juxtaposition with it Watts' tremendous lines written more than eleven centuries later:

"When I survey the wondrous Cross
Where the young Prince of Glory died."

Bernard of Clairvaux and Francis of Assisi are then considered, and after an interlude, the beginnings of sacred song in the British Isles. Quite the most interesting product of the first six centuries is associated with the name of St. Patrick, and the restoration of his astonishingly grand and beautiful *Lorica*,

"I bind unto myself today
The strong name of the Trinity,"

is a service for which we owe to our revisors of the hymnal a debt of gratitude. (But why did they feel obliged to leave out one of the noblest hymns that the new world has yet produced, Oliver Wendell Holmes' "Lord of all being, throned afar"?)

The metrical Psalms, which occupied the field for more than two hundred years, did little to advance Christian hymnody, and we can well dispense with the vigorously pugilistic:

"O God, break Thou their teeth at once,
Within their mouth throughout;
The tusks that in their great chaw bones
Like lions' whelps hang out."

So, too, with William Hunnis' Seven Sobs of a Sorrowful Soul for Sin. But soon, in Isaac Watts and Charles Wesley, we reach the two great masters of English hymnody, who captured the Nonconformist Churches even though the Church of England at first held coldly aloof. And for Anglicans the modern era is ushered in by the constructive work of a few Churchmen of outstanding ability and initiative, Newton and Cowper,

Cotterill and Heber, followed by the singers of the Oxford Movement, and the translators of the treasures of the past.

It is gratifying to note in closing that Mr. Gillman does full justice to the "invaluable contribution" from America in hymns of Bryant, Longfellow, Holmes, Lowell, and by far the most important, Whittier. HOWARD CHANDLER ROBBINS.

THE S. P. C. K. has published a useful compendium—*Confirmation, or the Laying on of Hands*—in two volumes, by various writers. Vol. I, *Historical and Doctrinal*, was reviewed in these columns some months ago, and is quite valuable. We now have Vol. II, *Practical* (Macmillan for S. P. C. K. \$3.50). First a General Survey is given by Dr. O. Hardman—informing, but more provincially English than final on the age of Confirmation. Father Tribe, S.S.M., follows with Adolescence and Sex Instruction, the best paper in the volume, really valuable. Three writers handle Preparation in the Parish; and three others Preparation in the School. Then comes a paper on The Confirmation Service, followed by three more papers on The After-Care of Candidates. There are many useful hints in the volumes, but two limitations emerge: a certain lack of coherence in outlook, and, for American readers, a rather obtrusively English method of handling the problems involved.

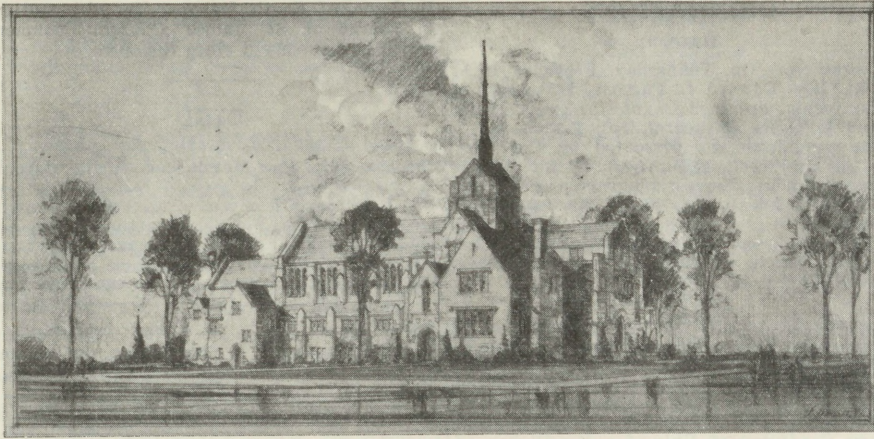
Inside of Bunyan's Dream, by Arthur Porter, D.D., with an Introduction by Dr. S. Parkes Cadman (Revell. \$1.75). In the conclusion of his *Pilgrim's Progress*, John Bunyan says to the reader:

"Be not extreme
In playing with the outside of my dream. . . .
Put by the curtain, look within my veil."

Dr. Porter is very successful in his interpretation of "the inside" of the greatest dream book in any language, as applied to modern thought and life. "Bunyan's characters are fundamental types. They lived yesterday, they live today; they will be with us tomorrow. We will find Obstinate and Pliable, Worldly-Wiseman, Simple, Sloth, Formalist, Hypocrisy, Faithful, in every walk of life." The author could not have chosen a more appropriate method of observing the three-hundredth anniversary of the birth of John Bunyan. The inner meaning of *The Pilgrim's Progress* is made very helpful to the modern Christian in his pilgrimage to the Celestial City.

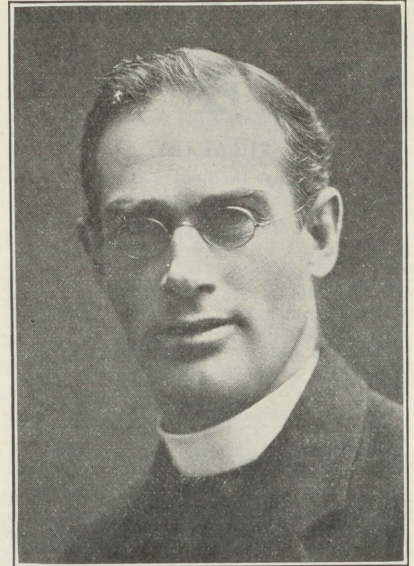
The Life and Work of Jesus Christ Our Lord, by the Rev. T. W. Harris, Ph.D., rector of Trinity Church, Tilton, N. H. (Morehouse. Cloth, \$2.00; paper, \$1.50). There is an abundance of Lives of Christ in the English language; we have them with the thoroughness of an Edersheim or the brevity of a Stalker, written from various points of view; and many of these have established positions of usefulness in the estimation of Christian readers. But Dr. Harris has produced a Life of Christ that in some respects is unique. It is especially for the use of teachers and students in the Church schools, and was prepared in the first place for the instruction of a class and from that point of view. The story of the Life and Work of Christ is presented in a form that appeals to the imagination of the younger generation and it is equally helpful and interesting to the adult reader. Questions are appended to each chapter, and the book is admirably adapted to use by teachers and pupils in the Church schools or for general reading.

Dynamic Faith, edited by David R. Porter (Association Press. \$1.25). This small volume consists of a series of papers on Christian thought and life, prepared especially for students, by writers of whom the editor says: "All are within calling distance of their own student days, and all have maintained sympathetic connections with present-day student life and thought and with the Student Christian Movement."



PROPOSED STUDENT CENTER

The diocese of Milwaukee plans to erect a chapel and recreation building at Madison, Wis., for the use of University of Wisconsin students. The units pictured above, as called for in present plans, will cost \$200,000. The Rev. Norman C. Kimball is student chaplain. (Story on page 572.)



PLEADS FOR COLLEGE

Canon N. S. Facey, LL.D., principal of Queen's College, Newfoundland. (See page 557.)



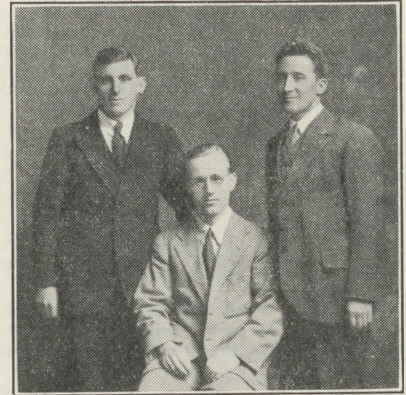
ST. JAMES', GOSHEN, N. Y.

New chancel and organ. (See THE LIVING CHURCH of December 3, 1927.)



INDIAN MONUMENT

On the Indian burial ground at Redby, Minn., stands this tiny monument to the memory of an Indian chief who became a communicant of the Church. On it is his Indian name, Ma-Dwa-Can-On-Int (One that is spoken to), implying that the different gods spoke to him, and that he was always faithful and true. In English are the words, "Well done thou good and faithful servant."



GRADUATING CLASS

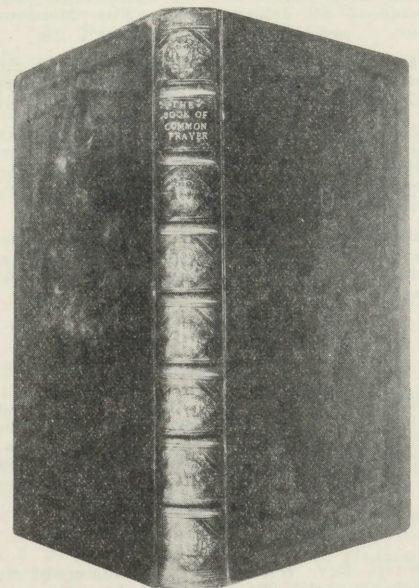
Queen's College, Newfoundland

News of the Church in Pictures



ILLINOIS MISSION COMPLETED

St. Mark's, West Frankfort, Ill. (Story on page 585.)



HISTORIC PRAYER BOOK

This valuable volume, printed in 1680 and once the property of King Charles II, has been brought to this country by F. W. Pickard, of Wilmington, Del. (See THE LIVING CHURCH of February 18th, page 547.)

Church Kalendar



FEBRUARY

26. First Sunday in Lent.
29. Wednesday. Ember Day.

MARCH

1. Thursday.
2, 3. Ember Days.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth (Passion) Sunday in Lent.
26. Monday. Annunciation B. V. M.
31. Saturday.

APPOINTMENTS ACCEPTED

BRYANT, Rev. NELSON W., formerly assistant rector of St. Stephen's Memorial Church, Lynn, Mass.; has become rector of Christ Church, Gardiner, Maine.

CLAYTON, Rev. FREDERICK M., formerly chaplain of Lawrence Hall, Chicago; to be on the staff of the Church of St. Mary the Virgin, New York City. Address, 144 West 47th St.

CORNELL, Rev. ROBERT, formerly assistant at the Church of St. Mary the Virgin, New York City; to be rector of St. Mary's-by-the-Sea, Point Pleasant, N. J.

DAVIS, Rev. ROBERT Y., formerly of Denver, Colo.; has become priest-in-charge of St. John's mission, Farmington, N. Mex., and chaplain of the San Juan Indian Hospital.

FOREBS, Rev. HARRY L., formerly assistant at St. John's Church, Chicago; has become a chaplain of the Episcopal City Mission, Chicago. Address, 201 So. Ashland (Epiphany Church).

KELL, Rev. THOMAS S., formerly rector of St. Luke's Church, Anchorage, Ky.; has become rector of St. George's Church, Louisville, Ky. Address, St. George's Rectory, corner 26th and Virginia Ave.

MALLETT, Rev. J. REGINALD, canon of Trinity Cathedral, Cleveland; to be rector of Holy Trinity Church, Greensboro, N. C.

MANN, Rev. WILFRED E., D.D., formerly rector of St. Paul's Church, Council Bluffs, Iowa; to be rector of the Church of the Holy Comforter, Richmond, Va.

MASTERSON, Rev. HARRIS, Jr., of Austin, Tex.; to be rector of All Saints' Chapel, Austin, Texas.

MURPHY, Rev. DuBOSE, formerly rector of All Saints' Chapel, Austin, Tex.; to be Bible instructor at the University of Texas. Address, 209 West 27th St., Austin, Texas.

MYERS, Rev. W. HERBERT, formerly rector of Church of the Advent, Marion, S. C.; to be rector of Trinity Church, Collinsville, with charge of St. John's Church, Fine Meadows, Conn.

POINDEXTER, Rev. EARL W., graduate student at the General Theological Seminary, to be rector of Trinity Church, Atchison, Kans.

SCHUYLER, Rev. PHILIP, formerly priest-in-charge of Church of the Redeemer, New York City; has become priest-in-charge of St. Andrew's mission, Clason Point, New York City. Address, 133 East 35th St.

SMITH, Rev. NEWTON E., recently ordained deacon; to be in charge of the missions at Poteau, Spiro, and Sallisaw, Okla., with residence at Poteau.

TEMPORARY APPOINTMENT

RICHARDSON, Rev. CAMERON GREGG, of Gainesville, Ga.; to be assistant to acting rector of St. John's Church, Jacksonville, Fla., until after Easter. Address, 325 Market St.

RESIGNATION

BOND, Rev. WILLIAM H., as rector of St. Stephen's parish, Mount Carmel, Pa. (Har.)

NEW ADDRESS

BAILEY, Rev. PERCIVAL C., rector of St. Hilda's Church, River Rouge, Mich., formerly 31 Pleasant Ave.; 130 Batavia St.

ORDINATIONS

DEACON

CALIFORNIA—On Wednesday, February 15th, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained CAREL JOHAN HULSEWE deacon in Grace Cathedral, San Francisco.

The candidate was presented by the Very Rev. H. H. Powell, D.D., dean of the Church Divinity School. The sermon was preached by the Ven. Archdeacon A. W. N. Porter of San Francisco.

The new deacon is to be assistant at St. Francis' Church, San Francisco, with address at 1051 Taylor St.

PRIESTS

ERIE—The Rev. HAROLD WRIGHT GILMER, professor of Latin at Heidelberg College, Tiffin, Ohio, was advanced to the priesthood on February 16th, in Trinity Church, Tiffin, by the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio, for the Bishop of Erie.

The Rev. Herman S. Sidener, rector of Trinity Church, presented the candidate and the Rev. William M. Sidener, rector of St. Paul's parish, Steubenville, preached the sermon. The Rev. John E. Carhart, rector of St. Alban's, Cleveland, and editor of *Church Life*, read the litany. The Rev. Charles H. Gross, rector of St. Paul's Church, Norwalk, read the epistle, and the Rev. Canon Charles C. Bubb, rector of St. Paul's Church, Fremont, read the gospel.

The Rev. Mr. Gilmer was formerly a Methodist Episcopal clergyman. He will continue as professor of Latin at Heidelberg and will assist in the services at Trinity Church and conduct services elsewhere upon the call of the bishop or archdeacon.

KENTUCKY—On December 20th the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, advanced the Rev. RICHARD IVAN BROWN to the priesthood in Trinity Church, Owensboro.

The candidate was presented by the Rev. C. C. Miller, rector of Trinity Church, who also preached the sermon. Mr. Brown is to be priest-in-charge of St. Mary's mission, Madisonville, with address at 524 Wells Ave.

SPOKANE—On Sunday, February 12th, the Rt. Rev. E. M. Cross, S.T.D., Bishop of Spokane, advanced the Rev. THOMAS MANN BURLESON to the priesthood in All Saints' Church, Spokane. The candidate was presented by his father, the Rev. Edward W. Burleson of Palouse, and the sermon was preached by the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho.

The Rev. Mr. Burleson is a nephew of Bishop

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

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

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

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

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

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

Burleson of South Dakota. He will continue in charge of St. James' Church, Cashmere, which he has served since the spring.

DIED

MORRIS—MARY COX MORRIS, daughter of the late John Cox Morris and Sibylla Carmalt Morris, entered into eternal rest at Montrose, Pa., February 5th. Sister of Miss Caroline Price Morris and Mrs. Samuel Huntingt Sayre, and aunt of the Rev. Samuel H. Sayre. During and since the World War, Miss Morris has devoted her life to mothering and cheering the boys in the hospitals, who fought our battles for us.

THOMPSON—Entered into life eternal February 7th, ARTHUR T. THOMPSON, SR., senior warden and treasurer of Grace Church, Ridgeway, Pa.

MEMORIAL

Allen Seymour Perkins

In thankful and loving memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year.

"Of your charity pray for the repose of his soul."

POSITIONS OFFERED

MISCELLANEOUS

WANTED—DEVOTED CATHOLIC WOMAN to act as house mother and housekeeper in home of priest (widower), with three small children. Large mission on Indian Reservation (Wisconsin). Full Catholic religion. Beautiful country, near populated districts. Children lovable and tractable. First requisite, Catholic devotion, and a motherly spirit. Refined. Cooking, etc., secondary. Hard work, and only moderate remuneration. But a permanent and loving home for the right person. Must be ready by April 1st. G-100, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

LO, THE POOR CLERIC! PRIEST RECEIVING Pension Fund grant of \$600 for former disability cannot support family of six. He desires work as teacher, assistant, or small parish. Fifty-two years old, healthy and active, but won't set water ablaze. Many testimonials of present ability. An opportunity for a poor parish to get a faithful minister. S-101, LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, THIRTY-FIVE, SOUND Churchman, experienced, desires cure with living salary and house. References furnished. W-997, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, CAPABLE preacher, faithful pastor, vigorous worker, desires parish. Salary about \$2,000, with house. X-102, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER-ORGANIST WITH LARGE experience desires position near Philadelphia, Pa., or Atlanta, Ga. E-998, LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN WITH VARIED EXPERI-ence in education, desires connection as head or business manager of a Church school. A proposition to reorganize or develop an institution in need of fresh impetus would interest. Married, three children. Military experience and reserve commission. Address, MAJOR MATTHEW R. BEEBE, 1610 Monte Sano Ave., Augusta, Ga.

DAUGHTER OF A CLERGYMAN, EARLY middle-age, excellent health, good sewer and traveler, desires position as companion. B-994, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST AND CHOIRMASTER WITH excellent references, highly qualified by training and experience, desires change. Address, "ORGANUM"-103, care THE LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

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

CHURCH LINEN

ALTA R 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.

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.

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.

LENDING LIBRARY

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

MISCELLANEOUS

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

WANTED TO BUY FOR CHAPEL USE, about fifty used kneeling cushions. Will pay freight and fair price. Condition immaterial. Box H-995, LIVING CHURCH, Milwaukee, 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.

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

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

BOARDING

Los Angeles

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

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

New York

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

Washington, D. C.

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

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, postpaid. 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.

EUCCHARISTIC MISSION

ST. IGNATIUS' CHURCH, WEST END AVE. and 87th St., New York. A Mission will be preached by the Rev. FATHER SPENCE BURTON, Superior of the Society of St. John Evangelist, beginning on Ash Wednesday, February 22d, and ending on the Second Sunday in Lent, March 4th. Mass daily, 7:00, 8:00, 9:00, and 10:00. Mass Sundays, 7:00, 8:00, 9:30, 11:00. Teaching Mission and Benediction, every evening, 8:15.

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 SISTERS IN CHARGE. Offering for expenses.

PHILADELPHIA, PA.—THERE WILL BE A day of retreat for business women and others on Saturday, February 25th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor, the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M. Those wishing to attend will please notify the SISTER IN CHARGE.

UTICA, N. Y.—THERE WILL BE A RETREAT for Associates and other women, at St. Margaret's House, 3 Clark Place, Utica, N. Y., on Tuesday, February 28th, beginning at 8:00 A.M., and closing at 5:00 P.M. Conductor, Rev. Father Orum, O.H.C. Those desiring to attend, please notify the SISTER-IN-CHARGE.

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 Sermon, 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.

WEBR, 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. Crossover.

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

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

WNBR, MEMPHIS, TENN., 228.9 METERS.
Every Wednesday night at 8:00 P.M. C. S. Time, through March 21st. Confirmation instruction by the Very Rev. Israel H. Noe, dean of St. Mary's Cathedral. These talks are intended primarily for non-Churchmen.

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 Century Co. 353 Fourth Ave., New York City.

The Bible Unlocked. A Study of the History, Literature, and Religious Teachings of the Bible. By Henry Martin Battenhouse, S.T.B., Ph.D., professor of Biblical Literature and Religion, the Pennsylvania State College. Price \$3.50.

Devotional Offices For General Use. Compiled by John W. Suter, D.D. Price \$1.00. The Century Devotional Library, edited by John Wallace Suter, Jr.

Christopher Publishing Co. Boston 20, Mass.

Christianity and Militarism. By Herald T. Haller, author of *The Bugle Call to Peace*. Price \$1.00 net.

Seed Thoughts. By Edward J. Conklin, author of *Love Blossoms*. Price \$1.50 net.

Outposts of Civilization. By W. A. Chalfant, author of *The Story of Inyo*. Price \$2.50 net.

The Itinerant's Daughter. By James L. Roberts, author of *One of Four*. Price \$1.50 net.

Jesus the Patriot. By Frank B. Cogwill. Price \$1.25 net.

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

Our Lord and Saviour. A Study of the Person and Doctrine of Jesus Christ. By the Rev. Peter Green, M.A., canon of Manchester; chaplain to H. M. the King. Price \$1.50.

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

The Unique Status of Man. By Herbert Wilton Carr, Hon. D.Litt. (Durham), Hon. LL.D. (Southern California), of the University of London and of the Department of Philosophy, University of Southern California. Price \$1.75.

God In Us. The World Faith of Quakerism. By Daniel Gibbons, A.B., LL.B. Price \$1.00.

The Ziegler Printing Co., Inc. Butler, Pa.

The Indian Chiefs of Pennsylvania: Or A Story of the Part Played by the American Indian in the History of Pennsylvania, Based Primarily On the Pennsylvania Archives and Colonial Records, and Built Around the Outstanding Chiefs. By C. Hale Sipe of the Pittsburgh and Butler bars; member of the Historical Society of Pennsylvania. With an Introduction by Dr. George P. Donehoo, former state librarian of Pennsylvania and secretary of the Pennsylvania Historical Commission. Price \$5.00.

BULLETIN

St. Mary's Hall on the Delaware. Burlington, N. J.
St. Mary's Hall On the Delaware, Burlington, N. J., 1928-1929.

PAMPHLETS

Church Historical Society. 525 South 41st St., Philadelphia, Pa.

The Consecration of Bishop Wilmer of Alabama in 1862. By Marcus Benjamin, Ph.D., Sc.D., LL.D. Publication No. IV.

National Home Study Council. 839 17th St., N. W., Washington, D. C.

Home Study Blue Book. A Directory of Approved Correspondence Courses.

ARTHUR ANDREWS, who died recently, was for fifty-six years bell-ringer of Canterbury Cathedral. He rang the bells at the enthronement of Archbishops Tait, Benson, Temple, and Davidson.

BOOK CHATS

Intimate Notes on Books Published, Imported, or Sold by Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

PERHAPS THE MOST NOTABLE RECENT publication of Morehouse Publishing Co. is *Thomas March Clark: Fifth Bishop of Rhode Island* (\$3.00—postage about 20 cts.). It is a memoir by his daughter, Mary Clark Sturtevant, and was edited by the Rev. Latta Griswold, who in the course of a busy life as a parish priest still finds time for literary work of a very high character.

When the future bishop was born at Newburyport, his father was engaged in the shipping business. The old town was feeling the effects of the War of 1812, but the little lad tells us what a delight it was when one of his father's vessels arrived from Russia, Antwerp, or the West Indies with its rich furs and strange wooden shoes, coconuts, yams, and guava jelly.

Thomas was brought up in the straitest fold of the Presbyterian Church, which at that time kept Sunday so rigorously that on Thursday he began to look forward with dread to what was called "the day of rest." "The only books we children were allowed to read on Sunday, besides the Bible, were Fox's *Book of Martyrs*, Hannah More's *Tracts and Narratives*, and the *New England Primer*."

So the years pass; we are given glimpses of his life at school and college, and shown the unfolding of those splendid talents that were to make him one of the best loved bishops that ever lived. He had a keen sense of humor which brought brightness into many dark places and helped to dispel the clouds in various controversies. At the same time he had a constant struggle to reconcile it with the stern, depressing Calvinistic doctrines that held it a sin to gather a rose on Sunday, and encouraged reflections on the grave, death, and the terrors of hell. After leaving Yale at nineteen he became head of a high school at Lowell, with the stupendous salary of \$2.00 a day. He had one hundred scholars, and but three weeks' vacation in a year.

His ambition at this time was to be a Presbyterian minister. The money earned from his duties as principal was to pay for his theological education. At the end of two years he entered Princeton. In 1835 we find him writing to his brother: "I have no more idea of entering the Episcopal Church than I have of becoming a Baptist." Not so long after this we find him serving the Old South Church, Boston, as a minister for a few months, and then quite suddenly becoming dissatisfied with the doctrines he was expected to preach and filled with a great desire to come into the Episcopal Church.

Bishop Griswold was bishop of the Eastern diocese and living at Boston in 1836, and to him came young Thomas with his doubts and his dawning hopes. He met with most kindly treatment. The bishop took him into his own home. Shortly afterwards he was confirmed, ordered deacon in February, 1836, and priest in November of the same year. There were but three Episcopal churches in Boston at that time and less than six hundred parishes in the whole country. When Bishop Clark died in 1903 there were six thousand.

PLANS MADE FOR NEW CHAPEL AT WISCONSIN UNIVERSITY

(Picture on page 569)

MADISON, WIS.—The Bishops of Milwaukee and Fond du Lac, with the University of Wisconsin Commission and the clergy, have voted unanimously to raise \$200,000 to erect a new chapel and club house at the university. Sketches have been drawn to house under one roof chapel, club rooms, auditorium, and living quarters for the matron, and rooms for guests and a few students. The plans are skilfully made so that the chapel is a unit by itself and yet designed in so close conjunction with the rest of the building that the result is a harmonious whole.

The Rev. Morton C. Stone, now in charge of student work at the University of Illinois, was the first student chaplain. He fitted out a small store in the vicinity of the campus as a chapel and with this meager equipment started the work of the Church among students of the University of Wisconsin. His experience showed how utterly infeasible it is to try to do religious work among students without an adequate plant, with the result that in the summer of 1917 the University Commission (prominent clergy and laity of the two Wisconsin dioceses) sponsored a campaign to raise money to purchase land and erect a chapel and clubhouse. Nothing was done, however, until 1921 when the Rev. Stanley M. Cleveland became student chaplain. Three frame buildings, badly out of repair, were put into usable condition to be occupied by the chaplain and the archdeacon as residences, and as a club house, with a chapel upstairs.

In 1925 the Rev. Norman C. Kimball, the present university chaplain, was called, and he has carried on the work along the lines set down by his predecessor.

The fact that undergraduates do lay reading in nearby missions and that one group conducts a Sunday school in a rural community throughout the school year shows that the young people who come under the influence of St. Francis' House, the present community house, learn to become loyal Churchmen. In Wisconsin two missions were revived and put on a flourishing basis by lay people who attributed their inspiration to the influence of the work of the Church at Madison. If the work is to advance, chapel and club house must be built sufficiently large and dignified for the purpose they are intended to serve.

PRE-LENTEEN CONFERENCE AT BERKELEY SEMINARY

MIDDLETOWN, CONN.—A pre-Lenten conference was held at the Berkeley Divinity School, Middletown, Monday and Tuesday, February 20th and 21st. On Monday Bishop Brewster of Connecticut and the Rev. Cyril E. Hudson of the school led a discussion on the subject, *The Devotional Life in the Light of Modern Psychology*.

Devotional conferences and services in the chapel of the school on Monday and Tuesday were led by the Rev. Dr. W. Russell Bowie of Grace Church, New York. The Parish Priest and His People was discussed by the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor of Connecticut, the Rev. Howard R. Weir of St. Paul's Church, New Haven, and the Rev. Cyril E. Hudson.

Conventions and Convocations

KANSAS

TOPEKA, KANS.—The annual three-day convention of the diocese of Kansas was preceded by a young people's conference from Saturday noon, February 11th, to 3 on Sunday, at Grace Cathedral, Topeka, conducted by the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas. At supper on Saturday the speaker was the Rev. F. B. Shaner of Lawrence.

The convention proper began with the 3 o'clock service on Sunday, at which Bishop Wise gave his annual address.

The bishop announced the completion of the new Christ's Hospital, costing \$500,000, of which \$200,000 is still due.

Speaking of the provincial synod, Bishop Wise expressed the opinion that it is "a hopeless task to try to duplicate the machinery of the National Council in such a province," but referred the matter to the convention.

The most serious statement in the bishop's address was the announcement that, on account of the parishes of the diocese having failed so far to meet its apportionment, and the prospective cut by the National Council, the diocese would have to rearrange its plans and would pledge to the National Council a smaller amount.

On Sunday evening the Rev. S. Harrington Littell gave an account of how the Church is weathering the storm in China and predicted that by next September the Church would be able to resume all its usual work.

The Rev. R. M. Trelease, representing the National Council, addressed the convention in joint session on Monday.

The diocese voted to continue relationship with the province of the Southwest and to pay its apportionment for the contingent expense of the province hereafter and, also, its share toward the part-time maintenance of a secretary for young people's work; to meet hereafter alternately in some other city than Topeka, giving other parts of the diocese a better chance to attend convention; to reduce the nation-wide campaign assessments from \$21,903 to \$13,781 and to pledge to the National Council \$10,000 instead of \$16,800; to rescind the action of the 1927 convention in basing the convention fund assessments on the number of communicants, and basing it on a percentage of current expenses; to refuse to enter the Kansas Council of Churches (corresponding to the national Federal Council of Churches), following the example of the National Council, but appointed the Very Rev. J. W. Day as representative to cooperate with the Kansas Council in matters of social service and religious education.

Deputies to General Convention: *Clerical:* The Rev. Otis Gray, Wichita; the Rev. Carl Nau, Kansas City; the Rev. F. F. Busch, Arkansas City; the Ven. L. W. Smith, Topeka. *Lay:* Dr. H. W. Horn, Wichita; C. A. Magill, Wichita; O. B. Harcastle, Emporia; J. McE. Ames, Arkansas City.

Alternates: *Clerical:* The Very Rev. J. W. Day, Topeka; the Rev. H. C. Attwater, Wichita; the Rev. F. B. Shaner, Lawrence; the Rev. Sumner Walters, Fort Scott. *Lay:* Guy T. Berry, Independence; Dr. W. G. Beitzel, Atchison; J. H. LaGrant, Wichita; T. S. Stevens, Topeka.

LEXINGTON

VERSAILLES, KY.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, presented the work of the Bishops' Crusade and what it had done at the annual council of the diocese of Lexington, which met in St. John's Church, Versailles, February 6th to 9th. Bishop Darst also told of the need for a continuance of the crusade and how it could be done.

On the night of the 7th, the Rev. John Gass of Charleston, W. Va., presented the Church's program in an interesting and illuminating manner. The bishop of the diocese then delivered his annual address, his subject being, The Place and Function of the Laity in the Church.

A resolution to abolish the cathedral chapter, and in its place to set up a Bishop and Council, was referred to the committee on canons to report to the next council. Pikeville, an unorganized mission, was admitted into union with the council as an organized mission. A new endowment fund commission was elected and will proceed to the raising of funds to increase the present amount of the episcopate endowment fund.

A resolution was adopted, recommending that the canons of the diocese be so amended that one deputy from the Woman's Auxiliary and the Girls' Friendly Society of the diocese be given full membership in the council.

Mrs. Anna Ernberg of Berea College addressed the council Wednesday afternoon on her work and the work of the college.

Elections resulted as follows: Standing committee: The Very Rev. R. K. Massie, D.D., Lexington; the Rev. C. S. Hale, Ashland; the Rev. William Dern, Fort Thomas; Dr. W. B. McClure, W. W. Pettis, and George K. Graves.

Deputies to General Convention: *Clerical:* The Very Rev. R. K. Massie, D.D., Lexington; the Rev. Charles S. Hale, Ashland; the Rev. Frank E. Cooley, Newport; the Rev. J. Howard Gibbons, Frankfort. *Lay:* A. C. Hunter, Versailles; C. M. Harbison, Lexington; W. W. Pettis, Fort Thomas; George R. Hunt, Lexington.

Alternates: *Clerical:* The Rev. C. M. Lever, Pikeville; the Rev. A. Patterson, Beattyville; the Ven. F. B. Wentworth, Winchester; the Rev. E. J. Saywell, Middlesboro. *Lay:* A. D. Cole, Maysville; B. G. Crosby, Versailles; J. A. Edge, Lexington; C. C. Frisbie, Covington.

MILWAUKEE

MILWAUKEE—Through an error the list of lay alternates to General Convention was incorrectly printed in THE LIVING CHURCH of February 11th. As corrected the list is as follows: Messrs. Forbes Snowden, Wauwatosa; Charles M. Morris, Milwaukee; Vroman Mason, Madison; Wheeler P. Bloodgood, Milwaukee.

OLYMPIA

TACOMA, WASH.—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, led off at a preliminary inspirational meeting in connection with the annual convention of the diocese with a stirring keynote speech in which he pleaded for the application of the principles and spirit of Christ not only to diocesan but world affairs.

The convention met February 7th in Christ Church, Tacoma. The principal

business was a splendid report based upon a survey made of the whole diocese by the Rev. F. B. Bartlett from the National Council. Great as were some of the changes proposed by this report, it was nevertheless adopted. It provided for the taking over of the work among students at the University of Washington by a diocesan committee to be appointed by the bishop, instead of leaving it to the work of the local rector in the university district, who has hitherto been granted \$1,000 a year from diocesan funds. The report also divided the diocese into three deaneries instead of two, but excluded the cities of Seattle and Tacoma from all of them, and established the principle that a missionary was called to a "field" rather than a community, the conditions under which he received diocesan aid being subject to modification each year, according to the growth and cooperation of his field.

The report provided for the appointment of a committee to formulate plans for building a house for the bishop and for the raising of \$150,000 in 1930, the twentieth year of the diocese, toward completing the episcopate endowment fund and an endowment for Church extension.

An important new canon was passed by the convention providing that delinquent parishes and missions should stay delinquent and without representation in the convention until arrears as well as current indebtedness were paid.

Elections resulted as follows: Deputies to General Convention: *Clerical:* The Rev. Dr. J. D. McLauchlan, Seattle; the Rev. R. J. Arney, Kent; the Rev. C. S. Mook, Seattle; the Rev. G. G. Ware, Hoquiam. *Lay:* W. E. Turrell, Tacoma; Dr. E. W. Stimpson, Bellingham; N. B. Coffman, Chehalis; H. B. Wilbur, Seattle.

Alternates: *Clerical:* The Rev. G. A. Wieland, Seattle; the Rev. S. H. Morgan, Seattle; the Rev. E. C. R. Pritchard, Seattle; the Rev. C. E. Byram, Vancouver, Wash. *Lay:* E. G. Anderson, Seattle; W. N. Redfield, Seattle; J. Shuey, Seattle; S. H. Sheffelman.

Delegates to provincial synod: *Clerical:* The Rev. Dr. H. H. Gowen, Seattle; the Rev. E. B. Smith, Bellingham; the Rev. R. F. Hart, Olympia; the Rev. T. A. Hilton, Seattle. *Lay:* Dr. A. W. Dawson, Bellingham; W. Y. Henry, Tacoma; E. G. Anderson, Seattle; L. LeRoy, Elma.

SPOKANE

SPOKANE, WASH.—One of the most successful convocations ever held in the district of Spokane closed February 14th at All Saints' Cathedral, Spokane. Enthusiasm and forward looking plans for the year's work were the characteristic features.

The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, was the preacher throughout the three-day session. A feature of the convocation was the ordination to the priesthood of the Rev. Thomas Mann Burleson, a nephew of Bishop Burleson of South Dakota, at the morning service on Sunday, February 12th.

The chief fact emphasized throughout the convocation was the necessity for raising more money locally to meet the ten per cent reduction made by the National Council.

The Rev. E. W. Pigion, rector of St.

Michael's Church, Yakima, and Harold Whitehouse, Spokane, were elected delegates to General Convention. Alternates were the Rev. James A. Palmer, Holy Trinity Church, Spokane, and Stoddard King, Spokane.

Those elected to synod were: *Clerical*: The Rev. E. L. Rolls, Spokane; the Rev. F. W. Pratt, Spokane; the Rev. A. L. Bramhall, Wenatchee. *Lay*: W. L. Sterling, Walla Walla; B. Gard Ewing, Spokane; F. L. Kershaw, Spokane.

Alternates: *Clerical*: The Rev. T. A. Daughters, Spokane; the Rev. James A. Palmer, Spokane; the Rev. Stanley T. Boggess, Walla Walla. *Lay*: Marcus Morton and J. A. S. Rhodda, both of Spokane, and F. R. White of Kennewick.

Tuesday was the women's day. Two missionaries were heard, Miss Gwinn of Japan and Miss Morrow of India. Mrs. E. M. Cross, wife of the Bishop of Spokane, was unanimously elected president of the Woman's Auxiliary.

Prayer Book Absorbs Most Time at Spring Session of English Church Assembly

Postpone Church of Ireland Conference—Bishop of London Celebrates Birthday

The Living Church News Bureau
London, February 3, 1928

THE SPRING SESSION OF THE CHURCH Assembly opens on Monday next, February 6th, and will continue until the following Friday. As was to be expected, Prayer Book revision will absorb most of the time, Wednesday only being devoted to general business. Motions will accordingly be moved to adjourn the consideration of four important measures, three of which are highly controversial. They are the ecclesiastical leasing acts (amendment) measure, parsonages measure, benefices (patronage) measure, and benefices (appropriation of surplus endowments) measure. Among the motions of which notice has been given is one by the Bishop of Chelmsford for a committee to consider the present law as to benefices held in plurality. Viscount Wolmer has put down a motion in favor of considering an earlier date for the summer sessions, which have hitherto been held in July.

It is perhaps not generally realized that the introduction of the revised Prayer Book measure means that the whole of the new Prayer Book will be open to debate and amendment in the Assembly and not only those parts of it to which the schedule of the measure expressly relates. It will thus be possible for both the House of Clergy and the House of Laity to supplement the bishops' schedule with as many changes as they please, though by the constitution the House of Bishops is not obliged to accept any decision of the other two houses. If, however, any such decisions were passed by big majorities, they would need to be heeded, since the Church Assembly as a whole has the final word, apart from Convocation or Parliament.

PROPOSE DIVIDING REVISION

It would not be surprising if a good deal more is heard of the Bishop of Norwich's plan to divide the revision into two parts, the practical effect of which would be to leave the Communion service and Reservation aside for the moment while the less controversial portion is once more agreed upon. Though this is the plan favored in Protestant quarters, Anglo-Catholics may perceive advantage in it, since the Reservation question would then be left where it is, and present practices would probably be allowed to continue.

When the new proposals are considered by the two Lower Houses, it is probable that the Catholic party will endeavor to amend the new rubric on Reservation so as

to ensure Reservation in the open church, and to remove the provision that the sacred elements may "if needs be" be reserved in a cupboard in the vestry. On the other hand, the Protestants will make strenuous efforts still further to modify the bishops' proposals. There will first be an attempt to prohibit perpetual Reservation altogether, and the strong probability is that if such a proposal is made in the House of Laity, it will either be carried or lost by only a small majority.

In the House of Clergy it is by no means improbable that a certain number of "moderate" clergy who voted for Reservation before Parliament rejected the measure, will now vote against it.

The Archbishop of Canterbury has issued an earnest request for prayer in connection with the Church Assembly.

POSTPONE CHURCH OF IRELAND CONFERENCE

The Irish correspondent of the *Times* says that some surprise has been caused by the indefinite postponement of the Church of Ireland conference which had been fixed for next September.

The executive committee's official explanation is that the conference will be held more suitably at a time "when difficulties now confronting the sister Church of England have been surmounted, and a more settled atmosphere prevails throughout the Anglican communion." It is generally believed, however, that the committee's decision was influenced largely by recent protests against the fact that Bishop Gore had been invited to attend the September conference and to preach in St. Patrick's Cathedral, Dublin. For this invitation the Archbishop of Dublin (Dr. Gregg) takes sole responsibility. Bishop Gore took part in the Conversations at Malines, on which the views of most Irish Churchmen were expressed strongly in a recent statement by Dr. D'Arcy, Primate of All Ireland and Archbishop of Armagh.

MISSIONARY GATHERING IN JERUSALEM

From March 24th to April 8th (that is, during Passion and Holy Weeks), a remarkable gathering will assemble in Jerusalem under the auspices of the International Missionary Council. The purpose of the meeting is to gain a fresh view of the most vital issues in the world mission of Christianity at the present time, and it will be attended by some 200 selected delegates, representing many races and languages—Japanese, Chinese, Indians, Africans, and members of most of the European nations. The claim is put forward, and not altogether without justification, that this will be the most significant group of men and women which has met in Jerusalem since the Day of Pentecost.

BIRTHDAY OF THE BISHOP OF LONDON

January 26th was the seventieth birthday of Dr. A. F. Winnington Ingram, the Bishop of London, and to a press representative he spoke of his long period of work in the diocese, in which he had labored for about forty years.

Asked if there was any contrast in the problems which presented themselves in London life when he became Bishop of London and now, Dr. Ingram said: "We have really been pegging away at very much the same problems during these twenty-seven years. I do not think there is the same grinding poverty in East London today, owing to great insurance schemes and better wages, but I am terribly disturbed over the baleful effect of unemployment on the young. That is why I am so anxious to get them away to a man's life in the bigger empire. Living on what is called 'the dole' is a most demoralizing thing for young people."

DEATH OF FIELD MARSHAL EARL HAIG

The national sense of sorrow at the death of Field Marshal Earl Haig found expression in a tribute at once simple and moving. This was the procession of mourners passing by the body, lying in state at St. Columba's (Church of Scotland), in Belgravia, from early in the morning until late at night on Wednesday and Thursday. It is estimated that no fewer than 50,000 people had passed by the bier on the two days.

The funeral service in Westminster Abbey today (Friday) was conducted by the dean (Dr. Foxley Norris), and the precentor (the Rev. L. H. Nixon). The American ambassador was present, representing the President of the United States.

A memorial service was held in St. Giles's Cathedral, Edinburgh, at the same hour (12:30) as the service at the abbey. The body will lie in state at St. Giles's tomorrow (Saturday) and Monday, and on Sunday in the Thistle Chapel, at the east of the cathedral. The burial will take place at Bemersyde, Scotland, on Tuesday.

NEW BISHOP OF BATHURST

The Very Rev. Horace Crotty, formerly Dean of Newcastle, New South Wales, has been appointed to succeed the Rt. Rev. George Merrick Long, lately Bishop of Bathurst, who has been translated to the bishopric of Newcastle.

Dr. Crotty was educated at Trinity College, Melbourne, of which he was a scholar and exhibitor, and where he graduated in 1906. He was appointed Dean of Newcastle in 1919, and since 1925 he has been commissioner in Australia to the Bishop of Labuan and Sarawak.

GEORGE PARSONS.

BISHOPS' CRUSADE IN NEBRASKA

OMAHA, NEB.—For the past two weeks the clergy of Nebraska have left their homes to spend a week in the smaller parishes and missions of the diocese. From word thus far received great spiritual benefits have occurred in every place where any real preparation had been made. Not only were Church services held and instructions given but addresses were delivered to high school assemblies, luncheon clubs, and other groups, thus extending the Church's usefulness in all directions.

The bishop visited Trinity mission at York and at the closing services it was necessary to bring chairs into the church to accommodate the congregation.

Bishop Headlam Criticizes Position of Orthodox at Lausanne Conference

Ancient See in the Nile Delta Revived—The Pope and Malines— Report of Conversations

The L. C. European News Bureau
London, January 27, 1928]

THE BISHOP OF GLOUCESTER IS FOND of criticism and has always something to say even when he is most provocative. He has written a challenging criticism against the Orthodox delegates at Lausanne who presented their famous memorandum which, according to a rather misguided American journalist, "torpedoed the conference." He has written it in the *Christian East*, a publication devoted to the interests of Anglican and Orthodox reunion.

The Orthodox at Lausanne declared that they were unable to accept the conference reports either on the nature of the Church or upon the Church's faith. Dr. Headlam ascribes this Orthodox attitude to their anxiety to present a united front and to preserve themselves from misjudgment in their own countries. The Orthodox complained that the drafting of these conference reports was "carried out on a basis of compromise" between what are conflicting ideas, "in order to arrive at an external agreement in the letter alone," whereas according to principles essential to the Orthodox, "in matters of faith and conscience there is no room for compromise." "For us," they explained, "two different meanings cannot be covered by, and two different concepts cannot be deduced from, the same words of a generally accepted statement." Thus, "the Orthodox cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the will of Christ, but differ as to whether the ministry was instituted by Christ Himself in its three degrees of bishop, priest, and deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of sacraments in the Church when there is a fundamental difference between the Churches, not only in regard to their number, but also as to their general significance, as to their particular essential nature, and as to their particular effects."

THE SACRAMENTS

The Bishop of Gloucester makes a pertinent criticism in saying that the Eastern Church adopted the doctrine of the seven sacraments only at a late date, and imitated Rome in so doing. On the other hand, Dr. Headlam is not altogether satisfactory, for he ignores the difficulty felt by the Orthodox delegates, not merely as to the number of the sacraments, but as to their general significance and essential nature. The Bishop of Ochrida declared in his admirable paper, certainly the most spiritual and lofty paper of the whole conference, that in the mystery of the Eucharist and at the moment of the priest's invocation, God the Holy Spirit descends on the bread and wine which have been set forth and sanctified, and transubstantiates them into Christ's Body and Blood. If this be truly the belief of the Eastern Church it is understandable that the Orthodox delegates would not be content with any vague statement and could not endorse such a view (which

might mean anything) that "in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ, His Son, our Living God, who is our one Bread, given for the life of the world, sustaining the life of all His people."

Also, with regard to the Orthodox refusal to endorse the report about the ministry, the bishop reproaches them for "putting forward a proposition which is historically untenable and merely shows a certain amount of historical ignorance." (It is, I should remark, a great weakness of Dr. Headlam's not to bear with the opposing views of other people, but to give the impression that he alone of all people has accurate theological and historical knowledge and that it is his prerogative to set the whole Christian world right.) He contends that it is not in the least necessary for the Churches to agree as to the exact historical process of the development of the Christian ministry. He says, "we may accept the rule of bishop, priest, and deacon without in the least troubling ourselves to solve the many doubtful questions as to the particular method in which the ministry grew up."

But it is doubtful whether the learned bishop will really convince the Orthodox. He fails to touch the central belief about their ministry. The belief which the Easterns hold concerning the ministry "can only be based upon the unbroken apostolic succession," and therefore when they were told that "some who adhere to an episcopal system of Church government do not consider that the apostolic succession as described above is a vital element to episcopacy," they could not agree to what seemed to constitute an entire contradiction to their immemorial tradition. Quite consistently with these principles, the Russian theologian, Bulgakov, had referred in a previous paper to those communities "which do not recognize Holy Orders and have lost apostolic succession." It is entirely impossible for the Orthodox to place the apostolic succession among the doubtful questions as to the particular method in which the ministry grew up. Dr. Headlam thinks that if formidable assertions of an unchangeable doctrinal attitude represented the real attitude of the Orthodox, conferences such as Lausanne would not be of much use.

ANCIENT ORTHODOX SEE REVIVED

A new see has been created in the Nile delta by the Patriarch Meletios, or to speak more correctly, an ancient see, that of Hemopolis, has been revived. Its first bishop is the Metropolitan Nikaios of Nubia, who was enthroned in December. He represented the Alexandrian patriarchates at the conferences at Stockholm and Lausanne and is well known throughout the Christian world. He was "runner-up" to the Patriarch Meletios in his election to the Alexandrian patriarchate. He is an extremely able bishop and a prominent figure in the Cairo fellowship of unity which the Anglican bishop in Egypt has been instrumental in creating.

The former Ecumenical Patriarch, Meletios, now Patriarch and Pope of Alexandria, is always an interesting figure. He now occupies a position which is second only in dignity to the Ecumenical Patriarch and as such he is a spiritual leader of no small importance. But in Egypt he

is also the head of the Orthodox millet, and as such he is a great temporal personage. The Egyptian government expressed its satisfaction at his election eighteen months ago, and on his applying for Egyptian nationality sent out a gun-boat to bring him to Alexandria, where he was enthroned in the Cathedral of St. Sabas and assumed his spiritual functions.

But contrary to what was expected, the Egyptian government withheld from him for a time the issue of the *berat* signed by the Khedive which was necessary to place him in possession of the rights and authority of the temporal head of the Orthodox in Egypt. In consequence, his position has become hampered and precarious during the tenure of the patriarchate.

The excuse for this delay in the issue of the *berat* was that the Syrian or Arabic-speaking Orthodox in Egypt, who form less than a tenth of the millet, were dissatisfied with their representation in its administration and that until their claims were met nothing would be done. On the other hand, while few Churchmen possess the devotion and admiration of a wider circle of friends, the very facts that have won him that admiration have made him an object of dislike and suspicion. Thus the courage he displayed at the time of the burning of Smyrna makes him the *bête noire* of the Turko-phils in Egypt. As a well-wisher and friend of the Anglican Church, he has become unacceptable to the anti-British faction in Egypt and to certain ecclesiastics who seem to dislike any Orthodox entente with Anglicans.

However, at last King Fuad has issued the *berat*, and this is a matter of great satisfaction, as is also the consecration of a Syrian bishop who is to be given a seat on the Holy Synod of Alexandria.

THE POPE AND MALINES

The official organ of the Vatican, the *Osservatore Romano*, has definitely stated that the Pope will not countenance any more "Malines Conversations." It is very possible that this decision has been largely due to the influence of English Roman Catholics, who have invariably been far more obstinate than continental Roman Catholics in upholding a no-compromise attitude. But the reports of the Conversations did show a remarkable agreement between Romans and Anglicans on many matters of doctrinal importance. On the other hand, it would be disingenuous to pretend that they showed anything more than that Cardinal Mercier agreed on certain points with Bishop Gore. It cannot be pretended that the beliefs of the strong Anglican delegation at Malines are the beliefs of all or even of the vast majority of Anglicans, though they are beliefs which (despite the Bishop of Birmingham) may legitimately be held by members of the Anglican Church. When the little leaven of Catholicism has leavened the whole lump of the Anglican communion, the Conversations may, many years hence, be resumed, perhaps with the hope that they may be something more than conversations. Unfortunately for Anglicans, the Pope realizes that besides Bishop Gore and Dr. Kidd, the Church of England also contains Bishop Barnes. Everyone who is not possessed by anti-Roman prejudice is convinced that these Conversations were well worth while, and that Lord Halifax has achieved a remarkable triumph. The result, although it may seem barren for the present, must lead to greater sympathy and mutual understanding. What Lausanne was for the Church of England on one side, Malines has been on the other side.

C. H. PALMER.

Fire Destroys St. Saviour's Church in Nelson, B. C.; Pro-Cathedral of Kootenay

Sanctus Veil Presented to Victoria
Cathedral—Anniversary of St.
Peter's, Toronto

The Living Church News Bureau
Toronto, February 17, 1928

A DEVASTATING FIRE, SWEEPING RAPIDLY from basement to rafters, destroyed St. Saviour's Church, landmark of Nelson and pro-cathedral of the diocese of Kootenay, B. C., for the past thirty years, and destroyed the treasured colors of the fifty-fourth Kootenay Battalion.

Joseph Weston, caretaker, carried hymnals and Prayer Books and the church register out of the building. The communion vessels were also saved.

Sanctuary hangings and furnishings, though brought out, were ruined. W. A. Richardson risked his life for the fifty-fourth flag, but it was badly scorched. Major Gilbert Anderson dug the battalion colors from a pile of ashes, but they were irreparably damaged.

The church honor roll, on which were inscribed the names of 203 members of the congregation who served overseas, was destroyed. The Ven. Archdeacon Graham lost most of his vestments.

Of the building itself only the gray stone walls are unscarred. The roof is gaping open, the basement is flooded with water, rafters are but charred remnants, pews are blackened, and soaked ashes are spread over the floor.

St. Saviour's Church was built in 1898 under the rectorship of the Rev. H. S. Akehurst, who was succeeded by the Rev. Fred H. Graham, now archdeacon, in 1902.

Nelson was chosen as the see city of the diocese of Kootenay by the first administrator, Bishop Dart of New Westminster, and again by the second administrator, the present Most Rev. A. U. De Pencier, D.D., Archbishop of New Westminster.

The Rt. Rev. A. J. Doull, D.D., Bishop of Kootenay, selected Nelson as the see city in perpetuity. St. Saviour's was, therefore, in the nature of a pro-cathedral. The congregation was looking forward to the time when the building would be completed and St. Saviour's would become the cathedral of the diocese of Kootenay.

BEAUTIFUL VEIL FOR VICTORIA CATHEDRAL, B. C.

An interesting ceremony took place at Victoria Cathedral, when the Dean of Columbia dedicated a sanctus veil presented by Mrs. Roper, wife of the Rt. Rev. J. C. Roper, Bishop of Ottawa, a former Bishop of Columbia.

Of exquisite design and great delicacy of workmanship, the veil is of pillow lace, worked by a Devonshire lady whose skill in this particular kind of handiwork is widely recognized. The design is identical with that of a sanctus veil made by the same craftswoman for St. Paul's Cathedral, an indication of the fineness and delicacy of the workmanship being found in the fact that it has been nearly a year in the making. So beautiful is the workmanship that before it was sent to Canada the veil was put on exhibition in London in order that people interested in fine needlework might have an opportunity to see it.

One of the features of the design is the incorporation of the Columbia diocesan coat-of-arms, a Durham cross, which forms the central part of the veil.

SIXTY-FIFTH ANNIVERSARY OF ST. PETER'S, TORONTO

Celebrating the sixty-fifth anniversary of the founding of the parish, special services were held in St. Peter's Church, Toronto. The bishop of the diocese was the special preacher.

The Ven. Archdeacon Boddy, M.A., who had been for some time on the clerical staff of St. James' Cathedral, received the appointment of rector and held the first service in St. James' Cemetery Church on January 26, 1863. The first meeting of the congregation was held on the following day at the home of Francis Richardson, Carlton street. Regular services were held for the next three years in the church of St. James' Cemetery until St. Peter's Church was built in 1866.

SEXAGESIMA IN THE CANADIAN CHURCH

Sexagesima is set apart by the General Synod as the day on which the work of the Council for Social Service is to be presented in all churches throughout Canada. In Toronto, in addition to there being special preachers at many of the churches, a corporate Communion followed by breakfast was held for social service workers at St. Stephen's Church.

MISCELLANEOUS NEWS

The Bishop of Ottawa gave an address at the Church of the Redeemer, Toronto, on the Lausanne Conference.

The Bishop of Toronto will hold quiet hours for the clergy on Shrove Tuesday at St. Alban's Cathedral. The service will be taken by the bishop, the addresses given by Archdeacon Warren.

Plans for the division of the City of Oshawa, Ont., into three parishes with the ultimate erection of two new churches, were adopted at the annual vestry meeting of St. George's Church, Oshawa. The two additional parishes will be in the northeast and southeast sections of the city. In the latter, immediate accommodation will be provided by the remodelling of St. George's hall. A new church building, to cost about \$40,000, will be built in the northeast parish.

The Ven. A. L. Fleming, Archdeacon of the Arctic, has gone to England to present the work among the Eskimos to the churches of that country.

A gift of \$1,000 to the new Christ Church Cathedral, Victoria, building fund from a gentleman in Eastern Canada who has interests on Vancouver Island, was announced recently. This is the second donation of \$1,000 received since January 1st toward the New Year's appeal for \$100,000 to complete the nave.

The Archbishop of Nova Scotia is spending a few weeks in Bermuda.

Enthusiasm was the keynote of the forty-seventh annual meeting of the Sunday school association of the deanery of Toronto, held in the parish hall of Christ Church, Toronto. The Bishop of Toronto presided. The supper was attended by more than 200 Sunday school workers.

Addressing the meeting on the subject, The Teacher's Three-fold Purpose, the Very Rev. Arthur Carlisle, Dean of Christ Church Cathedral, Montreal, stated that

the purpose of the teachers should be to make good Churchmen, to make good citizens, and to make good men and women.

CHURCH CONGRESS PROGRAM ANNOUNCED

PROVIDENCE, R. I.—The tentative program for the annual Church Congress, which will meet here April 17th to 20th, has been announced as follows:

TUESDAY EVENING

"Is the Episcopal Church a Help or a Hindrance to Christian Unity?"

1. Very Rev. Henry B. Washburn, D.D.
2. Rev. C. Malcolm Douglas.
3. Frederic C. Morehouse.

WEDNESDAY

Morning: Corporate Communion. Sermon by Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia.

* *Afternoon:* "Christian Training for Marriage."

1. Rev. Endicott Peabody, D.D.
2. Dean Virginia Gilderleeve.

Evening: "Prohibition—Is It Or Is It Not a National Benefit?"

1. Rev. W. Russell Bowie, D.D.
2. Lawson Purdy.
3. R. Fulton Cutting.

THURSDAY

* *Morning:* "Is the Growing Centralization of the Church Helping Or Hurting Parish Life?"

- A. In National Organization.
 1. Rev. George H. Thomas.
 2. Rev. Carl E. Grammer, D.D.
- B. In Diocesan Organization.
 1. Very Rev. Howard C. Robbins, D.D.
 2. Rev. Alexander G. Cummins, D.D.

Evening: "What Do We Mean By the Divinity of Jesus?"

1. Rev. Frank Gavin, Th.D.
2. Rev. Luke M. White, D.D.
3. Rev. W. Cosby Bell, D.D.

FRIDAY

* *Morning:* "Wise and Unwise Methods of Personal Evangelism."

1. Rev. John N. Lewis.
2. Capt. B. Frank Mountford.
3. Rev. Spence Burton, Superior S.S.J.E.

Afternoon: "How Our Services May Be Made of More Spiritual Value."

1. Rev. Donald B. Aldrich, D.D.
2. Rev. Frederic W. Fitts.

* Round Table Conferences.

TO STRESS EVANGELISM AT BROTHERHOOD CONVENTION

WASHINGTON, D. C.—The forty-second annual convention of the Brotherhood of St. Andrew, which has been called to meet at Washington, October 5th to 9th, just preceding the General Convention, will be in the nature of a national conference on Evangelism for all men and boys of the Church.

The Rt. Rev. Thomas C. Darst, D.D., chairman, and other representatives of the National Commission on Evangelism will take part in the program, and plans for the laymen's part in carrying out the Church's program of Evangelism will be discussed. Lay Evangelism will be the general theme of the convention and practical methods for work with men and boys will be presented by those who have had successful experience.

The general sessions of the convention will be held in the Mayflower Hotel, which will be convention headquarters. The junior sessions will be held in St. Thomas' parish house, with the Cairo Hotel as headquarters.

All persons, outside of Washington, desiring to attend the convention are asked to send in registration to the national headquarters of the Brotherhood of St. Andrew, Church House, 202 South 19th street, Philadelphia.

Bishop Manning Formally Accepts Gifts of Belgian People to New York Cathedral

Trinity Corporation Sues City—
Speaks on Unemployment and Its
Evils

The Living Church News Bureau/
New York, February 17, 1928

AT THE CATHEDRAL OF ST. JOHN THE Divine over three thousand people gathered last Sunday afternoon to witness another of those historic incidents which mark the widespread interest being taken, even beyond our shores, in the construction of this great religious edifice. The occasion was the presentation of gifts from the eighth foreign government to contribute to the cathedral. The plaque, The Descent from the Cross, the personal gift of King Albert of Belgium, and the two hammered brass lanterns of Flemish design from the Belgian government, have been previously mentioned here. They were presented by the Belgian ambassador to Washington, Prince Albert de Ligne, who was accompanied by his wife and daughter, and the formal acceptance was made for the cathedral by Bishop Manning.

In his address the bishop paid tribute to the heroism of the Belgian people and in particular to that of two of its people, saying, "Among all the leaders in that great world struggle there are two who stand alone and both of them belong to your nation. One of them is Albert, beloved, honored, and trusted both as man and as King, and the other is that true man of God and noble chief shepherd of souls, Cardinal Mercier, who in his closing years won more deeply than ever the love and admiration of the Christian world by his labors in the cause of Christian reunion, and in God's own good time those labors will bear their fruit."

These remarks of the bishop are of special interest by reason of the recent Papal encyclical, the purpose of which was to discourage such efforts as the Malines Conversations.

TRINITY CORPORATION SUES CITY

Because the deputy controller of New York considers that the contract executed between the city and Trinity Corporation, whereby the latter is to receive \$605,000 for the use of its property for subway construction, stipulates an excessive sum, he has refused to pay the voucher, and today the corporation is bringing suit against him to obtain the amount. This has to do with the construction of the new subway, the Eighth avenue line, and which is to pass under the western edge of St. Paul's churchyard, where it will run through Church street between Fulton and Vesey. This has necessitated the vacating of St. Paul's Church house preparatory to the razing of the same. The removal took place last summer, although to date nothing has been done in the way of demolition. At present the offices of St. Paul's Chapel are located in the building at 217 Broadway, which is next north of the church property.

NEW ORGAN AT THE TRANSFIGURATION

There has recently been installed at the Church of the Transfiguration a new organ by the Austin Organ Co. of Hartford. This is a three-manual and chantry organ; the main portion and console located at the chancel end of the church and the

chantry section between the nave and chapel at the rear.

UNEMPLOYMENT AND ITS EVILS

The problem of caring for our unemployed is a serious one here this winter, much more so than is usually the case. It is said that conditions in some of the New England industries are responsible for so many coming here to seek the work which isn't to be found. At any rate, to go through the Bowery, as the writer does every day, is to see these throngs of idlers, hundreds of the unemployed. For the first time in seven years we have "bread lines" again on the Bowery. The following, taken from the sermon of the Rev. Dr. Sunderland, superintendent of the City Mission Society, looks at the situation from the viewpoint of the priest who is a mission-worker. His sermon was delivered last Sunday morning at the Church of the Incarnation.

"The most serious phase of an unemployment crisis, such as we are now facing, is the moral and spiritual effect upon the characters of its victims.

"Each great period of unemployment in the past has left in its train an increased number of those who have become delinquents or 'won't-works.'

"Inevitably, enforced idleness increases the population of prisons and reformatories, and paroled prisoners and probationers fail in great numbers. Young men, starting out to train themselves to be valuable workers, lose ambition with repeated failure to find something to do. No man loafs along the Bowery and comes out of it a better man. These men desert their families, often because they are ashamed to go back to them with no earnings; they cannot bear to see their families suffering. Broken homes and dependent children are the result.

"Thus they become wanderers and, finally, 'won't-works,' thereby permanently augmenting the group of unemployable among the older workers of the future.

"The economic liability of the unemployable upon a community is increased by the fact that fight for good character for many is carried on against impossible odds.

"Especially is this the case of the young boys or girls in the late teens, if they have been accustomed to regular work and are thrown out of employment for three months, what happens to them? Unless they are in a home, carefully protected, and their time taken up with constructive recreation, they fall into dangerous idleness.

"In this emergency, therefore, the social service agencies are feeling that it is better to have a man earn fifty per cent of what it costs him to live than to be idle and a recipient of hand-outs. In this emergency, every effort is being made to create employment.

"Already the increase in sickness and destitution is making itself felt in our centers as the result of this unemployment. Upon the women and children of the unemployed falls the brunt of the burden. Lack of work means lack of income, and this means cutting down on food, with subsequent malnourishment and illness. The effects of this situation will last long after the amount of employment increases."

COMMENTS OF INTEREST

From other sermons of last Sunday the following stand out as having special interest:

The Rev. Dr. Bell of St. Stephen's College, preaching at the Church of the

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Heavenly Rest, declared that "by far the majority of students in American colleges is in institutions definitely under the control of religious denominations."

The Rev. Dr. Delany stated that the publication of the Malines Conversations report "ought to put an end to many misapprehensions. Some timorous souls have felt that reunion between England and Rome had been arranged for by some sort of secret conference. At the most, the Conversations have demonstrated that there were many subjects of agreement between

certain scholarly leaders in the Roman and Anglican communions."

Commissioner of Correction, Richard C. Patterson, speaking at St. John's Church, West Eleventh street, gave out the statement that at least fifty per cent of the 5,200 inmates of the city's eighteen prisons are narcotic addicts. These figures were obtained from the several wardens. The commissioner placed the blame for our filled prisons of today on parents for their neglect and indifference.

HARRISON ROCKWELL.

Birthday of Abraham Lincoln Marked by Special Services in Boston Churches

Church League For Industrial Democracy Meets—Conference of Young People's Fellowship

The Living Church News Bureau
Boston, February 14, 1928

THE FACT THAT THIS YEAR ABRAHAM Lincoln's Birthday fell upon a Sunday afforded an opportunity which a number of churches were not slow to recognize for singing the praise of this great leader. Among the churches in Boston in this connection special note may be made of the services in the cathedral and in the historic Christ (Old North) Church in Salem street. The preacher at the evening service in the cathedral was the Rev. Theodore H. Evans, of the cathedral staff and a native of Virginia.

Speaking of the changing attitude of the south toward Lincoln, he spoke of the waves of prejudice being swept away, and of a steadily increasing respect for the man in the south. He further pointed out that while such changes of attitude were being brought about by time in the south, so the north was learning to accept Robert E. Lee as a national hero. Mr. Evans also pointed out that there were two Lincolns—the one, an exterior Lincoln whose portraits we have seen in abundance, the other, an interior Lincoln, shy, courageous, and sincere.

At the morning service in the Old North Church, the memorial address was delivered by the Hon. John C. Hull, speaker of the House of Representatives. "A public duty devolves on every citizen," he said, "to see that the birthday of Lincoln is observed every year. . . . There is nothing new to be said about Lincoln. No boy ever had less, and no man ever did more. Considering the start the boy had, it does not seem possible to believe the man could have accomplished so much. Lincoln was in every sense a leader. He steered a middle course, but he always directed public opinion so well that when the time came for action, he always had firm support behind him. His sympathies were with the south, but his convictions were with the north. Lincoln was only fifty-six when he died. Would that the nation had had the benefit of his later years during the reconstruction period." It is said that more than 10,000 persons made a pilgrimage on February 12th this year to the Lincoln log cabin on the estate of Miss Mary Bowditch Forbes in Milton. The annual exercises were conducted outside the cabin in the presence of approximately 3,000 at 3 o'clock.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY MEETS

This year the Church League for Industrial Democracy is holding its annual

February conference in Boston instead of in New York. The sessions are to begin with a luncheon in the cathedral rooms on Saturday, February 18th, with the Rev. Norman B. Nash, of the Episcopal Theological Seminary, as toastmaster. Mr. Nash is president of the Boston branch of this organization. The national president of the league is the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. The principal speakers at the luncheon and the informal conference for the discussion of labor problems, which will take place in the crypt at 3:30, are the Rev. Howard J. Melish, rector of Holy Trinity Church, Brooklyn; Mrs. Mary G. Thompson, president of the Women's Trade Union League of Boston, who will speak on Recent Forward Steps for Women in Industry; the Rev. William B. Spofford, executive secretary of the league and managing editor of the *Witness*; and Henry S. Dennison, president of the Dennison Manufacturing Company, who will speak of industrial problems from the employer's point of view.

ANNUAL CONFERENCE OF YOUNG PEOPLE'S FELLOWSHIP

Another annual conference which opens on the same date as the above is the seventh annual conference of the Young People's Fellowship of the diocese of Massachusetts which takes place at Grace Church, New Bedford. The principal speaker will be the Rev. Wolcott Cutler of St. John's Church, Charlestown, whose subject will be What Shall We Discover? This address is to be followed by two minute reports from different fellowships and a discussion on the fourfold work of the organization. Supper will be followed by the annual election of officers, after which a social hour will take place, concluded by the installation of officers and a service of preparation for the corporate Communion which will take place at 8:00 o'clock on Sunday morning in Grace Church. The conference will close with a fellowship service in Grace Church at 11:00 o'clock, the preacher being the Rev. John M. Groton, rector.

CATHOLIC CLUB MEETS IN ASHMONT

The Catholic Club of Massachusetts held its February meeting in All Saints' Church, Dorchester, on Monday, February 13th. Mass was sung by the Rev. Grieg Tabor, rector of the parish, at 11:00 o'clock, the clergy present forming the choir. Later a business meeting was held under the chairmanship of the Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill, and president of the club. A very interesting paper was read by the Rev. George Decatur Neal of St. John's Church, Lawrence, on education in the Roman Catholic Church.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

March, 1928

Vol. XXIII, No. 1

Subs. \$3.00.

Single Copies, 25 cts.

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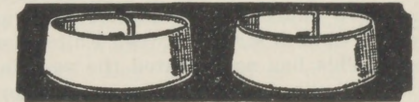
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NEWS NOTES

The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, and a former rector of Trinity Church in Boston, preached in that church on Sunday morning, February 12th, and was warmly welcomed back to Trinity by a number of his former parishioners after the service. The following afternoon he addressed the missions department of the Church Periodicals Club.

The Rev. Cyril E. Hudson, director of religious education in the diocese of St. Albans in England, and exchange professor this year at Berkeley Divinity

School, preached at 11:00 o'clock on Sunday, February 12th, in the Cathedral Church of St. Paul.

On Sunday evening, February 12th, the Grigorieff Chorus sang a program of Russian music in Trinity Church, Newton Center, and later sang in the parish house a number of Russian folk songs.

The sermon at the morning service on Sexagesima Sunday in St. Peter's Church, Cambridge, of which the Rev. F. C. Lawrence is rector, was preached by the Rev. Samuel M. Shoemaker of Calvary Church, New York.

REGINALD H. H. BULTEEL.

Bishop Oldham Pleads for Internationalism at Chicago Woman's Auxiliary Meeting

Bishop Wise to Lead off at Noon-day Services—Festival Choir Service at St. James'

The Living Church News Bureau
Chicago, February 16, 1928

NEARLY 400 DELEGATES FROM SIXTY-ONE parishes and missions were present at the annual meeting of the Woman's Auxiliary held at St. Chrysostom's Church on Thursday, February 9th. In the reports that were read all departments showed a splendid gain for the year. The officers elected for 1928: president, Mrs. George A. Mason; first vice-president, Mrs. E. J. Randall; treasurer, Mrs. George B. Clinch; corresponding secretary, Mrs. W. H. Fowkes; recording secretary, Mrs. H. M. Staley.

The Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany, in his sermon at the morning service made a strong plea for internationalism:

"There is no Christian nation in the world," said the bishop, "which professes to conduct its foreign policy on the principles of the Sermon on the Mount. Nations are the building blocks in constructing a new internationalism. The next step in human development is the federation of the world. In this day of increasing multiplicity of contacts between nations economic, industrial, scientific, and cultural, some *modus vivendi* must be formed which will enable us to work together with charity for all and with malice toward none. At the time primitive man ceased living in isolation and formed a social group, new problems arose and a new ethics was needed. So it is with nations. We are passing out, or have passed out, of the state of national isolation in every department of life except the political. The new relationships involved demand a new international ethics. This does not mean lessening of the sentiment of patriotism, but simply its direction into new channels. For self interest and force, we must substitute service and coöperation, precisely as we have done it in this country among the forty-eight sovereign states. The next step must inevitably be the federation of the world. And in this process of constructing the new internationalism, nations are the building blocks. Instead of being destroyed or in any way weakened, the nations will be strengthened and exalted in their essential qualities. Today there is not a Christian nation which professes to conduct its foreign policy on the principle of the Sermon on the Mount. Our next step must be to apply these principles not only to individuals but to nations in all their corporate relationships. Our Lord's command, 'Disciple the na-

tions' must be applied not only to the foreign missionary's efforts to convert individuals, but to the nations as corporate entities in all their dealings with one another. In short, the Christian conscience must be made to function in the field of international relations."

THE LENTEN NOONDAY SERVICES

Bishop Wise is the first speaker at the Lenten noonday services beginning on Ash Wednesday at the Garrick Theater. For many years Bishop Wise has led off in these services and always has had a large number to hear him. The speaker next week is the Rev. Dr. Frank Wilson, rector at Eau Claire, Wis. A novel feature in connection with these services is the holding of a luncheon each Monday at some hotel in the neighborhood of the Garrick Theater, to which all Churchmen are invited.

FESTIVAL CHOIR SERVICE

Four of the leading choirs of the diocese participated in an impressive festival service at St. James' Church, Chicago, on Sunday afternoon, February 12th. The choirs were St. James', St. Chrysostom's, St. Luke's, Evanston, and the Holy Spirit, Lake Forest. The great church, seating 400, was completely filled. The service was under the auspices of the mixed choir division of the Chicago Diocesan Choir Association and the Illinois Chapter of the American Guild of Organists. The clergymen of the four churches took part in the service, as did each of the organists and choirmasters. More than 120 were in the procession.

The choir of the Church of the Holy Spirit, Lake Forest, is to sing Louis Spohr's great work, *The Last Judgment*, on the evening of Ash Wednesday. "This," says the rector of the church, the Rev. H. W. Prince, "is the first of a group of Lenten services in which the Presbyte-

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rian, Methodist, and Episcopal churches of the town are fully cooperating."

MEETING OF CATHOLIC CLUB

The Catholic Club of Chicago held its February meeting at St. Luke's Church, Evanston, Monday evening, February 13th. An instruction on the Holy Eucharist by the Rev. Francis J. Tromp was followed by a talk by Frederic C. Morehouse, editor of THE LIVING CHURCH, on Shall We Drop the Thirty-nine Articles? The talk was very enlightening to many and decidedly significant in view of the fact that this matter is to be brought up at the General Convention. Benediction was held in the church, the Rev. William B. Stoskopf being the officiant, with an address by the Rev. Dr. George C. Stewart, Evanston, on the Lausanne Conference.

THE NORTHEASTERN DEANERY

Two interesting addresses were made at the 216th meeting of the northeastern deanery, held at the Church of the Advent, on Monday, February 13th. Dr. Francis J. Gerty, superintendent of the Cook County Psychopathic Hospital, spoke on the general subject of Criminology, and the Rev. Dr. M. Boyer Stewart of Nashotah spoke on Some Aspects of Moral Theology.

It was the first meeting of the deanery at the new Church of the Advent on Logan boulevard, and many of the clergy present had not seen this beautiful church. At the luncheon congratulatory speeches were made to the rector, the Rev. Gerald G. Moore, and to the architect, E. C. Jensen.

HERE AND THERE

The Rev. Dr. Duncan H. Browne and Prof. A. Haire Forster addressed the local assembly of the brotherhood on February 13th on The Bible in the Modern World, Dr. Browne speaking of the "how," and Professor Forster of the "why."

The many friends of the Rev. Harold L. Bowen, rector of St. Peter's, Chicago, will be glad to know that he is returning to his parish for active service again on Ash Wednesday, after his illness of several weeks. Fr. Bowen was the guest of an affectionate homecoming celebration at the parish house of St. Peter's on the evening of February 15th.

Two noted people will preach in Chicago on Sunday, February 19th. The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, will speak before the Sunday Evening Club at Orchestra Hall in the evening, and Miss Maud Royden will speak in the same hall in the afternoon under the auspices of the Metropolitan council of the Y. W. C. A. Miss Royden will speak in the evening at the Uptown Forum. Her subject in the afternoon is, Old Truths and the Younger Generation; and in the evening, America and England—Can They Really Be Friends. H. B. GWYN.

CONFERENCE OF U. T. O.

TREASURERS

NEW YORK—United thank offering treasurers and others interested are invited to a conference to be held at the Church Missions House, 281 Fourth avenue, New York, on Wednesday, February 29th, at 10:30, preceded by a celebration of the Holy Communion at 10. There are to be similar gatherings of U.T.O. treasurers in other centers on the same day. The purpose is to discuss how best to utilize the few months that remain before the offering is presented at General Convention in Washington, in October.

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Building Fund Campaign for Epiphany Church, Brooklyn, Successfully Completed

Clergy Retreat at Christ Church, Lynbrook—Dedicate New Pulpit in Brooklyn Church

The Living Church News Bureau
Brooklyn, February 17, 1928

THE BUILDING FUND CAMPAIGN OF THE Church of the Epiphany, Brooklyn, with an objective of \$75,000-\$100,000, was brought to a successful conclusion last Monday night at a victory dinner with \$81,007 subscribed. The beautiful stone gothic church which has been planned will be begun as soon as a contract can be made. Meantime the rectory will be moved around the corner, to clear a sufficient plot for the new church. Though the minimum objective has been passed, the effort will be continued for one week longer, because a large number of people who had been listed have not yet been solicited. Another dinner will be held next Monday night, at which reports will be made of this supplemental effort.

Though the campaign was primarily for subscriptions, yet as a by-product some fifteen or eighteen newly-discovered families have been added to the parish. And the devotion of all the parishioners has been deeply stirred. The rector, the Rev. Lauriston Castleman, who has been in the parish but two years, has been unusually successful in his work, and his congregation has responded loyally to his leadership.

SUSPEND CAMPAIGN AT ST. JOHN THE BAPTIST CHURCH

The building fund campaign of the Church of St. John the Baptist, also in Brooklyn, has been temporarily suspended with about \$60,000 subscribed of \$100,000 desired. Active effort will be resumed after Easter. Meantime the plans are being re-examined with expert advice, and it is expected that building operations will begin not later than May. Church attendance has been greatly increased by the campaign.

CLERGY RETREAT AT LYNBROOK

A one-day retreat for the clergy of the vicinity in preparation for Lent was held in Christ Church, Lynbrook, the Rev. John V. Cooper, rector. The Rev. Allen Evans, Jr., rector of Trinity Church, Hewlett, conducted the retreat. The day began with Holy Communion at 8, and continued with Matins, Litany, Evensong, and Compline, with addresses, and intervals for meditation and with readings at meal time. The addresses were on the theme of The Parson and His People. It is proposed to hold another such retreat at Ascensiontide.

DEDICATE NEW PULPIT AT RESURRECTION CHURCH

The new pulpit in the Church of the Resurrection, Richmond Hill, erected in memory of the late Rev. William Payson Evans, former rector of this parish, was dedicated on Sunday morning, February 12th. The rector, the Rev. Arthur R. Cummings, officiated, and the Rev. Dr. J. Clarence Jones, of St. Mary's, Brooklyn, preached. Though the largest class in the history of the parish was recently confirmed here, nevertheless eight persons more are to be presented for confirmation in a near-by church next Sunday.

BOARD OF CHURCH CHARITY FOUNDATION MEETS

At a recent meeting of the board of managers of the Church Charity Foundation, the Rev. Richard D. Pope, rector of the Church of the Advent, Westbury, was elected to the board for three years. Mr. Pope rendered signal service during the recent successful campaign for the building fund of the new St. John's Hospital. At the same meeting, receipt of \$38,000 from the estate of the late Mrs. Josephine W. Preller was announced. This will be added to the endowment of the institution, which now amounts to a little more than \$2,500,000. CHAS. HENRY WEBB.

WASHINGTON NOTES

The Living Church News Bureau
Washington, February 18, 1928

CLERGYMEN THROUGHOUT THE COUNTRY have been invited by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, to unite in services, dedicated to the spiritual ideals of George Washington on the Sunday nearest his birthday anniversary. This observance is a custom of long standing in the city of Washington and is expected to receive nation-wide attention this year as a result of Bishop Freeman's invitation.

In the statement, explaining the purpose of the observance, which accompanied the letters, attention is called to the plans initiated by Congress for a nation-wide commemoration in 1932 of the two hundredth anniversary of George Washington's birth.

A portion of the statement issued by Bishop Freeman follows:

"George Washington recognized religion as a vital factor in the building up of our country. There is convincing evidence that he believed it impossible to build a durable civilization without faith in God—that he sincerely subscribed to the words of the prophet, 'Where there is no vision, the people perish.'

"That Washington felt this faith should have visible expression in the national capital is attested by the fact that, at his suggestion, Major L'Enfant included in the plans for America's 'federal city' a 'great church for national purposes.'

"For more than one hundred years George Washington's vision of a great church structure in the nation's capital lived on without material expression. In 1891, however, the task of constructing an inspiring edifice on the heights of Mount Saint Alban was taken up by a group of consecrated men; and progress since that time has been continuous. It is fitting, therefore, that American Churchmen should have selected the Sunday nearest George Washington's Birthday anniversary as the day on which they should annually re-dedicate themselves to the task of hastening the day when it can no longer be said that Washington—the capital of our country—is without an adequate expression of the religious faith upon which the strength of the nation has been built.

"President Coolidge, in a memorable Washington's Birthday address last year, suggested that the religious institutions of this country have a part in the nation-wide commemoration, planned for 1932.

"Although the commemoration in question is four years in the future, the time is all too short. The building of a great cathedral is a long and difficult and costly undertaking. If, therefore, the desired progress is to be made by 1932, it is es-

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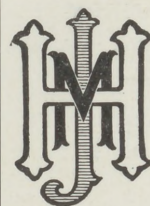
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sential that Churchmen make a notable showing of devotion on this Washington Cathedral Sunday, February 19th, 1928."

CHANGE IN MANAGEMENT OF CHURCH HOSPITAL

A radical change in the management of the Episcopal Eye, Ear, and Throat Hospital has been made in the appointment of the Rev. Calvert E. Buck as superintendent. Heretofore this office has always been occupied by a physician. It is believed that the decision to place the control of the hospital in the hands of a priest will do much toward producing a greater emphasis on the Christian tone of this institution, which is one of the leading works of the Church in Washington. The Rev. Mr. Buck, who has been rector of Christ Church, Washington, for the past three years, is eminently well qualified for his new post. Before ordination he had a considerable business experience, and for two years he has been secretary of the board of the hospital.

Plans are under discussion for joining the Episcopal Hospital with the proposed medical center to be located at Garfield Hospital. This arrangement, while not interfering with the autonomy of the hospital, will assure a more modern equipment and range of service, at the same time reducing the cost of operating and maintaining a school for nurses, and the purchase of supplies.

MISCELLANEOUS

Gen. John J. Pershing has issued invitations to the entire national committee of the cathedral campaign, to attend a dinner at the Carlton Hotel on Tuesday evening, February 21st. General Pershing, who is the national chairman of the committee, recently declared in an interview that his chief interests in life are the care and decoration of the graves of those who gave their lives in their country's service in France, and the building of the great witness for Christ on Mount Saint Alban.

The last of the conferences of the College of Preachers until after Easter brought together a group of fifteen men, all from points west of the Mississippi. The lectures were given by the Bishop of Colorado, the Bishop of South Carolina, and the Rev. S. C. Hughson, O.H.C.

RAYMOND L. WOLVEN.

MEETING OF NEW MEXICO DEANERY

CLOVIS, N. MEX.—Coöperation was the keynote of Bishop Howden's sermon at the quarterly meeting of the Roswell deanery held in Clovis, on Tuesday, February 7th. "The burden is not heavy if each communicant will put his or her shoulder under the load in carrying on the affairs of the Church, both financial and spiritual."

The afternoon sessions were taken up with a talk by the the Rev. Milton J. Swift, chaplain at Fort Stanton. The work at this point is probably one of the most interesting of any carried on by the Church in this district.

Mrs. McAdams, deanery educational secretary of the Woman's Auxiliary, read a paper on Personal Evangelism, which was intensely interesting and inspirational.

The evening service was of a missionary nature, the sermon being preached by the Rev. D. J. Williams of Roswell on Am I a True Christian, dwelling principally on the duty of each communicant of the Church to support the general Church program.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, February 17, 1928

THE RETREATS AT WESTTOWN WENT well, although only six men attended over Septuagesima week end, when the Rev. Thomas A. Conover of Bernardsville, N. J., based his meditations on The Service of the Holy Communion and Character. A number of the individuals on whom the committee depended as a nucleus were kept away by various mischances; and the time, Friday night to Monday morning, is undoubtedly long enough to constitute a real test.

Twenty-three, all who could be accommodated, made up the group for the women's retreat the following week, and a dozen applications had to be declined, some of the promoters yielding their own places. It was the first such experience for over half the retreatants. The Rev. Dr. George L. Richardson of Burlington, Vt., led meditations on the last part of the Creed. The committee is planning another retreat for women over Mid-Lent, beginning Saturday afternoon and ending Monday morning, March 17th to 19th.

The Rev. Dr. Floyd W. Tomkins, Philadelphia, led thirty-two girls, and the Rev. Albert Lucas of Cynwyd, twenty-one young men, in the second annual short retreats managed by the diocesan Young People's Fellowship Saturday evening, February 18th, at St. James' Church, 22d and Walnut streets. It is hoped that this will be an annual event on the eve of Quinquagesima, as a preparation for Lent.

MEETING OF CLERICAL BROTHERHOOD

The Rev. John Robbins Hart, Jr., of Philadelphia told an unusually large meeting of the Clerical Brotherhood about Earnestly Contending for the Faith on the Campus, at the meeting February 13th. He says that it is possible to show that science never can take the place of religion, and that science needs more revision than is sometimes appreciated. A mechanistic interpretation of the universe is undoubtedly almost instinctive with many young people today; and they are apt to feel that scientists have solid reasons for their positions. It is a question how far to follow the same course as Roman Catholic chaplains, who are building up a strong case for speaking with authority in religious matters. While there is a "student initiative" complex, expressed extremely as not wanting to hear from anyone over twenty-one, it is recognized by most that adults have uses.

There is among students an insistent demand for Christian unity; and an expectation that the future universal Church will include the values of all religions. Mr. Hart says he never met a foreign student who finds in any other religion values not found in Christianity. Student religion is often thorough and genuine. Churchmen should remember that "tradition goes big on the campus"; and so does a policy of the open door. The co-operation of eleven workers of different denominations in the Christian association work is a valuable demonstration.

He prepares students for confirmation, necessarily one at a time, and always works through the Creed. He has a store of quotations from the medical faculty and others in support of the faith at points such as the Virgin Birth. The atheistic movement he said is highly endowed with money; but observers say it has less intellectual background and basis, and is trivial compared with former movements against the faith; and is properly



"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.

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pessimistic rather than atheistic. The story that he had invited the atheists to join the "Forum of forums" was inaccurate: they had asked, and finally been refused. "Jack" keeps as many as sixty discussion groups organized, and finds some difficulty in enlisting leaders, securing less than ten per cent acceptances. He regards it as within a chaplain's province to take exception personally to any instances of derision of sacred things that might be known to have occurred in lectures. Some Oriental religions are a fad rather than a conviction with American students; and witness the fact that only a handful take the courses offered. They do mingle more with students from eastern lands.

In response to questions, Mr. Hart said student embarrassment of mind probably arose more on ethical than theological grounds. "No dogma should have a period after it." "Put a plus sign after a statement of faith." "Show that real advance comes by social conformity."

FR. M'VEIGH HARRISON LEADS DISCUSSION

The Rev. McVeigh Harrison, O.H.C. led a discussion meeting of clergy on the preparation and conduct of missions, by arrangement of the continuation committee of the Bishops' Crusade.

EXECUTIVE SECRETARIES MEET

Importance of Evangelism As the Aim of Church's Endeavor in Every Part of Its Mission Strongly Urged

RACINE, WIS.—The seventh annual meeting of diocesan executive secretaries was held at Taylor Hall, Racine, February 14th to 16th. The purpose of the meeting was to bring together in conference those who are directly engaged in the various jurisdictions in planning and conducting the forms of organization under which each diocese or district may take its fullest part in the common program of the Church, in order that by consideration of plans and methods the wider and fuller program of the whole Church might be set forward in all its parts.

The conference assembled after luncheon on Tuesday, devotional services being conducted by the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, and chaplain of the conference. It began with an address by the Rev. R. Bland Mitchell, executive secretary of the Field Department of the National Council, and chairman of the conference.

The afternoon session was devoted to a discussion of parts of the report of the evaluation committee of the National Council, led by Lewis B. Franklin. The evening session was devoted to reports from mission fields, addresses being made on the American Church Institute for Negroes, by the Rev. Dr. R. W. Patton of the National Council; Developments in Liberia, by the Rev. Elwood L. Haines, executive secretary-elect of North Carolina; China, Today and Tomorrow, by the Rev. F. G. Deis of Evanston, Ill.; and The Church in the West, by the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona.

TWO-FOLD PURPOSE

Throughout all the papers and discussions of the second and third days of the conference there ran a two-fold purpose: first of helping the diocesan leaders to perceive how widespread and far-reaching are the aims of the Church's program of service, with a view to helping the Church fulfill its mission in Evangelism, in the

spiritual education of the individual, and in the ministry to the community; and second, the strengthening of the diocesan organization through which the parishes are to come into contact with and feel

the vital impulse of the movement of the whole Church.

The new commission on adult education, recently established by the National Council, was introduced by the Rev. Dr.

You may have tuberculosis
 Watch for these danger signs =
 ~ too easily tired
 ~ loss of weight
 ~ indigestion
 ~ cough that hangs on
Let your doctor decide

TUBERCULOSIS can be cured more easily than any other dangerous, chronic disease. Some doctors say "arrested", others say "cured"—it amounts to the same thing. If it is detected in its early stages it can be stopped before serious damage is done.

For thousands of years, tuberculosis has been mankind's great scourge. Whole families have been blotted out. Even now, when science knows what causes tuberculosis, how to prevent it and how to cure it, one family in every 50 pays toll to this disease.

Young people of high school ages, and young women up to the age of 25, are especially susceptible. Tuberculosis exacts heavy penalties from men and women between 25 and 50—at the time when most needed by their families.

The danger signals of tuberculosis are usually plain to be seen and the danger is great—unless the signals are heeded. Tuberculosis is like a fire started by a match. Stepped on immediately, the fire is stamped out completely. But if permitted to gain too much headway, it sweeps on to destruction.

In the month of March, 1928, a nationwide campaign for the early diagnosis of tuberculosis will be conducted by more than 1500 tuberculosis and health associations of the United States. They will organize meetings where information will be given, motion pictures and posters will be shown and pamphlets distributed, all emphasizing the importance of early diagnosis.

People will be told to watch for the first signs of tuberculosis. They will be asked to answer these four questions:

1. Do you tire easily?
2. Are you losing weight?
3. Do you suffer from indigestion?
4. Have you a cough which hangs on?

There will be many instances, of course, in which people may have all four of these weaknesses without having contracted tuberculosis. But if the answer is "yes" to any one or more of these questions, go to your physician for a complete medical examination. He will not merely put his ear to your partly covered chest and give an opinion. With stethoscope on bared chest, perhaps with X-ray photographs and other diagnostic tests, he will seek to discover definitely the condition of your lungs. Then he will advise what should be done.

Hopeful, but ill-advised sufferers have wasted millions of dollars on so-called "remedies" for tuberculosis. Not one person has ever been cured in this way. But, on the other hand, many thousands of tuberculous patients who have gone to a sanatorium and had the benefit of scientific medical care in addition to Rest, Fresh Air, Sunshine and Nourishing Food, have come back to their families—cured. Every modern sanatorium that is built to care for tuberculous patients helps to reduce the deathrate.

The big, life-saving message to the nation in March will be, "Find out—don't wait".

The war to prevent and cure tuberculosis is one of the brilliant triumphs of modern science. The deathrate from tuberculosis has been reduced almost two-thirds during the past 40 years.

Now statisticians boldly predict that during the lifetime of the majority of the readers of this announcement tuberculosis will be under such thorough control that it will be an infrequent cause of death.

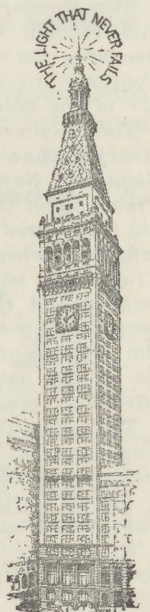
Think what it means. Twenty years ago the principal cause of death—twenty years from now an infrequent cause of death.

At first the fight was a stubborn one and at times discouraging. When cases reached physicians they had usually advanced too

far for successful treatment. Later, when cases were discovered in early stages the tide turned. Today—thanks to greatly increased knowledge of preventive measures and to the widespread cooperation of individuals, as well as official and private organizations, with the medical profession—tremendous gains are in sight.

The Metropolitan urges people in all parts of the country to give whole-hearted support to the March campaign of the national and local tuberculosis and health associations for early diagnosis and immediate action. A copy of the Metropolitan's booklet, "Tuberculosis", will be mailed free to every person asking for it.

HALEY FISKE, President.



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Thomas R. Ludlow, its secretary. The plans and aims of the Social Service Department were explained by the Rev. Charles N. Lathrop, secretary.

The question of levying the diocesan quotas received much consideration, resulting only in showing the seemingly insuperable difficulty that will commend itself universally as being fair and equitable.

The importance of *The Church at Work* was stressed and better methods of circulation urged upon many dioceses. Methods of holding parish and diocesan conferences, the time schedule of the executive secretary, and other matters of diocesan organization were discussed with interest.

STRESS IMPORTANCE OF THE SPIRITUAL

The dominant note in the conferences was the stressing of the importance of the spiritual in order that the Church's program might never become a mere campaign for the raising of a sum of money. This was emphasized by the Rev. Dr. E. J. Randall of Chicago, so far as the diocesan executive secretary himself is concerned, by urging that every such secretary if an ordained minister should continue to perform some part of his priestly and prophetic office.

The importance of evangelism as the great aim of the Church's endeavor throughout every part of its mission was most strongly urged. The one address of the whole conference that will stay longest in the memory of every one who heard it was that of the Rev. Charles E. McAlister of Newark, N. J., on Evangelism and the Church's Program.

Great and universal regret was expressed at the announcement of the retirement of the Rev. R. Bland Mitchell as executive secretary after a service beginning thirteen years ago under the old Board of Missions. Resolutions were adopted expressing the great appreciation on the part of the diocesan executive secretaries of Mr. Mitchell's services to the Church in these transition years of development and growth.

The conference ended with an expression of great interest in the work of Taylor Hall.

REUNION OF VIRGINIA SEMINARY

ALEXANDRIA, VA.—A mid-winter retreat and reunion was held at the Virginia Seminary on the 7th, 8th, and 9th of February, to which a considerable number of the alumni returned.

The lectures were delivered by Dr. Henry Sloane Coffin, president of Union Seminary, New York, on the subject, *The Preaching of the Cross*. He began by stating that Christianity has had the greatest influence when the significance of the Cross was effectively brought home to people; and that the inability of many people today to hold old conceptions of the Atonement made it incumbent upon us to find out how this subject can be effectively presented now.

The meditations on the quiet day were conducted by Dr. W. H. Jefferys, physician and mystic. He spoke of the need of a direct, first hand knowledge of God, unmediated by Bible or Church.

On the evening of the 9th six alumni spoke for fifteen minutes each on the theme, "What my experience in the ministry has taught me of the power of God in human lives." These testimonies were the more striking because the men who gave them had all been working in vari-

ous places—schools, rural districts, cities, college communities, bishoprics; and because of the great difference in the ages of the speakers. The youngest was the graduate of the class of 1927, working in a Long Island suburb; the oldest, a graduate of the class of 1884, for many years Bishop of West Virginia.

CATHOLIC CONGRESS TO MEET IN PHILADELPHIA

NEW YORK—The Catholic Congress committee met in New York on February 17th, and began the work of laying out the program for the congress of 1928. At the close of the session, it was announced that the congress would meet in Philadelphia Tuesday, September 25th, through Thursday evening, the 27th.

The general subject will be *The Catholic Life*, and the treatment of the various topics will be practical and pastoral rather than theological. The list of speakers will be announced in the near future, and will include the names of prominent Churchmen from every part of the country.

The date selected will enable a large number of persons from every quarter of the country who are to be in attendance at the General Convention in Washington to combine attendance at the congress without making an additional trip. It will also enable the congress to secure the presence of many speakers from distant parts of the country who could not otherwise without great difficulty be brought together.

JUBILEE OF RHODE ISLAND WOMAN'S AUXILIARY

PROVIDENCE, R. I.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, attended the jubilee celebration of the Woman's Auxiliary of the diocese of Rhode Island, which was held in Grace Church, Providence, February 15th. Bishop Murray was the celebrant at the Holy Communion. Immediately following, addresses were made by the Rev. Robert P. Frazier of South Dakota, who spoke of the varied contributions which the Woman's Auxiliary makes to the Indian work of the Church.

Bishop Murray brought the felicitations of the national Church and sketched in a historical manner the way in which the women of the Church through the Auxiliary repeatedly have come to the aid of the Church in several crises.

After luncheon historical addresses were made by Miss Mary G. Henshaw, secretary, and Miss Harriet C. Edmonds, treasurer of the diocesan Auxiliary. They were followed by a charge made to the Auxiliary by the president, Mrs. Howard Hoppin.

FESTIVAL SERVICE, AMERICAN GUILD OF ORGANISTS

ALBANY, N. Y.—The third annual festival of the eastern New York chapter of the American Guild of Organists was held February 7th in the Cathedral of All Saints, Albany.

Eight choirs of the capitol district participated. Dean Carver was in the chancel with the cathedral clergy and several visiting priests, and a number of other clergy of the Albany archdeaconry and lay delegates were present, it being the occasion of the archdeaconry meeting and the festival being attended in lieu of an archdeaconry session. Dean Carver made a brief address.



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BISHOP ROWE IN ALASKA

SEATTLE, WASH.—On Sunday, February 15th, the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, sailed for Ketchikan, Alaska, where on February 19th he consecrated the new St. Elizabeth's Church, built for the Metlakatla, and other Indian tribes.

From Ketchikan, Bishop Rowe went to Fairbanks to ordain two men, one to the priesthood and one to the diaconate.

At Fairbanks, Bishop Rowe will pick up his dogs, and with a companion, "Mush," will go into the Tanana Crossing section, one so hard to reach except in winter.

COMPLETE MISSION AT WEST FRANKFORT, ILL.

(Picture on page 569)

WEST FRANKFORT, ILL.—St. Mark's mission hall, West Frankfort, has just been completed after a delay of several months. The mines of southern Illinois were closed, and as all the members of the mission are miners no money came in to complete the building. Now, however, under the leadership of the Rev. William M. Purce, the building has been completed.

The mission has a branch of the G. F. S. with thirty-three members, a men's club of twenty-five members, and a boys' club of twenty-seven members. The Sunday school has about thirty-five pupils. At the present time the building is being used almost every night, and services are held in it every Sunday.

EDUCATIONAL CONFERENCE IN BALTIMORE

BALTIMORE—The educational conference under the Church Service League and Woman's Auxiliary was held at Grace and St. Peter's Church, Baltimore, on February 7th, 8th, and 9th. The conference opened with a celebration of the Holy Communion, Bishop Helfenstein celebrating, assisted by the Rev. Dr. H. P. Almon Abbott and the Rev. Edmund H. Gibson.

The after-luncheon speaker was the Rev. Theodore Ludlow, secretary for adult education, National Council. He also had a round table for men that evening. Wednesday and Thursday mornings Miss Laura F. Boyer led the class for leaders for the mission study classes. She repeated her talk in the evenings for those unable to attend the morning lectures. Miss Sturges, president executive board of the Woman's Auxiliary, spoke both afternoons on prayer.

REOPEN BOONE LIBRARY, CHINA

NEW YORK—Miss Mary E. Thomas of the Church Periodical Club writes:

"The unsettled state of China and the closing of schools and other institutions have changed, temporarily we trust, the emphasis on libraries in that country. People have hesitated to contribute to funds that could not be used immediately. Money for the library at Kuling, for Boone, St. John's, Shanghai, and St. James', Wuhu, has been placed at interest for a time. Hardly had this arrangement been made when word came that the Boone Library had been reopened. As soon as there is reasonable assurance of safety, books will be bought and shipped there. Meanwhile it has been possible to utilize a little of the St. John's fund to provide books and medical journals for St. Luke's Hospital, Shanghai, which serves as the medical department of St. John's University."

BISHOP CARSON TAKES CHARGE OF DOMINICAN REPUBLIC

PORT AU PRINCE, HAITI—Jurisdiction in the Dominican Republic in the West Indies having been transferred from the Bishop of Porto Rico to the Bishop of Haiti, by resolution of the House of Bishops, in June last, Bishop Carson made his first visitation in January, formally assuming ecclesiastical charge.

He was presented to the President of the republic by the American minister, the Hon. Evan E. Young. The President was interested in the work of the Church, being familiar with it through his regard for Archdeacon and Mrs. Wyllie, although he himself is a Roman Catholic.

Practically the entire American colony attended a reception that was tendered Bishop Carson by Archdeacon and Mrs. Wyllie. An immediate result of this opportunity for personal contact was the proffer of a valuable piece of property for a new and more adequate church building at the capital. If the details should be approved by the Department of Missions, the Church will shortly possess a splendid site as the center of its future work.

Bishop Carson was able to visit every mission with the exception of two, holding confirmation at St. Stephen's Church, San Pedro de Macoris, the Rev. A. H. Beer, priest-in-charge.

There is need for two additional priests, but unfortunately it seems possible to meet but one, namely, at Puerta Plata, at the present moment. It would be fine if some parish would underwrite the stipend of the other priest, greatly needed, as a helper in the archdeacon's extensive field, so that the work might go forward.

Bishop Carson will again visit the Dominican Republic in June.

SOME NOTES FROM CHINA

NEW YORK—A cable from Shanghai announces the arrival there of Miss Mary E. Wood, en route to Boone library, Wuchang, and the return of the Rev. T. P. Maslin and family to Hankow early in February.

Bishop Roots made a December visit to Ichang, as he had hoped to do, and ordained the Rev. T'an Tsz-ts'en to the priesthood on St. Stephen's Day.

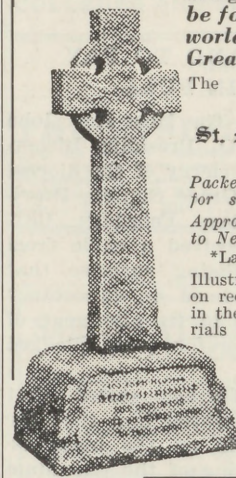
From Shayang the Rev. Newton Liu writes: "Some defeated soldiers who tried to occupy our school left because of our good words. But later I could not refuse a corps leader who was very anxious to bring his exhausted men into our church for a short time to sleep, as there was a floor there for them to sleep on. He didn't threaten me, but earnestly begged, because we were Christians. He seemed to associate kindness and love with Christianity, and promised to bring his men to our Sunday service next day. I felt both sorry and glad when he and his men had to go after having stayed there only a few hours."

The Rev. T. T. Tsang reports that, at the time of his writing, the buildings at Changteh had escaped occupation by the hordes of soldiers who had poured into the town from different directions, and there had been no ill-treatment of our people. This immunity seems to have been won by the presentation of cigarettes, cakes, and tea upon the first visit, coupled with courteous treatment and followed by a polite request for a written command by the senior officer that the place be let alone.

Bishop Gilman writes a brief but lucid

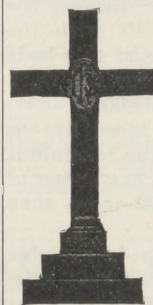
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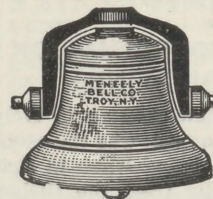
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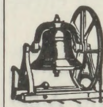
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sketch of recent political changes. Without going into the details, his conclusion may be quoted, that "the New Year finds the Nationalist movement in a far better position than it was at the opening of 1927."

RHODE ISLAND TO PAY QUOTA IN FULL

PROVIDENCE, R. I.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, in an address to the clergy of the diocese of Rhode Island at Grace Church, Providence, on Wednesday, February 15th, said that he had received a cable from Bishop Perry, expressing surprise that the diocese had assumed an expectancy reduction of \$15,000 in its allotment of \$69,300 and had therefore only pledged \$54,000.

Bishop Murray further stated that Bishop Perry had assured him that the diocese would remain on the basis assumed at the beginning of the triennium and would meet the quota of \$69,000. When Bishop Perry left for Europe the matter of the budget was left with the diocesan finance committee, and this body voted as the diocesan quota for the work of the Church the sum of \$54,000.

On the \$1,400,000 deficit faced by the Church at the beginning of the triennium, Rhode Island not only paid its share of \$30,000 but even paid \$1,042 more than that sum.

"The body of the Church is growing stronger," said Bishop Murray. "At least the physical frame is becoming stronger and more fit to sustain and to respond to the demands that this generation is making upon it. I recognize that fact in my administration that the affairs of the Church are more easy to be understood than to be comprehended."

Bishop Murray paid high tribute to the service and ability of Bishop Perry. "Few bishops have done as much for the National Council as Bishop Perry," he said. "His ability is rounded out. He serves not so much in a special way but in a manner that gives us the use of his versatile powers in many departments."

INTERESTING CONFIRMATION IN THE PHILIPPINES

MANILA, P. I.—A few years ago Holy Trinity Church, Zamboanga, was the scene of a noteworthy christening when in that church among the palm trees the Bishop of the Philippines and the Bishop of Labuan and Sarawak took part in the christening of Ann Alger.

Two years ago the Algiers were transferred to Manila and identified themselves with the cathedral parish. Captain Alger has been assistant treasurer of the mission, clerk of the vestry, and carillonneur of the cathedral. Mrs. Alger has been active in the Auxiliary and the Church school.

Just recently, in the bishop's oratory, Captain Alger was presented for confirmation by the rector of the cathedral, the Rev. F. C. Benson Belliss, thus completing another phase of a spiritual pilgrimage which is productive of much assistance to the Church in this district.

BISHOP PERRY TO SAIL FROM EUROPE

PROVIDENCE, R. I.—The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, will sail from Europe, where he has been spending a two months' vacation, on Tuesday, February 28th, and is expected to arrive in Providence March 8th.

ANNUAL MEETING OF HARRISBURG W. A.

HARRISBURG, PA.—A discussion course on the Bible, led by Mrs. E. L. Herndon of the diocese of Bethlehem, opened the twenty-third annual meeting of the Woman's Auxiliary of the diocese of Harrisburg, on Wednesday, which was held in St. Stephen's Church, Harrisburg, the Rev. Oscar F. R. Treder, D.D., rector, February 7th and 8th. At 4:30 a quiet hour was conducted by the Ven. Paul S. Atkins, rector of York, and Archdeacon of Harrisburg. In the evening a missionary mass meeting was held, addressed by the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, and by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg. Wednesday morning opened with a celebration of the Holy Communion, Bishop Darlington being the celebrant, assisted by the Rev. Dr. Treder.

This was followed by a business session at which the reports of the various branches were given. The following were the special speakers: Mrs. M. C. Adams, president of the provincial auxiliary; Mrs. E. L. Herndon; and Mrs. Reed, missionary in Liberia. The U. T. O. custodian reported that the offering this year exceeded the previous offering by \$100. Mrs. Caleb S. Brinton of Carlisle was elected president; Mrs. C. H. Boyer, of Huntingdon, was reelected treasurer; and Miss Albertine Batzle, of Williamsport, was reelected secretary.

CHAPLAIN IN JERUSALEM FINDS ANCIENT TABLET

NEW YORK—The Rev. C. T. Bridgeman, educational chaplain in Jerusalem, has just appeared in the New York *Times* as the finder of an Egyptian stele or stone tablet dating from 1470 B.C. It was found on the Lake of Galilee, between Tiberias and Capernaum, and is believed to be the most ancient of fourteen tablets found to date in Palestine and Syria. It contains a fragmentary reference to a military campaign conducted by Tothmes III of Egypt against the Mittanni Empire of the north, which was later destroyed by Hittites.

PRIEST'S SON WINS RHODES SCHOLARSHIP

NEW HAVEN, CONN.—Arthur C. Robertson, son of the Rev. and Mrs. William C. Robertson, of Cambridge, Mass., has been awarded the annual Rhodes scholarship for Connecticut, and will enter Oxford next autumn accordingly. He is now a senior at Yale, where he is president of the student council and has won many other honors.

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† **Recrology** †

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N. DUNHAM VAN SYCKEL, PRIEST

CLEARWATER, FLA.—The Rev. N. Dunham Van Syckel, non-parochial priest of the diocese of Newark, died February 11th in the Plant Hospital, Clearwater.

The Rev. Mr. Van Syckel was born in Bound Brook, N. J., and attended Rutgers College and the General Theological Seminary. He was ordained deacon by Bishop Scarborough in 1892 and priest the following year by Bishop Wilmer. During his diaconate he was a missionary at Montgomery, Ala., and upon his ordination to the priesthood became rector of Trinity Church, Florence, Ala., leaving there in 1895 to become vicar of St. Michael's Chapel, Philadelphia, which cure he held until 1909.

Mr. Van Syckel was a professor at Nashotah Seminary from 1910 to 1915. He was rector of St. Thomas' parish, Hamilton, N. Y., from 1916 to 1919. He was a member of the Society of Colonial Wars in Pennsylvania and of the Mayflower Society of New Jersey.

Interment was in Bound Brook, N. J.

JOSEPH T. ZORN, PRIEST

YONKERS, N. Y.—The Rev. Joseph T. Zorn, non-parochial priest of the diocese of Albany, died at his home in Yonkers on Tuesday, February 14th, in the eighty-seventh year of his age.

The Rev. Mr. Zorn attended the Theological Seminary at Bethlehem, Pa., and was ordained deacon and priest in 1887 by Bishop Doane. He was in charge of the Church of the Good Shepherd, Chester-town, N. Y., in 1887, and of St. Andrew's Church, Schroon Lake, N. Y., in 1888. From 1889 to 1892 he was at Christ Church, Morristown, N. Y. He also served at the Church of the Good Shepherd, Santa Clara; Calvary Church, Cairo; Trinity Church, Granville; and the Church of the Cross, Ticonderoga, all in New York.

Funeral services were held in St. Andrew's Memorial Church, Yonkers, on Thursday, February 16th.

HELEN ELY BURLESON

SIoux FALLS, S. D.—Funeral services for Helen Ely Burleson, wife of the Bishop of South Dakota, who died on February 6th, were held in Calvary Cathedral, Sioux Falls, on February 11th. Bishop Burleson celebrated the Holy Communion, assisted by the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, and the Rt. Rev. William B. Roberts, D.D., Suffragan Bishop of South Dakota. John Ely Burleson, son of Bishop Burleson, acted as server. The burial office was read by Bishop Roberts and Dean Woodruff of the cathedral. Bishop Burleson said the final prayers and pronounced the benediction. At the grave Bishop McElwain read the committal.

In every fiber, Mrs. Burleson was a missionary and her ingenious plans for work, especially her original and attractive missionary programs in the Woman's Auxiliary, made the matter of missions a thing of interest and pleasure.

GEORGE ANTHONY KING

LONDON—Sir George Anthony King of London, president of the Brotherhood of St. Andrew in England, died on Monday, January 16th, as the result of an operation.

CHURCH TEMPERANCE SOCIETY ENDORSES BORAH STAND

NEW YORK—Endorsement of the efforts of Senator Borah and Representative La Guardia "to clarify and focus the attention of the people upon the prohibition issue by means of questions addressed to the presidential candidates" was voted by the Church Temperance Society, meeting at Town Hall on Monday, February 20th.

The Rev. Charles A. Livingston, chairman of the meeting, said that the society is deeply concerned over "the deplorable conditions which have developed in the attempt to enforce national prohibition." The society, which claims to have the support of more than 2,000 clergymen of the Church, favors "a return to real temperance and a modification of the existing prohibition laws."

NEWS IN BRIEF

ALABAMA—The Bishops' Crusade was held at St. Mary's on the Highlands, Birmingham, during the week beginning February 5th. The Rev. John S. Bunting of the Church of the Ascension, St. Louis, Mo., conducted the crusade and brought an inspiring and deeply helpful message to the many who heard him. The week before the crusade prayer groups met daily in different sections of the city in preparation for the message.

COLORADO—Bishop Ingle issues each year, just before Lent, a prayer card for the young people of Colorado. That for 1928 contains an interesting biblical alphabet in addition to simple devotions for morning and evening, as well as for other occasions.

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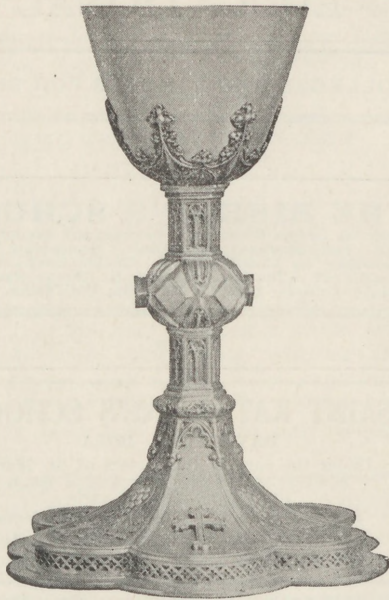
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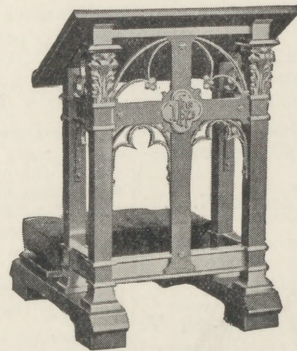
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