



The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, FEBRUARY 4, 1928

No. 14

“Full Fellowship of the Episcopal Church”

EDITORIAL

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St. Paul and Christian Unity

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, FEBRUARY 4, 1928

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EDITORIALS & COMMENTS

“Full Fellowship of the Episcopal Church”

HERE is received a request from a subscriber that we will make “editorial comment, for enlightenment rather than controversy,” on a clipping from a daily paper which, in part, we quote below.

It is the sort of request that we like to receive. This is a day in which all sorts of perplexities confront the clergy in their parochial work. In solving them, each priest must do the best he can, and the best and most thoughtful of them realize that they will blunder sometimes. Hence, where problems are common to a large part of the country, it is desirable that they be discussed as such, leaving the local element out entirely. To do so does, indeed, involve the possibility that discussion will assume a polemic form; but each one who discusses it must try to keep to the perspective of affording enlightenment and not carping criticism.

With this preliminary we append the quotation referred to:

“All men and women who are members in good standing in other Christian faiths and who, through marriage or for other reasons, desire to come into the full fellowship of the Episcopal Church, may become members of St. ——’s without receiving the rite of Confirmation, so long as the present rector, Rev. X.Y.Z., D.D., is leader of that congregation.”

“This somewhat tradition-breaking step was announced from the pulpit Sunday morning by Dr. Z, who declared that it is customary for any Episcopalian wishing to enter another Christian communion to be received into the denomination of their choice merely on the receipt of a letter from the Episcopal clergyman stating that the departing member of his congregation is in good standing. The rector of St. ——’s believes that the rule should work both ways. It is thought to be a distinct innovation in——and perhaps in the diocese of ——.”

THERE are here two distinct tenders: (1) “come into the full fellowship of the Episcopal Church”; “become members of St. ——’s.”

As to the latter of these, no question arises. Every parish has more or less unconfirmed persons on its rolls. They receive the ministrations of the clergy, they are welcome—more than welcome—at all services, they are accounted as parishioners in every sense, unless it be that of voters at parish elections, for which the qualifications are variously stated in the canons of the several dioceses. If, in the pastoral work of the clergy, the desirability of Confirmation is sometime presented to them it is never as an ultimatum. The Church propounds the subject on its merits alone.

But as to “full fellowship of the Episcopal Church.” This is not a matter for local determination. The question is one of fact. And it would be very embarrassing for the rector of St. Hope’s Church to assure Mrs. Jones that she was received into that full fellowship only to find that the rector of St. Faith’s, in another diocese, would refuse to recognize the validity of his assurance. Mrs. Jones’ spiritual welfare would not be promoted by the incident. She would be justified in responding with a good deal of indignation to the first rector: “Why did you give me this assurance when it was not within your power to make it effective?” And we think it would be very difficult for the rector of St. Hope’s to make a satisfactory reply. Obviously, whatever he may be able to do in his own parish, he can admit to “full fellowship of the Episcopal Church” only in accordance with the rules of that Church; and if he pretends to do what it is not within his power to do, certain disaster is bound to loom ahead.

TO THE CLERGY

The National Council and its departments will meet in New York, February 7th, 8th, and 9th. We face the very difficult task of cutting appropriations for 1928 by about \$400,000, because the reports from the various dioceses of the amounts they expect to pay toward the quota of 1928 are approximately \$150,000 less than last year when the Council had to cut appropriations \$251,000.

We need your prayers, my friends of the clergy. Will you not remember us in your services on the Sunday before the meeting?

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council.

So we are thrown back on the standards of the Church. In what way are people admitted into "full fellowship"?

Of course the word is not a technical one. It may have various meanings. But as used in the clipping, it can scarcely be doubted that it includes the right to every privilege that the Church offers to any of its people. Obviously the right to receive Holy Communion, not as simply tolerated but as a *right*, is included.

For there is a distinction. In fact, any person who kneels at the altar rail, not having been formally repelled, will, by general practice, be communicated by practically any of our priests. The Church presumes that such a person is "ready and desirous to be confirmed," and the priest will give the benefit of any doubt. But the question is, is one who is *not* "ready and desirous" justified in doing this? And that raises the question as to the intention of the Church.

It ought not to be a difficult question to answer. At the baptism of an infant, the priest instructs the godparents: "Ye are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments," etc. Or if the person be baptized in riper years, the rubric declares: "It is expedient that every Person thus baptized shall be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion." And in like language, at the end of the Confirmation office: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

We do not forget that people differ in their interpretation of the term "admitted" as used in the two last quoted rubrics. It is enough now to indicate that the Church uses it as denoting the normal sequence from Holy Baptism to Holy Communion. The obvious implication is that one does not licitly or by right come to Holy Communion except by being "admitted" to it. The only one who can "admit" is the priest, and the act of admission must include the authoritative and positive act of leading the baptized person, through pastoral ministration, to the altar, where the "admission" is completed by giving the Holy Communion to the person admitted. "Admission" is not negative. It must mean much more than passively not repelling one who presents himself at the altar rail. We are not among those who hold that "to admit" is equivalent simply to "to communicate."

BUT it is maintained that though this is the Church's undoubted rule whereby her own children, baptized and brought up in her fellowship, are led to the highest privilege that the Church has to offer them, it does not follow that those brought up "in other Christian faiths" must be held to the same obligation.

In reply we would point out that the explicit language of the Church points only to one way of licitly coming to the sacrament. That one way is by "admission," and the conditions of such "admission" are specified in the rubrics quoted. The Church obviously does not contemplate anyone coming to the sacrament unadmitted, nor that any one will be admitted except according to the terms prescribed. If non-Churchmen may be licitly received otherwise than in accordance with those conditions, not a line in the standards of the Church can be quoted as even suggesting it.

So we are thrown back on the question whether a

large class of people—those brought up outside the Church and unconfirmed—can properly be *asked to come* to Holy Communion under conditions which would not justify their formal admission; and whether, apart from such formal act, they can be said to be in "the full fellowship" of the Church.

We cannot think of a line of authority for holding such a position. One holding it must necessarily hold it as a private opinion, since he cannot possibly quote any language of the Church's standards that would justify it. And it seems clear that he cannot pronounce that one is in "the full fellowship" of the Episcopal Church when such full fellowship would not be recognized by the vast majority of the other clergy of the Church. Nobody can prescribe the conditions of full fellowship in the Episcopal Church except the Episcopal Church.

It is sometimes said that because, in the Communion office, the priest authoritatively bids, "Ye who do truly and earnestly repent you of your sins," etc., to "draw near with faith and take this holy Sacrament to your comfort," therefore the Church has waived all conditions and addresses those words to anybody and everybody who may be present, be they Jews, Turks, infidels, or heretics. But such cannot be allowed. The rubric says that this bidding is to be made "to those who come to receive the Holy Communion." And that is of no help in discovering who are those that have a *right* to come.

The language of the Church is always addressed to the Church's own children. It is always to be interpreted by all the Church's other language. Step by step, her language has guided her children through Baptism, through instruction in the Catechism, through Confirmation, to that happy and solemn stage when now they have "come to receive the Holy Communion." When and under what conditions they may properly "come" has been specified in the rules for the earlier steps in the Christian life. It is not necessary that those be enumerated again. The Prayer Book is not a series of contradictions. Its language in one part may not be construed as reversing its language in another. It sets forth, as one harmonious unit, the standard for the Church's life.

SO WE cannot find in the Prayer Book a single justification for the idea that the Church contemplates for those brought up outside of her fellowship a short cut to the Holy Communion without the preparation that she explicitly sets forth and to which she has noted no exception. The priest who has assumed the authority to set aside those rules has acted in good faith. We appreciate the perplexities that have come to him. But we believe that he has made a mistake. We believe that the Church must be permitted to state her own conditions of fellowship, her own rules for the governance of those who would receive Holy Communion at her altars.

And the peril of solemnly declaring those to be "in the full fellowship of the Episcopal Church" who will not be so treated by other clergy and in other parishes can scarcely be overstated. One parish is not "the Episcopal Church." One priest cannot make admission to fellowship where others do not recognize his right to do so.

Far better, it seems to us, would it be for the priest to show to those who come from "other Christian faiths" that the Church must be permitted to make her own rules, and that he also is a man under authority and cannot claim the right to alter those rules. We make no criticism of those religious bodies which have broken the Church's age-long practice of requiring con-

firmation at the hands of a bishop. That is a matter between themselves and Almighty God. All we hold is that we are bound to continue in the old paths, and that we invite all men to examine and see the sweet reasonableness of the rules that the Church has made. If in this they cannot acquiesce, we have no alternative to suggest to them. The Church cannot have one set of rules for those who have always lived as her own loyal children, and another and easier for those who have not.

It is to be remembered, too, that the Church's rule goes back long before the Reformation. Those bodies that went out from the Church since that time did so with the full knowledge that they were depriving their adherents of any right to receive the sacrament at the altars of the old Church. It seems strange that their successors and descendants today should feel themselves aggrieved because the Church will not change her rule. The Church never wanted their fathers to depart from her "full fellowship." But when they did so, they must be presumed to have known that they were doing it.

So we hope that this priest will reconsider his position. And we earnestly hope that we have so framed our discussion of the subject as to have brought to it some measure of enlightenment, and not at all as delighting in controversy for its own sake.

IT is a pleasure to receive the following telegram from the secretary of the diocesan council of Louisiana, at the conclusion of its session last week:

"Pleased to forward following resolution adopted at diocesan council: 'Resolved, that the secretary of the council be authorized to convey to the Presiding Bishop and to Mr. Morehouse, editor of THE LIVING CHURCH, the deep gratitude of this diocese for the funds forwarded to Mr. Warren Kearny for the flood sufferers.'

Thanks from
Louisiana

"S. L. VAIL."

HOWARD LORD MOREHOUSE, son of Frederic C. Morehouse, editor of THE LIVING CHURCH, entered into Life Eternal, at the home of his parents in Milwaukee, Saturday, January 28th. May he rest in peace.

Owing to the fact noted above, the publication offices of THE LIVING CHURCH were closed on Monday, January 30th. It has therefore been necessary to hold over until next week the Correspondence department and much of the news matter intended for this week's issue.

ACKNOWLEDGMENTS

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GOD HAS NOT forgotten—we must not forget—that every earth-year is a year of our Lord; and that His purpose is to lead His children home.
—Isaac Edwardson.

A Column of Verse

HAD I BUT KNOWN

HAD I but known how brief the hour,
How soon the sun would vanish—
Oh, I had used my strength and power
To help and heal, to banish
The line of care, the print of pain,
And made some mortal glad again!

Had I but known how keen the word
I aimed with careless laughter,
That stabbed an absent friend, and stirred
A heart to hate, long after—
Oh, I had left the bow unstrung
That sped the arrow from my tongue!

Had I but known the weary load
My fallen brother carried,
I had not stooped to ply the goad,
I had not scorned nor harried;
But I had bent to lift, to guide,
And held him safely by my side.
(The late) REV. F. A. DE ROSSET.

WITH A COPY OF ALICE MEYNELL'S POEMS

A HUNDRED poems—all she wrote—
But every one a pearl, a flower,
The record of a sacred hour,
A song that floods a linnets' throat;

A hundred bells that sound their note
In one glad chord from a heavenly tower,
A hundred poems.

So pure are the tones, they soar remote
Then fall on the earth in a crystal shower.
She has left us a holy mystic dower
In songs that from hushed lips still float
In her hundred poems.

MARGARET FOSTER SHAFER.

THE VISION PERFECT

I'D LIKE to look on chalcedony,
Pearls, each precious gem,
Beryl, topaz, amethyst,
And all of the rest of them
That went into the making of
John's new Jerusalem.

But fairer than John's city, far,
Was one Christ beckoned toward—
Where men of every blood embraced,
And melted every sword—
And lifted up the faint and poor,
And took Him at His word!

EARL BIGELOW BROWN.

A MAIMED ONE SPEAKS

YOU are no God, they cry:
Lord, Lord, I know they lie.
Why should I dream a dream
Of waking with the gleam
Of dawn, my heart a song,
And striding tall and strong,
Go plough and seed the earth
To reap a green rebirth?

Lord, Lord, Men say You died,
And were no more . . . Men lied.

E. D. TODD.

DAILY BIBLE STUDIES

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

OBEDIENCE TO LAW

Sunday, February 5, 1928. Septuagesima Sunday.

READ St. Mark 2: 18-28.

THE word "law," as used generally in the New Testament, means the law as given to the people through Moses, and as found in Exodus and Leviticus. The Jewish nation was a theocracy—that is, God was the Ruler, and all His laws were for both the religious and active daily life. There was no distinction between duty to God and duty to neighbors. It was all a part of their loyalty to the law of God. Would that we could recognize the same unity of obedience! It is well to remember that obedience to all law is the will of God for us, whether that law is secular or religious. The lawlessness of today is a sin against God as well as disloyalty to the State.

Hymn 496

Monday, February 6

READ St. Matthew 22: 35-40.

MANY things in the old Hebrew law were for a certain time and for a certain race, and they do not apply to us today; yet they all come under the spirit of the Ten Commandments as Christ summed them up: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor." It is interesting to study the old laws as given in Leviticus and interpret them to fit modern needs. Take the laws concerning leprosy, for instance (Leviticus 13-14), and note how the principles of modern health-protection as regards contagious diseases are clearly indicated. Or take the laws about food and clean and unclean animals (Leviticus 11), and see how full of suggestion they are for normal living. So all the old ceremonial laws can be brought into harmony with modern needs, and we thus learn the spirit of the law by which we are to live. How wonderful this makes the Bible as an inspired book!

Hymn 60

Tuesday, February 7

READ St. Matthew 5: 17-24.

CHRIST came, not to destroy, but to fulfill—that is, to bring the law to its full and spiritual observance. He cleared away the superstitious additions which the Pharisees had placed upon the law, and showed their real meaning. All our laws, whether of Church or State, have an underlying purpose which is really the true argument for their observance. They are for the common good. Where a man breaks a law, it is not merely the violation of a letter, but it is doing a wrong to others. No man who is a Christian can violate or contradict a Christian truth without striking at and wounding the loving faith and peace of others. No man who is a citizen of the United States can break a national law without doing an injury to every other citizen. Surely this gives us a message which should bring Christianity into our daily living.

Hymn 439

Wednesday, February 8

READ II Corinthians 3: 4-11.

THE PHARISEES accused Christ of breaking the Fourth Commandment when He healed a man on the Sabbath. Christ answered: "It is no violation of the law to do an act of mercy, for such an act is in itself an act of worship, since it is in obedience to God's law that we love one another." St. Paul writes: "The letter killeth, but the spirit giveth life." And so our Lord gave the large interpretation to the Commandments: "Ye say, thou shalt not kill; but I say unto you that to be angry with another man is to hold in your nature the element of hate, which is the root and cause of

murder." What a wonderful light thrown upon obedience to law! It is not the instrument that gives the music, but the spirit of the musician. It is not the seed you sow in the ground that gives the harvest, but the life hidden in the seed.

Hymn 373

Thursday, February 9

READ St. James 1: 22-27.

THAT is a great expression, "the law of liberty." The Master freed law from its hardness by teaching that it was to make men free and not to bind them. "The Sabbath was made for man, not man for the Sabbath." The law is not a chain to bind and limit freedom. It is not a wall shutting us in. The more highly educated a man is, the more surely he is guided by principles of thought and action, which, instead of limiting his intelligence and his deeds, give them beauty and profit. The joy of living a Christian life is that God's service is perfect freedom. Tennyson sings well:

"God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law, the thunder is yet His voice."

And Browning sings:

"All's love, yet all's law."

Hymn 227

Friday, February 10

READ St. Matthew 18: 1-6.

WE ARE passing through an era when lawlessness seems to have become an epidemic. The enforcement of law in our courts seems to be chiefly for the benefit of criminals and violators of law, and a maudlin sentimentality tends to exalt the criminal as a kind of hero, while the victim of crime is forgotten. We may well turn to Christ and learn of Him. His justice and mercy were wonderfully balanced where penitence was found, but the divine wrath blazed out when there was insincerity. No more terrible judgment was ever given than that spoken by Christ against those who were cruel to children. We tremble as we read the words. Never was there a suggestion of any compromise with evil in the Master's words and works. There must be in our Christianity something which shall not only make us obey law in the name of the Master, but also lead us to do what we may to check the lawlessness which is so sadly common today. Let us remember that we do not put men in prison as a matter of vengeance, but in order that the community may be safeguarded. The Master's truth concerns mercy for sinners, but it never implies that they shall be given license to sin.

Hymn 131

Saturday, February 11

READ Romans 13: 1-10.

LOVE is the fulfilling of the law." When we love God, our affection leads us to serve Him and the service is not a burden, but a joy. We might well make an application of this in our relationship to the State, for obedience to the law of the land should be a matter of loyalty and patriotism. God loves us and He asks us to serve Him because we love Him. We are only brave when we learn that love and law are friends, not enemies. We are to remember that as we love one another, we can best see how denial and sacrifice are the companions of Christian liberty.

Hymn 234

Dear Master, teach me the joy of obedience to Thy law and to find perfect freedom in Thy service. Save me from contempt of truth and from the pride which seeks to be a law unto itself. And grant that I may so love Thee and so love my fellow men that denial will be the source of happiness and sacrifice lead to perfect peace. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

AS ALWAYS, my Christmas presents included not a few books, of all sorts; and in these days of comparative quiet between the end of Epiphany (*i.e.*, the octave of the feast) and the beginning of Lent, I have been making their acquaintance. It is not an easy thing to do, when reading requires comparatively unbroken attention; for that is the one thing I am altogether unable to afford. Either the door-bell rings, with a pathetic request for the fare to a neighboring city; or a peremptory summons comes over the telephone, calling me out on the most important business I can have; or a bundle of letters demands attention—one is from a man of whom nothing has been heard for thirty years, but who confidently writes asking at long last for a letter of transfer to a parish the other side of the continent. At any rate, an undisturbed hour with a book is almost unfindable; and one remembers enviously Thomas à Kempis and his consummation of peace *in angulo cum libro*. The only remedy I have found is to take an hour or two after going to bed, and rob Morpheus to pay Apollo—or whatever classic substitute may be correct! Even that is not always effective in a house where there are four extension telephones and one is on my bed-room floor.

Now among all the new books I have devoured, not forgetting a due admixture of ghosts, criminality, and mysteries, by far the most absorbing and profitable is that pair of volumes by Mark Sullivan entitled *Our Times*. The editor is a well-known journalist who has set himself the task of tracing the developments in every department of American life which appeared in the first quarter of this present century. He does not trust his own memory entirely, but consults a multitude of contemporary sources, whether newspapers, magazines, caricatures, popular songs, or the recollections of well-known persons; and the results are digested, corrected, tabulated, and reproduced with a vividness astonishing in its detail. Of course the roots go much further back into earlier history; and so explanations are not lacking of how such things had their explanation in what had preceded them. But I have never found anything like current history, within the recollection of most of us, so fascinatingly presented. Of course this sort of history is far from the record of wars, military leaders, and wearisome lists of casualties which used to make up so much of school histories in years not altogether bygone. It comes much nearer to the ideal of "A History of the English People," being largely the story of life in America throughout these extraordinarily changeful years. One does not realize how much the standards of living have altered within a quarter of a century until facts, dates, names, quotations, etc., are set before him: and then he begins to take notice and fear that old age is coming on apace!

Take the comments on education, with pictures (from photographs) of the old-fashioned one-room public school, to which the children plodded their way on foot, versus the modern central graded school, the pupils of which are picked up by school automobiles; the "readers" (McGuffey did not play so large a part in the schools of New York and New England), the school songs, and the whole local color. The tremendous change illustrated in the general adoption of the motor car; the introduction of aviation as a commonplace of travel; the shifts in political opinions: those and a thousand other things make one appreciate, as they are set before him, what has been wrought since 1900. Who needs to read fairy tales? Take these two volumes, and you will find wonders enough, set forth in a delightful style by a trained observer whose comments are well worth consideration; and if they don't fulfil all I have said and much more, I shall be astounded to learn what dull people my readers are.

I HAD a throb of emotion quite unusual, when I read a casual article in an English Church paper of a fortnight ago, announcing the death of Richard Lawson Gales, vicar of Gedney in Lincolnshire. How many would realize, as they saw that fact reported, that one of the sweetest, purest, most fanciful (in the true sense of that word) of English poets had gone to sing his song within the gates of Zion, and no longer in a strange land? He was an Oxford man, of Lincoln College, without special distinction there, who held various country curacies until at last he attained the post he filled up to the end. He never reached even the rather dubious immortality of a paragraph in *Who's Who*. But he was vastly worthier than a multitude of K. B. E.'s and other nobodies whose names are there set out.

Gales is the modern successor of those gay troubadours of the Church who sang in the middle ages: altogether Catholic in heart as in voice, but appreciating the joyousness of the Christian faith and knowing how to express it. In his narrow environment, his soul stretched her pinions far beyond her visible surroundings. One is impressed always by the many priests in England who find ample room for the development of their powers in the tiniest parishes of the open country. Dean Church of Whatley is a classic instance. I ignore his volumes of essays, almost all devoted to country life, as was fitting. But his poems are so exquisitely melodious, so inexhaustibly imaginative, so full of the spirit of holy childhood, that he seems a perpetual youth; and one is astonished to hear that he was sixty-five when he died. *David in Heaven* gives its title to his first volume of verses; and I hesitate to select stanzas showing his mastery of verse-form, rhyme-scheme, and symbolism, since it would seem necessary to reprint all. But here are a few:

"David sees his Son and God,
David harps adoring,
For the worth of the great Birth
All his soul outpouring.
David in his endless youth
Always white and ruddy,
Makes the God he sees in truth
All his song and study.

"Leaping, harping, singing still
He ascends the holy hill
To the longed-for dwelling.
Light and truth have led him where
He beholds the Beauty fair
Beyond mortal telling.
All his garments as he goes
Smell of musk and orris,
He has roses in his shoes
For the heavenly morris.
Change and chime of tune and rhyme
Never fail nor falter,
His feet trip without a slip
Going to the Altar."

And this is notable:

"IN PRAESEPIO

"In stable straw the Infant lay,
Turned from the hostelry away;
There was no room its doors within
For Him who is the whole world's Inn

"Creation sang, no longer dumb,
Because her great Desire was come;
The sad earth in His joy had part,
Who bore her sorrow in His Heart.

"The Angels danced, the Shepherds piped
Because earth's tears away were wiped;
The Ox and Ass adoring saw
The Infant lying in the straw."

One comment I cannot forbear. In an essay on John Mason Neale, Gales dares to say that *Sackville College Sermons* is the most beautiful book in the world. To one who knows and loves Neale that statement is altogether reasonable; and it is specially interesting as showing a perhaps unsuspected kinship of spirit. *Requiescat in pace!*

A WORD ABOUT MARRIAGE

From a Letter Sent to the Young People of Christ Church,
Corning, N. Y.

BY THE REV. GEORGE B. KINKEAD

THESE are a great many divorces in this country and back of every divorce there must of necessity be endless heartaches and much wreckage. Wedding days that were looked forward to as the beginning of bliss now become days of bitter memories, and joy seems to have fled from life.

Now there are certain definite causes which led up to most of these divorces and young men and young women should have presented to them the things which may be at the root of the trouble, so that, if possible, they will not fall blindly into the same costly errors which make a wreck of life and destroy happiness. I am interested in your happiness and therefore I am calling these things to your attention. You may agree or not, but at least I want you to think over these things very carefully. They represent certain conclusions I have come to after nearly twenty-five years of my priesthood, during which time I have been appealed to in innumerable cases of marital disaster.

1. There is a trite old saying that the battle of Waterloo was won on the playing fields of Eton. In the same sense, marriages succeed or fail in great measure according to the characters we have built up in our boyhood and girlhood days, for it is that character that we offer at the altar to our chosen partner. That is our chief gift at the solemn time. Among the many things which go to affect our character, I think that most men are agreed that our relationship to God has a deeper effect than anything else, if we will let it. Life is not an easy game; it is very difficult and God never intended us to play it alone. Our prayers and our sacraments bring God into our lives and give us an incalculable power for overcoming and mastering our selfish animal natures.

Man, living alone without God, is instinctively selfish, and selfishness is a reef more dangerous to marriage than Norman's woe. When God becomes our partner, little by little self is overcome and we develop a character which has regard for the other fellow. We learn to consider his wishes, we learn to give and take, we learn to assume our proper place in society.

So I would say first of all, that every prayer said, every confession made, every Communion received is preparing us for that great day when we kneel at the altar for the sacrament of matrimony.

2. Study carefully the family of the one you think of marrying. You are not just marrying an individual. You are, and you cannot avoid it, marrying into a family, and while one individual in a family may differ from the rest in many ways, basically all members of a family are of one blood and their general traits are a good deal alike. The family habits will most likely creep out in the individual who has been brought up in that atmosphere. Family training will very largely persist in each member of a family who has lived a long time at home.

In all that I am saying, there are, of course, exceptions, but exceptions merely prove the rule. Note the physical characteristics of the family. It is their blood in part that will enter into the life of your children. It would be the greatest folly for two people to marry if on both sides there was a similar physical weakness. Children might inherit the double weakness of both parents. Many states now go into this matter and require a physical health certificate before granting a marriage license, all for the purpose of guaranteeing, so far as is possible, strong bodies to the coming generation.

3. Don't marry to reform or help reform your partner. It sounds very noble and heroic but the chances are 99 to 1 against success. When two people are approaching or think they are approaching marriage, they are doing the best they are capable of, they are putting the best foot forward. If the faults they are then showing are such as to cause unhappiness afterwards, don't marry! In the days of courting, each one is ready to do everything for the other. If a man is lazy and lacks ambition to make the most of himself, if a man is shaky in his moral standards, if he is a profane man, if he drinks too much, if he is inconsiderate, there is little likelihood that marriage will improve him. If a woman

is slovenly, extravagant, superficial, unmindful of home, ignores her parents, is querulous and complaining, if she considers not the desires of her fiancé, flee from her as you would from smallpox. Marriage will not likely change these things; they are flaws in the character. Instead of growing better, the chances are they will grow worse with the course of time. . . .

4. Don't mistake passion for love. This is one of the chiefest causes for future unhappiness. Passion is out to get something it wants; passion will often ask something which is unworthy of the one beloved. On the other hand, love seeks to give all that it has, life itself if need be, to protect and shield and ennoble the object of its love. Love will sacrifice to any extent to raise to greatest heights the object of its adoration. A union founded on passion stands absolutely no chance for lasting happiness, because passion fades away so quickly. It is important, therefore, that marriages be not hasty, because for a moment a gust of passion may sweep one off his feet, and judgment is quite blinded. Wait a little while till you can take careful note and see whether you are stirred and moved by a passion which asks for mere physical satisfaction and is satisfied with the pleasure of the moment, or whether it is love which will deny itself much and lay its best at your feet.

Another thing: childless families are infinitely more likely to end disastrously than those that bring children. Children tend to compel self-forgetfulness on the part of the parents, and disagreements which otherwise would have led to a divorce are resolved for the sake of the children. Be sure that your intended partner and you both want children and can have them. Better to know this before it is too late. Those who marry and definitely intend never to have children are placing obstacles in the way of a happy marriage which are too great to be overcome by the great majority. If you doubt this statement, ask your doctor whether it is true or not.

5. Then there is religion. Mixed marriages offer endless opportunities for trouble, supposing that either party really takes his religion seriously. Of course, if neither has any religion it is not a mixed marriage. The spiritual differences between individuals go down to the foundation of their lives. The whole point of view of a Catholic, whether Roman or Anglican, and a Protestant is different. It is another case where a couple pulling in opposite directions is headed for trouble. We Catholics believe in the sacraments as God-given means of bringing us into closest union with Him and as a means of divine grace. Our Protestant brethren in great measure ignore them altogether. No loyal Churchman could conceivably renounce his religion, if for no other reason than that he would be cutting off his children from the sacraments. You cannot receive Confirmation, Absolution, Holy Communion, Holy Orders, or Unction, as we understand them, in a Protestant body. If you do one thing to rob your unborn children of their rights in these things (which you know to be their rights) you would be committing an unpardonable sin. Better a thousand times never to marry than to sell the birthright of your future children for your own pleasure. . . .

6. People who intend to live together should have very many tastes in common. Not all, of course, but the greater number. Otherwise there cannot be much companionship; one will want to do the things that the other dislikes. It is generally most unwise to marry a person whose up-bringing and whose station in life is materially different from yours. People in different stratas in society are quite fixed in their habits of thought and in their customs and find it very difficult to readjust them to suit another's taste. I hardly need to state that marrying for gain, chiefly money or position, will in most cases lead to the divorce court.

7. Lastly, never be a party to a hasty, a secret, or runaway marriage. Marriage is not an individual affair unless you are going to live on a desert island. It is a union in which the community has rightly an important interest. If any marriage cannot stand up under public scrutiny, right there it is admitted that the seeds of discord exist. Parents who have given you life, parents who have nurtured you, brought you up and done everything for you, must not be rewarded with the heartbreak which inevitably comes to them from a marriage to which they are not welcome. No worse way could possibly be chosen for starting a new home than to run away.

The Monks of Unity

By Dom André de Lilienfeld, O.S.B.

Editor of *Irénikon*

ON THE 21st of March, His Holiness Pope Pius XI addressed a letter to the Rt. Rev. Abbot Primate of the Benedictine Order, asking him to appeal to his monks for a special contribution to the work of the reunion of Christendom. Since Leo XIII the Roman Pontiff's have worked and prayed with great insistence for the reconciliation of the separated Churches, but even more than his predecessors Pius XI wishes to make reunion his work—the work of his pontificate.

In choosing the Benedictines as the chief instrument of this great enterprise, he was inspired by the fact that the monastic order has always kept alive among its members a special veneration and study of the Fathers of the early Church who are also the Fathers and teachers of our separated brethren in the East; it has remained faithful to the oldest traditions of liturgical piety and theological expression; it has ever preserved a special taste for primitive Christianity, and for that period of the Church's history that witnessed its foundation in the West by St. Benedict—the days when East and West were united and when all the disciples of our common Master worshipped Him in the loving communion of one Church. And by this taste and love for that ancient heritage—patristic, liturgical, monastic—which the Benedictines cherish, they are naturally the best fitted to understand the Eastern Churches and work for their reconciliation; for it is an heritage common to them both.

Another reason is that the Monks of St. Benedict were in the early middle ages the missionaries of the West; most countries of Western Europe owe to them their Christianity. And this great work of evangelization was carried out chiefly by the peaceful example of simple and earnest Christian life; not by turmoil and strife but by quiet and gradual monastic colonization. And it is precisely such a method of apostolate that is needed for successful work toward reunion. The Benedictine motto has always been *Pax*; peaceful must be the heart of those who go forth to approach their brethren in Christ, peaceful must be their words to them, peaceful must be their whole conception of the relations between men that will realize and maintain the unity they aim at. "*Non in commotione Dominus.*" The Lord cannot be present where hostile controversy is carried on, where polemics rage, where bigoted apologetics are the theme of men's speech, where each man tries to defeat his opponent by the biting force of argument. Such methods may be right in times of crisis and heated strife, when the heritage of the Faith is in immediate danger; but they are worse than useless when no such danger is at hand. They make men cease to *wish* to understand; each side sinks further and further into prejudiced ignorance of the other's feelings and beliefs, insisting to such an extent on their own rights that a distorted impression of their importance (and a consequent reaction against them on the part of the other side) is the only result. Such has long been the case between the Catholic and Orthodox Churches.

It was therefore the Pope's wish that a Benedictine monastery should be founded in which a special study should be made of the theology, liturgy, organization, and spirit of the Churches separated from Rome, with a view to finding a *terrain d'entente* which could be the foundation of reunion. This means that the true, traditional, and infallible doctrine of the Holy Catholic Church should be studied in its authentic sources and expounded loyally, yet without exaggeration or disproportion, or that polemical narrowness which seems to seek for causes of division; and which, arising out of historical contingencies, often tends to perpetuate in men's minds "dogmatic" differences that do not really exist except through mutual prejudice and ignorance. It means also the realization of the rôle played by culture and mentality in the theological life of a Christian body.

"The development of doctrine" is a phrase which can well be misinterpreted. Development in the theological sense does

not, of course, mean any addition to what has been once and for all divinely revealed to humanity and consigned to the infallible guardianship of the Church of Christ. Development means "explanation"—not, of course, "explaining away," but stating reasons, forming expressions, declaring limitations and modalities of the changeless doctrine. The rôle of the Church through the age has been nothing else than *explanation* of divine doctrine. But she necessarily explains it in human terms, and these terms being the product of a particular culture, of a particular frame of mind and mode of self-expression, may puzzle those whose minds and tongues have, in separation, preserved or developed other modalities of human consciousness and terminology. And it is only by entering the *mentality* of others that one can really understand what causes the misunderstanding and estrangement, and how again to throw a bridge of peace across what is perhaps a psychological rather than a dogmatic gulf.

SUCH then is the aim assigned to the Monks of Unity, and it is highly consoling to feel that in so short a time as two years of existence this new institution is beginning to have a widespread influence. It consists so far of some thirty monks of various nationalities established in two monasteries in Belgium—at Amay-sur-Meuse and Schootenhoof (near Antwerp). By prayer, self-devotion, study, and propaganda they seek to influence their fellow Catholics and their separated brethren. They aim at proposing to them, above all, through example and persuasion, the *spirit* in which reunion should be worked for. For without excluding other things, this is the very first need, and the key to the whole problem—the great apostolate of the moment. Christians must be made to desire reunion, to wish to help it on, to understand what it implies and what it demands from each of us; in a word to adopt the right attitude, the right mentality in regard to this great cause.

Besides personal relations, correspondence, and lecturing, the chief means of the propagation of this necessary spirit—the spirit of peace, the irenic spirit—is the official monthly organ of the movement, *Irénikon*; it has met with rapid and widespread success, penetrating in its first two years of existence into every country in the world, and counting numerous subscribers even in such remote lands as Australia, Egypt, Japan, Brazil, and South Africa.

This success is perhaps due to the great topical interest of all that concerns reunion today, for *Irénikon* voices a cause that is dear to all Christian communities throughout the world; but it is also due to the new element which inspires it. It is not at all "individual conversions" to Catholicism that are aimed at; perhaps not even "corporate reunion" is the immediate object of the work; it is rather the creation of the necessary conditions of peace, mutual understanding, and brotherly charity, which must be obtained before one can think of reunion. When these indispensable conditions are fulfilled, when our accumulated prejudices and traditional narrownesses have been overcome—then no doubt God's hour will come and we, ready and worthy for that incomparable blessing of Christian unity, will sing and praise together our common Father in Heaven.

In a recent issue of the American Episcopalian periodical, *THE LIVING CHURCH*, the Rt. Rev. Bishop of Dornakal (India), writing on the question of Reunion, emphasizes the necessity of our keeping together for two reasons: Because, firstly, the "single front" is the only possible way of successfully repelling the terrible advance of evil and indifference which our age is witnessing; and secondly, because in the mission field only united action is capable of carrying the propagation of the Faith to its fulfillment throughout the world.

I trust that His Grace will excuse me and approve the following remarks on his article by way of complement. No doubt Christian unity is a necessity—but the necessity which Dr. Azariah mentions is rather of human and social than of

purely religious order. For the necessity of Christian unity is eternal and not contingent on the state of mankind; if the power of evil were subdued and the whole world evangelized, the unity of Christendom would still remain a thing to which no Christian can remain indifferent. Without minimizing in any way the many reasons of secondary and opportunist importance, let us never forget that the realest and deepest reason for reunion, perhaps the only one that truly counts, is what we call the Communion of Saints in the Mystical Body of Jesus Christ. Of that Body all baptized Christians are members, together they participate in the same life which is the vital influx of the very life of Christ. Those whose inner supernatural life is one, how can they bear to live without that harmony between them, that unity of faith and love which should be the natural result of their community of grace—without that oneness and love which are the very soul and essence of the theandric life of Christ within them?

As every act of virtue and supernatural merit is of profit to the whole body, so also disunion and strife between the members of Christ bring it suffering and wounds. Wherever ill feeling or bad faith, mere human patriotism or any other falling keeps Christians apart, so much the less of Christ is there among them. The foundation of our desire for unity must be not social, political, cultural, or in any way merely human, but purely Christian—the desire to realize to the full the ideal of Christ our Lord, the love to which in His last colloquy with His disciples He pointed, as the distinctive sign of His true followers.

Bishop Brent of New York, in his opening sermon at the Lausanne Conference, said truly: "God has so far been patient with us, but now that we recognize the sin of sectarianism and disunion we cannot expect Him any longer to have patience." But may we not add that reunion is not only possible but certain, if we make ourselves worthy of it? Not long ago the Holy Roman Catholic Church celebrated throughout the world the Octave of Church Unity. This devotion was instituted by an Anglican clergyman and no doubt innumerable Anglicans took part in the great supplication. Let this be a good omen, an omen of hope and of that optimism which is from God. Some day the time will come when we will form again, as of old, a united Christendom in Peace, Union, and Charity; one Church, rich in its variety of rites, customs, and mentalities, yet one in Faith and one in communion with the see of Peter, the divinely instituted visible center of unity.

NOT IN UNIFORM

I TOOK HIS HAND, and telling him my name, said: "Admiral I think you remember me, do you not?"

Imagine my consternation when, having gazed at me for a moment he groaned: "Only too well. Only too well."

This could hardly be called an auspicious beginning to a pastoral visit, but I determined to try again. So I said: "Admiral, we were all sorry not to see you in church today, and so I came in, thinking you might like me to read a part of the service to you."

"That will do, sir," the admiral sternly muttered. "I remember well that you were always fond of your jokes; but religion is not a subject for joking, and, if you are not ashamed of it, I must tell you that I find it offensive."

I could have wept. I thought of "the sins and offenses of my youth." But I could not turn back now, so I continued: "Admiral, you remember me as a foolish boy, but I am now a clergyman, and would not dream of making fun of religion."

"You are a *what*?"

"I am a clergyman."

"Then why do you not dress like one?" he retorted. "Why are you not in uniform?"

This was a poser. I had never had clerical clothes, but I did not think this was the time for sartorial discussion, and so hedged, "I am on holiday at present, and am dressed for the summer."

"I am aware that some of the young officers like to change into mufti when not on duty," the admiral replied in a somewhat mollified tone. "But I cannot say it meets with my approval. I fear that they may be ashamed of the uniform, or else intend to do something unbecoming an officer and a gentleman," muttering to himself. "But chaplains are not of the line."

Peace having been restored, or at least a truce having been arranged, I read the psalms for the day and said a few prayers, the admiral joining in the Lord's Prayer with the reverence and simplicity of a little child.

—DR. LEIGHTON PARKS, in *Scribner's Magazine*.

FINDING A HYMN FOR AIRMEN

BY CARL F. PRICE

THE Airmen's Hymn contest, conducted by the Hymn Society, has resulted in awarding the prize of \$100 to Miss May Rowland of Eastbourne, England, for her hymn beginning "God of the shining hosts that range on high," which was chosen by a majority vote of the judges, Dr. George Elliott, Dr. William P. Merrill, and Dr. W. Russell Bowie. Now the Hymn Society is offering another prize of \$100 for the best hymn tune submitted for these prize words before next Easter. It is of interest to recall that these hymn and tune contests are in part the result of the New York-to-Paris flight of Charles A. Lindbergh last May and the spiritual suggestions awakened by his venture.

Before ever Lindbergh had added New York City to his list of captured cities on both sides of the Atlantic last June, men had come to realize that there was a spiritual quality to his overseas flight which had so completely gripped the popular imagination. Maurice Rostand in the third verse of his poem to Lindbergh, *J'ai un Rendezvous Avec la Mort*, sang in this vein (as translated by Francis Snow in *Current History*):

"And when you flew o'er Newfoundland, that still
Holds pious hearts, winging your lonely way
In heaven's trackless waste, they watched you till
You passed—then kneeled to pray."

His triumphal passage through New York City we witnessed, and the thrill of that popular ovation is not soon to be forgotten. Before he had reached his destination, a lover of Christian hymns turned to me and said: "I will give you a thousand dollars" (I was tremendously interested and listened eagerly as my friend continued), "to be used as a prize offered by the Hymn Society for the best hymn for airmen. We have many splendid hymns for those who sail the seas, but we need some equally fine hymns for the airmen, now that aviation is destined to become so popular."

The thousand dollars was soon deposited with the Hymn Society, but the anonymous donor agreed with the suggestion of the president of the society, Dr. Milton S. Littlefield, that \$100 would probably be sufficient to offer as a prize for the hymn desired, and that the balance might be used for a number of other contests. Thus the Airmen's Hymn Contest became the first of a series of such contests. When on August 1st Dr. Littlefield announced on the front page of the *New York Times* and elsewhere the offer of a prize, hymns began to arrive within twenty-four hours and continued coming until Columbus Day, when the total had reached 1276.

The following is the winning hymn for airmen for which a new tune is now being sought (the hymn has been copyrighted by the Hymn Society, which grants permission for its use):

"God of the shining hosts that range on high,
Lord of the seraphs serving day and night,
Hear us for these, our squadrons of the sky,
And give to them the shelter of Thy might."

"Thine are the arrows of the storm-cloud's breath,
Thine, too, the tempest or the zephyr still;
Take in Thy keeping those who, facing death,
Bravely go forth to do a nation's will."

"High in the trackless space that paves Thy throne,
Claim by Thy love these souls in danger's thrall;
Be Thou their Pilot through the great unknown,
Then shall they mount as eagles and not fall."

The competing tunes, set to the new Airmen's Hymn, are to be sent to Miss Grace L. Darnell, 418 West 20th Street, New York City, any time before Easter Day, 1928. They should bear a pseudonym of the composer, accompanied by a sealed envelope containing the pseudonym on the outside and the real name and address on the inside, together with return postage. Each composer may submit as many hymn-tunes as he may desire. The Hymn Society will reserve the title and copyright of the winning tune, but intends to grant permission for its use under certain conditions without charge.

LITTLE FAITHFULNESSES are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same, whether it be exercised in the mites or in royal treasury; the genuine faithfulness of the life is equally beautiful, whether it be displayed in governing an empire or in writing an exercise.

—Dean Farrar.

St. Paul and Christian Unity

By the Very Rev. Howard C. Robbins, D.D.

Dean of the Cathedral of St. John the Divine

WE THINK of St. Paul first as the apostle of liberty. Although he himself was a Jew, he loosed the early Church from the swaddling bands of Jewish legalism, and set it free for its worldwide ministry and mission. It was in the interest of this fuller liberty that he engaged in a controversy with his fellow apostle, St. Peter. Those who hold the Roman theory that St. Peter was commissioned by Christ to rule the Church have never yet satisfactorily explained this controversy, or the outcome of it. In the second chapter of Galatians, St. Paul says, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." What Paul blamed Peter for was religious intolerance, for compelling the Gentiles to live as do the Jews. And it was the view of Paul, not of Peter, which prevailed.

In this paper, however, I should like to consider a quite different aspect of the life and work of St. Paul, and one which is of special importance in this time of ecclesiastical controversy, controversy in our country between Roman Catholics and Protestants, and controversy in the Church of England between Anglo-Catholics and Evangelicals. This many-sided man was not only the apostle of liberty; he was also the apostle of fraternity. He had a quite extraordinary power to understand the viewpoints of persons with whom he differed. He had a quite extraordinary power to sympathize with them in spite of difference. Best of all, he had a deep and generous respect for the inalienable right of men to be different and to disagree. Such difference, such diversity, if manifested in a spirit of charity, he not only did not fear, but actually welcomed. St. Paul's figure of the one body with the many members, the figure of unity in diversity, is still the greatest illustration that I know of what we ought to mean by Church unity. We ought never to mean a monotonous uniformity. We ought always to mean unity of spirit expressed in diversity of gifts. That is the only kind of unity worth while.

So much for exposition; now for application. We say of ourselves as fellow-Christians that we are not divided, all one body we. In our creeds we all declare allegiance to the Holy Catholic Church, that is to say, to a universal Church, "elect from every nation, yet one o'er all the earth." Ideally, this of course is true, but actually, the ideal still waits for realization. Fellow Christians we may be, and yet we are divided. In this country alone there are nearly two hundred denominations of Christians. In Europe and in Asia there are sects of Christians, many of which we do not even know by name. We are of different schools of thought, different varieties of religious experience, different types of ecclesiastical organization. In what sense are we justified in saying that we are already one? In what way are we to express outwardly that inward unity, and how are we to manifest it to the world?

By the way of brotherly love. What happened in the mind and heart of St. Paul is something which must happen in the mind and heart of the Church of Christ throughout the world. He was at one and the same time the apostle of liberty and the apostle of fraternity. The Church must follow that leading. It must have the liberty which we associate with Protestantism, and it must have the fraternity which we associate with Catholicism, and then it must await the guiding of the Holy Spirit as it seeks to realize its essential unity and to manifest it to the world.

WHAT is Catholicism? It is the recognition of the rights of a beloved community. It is the authority of collective experience of God's grace. It is the sum total of Christendom's unalterable convictions regarding the person and the work of Jesus Christ. It is the strength and the security of our corporate life in Him.

And what is Protestantism? It is the recognition of the sacredness of human personality. It is acceptance of the author-

ity of conscience. It is the glorious declaration of the priesthood of all believers, and of the direct and immediate relationship in which every redeemed soul stands to its redeeming God. It is the sum total of the manifold and blessed liberty wherewith the Son of God has made us free.

Isn't it evident at a glance that these two principles can never be separated, that even when they appear to be in conflict, some way must be found to reconcile them? It has been well said that we may sometimes come closer to reality by means of broadly conflicting statements, which can only be fused in the fire of the soul's activity, than by any careful process of excision whereby words are brought into superficial harmony. Surely this is true in the present case. To look askance at a neighbor because he is a Catholic, to use the word Catholic unsympathetically and as a term of reproach, is worse than unmannerly. It is to show oneself deaf to the voice of universal history, and blind to influences which throughout the course of history have ministered salvation; it is to say to Bernard of Clairvaux, to Joan of Arc, to Francis of Assisi, that we are not of their company. And to look askance at a neighbor because he is a Protestant, to use the word Protestant as a term of reproach, is also worse than unmannerly. It is to set one's face against the flaming beacons of faith and hope which witnessed the birth of modern nations, and by the light of which the nations that accepted Protestantism have moved forward to attainments of Christian civilization which are still, alas! lamentably far from their goal, but which at least are greater than any that they attained in the past. "By their fruits ye shall know them." By the martyrdoms of Ridley, Latimer, Cranmer, and John Hus; by the voyage of the *Mayflower* and the constancy of the Pilgrims; by the philanthropic works of John Howard, of William Wilberforce, of Florence Nightingale, of Dorothea Dix; by the missionary labors of William Carey, of David Livingstone, of John Eliot, of Hudson Stuck; by the poems of Milton, Wordsworth, Browning, Whittier; by the statesmanship of William the Silent and of Washington; by the witness of Fox and Woolman to the inner light; by these and by ten thousand times ten thousand other tokens, we recognize root of sainthood and fruit of inspiration, we know that we are not dealing with heretics; we know that we are dealing with living members of the universal Church of Christ.

HOW ignominious, in contrast with such recollections as these, any attempt appears to deny the grace of God in Christlike lives, and to disown them as members of Christ's Church! The sin of sectarianism is precisely that. It is the sin of the part which arrogates to itself the dignity of being the whole. In St. Paul's figure, it is the sin of the member of the body which, because it perceives unlikeness in another member of the body, declares that it has no need of it. Dean Swift's biting words are applicable to all such offenders against charity:

"We are God's chosen few,
All others will be damned;
There is no place in heaven for you,
We don't want heaven crammed."

The satire was directed against Calvinists, but it applies with equal force to all who sin by opposing the flowing tide toward Christian unity, whether the offender be a pontiff sending forth an ungracious encyclical, or a boisterous senator stirring up religious prejudices, or a strident Klaxon of the Ku Klux Klan!

Let me close with a glorious prayer of St. Paul. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length,

and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Can we not make that our prayer? The world is weary of sectarianism. It cares little or nothing for non-essentials that divide us. It waits with impatience a great, unifying, Christian message from the universal Church that will bring the saving and redeeming Christ to its immeasurable need, and that will enable it to reshape its political and social relationships in conformity with His gospel of brotherly love. That is our task. Let it unite us! Let there be in Christ neither Catholic nor Protestant, neither sacramentarian nor evangelical, but let us comprehend with all saints the breadth of a fellowship which transcends difference, the length of a recollection which conserves the precious heritage of the past, the depth of evangelical piety, and the height of Christian adoration of our blessed Lord and Saviour, that so we may be filled with all the fulness of God.

A NOTABLE CANADIAN PARISH

By A. G. M. MILLER

THE golden jubilee in June next of the present Church of St. John the Evangelist in Montreal, the oldest seat of Catholic devotion in the Canadian Church, recalls to mind the story of the early days of the Oxford Movement in Canada.

The father of the Oxford Movement in Canada and the founder of the parish was the Rev. Edmund Wood of revered memory, who came to Canada in the autumn of 1858 to work among the poor of the city under the direction of the clergy of the cathedral parish of Christ Church. There were no funds on hand for this work, but mainly through the efforts of the late Judge McCord the use of a small building which was used as a mortuary chapel in the old burying ground on Dorchester Street (now Dufferin Square) was procured. This building faced about where the present St. Michael's mission of St. John's parish now stands. History records that the keys of this mortuary chapel being turned over to the Bishop, he personally took the new assistant down to see his chapel-of-ease. The key was turned in the rusty lock and the door opened, and as the musty odor and smell of decay was almost overpowering the Bishop remarked dryly: "Do you not think, Wood, a little incense would be appropriate?" Little did the good Bishop realize that he was in a way prophesying the developments of the future.

The building, transformed into a house of prayer, was put in order. It contained a few rough benches, a box in one corner which served as a reading desk, a stove, and a small melodeon. In summer the windows would be thrown open and twice as many people as the chapel could contain would sit on the grass outside and take their part in the services. In this homely little chapel the first choral Evensong in Montreal, if not in Canada, was sung on Christmas Eve, 1857, Archdeacon Gilson, the preacher, taking for his text, "What mean ye by this service?" The offertory was collected in little bags of buffalo skin at the end of a stick and consisted mostly of coppers, averaging from 75 cents to \$1.50 on a Sunday. The present Cathedral of Montreal was opened for worship in 1859 and the following year Mr. Wood was admitted to priests' orders by the Lord Bishop of the diocese.

The work was greatly blessed, and it was decided to build a new church at the corner of Dorchester and St. Urbain streets, which is now spoken of as the "second church." Funds came in on all sides and among the contributors were Mr. Gladstone, Dr. Pusey, Lord Overstone, Lady Burdett-Coutts, and many others in England and Canada. The foundation stone was laid on July 4, 1860, and the church completed and inaugurated on March 10, 1861, under the title of St. John the Evangelist.

The new church naturally seemed quite stately after the old chapel, and some talk was caused by the interior arrangements, by which the choir was placed on a raised platform in front of the altar. At this time attention in England was being called to what has been nicknamed "Ritualism," principally through riots which took place in St. George's-in-the-East, and the following year great excitement was shown in Church circles in England and elsewhere as a result of what we now call the Catholic revival.

The little advance which had been made at St. John's

seems to have caused anxiety in some circles. A proviso was made that the services in the new church, even to the minutest details, should be subject to the sanction of the rector of the cathedral, consequently the psalms chanted at the opening service were to be afterwards read, and the prayer desk at first facing north was to be turned toward the people. Surplices used for the first time by the choir at the wedding of the rector's sister were afterwards allowed for regular use, the Bishop having first been assured that there were no crosses on the surplices!

Father Wood now instituted weekly Communion, four services on Sundays, and daily Matins, and on some Sundays choral celebrations at noon. Being a gifted musician, he personally trained the choir, and the custom of choral celebrations being so much in advance of the practice then prevailing in the diocese it provoked considerable feeling in some quarters. Among the regular assistants who became attached to the parish about this time was the Rev. Augustus Prime, who afterwards became rector of St. Margaret's Church, Boston, and Fathers Benson and O'Neill of Cowley often preached in this church. There were practically no ritual developments, but the Catholic faith was taught and the sacrament of penance administered. The use of a processional cross and the making of the sign of the cross were looked upon as extreme practices and for many years the rector and parish were singled out for attacks both in and out of the synod.

In 1874-5, the congregation having gradually increased, it began to be felt that the church then in use was not sufficient for the requirements and that a new and larger church should be thought of. The land on which the present church stands was bought in 1874 at a cost of \$11,000, and as at the time of the purchase there was not \$200 in the treasury, the whole transaction was a veritable act of faith. On June 20, 1876, the foundation stone was laid, and on Trinity Sunday, 1878, the church was sufficiently completed to be solemnly dedicated in the presence of a large congregation, the Rev. Father Hall, S.S.J.E., now Bishop of Vermont, being the special preacher.

On St. John the Baptist's Day, 1901, the beautiful stone and metal rood-screen was completed by the unveiling by the Bishop of Vermont, acting for the Archbishop of Montreal, of the handsome Calvary carved at Oberammergau. The seven wrought brass sanctuary lamps were given shortly after, and like the sanctuary windows are the work of Hardman of Birmingham, England. In 1905 the parish commemorated the fiftieth anniversary of the ordination of the rector-founder to the ministry by the solemn consecration of the church, which was performed by the aged Archbishop of Montreal (then in his ninetieth year), assisted by the Lord Bishop of Ottawa. Incense was used for the first time on this occasion and at the evening service the Bishop of Ottawa, vested in cope and mitre with pastoral staff in hand, preached a memorable sermon on *The Unchanging Character of the Catholic Church*.

On the morning of Sunday, September 26, 1909, as the congregation was assembled for the 8 o'clock Mass, the rector-founder passed from earth. All alone, the venerable and universally beloved friend of countless thousands passed into the Paradise of God as he was about to go into the church to assist at the early Eucharist. Seldom has mourning more deep and general been felt in Montreal, and on the day of his funeral, the feast of St. Michael-and-all-Angels, the crowds began to gather at the church at 6 o'clock in the morning. Not since Montreal became a great metropolitan city has there been such a demonstration of the universal affection of all classes, races, and creeds toward the memory of one who in ecclesiastical rank was but a parish priest, without high dignity or position of any kind save that of his life and character.

Father Wood was succeeded as rector by the Rev. Arthur French, who for many years had been associated with him, and during his term of office a very successful mission was conducted by Father Frere (now Bishop of Truro), and Father Seyzinger of the Community of the Resurrection.

The Rev. Arthur French having resigned in 1916, the present rector, the Rev. W. H. Davison, was inducted on February 16, 1917. In addition to being a wise administrator and a man of strong personality, Father Davison is a brilliant and forceful preacher, and he has done much to preserve and emphasize the prominent place which St. John's has so long held in the Canadian Church.

EDUCATION AND THE MIND OF CHRIST

BY ARNOLD N. HOATH

IF THE average parent were asked why he wished his children to receive an education he would likely reply, "that they might be fitted to earn a living." It is, of course, necessary that the child should be taught and trained, and prepared for whatever work in the world he later on will undertake. He whose education is neglected is under a tremendous handicap in the daily struggle to earn a decent living. But is there not a tendency on our continent unduly to stress the importance of material success, and to look upon the object of life as the accumulation of riches? Hence are we not inclined to look upon our schools and colleges as primarily concerned with giving our children such instruction as will enable them to obtain their share of the prosperity before which we bow down even if we do not worship?

We seem to be in grave danger of copying the heresy of the ancient Jew and believing that prosperity is the outward sign of God's approval, and less than prosperity the mark of God's displeasure. Often, indeed, material success is the reward of strong and courageous qualities of mind and will. Often material failure is the result of indolence and flabbiness of character. To wish for financial success in life is only natural and right. To struggle for it is perhaps a necessity and a duty. But to make material prosperity the chief aim of life is a sad and gross mistake, and to look upon education solely as a means to the attainment of this aim is to consider education in an unworthy light.

A Bible class which I attended during my high school days discussed, one week, this subject of education. The purpose of that discussion was to convince us of the value of a college education. Interesting figures were presented showing that for every dollar we spent on our education we increased our earning capacity in a certain proportion. The boys named the men in the city whom they considered the city's most successful business executives, and we were told which of them were college men and which were not. So high was the proportion of college men that we were convinced of the financial returns that an education gives. No other aspect of education was considered. We were urged to take every opportunity of continuing our education purely as a financial investment.

We may dilute Jesus' teaching as we will, we may explain away his uncomplimentary references to great wealth, but the incontrovertible fact remains that Jesus considered that life was debased when it was given over to the pursuit of material riches as something possessing value in itself. Therefore, when education cultivates this materialistic outlook upon life, is it not in antagonism with the mind of Christ?

A second motive encouraging us to see that our children are kept at school and college as long as possible is that our children may possess such information and knowledge as will enable them to take their places beside those who possess a like knowledge. There is an aristocracy of knowledge as well as of wealth, and a contempt for ignorance as well as for poverty, and we desire our children to belong to the aristocracy. We realize that to possess knowledge is to have power and influence over others, and if our children have any capacity for leadership we wish to have it developed. This may be a highly commendable desire or a highly discreditable one. It all depends upon whether the leadership we desire our children to possess is a leadership which serves others or makes others serve it; whether the education they receive will make them snobbish and intolerant of others, or sympathetic and understanding, whether their schooling makes them exclusive or gives them a vision of service. The warning of Solomon is that a life devoted to a class or clique reveals itself finally as "vanity and vexation of spirit." Jesus was equally at home among all classes of people, and His interest embraced them all. If education is to possess the spirit of Jesus, it will aim to cultivate the co-operative spirit and the desire to be of service in the life of the whole people.

A third purpose of education is to enlarge the interests and increase the enjoyments of life. Education should enrich and widen the powers of appreciating the best things in life. It should form in us the habit of reading good literature, it should create in us the love of history, science, painting, music. It should give us hobbies that will prevent our being dull or bored or desperate in our loneliness. It is amazing how many

people cannot remain alone for any length of time. It is amazing how many people find it difficult to put in their leisure hours. Perhaps if we knew the real cause for much of the folly and sin that is about us, we should perceive that it is due to a deadly boredom from which people are trying to escape. And the reason for this boredom is that education has failed to enlarge interests and create hobbies—that education has failed to educate.

But surely the chief motive of education is to create character, a character indeed that will embrace the trained capacity to earn an honorable living, the development of all the talents for leadership and service, and the direction of the energies toward various interests and occupations: but a character that is definitely moral and religious.

True education is as definitely religious as true religion is definitely educational. Education is concerned or ought to be concerned with drawing out the latent powers in each personality, the power to recognize the things of God as well as to understand the things of men. Memory, imagination, and reasoning are the stones from which we hew out the Temple of Heaven as well as the secular buildings of earth. The trained mind will never have cause to sob in remorse, "I didn't think! I didn't remember." Education should train us to think, to control our imaginations, to recognize temptations, and to understand the conflicts within our own nature. Education that truly educates will make us as Wordsworth's hero, one

"Who in the heat of conflict keeps the law
In calmness made, and sees what he forsook."

INVESTING IN LEADERSHIP

THE VESTRY of a New York church recently traveled 140,000 miles in search of a rector. One wonders if this means that there are too few men among the clergy of the Episcopal Church fitted for the oversight of a large city parish. Perhaps it does. Certainly it suggests that the laity are looking for leaders and are willing to make large sacrifices in order to find them. Men who are engaged in great industrial or commercial enterprises know the value of leadership. They know success depends on this one factor more than on any other. And every thoughtful Churchman must know that it is essential for the Church to have the right kind of leadership if it is to do its work.

Is not the quality of the young men offering themselves for the priesthood, it may be asked, as good as that of a generation or two generations ago? This is a hard question to answer. But, anyway, what we need is not men who are simply as good, we want men who are a great deal better, as much better as the business and professional men of today are more intelligent, more efficient, and better trained than those of 50 years ago. In fact we have no right to be satisfied until we get the very best men for the ministry of the Church.

One certain fact is that there are fewer candidates for the ministry than there were. The falling off in recent years has been marked everywhere—in England and France no less than in the United States. The figures for Connecticut are startling. Fifty years ago about twelve men a year were ordained. Since then the number of communicants in our diocese has trebled, which should mean that the number annually ordained came to something like thirty-five men. Instead of that the average for the past ten years has been four!

More men offering themselves for the ministry would in the end mean better men in the ministry. From a large number seeking ordination the best only could be chosen. In an old diocese like Connecticut, with its great schools and colleges, it does not seem unreasonable that there might be one hundred men every year seeking the ministry, of whom twenty-five only, let us say, might be ordained. Thus a continuous stream of picked men could be sent out to the less fortunate dioceses of the Church.

What will the Church do with its expensive churches and parish houses if leadership fails? Is it wise economy and good statesmanship not to invest a little more than we have done in leadership? The trustees of the Berkeley Divinity School believe the time has come to take this forward step. They are therefore appealing to the laity and clergy of the Church for their co-operation in establishing the Berkeley Divinity School in New Haven in affiliation with Yale University. This will put the school in a strategic place in which to attract the right sort of young men to the Christian ministry and to train them for effective leadership.

—VERY REV. W. P. LADD, in *Connecticut Churchman*.

AROUND THE CLOCK

By Evelyn A. Cummins

THE remarks of several of the scientists at the recent meetings of the British Association called forth a good many questionings and arguments from fundamentalists in England. The fact that evolution should be questioned at all has been astonishing and discouraging to some of the British journals, and one, in particular, lamented the discussions, saying that it was supposed that there were practically no fundamentalists at all in that enlightened commonwealth. The paper recalled the fun that Great Britain made of the United States during the Dayton trial, and of "Daytonism" in general. The editorial indicated that it was sincerely to be hoped that any fundamentalist movements in England would be quickly and quietly subdued. In the case of the one country it is all too funny for words—in the case of the other country it is indeed a serious matter. Doubtless since the days of the Garden of Eden, it has made a vast amount of difference upon whom the laugh has happened to be.

A NEW version of an old one:

"I am two bits, one quarter, twenty-five cents.
"I am one-fortieth the price of a good seat for a popular show in New York.

"I am exactly one-third of the cheapest Pullman fare.

"I am the price of a box of cigarettes.

"I am one-fourth the cost of a good flower for a coat lapel.

"I am one-eighth the price of a pound box of the best candy.

"I am one-tenth of what a novel costs.

"I will not buy an intelligent monthly magazine.

"I am just one-half the price of a copy of Henry Mencken's monthly *American Wine Press*.

"I am a very small allowance for any modern kid.

"I am just about nothing at the grocer's and less at the butcher's.

"I am laughed at in a night club.

"I make no impression on the price of a tire or a radio.

"I am perhaps one-twentieth of what it costs to fill the gas tank for a Sunday ride.

"But—But!

"When I go to church on Sunday—if I do—

"Then—Then!

"I can throw out my chest and pull up my socks!

"For when I am put on the collection plate I am certainly some money!"

AT A LARGE general meeting of a certain denomination which perhaps most nearly approaches the Catholic Churches in its tenets and services, the members were trying to arrive at some definite conclusions and agreements on certain points around which had long been centered considerable theological strife.

A prominent New York clergyman arose, and during a plea for union and harmony among the Churches, remarked, "At least there is one thing upon which we can all agree. We can all say the Lord's Prayer together."

A clergyman of the Missouri synod immediately arose and said, "I must beg to differ from my brother from New York. We cannot agree upon that, for we of this synod would, in saying the Lord's Prayer, have an entirely different interpretation of it from that which he would have. We cannot possibly say the Lord's Prayer together in agreement, therefore."

And yet—and yet, they (and we all) sing The Church's One Foundation!

A "BETTER HEARING WEEK" has been inaugurated. If it means the better hearing of city noises, building noises, advertising from the air, telephone artists, doorstep fans, and bores, we are against it. The poorer hearing we have in such cases, the greater will be our patient Christian endurance. But if it means better hearing in regard to the fine things in people and all the beautiful music and harmony that really does exist in this world, we are for it.

A Better Hearing Week for gossips, men and women, would

be a great blessing for the remainder of the population; hearing of better things, or a better hearing of things, or a better hearing of better things. Some people seem happiest during Worse Hearing Week. The worse things they hear the happier they are. It has recently been declared that gossip is a crime. It would be a great boon if the committee on Better Hearing Week would produce a few hundred bales of cotton so gossips' ears could be stuffed and others in their vicinity might perhaps get a chance to hear something better for a change. When ears are stuffed one has to shout and one doesn't shout gossip.

And now that we think of it, wouldn't it be a good idea to make it obligatory to use the cotton after a women's meeting? Did you ever walk down the street after any large gathering of women is out?

AT THE breaking of ground for the new Neurological Institute at the Medical Center in New York last fall, Dr. Tilney, professor of neurology at Columbia and famous consultant in nervous and mental diseases, said that statistics show that one out of every twenty-five persons in the United States has or has had some form of nervous disease. He calls neurasthenia "the American disease."

The new Neurological Institute is certainly very badly needed. The old building where the clinical work is still being carried on is over-crowded, cramped, and a cheerless sort of place. This work has increasing demands made upon it every year, for each year more patients are needing and asking for treatment, as the general public becomes better educated to the suffering of people who have nervous diseases, and to the danger of allowing the diseases to go untreated and unchecked. Instead of trying the old-fashioned methods of "overcoming" various forms of neurasthenia, the population is awakening to the fact that nervous diseases are just as painful and as real as any others, and also that "nervousness" may have a basis of physical defect, organic or functional.

The study of nervous diseases is only in its infancy as yet, and even the greatest specialists admit that they sometimes feel hampered in their work because of incomplete knowledge in this extremely complicated branch of medical science.

Dr. Carl Jorgensen of Denmark recently said before the world conference of psychologists at Wittenberg College that six elements form the basis of all human emotion. They are happiness, sorrow, fear, anger, want, and shyness. He said that mixed emotions and the great variety of emotions are to be accounted for by simultaneous action of two or more of these elements.

It seems as though psychologists ought to be able to agree on matters like this by this time. Human emotions always must have been just about what they are now. What we poor human beings want to know is how to control them. In the caveman days, a stone or a big stick was a pretty effective method, but now we can only resort to "will," sometimes not a powerful weapon, as we know it.

A WRITER in the English *Saturday Review* recently undertook to analyze Oscar Wilde's *Ballad of Reading Gaol*. He said that the poem contains one terrible truth, the truth about the life of the artist, which is nowhere else so impressively or so concisely expressed.

"For he who lives more lives than one
More deaths than one must die."

The writer says, and it is rather beautifully expressed, and that is why I am quoting it, "His (Wilde's) discoveries, that life cannot be indefinitely stage-managed, that morality is not something imposed (as its forms are) on us by external authority, but something inherent in us, that literature must take account of life—all these discoveries came too late."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

BOOKS continue to come from the ready pen of Professor Foakes-Jackson, an unkind critic might say almost too fast. But if one can criticize the workmanship of *Peter, Prince of Apostles* (Doran, \$2.50), nobody can dispute the interest of the subject. St. Peter was undoubtedly the leader of the primitive Christian community, and the multiplicity of legends which cluster round his name, unsubstantial as they may be, at least testify to his greatness.

This study contains a collection and critical discussion of the New Testament passages bearing on St. Peter, with an attempt to estimate his historical importance in the early Church. Here there is nothing new; the data are scanty and have been gone over a thousand times. Professor Foakes-Jackson is inclined to overload his immediate subject with material of a general kind, but that is perhaps excusable in a book designed in part to "give the general reader an interest in the first days of Christianity." Certainly he is to be commended for his freedom from the ecclesiastical apologetic which has bedeviled so many discussions of the "Rock" passage. The last half of the book is taken up not so much with the historical as with the "ideal" Peter and his alleged connection with the Roman Church. The author is inclined to admit the connection though he confesses the weakness of the evidence. An interesting addendum is the translation (by Professor Gavin) of three Jewish legends about St. Peter which have not hitherto appeared in English.

In the choice of facts to illustrate the influence of St. Peter in the later Christian world (Professor Foakes-Jackson ranges down as far as 1594 A.D.) no clear principle of selection is evident, and this is rather characteristic of the heterogeneity of elements in the book as a whole. Misprints are lamentably frequent.

PROFESSOR SHAILER MATHEWS has put out a revised edition of the *Life of Christ* (University of Chicago Press, \$2.00) which he and Professor Burton wrote in 1901. Considerable changes have been introduced to bring the book up to date, and the part devoted to the Fourth Gospel has received entirely new treatment. This popular handbook has already established itself for student use over a wide circle and it will be found more useful in its new form. It contains a brief running commentary on the Gospels, and there are appended to each chapter sets of test questions and suggested topics-for discussion.

ESTHER POHL LOVEJOY'S *Certain Samaritans* (Macmillan, \$3.50) is a fervent exposition of the American Women's Hospitals' Service in the Near East, from 1918 to 1926. It is a huge book, immensely detailed, illustrated with numerous photographs, and displaying the unflagging cheerfulness and good humor which often accompany the activities of practical people: Dr. Lovejoy saw most of this relief work and knew and admired the many women doctors who labored for the Christian populations of the Near East. The wrongs of these wretched ones burned into the souls of all of them. They could scarcely bear, says Dr. Lovejoy, to have to watch the Round the World cruisers steaming into the waters near the bare pestilential islands where the refugees were being dumped by thousands, but they knew better than to try to apply to the wealthy pleasure-seekers for help. So they just continued to open relief stations on island after island, while wondering where the next meal of mush and beans for the starving would come from. There was "a dramatic incident in connection with the opening of our first clinic and milk station on Chios. There were thousands of sick and hungry little ones, and the mothers, crazed with grief, fearing that the milk and medicine would give out, rushed the clinic with their babies in their arms. This struggle was basic and terrible. . . . And here is another real "sob story." At Herakleion the

first case admitted to the hospital was a child of five who had been stabbed in the back at Smyrna and had refused to die. For three months the mother, with superhuman endurance, had carried him in her arms, with a discharging wound, no dressings or care, and another smaller child at her side. She had been in the holds of refugee ships, slept in the streets of Mitylene, and at last reached the unspeakable barracks at Herakleion on the island of Crete. With proper care the child was well in ten days. Now a miracle: the husband had been deported to the interior of Anatolia by the Turks, escaped, and swam out to sea to a refugee ship. That ship was going to Crete! Being a refugee he was sent to the barracks, and there found wife and family. Three thousand other miserable prisoners there rejoiced and gave thanks with them.

Not everyone will want to read all of this book, as much of it is in the nature of reports and records, but in so far as it is a human document it is deeply thrilling.

THE *Reports of the World Conference on Faith and Order* can now be had gratis on application to the World Conference Secretariat, P.O. Box 226, Boston, Mass., for pamphlet No. 54. Needless to say, these Reports, whatever one may think of their contents, have great historical significance, and should be carefully studied by all who are interested in Christian reunion.

We have also received *World Conference on Faith and Order: Being a Reprint of Articles from Lausanne*, by Frederick A. Wilmot, religious editor of the *Providence Journal* and the *Evening Bulletin*. Mr. Wilmot's articles were among the best, and they are here enhanced in value by numerous reproductions of photographs, group and personal, taken at Lausanne.

Neither of these, nor any similar publication, takes the place of the full report of the Conference entitled *Faith and Order* (\$2.50), which should be in the hands of all who are really interested in unity.

A GOOD ATLAS is a good library companion, especially when it is well indexed. *Putnam's Historical Atlas* (New York: G. P. Putnam's Sons) has both of these merits in a marked degree. Edited by those distinguished geographers, Ramsay Muir and George Philip, with collaboration of Robert M. McElroy, formerly of Princeton, now of Oxford, this new edition represents a splendid contribution to works of this sort. Economic as well as physical and political factors are brought out clearly and fully. Not the least interesting parts are the consideration given to the expansion of European influence or control throughout the non-European world and Professor McElroy's admirable chapter on the Economic History of the United States.

The Son of Man and Other Poems and Essays (Doran, \$1.50) is a first book by John Bernard Kelly, spiritual director of the Catholic Writers' Guild of America. Father Kelly is a poet of some merit, though his total accomplishment so far is meager. These few lyrics have a certain power, because of the beautiful thought that inspired them, though they employ only the most well-worn meters and language. For instance, this short one:

"THE ASSUMPTION

"The gates flew wide. A maiden fair
The Mother of God, stood blushing there.
The Light Divine more radiant shone,
And lost in shadow was the sun."

The last line redeems the whole. Often Father Kelly uses Gospel themes, and these poems are the most worth meditating upon. His essays are slight enough, but all are intended to teach some Catholic truth. The *Sanctity of Joyce Kilmer* is the best one. The book is very attractive on the whole.

Church Calendar



FEBRUARY

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

KALENDAR OF COMING EVENTS

FEBRUARY

5. Convention of Spokane.
7. Conventions of Chicago, Lexington, Olympia, and Dallas, Third Septuagesima Liberal Conference, St. Stephen's Church, Philadelphia.
8. Meeting of National Council, New York City.
12. Convention of Kansas.
13. Triennial Convention of Confraternity of the Mystical Life, New York City.
14. Institute of Church Mission of Help, Cincinnati, Ohio.
15. Convention of Sacramento.
22. Convocation of Panama Canal Zone.
- Convocations of Idaho and Nevada.

APPOINTMENTS ACCEPTED

DONALDSON, Rev. THOMAS, rector of St. Paul's Church, Chillicothe, Ohio (S.O.); to be priest-in-charge of St. Alban's mission, Columbus, Ohio. (S.O.) Address, 670 Euclaire Ave. March 1st.

ELWELL, Rev. WILLIAM, formerly curate at Trinity Church, New York City; to be vicar of the Church of the Blessed Sacrament, Green Bay, and of St. Anne's Church, De Pere, Wis. (F.L.) Address, 825 N. Webster St., Green Bay, Wis.

HARARI, Rev. T. D., rector of St. Paul's Church, Hamilton, Va.; to be rector of All Saints' Church, Littleton, N. H. Palm Sunday.

MCCABE, Rev. FRANCIS D., formerly vicar of Trinity mission, Alliance, and St. Matthew's mission, Sebring, Ohio; has become rector of St. Matthew's Church, Indianapolis, Ind. Address, 51 N. Bolton Ave.

RANDOLPH, Rev. FREDERIC C. F., formerly priest-in-charge of Holy Spirit mission, Columbus, Ohio (S.O.); to be rector of Trinity Church, London, Ohio. (S.O.)

WHITTLE, Rev. ARTHUR E., formerly priest-in-charge of St. Paul's Church, Corinth, Miss.; to be rector of the Church of St. Peter's-by-the-Sea, Gulfport, Miss. About February 25th.

TEMPORARY ADDRESS

LEWIS, Rev. CHARLES S., secretary of the Standing Committee of the Diocese of New Jersey; 211 S. Broad St., Elizabeth, N. J., until March 15th.

CORRECT ADDRESSES

BRADNER, Rev. R. MAXWELL, 1086 Ocean Ave., Brooklyn; not 450 E. 26th St., as in *The Living Church Annual* for 1928.

MEMMINGER, Rev. W. W., 168 Peachtree Circle, Atlanta, Ga.; not 256 N. Peachtree Circle, as in *The Living Church Annual* for 1928.

NOTICES

ALL COMMUNICATIONS intended for the Secretary of the Convention of the Diocese of Tennessee should hereafter be addressed to the Rev. James R. Sharp, 419 Vendome Bldg., Nashville, Tenn.

THE ADDRESS of the *Tennessee Churchman* is changed from 714 Poplar Ave., Memphis, to 419 Vendome Bldg., Nashville, Tenn.

CAUTION

A woman describing herself as an Australian and the wife of a clergyman of the Church of England is appealing to Church people for sympathy and aid. I have reason for thinking she should not be helped. G. H. Toop, rector Church of the Holy Apostles, Philadelphia.

ORDINATION

DEACON

COLORADO—On Wednesday, January 25th, HAROLD B. WHITEHEAD was ordered deacon by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado. The service was held in St. Chad's chapel of St. John's College, Greeley. Mr. Whitehead is a senior at St. John's. The sermon was preached by the Rev. Dr. A. H. Lindsay, professor of Philosophy at St. John's. The Rev. Harry Watts, Canon of St. John's Cathedral, Denver, sang the litany. The candidate was presented by the Very Rev. B. W. Bonell, D.D., dean of the college.

Mr. Walter Y. Whitehead, a brother of the candidate and also a student of St. John's, acted as chaplain to the bishop.

Mr. Whitehead will finish his course at St. John's, graduating in June with a B.A. degree. Then he may take charge of St. Andrew's, Fort Lupton, where he has been serving as lay reader for the past year.

DIED

ALLEN—Entered into rest on January 16th at his home in Baltimore, Md., aged eighty-four years, WILLIAM HENRY ALLEN, beloved husband of Fannie Raymond Allen.

Besides his widow, he leaves a daughter, Mrs. George L. Streeter of Baltimore, and two sons, Henry Raymond Allen of Heidelberg, Germany, and William H. Allen, Jr., of Orange, N. J. For many years he was connected with the work at St. John's Church, Detroit, Mich.; later was lay reader and senior warden of St. James' Church, Grosse Ile, Mich.

JOHNSON—Died at St. Luke's Hospital, Denver, Colo., on Thursday, January 19th, MARGARET MARMION JOHNSON, daughter of the late Rev. William Allen Johnson, D.D.

"Give way to no regretting,
Nor fretting.
Be lowly;
Incline Thy will,
Obedient still
To Him, the High and Holy."

MEMORIALS

James Augustus Baynton

In ever loving and grateful remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into the rest of paradise, Sunday evening, February 8, 1925.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

George Coolidge Hunting

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

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

RESOLUTION

John Christian Schroeder

The rector, wardens, and vestrymen of Christ Church, Washington parish, Washington, D. C., desire to place on record their feeling of sincere personal sorrow, and great official loss in the death of their recent fellow-member, JOHN CHRISTIAN SCHROEDER.

All his life Mr. Schroeder was an earnest and zealous member of Washington parish, and for twenty years a member of the vestry and parish treasurer. He was ever faithful in the discharge of his religious obligations, and devoted to the fulfillment of the tasks of his official position.

We thank God for his good example, and pray that in the nearer presence of his Lord the divine light may perpetually shine upon him and eternal peace be with him.

Copies of this minute to be sent to his bereaved family, and to THE LIVING CHURCH.

Washington, D. C., December 13, 1927.

Signed:

CALVERT E. BUCK,
Rector.

CHARLES O. MILLAR,
SAMUEL R. CASWELL,
WILLIAM M. HEINLINE,
WILLIAM H. CROSS,
IRVIN M. WOLLETT,
LEROY COOKE,
J. FRANK SCOTT,
JAMES T. LOWE,
Vestrymen.

COLLEGE STUDENTS at Oxford, Ohio, have painted the outside of the little church there, and the congregation and faculty members have put in some hard work assisting the student pastor, the Rev. Gilbert Pennock, in making further improvements.

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.

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

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

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

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

MISCELLANEOUS

EXPERIENCED LADY ORGANIST, SUCCESSFUL and tactful choir trainer, pupil of Luard-Selby, Rochester Cathedral, England. Accustomed to full Catholic services, including Plainsong, desires post where she could also teach voice culture and diction. Western Canada or D. C., U. S. A., preferred, but not essential. Box B-991, LIVING CHURCH, Milwaukee, Wis.

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

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.

VESTMENTS

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

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

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

CHURCH 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.

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

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.

MEMORIALS

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

MISCELLANEOUS

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

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.

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.

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.

FOR SALE

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

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

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

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

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

New York

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

Washington, D. C.

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

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required. Retreat, February 11th to the 13th, beginning Saturday evening and closing Monday morning. Conductor, the Rev. Fr. Bowles. Address, THE SISTER IN CHARGE.

RETREAT

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

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

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

Illinois

Church of the Ascension, Chicago

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

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

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

Pennsylvania

St. Alban's Church, Olney, Philadelphia

THE REV. ARCHIBALD CAMPBELL KNOWLES, Rector
Sundays: Masses, 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.
Weekdays: 7:30 A.M., 8:15 A.M.; 4:30 P.M.
Confessions: Fridays, 7:30 to 9:00 P.M.
Saturdays, 5:00 to 6:00 P.M. Additional services in Lent.

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. CROSSON.

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

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

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

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

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York City.

Prohibition: Its Industrial and Economic Aspects. By Herman Feldman. Price \$2.00.

Christopher Publishing Co. Boston, 20, Mass.

Presidential Shrines from Washington to Coolidge. By William Judson Hampton, D.D., author of *The Religion of the Presidents, Our Presidents and Their Mothers*, etc., etc. Price \$3.00 net.

Candle Gold. Lyrics of Love and Death. By Evelyn M. Watson, author of *Flame Wings, Inner Radiance*, etc. Price \$1.50 net.

A History of Delaware. By Walter A. Powell, A.B., formerly Judge of the Circuit Court of Jackson County, Missouri; author of *The Pilgrims and Their Religions, Intellectual and Civic Life*. Part I, General History from the First Discoveries to 1925. Part II, History of Education. Price \$3.50 net.

The Call of the Wilds and the Farm for Protection, Propagation and Conservation, the Forest, Streams, Wild Life, and Farm. By Neal S. Whisenbunt. With twenty-six illustrations. Price \$2.00 net.

T. & T. Clark. 38 George St., Edinburgh, Scotland.

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

Divorce and the Roman Dogma of Nullity. By R. H. Charles, D.D., D.Litt., LL.D., Archdeacon of Westminster, Fellow of the British Academy. Price 60 cts.

Aspects of Scottish Church History. Lectures Delivered on the Calvin Foundation in the Free University of Amsterdam, March, 1927. By Donald Maclean, D.D., professor of Church History, Free Church College, Edinburgh; author of *The Law of the Lord's Day in the Celtic Church*, etc. Price \$2.00.

Early Church Portraits. By John Heston Willey, Ph.D., S.T.D., author of *Back to Bethlehem: Modern Problems and the Old Faith, Midsummer Nights With the Great Dreamer, John Chrysostom the Orator*, etc., etc. Price \$2.00. The Scottish Layman's Library. Edited by Rev. John Adams, Ph.D.

Twentieth-Century Christianity. By Frank Ballard, D.D., M.A., B.Sc., etc. (London), author of *Haeckel's Monism False, Theism True, The True God*, etc., etc. Price \$5.00.

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

The Road to Plenty. By William T. Foster and Waddill Catchings.

A Concordance to the English Poems of George Herbert. Compiled by Cameron Mann. Price \$5.00.

Conventions and Convocations

FOND DU LAC

FOND DU LAC, WIS.—The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, withdrew his canonical request for a bishop coadjutor at the fifty-fourth annual council of the diocese of Fond du Lac, held in St. Paul's Cathedral, January 24th, stating that his health has improved, giving him confidence in his ability to carry on unaided. Bishop Weller pleaded for a children's crusade within the diocese, asked for better diocesan and parochial support of Grafton Hall, and made a thrilling appeal for lay evangelism, and for the Church's program.

It was reported that \$26,528 has been raised for the jubilee fund to erect an episcopal residence, and that \$33,000 is still required. A recommendation was made that each parish and mission be assessed thirty-six per cent of its annual income, and credited with all payments already made to the jubilee fund, and the balance secured for the completion of the residence. Any surplus is to be made an endowment. This was passed as a quota, not an assessment, therefore making it voluntary.

The proposed alteration to the diocesan canons penalizing parishes and missions for entire failure to pay assessments and at least fifty per cent of their program quota by denying lay representation in the annual council was ordered tabled. This was presented at nearly 6 P.M., when there were only eight of the clergy and about twenty-five laymen in the cathedral. The opposition was due not to a desire to prevent the intention of the proposed canon but to the failure to cover a provision which might meet extenuating circumstances. It might penalize small parishes and missions temporarily facing financial embarrassment.

Feeling against further legislation to force parishes and missions to do this ran high, although everyone felt that the quota should be reached if possible.

The following were elected to the standing committee: The Rev. N. D. Stanley, Fond du Lac; the Rev. L. D. Hopkins, Big Suamico; the Very Rev. E. W. Averill, Fond du Lac; the Rev. A. G. Fowkes, Neenah; the Rev. W. F. Hood, Manitowoc; and Messrs. F. A. Foster, Fond du Lac; Hamilton Roddis, Marshfield; and George B. Nelson, Stevens Point.

Deputies to General Convention were elected as follows:

Clerical: The Rev. L. D. Hopkins, Big Suamico; the Ven. W. C. Way, Wausau; the Very Rev. E. W. Averill, Fond du Lac; and the Rev. W. F. Taylor, Owen.

Lay: Messrs. Harry Price, Neenah; E. O. Brown, Rhinelander; Hamilton Roddis, Marshfield; and F. W. Radford, Oshkosh.

Alternates: *Clerical:* The Rev. Karl Bothe, Stevens Point; the Rev. H. S. Gately, Appleton; the Rev. A. G. Fowkes, Neenah; and the Ven. Robert S. M. F. McMurray, Green Bay.

Lay: Dr. Joseph Smith, Ralph Smith, I. Witter, and L. A. Pradt.

The standing committee was given power to do whatever may be necessary to assist in the completion of the new diocese of Eau Claire lest there be any doubt about every requirement having been complied with.

NEBRASKA

LINCOLN, NEB.—The central thought of the address of the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, at the sixty-first annual council of the diocese of Nebraska, which met in the

Church of the Holy Trinity, Lincoln, Wednesday and Thursday, January 18th and 19th, was that of unity and coöperation as essential to the growth of the body, as stressed by St. Paul in his Epistle to the Ephesians. Drawing an analogy between the vital processes of the human body and of the Church, the bishop pointed out that "the Church, the Body of Christ, is fitly joined together and compacted for the better conveyance of grace from Him, grows by grace flowing from Him through the appointed channels into each part. No part must be unnaturally large or abnormally strong. To this the willing, loving coöperation of the members must conduce. There is no room in the mystical, or even in the natural body, for competition—only coöperation."

Routine business occupied all sessions of the council, except that of Wednesday night, when a missionary mass meeting was held with an address by the Rev. Richard M. Trelease of the National Council on The Vision Nebraska Needs, and by Dr. Henry von W. Schulte, dean of Creighton Medical School and president of the Omaha Council of Social Agencies, on The Place of Social Service in the Evangelization of the World.

Paul Good of Lincoln was elected to the standing committee to take the place of J. B. Maylard.

Deputies to General Convention: *Clerical:* The Rev. William A. Mulligan, Beatrice; the Rev. L. W. McMillin, Lincoln; the Rev. Bertrand L. Smith, Omaha, and the Very Rev. Stephen E. McGinley, Omaha.

Lay: John S. Hedlund, Omaha; Governor Adam McMullen, Beatrice; William Brooke, Omaha, and A. R. Edmiston, Lincoln.

Alternates: *Clerical:* The Rev. D. J. Gallagher, Omaha; the Rev. Stanley P. Jones, Omaha; the Rev. J. E. Ellis, Bancroft, and the Rev. George L. Freeborn, Albion.

Lay: Messrs. Walter T. Page, H. W. Yates, and Allan Wolfe, Omaha, and John B. Maylard, Norfolk.

Monday, January 16th, was devoted to the Church Service League with a celebration of the Holy Communion at 11 o'clock and a sermon by Bishop Shayler. The afternoon was occupied with a business session, devoted to reports, the discussion and planning of new work, and elections followed by addresses.

On Tuesday, January 17th, the forty-second annual meeting of the Nebraska branch of the Woman's Auxiliary was held. It began with the Holy Communion at 8 with the bishop as celebrant. Business sessions occupied all of the morning and part of the afternoon. Following the business session and the election of officers and of delegates to the triennial meeting, the Rev. Richard M. Trelease of the National Council delivered an address on Woman's Auxiliary Ideals.

Among the diocesan officers elected were; Mrs. W. H. Brooke, Omaha, president; Mrs. W. T. Staver, Lincoln, vice-president; Mrs. J. T. Mattick, Omaha, secretary; Miss Augusta Robb, Union, treasurer; Mrs. Edward Nevotti, Omaha, secretary-treasurer supply bureau; Mrs. C. P. Traver, Omaha, U. T. O. treasurer; Mrs. J. Stuart Livingston, Plattsmouth, educational director and librarian.

WEST MISSOURI

KANSAS CITY, MO.—The Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, stressed the sanctity of the missionary offerings of the people and the importance of missionary treasurers in every parish at the thirty-ninth annual diocesan

convention of West Missouri, held in Grace and Holy Trinity Church, Kansas City, on January 17th and 18th. The bishop then passed to the urgent need of a permanent diocesan endowment and proposed the establishment of a fund of \$100,000.

In business session the convention heartily approved and endorsed the bishop's project for endowment and created a commission of ten, all laymen, to proceed toward the raising of funds.

Pledges for the Church's program were made in convention by representatives of the churches, to a total amount of \$20,000.

The convention welcomed as visitors and guests, Deaconess Massey of the Philippine mission, Miss Edna B. Beardsley of the field department of the Woman's Auxiliary, the Rev. Richard M. Trelease of the Field Department of the National Council, and Frederic C. Morehouse, editor of THE LIVING CHURCH.

The annual meeting of the Woman's Auxiliary of the diocese, in session on the first day of the convention in Grace parish house, was addressed by Deaconess

Massey, Miss Beardsley, and Mr. Morehouse.

Notable among the features of the convention were the facilities and hospitality extended by the rector and people of Grace and Holy Trinity Church, culminating in a diocesan dinner with speeches by Bishop Partridge and Mr. Morehouse. Mr. Morehouse gave from his store of experience and observation many practical points for thought and action under his comprehensive topic, Laymen and Other Curious People.

The standing committee, executive secretary, and diocesan treasurer were re-elected. Deputies to General Convention were elected as follows:

Clerical: The Rev. Messrs. C. H. Molony, St. Joseph; R. N. Spencer, Kansas City; B. M. Washburn, Kansas City; and J. P. DeWolfe, Kansas City.

Lay: Messrs. B. C. Howard, L. T. Golding, William G. Holt, and Henry D. Ashley.

Alternates: *Clerical:* The Rev. Messrs. B. N. Lovgren, Joplin; Henry N. Hyde, Kansas City; Charles G. Fox, Springfield; and D. E. Strong, Warrensburg.

Lay: Messrs. A. C. Stowell, H. T. Poin-dexter, J. D. Warren, and W. W. Mantz.

rey, at any rate) that the value of Dr. Randolph's work might be in danger of being forgotten, or at least underestimated, by those who, perhaps, have not fully realized its quality and its persistence. Among the resolute men who strove for the creation of the new diocese of Guildford, he was by no means the least.

The new dean, whose age is 61, comes of a good clerical stock. His father was a London vicar; his great-grandfather was in turn Bishop of Bangor, of Oxford, and of London. He was educated at Eton and at Trinity, Cambridge, and after the usual period of preparation at Cuddesdon, was ordained in 1890 to a title at Margate, where, in 1894, he was called to undertake the pioneer work in the newly-formed parish of St. John, Westbrook. After six busy years here, he was called to face a still more arduous task at St. Mark's, Portsea, a parish of 25,000. Here he was instrumental in building two churches and handing over the district of Radmore to the Winchester College mission. He was appointed Suffragan Bishop of Guildford in 1909. He should prove a worthy successor to Dr. Burn, and will assuredly carry on the traditions of Salisbury Cathedral, so well-established by that great dean.

UNABLE TO CONVERT CASTLE INTO CONFERENCE HOUSE

In a statement just issued, the Guildford diocesan authorities state that they are unable to undertake the scheme for converting Farnham Castle into a conference house. They are, however, willing to take their part as one of the dioceses of the southern province in supporting a large scheme if the responsibility for launching it is undertaken by the Bishop of Winchester's committee, or alternatively to carry out the undertaking given by the Surrey members of the Winchester diocesan conference to lease Farnham Castle to a committee approved by the Bishop of Winchester, on a repairing lease of one shilling per annum.

With regard to the offer of an anonymous donor to give £20,000 to the scheme providing Bishop Randolph were appointed the first warden of a retreat house at Farnham Castle, if the whole scheme goes forward as outlined by the Bishop of Winchester's committee, the offer will hold good in spite of Bishop Randolph's appointment as Dean of Salisbury. The committee entrusted with the task of finding a residence for the Bishop of Guildford has decided that under no condition shall Farnham Castle be used for that purpose.

WORK ON LIVERPOOL CATHEDRAL RETARDED

Owing to the congestion on the site, the work on the nave and transepts of Liverpool Cathedral has been somewhat retarded during the past year, and as a consequence the building contractors are behind the time schedule. The cathedral committee has now decided to provide a larger working area by pulling down the temporary refectory and erecting a similar building behind the Lady chapel. The walls and piers of the new transepts and central space have been steadily rising. The lintels of the triple doorways giving access to the central space to the north are in position, and the doorways to both arms of the new transepts have also been completed. It will now be possible to start building the west wall of the southern arm of the transept, as the foundation of the southwest nave pile has been finished and a new crane installed. A statue of the Good Shepherd has already been placed over the inside of the door-

English Bishops Consider Next Move in Prayer Book Tangle

Home Secretary Warns Church League Danger Not Over—New Dean of Salisbury

The Living Church News Bureau
London, January 13, 1928

THE HOUSE OF BISHOPS MET ON Wednesday to consider further the position brought about by the rejection of the Deposited Book by the House of Commons. It will be remembered that the bishops' previous meeting was adjourned on December 22d, and the two primates then issued a statement that the Prayer Book measure would be re-introduced into the Church Assembly as soon as possible, with only such changes "as may tend to remove misapprehensions and make clearer and more explicit its intentions and limitations."

No statement has yet been issued as the result of this adjourned meeting, which is continuing today (Friday), but there is a strong belief in well-informed quarters that two of the principal changes will be the printing of the so-called black rubric in the alternative Communion Office and the making of the prayer for the King, in the daily offices, compulsory.

ANXIETY OVER PRAYER BOOK NOT AT END

Sir William Joynson Hicks, the home secretary, who is at present in the south of France, has sent the following letter to the National Church League, and it was read at their meeting on Monday last:

"In my view, the anxiety [concerning the new Prayer Book] is by no means at an end. If you read the sermons of the episcopal bench during the last fortnight, you will find that they do not admit defeat, and that we shall, in all probability, have the whole trouble over again. They do not, I fear, realize the sturdy Protestantism of the people of this country, and that the action of the House of Commons was an expression of determination on the part of the laity not to allow their Church to be headed in a Roman direction.

"I notice that one of the ablest of the episcopal bench, the Bishop of Durham, in

a sermon in his own cathedral on New Year's Day, realizes this position, and says: 'The decision of the House of Commons . . . had a grave significance, as disclosing the mischiefs which have flowed from the disorder within the Church of England.' 'Not a debate' (said he) 'but an explosion of popular resentment, was what happened in the House of Commons. That resentment has been gathering force for many years, and it has had but too sufficient justification in the behavior, at once disloyal and autocratic, of many law-breaking clergymen. We ought to take this grave fact to heart, and realize how wide a gulf has opened between the Church and the nation. For that grievous fact, the Church certainly cannot disclaim a large share of responsibility.'

"If all the bishops would speak out in this manner, I should have little fear of the future of the Church of England, but my anxiety is that several of the bishops do not realize this position, and that it is they who have got to put the Church in order before they come to the state with fresh demands of a doctrinal character."

NOT DEPRESSED AT REJECTION

Speaking about the new Prayer Book on Monday last, at a meeting at Bourne-mouth, the Bishop of London said: "We are not at all depressed about it. The bishops will be meeting this week at Lambeth, and you may be perfectly certain they will not let you down."

He added that what some people might think was a calamity or a set-back might prove to be a blessing. It was going to bring the Church together as nothing else could have done. The Church had had a challenge thrown out to it, but they were not going to change the Prayer Book. It would be the same Prayer Book that would go up again, with explanations of any small details.

NEW DEAN OF SALISBURY

The appointment of the former Suffragan Bishop of Guildford (Dr. Randolph) to the deanery of Salisbury has been welcomed on all sides. It is regarded as a well-merited recognition of his great services, during a long period, in the Surrey portion of the undivided diocese of Winchester. There has been a feeling (in Sur-

way which will lead into the baptistry in the southern arm of the new transept.

THE PAPAL ENCYCLICAL

The text is just published of a Papal encyclical on the best way to promote real religious unity. I do not propose to comment on this, as no doubt my colleague,

Mr. Palmer, will deal with it in full. I will merely say that its tone is uncompromising, and shows no sign of deviating from the declaration Rome has always made, that "the unity of the Church can only be obtained by the return of dissidents to the only true Church of Christ."

GEORGE PARSONS.

Papal Encyclical States Roman Catholic Terms for Christian Unity

Warns Against Conferences of Christians and "Infidels"—Urges Submission to Rome

The L. C. European News Bureau
London, January 12, 1928

ON JANUARY 10TH, THERE WAS PUBLISHED in the *Osservatore Romano*, the official Vatican organ, an encyclical *De Vera religionis unitate fovenda* in which the Pope reviewed at length the recent attempts at reunion among the various Christian bodies. The document is especially interesting at such a time.

The statement opens with a distinctly sympathetic note concerning the movement among the different bodies to come together into unity. He rebukes the holding of various congresses and meetings at which Christians and "infidels" as he describes them, of all classes, including those who have persistently denied the divinity of Christ's person, have been present. (If his Holiness is referring to the Lausanne Conference among others, surely it would be only right to point out that this conference was confined to those who hold the Trinitarian view.) Such efforts founded as they are on the theory that all religions are good and trustworthy, cannot possibly meet with the approval of (Roman) Catholics; "but the followers of such a theory are not only in error and in the wrong, but they reject true religion by robbing it of its essential notion and are led astray little by little into naturalism." But the error is greatest when the promotion of unity between all Christians is in question.

He goes on to call special attention to the activities of those who style themselves pan-Christian and declares that under their insinuating suggestions "there arises a most grave error which would eventually destroy entirely the basis of the Catholic faith." Against so pernicious an error the Holy Father warns the bishops, and exhorts them to put forth all their skill and energy in explaining to those under their care how to judge these attempts to bring union in one body of all who profess themselves Christians. God the Creator has revealed to man the way in which he wishes to be honored and served in the world, namely by the acceptance of the religion of the Church He has created. It is therefore the duty of every man to believe in God's revelation and to obey the commands of God, and on this account to be a member of the Church—not the Church as conceived by those in error, but the Church as it really was desired and founded by Christ and which, by the promise of Christ's aid, remains one and the same throughout the ages up to the present day, that is to say, the Holy Roman Catholic and Apostolic Church.

Those who have separated themselves from the Church, the encyclical proceeds,

deny this unity of faith and of government on the part of the true Church, and on that account they would like union on the basis of the acceptance of every viewpoint of faith, those, which according to them, are the most fundamental, while at the same time maintaining each his own particular opinion on account of which they broke away from the Church in the past. But such a course as this is tantamount to dragging the truth as revealed by God down to the level of human transactions—a betrayal of its trust which the Roman Church has always resisted and must necessarily resist.

PROPOSES EVANGELICAL DOCTRINE FOR ALL

The Church therefore proposes the evangelical doctrine for all in its entirety and its clarity, because God has spoken not only for a few but for all. Charity among Christians is certainly worthy of being promoted, but this aim must not be sought at the cost of deviation from the faith on which that charity is based, since the disciples of Christ cannot differ among themselves on the question of the truth of their faith. It is impossible to conceive of one Christian association between the faithful if they are free to follow each his own mode of thinking about the objects of his faith.

The encyclical goes on to say that divergences from the faith and denials of the great Christian verities lead to religious indifference and modernism which considers that dogmatic truth is not an absolute but a relative truth, and consequently subject to variation according to different conditions of time and the different dispositions of men. There can be no distinction between dogmas just as

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though some are imposed while others are left to the free acceptance of the faithful because they are worthy of belief on the authority of the divine revelation. For this reason an equal amount of faith is due to all revealed dogmas even to those which have been explicitly explained and solemnly denied in modern times, as for example the dogma dealing with the Pope's leadership and infallibility.

ROMAN CONCEPT OF UNION OF CHURCH

The encyclical goes on to explain the Roman concept of the union of the Church and confutes the arguments of non-Romans in support of their thesis in favor of the union of the Churches. It declares that such unity can only be achieved by the acceptance of the supreme authority of the Roman pontiff as the successor of

St. Peter. In conclusion there is an appeal to all non-Romans to return to the bosom of the Roman Church.

The tone of the encyclical seems to be an uncompromising one, as might be expected from any similar document that issues from the Vatican. The Pope rejects the idea of a compromise whereby he should be invested with the general leadership of a united Church, but with only a nominal authority. The encyclical declares that such a concession would be meaningless unless there were a recognition of the dogma that the Pope is the Head of the Church *de jure divino*, and not merely by acquiescence of the faithful.

People are interpreting this encyclical in different ways. Some take it as being aimed at the Lausanne Conference and others at the Malines Conversations!

C. H. PALMER.

Establish National Commission to Inquire Into Needs of Canadian Church

Death of the Ven. Archdeacon Dobbs—Principal of Montreal Theological College Resigns

The Living Church News Bureau
Toronto, January 26, 1928

THE ARCHBISHOP OF RUPERT'S LAND as Primate of the Canadian Church has issued an Epiphany-tide pastoral to the archbishops, bishops, and clergy, setting before them the action of the General Synod in establishing the Anglican National Commission to inquire into the problems and needs of the whole Church and the best way to meet them. In the course of this pastoral His Grace says:

"At a meeting of commission held in Toronto on November 23d the duty was laid upon me of endeavoring to bring home to our Church people the profoundly important findings of the synod.

"It is difficult to do this adequately by means of the printed page. What I would like to do, if I could, would be to transport our Church people into the magnetic atmosphere which prevailed in the synod when the problems and opportunities of the Church were being placarded before the synod by earnest men. There was a thrill, there was an inspiration, there was a vision which enthralled those who listened when men spoke of what they knew and testified whereof they had seen. The opportunities lying ready to be brought up by the Church in the foreign field with its clamant call for expansion—the opportunities on the prairies of the northwest with its vast spaces inhabited by scattered Church people unshepherded and without the word and sacraments of the Church—these opportunities, I repeat, were portrayed in such a way as to be nothing short of thrilling. To me the question is, will that thrill be permitted to exhaust itself by being cabined and confined within the four walls of our meeting-house, or will it be conveyed with vividness to the rank and file of our Church people?

"This message is designed, in some measure, to carry the inspiration beyond our synod walls and transport it to the ears, eyes, and hearts of our Church people, so that they may be given the opportunity of responding to the call. There is no manner of doubt but that the call put forth is urgent and capable of ample justification. The addresses given were not mere declamations born out of the excitement of the moment. They had a background of stern facts to warrant them. The bishops

of the west described conditions which demand immediate action if the Church is not to be recreant to its duty to large sections of its people. These conditions have been produced by two causes: In the first place, by the inflow of considerable numbers of new settlers, furnished fresh fields for occupation by the Church, and, in the second place, they have arisen from the fact that since the Great War, on account of the lack of men and means, many areas containing Church people have not been reached and the Anglicans in them have, as a consequence, been left for a lengthened period without the ministrations of the Church. The result is that these good people are growing impatient in their longing for the services of their own Church and cannot be blamed if they are constrained to throw in their lot with other Christian communions which are prepared to care for them. In this way large sections, destined in the near future to be prosperous communities, will be lost to the Church of England and in days to come the Church will be entirely unrepresented in them. That future day will bring sore regrets when it will be too late to make amends for the errors of the past. I have been long enough in the work of the Church to have seen similar results in the story of not a few localities in my diocese, so that I am not trying to visualize unlikely possibilities but I am depicting what will be certainties in the future as sure as effects follow causes, and what I am pleading for is wise action in the present in order to avoid what may be ecclesiastical tragedies in the future.

CANADA ON EVE OF EXPANSION

"And in pressing for a thoughtful rising to our opportunities I do not limit myself to the interests of the West. Unless considered prognostications of thoughtful and discerning business men, not only in our own country but outside of it, are astray, the whole of Canada, east as well as west, is on the eve of a wonderful era of expansion and development. The heads of financial concerns are laying their plans to meet these developments and are preparing for them in advance. Material expansion will mean increase of population and the filling up by inhabitants of vacant areas throughout the whole country. Increase in population will mean added numbers of souls everywhere, east as well as west, to be cared for by the Church. The cure of souls is the solemn responsibility and the business of the Church. If, as I have stated, the business world is preparing in advance to meet and share in the expected opportunities of the future, what about the Church? Will the children of the world be wiser in their generation

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than the children of light? Will not the Church also be wise in forecasting and providing for the responsibilities confronting it? That, it seems to me, was the impelling motive that induced the General Synod to form the Anglican National Commission. The object is to make a survey of the needs, problems, and opportunities of the Church and to stimulate the possibilities of meeting them. Provision has already been made for carrying out the survey.

MEANS FOR INCREASING INTEREST

"If I may venture to suggest means for increasing the requisite deepening of interest, I begin with what the synod rightly lays down as the first and paramount essential of any renewed effort, namely, meditation and prayer. Without these our campaign will be futile. We must begin at the fountain-head. We must begin with God. We must begin by seeking the august co-partnership of His working together with us. The World Call in the Mother Church initiated its great movement by first definitely waiting upon God and its promoters rejoice in attributing whatever success they have so far achieved to the leadership and help of His spirit. In communications which I have received from the councils of the Mother Church they ask us in the Canadian Church to 'go and do likewise.' They ask us to join with the whole Church in the fellowship of a great united campaign of prayer. To that end permit me to plead earnestly that in every parish there be formed prayer circles, where at first two or three and gradually increasing numbers of faithful people will gather together at certain stated periods and place before the great head of the Church definite and specific supplications for awakened interest in its needs and opportunities. In order to guide such prayers I would recommend the use of the leaflets of intercession and Thanksgivings issued periodically by the M.S.C.C. Many people are finding these most helpful in making definite the aim of their prayers. The pamphlet containing Forms of Intercession, etc., for use at St. Andrew's is also excellent and has the added advantage of associating us in Canada with the prayer circles of the Mother Church. Both these publications can be obtained on application from the M.S.C.C. office in Toronto.

SUGGEST PARISHES FORM LEAGUES OF LAYMEN

"A final suggestion which I would venture to make is that in every parish, where at all possible, there be formed a league of laymen which will undertake to stimulate interest in the wider work of the Church outside of the parish by furnishing information regarding it and also seeing to it that the apportionment levied on the parish is not only fully met but, if possible, increased in proportion to our added opportunities and responsibilities. The volumes on the World Call will supply all the material needed and will be found intensely interesting and in forming. We have already in every parish the women of the Church in connection with the W. A. working to this end. If we can secure in addition to these a few devoted laymen doing the same thing, it will prove of untold assistance.

"My apology for the length of this communication is my intense desire to see the Anglican Church rising nobly to its privilege and obligation in making it what God desires it to be for the expansion of His Kingdom. Praying earnestly that the effort now launched by the General Synod may really lead to some definite action throughout the whole Church, be richly fruitful and that it will accomplish what its promoters have in their hearts for the uplift of the Church, I am,

"Your affectionate friend,
"S. P. RUPERT'S LAND,
"Primate."

DEATH OF ARCHDEACON DOBBS

In the death of Archdeacon Dobbs the diocese of Ontario has lost one of its

most faithful workers and the council for social service one who has served with efficiency and zeal on its executive board since its formation. The archdeacon was born in Ireland, a son of the Rev. F. W. Dobbs, in 1850. About 1856 his father came to Canada and was rector of Portsmouth, Ont., for more than fifty years.

Dr. Dobbs studied in Kingston, London, Toronto, and at Wycliffe. The last named honored him with the degree of Doctor of Divinity last fall. He was made a deacon in 1880 and an ordained priest in 1881 by the Bishop of Toronto.

He was in charge of Wyebridge, Weyville, and Annandale in Toronto diocese. He was curate in St. John, N. B., in 1884, and rector of St. George's, Carleton, N. B., in 1887. In 1890 he became rector of St. Paul's Church, Brockville, remaining there till 1913, when he was appointed chaplain of the Kingston Penitentiary, retiring three years ago. He was appointed archdeacon at Kingston in 1912.

He was a widower for twenty years and without children. He is survived by three brothers, the Rev. Conway E. Dobbs, Winnipeg; F. W. and J. R. C., Kingston. He was to have sailed on January 21st on a trip to the Holy Land.

He was kindly, helpful, wise, careful, and thoughtful in administration, genial and sweet in manner and disposition. Everywhere he lived he was greatly beloved.

APPOINTMENTS IN THE DIOCESE OF ONTARIO

The Bishop of Ontario, Dr. Seager, has appointed the Rev. Canon F. Dealtry Woodcock, rector of Trinity Church, Brockville, and a senior canon of St. George's Cathedral, Archdeacon of Leeds and Grenville.

He has also appointed the Rev. F. H. Coleman, rector of St. Paul's, Kingston, and formerly rector of Napanee, as Archdeacon of Kingston in succession to the late Archdeacon Dobbs.

The Rev. J. O. Crisp has been appointed a canon at St. George's Cathedral, Kingston.

RESIGNATION OF DR. REXFORD

After twenty-four years' service as principal of the Montreal diocesan theological college, the Rev. Dr. Canon Elson I. Rexford has resigned his office. The members of the board in accepting the resignation recorded their regret at the fact that increasing age had made it necessary for Principal Rexford to take this step.

As a fitting completion of his work in the diocesan college, the endowment campaigns inaugurated last year to place the financial affairs of the college on a proper basis and carried to a successful issue largely through the efforts of the principal of the college, recorded a total of more than \$200,000.

Although his seventy-eight years required handing over the administration of the college, Dr. Rexford enjoys excellent health and will be enabled to devote his acknowledged vigor of mind and body to the general work of the Church in the diocese, in the councils of which he has always taken an important rôle. He was also for many years chairman of the general board of religious education.

SILVER MACE PRESENTED TO ST. PAUL'S, TORONTO

A rather unusual ceremony of presentation and acceptance took place at St. Paul's Church at last Sunday morning's service. M. L. Davies, the rector's warden, presented to St. Paul's a silver mace which is a replica of one that he presented to Liverpool Cathedral on September 27th

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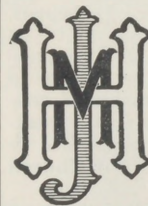
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on the occasion of his daughter's marriage to the son of Sir Max Muspratt, Bart. The dean and chapter of Liverpool Cathedral suggested and sanctioned the presentation of the replica of the mace to St. Paul's as a visible bond of friendship between the Cathedral Church of Christ in Liverpool and St. Paul's Church, Toronto.

It was accepted by the Rev. Canon H. J. Cody as a symbol of order and the lawful authority of church wardens. He expressed on behalf of St. Paul's thanks to the dean and chapter of Liverpool Cathedral. The mace was laid on the holy table and prayers were offered for the Motherland and Church. About three feet long, the mace is a beautiful piece of silverwork surmounted by the Liver bird, from which Liverpool is supposed to have derived its name. The heraldic arms of St. Paul are surrounded by three roses of Lancaster intertwined with maple leaves.

MISCELLANEOUS NEWS

The Rev. Frank Wright Mudge Bacon has been appointed by the Bishop of Fredericton to a canonry in the cathedral chapter and succeeds the late Rev. Canon E. B. Hooper. In announcing the appointment, Bishop Richardson stated that it was made "in recognition of long and faithful work in the diocese and in testimony to the high honor in which Mr. Bacon is held by all who know him."

The principle of group life insurance for all clergy in the diocese of Ottawa was approved at a meeting of the executive committee of the diocese.

For Friday, January 27th, a quiet day

has been arranged for missionaries, candidates-in-training, and members of the W. A. in St. Thomas' Church, Toronto. The conductor will be the Very Rev. L. W. Broughall, Dean of Niagara.

The ceremony of burning a long standing mortgage was performed at a special Thanksgiving service in St. Peter's Church, Winnipeg. Archbishop Matheson, who officiated, was assisted by the Rev. F. Hughes, rector of St. Peter's, and the Rev. Percy Heywood.

After a two weeks' illness, the Rev. Thaddeus Walker passed away at his residence in Toronto in his ninetieth year. He was a graduate of Trinity College, and labored faithfully in the service of the parishes of Rosemount, Erindale, Bobcaygeon, and Scarboro. He retired from active work some years ago, taking up his residence in Toronto.

The Rev. R. J. Shires, rector of Bowmanville, will be the dean of summer school to be held this year at Ridley College, St. Catharines, from July 3d to 10th. The Rev. Dr. Hallam, rector of the Church of the Ascension, Hamilton, will be the Bible study leader.

On the nomination of the congregation of St. Alban's Church, Winnipeg, the archbishop has offered the rectorship to the Rev. F. Hughes of St. Peter's Church, Winnipeg. Mr. Hughes was formerly incumbent of the combined parishes of St. Peter and St. Barnabas in the city. Some months ago he resigned from St. Barnabas' and took sole charge of St. Peter's where he has done excellent work in reducing the debt and placing the parish in a most satisfactory condition.

St. James' Church, New York, Celebrates Anniversary of Its Consecration

City Mission Society Appoints Dock and Port Chaplain—On the Papal Encyclical

The Living Church News Bureau
New York, January 28, 1928

SUNDAY, JANUARY 29TH, WILL BE OBSERVED at St. James' Church as the thirty-first anniversary of the consecration of its present house of worship and also as the third anniversary of its dedication in reconstructed form. The preacher in the morning will be Canon Simpson of St. Paul's Cathedral, London, and in the afternoon Bishop Nathaniel S. Thomas of the Philadelphia Divinity School.

One is inclined to write that at tomorrow's service there will be the usual dedication of memorials, for, as the readers of this letter will recall, there have been in the recent past an extraordinary number of news items from this parish chronicling the dedication of memorial gifts. Three windows will be set apart tomorrow.

Under the direction of the present incumbent, the Rev. Dr. Frank Warfield Crowder, St. James' Church has fitted itself to meet the new opportunities presented to it. As New York has moved uptown the social center has, naturally, been forced northward. It was announced last week by some one who is qualified to know that that center is now designated as existing on 70th street between Park and Madison avenues. That is a few hundred feet from St. James' Church. Es-

pecially interesting, then, is the following quotation coming from our pulpit in that exclusive neighborhood, a portion of Dr. Crowder's sermon of last Sunday morning:

"MINISTERS ARE BEWILDERED"

"Ministers are bewildered in these days," he said, "by the multifarious demands upon them and the hourly temptation to dissipate their strength in the doing of good works. Wherever a clergyman has yielded to this temptation he has ceased to be a prophet and pastor and has become simply a middleman, a salesman for the countless causes of philanthropy and reform.

"The masses of people do not want clinics, employment agencies, and social settlements from the Church. What they do want most of all is to see Church people living measurably up to their profession in this matter of brotherhood, showing unmistakably that the Church is not a prosperous men's club, that its influence is not on the side of the well-to-do, that Church members are willing honestly to face social questions, even if prejudicial to their own welfare, that the Church's social interests are wider than those of any particular class of people in its membership. To a lack of this spirit far more than to any failure to commit itself to social programs is due the alienation of the working classes from the Church."

APPOINTMENT OF DOCK AND PORT CHAPLAIN

The Episcopal City Mission Society announces a further widening of its service in the appointment of the Rev. H. Waldo Manley of its staff to be dock and port chaplain. The duties of this new posi-

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Anyone who believes in the efficacy of prayer will recognize the great part that the

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has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 933 So. 17th St., Newark, N. J.

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tion consist in meeting the incoming liners and rendering aid where it is needed before immigrants are detained at Ellis Island. Lutherans, Roman Catholics, and Jews already have chaplains performing like duties. Remembering recent magazine articles having to do with conditions at Ellis Island, whether the criticism was entirely justified or not, it is welcome news that the Churches are endeavoring to do their utmost in helping to relieve the difficulties there.

ON THE PAPAL ENCYCLICAL

From pulpits supposedly supporting somewhat differing points of view come opinions on the recent declaration from the Vatican on the subject of the unity of Christendom.

The Rev. Dr. Bowie at Grace Church states that "the Pope's claim is not new but it is valuable as a reaffirmation in unqualified terms of the Roman dogmas. Incidentally, it appears to be a calculated and complete rebuff to those too credulous representatives of the Episcopal Church who have imagined that by going a long way to meet Rome, Rome would come a little way to meet them."

The Rev. Dr. Delany at the Church of St. Mary the Virgin believes that Church unity is apparently a long way off.

"The fundamental causes of the present divisions of Christendom," he said, "are not religious or theological so much as they are political. The most formidable obstacles today to reunion are not theological differences, but social distinctions. Christian groups largely represent different social classes, and most of those classes adhere to their special religious groups because they find them more congenial to their tastes. Then, too, there are great racial and sociological factors that have a far greater bearing on unity than is generally recognized.

"Chief among them perhaps is the birth rate. Those groups of Christians which have a high birth rate will endure: those which have a low birth rate will gradually be eliminated from the Christian forces of the future. Furthermore, there are the incalculable movements of history which Christians must believe are in the hand of God. If Western civilization is approaching its downfall, as Oswald Spengler maintains, we do not know what restrictive or stimulating religious influences may come out of the mysterious East. The future of the Church is indeed in the hands of God. Hence the need of constant prayer for unity."

NEWS ITEMS

The formal assignment of the sports bay in the nave of the cathedral will be made tomorrow afternoon. Bishop Manning will have among his distinguished visitors, the Hon. Dwight F. Davis, Secretary of the War Department, and the Hon. James J. Walker, Mayor of New York.

Among visiting preachers are Canon Simpson and Bishop Thomas as mentioned in the first news item; Fr. Bull, C.R., of Mirfield, England, at the Church of St. Mary the Virgin; Bishop McCormick at the cathedral and Intercession Chapel; Dr. Z. B. T. Phillips of Washington at the Church of the Ascension; Dr. Daniel D. Addison of Boston at Intercession Chapel; the Bishop of Athabasca at St. Bartholomew's; and Dr. Samuel A. B. Mercer of Toronto at Trinity Church during the week for the noonday services.

The Rev. David T. Eaton, who has been rector of St. James' Church, Painesville, Ohio, preaches his first sermon tomorrow as an assistant on the staff at Calvary Church, Fourth avenue and 21st street.

Shall we be severe with the critic "outside" who smiles at the churches and their preachers? In last Monday's *Times* in the reports of Sunday's sermons two had evidently been made to appear together: "There Is No Hell, Dr. Fosdick Asserts"; and, just beneath it, another headline, "Hell Is a Reality, Priest Declares."

The Rev. Dr. Reiland states that the stone posts that formerly stood at the end of the galleries toward the chancel in St. George's Church are now being used to form an artistic gateway into the churchyard on 16th street where will be the entrance to the new mortuary chapel.

It is also announced from St. George's that the well-known biblical scholar, the Rev. Dr. James Moffatt, formerly of Glasgow, and now of the faculty at Union Seminary, will give a course of addresses there on the Thursday afternoons in Lent.

The sum received for baptismal and other services by the Rev. Dr. Brooks since he became rector at St. Thomas' has been added to the endowment fund of the parish. It amounted to \$1,618. A like custom prevails at the Church of the Transfiguration where all the fees from the large number of weddings taking place there are also given to the endowment fund.

Nearly 125 acolytes met at the Church of the Transfiguration on Thursday evening of this week for the annual St. Vincent's Guild service. Solemn Evensong was sung by the Rev. W. L. Phillips, assisted by the Rev. C. B. Alford, assistant priests of the parish. A virile and challenging sermon was preached by the Rev. A. N. Keedwell, assistant at Grace Church, Newark. It was interesting to note in this parish, usually considered a conservative Catholic one, the use of incense, the Divine Praises, the hymn, *Ye Who Own the Faith of Jesus*, and that the hymns of adoration, *O Salutaris* and *Tantum Ergo* were sung in Latin.

HARRISON ROCKWELL.

LAST SUMMER 160 Church clergy attended six summer schools for rural work, conducted by Wisconsin, Cornell, and other universities and colleges.

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CHICAGO NOTES

CHICAGO—Several recent memorials given to St. Luke's Church, Dixon, were blessed by the bishop of the diocese on the Fourth Sunday in Advent. They include an altar and reredos, paneling, a communion rail, and a credence table. The American Seating Co., who did the work, included the low east window in the reredos in a very effective way.

The late rector, the Rev. G. C. Story, was present at the blessing of the gifts. He is now rector of the Church of the Mediator, Morgan Park, Chicago. The Rev. Richard C. Talbot, Jr., is present rector of St. Luke's, Dixon.

NEW ORGAN DEDICATED

The new \$30,000 organ, the gift of Mr. and Mrs. Kretzinger, to the Church of the Ascension, of which they are parishioners, was dedicated with impressive services on Sunday, January 15th. In the morning there was solemn High Mass, and in the evening, solemn Evensong and Benediction, the combined choirs of the Church of the Ascension and of St. Peter's Church taking part.

In connection with the campaign for \$35,000 being conducted in this diocese for St. Paul's School, Lawrenceville, Va., it was announced that Julius Rosenwald had given another \$10,000 toward this fund, making \$20,000 from him in all.

NEWS NOTES

Among those appointed by the bishop of the diocese on the Seabury Memorial committee for this diocese is Charles Ward Seabury, warden of Grace Church, Oak Park, and for many years active in Church and parish work. Mr. Seabury is a great-grand-son of the famous Bishop Seabury. He was senior warden of Grace Church when Bishop Anderson was its rector.

The Church of St. Bartholomew, Englewood, which has made great progress under its present rector, the Rev. H. R. Brinker, burned its mortgage on January 15th. For thirty-five years the parish has carried a very heavy debt, and it is largely due to Fr. Brinker's leadership that this burden has been lifted.

BUILDS NEW CHURCH IN JAPAN

TOCHIGI, JAPAN—The Rev. Dr. Robert W. Andrews has been building a little new church for his mission, St. Alban's, at Tochigi. It replaces a Japanese house where the arrangements were so awkward and inadequate that strangers have again and again turned away from the door at the time of a service. The new building is only fifteen by forty feet, but will be a great improvement and is a source of pride and inspiration to the Christians. The church is provided by the gift of a friend in New York.

For a reredos, Dr. Andrews plans to make a triptych of the heavy paper used for the sliding windows of Japanese houses, pasting three suitable pictures on the panels. Furnishings for the church are not yet provided.

Tochigi is a place of special importance to the Church because it is a student center, with a number of large government middle and normal schools. The church is fortunate in having people of Dr. and Mrs. Andrews' keenness and deep devotion to present Christianity to the eager young minds of students and teachers, at a time when Japan is being subjected to so many varied and often wholly undesirable foreign influences.

FIRE AT RACINE COLLEGE

Destroys Gymnasium and Causes \$50,000 Loss

RACINE, WIS.—Racine College, one of the oldest educational institutions in the state, is temporarily closed as a result of a fire on Thursday, January 26th, which destroyed the gymnasium, causing damage estimated at \$50,000, which is partially offset by insurance of \$21,000.

The entire Racine fire department fought the blaze, which for a time threatened adjoining buildings. The fact that the central heating plant of the college is located in the gymnasium basement caused the Rev. Harwood Sturtevant, warden, to dismiss the school. On the second day after the fire the boilers were put into service again so that no damage resulted in the radiation as a result of the intense cold. Only one day of school work was lost, however. Inasmuch as there is heat in the other buildings, the second semester opened, as planned, on Tuesday morning, January 31st.

The fire was discovered about 10 o'clock in the morning and had gained considerable headway. By 2 P.M. it had spread through the second story and eaten through the roof. The flames leaped high in the air and attracted a large crowd.

A dormitory in close proximity to the gymnasium was threatened several times by flying embers, as was Taylor Hall, the main administration building of the college.

The gymnasium was given to the school in 1900 by the late Fred Robinson of the J. I. Case Threshing Machine Co. at a cost of \$35,000. It was built as an addition to an older building in which is the school swimming pool.

Racine College was founded about 75 years ago by the Rev. Dr. Park. Dr. De Koven, founder of St. John's Military Academy, Delafield, Wis., became president in 1859. It is now operated as a preparatory school. Taylor Hall, the national center, was not damaged.

OMAHA CHURCH ESTABLISHES READING ROOM

OMAHA, NEB.—All Saints' Church, Omaha, the Rev. Frederick W. Clayton, rector, is establishing a reading room in the Mackay Memorial building of its church. They have a good library and are spending something like \$150 a year on new books. All the Church papers and magazines that are of particular interest to Church people are placed in the reading room which is used every day, especially by members of the Bible classes.

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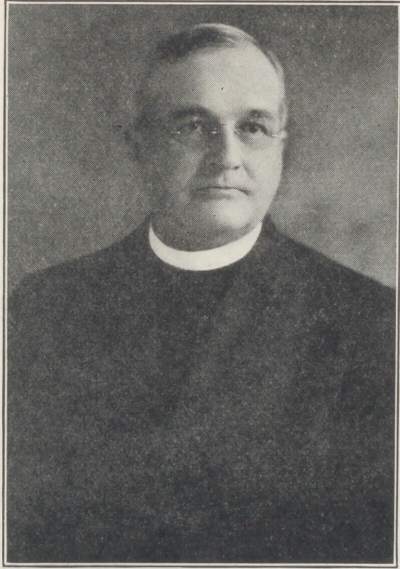
Pastor Society.....

Reference

SILVER JUBILEE OF CALIFORNIA RECTOR

SAN DIEGO, CALIF.—With a series of events scattered through the first half of January, St. Paul's parish has been celebrating the twenty-fifth anniversary of the rectorship of the Rev. Charles L. Barnes. Having become rector of St. Paul's on January 1, 1903, he now holds with one exception the longest rectorship in the diocese of Los Angeles. He has also held the office of rural dean of the San Diego convocation ever since its creation in 1911.

On January 3d, in the presence of a large group of parishioners and neighboring clergy, Dean Barnes broke ground for



REV. CHARLES L. BARNES

the new parish house which is to be the first unit in a \$500,000 church plant facing Balboa Park. The entire group has been designed by Frohman, Robb, and Little, of Boston and New York, architects of the National Cathedral. Exclusive of equipment the parish house will cost \$80,000. Excavating for the new structure began immediately.

In honor of Dean Barnes the Los Angeles clericus arranged a special luncheon meeting in San Diego on January 9th. Although this involved a train or motor trip of 125 miles each way, forty clergy sat down for the affair, held at the Cabrillo Cafe.

SEEK PLEDGES FOR LOUISVILLE HOSPITAL

LOUISVILLE, KY.—At a recent meeting of the board of trustees of the Norton Memorial Infirmary, Louisville, it was reported that the pledges toward the building of the new hospital now total approximately \$338,000. A splendid children's ward is assured, and already \$2,000 has been subscribed in the names of children born in the infirmary. The young people of the diocese and G. F. S. branches are working especially for this part of the project. The Advent offerings of the Church schools of the diocese have been devoted to this purpose, and have added about \$500 to the fund.

By a vote of the board of trustees, it was definitely decided to erect the new hospital on its present site. An appreciable amount will be saved by not having to erect a nurses' home. The central location was thought to be of great advantage to doctors and patients. The work on the new building will be started in the spring.

SOCIETY OF ST. JOHN LAND PLANS NEW MEN'S HOME

NEW YORK—The Society of St. Johnland held its annual meeting on January 19th in the directors' room of the Atlantic Mutual Insurance Co., New York. The Rev. William Garth of Islip, L. I., was elected to the board of trustees.

A number of important subjects were discussed, among them being the plans for a new home for old men at St. Johnland. The present home, St. John's Inn, being more than 50 years old and having outgrown its usefulness for this purpose, can be remodeled into a house suitable for children for which it is badly needed. The sum of \$30,000 has already been raised but \$30,000 more is needed in order to finance the construction of the new building. The auxiliary of women has done fine work in gathering funds for the new undertaking and it is hoped that the many friends of the society will cooperate with them in raising the balance needed without, of course, endangering the regular gifts for current expenses so necessary to the life of this splendid work which cares for nearly 200 children and old people.

SPRINGFIELD HAS BEST YEAR IN HISTORY

SPRINGFIELD, ILL.—S. Raymond Tingley, Alton, treasurer of the diocese of Springfield, made an interesting and cheering report on the financial progress of the Church during the past year, at a meeting of the Bishop and Council on Friday, January 20th. There were twenty-three parishes and missions within the diocese of Springfield which had paid every dollar asked of them for the work of the Church in the diocese and around the world. This, as compared with ten such parishes and missions in 1926, was a very decided gain.

A number of changes in the personnel of the membership of the Bishop and Council was made at that time. The Rev. Jerry Wallace, rector of Christ Church, Springfield, who has been chairman of the department of religious education for the diocese, relinquished this work in favor of the Rev. Robert Y. Barber of St. John's Church, Centralia, who now becomes the head of the department of religious education, and Mr. Wallace assumes the chairmanship of the department of Christian social service, which work had formerly been under the direction of the Rev. Mr. Barber.

It was particularly cheering to know that the diocese had during 1927 given to the general missionary work of the Church a larger sum than ever before in its history and at the same time had paid all its local bills.

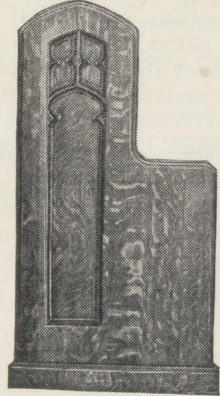
PARISH DOUBLES IN YEAR

MILWAUKEE—The small parish of St. Edmund's, with its last year's communicant list of forty-three, has had an increase of forty-seven, bringing the number to ninety up to December 31st. Of these, seventeen were newly confirmed, while the rest were lapsed communicants or came into the parish by transfer. The rector, the Rev. F. H. O. Bowman, believes that this increase is extraordinary in that the increase is largely through bringing into activity lapsed communicants, some who had been away from the church for more than 20 years. On January 22d a class of ten more was presented to the Rt. Rev. B. F. P. Ivins, D.D., Bishop Co-adjutor of Milwaukee, and this brings the communicant list to one hundred.

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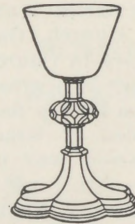
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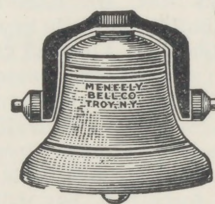


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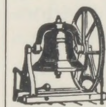
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DECADE AS BISHOP

Rt. Rev. William P. Remington, D.D., who has recently celebrated the tenth anniversary of his consecration to the episcopate. (See THE LIVING CHURCH of January 28th)

DIOCESAN-WIDE PREACHING MISSION IN EAST CAROLINA

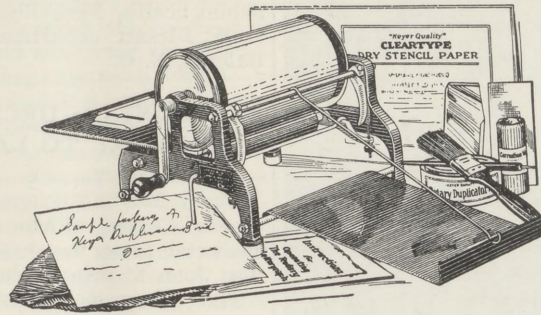
WASHINGTON, N. C.—According to plans recently announced at conferences conducted in Washington and Kinston, a diocesan-wide preaching mission, covering every parish and mission in East Carolina, is being conducted during Epiphany and will continue through Lent.

The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, says: "I consider the preaching mission the most important step that has been taken in the diocese since I became bishop." The objectives of the evangelistic movement are to gather souls into the Church, reclaim and restore those who have lapsed or have been lost, and to deepen the spiritual life of the whole diocese.

The actual beginning of the movement will be marked by services conducted by the Church Army in the Wilmington churches and in St. Peter's, Washington. National crusaders, bishops, and leading preachers of the Church will conduct the services in Elizabeth City, Fayetteville, Greenville, Kinston, New Bern, and Goldsboro.

VACANT CHURCHES IN VIRGINIA BEING CARED FOR

LYNCHBURG, VA.—In accordance with the plan of the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, to ask nearby rectors to take temporary charge of churches while without regular rectors of their own, the bishop has made assignments in the diocese as follows: The Rev. Thomas D. Lewis, D.D., of Amherst, takes charge of Emmanuel, Madison Heights. The Rev. Thomas M. Browne of St. John's, Lynchburg, has supervision of Trinity Church, Boonesboro, just over the line in Bedford County and about six miles from St. John's. The Rev. Carleton Barnwell of St. Paul's, Lynchburg, has charge of the work at Altavista, in Campbell County, about twenty-seven miles to the south of Lynchburg. The Rev. Churchill J. Gibson, D.D., of Lexington, takes over Buena Vista, and the Rev. F. Ernest Warren of Bristol will have Abingdon under his charge. It is the bishop's



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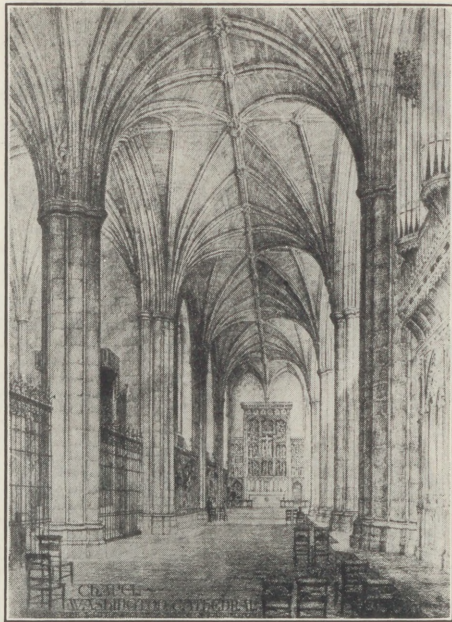
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In Washington Cathedral. (See THE LIVING
CHURCH of January 28th.)

hope that these clergymen will keep in touch with the congregations noted, give them services when possible and help to see that the work is carried on with such efficiency as may be, and that the conduct of the Sunday schools will go along without interruption.

This plan of the bishop's for taking care of vacant churches is a new venture but has decided possibilities. He feels that the rectors whom he asks to look after these small churches will take special interest in them and that their efforts will go a long way toward preventing the natural decline in the enthusiasm and general conditions where churches are sometimes necessarily without ministers of their own for considerable periods.

SOUTHERN OHIO C.M.H. TO HOLD INSTITUTE

CINCINNATI, OHIO—The Church Mission of Help will hold its eighth annual three-day institute on social work and the rural field at Cincinnati, February 14th, 15th, and 16th. Holy Communion will be celebrated each day in the chapel of Christ Church, Cincinnati. The sessions and luncheons will be in the parish house of Christ Church. A cordial invitation is extended to all Church workers, interested persons, and representatives from other social agencies.

The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, will be the celebrant at the Holy Communion on Tuesday morning, and Prof. R. G. Colbert of the University of Wisconsin will be the speaker on that morning. A discussion will be led by the Rev. Herman R. Page of Dayton.

On Wednesday the Rev. J. Reginald Mallet, Canon of Trinity Cathedral, Cleveland, will celebrate the Holy Communion. The list of speakers for the day includes Miss Josephine Brown, field secretary of the American Association for Organizing Family Social Work; the Rev. F. D. Goodwin, rector of St. John's Church, Warsaw, Va.; Miss Elizabeth Smith, county welfare worker, Cherokee County, N. C.; and Miss Agnes M. Penrose, secretary, Church Mission of Help, diocese of Albany.

The celebrant at the Holy Communion on Thursday will be the Rev. Charles G. Reade, Canon of St. Paul's Cathedral, Cin-

cinnati, and the speakers for that day will be Miss Mildred Edmunds of Java, Va.; Miss Evelyn G. Chase, department of public health, Nashville, Tenn.; and Mrs. T. W. Bickett, department public welfare, Raleigh, N. C.

RICHMOND CHURCH DEDICATES MEMORIAL TO LATE RECTOR

RICHMOND, VA.—On Sunday morning, January 22d, the congregation of St. Andrew's Church, Richmond, dedicated a memorial tablet to their late rector, the Rev. John Francis Ribble, D.D.

The exercises were very simple and very brief. The sermon was preached by the present rector of St. Andrew's, the Rev. W. Geiger Irwin. The text on the tablet is the text from which Dr. Ribble preached his first sermon in St. Andrew's Church 15 years ago.

After singing a hymn, the Rev. Z. S. Farland of Richmond, who was associated with Dr. Ribble at the Virginia Theological Seminary made a few closing remarks.

AMONG THE MAGAZINES

The *Nineteenth Century* contains in its December issue three articles of more than usual interest to Churchmen. The State Appointment of Bishops (the Rev. H. Chalmer Bell), Prayer Book Revision and Common Sense (Dr. Percy Dearmer), and The Sacraments in Recent Controversy, by Canon Quick. Mr. Bell makes the interesting point that the present method of appointment in the Church of England has led to the conception of a bishop as a territorial magnate and a great officer of state; it has indeed obscured the idea of the pastoral office of a bishop. How flagrantly this may be so is exemplified in a recent speech of the Bishop of Norwich (happily not typical) who proclaimed recently, "If ever there is a central question which happens to need my poor help in London, I am always ready to throw over any diocesan arrangement in order to try and pull my weight as a bishop of the Church." After telling us incidentally that twenty-five per cent of the present episcopal bench have practically no parochial experience, Mr. Bell goes on to discuss the suggestions made by the English Church Union as to the election of bishops. Prayer Book Revision is treated by one of the ablest protagonists of the Deposited Book, Dr. Percy Dearmer, who dissipates many of the ignorant objections to it. Canon Quick in his article on The Sacraments in Recent Controversy discusses the "three traditional types of doctrine" with regard to the Eucharist: the doctrine of the Real Presence, Receptionism, and Virtualism; and in dealing with the second of these spends some time in elucidating the oft-used term "magic." His words on this subject are worth consideration. "It is evident that the moment we suppose that the use of sacramental signs in any way binds or controls or limits the operation of God in bestowing His gifts upon men, then indeed our belief in the sacrament has been tainted with magic." He concludes by pointing out that in this connection modern developments in science and philosophy have much that is new to contribute. Other articles deal with various economic subjects: Communism, Literature, and so on.

SIXTY wardens and vestrymen attending a meeting in a western diocese the other day revealed the fact that only four of them subscribed to any Church paper.

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CLEMENT T. BLANCHET, PRIEST

JACKSONVILLE, FLA.—Clement T. Blanchet, D.D., retired priest and missionary of the diocese of South Florida, died at his residence in Jacksonville, on Monday morning, January 23d, in the eighty-second year of his age. He is survived by his widow, and three daughters, Mrs. B. Lawrence Brown and Mrs. John S. Blanchet of Jacksonville, and Mrs. John T. Maylott of Springfield, Mass.; also by two brothers, the Rev. Dr. John B. Blanchet of Olga, and William F. Blanchet, and one sister, Mrs. Mary S. Baubein.

The Rev. Mr. Blanchet was buried from St. Mary's Church, Jacksonville, which he regularly attended. The clergy of the city took part in the burial service. The interment was in West Evergreen Cemetery. Dr. Blanchet's ministry of over fifty years covered many fields of activity, and he was always interested in civic and educational work. He was born in Madawaska, Me., April 28th, 1845, and spent his boyhood in St. Anne, Ill. He was educated at St. Saviour College, St. Anne, and at Immanuel Hall, Chicago, and received his B.D. degree at Nashotah Theological Seminary. In 1910 the degree of doctor of divinity was conferred upon him by St. John's College, Annapolis, Md.

Following his ordination as deacon by Bishop Whitehouse of Chicago in 1873, he went to Japan, where he became actively engaged in the missionary work of the Church. He was ordained priest in a Buddhist temple in Tokyo by Bishop C. M. Williams, in 1874, with whom he was closely associated for several years. He was one of the founders of St. Paul's School for Boys and St. Margaret's School for Girls, and because of his proficiency in the Japanese language he was appointed a member of the permanent committee on the translation of Holy Scripture in Japanese. He was also examining chaplain of the standing committee and a life member of the Asiatic Society of Japan. While a professor of Trinity Divinity school, Dr. Blanchet prepared a class of Japanese young men for the ministry.

He had held several charges in New York state. For five years he was secretary of the archdeaconry at Troy, N. Y., and was a charter member of the New York clericus, a member of the Hudson university club, Hudson, N. Y., and chaplain of the New York Grand Lodge of Odd Fellows.

In 1911 Dr. Blanchet came to Florida, where he became rector of St. Luke's Church, Fort Myers, and the Church of the Good Shepherd at Punta Gorda, and retired from the ministry October 1, 1925.

ALFRED D. KOLKEBECK, PRIEST

ATCHISON, KANS.—The people of Trinity Church, Atchison, and the diocese of Kansas are mourning the loss of one of the valued clergy in the sudden death of the Rev. Alfred D. Kolkebeck, rector of Trinity Church, Atchison. He died at noon on Tuesday, January 24th, from heart trouble. Fr. Kolkebeck was thirty-one years of age and leaves behind him a wife and little daughter.

Fr. Kolkebeck's home was in Chicago, where his father still lives. He was a student at Racine College, Nashotah, and at the Western Theological Seminary at Chicago. He was ordered deacon in 1921 by Bishop Griswold and priest the following year by Bishop Anderson. While a student at the Western Seminary he did good work at Antioch, where he was responsible for the purchase of the present church. He had a successful ministry at St. Paul's, La Salle, Ill., and went from there to the Church of the Atonement, Chicago, where he was assistant under the Rev. Dr. F. S. Fleming, rector. Only a year ago Fr. Kolkebeck became rector of Trinity Church, Atchison.

Funeral services were conducted in Trinity Church, Atchison, on Wednesday afternoon, the Rt. Rev. James Wise, D.D., Bishop of Kansas, the Rev. R. K. Pooley of Leavenworth, the Rev. Charles Hely-Maloney of St. Joseph, Mo., and the Rev. Harry Hyde of Kansas City, Mo., participating in the service. The body was taken by the family to Chicago, where in the Church of the Atonement a requiem Eucharist was celebrated on Friday, January 27th.

GEORGE W. GOETHALS

NEW YORK—Major-Gen. George W. Goethals, builder of the Panama Canal and first Civil Governor of the Panama Canal Zone, died Saturday noon, January 21st, in his apartment in New York at the age of seventy. He had been in ill health from a complication of diseases for eight months, although this was not generally known. He was unconscious for twenty-four hours before his death.

General Goethals was born in Brooklyn on June 29th, 1858. He was the son of Dutch immigrants in modest financial circumstances. After attending City College in New York for three years, he won an appointment to West Point. On his graduation in 1880 with a commission as a second lieutenant in the corps of engineers, he was the second honor man of his class.

He became a first lieutenant in 1882 and was stationed at Cincinnati to improve the channel of the Ohio River for navigation. Next he returned to West Point for several years as an instructor in astronomy and civil engineering, but in 1889 he was sent back to Cincinnati for further work on the Ohio River.

President Roosevelt appointed him a member of the Isthmian Canal Commission with the rank of lieutenant-colonel in 1907. Soon afterward he was the chairman and chief engineer of the commission, and was promoted to the rank of colonel.

After retiring at his own request from active service in March, 1919, General Goethals organized the firm of George W. Goethals & Co., engineers and constructors, with offices in New York. He was president of that firm until its dissolution in 1923, whereupon he engaged alone in practice as a consulting engineer.

He was buried in the army cemetery at West Point. The body rested in the chapel of the Church of St. Mary the Virgin, New York, until it was taken to the old chapel at West Point for military funeral services on Tuesday afternoon, January 24th.

His wife and two sons were at his bedside when he died. His sons are Col. George R. Goethals of Bronxville, an engineer, and Dr. Thomas R. Goethals of Brookline, Mass., a physician.

HOWARD LORD MOREHOUSE

MILWAUKEE—Howard Lord Morehouse, son of Mr. and Mrs. Frederic C. Morehouse, died at the home of his parents here Saturday noon, January 28th. His death was the result of wounds sustained in the World War and subsequent illness.

Born in Milwaukee, September 10, 1897. Mr. Morehouse was educated at Milwaukee public schools and at Howe School, Howe, Ind. In 1916 he enlisted in the Wisconsin National Guard, and served on the border during the Mexican trouble that year. He went to France in 1917 with the headquarters company, 121st Field Artillery, 32d Division, and was severely wounded in action near Fismes, August 10, 1918.

He was married April 5, 1920, to Miss Margaret Blodgett of Milwaukee and was employed as a bond trader with the First Wisconsin Co. until his removal to Colorado Springs, Colo., in 1922. Mr. and Mrs. Morehouse returned to this city last November. Besides his widow he is survived by his parents, by a brother, Clifford P. Morehouse, and a sister, Mrs. Robert Lynn Farrar of Nashville, Tenn.

There was a requiem at All Saints' Cathedral Monday morning, January 30th, and the funeral was held at the cathedral in the afternoon, the Bishop of Milwaukee and the Very Rev. Charles S. Hutchinson, D.D., officiating. Interment was at Forest Home Cemetery, Milwaukee.

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**DAVID Z. NORTON,
MRS. DAVID Z. NORTON**

CLEVELAND, OHIO—A double tragedy has just occurred here in the death of Mrs. David Z. Norton, president of the Woman's Auxiliary in St. Paul's Church, followed, on the day of her funeral, by the death of her husband, David Z. Norton.

Mrs. Norton died suddenly in New York. Her body was brought back to Cleveland for burial. The shock to her husband was so great that he died on the day of her burial.

Mr. Norton, who had retired from active business several years ago, was a veteran deputy to General Convention, having served for many years. Both he and Mrs. Norton were beloved and respected throughout the city and were generous benefactors of its charities. They had celebrated their golden wedding not long before their death.

An additional incident in the series of tragedies is the death of Mr. Norton's butler, who had been in his employ for 28 years and who succumbed to the shock a few days after these deaths.

FRED G. TONGUE

DALLAS, TEX.—On Friday, January 20th, Fred G. Tongue, one of the most devoted laymen of St. Matthew's Cathedral parish, Dallas, died. The burial offices were said in the cathedral on Saturday by the Very

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Rev. R. S. Chalmers, dean, and the Rev. R. J. Murphy, with a very large congregation present.

The passing of Mr. Tongue will mean a great loss to the spiritual life of the parish. For many years he was a vital force in the Cathedral Church school. For over seven years he was the most active member of the local chapter of the Brotherhood of St. Andrew and at the time of his death was its director, and for many years past he made it a point of being present every Sunday evening at the vesper service held at St. Matthew's Home for Children.

He was 63 years of age and the cause of his death was pneumonia.

RAISE FUNDS FOR HOUSE OF MERCY, VALHALLA, N. Y.

NEW YORK—A dramatic and musical recital for the benefit of the House of Mercy, Valhalla, was given on Monday afternoon, January 30th, at the Charles Hopkins Theater on West 49th street.

The proceeds of the recital went to the building fund for the new chapel and gymnasium wing at the House of Mercy for which Bishop Manning laid the cornerstone last May.

The Sisters of St. Mary are expecting to raise \$50,000 to complete this wing, and have the hope of a \$10,000 gift, contingent on their raising the remainder.

DURING the past ten years 175,000 Jews have entered the Christian Church, according to a Church of England report on Missions to the Jews.

NEWS IN BRIEF

TEXAS—A preaching mission was conducted in Trinity parish, Marshall, by the Rev. Fr. Harrison, O.H.C. In addition to the daily Eucharist and mission service, there is a children's mission every day at 4:00 P.M. Intensive preparation was made over a period of several weeks before the mission began.—An athletic league has been formed among the parishes in Houston, and at present a basketball tournament is in progress. This will be followed by indoor baseball.—The two priests of the diocese selected to attend the College of Preachers at the national cathedral, Washington, are the Rev. James S. Allen, rector of Christ Church, Houston, and the Rev. Frank A. Rhea, rector of St. Mark's, Beaumont.

TEXAS—A Holy Cross mission, conducted by the Rev. McVeigh Harrison, O.H.C., was held in Trinity Church parish, Marshall, the Rev. S. M. Bird, rector. The mission began on Sunday, January 8th, and continued through Thursday, January 19th.

AN EPISCOPAL VISITATION

BISHOP MOSHER of the Philippine Islands has recently returned from a six-weeks' trip to the Mountain Province, visiting Balbalasang, Bontoc, and Sagada with the out-stations of each. He covered twenty-three hundred kilometers and stayed in no one place for more than five consecutive nights. Mrs. Mosher accompanied him and reports seven moves in the six weeks.

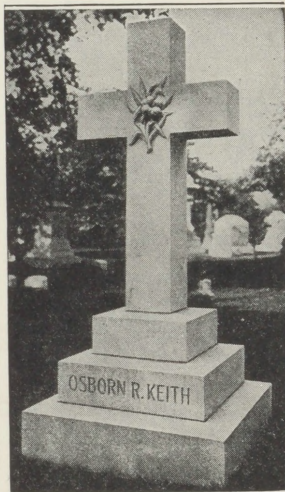
Leaving Manila promptly at 8 o'clock one morning, he reached the end of the railway at 3:30 that afternoon and was met by a Dodge car which took him further north for two hours to the mission rest house at Tagudin. There on the very shore and within two miles of a high mountain range a very restful night was spent. Making an early start the follow-

ing morning by car, he reached Lagangilang by noon and was at the end of the automobile road. Cargadors and pack trains were not available and so it was necessary for him to wait until the next morning before starting out on the seventy-two kilometer trip to Balbalasang. The third night from Manila therefore found him camping in the jungle with his cargadors and ponies. The following day brought him to Balbalasang, where the Rev. Arthur Hall Richardson is in charge of the new St. Paul's Church. Mr. Richardson had been alone since the middle of May and was hoping that his period of isolation would entitle him to possession of the record for the Mountain Province. Governor Early still holds it, however, with a stay of seven months in Lubuagan without seeing a white man.

From Balbalasang one may go one of two ways to Bontoc, the shorter being to ride for four days through a sparsely settled mountain country. Or one may come back to Lagangilang and Tagudin and then turn in from the coast through Cervantes to Bontoc.

Sagada and Bontoc are not next-door neighbors, as a twenty-year resident of Manila thought until yesterday. To be sure, we think of them together and they are in the same general direction from Manila, but they are three hours apart.

Until two years ago the return trip from Sagada to Manila required four days at least, but now it may be made within twenty-four hours. This rapid transit, however, is limited to the dry season when the roads are good and when the night train brings one from Bauang Sur to Manila from 9 in the evening until 6 the next morning.



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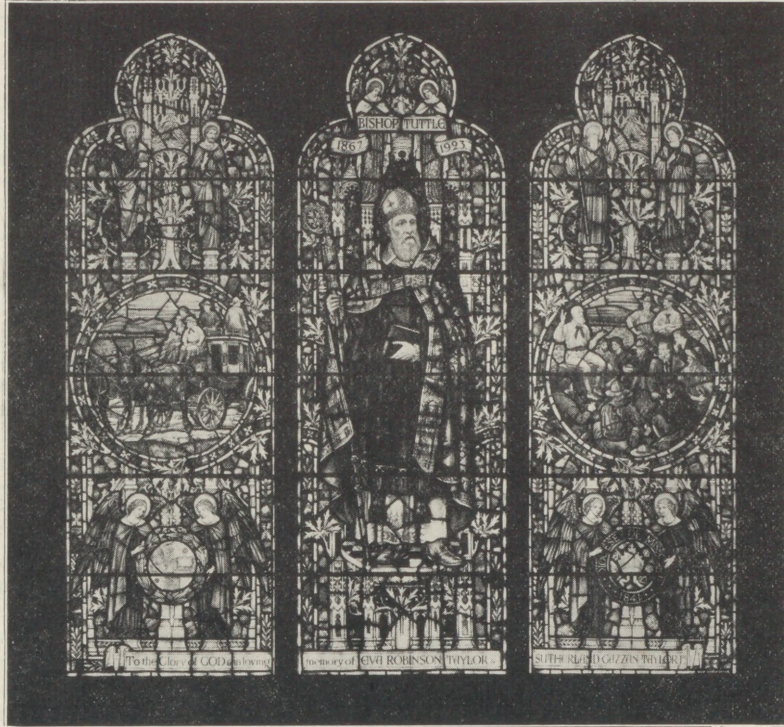
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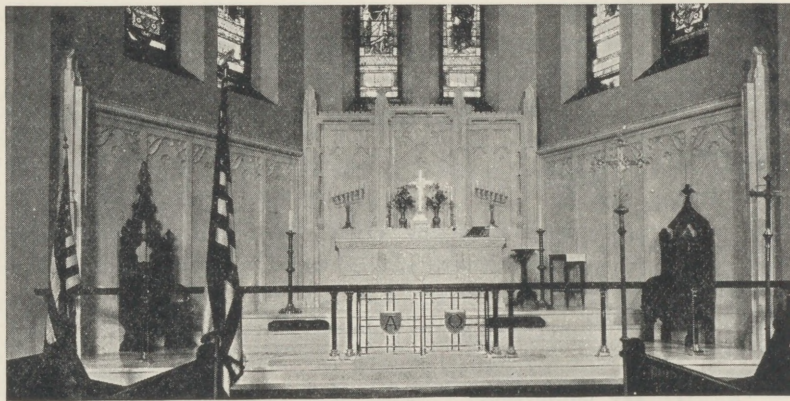
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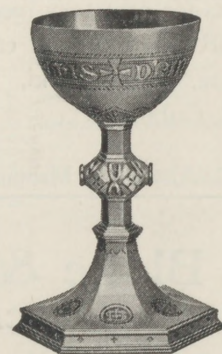
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