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The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, MARCH 10, 1928

No. 19

The Baltimore Conference on Unity

EDITORIAL

General Convention—1928

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

SUBSCRIPTIONS

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

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

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, MARCH 10, 1928

No. 19

EDITORIALS & COMMENTS

The Baltimore Conference on Unity

WE ARE obliged through lack of space to hold for another issue most of the correspondence received for this issue except that relating to the Baltimore Conference on Unity. Upon a detail of that conference we commented in *THE LIVING CHURCH* of February 25th. That detail was the evening Communion service that had been planned in connection with the close of the conference, at which, it was said, a Presbyterian minister would be the celebrant and he would be assisted by Protestant Episcopal, Lutheran, Disciple, and Baptist ministers respectively.

The Protestant Episcopal minister referred to did not appear when the service was held. His explanation is now printed in the Correspondence department, as are also a welcome statement from Dr. Peter Ainslie, president of the conference, an exceptionally lucid letter from the Bishop of South Carolina, who was in attendance only during the earlier part of the conference, and a comment from one of our own clergy in Baltimore. These, with our comments of last week, might well stand as a sufficient statement of the entire matter, with justice to each of the points of view that are so well presented. Such would be our preference, especially since we recognize the grave delicacy of the present situation, when one unhappy word may easily lead to estrangements that would prove new barriers to the unity which each of us so earnestly desires.

Yet to be silent now would not only be unjust to these several writers, who have raised points that deserve consideration, but it would also be an act of cowardice. Lausanne began a new era. We are no longer to run away from differences, nor to leave consideration of these to controversialists who delight in polemics. Lausanne is only six months away and already new differences have arisen such as must be met frankly in the hope that they may be solved in accordance with the Lausanne spirit. To let these differences run on rather than to meet them, would mean new rifts between men and Churches that are trying to agree.

IN ONE respect the Lausanne and the Baltimore conferences occupied totally different grounds. The former was official, consisting chiefly of accredited delegates from formal Churches; the latter was unofficial, attended by whomsoever would. We grant that a

greater latitude is possible in an unofficial than in an official gathering.

And we believe thoroughly in voluntary organizations for promoting unity. We highly commend the League for Church Unity founded by the Bishop of South Carolina and referred to in his letter, and we gladly gave the hospitality of our pages in which to present the subject to the Church when the Bishop first announced it.

Dr. Ainslie recalls an incident at Lausanne that, perhaps, was too trivial for the papers to report; we think it was not mentioned in *THE LIVING CHURCH*. He had presented a report, as he says, which recommended, among other things, the establishment by the continuation committee of affiliated unity organizations in every community. [We are quoting from memory; only the paragraphs of his report that were adopted are recorded in the official volume, *Faith and Order*, p. 407, and this was not.] Mr. Morehouse moved to strike out that provision on three grounds, as we recall it: first, that the delegates to Lausanne were chosen with only delegated authority for one specific purpose, and that the creation of such organizations would exceed their authority; second, that to do this on the scale proposed was a task that would require a very formidable organization and would involve very great expense and many officers, secretaries, and organizers; third, that purely voluntary, unofficial, and self-formed organizations of that sort would be more effective and less costly. Dr. Ainslie graciously seconded the resolution; we had supposed it was because he agreed with its purport; he now says it was because "there was no great issue involved." In any event, that paragraph of his report was stricken out. But his present indorsement of the plan for the independence of those gatherings "for free adventures in Christian unity" seems entirely in agreement with Mr. Morehouse's third point, though, as he intimates, Mr. Morehouse had then no knowledge of his plans for the Baltimore conference. We are pleased, therefore, that Dr. Ainslie and Mr. Morehouse are more in agreement on this matter now than they were at Lausanne; though certainly Dr. Ainslie's graciousness in seconding Mr. Morehouse's resolution then, when, apparently, he had not come to see the greater advantage of informal and unofficial

gatherings over formal and official ones, should not be forgotten.

But does it promote unity for such a conference to range itself specifically against the official position of one of the Churches whose participation is desired? It is not that "there were some in the Episcopal Church who did not favor intercommunion." Rather, the Church itself does not, though there are "some" within her ranks who hold that position to be a mistake.

True, the Episcopal Church is very careful not to pronounce that a celebration by one who is not a priest is certainly invalid. She asserts no negatives, such as would seem to question the power of Almighty God to confer grace through channels which He has not disclosed to her. The last Lambeth Conference made this quite clear, if it had not been clear before, and Bishop Guerry's present letter, citing Bishop Gore's distinction between validity *for us* and validity for members of the Protestant Churches, is so clearly stated that we need only to refer to it. We think that Dr. Ainslie has failed to do justice to the fact that the Episcopal Church *corporately* adheres to the position that only a priest may celebrate Holy Communion in such wise as to be valid *for its own people*, though undoubtedly he can cite instances of clergy who dissent from that view. The disciplinary canons of the Episcopal Church are based on the expectation that her priests will loyally conform to that position. That is why a bishop is given authority to inhibit a priest who desires to minister unlawfully in his diocese; that is why the rector of a parish (where parish boundaries are defined) is given authority to prevent unauthorized ministrations within his parish bounds.

IN defining this position, we fear that we shall be joined by Dr. Ainslie with those "some Anglo-Catholics and some Episcopal bishops [who] are factors [in] retarding Christian unity." Dr. Ainslie has stated lucidly and clearly the manner in which he believes Christian unity ought to come. He is right in observing that "some Anglo-Catholics and some Episcopal bishops" are factors in retarding Christian unity *based on those premises*. We should even go farther and maintain that practically the entire Episcopal Church with practically, if not actually, all its bishops, are equally factors. Ergo, to him, these all are "retarding Christian unity."

But Dr. Ainslie cannot fail to see that the converse of this is also true. The Episcopal Church, with the authority of the entire Lambeth Conference, has proposed a definite platform looking toward unity. Dr. Ainslie dissents from that platform. Ergo, then, according to Dr. Ainslie's reasoning, some Christian unity editors (God bless them!) and some distinguished Protestant ministers "are factors who are retarding Christian unity."

Which is only to say that thus far we have not all come into agreement as to what should be the basis for this Christian unity which we are all trying to promote. It is just because we disagree in this matter that conferences are worth holding at all; but if we must all first agree to Dr. Ainslie's postulates as to immediate intercommunion, which is exactly the point at issue, why should we confer at all? Unity on the basis of everybody accepting Dr. Ainslie's position would, of course, solve the problem. Just as unity on the basis of the position of the Episcopal Church would do the same, if everybody would agree to it. But what we are trying to get at is this: If some factors in Christendom believe in unity based on complete intercommunion *now*, and some do not, what shall be done to bring the two factors together? Or shall we simply

each try to promote that form of unity that seems right to himself, and speak of the others as "factors who are retarding Christian unity"?

Dr. Ainslie stands frankly on this latter basis. "The Christian Unity League," he says, "expects to hold another conference next winter, closing it with the celebration of the Lord's Supper, in which all communions, including Episcopalians, will be asked to share." That means that it will be a conference of those *who are already agreed* concerning the most vital question at issue. He may be surprised to have us say that we believe it an excellent plan. Among the sad conditions in Christendom, perhaps the saddest is that the modern Protestant Churches, that are in substantial agreement in every important respect, and between whom complete intercommunion prevails, cannot get together in a single consolidated organization. That, obviously, is what Dr. Ainslie understands by Christian unity. And it would be a marvelous, a stupendous thing were he able to accomplish it—a united Protestantism. It would be a long step toward that still greater thing, the unity of Christendom. And the act of intercommunion in which all the factors to such a conference could wholeheartedly unite would be one of the most momentous events in the whole history of the gropings of the Christian world toward unity.

It would, of course, leave out the Episcopal Church, except to the extent that those of whom we have spoken as pure individualists—not desiring to use a stronger term—might choose to participate. But the Episcopal Church does not wish to be a dog in the manger. We have certain definite ideas as to what should constitute Christian unity. We desire a unity *within the old Church*; not a unity based on the creation of a new one. But because Protestants thus far do not accept our ideas of unity is no reason why they should not create a unity of their own, according to their own convictions. If Dr. Ainslie wishes to confine his efforts to uniting such bodies and individuals as are able today to participate in a common Communion, it still is a magnificent conception. It may be, in the providence of God, the next step in the long road to the still greater reunion.

FOR ourselves, we shall stand emphatically for the position of *unity based upon loyalties*. And we agree that this should "apply with equal force to the Lutherans and Southern Baptists." Where it may appear that Lutherans and Southern Baptists disagree with Anglicans, we shall not ask individualists among them to disregard the discipline by which they are morally bound, and accept our position as a condition of conference with us, but shall ask the most loyal, the most devoted of Lutherans and Southern Baptists, who can be counted upon to stand by the convictions of their respective Churches, to sit down around a table with equally loyal and convinced Anglicans, talk freely about their differences, learn mutually, with us, why we stand apart today, and try whether we can find a way to correlate those differences in the future. It is not a quick road toward unity. It is not an easy way. It will not produce immediate results. But it will not involve us in trying to undermine the loyalties that men ought to respect in dealing with other men on the highest plane. *This is the Lausanne way.*

And the Christian Unity League, which has the advantage of Dr. Ainslie's splendid, consecrated leadership, will similarly be promoting a unity limited to those who are already agreed as to the immediate feasibility of intercommunion, and in its communion all, "including Episcopalians," "will be asked to share." That some of these must abandon their own loyalties,

according to the interpretation of their ecclesiastical superiors, in order to do so, that some misguided people, "factors who are retarding Christian unity," will still feel it a thing "contemptible" to seek to provoke breaches of discipline in a sister communion in order to promote one's own ideas of what is fit, that a unity conference thus planned will necessarily be limited to those who already are chiefly in agreement while the rest of the Christian world is charitably to be summed up in the phrase we have already quoted—*This is the Baltimore way.*

There are undoubtedly Episcopalians who will prefer this Baltimore way. It is easy to see that it will seriously provoke discord in the Episcopal Church. Those Churchmen who wish to signify their dissent from the official position of their Church can easily make this common Communion the expression of their contempt for that official position and for those who hold it. It lends itself easily to use as a partisan test. We can anticipate polemic organizations making every effort to promote the attendance of Churchmen, and we can see not only that among their kind of Churchmen they will have a considerable measure of success, but also that they will be able to cause grave embarrassment to those bishops and rectors who still believe in maintaining the way of loyalty through the discipline of the Church.

Yes, and we can see how pleased Dr. Ainslie will be at this measure of breaking down the discipline of the Episcopal Church. But—up from the subconsciousness of his mind there will ever and anon come to the surface of his mind the thought, "There are Christian people who think this is a contemptible thing for us to be doing." He will argue to himself how absurd is such an idea. It will please him to reflect that these are simply "factors who are retarding Christian unity." He will be perfectly certain that they are wrong because he will know that he is right. But, just because Dr. Ainslie is the refined, sensitive, devout, and spiritually-minded soul that he is, there will keep coming back again before his consciousness: "There are Christian people who think this is a contemptible thing for us to be doing."

Because the Church that created the Lausanne ideal, and then spent nearly twenty years in promoting it and finally brought it to life, is not likely to go back on that ideal within less than six months after it has scored its success. And this is the Lausanne ideal:

When differences between the several factors in Christendom can be exactly determined, let both parties sit quietly around a table and discuss those differences, in the hope of finding a way to reconcile them. Let each party be perfectly courteous to the other. Let neither seek to take advantage of the other. Let both express sincere penitence for any part that either has taken in producing disunity. And in the fear of God let them try to find the way out of the impasse that has existed for so many generations.

And the alternative suggestion made at Lausanne by Dr. William Adams Brown seems to us vastly superior to the one-sided plan presented by Dr. Ainslie. It is that *simultaneous* celebrations of Holy Communion by all the participating factors in any unity conference should be planned. According to this, if Episcopalians, or Lutherans, or Southern Baptists, or any other group, could not wholeheartedly cooperate in a common Communion service such as might be arranged by Dr. Ainslie, they each be encouraged to provide such a service according to their own several convictions. Then, from the central position of all these

churches, be it altar or table, there would simultaneously arise to Almighty God a mighty volume of intercession that He would guide them, and all the factors in Christendom, into the way of unity and peace. In a large measure, the *will to unity* already exists, and in the providence of God Dr. Ainslie has had a large share in promoting that will; but thus far we do not see the way. We never shall see it until the Holy Spirit leads us into it. By such a plan, no loyalties would be invaded, no new disunities would be created, no partisan aspects would be given to participation in the conference by anybody. And we can promise that "Anglo-Catholics" would show by their ready cooperation in offering the holy sacrifice that they neither desire nor intend to be "factors who are retarding Christian unity."

Yes, we stand emphatically for a unity based upon loyalties and tested at Lausanne. But, absurd as it may seem, we also believe that Dr. Ainslie will ultimately stand upon the same platform. He cannot undo his splendid record during two decades or more. He cannot unwrite those splendid editorials always promotive of brotherly affection one for another. He cannot dissolve his own leadership. He cannot indefinitely be contemptuous toward men with whom he disagrees. In short, he cannot be other than himself.

It remains only for us to add that where Dr. Ainslie has corrected us in matters of fact concerning the recent conference, he, undoubtedly, has the better way of knowing what happened, and of course is right. As to such details, we are grateful to him for the corrections.

ANSWERS TO CORRESPONDENTS

E. C.—A requiem Mass is a celebration of Holy Communion with special intercession for one or more souls entered into rest. It may or may not be in connection with a funeral service. So also it may be celebrated for a particular family or for a general congregation.

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THE MOUTHPIECE

JOY, joy in my heart
For the new made spring.
But never a poet can start
My joy to sing
Of the flowers and scents come to earth with a glad uprush—
So God made a thrush.

Work, work in the cold
Of a winter's day.
Yet dead as its grass and as old
Are the words we say
To the toilers there in that town like a catacomb—
So God made a home.

Clouds, clouds in my sky
This tempest time.
Shall I list to the lilt or the sigh
Of immortal rhyme?
Not these give peace to the soul in its desolate hour—
So God made a flower. ELLA CRUM.

MIRACLES

WE DOUBT that God's great power, manifested, should
Daily change bread and wine to atoning Flesh and Blood;
Yet every heaven-sent spring we without question see
Pink flowers where was but yesterday a leafless tree.

MARGARET FOSTER SHAFER.

DAILY BIBLE STUDIES

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

FOLLOWERS OF GOD

Sunday, March 11: Third Sunday in Lent

READ Ephesians 5:1-14.

THE words of an old hymn come to mind as I write the words of today's Epistle:

"Where He leads me I will follow,
I'll go with Him all the way."

The Master's oft-repeated words were, "Follow Me." And He repeats them again today to all who come to Him. The words have a clear and definite meaning. We are to place ourself, our life, our love, in His hands and let Him rule. We cannot take care of ourself. We are not our own. The blessed double truth of Christianity is this: I need Christ, and Christ needs me because He loves me, unworthy though I am. It is almost startling to think that He needs me, but it is proved by His love, in that He died for me. To follow Him, therefore, is to let Him, who loves me with an everlasting love, be my Guide, my Saviour, my All.

Hymn 227

Monday, March 12

READ St. Matthew 4:18-22.

CHRIST began His ministry with a call which so appealed to the fishermen of Galilee that they forsook all and followed Him. At first it was a literal following; they went where He went and shared the experiences of His life. Then love entered, and they could not leave Him: "Lord, to whom shall we go? Thou hast the words of eternal life." And then, in the words of St. Paul, they cried: "Who shall separate us from the love of Christ?" How it makes the Christian life definite and clear! At first we obey the call, "Come unto Me." Then as we follow, His grace and comfort, His pardon and peace, become a very part of our life. And finally, we are so bound to Him that nothing can satisfy the hunger of our souls but His blessed ministrations. It is the infinite mercy and love of God which surrounds us. He walks with us and we with Him. His truth sustains us. His promises satisfy us. The thought of Him "with sweetness fills the breast."

Hymn 224

Tuesday, March 13

READ St. John 8:12.

SOME Bible verses give us a volume of Christian truth. So this one verse pictures the whole life of the humble and believing child of God. We are told that once, when the disciples were walking with the Master, He went before them, and as they looked upon Him they were amazed (St. Mark 10:32). May it not have been that His glory shone around Him as on the Mount of Transfiguration, and they followed Him as if a divine light shone upon the way? Certainly many can testify that when they gave themselves absolutely and in faith to Christ, darkness and fear were dispelled and they felt new life throbbing through body and spirit. To follow God is to feel His presence and realize His power, and when we thus come to know Him, a new vision of life is given and we know that He is working out His divine purpose. So only, in troublous times, can peace be gained. The Light of the world is Jesus.

Hymn 40

Wednesday, March 14

READ St. John 10:27-29.

HUMAN beings are like sheep. They are ready to follow when they have confidence in their leader, and there is a kind of reliance in their following which drives away anxiety and questioning. We need a faith which can vanquish doubt through its quiet loyalty. St. Paul cried: "I know whom I have believed." God's children are asked to have assurance in the Master's guidance and love. Worry is an enemy to be fought

with the weapons of love, for when true love is found there is a scorning of anxiety. The quiet and peaceful following of the sheep and lambs may seem unintelligent, but it certainly, in a world full of questioning, is attractive. Christ begs us to trust Him absolutely, and He will never fail to bless such confidence. It is quite unworthy for Christians to be troubled by uncertainty. Christianity is founded upon a Rock.

Hymn 211

Thursday, March 15

READ St. Mark 15:40-47.

THERE is a holy beauty in the presence of faithful women at the Cross; but still more beautiful is the ministering which was theirs while Christ was teaching in Galilee. Can any human privilege be dreamed of as greater than the kindly and loving service which cared for the needs of Christ and His disciples? Yet today we men and women can minister in a higher way by following His example in giving comfort and help to sorrowing and needy souls. In such a service the King of kings delights, and for a token of acceptance He gives a rare happiness of heart. Indeed, when the heart is heavy and we are troubled, no more blessed relief is to be found than that which comes while we seek to comfort others. It is the Christ Himself who still cries in secret: "Ye did it unto Me."

Hymn 319

Friday, March 16

READ St. Matthew 10:37-42.

THE Master inspires human love and sanctifies it; but human love must never exceed the love of our hearts for Jesus Christ. The Fountain must always be higher than the stream flowing from it. As we follow Christ the Cross must rest upon us—that is, there must be a denial of self and self's longings that our following be not impeded. Yet there is no gloom in such free following. All that is best in human affection is sanctified and in its place it is blessed; only God must be first, else there can be no flow of strength and no endurance. We find by losing. We grow through sacrifice. We conquer through apparent defeat. Loving God with all the heart and soul and mind and strength makes possible the love for our neighbor. And the loving Christian can gladly ask a blessing upon love of family and friends because he loves God first and best.

Hymn 231

Saturday, March 17

READ Isaiah 60:1-4.

FOLLOWING Christ and walking in His light, the message with which the Epistle closes, brings to us the gracious exhortation of the Master. He would have us to be children of light, seeing our way as the light of His countenance shines upon it, and so able to discern the works of darkness from the fruits of the Spirit. We cannot know the difference by our human judgment. It is one of the sad facts of life today that many cannot seem to tell badness from goodness. It is the confusion brought by human conceit, and it is bringing terrible results in careless living. Only Christ can enlighten our minds and teach us what is right. How important, then, that we should follow Him as our Guide and Friend! How important that we should use faithfully the means of grace and seek His help in the Holy Communion! "Then shall our Light rise in obscurity and our darkness be as the noonday!"

Hymn 248

Lead, kindly Light, for I cannot see my way. Shine Thou in my heart that it may be made clean. Enlighten my understanding that I may know the truth and so be free. Above all, dear Christ, help me to follow Thee, and then I cannot lose my way. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ONE of my friends writes to me, speaking with bitter regret of the unseemly rows in the Church of England, and saying that she is tempted strongly to turn her back on them, and "go to Rome," to find peace and serenity. Of course that is rather an illogical proposition; and if she were to do it, she would find herself very far from the sort of peace which she covets, under the aegis of the Roman Pontiff. It would be, indeed, a sort of cowardice to flee from an atmosphere of strife, if God has placed us in that atmosphere, with our own duty to do; and no turning of our backs can ever make the Pope infallible, or our sacraments invalid. Indeed, I would rather have all the trouble of the English Church people today, than the sort of thing which is pictured in that S. P. C. K. book, *Some Features of Modern Romanism*, which presents the living Roman Catholic system as it appears to a dweller in France.

All the same, it is hard to bear such troubles, and one does yearn for a day when Jerusalem shall be built as a city that is visibly at unity in itself.

In a recent number of the *Church Times*, the sort of disunity which prevails at the present time painfully is illustrated in one column. The Bishop of Exeter, Lord William Cecil, has a most extraordinary letter which he has just sent to the parish of St. Peter at Brixham. He says:

"The Prayer Book forbids all reservation. The new Prayer Book modifies that ruling, and allows perpetual reservation, if the bishop shall think fit. At present I do not think it right that there should be perpetual reservation in a district church. It can only very rarely be allowed; and certainly, if the people take the law into their hands, to reserve without permission, they must expect to be refused. I do not think perpetual reservation is necessary for the sick. All that could reasonably be expected would be reservation during the day for known sick cases. If I did think that perpetual reservation was necessary, I should allow it only in the parish church.

"I have been forty years in my profession, and I have been chosen to administer the law of the Church in the diocese of Exeter. I have been consecrated to that very purpose. In pursuance of the duties appertaining to my office, it has been laid upon me very plainly by the synod of bishops, that it is my duty to restore order to that part of the Church that is committed to my care. I have done my best to interpret the will of the synod of bishops. Mr. Gordon and several laymen think differently. He, therefore, quite rightly resigns. Clearly, if he cannot obey any authority, he must cease to work under that authority."

Of course the very first sentence of this extraordinary letter begs the whole question. The Prayer Book does not forbid all reservation or any reservation under proper conditions. But, if the Bishop of Exeter invokes the authority of the Deposited Book, before that Deposited Book has any authority whatever, what would he be likely to do provided that Deposited Book become legal? One cannot help wondering, too, whether England is so entirely exempt from sudden sickness, as to make it possible to send word to the parish church, in advance, certifying that somebody is going to be ill and will wish to have Communion from the reserved Sacrament.

On the other hand, the Bishop of Chichester, a diocesan of equal authority with the Bishop of Exeter, urges the necessity of having the reserved Sacrament continually accessible; and adds:

"I am, myself, not a rigorist on the subject, but what right have I to tyrannize over the conscience of one who is? And it is tyranny to prohibit, and it may often be nothing less, a practice that is far older than the doctrine of transubstantiation, a practice which is carried on without evil consequences in churches of our own communion, in Scotland, and in India, and, I believe, in the United States of America."

Securus judicat orbis terrarum is a maxim which it would do many of the extremely bitter controversialists good to study. The Bishop of Chichester points out the widespread use of continuous reservation without any sort of harm in national

Churches of the English rite. That will have no effect whatever upon the peculiarly embittered persons who are making the trouble; but it ought, at least, to give more thoughtful people pause to consider, for example, that in many of our own cathedrals, here in America, perpetual reservation is practised, with the full consent of the bishop, and without transgressing any law of the Church. The rubric at the end of the liturgy was adopted, it is a matter of historical fact, without any reference whatever to this practice, but only to prevent Puritan irreverence; and what is reserved for the Holy Communion, does not "remain after the Communion." But what a pity it is to consider the base passions that are roused by controversy over what ought to be the holiest and most sacred of all the sacraments of the Church. The riots at Darwen show one aspect; and the preposterous railings of an American professor, at a recent conference in Philadelphia, make us appreciate still another; while the gloomy presbyter who is "willing to see the Church ripped wide open, sooner than have salvation preached in terms of the Mass and Confession," shows yet a third.

God have mercy on us all.

AN INTERESTING EXAMPLE of official insolence was brought to my notice the other day by one of the members of the Chamber of Commerce of a great city. The Chamber had been much harassed by the blundering delays attendant upon handling parcel post between that and another city, perhaps two hundred miles away; and finally a committee investigated and sent a letter of complaint to the Post Office department, showing facts and asking that they be changed. Whereupon, a subordinate official came on from Washington and insulted all the members of the Chamber, cross-examining them offensively as if they were criminals, openly expressing his disbelief in what they had said, and crowning his impertinence by asserting that the whole thing was got up so as to sell a particular mailing device to the department! I am glad to say that the Chamber refused to take this insolence patiently, and demanded from the Postmaster General an explicit apology from the jack-in-office who presumed to speak for his department. Whether they have received it yet I cannot say.

But there is a great objection to any form of state socialism, that it means multiplying bureaucrats. A bureaucrat always is convinced that he must stand by his own department through every storm of criticism, and hold himself above the critics with a superior detachment as irrational as exasperating. Take a very common complaint: the gum used now by our Post Office department is wretched stuff, which declines to adhere; and one finds numberless cases of letters returned or charged with "postage due" because the stamps have rubbed off. It is humiliating to consider that this defect is one peculiar to the American stamps, and that every European country furnishes stamps that stick. Yet when complaint is made to headquarters, they send out a sort of form letter, saying that "yours is the first complaint of that kind received," and that perhaps you do not know how to moisten a stamp properly!

The local postal official confided to me the other day that he was continually having protests about that same affair, yet could do nothing except refer them to Washington: small use that will be, so long as the hallucination continues to prevail that infallibility and impeccability are prerogatives necessarily accompanying a government official!

By the way, I should like to know why the old custom of stamping letters with the hour of receipt has been abandoned. Is it perhaps because so often letters are delayed en route, slighted in the hands of officials, neglected, or overlooked, so that to emphasize the difference between the time of sending and the time of delivery would be inexpedient? I wonder!

General Convention—1928

The Real Issue

By the Very Rev. Robert S. Chalmers

Dean of St. Matthew's Cathedral, Dallas, Texas

THE date of the meeting of the General Convention in Washington in October of this year precedes by only a few weeks the tenth anniversary of Armistice Day—of the close of the most disastrous and awful tragedy of modern civilization. And it would seem inevitable that our thoughts should turn to the war itself and also to the achievements and failures of the ten years that have passed since peace was declared.

It was a war to end war, so the Allies declared. It was a war to make the world safe for democracy. The close of the war was to usher in a new era of international fellowship, of industrial democracies. What then has been accomplished during the ten years that have passed? What is the great issue the General Convention will face this year? Is it Prayer Book revision? Is it the Church's budget? Is it the ghosts that are troubling the Bishop of Marquette and Judge Marsilliot? Is it the issue between modernists and traditionalists? Each of these issues has some importance and one does not wish to trifle with or minimize the significance of any one of them. But if another war were imminent they would seem of comparatively slight moment. They would be dealt with quickly and effectively and the main consideration in dealing with each would be how it would help or hinder the Church in fulfilling her true mission.

None of these is the real issue before the Church. The real issue is the warfare between the Kingdom of God and the Kingdom of Satan, the imperialisms of this world, the realm of selfishness and sin. There has been no armistice in that warfare. If hostilities have slackened, it is because the Church is apt to forget that a state of war exists and continues to exist. Nothing more perilous can happen to her. The Kingdom of Satan makes swift progress when the Church is lulled into a false sense of security and wastes her resources in internal dissensions.

For this writer, it has been an illuminating study to re-read since Christmas a few of the many definitely religious books written under the inspiration of the highest ideals evoked by the war. It has been a tonic—and it has led and continues to lead to self-examination as to his own ministry, with results far from comforting. Out of many invaluable books, well meriting a careful re-perusal, he ventures upon quotations from two. One is *The War and Preaching*, by Dr. John Kelman, the distinguished Presbyterian preacher and prophet, of St. George's, Edinburgh; Fifth Avenue Church, New York, and now resident in London. The other is *The Church in the Furnace*, the heart-searching book written by a group of Anglican chaplains as the result of their war experience.

* * *

"In view of these new conditions, and the hope of peace they bring, it is surely the duty of the Church to throw her whole universal strength into the realizing, in some form or other, of the mighty dream. When we think of what the next great war must be like, if war should ever return, we see how true this is. Science, whose proper function is production, and the ameliorating and enriching of the conditions of human life, has for four years been wholly devoted to destruction. Nor has she come to the end of her powers along that line. She is only at the beginning of them, and if she were to proceed in her development of the means of destruction for even a few more years, the next war would be neither more nor less than a suicidal conspiracy for the extirpation of the human race.

"These words are not rhetoric, they are simply and literally true, and they give no faintest conception of the carnival of devilry which that conspiracy would let loose upon the earth. In all circumstances the Church must stand for the Christian ideal of peace on earth. But the peace for which she stands must be a peace which God and humanity will countersign. Had she demanded a patched-up peace in these past years, a peace which must inevitably have handed on the heritage of war to the coming generation, she would have betrayed the Christian ideal. Now, when, under new conditions, peace seems

actually to have come within our grasp, how much blacker would the betrayal be if, on any pretext whatsoever, she did not do her very utmost to strengthen and consolidate the effort after its attainment.

(Dr. Kelman.)

* * *

"The modern world has experimented with all the ideals of paganism—with the ideals of Rome, Greece, and Nineveh. For the larger purposes of modern life all these experiments have failed. Now we are altogether coming back to Christ for one more experiment, on a larger scale than any in the past, in which we shall try at last the ideals of His Kingdom. The question that will be answered is whether Jesus Christ is or is not a match for the selfish impulses of crude human nature in nations and in men. Neither patriotism nor internationalism is a true end in itself; they are but means toward the ends for which Jesus lived and died. By what imaginable argument can any minister of Christ excuse his refusal to play his part in the decisive battle of His Kingdom?"

(Dr. Kelman.)

* * *

"Whatever may be the total significance, for all the ages, of this project of the Kingdom of God, the immediate task for our own generation is sufficiently clear. Our line of adventure will have to be in the three closely related regions of international relationships, of race contact, and of all that accumulation of social and industrial strife and difficulty and unrest that is commonly designated as the 'Social Problem.'

"It is hardly thinkable that men generally, after the object lessons of this war, will make no effort to import a wholly new character into international relationships. Indeed there are many signs of a deep and widespread determination to find a solution for this, the greatest of all the 'reconstruction' problems that now confront the world. The nations simply cannot afford to continue indefinitely living on an earth where armed might rather than public law is the regulating factor in all their relationships; they cannot do other than embark on 'the enterprise of saving the earth as a place worth living in.' If there were no other compelling motive, we should be forced to keep in view this goal of a new and better world by the thought of our debt to the dead. Never before in the world's history has there been such a vast deliberate outpouring of human life; and the one utterly intolerable thought is that these millions should have died in vain."

(*The Church in the Furnace*.)

* * *

"The so-called backward races are for the most part either controlled by or 'in the sphere of influence of' larger and stronger nations. Are they to remain in a state of permanent serfdom? Are their labor and their lands to be exploited by the white man's commercial greed? Or are they to have adequate opportunity to develop and fulfil their own destiny? And to that end are we and other 'imperial' powers going to cleave steadfastly to the principle of governing in the interests of the governed? These are large and difficult questions. And let it be stated at once and emphatically that, if Christianity is true, then the one and only hope of their satisfactory solution lies in its being applied.

"The days are gone for ever when foreign missions could be regarded, or disregarded, as the semi-private fad of a few religious enthusiasts. The time has arrived when sane and serious men, both within and without the Churches, are beginning to see that the chief hope of the future lies in the expansion of Christianity. From every side that conclusion is thrust upon us. If Christianity is true, then its destiny cannot be less than world-wide. If it 'works,' then it provides that which all men and all nations fundamentally need. If it is both true and effective, then those men and nations who have access to it not only have no right to keep it to themselves, but are morally bound to share it with others.

"In the new world-consciousness and the new longing for world-wide fellowship there is no room for a provincial salvation. 'The unpardonable sin for a modern man,' urges the writer of one of those striking Saturday articles in the *Times*, 'is to despair of the human family, or to demand a safety for himself or for his people, which is not offered to all. We are not saved, it has been well said, except in a saved race.' Could any generation want a bigger adventure than that of 'making Jesus King' over the hearts and lives of all its contemporaries?"

(*The Church in the Furnace*.)

* * *

Mr. Chesterton exposed the falseness of the charge that

Christianity had failed. "Christianity," he said, "had been found difficult and not tried." How great will be our condemnation if another war shall come because we have failed to make the effort to try it!

The Church has a real issue. The world is face to face with revived and reviving militarism, with race hatred, with evils intensified since 1918 by the great scientific and material achievements that have marked these ten years.

General Convention *can* speak for the Church. The Church *can* speak with the voice of her Lord and Master Jesus Christ. The Church *can and does* influence and mould public opinion here in America and in the world.

What, then, is the real issue before General Convention, 1928? It is the issue of the Kingdom of God.

May I conclude by paraphrasing Dr. Kelman's weighty words? By what imaginable argument can the representatives of Christ in this branch of His Church, in General Convention assembled, excuse any refusal to play our part in the decisive battle of His Kingdom?

BEISAN: AN EXPERIMENT IN CO-OPERATION

BY THE REV. W. H. STEWART

CHAPLAIN OF ST. GEORGE'S CATHEDRAL, JERUSALEM

To the Name of the Holy Trinity

1927 ✠ 1927

Under George V, King of England, Coolidge, President of the United States of America, Lord Plumer, High Commissioner in Jerusalem, the Emir Abdullah, ruler of Transjordan, Damianos I, Patriarch of Jerusalem, and Rennie MacInnes, Bishop of the Anglican Church in Jerusalem, the foundation stone of the Church of Saint John the Forerunner and the great martyr George in Beisan was laid by the Metropolitan of Nazareth Kleopas Kikilides and, of the Anglican priests, W. H. Stewart and Ch. Bridgeman, for the love of Christ and the mutual support in Christ our God of the two holy Churches of God, Eastern and Anglican, Lord, help us, and stablish this holy house for ever and ever. Lord, help the benefactors John and Constantine Choreme among the Greeks, Annie S. Stebbins and Louise Stebbins among the Americans, and the Fourth Anglo-Catholic Pilgrimage.

Beisan (Scythopolis).

August 9/22, 1927.

THE American archaeologist of today, Mr. Alan Rowe, of the University Museum of Philadelphia, has found much on the great Tell of Beisan which is of fascinating interest and great importance. Already, though the Tell is not half dug, there have been laid bare eight separate levels of occupation and seven places of worship, the Egyptian temples of Amenophis III (*circa* B.C. 1400), and Seti I, the House of Ashtaroth which received the armor of Saul,¹ the Temple of Dagon which received his head,² a Græco-Roman temple, and two Byzantine churches of the days when Beisan was Scythopolis, the seat of an archbishopric and the capital of the Decapolis.³

Some archaeologist of the distant future, if he search the remains of a little church lying on the outskirts of the present village, south of the great Tell, but within the limits of the Hellenistic city, may find buried in an earthenware jar at the northwest corner a piece of very ancient parchment—perhaps of the eighth century—bearing the manuscript inscription of which the translation is given above.

The inscription was written and buried there on the date it bears (August second of our calendar) by the venerable Archbishop Cleopas—scholar, numismatist, and true father of his clergy.

The writer, returning from a month's duty in Egypt, and stopping for a Sunday at Haifa, had been instructed to go to

¹ I Samuel 31:10.

² II Chronicles 10:10.

³ The Arabic name *Beisan* is for the O. T. names *Beth Shëän* or *Beth-Shan*. In the LXX, in Maccabees II, and in all Greek and Latin literature it is called *Scythopolis*. The place is about 320 ft. below sea level and three miles west of the Jordan, and sixteen miles south of the Sea of Galilee.

Nazareth and report to the Archbishop. Mr. Bridgeman, the American chaplain, unfortunately had had to sail for Cyprus, and was not in fact able to be present, as he had fully intended to be, to represent those of his compatriots who had contributed to the building of the church.

We left Nazareth by car, the Archbishop, the Archimandrite Hippolytus, librarian of the Holy Sepulchre (as the Archbishop had been before him), and myself, taking the main Jerusalem road to the mountains of Gilboa, and then turning eastward over the track that runs under their northern face. There was not a very large congregation: it is distinctly hot at 11:30 on an August morning in the Jordan Valley, and we found that many who had turned out earlier in the day had gone home. Indeed, if the truth be told, we were not strictly up to time. But there was still quite a small crowd waiting for us, headed by the priests of Nazareth and Beisan.

A rough board and matting shanty had been erected over the corner of the wall, hardly yet above ground level, and in its shade was a little table with a cross, a censer, a bowl of rosewater, and a small bunch of flowers to act as a sprinkler. On it lay also a hammer and trowel—no engraved silver in plush case, but the working tools of the mason, decorated, not disguised, with colored ribbons.

The service was read and chanted, now in Greek, now in Arabic: the priest with the censer and the Archbishop with holy water proceeding within the church wall, and returning to the hole where the cornerstone was to be laid. Stepping down to the stone, the Archbishop signed to me to pray in English—the collect of St. Simon and St. Jude—and then we both laid the stone as well and truly as the narrow hole permitted, the Archbishop inserting the jar containing the parchment and the mason securing it in place with mortar and small stones.

After the service we sat for a time under the trees talking to the villagers, and then adjourned to an enormous lunch in the hospitable house of a Nazareth Christian settled in Beisan. Later in the afternoon we drove back up the Jordan Valley to Jisr-el-Mjarmy, halted at Tiberias for a cup of coffee in the beautiful monastery buildings jutting out into the lake, and so home to Nazareth by the main road through Cana of Galilee and the earthquake-stricken village of El-Raineh.

A thoroughly happy day, ending in a star-lit night when we sat out on the roof listening to the shrewd and vigorous talk of the Archbishop. And who knows but that that little church in Beisan may be a forecast of greater things? Built in part with Anglican money, both English and American—the donors being those named in the parchment—it is to be available for Anglican services when required: a tangible expression, and we believe the first of its kind in history, of "the mutual support in Christ our God of the holy Church of God, Eastern and Anglican."
—*Bible Lands*.

BISHOP TALBOT—A PERSONAL TRIBUTE

BY THE VEN. HARVEY P. WALTER

WAS there ever a kindlier soul than Bishop Talbot? While coming on the train to Scranton recently for a week's services in St. Luke's Church and nearby parishes, I was asked by one of the trainmen, "How is the good old Bishop?" He said whenever he rode on the train he always greeted all the men, and if he did not see one of them, inquired for him, and asked that the man be sent to him so that he might greet him. This included the porters as well as the trainmen. He was "*Our Bishop*" though the man may have been a Methodist, Presbyterian, Roman Catholic, or of no Church at all.

This unassuming attitude toward all classes of people, rich and poor, learned and ignorant, made him the beloved bishop to all people.

I have known Bishop Talbot since he came from Wyoming and Idaho to be the Bishop of Bethlehem. For a number of years it was my privilege as archdeacon to serve directly under his supervision. His uniform kindness, his even temperament, his kindly consideration, his words of advice and commendation, his cheery spirit, gave one a new heart, and a new strength, and a new outlook whenever one came from his presence.

Truly, a good man has gone to his reward, and with him, I am sure, have gone millions of prayers from all kinds of Church people for the repose of his soul.

Our Times*

By Clinton Rogers Woodruff

THERE is evidently a thirst for information about our times and our recent past if one may judge by the number of books that have been appearing of late. Mark Sullivan, a veteran observer and journalist, has just given us a second volume of his illuminating comments. For many years Mr. Sullivan, a Harvard man, has been internationally known as a Washington correspondent on national affairs. There are few writers today who know so intimately so many statesmen, diplomats, and notable figures and who have access to so many sources of valuable historical and political material. His signed news-letters and editorials are read throughout the United States, and are highly esteemed. It is from this storehouse of knowledge, experience, and friendship that he has collected the material from which *America Finding Herself*, the subtitle of his present volume, and *The Turn of the Century*, his first book, were written.

This new volume begins with a description of the training of the American mind in the Seventies and Eighties that is fascinating in a high degree. The marvels of "McGuffey's," and its morals; "singing geography"; spelling bees; Spencerian curves and flourishes; Delsarte gestures; elocution: "We are lost, the captain shouted!"; songs of the times: "Oh, My Darling Clementine"; Maude Adams in *Peter Pan*; Ethel Barrymore in *Sunday*; "all skirts touch the ground on all sides"; the motor car beginning to crowd Dobbin; all these and more are brought to mind.

It is difficult to classify a book of this kind. It is not history in the sense of McMaster's or Oberholtzer's histories. It is not reminiscence; it is not a story of Mr. Sullivan's experiences and reactions. It is not travel or biography, or essay. It is descriptive writing, with touches of history, biography, art, music, travel, geography, done in a highly effective way.

Here we find the story of Standard Oil and of that marvelous growth of American business which reads like a tale from the *Arabian Nights*. Here we find a detailed story of how Wilbur and Orville Wright conquered the air to the jeers of the populace, including the editors of enterprising newspapers, who had no faith in inventions and even refused to believe their correspondents when they told the truth. . . . Here is the dramatic story of Roosevelt, once a "dude," and the whole political upheaval of the past thirty years. . . . Here is the story of United States Steel, of Upton Sinclair's *The Jungle* and its sequel; of the Pure Food and Drug Act—and every now and then the best tales are in the footnotes.

Certain Rich Men is another volume of the same sort, although it is less journalistic, with much more of a literary flavor and more largely biographical. Minnegerode's seven rich men are Stephen Girard, John Jacob Astor, Jay Cook, Daniel Drew, Cornelius Vanderbilt, Jay Gould, and "Jim" Fisk.

Stephen Girard, known as the "merchant-banker," was a great merchant, a great lover of ships and a great employer of men; he "conducted mercantile operations on an incredibly huge scale, exacting every last, relentless penny from his contracts and pocketing losses amounting to thousands of dollars without dismay. No man ever possessed so perfect a genius for trade and commerce." John Jacob Astor, the "fortune maker," is said to have been possessed "of so large a fortune that future generations were to create fantastic legends concerning its origin. This

* *America Finding Herself*. By Mark Sullivan. New York: Charles Scribner's Sons. \$5.00.

Certain Rich Men. By Meade Minnegerode. New York: G. P. Putnam's Sons. \$3.50.

A Son of the Bowery. By Charles Stelzle. New York: George H. Doran Co. \$3.50.

My Own Story. By Fremont Older. New York: Macmillan Co. \$3.50.

Men of Destiny. By Walter Lippman. New York: Macmillan Co. \$2.50.

"Boss" Tweed. By Denis Tilden Lynch. New York: Boni & Liveright. \$4.00.

The Portrait of a Banker: James Stillman. By Anna Robeson Burr. New York: Duffield & Co. \$5.00.

man exhibited the ingenious powers of a self-invented money-making machine."

Jay Cook was known as "the Napoleon of Finance," one of the most amazing railroad financiers in history. "He was a warmhearted, charitable man, who bore no malice and did not understand deception. He was the astounding financier of the Civil War period who raised \$700,000,000 in federal loans in a period of 140 working days." Daniel Drew, the "Mephistopheles of the Stock Exchange." "Uncle Daniel," "the Merry Old Gentleman of Wall Street," is described as a very different figure from Cook; an "emptier of treasuries; a drainer of resources; a consumer of assets."

Cornelius Vanderbilt, "the Commodore," was a great steamship magnate, a cool competitor of the Morgan lines, who near the end of his life suddenly sold all his boats and became a railroad king. "He was a stupendous autocrat with remarkable vision," and was a constructive force in America, even if some of his methods were open to serious question.

Jay Gould, "the Wizard of Wall Street," was "a thin, bilious, swarthy, silent, heavily bearded little man with shrinking ways and slightly effeminate manners who played the great game of speculative finance for all it could be made to yield without disguise or apology."

Jim Fisk, "the Mountebank," was a "big, burly blond and diamond-studded; a swindler and a bandit; a clown in velvet waistbands and bogus admirals' uniforms, and his stormy and tragic career was ended with bullets."

These men are primarily remembered for their wealth, although several made their money through conservation and construction. Girard's great educational institution is today a great factor in the lives of thousands of men and boys; Cook helped save the finances of his country in a time of dire need; Vanderbilt built up a great railroad system that helped develop large sections of our country; of the rest, well, no monuments have been erected to their memories by a grateful public.

A *SON OF THE BOWERY* is a far more stimulating and elevating book, although possessing neither the journalistic interest of Sullivan's book nor the literary flavor of Minnegerode. It is Charles Stelzle's story of his own life and as has been said of it "the story of Charles Stelzle is the story of America." Born of immigrant parents on the East Side of New York, his name is known as a social factor and his influence felt in many corners of the world. It is a dramatic story of his rise, of his boyhood, his days as a machinist, his great constructive work for the Labor movement, his development of new methods of social welfare. Truly "a story possible only in America."

Another stimulating story of the same sort is Fremont Older's *My Own Story*. In the paper which he made and which made his reputation, the *San Francisco Bulletin*, Older used to ask "bad people who knew they were bad, and good people who thought they were good," to write their confessions. These life stories of Abraham Ruef, political boss; Donald Lowrie, ex-prisoner; Jack Black, ex-burglar; a Baptist clergyman; a prostitute; a bunco man; a sure-thing gambler, and a prominent physician excited the greatest interest. Several of these characters enter into his own story which begins in the year 1895 when he became editor of the *Bulletin*, and began his efforts to rid San Francisco of graft and corruption. He tells how "Abe" Ruef was convicted and sent to the penitentiary after a struggle which, as Older well says, "led into every corner of San Francisco life, into the depths of the underworld, to attempted murder and dynamiting and assassination, wrecked some of the biggest men in the American business world, and ended by filling San Francisco with armed thugs and overturning the Southern Pacific rule of California." In the course of the fight Mr. Older himself was carried away in an auto-

mobile at the point of a pistol, and it was only by a lucky chance that he was rescued before the kidnapers could carry out their plan to murder him.

Quite as thrilling as his work in uncovering graft is his account of the prisoners he became interested in and helped to get on their feet again—a stage robber, a burglar, a forger, and a counterfeiter. This is a vivid story of politics, social endeavor, pioneering in the field of exposure, and of journalistic enterprise.

WALTER LIPPMAN in *Men of Destiny* is, as usual, keen, analytical, penetrating, provocative. In these sketches of present day prominent national figures, Lippman shows his usual happy faculty for placing his finger on the significant aspects of the life, work, and influence of public men. The book is not only humanly interesting but it touches with incisive force on most of the outstanding issues of the coming presidential campaign. Moreover, it deals with matters of social and literary as well as political interest.

Al Smith is the Man of Destiny; Calvin Coolidge represents Puritanism de luxe; Harding was the greatest of all optimists because he "made lemonade out of all the lemons handed to him." Of Mencken he says: "If you subtract from his book, *Notes on Democracy*, the personality of H. L. Mencken, if you attempt to restate his ideas in simple, unexcited prose, there remains only a collection of trite and somewhat confused ideas. He points out that the reason why there is as yet no very severe protest against the tabloid newspapers is that they offer the unadjusted and unprivileged part of the community not rebellion, but vicarious satisfaction, a narcotic rather than a stimulant bolshevism. They are in effect a substitute for rebellion, rather than a cause of it."

He emphasizes the fact that majority rule is a rule of force which may easily become an absurd tyranny if we regard it worshipfully as though it were more than a political device. He says: "It is all very well to argue that the Church of Rome shall not have the last word in deciding what things men shall render unto Caesar, and what to God. But it would be a sinister philosophy indeed which went on to say that Caesar must have the last word as to what belongs to Caesar and what to God. Governor Smith puts his personal conscience above the secular claims both of Church and State, and denies the absolute jurisdiction of both."

It is a long cry from "Boss" Tweed to "Al" Smith. The former, perhaps the most notorious political boss of modern times, the synonym for all that was corrupt and degrading, was a Tammany man, in fact was Tammany. Al Smith, too, is a Tammany man, and embodies the new Tammany, and yet of him Lippman says: "Governor Smith is the first man of the new immigration who by every professed standard of American politics is completely available as a candidate for president."

Denis Tilden Lunch, a well known newspaper man, has written a most vivid and interesting life of Boss Tweed. He has been on the staff of the New York *Tribune* and the New York *Herald-Tribune* for sixteen years. He has enjoyed not only the confidence of politicians of all parties of our own day, but he has been in the confidence of some of the living contemporaries of Tweed. With such a background he has depicted the life and times of the Boss and his associates and interpreted their acts in the light of the special information given him.

We read much of the romance of big business in Sullivan and Minnegerode, and in Anna Robeson Burr's *The Portrait of a Banker* we have a remarkable portrait of one of the leading figures in that big romance. In that extraordinary era of phenomenal commercial and industrial expansion that marked the close of the 19th century, James Stillman was one of the strongest, though least spectacular of the well-known group of men who piloted the nation's finance through the dangers of panic and over-prosperity. Mrs. Burr spent a year of research in this country and in Paris and Rome, with confidential access to the letters and affairs of James Stillman, J. Pierpont Morgan, E. H. Harriman, Moses Taylor Pyne, Jacob Schiff, and others. Her biography is a picture of the period, as well as of the public and private life of one of its dominant figures.

AROUND THE CLOCK

By Evelyn A. Cummins

AFTER twenty years of owning and driving automobiles I have come to the following four conclusions:

1. No matter what the make and type of car, according to the salesman it is always just the right one when I buy it.

2. No matter what the make and type of car, according to the salesman it is always just the wrong one when I want to trade it in.

3. According to the salesman, when I buy it the car is good for years of hard service.

4. According to the salesman, when I have had the car a year or so and he wants to sell me another one, the car is just on the point of dropping to pieces.

Stop me if you think I'm wrong.

A FRIEND of mine was visiting a twelve year old boy who was recovering from an operation in a hospital. The youngster kept talking about how he wished the doctor would give him back his appendix which had just been removed.

His visitor couldn't find out at first why the boy was so anxious to get it. "Bill," he said finally, "tell me why you want it so badly and perhaps we can persuade the doctor to let you have it." "Well," replied Bill confidentially, "you see it's this way. I want to leave it in Westminster Abbey when we go abroad next summer, and then I can tell my children that part of me is in Westminster Abbey. Helen (a small girl friend) left a tooth of hers there last year."

To date Bill has not recovered his appendix.

AN ENGLISH parson says, "Most people expect a nice vicar, a good vicar's wife, and a warm, comfortable church for a penny a week."

A READER in Kansas has sent in a clipping from the famed Wichita *Beacon*. He inquires what the rules for a Wash Day Contest would be, and wants to know what connection magic tricks have with a revival. Perhaps some of our readers can enlighten him with suggestions. Personally I have a curiosity to know what a Windjammers' Night might be.

"The women members of the Brotherhood Presbyterian Church are running a race today to see who can get their washing out first. An announcement made by the evangelist, Eugene Palmer, who is conducting a revival meeting at the church, inspired the contest by promising a prize to the winner. The Rev. Palmer will have for his sermon subject Monday evening: 'Wash Day Night.'

"Services for the week have been designated as follows: Tuesday night, 'Windjammers' Night'; Wednesday, 'Baby Night'; Thursday, 'Sunday School Night'; Friday, 'Young People's Night'; Saturday, 'Grade School Night—songs, magic tricks, and stories.'"

TWO more extracts from "Premature Epitaphs":

"Here Einstein lies:
At least they laid his bier
Just hereabouts—
Or relatively here."

Of John Drinkwater:

"God may forgive him, his mourners agree. . . .
BUT—
Will Lincoln, and Cromwell, and Robert E. Lee?"

CYRIL MAUDE, the actor, tells the following story in his recent book of reminiscences. Major-General Sir Robert Baden-Powell, when he was a small boy, was asked one day at Charterhouse School, "What did Elisha say when he saw Elijah go up in the fiery chariot?" The words in the Bible are, of course, "The chariots of the Lord and the horsemen thereof."

The youthful B.-P. thought for a moment, and then replied: "Elisha said 'Goodness gracious me, I never saw anything like this before!'"

ADD remarkable occurrences of 1928: The other day on one of the busiest corners in New York the driver of a U. S. mail truck got the best of a traffic policeman in a very heated argument.

CORRESPONDENCE

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

A UNITY BASED UPON LOYALTIES

To the Editor of *The Living Church*:

I WISH to say that I most heartily agree with you in your editorial of February 25th, dealing with False Steps Toward Unity. Inasmuch as I have undertaken to set forth a plan for the organization of a League for Church Unity which has been endorsed by the synod of the fourth province and by the diocese of North Carolina as well as my own, and by a number of our bishops, it seems to me timely that I should make my own position clear regarding this question of intercommunion between the clergy and members of our own Church and those of the Protestant bodies about us.

My position is practically that of Bishop Gore, who, in his book on *Orders and Unity*, takes the position that God is not tied either to His sacraments or to any particular form of the Christian ministry, and that where devout followers of Christ come with faith and with the full intention of fulfilling His command in the Blessed Sacrament of His body and blood, "Do this in remembrance of Me," they undoubtedly do receive a spiritual blessing and that the grace of God is conveyed to them through that sacrament. Bishop Gore uses very strong language when he says that it would be nothing short of "blasphemy" to deny that grace is conveyed by the hands of ministers not episcopally ordained. The sacraments, therefore, administered by Protestant clergy, though irregular from the point of view of the historic episcopate, are undoubtedly valid for those who receive them.

But while the sacraments may be valid for those who receive them by faith, in the Protestant Churches of this and other lands, they would not be valid for me, because I believe, with the Lambeth Conference of 1920, in the historic episcopate and in the priestly office, as essential parts of the Christian ministry, and therefore as fundamental and indispensable in any platform for the reunion of the Christian Churches. This being the case I feel that for me or any other Episcopal minister to take part in a Communion service such as was held in the Presbyterian church in Baltimore at the conclusion of the Conference on Unity, would, in my opinion, set back the cause which we have so much at heart, and produce confusion regarding the essential differences of faith and order which are involved.

As you have so well expressed it, we must seek a unity "based upon loyalties," and whatever may be a man's personal opinion he should not act in this matter as an individual apart from the mind, practice, and teaching of this Church. The cause of unity will not be promoted by ignoring fundamental differences or trying to explain them away. Unity can only be built upon the truth, as it is in Christ, and as this Church has received the same. A service of intercommunion in a Protestant church really begs the question at issue, as was pointed out at the Lausanne Conference; for if we are now free to commune at each other's altars, then we practically already have the unity for which we are praying. I gladly concur in the sentiment expressed in the report of the Baltimore Conference "that intercommunion is a convincing testimony to the world of the unity of Christ's Church," wherever it is possible, and certainly should be encouraged between those Churches which have no difficulty in regarding as valid the acts of other Protestant ministers, but in this branch of the Catholic Church the time has not yet come when we can take part in services which ignore fundamental differences and which seem to take it for granted that the historic episcopate and the priestly office are not essential parts of the Christian ministry.

(Rt. Rev.) WILLIAM A. GUERRY.
(Bishop of South Carolina)

Charleston, S. C., February 28th.

THE BALTIMORE CONFERENCE ON UNITY

To the Editor of *The Living Church*:

I READ THE LIVING CHURCH regularly and find myself sympathetic toward many of its utterances. Your recent editorial on the Baltimore Christian Unity Conference under date of February 25th, however, prompts me to tender a reply.

First, regarding the Christian Unity League and its recent conference in Baltimore. The league, which is composed of all communions, including Episcopalians, was organized in May, 1927, and at that time planned its conference to close with the celebration of the Lord's Supper. Consequently whether Lausanne in August celebrated the Lord's Supper or not, that had nothing whatever to do with the plan of the Baltimore Conference, which was planned in May—three months before Lausanne.

Also, you may recall that at Lausanne I was made chairman of the committee on future work. I mentioned to Bishop Brent and the committee that, as editor of the *Christian Union Quarterly*, I had discovered leagues, fellowships, and circles for unity springing up in all parts of the world, mentioning by name some of them, and particularly the one in Baltimore. My suggestion was to have these, as far as possible, become auxiliaries to the continuation committee of the World Conference on Faith and Order, that committee to direct the activities of these auxiliaries. Bishop Brent and others approved of this plan, and so I incorporated it in the committee's recommendations. On the floor of the conference, however, you vigorously proposed a revision of the recommendations, eliminating these features entirely and, at the instance of Bishop Brent, I seconded your motion, for there was no great issue involved.

After the meeting that evening and during the days following, several—both Europeans and Americans—approached me, expressing the opinion of the need of the independence of these leagues, fellowships, and circles for free adventures in Christian unity, which could not be done in delegated bodies like the World Conference on Faith and Order. The wisdom of this, to my mind, was quite evident, and I am glad you moved the revision of the recommendations, although I am not at all sure that you had this in mind at that time. However, the Baltimore Conference is the result of one of these adventurous groups.

Second, there was no thought of being discourteous to the Episcopal Church. There were Episcopalians who favored an interdenominational celebration of the Lord's Supper, with an Episcopalian as one of the celebrants. To have gone ahead and not invited an Episcopalian for fear of arousing the dissent of some Anglo-Catholics and some of your bishops would have been an inexcusable discourtesy to the Episcopal Church. Four Episcopal clergymen, including one of your bishops, had part on the program of the Baltimore Conference—a larger percentage than that of any other communion—and I am told by a Baltimore Episcopalian that, on the evening when the Lord's Supper was celebrated, there were a dozen or more Episcopal clergymen who partook of the Lord's Supper. I do not know who has been your informant for you to say that the Episcopalians kept away from the conference. They were there in large numbers like other free Christians, both clergy and laity, being an important part of the 650 persons who registered.

And, too, your argument that it was discourteous to have invited an Episcopalian when we knew that there were some in the Episcopal Church who did not favor intercommunion, would apply with equal force to the Lutherans and Southern Baptists, unless you think that what applies to other communions does not apply to the Episcopal Church. To follow your argument further, to hold any kind of Christian unity conference would be discourteous to all the communions represented at the Baltimore Conference, because many of the leaders in these communions are opposed to organic unity, which is what you and I contend for. Consequently your position takes us into a blind alley and leaves us there; and therefore, with no desire to offend you or any other in the divided Church, perhaps I should say now that, as a definite contribution to Christian unity, the Christian Unity League expects to hold another conference next winter, closing it with the celebration of the Lord's Supper, in which all communions, including Episcopalians, will be asked to share. It is not that we desire to offend the least in the Church, but persons interested in Christian unity are asking for interdenominational celebration of the Lord's Supper and I see no good reason why we should not do what so many earnest, faithful Christians

desire to be done. That course appears to me to be preëminently reasonable and hopeful for Christian unity.

Third, instead of the Baltimore Conference retarding Christian unity, as you expressed in your editorial, it furnished an occasion for the expression of the finest Christian unity ideals and, at the same time, showed, to my regret, that some Anglo-Catholics and some Episcopal bishops are factors who are retarding Christian unity. Never before have Roman Catholics, Unitarians, Universalists, along with Presbyterians, Episcopalians, Methodists, Baptists, Disciples, and sixteen other communions, sat down together to discuss Christian unity, and they appeared to like it. The one requirement for membership in the conference was the acceptance of Jesus Christ as Lord and Saviour. Besides, the findings, a copy of which I am enclosing you for your information and, if you will, for publication in *THE LIVING CHURCH*, were among the most advanced in their outlook and the most hopeful that have been passed by any Christian unity conference. Other cities are asking for similar conferences.

Fourth, in your contention for Anglican loyalty to the age-long traditions and practices of the Anglican Church, I take it that you would, of course, likewise contend that a Presbyterian should also be loyal to the age-long traditions and practices of the Presbyterian Church, and so on with all the other two hundred denominations. Or would you say that the Anglicans should contend for party loyalty, but not necessarily the Presbyterians for loyalty to their party? What a ghastly contention this denominational loyalty business is with Christian unity as a fading mirage!

I am not a denominational loyalist, and my contention is that one of the most important pathways for Christian unity lies by adventures of such men as the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, who assisted a Presbyterian and those of other communions in the celebration of the Lord's Supper at the Ohio Pastors' Conference in Columbus in January, and the Rev. Beverley D. Tucker, Jr., rector of St. Paul's Church, Richmond, Va., who recently announced that St. Paul's would not require Confirmation for membership in that church of those Christians who come from other Churches. These, and those in other communions who are making similar ventures, are making contributions to the unity of Christendom by displacing denominational loyalty for loyalty to Christ. Every denominational barrier is a rebuke to Christ. When the first Roman Catholic registered in the Baltimore Conference you would perhaps have had us to say: "You must not come in this conference. Your Church authorities forbid Catholics to meet with Protestants in friendly conference. It is our duty to see that you remain loyal to the practices of your Church." This would have been just as unthinkable on our part as to have celebrated the Lord's Supper interdenominationally in Baltimore and ignored the Episcopalians, who are active members of the Christian Unity League and are leaders in Christian unity throughout the world.

Fifth, judging from the tone of your editorial, I would like to know frankly if your position really is, that because the Episcopalians have a special priesthood and the Presbyterians and the rest of us Protestants have no special priesthood, therefore it is a violation of Christian ethics for Episcopalians to be invited to come with Presbyterians and Disciples and other Protestants to the Lord's Supper; and that intercommunion should not come until all the rest of Christendom accepts the validity of the Anglican priesthood. Would it be courteous to the Roman Catholics, who are past masters on validity of orders, for Protestants to accept Anglican orders of the priesthood when the Roman Catholics deny the validity of Anglican orders of the priesthood? If Protestants are anticipating the acceptance of the order of priesthood, would it not be more courteous and fairer to all concerned to go direct to Rome, as Newman and many others have done, instead of stopping at the halfway house of Anglicanism? Have you not raised a question in the realm of courtesy that is taking us away from Christian unity entirely?

After all, is it not a fact that the Lord's Supper is for you and me in equal penitence before God for this age-long manifestation of unbrotherliness among the Lord's disciples? If you are going to stand apart when multitudes of other Christians are at the Lord's Supper in penitence before God for our scandal of division, are you sure that you are not in the wrong? I am asking you to answer these questions through your columns as frankly as you discounted the Baltimore Conference and thereby to give an interpretation that will be helpful to better understanding and lift your interpretations out of the humorous into serious consideration.

Your friend,

(Rev.) PETER AINSLIE.

Baltimore, February 28th.

[ENCLOSURE]

FINDINGS OF THE BALTIMORE
CHRISTIAN UNITY CONFERENCE

JANUARY 12-13, 1928

(Advance proof from the *Christian Union Quarterly* for April, 1928.)

1. We of the Baltimore Conference of the Christian Unity League, holding membership in twenty-five communions and citizenship in eleven states and Canada, recognize the desirability of such freedom in the Church of God as will enable diverse groups to give expression to distinct emphases in doctrine, worship, and operations. We agree, likewise, that geographical, cultural, and racial differences may require diversity in administrative organization.

But we believe that, if the prayer of our Lord is to be fulfilled, the unity of all His disciples must be visibly expressed. Only as the disciples of our Lord are united and share with one another the spiritual insight and experience, which each can contribute, can they fully explore the mind of Christ and understand His will. Only a united Church can evangelize the world. Only as the Church exemplifies the spirit of brotherhood can she effectively promote that spirit throughout the range of human relationships. The flagrant sins against brotherhood, both public and private, which threaten to disrupt the national and international, industrial and social, life of our day, contribute a challenge to all the communions of Christendom to come together in an organic unity for the weal of mankind.

While we keep this ultimate aim of a visible unity of all disciples continually in mind and affirm our purpose to labor for it, we recognize that important differences of conviction, particularly as to the nature and authority of the Church, present in these times grave difficulties in the way of its achievement. Nevertheless, we earnestly and persistently seek common understanding and agreement with those who differ from us and urge such communions as already stand on approximately the same ground to press toward the closest possible forms of unity as a step toward the fully inclusive unity for which we hope. It is our conviction that there is a most urgent need that immediate steps should be taken to develop conviction and such forms of organization as will enable these Churches visibly to express their fellowship in Christ, which already exists, and to contrive to carry out a common strategy without encroachment upon essential spiritual liberties.

2. The Baltimore Conference of the Christian Unity League desires to express its firm conviction that the World Conference on Faith and Order, held at Lausanne, August 3-21, 1927, marked a great step forward in the progress of Christian unity and that its significance cannot be overestimated. Viewed as an isolated event, it may have seemed to those who did not carefully follow its deliberations to have emphasized the differences obtaining between the various communions of the Church rather than their agreements. Viewed as a step in a long series of events in the history of the movement toward unity, it marked a great step forward. Even as a manifestation of the deep and growing desire for unity and dissatisfaction with the divided condition of Christ's Church, it had marked significance. But it was more than these. It was the first gathering of practically all the Christian communions of the world, except Rome, to discuss the possibility of increasing oneness. Out of it came a new understanding on the part of the different Churches of each other's point of view that will make all future efforts toward unity more effective and more fruitful of events. A study of the reports adopted for presentation to the Churches for study and discussion will reveal an agreement on faith and doctrine, and even upon sacraments and orders, that would have been impossible a generation back.

We, therefore, urge upon the various Churches the careful study of these reports and we heartily concur in the recommendation of the Business Committee of the World Conference on Faith and Order that regional conferences be arranged all over the country with the Lausanne reports as the basis of discussion. We also urge that, in the holding of these regional conferences, or any other conferences which the Christian Unity League may hold, women and representatives from the Youth Movement be given places on the program.

3. The Baltimore Conference recognizes that the statement in the doctrinal formulas of the Churches and their ways of government and of worship were largely based upon the results of biblical interpretation and theories of origins of Christian institutions, as held at the time the statements were prepared; for example, in the first four centuries and in the sixteenth and seventeenth centuries.

We are convinced that during the nineteenth and the first quarter of the twentieth century decided progress has been made in the discovery of new sources in the use of sounder and more trustworthy methods of biblical interpretation and in the way of historical study of the origin and valuation of Christian creeds and institutions.

We believe that the cause of Christian unity would be furthered if representative scholars of the different Churches would be appointed on commissions, who would devote themselves to the study of the great issues set forth relating to faith and order of the Churches in the reports of Lausanne, and assemble in accessible forms the accredited results of biblical interpretation and historical study.

We, therefore, recommend that the Baltimore Conference of the Christian Unity League submit this matter to the Continuation Committee of the World Conference on Faith and Order.

4. We also recognize the great service the Federal Council of the Churches of Christ has rendered American Christianity in giving expression to the practical unity we already have in the channel of cooperative service. Working together is essential to a common understanding and to further unity. Such an instrument of mutual action has the advantage of potential leadership, which is more than being a channel of intercommunication.

We, therefore, recommend to this organization, as it prepares for its twentieth anniversary, a study of its possibilities to effect a fuller unity of its constituent communions. We submit the suggestion that equal effort should be made by the Council to interest various communions in one another as is now made to interest them in common tasks. This might mean the creation of a commission on unity, with an employed secretary, whose ministry would point to a goal beyond the present organization and lead the way.

5. The Baltimore Conference of the Christian Unity League confesses the conviction that the spiritual children of the Western Churches, as they are being organized into Churches in foreign lands, know little and care practically nothing for the differences of Western denominations.

Therefore, this Conference urges all Churches everywhere to minimize their denominational differences and to expect their foreign representatives to promote Christian unity in every feasible way.

And we desire to express our gratitude to God for the stimulus from the foreign mission fields to Christian unity in the homelands.

6. * The Baltimore Conference recognizes that the denominational schools are becoming less denominational and that in some instances, particularly on the foreign mission fields, they are becoming interdenominational. We, therefore, urge that all denominational schools will not only bring on their faculties persons of other denominations, which already is being done, but that they will take steps, if need be, by the change of their charters, to bring on their boards of trustees persons of other denominations, until gradually the denominational school will be controlled by several denominations instead of by one. By such a method the whole denominational school system would tend toward a fuller Christian interpretation.

We also recognize the disadvantage in educating young men for the Christian ministry in denominational seminaries apart from other young men who are being educated in seminaries of other denominations; and, therefore, desire to express to those in control of denominational seminaries (1) that they consider the possibility of immediate steps in establishing a course in Christian unity where those of other denominations may speak to their students in the interest of a united Christendom from different angles, and (2) that they consider seriously the possibility of unifying theological seminaries for the educational and spiritual equipment of the young men who are being trained to become ministers of Christ.

It is further recognized that, as a factor in the Church's education for unity, the denominational papers may, to the advantage of this cause and the coming of Christ's Kingdom, publish more contributed articles and news items from other denominations, thereby widening the outlook for a larger fellowship and helping to prepare the way for a united Christendom. It is hoped that the denominational press may gradually become interdenominational both in editorship and in ownership.

7. In view of the frequent references in this Conference of the Christian Unity League to the sacraments and intercommunion, we express the conviction that every instance of intercommunion is a convincing testimony to the world of the unity of Christ's Church, and we would express the hope that such testimony be more and more frequently manifested as a recognition of the equality of all Christians before God.

8. In consequence of the urgent need of a Christendom united in brotherly love, we call upon the Churches of the world to follow the example of our Lord in praying for the oneness of His disciples, in order that His Gospel may triumph in all nations and among all races. We further urge that prayer, as a factor in bringing the unity of Christendom, be diligently studied as any other factor, and that it also be practiced by intercommunion groups until the whole Church be brought in penitence to find the will of our Lord for the unity of His disciples.

Committee:

FREDERICK LYNCH Executive Secretary Church Peace Union, New York	
G. W. RICHARDS President Reformed Theological Seminary, Lancaster, Pa.	
FINIS S. IDLEMAN Minister Central Church, Disciples of Christ, New York	
ROBERT A. ASHWORTH Pastor Baptist Church of the Redeemer, Yonkers, N. Y.	
HUGH L. ELDERDICE President Methodist Protestant Theological Seminary, Westminster, Md.	
JOHN M. MOORE General Secretary Federal Council of the Churches of Christ in America, New York	
ALFRED E. GARRETT Society of Friends, Philadelphia	
ROBERT A. HUME Principal Ahmednager Theological College, India.	
PETER AINSLIE, <i>President</i> Ten Hills, Baltimore, Md.	SAMUEL M. HANN, <i>Secretary</i> 2 Somerset Road, Roland Park, Baltimore, Md.

* Finding No. 6 was not passed by the committee, but was presented from the floor of the Conference and passed.

THE UNITY CONFERENCE IN BALTIMORE

To the Editor of *The Living Church*:

YOUR EDITORIAL in the issue of February 25th is such a reflection on this writer as to call for a rejoinder. I trust that your sense of fairness will insure me like space to that of the editorial, *False Steps Toward Unity*.

It seems really inexplicable to some of us of the so-called Low Church party (though I myself repudiate such tags and titles), that *THE LIVING CHURCH*, which represents a considerable school within the Protestant Episcopal Church (I use the official and legal title of the Church), can find any justification whatever in referring us to "laws of the Episcopal Church"—and in so strongly indicating to your readers that we are disregarding them, even to a degree that calls forth such a phrase as "a rather contemptible thing" (which you use in referring to the promoters of the Baltimore Unity Conference, and, by intimation, to this writer).

In the act which was contemplated on my part, but which act was not carried out when I discovered the sense of opposition which existed on the part of some of our Church authorities in Baltimore, the matter in question, so far as legality is concerned, was purely one of interpretation of canon and not a proposed act of a rebel, or one accustomed to disregard the Church's laws. It is inconsistent, I say, for *THE LIVING CHURCH* to grow sarcastic about *the law*, when this periodical is champion and spokesman for a group in the Church which consistently and openly and rebelliously flies in the face of

the "laws of the Episcopal Church." For example, the law says, "If any of the consecrated Bread and Wine remains after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same" (*Prayer Book rubric*, page 240). This is consistently disregarded by practically the whole group represented by the editor of *THE LIVING CHURCH* and his school within the Church. And it is not a question of interpretation, but of defiance of *Protestant Episcopal law*. Again, only last night a visitor to my study told of one of your group who refused to communicate any persons who had not just previously "confessed" to the priest. An act of defiance of law. Also, this same priest, representing the same following, refused confirmation to those who had not mastered the "Hail Mary," according to my informant. And your group habitually disregards the laws of the Church in respect to the prescribed ritual allowed by the rubrics and rules of this Church.

Would it be quite "Christian" of me to quote your editorial, "Pity he (they) did not know that there were 'laws of the Episcopal Church' before," etc., etc.? Let me assure you that this writer did know there were laws. But, frankly, he did not know (nor does he yet know), that the "parish" (in the canon forbidding a minister of this Church to officiate in another parish without consent of the rector) of an Episcopal clergyman in any city or town embraced the whole territory of the said city or town, including the Presbyterian church! Indeed I have two letters on my desk from two different bishops of the Church, indicating that the proposed participation in the joint Communion service could not be construed as an *illegal* act—and they were both opposed to my doing so. One of these bishops denied that he had said that I "had no right," etc., though, in his opinion, I would have been beyond the "bounds of wisdom and propriety," had I carried out my intention. The other bishop commended me for refraining—"especially since you waived your individual freedom in deference to your advisors. . . . You acted with a fine sensibility for the corporate opinion of our Church," etc. This bishop says further, "As I see it, you were well within your rights as a Christian minister to accept the invitation to participate by reading a passage of Scripture or by offering a prayer, or by pronouncing the benediction" (any one of which three things only I had *agreed* to do in this disputed service); "but where such action might lead to misunderstanding or seem to involve and possibly compromise the Church, it is exceedingly doubtful to my mind if the cause of Christian unity might have been promoted," etc.

My proposal to "read, to pray, or to bless," in this service, especially since I dissented from appearing in the robes of the Church, as suggested, was not the proposed act of one habituated in the matter of breach of canon or rubrical law. It was merely the proposal to indicate my own personal willingness to affiliate, on my own initiative and responsibility, with other Christians in a service which is preëminently the service of brotherly love and communion—a service for the Father's children at the Father's table. (Are we of the Episcopal Church the only children God has? Or are we merely the elect of the Father? I cannot so contend.)

It would appear that if any of us are to be in a position to question another's "loyalty to the Church," he should exercise every care to see that he himself is at least not habituated in disloyalty.

Constructively, it would seem also that the canons of the Church should be so phrased as to allow of no two interpretations which are on the face of it capable of two extreme interpretations. If "parish" means *territory* (that is, not merely the church, missions, parish house, property, and, conceivably, homes of Episcopal families and places and things affiliated with some Episcopal church, as such, but everything and every place surrounding a given Episcopal church, including Presbyterian, Baptist, Jewish, Greek, Mohammedan, and other edifices and places of worship and group assemblage)—then this ought to be made plain—together with just how much *territory* a given "parish" does embrace. And what shall we say of families in a parish and of other "localities" that are, perchance, five or ten miles distant from the designated *seat of the parish*, say the rectory or the church itself? Fortunately (?) no such dilemma as would normally inhere in an interpretation of this canon, however, existed in the Baltimore case—since it was learned that a certain Episcopal church, or "parish," is made legally to include the "whole city" and, I believe, county, of Baltimore. This by reason of the Vestry Act, by which, I was informed, all of Baltimore's vestries were automatically incorporated, and by virtue of which the entire territory of the city was made to fall within the "parish" of a given Protestant Episcopal church. This is a most "inclusive" policy—and one evidently not previously disclosed to the

First Presbyterian Church of Baltimore, where the National Unity Conference was held.

If the writer's *proposed action* in this matter seems to some reprehensible and to others contemptible, and to still others, disloyal—perhaps this explanation may at least mitigate that reaction.

(Rev.) THOMAS F. OPIE.

Burlington, N. C.

To the Editor of The Living Church:

I HAVE BEEN trying thoughtfully and prayerfully to understand the spirit which actuates your editorial of February 25th on the Baltimore Unity Conference, which you entitle "False Steps Towards Unity." Coming from a periodical of my Church, this editorial has made me heartsick.

I know you love the Church. You cannot love it more than I do. The feel of the Church has been bred in my blood by three generations of clergy, serving in conservative Maryland. You will pardon my stating also that I know as much about the recent Unity Conference and its unhappy incident as yourself, for I was personally in touch with the whole proceeding.

Taking these things into consideration, and doing my utmost to understand your position, I say again, I am sick at heart over your editorial. I think perhaps what first rouses this feeling (though fortunately I can see the amusing side) is your apparent assumption that you are speaking in behalf of the whole Church, and your implication that anyone who does not agree with you is a mere "individual . . . ready to vary from the customs and requirements of the Church," *i.e.*, he is not a "normal Churchman." Of course this matter of participation in the Unity Conference is a matter of opinion, but that does not put outside the pale those who honestly disagree with you! You take it quite for granted that an Episcopal clergyman who reads a collect and pronounces a benediction at a Protestant service of the Lord's Supper conducted in a Presbyterian church "places himself in the position of repudiating the customary Anglican position and defying Anglican discipline." If this were true (and I have yet to find anything in the constitution, canons, or rubrics to bear it out) I wonder what our Lord would say as to such Anglican discipline! The problem is worth thinking about from this larger aspect.

Aside from this debatable matter, I know, my brother, that your editorial is unjust. It is unjust to the clergyman of our communion who had accepted an invitation to participate in the service in question. He accepted in good faith, ignorant that any good Churchman would object to his participation. He stayed away out of respect to the wishes of the Bishop Coadjutor of Maryland; he was not formally inhibited. He showed more courtesy in this action than you do in your uncharitable references to him.

You were unjust to the good Churchmen and Churchwomen of Baltimore. As a matter of fact many good "normal Churchmen" did attend the conference, and quite a number—both clergy and laity—were present at the last service and partook of Communion. There might have been more had there not been a large Episcopal meeting the same night.

You were unjust to our Protestant brethren who planned the Unity Conference. This is hardest to bear. Twice you speak of their actions as "contemptible." That cuts like a whip-lash, for I personally found them much more Christian in their attitude toward us in this matter, than we toward them. And the articles in the "sectarian press," against whose "time-honored slurs" you declaim, had much less venom than your stiff-necked editorial. To be sure the *Christian Century* headlined the incident: "The Empty Chair at the Lord's Supper." But I am now wondering, in view of later developments such as your editorial (I speak as one bred for generations in the Church), I am wondering if, in the largest catholic sense, it was not right?

Baltimore, February 28th. (Rev.) JAMES A. MITCHELL.

"ROMAN" PRACTICES

To the Editor of The Living Church:

WE GET VERY tired of hearing so much about *Roman* tendencies, I have in mind particularly the petition now being drawn up in favor of the Thirty-nine Articles and against "Roman" practices in the Church. Why not for the sake of variety label them Greek, or Russian, or Syrian, or Coptic, or Armenian, or just plain Catholic?

The petition alleges "lawlessness" against the Thirty-nine Articles in a "Roman" direction. How about denial of the Virgin Birth, and the Resurrection of the Body, and many other things which the Articles plainly set forth?

MARGUERITE H. J. WEED.

New Canaan, Conn., February 29th.

FAMILY OR GUEST?

To the Editor of The Living Church:

TO ANSWER but one point in the letter of Mr. Forrest A. Brown—His Methodist friend falls into one of two possible categories. A third would seem to be impossible.

If his baptism is valid, then he is one of "the Church's own children," and comes under the law of the Family with respect to Confirmation and Communion. He is "subject to her discipline." The law of the Church does apply to him.

If his baptism is not valid, then he is not one of the Church's own children, does not come under the law of the Family, is not subject to her discipline. He is outside the Church.

I know of no provision having ever been made for "guests of the Church" to whom the Church gives her greatest Gift and Treasure without first requiring conformity to her law.

Facts are not only stubborn, they are often prickly.

Valhalla, N. Y.

(Rev.) ORROK COLLOQUE.

[Note.—We were in error in applying "Rev." to the signature of our correspondent, Forrest A. Brown. Like the editor of THE LIVING CHURCH, he is a layman.—EDITOR, L. C.]

WHY ONE MINISTER ENTERED THE CHURCH

To the Editor of The Living Church:

A MINISTER of another religious body recently entered the Church. He told me why he did it, and his reasons may be of interest to those of our clergy who are wondering how far they should go in "cultivating" the acquaintance of their brethren of other folds.

His first conviction was that he believed the Episcopal Church stood for something *definite*. Its local rector was a gentlemanly, genial soul who was never too busy to stop and shake hands with his brethren of other Churches but who drew a line of distinction between social and ecclesiastical intercourse. This rector would eat ice cream with the Methodists, buy cakes from the Presbyterians, and attend the Baptist bazaar, but that was the limit. He would have been welcome at the meetings of the local ministerial association but he was never present. He stayed away from "union services" of all kinds. He was missed but respected. If the pastors of the other Churches cared to attend any services in the Episcopal church, they were welcome but sat in the pews. What was the result? Was the rector considered a snob, or exclusive? He was not! His position was stated by action, instead of words. He never lacked in candidates for Confirmation. This rector *believed* in his Church and refused to compromise its position.

The preachers who saw the valuelessness of some of the things they were compelled to practise, secretly wished they were as independent of these as their Episcopal brother, and at least one of them had the moral courage to act on his convictions and climb the fence.

E. WILLIAMS.

New York City.

IN MEMORY OF THE REV. F. W. BARKER

To the Editor of The Living Church:

ON THIS DAY twenty years ago, there died in the city of Merrill, Wis., the Rev. Frederick Waldo Barker. Only those who knew him in his own parish, the Church of the Ascension, Merrill, know the thrill of love and appreciation which stirs within them at the mention of his name.

I have before me two documents written after his passing, one a small pamphlet printed primarily for the children of his parish, and the other a letter written to my mother by a devoted friend and parishioner. Both bear witness to the quiet greatness and lovable saintliness of this priest, who, at forty, laid down his life for our Lord and His Church.

I think I am the only priest who received the sacrament of Holy Baptism at the hands of Fr. Barker, and the thought has occurred to me that some memorial of his life and devotion is long overdue. My own idea would be a fund for the education of aspirants for Holy Orders, in hope that such a fund might be the means of raising to the priesthood some lofty soul like his own. I shall be very glad to hear from any who knew Fr. Barker, or who would wish to assist in commemorating him, in the way I have suggested, or in some way of their own.

I realize how inadequate must be any words of mine concerning Fr. Barker, but still I hope that some good may come of his effort.

(Rev.) W. C. DOWNER.

Eagle River, Wis., February 28th.

[EDITOR'S NOTE: Owing to the length of the correspondence regarding the Baltimore Conference necessarily included in this issue of THE LIVING CHURCH, we are compelled to hold over until a later issue many letters on other subjects.]

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

FOLLOWING CHRIST. By the Rt. Rev. Charles Lewis Slattery, D.D. Boston: Houghton Mifflin Co. \$1.00.

A BOOK such as the Bishop of Massachusetts has written has long been needed. There are a number of manuals for confirmation candidates, dealing with the "things which a Christian ought to know and believe to his soul's health," and there are books, not a few, on following Christ. This book combines the two points of view. It begins with a chapter on The Definite Decision, and another on Character, and then defines and interprets the familiar truths about the Creed, the Church, Christian Worship, and the Holy Communion in terms of personal consecration and personal loyalty to Christ. The book is the more significant in that it reflects the mature convictions of one who, during a long and varied parochial ministry, stressed the importance of teaching, and especially of confirmation instruction.

The author has evidently tried to keep both the thought and the manner of expression within the comprehension of boys and girls of confirmation age. In this he has succeeded better than most writers who have essayed that difficult task. Perhaps it is inevitable that this, like any book which discusses the "deep things of God," should at times get beyond the mental depth of youth. But the book is not for children only. *Following Christ* may be read with profit by the mature Christian and by the clergy as a suggestive guide for their own confirmation instruction.

The treatment of the Creed, the Church, Christian Worship, and the Holy Communion is both historical and interpretative, and there is a running comment of personal application that keeps the instruction close to life.

One could wish that in a later edition Bishop Slattery would add a chapter which would appeal more directly to the mysticism which is so characteristic of the spiritual awakening of the adolescent. A religion for the understanding alone is not satisfactory to youth, much less a religion that has become conventionalized and which demands of the neophyte merely that he conform to its creeds and standards. Youth wants to experience, to explore, to find God for himself. We should like to see a chapter added on The Adventure of the Christian Life.

MALCOLM TAYLOR.

THE CHURCHES OF EASTERN CHRISTENDOM FROM A. D. 451 TO THE PRESENT TIME. By the Rev. B. J. Kidd, D.D., Warden of Keble College, Oxford. London: The Faith Press, 1927. Pp. 541. \$6.00.

THE task confronting the author of such a work as this bristles with difficulties. First of all, there is the chronological area to be covered; then there is the singular complexity of the subject, as a whole and in detail: interpreting the East to the West is no light job to be easily undertaken; then there are the normal problems confronting the writer of history: how far should the story of theological disputes, the biographical excursions, the impact of political, social, and economic factors be allowed to demand attention in what is primarily an ecclesiastical history? How well Dr. Kidd has achieved his purpose is suggested by his plan of campaign—the table of contents. An introductory chapter ushers in a satisfactory and sound discussion of the work of Justinian, the key to the understanding of the ideals of Eastern Christianity. Then follows (Chapters V-XI, inclusive) the record and exposition of events in their chronological order, up to the Fall of Constantinople in 1453. The next seven chapters deal in succession with the ancient patriarchates and autocephalous Churches, the Balkan Churches, the Russian, the Nestorian, the Monophysite, and the Uniate Churches. The final chapter comprises a summary of doctrine, discipline, and worship, together with some remarks on reunion.

This conspectus of contents in no way presages the skilful

and competent handling of each several topic. How clearly the author marshals the salient facts and picks his way in the bewildering and chaotic elements of the specific theological and political issues is particularly illustrated in his account of Iconoclasm (Chapter VII). The results of recent studies have been wisely and judiciously employed, nor has the author scorned the use of apt quotations and excerpts. Much of Eastern Church history must consist of lifting the veil of ignorance, and the possibilities of the gait and extent of the human imagination in speculating over what might have been is chiefly hindered by the widespread lack of knowledge. The Asiatic missions of the so-called Nestorians (cf. Chapter XVI) are a fascinating field for conjecture in this vein. There once was a time when Tartar and Mongol might have become Christian. The narrative of sober fact must needs be not only informative but stimulating, and few more luminous and blinding possibilities in Christian history are revealed to the twentieth century than the story of the spiritual quest of Syriac-speaking Christendom to carry the Gospel into the mysterious and somber Asia.

One criticism, voiced by others than the reviewer, who feels compelled to express it, has to do with the structure of the printed book, otherwise so attractive, with its excellent photographs, chronological tables, and adequate index. To turn over to the appendix for all references and sources makes reading so absorbing a book in that degree difficult and unpleasant. One must read it with both hands, so to speak, which does not conduce to comfort or concentration. Some further books could with advantage be included in the bibliography, such as Alivisatos' (German) essay: *Die Kirchliche Gesetzgebung des Kaisers Justinians*, and J. A. Montgomery's edition in English of *Yaballaha III*.

The book will speedily prove indispensable and is, in many respects, the best thing done by Dr. Kidd, to whom we already owe so much. He has made as lucid an account as was possible of a turgid, complicated, and amazingly perplexing mass of facts, and has enabled the reader intelligently to enter upon the study of Eastern Christendom.

F. G.

ALONG WITH the many really good books which come to us from the publishers, it seems inevitable that there should be also a number of books which might well be called "little" in the fullest sense of the word. Often they contain thoughts and ideas really worth while; but in the great mass of printed matter that pours off the press these days they are guilty of mediocrity and are harmful because they get in the way. Three examples follow, of which *High Roads and Cross Roads*, by A. Chisholm, D.Litt. (Longmans. \$1.00), is certainly the "littlest." It consists of nine brief and pious addresses which would hurt no one, and which are probably quite as good as many of the sermons that get published. *Royal Partnership*, by M. E. Melvin, A.M., D.D. (Revell. \$1.00), presents the excellent thesis that Christian stewardship means actual partnership with Christ, and certainly such ideals in business would go far toward making us a more Christian nation. But his treatment seems to lack depth and convincing power, and the book remains only ordinarily good. *Guidance and Rule*, by J. B. Lancelot, M.A. (Skeffingtons. \$1.00), is a series of twelve addresses on the Sermon on the Mount which frankly claims little originality and is designed for those who desire a short and simple book on the subject. Neither philosophically nor critically profound, it none the less contains much that is helpful. It should be an excellent book for lay readers who are not licensed to deliver addresses.

OUT OF the abundance of the heart the mouth speaketh.
—Matthew, 12: 34.

Church Kalendar



MARCH

- 11. Third Sunday in Lent.
- 18. Fourth Sunday in Lent.
- 25. Fifth (Passion) Sunday in Lent.
- 26. Monday. Annunciation B. V. M.
- 31. Saturday.

APPOINTMENTS ACCEPTED

BARROW, D.D., Rev. EDWARD F., formerly priest-in-charge of Church of the Redeemer, Greensboro, N. C.; to be locum tenens at St. Mary's Church, Augusta, Ga. Address, 1117 Eleventh St. March 21st.

BENTON, Rev. W. L. H., formerly rector of Church of the Messiah, Santa Ana, Calif. (L.A.); to be vicar of St. Luke's-in-the-Mountains, La Crescenta, Calif. (L.A.) March 15th.

BROWN, Rev. W. MEADE, formerly rector of St. George's Church, Louisville, Ky.; has become rector of St. Cyprian's Church, Lufkin, Tex.

CLARK, Rev. ALFRED, formerly rural dean of East York, Ontario, Canada; to be assistant at St. Mary's Church, South Manchester, Conn. March 15th.

COMO, Rev. JOHN F., formerly priest-in-charge of Yellowstone field, Emigrant, Mont.; to be rector of Christ Church, Kalispell, Mont. March 15th.

DURKEE, Rev. CHARLES C., formerly rector of St. James' Church, Western Port, Md.; to be rector of Grace Church, Elkridge, and St. John's Church, Relay, Md., with residence at Elkridge.

EVANS, Rev. CHARLES D., formerly assistant at the Church of Our Saviour, Chicago; to be vicar of St. James' Church, Meeker, Colo.

FOULKES, Rev. E. W., priest-in-charge of missions at Lykens, Williamstown, and Millersburg, Pa. (Har.); to be rector of St. Stephen's Church, Mount Carmel, Pa. (Har.) About March 18th.

GIBSON, Rev. CHURCHILL J., D.D., rector of R. E. Lee Memorial Church, Lexington, Va. (Sw. Va.); to be rector of St. Mary's Church, Ardmore, Pa. About April 15th.

GLAESER, Rev. HENRY, formerly of Richmond, Mass.; to be assistant at Church of St. James the Less, Scarsdale, N. Y.

MACEWAN, Rev. NIGEL S., formerly of the diocese of Central New York; has become rector of Somerset parish, Princess Anne, Md. (E.) Address, St. Andrew's Rectory, Princess Anne, Md.

MCCALLA, Rev. T. G., formerly non-parochial priest of the diocese of Oklahoma; to be missionary in charge of the missions at Miami, Nowata, and Vinita, Okla., with residence at Miami, Okla.

MAIMANN, Rev. CHARLES E., formerly rector of St. John's Church, San Bernardino, Calif. (L.A.); to be rector of St. Michael's Church, Anaheim, Calif. (L.A.)

RIKER, Rev. MILWARD W., formerly rector of Holy Trinity parish, Prince George's Co., Md. (W.); to be assistant at St. Thomas' parish, Washington, D. C. Address, 2300 18th St., N. W.

SCOTT, Rev. WILLIAM REESE, formerly chaplain of U. S. Army (retired); to be rector of St. Paul's Church, Doylestown, Pa. March 8th.

(CANADA)

GOODEVE, Rev. F. W., rector of St. Philip's Church, Norwood, Man.; to be rural dean of Winnipeg.

TEMPORARY APPOINTMENT

RANDALL, Rev. ARTHUR T., rector emeritus of St. Andrew's Church, Meriden, Conn.; has become locum tenens of Church of the Ascension, Lakewood, Ohio, until May 1st. Address, 13216 Detroit Ave., Lakewood, Ohio.

RESIGNATIONS

BLODGETT, Rev. C. H., as associate rector of Grace Church, Colorado Springs, Colo.

KENT, Ven. LEICESTER F., of Cordova, Alaska, as Archdeacon of the Yukon.

TAFI, Rev. A. N., as associate rector of Grace Church, Colorado Springs, Colo.

NEW ADDRESS

WAGNER, Rev. J. C., rector of Grace Church, Petersburg, Va. (S.Va.), formerly 16 Center Hill; 415 High St., Petersburg, Va.

CORRECT ADDRESS

PHILBROOK, Very Rev. ROWLAND F., Trinity Cathedral, 12th and Brady Sts., Davenport, Iowa, instead of St. Luke's Cathedral, as mentioned in the March 3d issue of THE LIVING CHURCH.

ORDINATION

PRIEST

OHIO—The first Sunday in Lent, February 26th, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, advanced the Rev. WILLIAM C. MUNDS to the priesthood in Emmanuel Church, Cleveland.

The candidate was presented by the Rev. Canon J. R. Mallett of Trinity Cathedral, and the sermon was preached by the Rev. Dr. John R. Stalker of Massillon.

The Rev. Kirk B. O'Ferrall, rector of Emmanuel Church, acted as master of ceremonies.

Mr. Munds, who has been in charge of educational work at Emmanuel Church since 1924, will probably continue in that capacity.

BORN

PARDUE—On January 21st a son was born to the Rev. and Mrs. Austin Pardue of St. James' Church, Hibbing, Minn. He was baptized PETER AUSTIN PARDUE.

DIED

BRYANT—Entered into life eternal, February 15th, at his home in Hartford, Conn., EDWARD BALLARD BRYANT, son of the late Rev. Hilliard and Melissa Stone Bryant, and beloved husband of Maida L. (Miner) Bryant.

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

CHRISTIAN—In Washington, D. C., February 25th, SOPHIA THOMAS CHRISTIAN, aged 88 years, widow of the Rev. William Christian of Lynchburg, Va., and daughter of Dr. William and Elizabeth Lansdale Thomas of Cremona, Md. Interment in All Faith Cemetery, St. Mary's County, Md.

KENNETT—Entered into rest March 1, 1928, at Penn Yan, N. Y., DEACONESS FRANCES W. KENNETT, aged 76; one of the first deaconesses graduated from St. Faith's School, New York City, served in Grace Church, New York, under Dr. William Reed Huntington, and in the missionary district of Salina under Bishop Griswold.

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OF

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

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

POSITIONS OFFERED

CLERICAL

PRIEST OR DEACON, ASSIST SOLEMN Mass, Sunday, Saint Joseph's Day, Italian parish, Jersey, near New York City. Full ceremonial. Small remuneration. English gospel. ROUTE 53, General Post Office, New York City.

MISCELLANEOUS

WANTED—ASSISTANT HOUSE MOTHER for very small school for little girls. Year round position. Able to sew and mend, and willing to be useful. Pleasant home and work for right person. Salary \$50 per month with home. Apply to PRINCIPAL, Box 108, LIVING CHURCH, Milwaukee, Wis.

WANTED NEXT SEPTEMBER FOR VERY small boarding school for little girls, a teacher able to handle fifth, sixth, and seventh grade work. Musical and with some knowledge of juvenile games and physical culture. Salary \$80 per month, with board and room. Apply to PRINCIPAL, Box S-107, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

VESTRIES OR BISHOPS LOOKING FOR an experienced priest west of the Mississippi after Easter, please communicate with XX-106, THE LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

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

ORGANIST-CHOIRMASTER AVAILABLE for good position, must pay at least \$1,800 salary and have good teaching opportunity. Best of references. Wide experience in choir training. Widely known as concert organist. Address, M-104, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

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

CHURCH LINEN

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

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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 HANG- ings, 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.

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ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

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

LENDING LIBRARY

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

MISCELLANEOUS

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

BOARDING

Los Angeles

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

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

New York

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

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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.

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.

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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.

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

RETREATS

ALBION, MICH.—ST. JAMES' CHURCH, Albion, diocese of Western Michigan. A retreat for women will be held on Thursday, March 15th, beginning with Mass at 10 A.M.; 10:30, Coffee; 11:00, First Meditation; 12:00 noon, Angelus and prayer for missions; 12:30, Luncheon; 1:30, Second Meditation; 3:00, Third Meditation; 4:00, Benediction. It is expected there will also be an exhibition of vestments, and some religious pictures. The Rev. Father E. L. Aldworth of St. Peter's Church, Hillsdale, will be the conductor. Albion is on eastern standard (fast) time. Guests are expected from Hillsdale, Marshall, and Battle Creek.

BOSTON, MASS.—THERE WILL BE A retreat for women at St. Margaret's Convent, 17 Louisburg Sq., Boston, on the Fourth Sunday in Lent. Conductor, the Rev. FATHER ROSE, S.S.J.E.

NEW YORK CITY—LENTEN RETREAT, ST. Paul's Chapel, Trinity parish, Broadway and Fulton St., Saturday, March 17th. The Rev. Joseph Patton McComas, D.D., conductor. Holy Eucharist, 8:00 A.M.; Breakfast, 8:30 A.M.; First Meditation, 10:00 A.M.; Sext and Intercessions, 12:00 noon; Luncheon, 12:30; Second Meditation, 1:30; Third Meditation, 3:00. Notify Sexton if desiring meals. Business women may attend part, if not free for entire time.

NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 24th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to THE MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

PHILADELPHIA, PA.—THERE WILL BE A retreat for Associates and Friends at St. Margaret's Mission House, 1831 Pine St., Philadelphia, beginning with an address at 7:30 P.M., on Monday, March 12th, and ending with Mass on Thursday the 15th. Conductor, the Rev. J. O. S. Huntington, O.H.C. Those desiring to attend will please write to the SISTER-IN-CHARGE.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Missouri

Trinity Church, St. Louis

4005 Washington Boulevard
Sunday Masses: 7:30 and 11:00.
Daily Mass: 7:00; Tuesday, 10:00.
Confessions: Saturday, 5:30-6:00 P.M.

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

New York

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses Daily at 7:00, 7:30, and 9:30.

RADIO BROADCASTS

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

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

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

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

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

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

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

BOOKS RECEIVED

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

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

One Wide River to Cross. By Christine Whiting Parmenter, author of *The Unknown Port.* Price \$2.00 net.

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

The Heresy of Antioch. An Interpretation. By Robert Norwood, rector of St. Bartholomew's Church, New York. Price \$2.50.

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

Religio Militis. By Austin Hopkinson, a member of Parliament and formerly a private of dragoons. Price \$2.50.

PAMPHLETS

From the Author.

What I Would Do If I Were a Layman. By the Rev. Edward S. Doan, rector of Emmanuel Church, Petoskey, Mich. Price \$1.25 per 100.

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

The Prayer Book Measure and the Deposited Book. The Present Situation. A Plea for an Agreed Book. By Darwell Stone, D.D., principal of Pusey House, honorary canon of Christ Church. Price 40 cts.

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

The Church's Unique Opportunity in Week-day Religious Education. By the Very Rev. Frank Victor Hoag, dean of Christ Cathedral, Salina, Kansas; secretary of the National Commission on Week-day Religious Education, Episcopal Church. Preached at St. Chrysostom's Church, Chicago, on the Second Sunday in Advent, 1927. Together with Appendices. Published for the Western Theological Seminary, Chicago. 10 cts.

BOOK CHATS

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

FOR HOLY WEEK

OF ALL the services which zealous priests crowd into Lent, it is safe to say that none appeals more strongly to the hearts and imaginations of men than the Three Hours Devotion on Good Friday. "I, if I be lifted up, will draw all men unto Me," said our Lord. And careless and indifferent as this age is to much that is finest and best, it is keenly alive to the dramatic. It cannot ignore that supreme drama of the ages.

The best of this year's books on the Passion is *The Cries from the Cross*, by the Rev. Stanley LeFevre Krebs (Paper \$1.00; Cloth \$1.30). The discourses were first delivered in St. Paul's Church, Alton, Ill., last year and present the Seven Words in a way that is refreshingly new and stimulating. They begin with a picture of that scene outside Jerusalem on the morning of Good Friday: "Three men, carrying heavy crosses of rough beams, bending low under their weight, labor slowly and wearily up the hill of Golgotha." Vivid, is it not? Yet it is a fair sample of the book.

Another book quite as good in its way, but treating the subject matter differently, is *The Light of the Cross*, by Dr. Frank L. Vernon (Cloth, 75 cents). Dr. Vernon's addresses are prefaced by the texts containing the Words from the Cross and opposite each is a verse from an appropriate hymn. Like the other this book is original and convincing and suited either to church or home reading.

The Work of the Holy Spirit, containing six addresses by Bishop Hall (Paper, 50 cts.; Cloth, 90 cts.), may be read throughout Lent or during Holy Week. It is good source material for sermons.

The late Dr. Tolman's *Via Crucis* (Paper, 50 cts.; Cloth, \$1.00) was prepared during a Holy Week which he was fortunate enough to spend in the Holy Land. The meditations were written at the close of each day, after the author had stood but a short time before on the ground made sacred by the footsteps of the Saviour.

Bishop McCormick's *The Litany and the Life* (Paper, .50; Cloth, \$1.15) is another book adapted to the closing weeks of Lent. The Litany is a devotion that too many of our parishes are inclined to ignore, perhaps because it stirs their consciences too much.

Last on our list is that admirable Devotional Series in leather, four books whose popularity never wanes, four stars that shine with undimmed splendor as they shone in a darker age than ours. There is Keble's *Christian Year*, the centenary of whose writing we kept last year. Older folk know the rhythmic beauty of its verse; younger folk should cultivate it. There is *The Hidden Life of the Soul*, the work of Jean Nicolas Grou, who fled out of France before the storm of the Revolution. There is *The Spiritual Combat* by Laurence Scupoli, and there is that other old-time favorite, *The Spiritual Letters of St. Francis de Sales*. (Each, boxed, \$2.00.) Here, indeed, is spiritual refreshment for these closing weeks of Lent.

Progress Made in Church Assembly on New Prayer Book Revision

Discussions of Reservation—Anniversary of Archbishop of Canterbury Recalls American Tribute

The Living Church News Bureau }
London, February 17, 1928 }

SUBSTANTIAL PROGRESS WAS MADE ON Thursday and Friday of last week by the two houses of the Church Assembly—the Clergy and the Laity—in considering the revision stage of the Prayer Book measure. The laity completed the revision stage, adopting the bishops' proposals without much alteration; the clergy, after passing three more of the rubrics governing reservation, adjourned until Wednesday.

The House of Clergy passed the second rubric, providing for continuous reservation, with the addition that, if the bishop shall refuse the priest a license for such reservation, the priest may appeal to the metropolitan of the province in synod. An attempt to delete the words which make the bishop's license necessary failed. The laity agreed to this rubric with the proviso that the license shall be revocable by the bishop at any time.

Both houses adopted the third rubric, which provides that the reserved elements shall be administered in both kinds and "shall be used for no other purpose whatever" than the communion of the sick. An amendment to omit this restricting phrase was rejected by the laity. The rubric as proposed by the House of Bishops, and now agreed to by the other two houses, declares that:

"There shall be no service or ceremony in connection with the Sacrament so reserved, nor shall it be exposed or removed except in order to be received in Communion or otherwise reverently consumed."

The fourth rubric deals with the place of reservation. The following are the proposals of the three houses with regard to the place in which the aumbry or safe containing the reserved bread and wine shall be set:

Bishops.—In the north or south wall of the church or of any chapel thereof, or, if need be, in the wall of the vestry.

Clergy.—In the north or south wall of any chapel or, if need be, in some other place in the church approved by the bishop. (An amendment excluding a position on or behind the altar was rejected.)

Laity.—In the wall of the church near the Holy Table, so far as conveniently may be, but not in the wall behind the Table.

It will be seen that both the clergy and the laity have deleted the bishops' provision that the safe shall be set, "if need be, in the wall of the vestry."

DISCUSSION OF RESERVATION

At the adjourned meeting of the House of Clergy on Wednesday, two subjects of importance were discussed. The first was a proposal, moved by the Bishop of Middleton (Dr. Parsons), which had for its object the prevention of the use of the Reserved Sacrament for any purpose other than that of the communion of the sick. With that object in view, Dr. Parsons proposed that the bishops should be asked to introduce into the service words

which would prevent any ceremonial observance of the presence of the Reserved Sacrament during public worship, and which, in addition, would direct that the Sacrament should be so reserved as to be inaccessible to any person other than the priest.

The debate which followed was full of interest. The Dean of Canterbury quoted Bishop Charles Gore at some length; Dr. Selwyn pointed out that there were some very distinguished theologians who upon this particular subject agreed neither with Dr. Gore nor Dr. Darwell Stone; and the warden of Keble protested against using the rubrics as a dumping-ground for what ought to be stated elsewhere. Dr. Kidd laid emphasis upon the fact that the idea of a "localized" presence would be repudiated by the most extreme of Anglo-Catholics, and pointed out that a localized presence was very different from a focus of devotion.

In the end, the house voted in favor, by a small majority, of the first of the Bishop of Middleton's proposals, but by a large majority declined to prevent the access of those who desired it to the place where the Sacrament was reserved.

An amendment earlier in the day, moved by the Archdeacon of Coventry, to forbid a light or other mark before the place of reservation, was defeated. The house therefore indicated clearly its view upon this very important subject; the Sacrament, in its opinion, ought to be reserved in the open church, and the access of the faithful for the purpose of private devotion ought not to be prevented.

At the afternoon session, the subject of the fast before Communion was discussed. It was clear that the notion that non-fasting Communion was a sin was repudiated by all parties in the house, but there was at the same time a very considerable diversion of opinion concerning the advisability of inserting any rubric or statement upon the subject into the new Prayer Book. Finally, the house decided to recommend to the bishops the insertion of a rubric to the effect that preparation by fasting might be used or left without breaking any regulation of the Church of England.

ANNIVERSARY OF DR. DAVIDSON

The Archbishop of Canterbury has received many congratulations, largely of a personal character, during the past week. It was on Thursday, February 12, 1903, that Dr. Davidson was enthroned, in the presence of a large congregation. An important part in the ceremony was taken by the late Dean Farrar, and Lord Rosebery was among those present.

It may be of interest, after a lapse of twenty-five years, to recall what the archbishop said in his speech at the luncheon which followed the enthronement ceremony. His reference to the Church in America will be especially interesting to readers of THE LIVING CHURCH. In a rather personal part of his speech, the archbishop referred to the very large number of letters which had reached him on his appointment to the primacy. He said:

"I think we had some 1,500 the first two or three days, and they are pouring in still. . . . From every part of the world, so far as time has allowed the post to bring letters to me, they are pouring in still, showing the world-wide interest

which the fact of this office, and any change in this great office, creates the world through. From India, Canada, South Africa, from Australia, there is not yet time for letters to have arrived. All the rest are pouring in, but, above all, perhaps most markedly and strikingly of all, from every part of the United States of America. . . .

"I want to tell you one very curious fact. The notice of my appointment to this high office was communicated in the ordinary course of the channels of information. Late at night, after, I suppose, the papers were published, it was sent to America, and the first news I received that the appointment had been made was early the next morning. Before the English newspapers were in people's hands I received a telegram from the Church of America to congratulate me. It may be said to be characteristic of an up-to-date people, but as a matter of fact I received my first congratulation—if the word may be used—from America."

NEW BISHOP OF SHERBORNE

Dr. Gerald Burton Allen, principal of St. Edmund Hall, Oxford, and prebendary of Salisbury Cathedral, has been nominated to the suffragan bishopric of Sherborne, vacant by the resignation of the Rt. Rev. Robert Crowther Abbott.

Dr. Allen, who is forty-three, has been principal of St. Edmund Hall since 1920, and prebendary of Fordington in Salisbury Cathedral since 1927. He was educated at Cheltenham College and Wadham College, Oxford. From Oxford he went to Wells Theological College, and was ordained in 1908. He was chaplain of Wadham College from 1908-10, and fellow and dean of Pembroke College from 1910 to 1920. While at Pembroke, Dr. Allen, who has Catholic sympathies, greatly improved the services of the college chapel.

LORD PHILLIMORE RE-ELECTED

The re-election of Lord Phillimore as chairman of the Anglo-Catholic group in the Church Assembly has given great satisfaction to the members. Had Lord Phillimore persisted in his intention to resign, it would have been difficult to find a successor, for there is no outstanding figure in the group that would unify it as Lord Phillimore does. Indeed, there is little doubt that numerous resignations would have followed the appointment of any other chairman. Lord Phillimore not only has the confidence of the Anglo-Catholic group, but he is one of the most admired and respected members of the whole assembly. He has done magnificent service to the Church, and his name will always be remembered in connection with the Clergy Pensions measure, to which he devoted prodigies of industry and ability. It is due to him more than to any other person that the clergy can now look forward with certainty to an assured income in their old age.

PRAYER FOR STUDENTS

In accordance with long-standing custom, next Sunday (Quinquagesima) will be observed throughout the world as a universal day of prayer for students, under arrangements made by the World's Student Christian Federation, in which 300,000 students of all nationalities are banded together. Christians in churches of all denominations will participate. The leaders of the British Student Christian Movement have issued a Call to Prayer signed by representatives of the Churches, including five bishops and the presidents or moderators of all the Free Churches.

GEORGE PARSONS.

Committee of Laymen Protests Against Deletion of 39 Articles

Memorial to Be Presented to General Convention—Notes From the Cathedral in New York

The Living Church News Bureau
New York, March 3, 1928)

PROBABLY MOST OF US IN THIS CHURCH of the protesting title have marked objection to something or other that is being done among us, and likely it would be pleasing to us all if we could manage, somehow, fervently to express our opinions before the public. So that whatever be lacking in sympathy it is not easy to restrain our admiration for the ability of a hundred or more of our lay brethren who succeeded in capturing newspaper front-page space, together with the headlines that go with it, to announce what would seem to be another crisis in the affairs and life of our Church. In a day of partially-filled churches, of universal negligence by Churchmen of religious duties, and of severe attacks upon the foundations of the home life of our people, one hundred and five prominent laymen of the Church regard the retention of the Thirty-nine Articles in our Prayer Book as of surpassing importance.

This protest was announced in last Monday's papers and was given out as coming from New York, likely because the first signer was General W. W. Skiddy, a vestryman at Grace Church, this city. He is well known as the treasurer of General Convention. Of the 105, eighty-five are the names of men and twenty of women. The list is representative of the Church. Only ten are from the diocese of New York, while four are communicants in the diocese of Fond du Lac. Among the signers are noted the names of the chancellors of the dioceses of Dallas, of Arkansas, of Florida, and of Albany, and that of the executive secretary of the diocese of Mississippi. Most of the states are represented by a name or two.

The memorial petitions General Convention "to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer, and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion"; and "our Fathers-in-God, the Bishops" are further urged "to send us a message of assurance that the name, the doctrine, the ceremonies, and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer." The signers give among their reasons for these petitions their estimation of the Articles as clear definitions of the doctrinal differences between the Roman communion and our own and their recognition of "an organized movement within the Protestant Episcopal Church to adopt some of the doctrines and forms of worship now observed in the Roman Catholic Church."

A spokesman for the signed protest was former Judge C. L. Marsilliot of Calvary Church, Memphis, who declared in a statement made here last Sunday that this is an expression from the laity who believe that "many congregations throughout the United States are being deprived of their constitutional rights by certain bishops

and clergy," pointing out that the laity "have co-equal rights with the bishops and clergy in matters of government and doctrine." The speaker suggested that the oft-predicted split in the Church may develop from this issue but emphasized that the Evangelicals would not be the ones who would leave unless a political conspiracy should prevail. The judge voiced the alarm of his co-signers over "the organized activities of the Anglo-Catholic party, their defiance of the laws of the Church, and the introduction by them of Roman teachings and practices." It seems that the protest is the first-fruits of a pamphlet, written by Judge Marsilliot and containing approving forewords by the Bishop of North Texas and the Bishop of Marquette.

Bishop Manning has declined to comment for the press on the protest and other clergy have remained silent. One, however, has said in a printed article: "More than half of the intelligent people are pagans; pagan, meaning that they never go near a church. And if I was asked to give a reason I would say that it is because the Church is so dead spiritually, morally, every way but financially, that the leaders of it can't find anything better to get excited over than the Thirty-nine Articles."

CATHEDRAL ITEMS

Two of our metropolitan dailies have recently given editorial expression to the subject of cathedral building. The *World*, commenting on the conditional offer of \$900,000 to build one of the great western towers at the Cathedral of St. John the Divine, says: "There should be no doubt and little delay in completing the fund for the second tower. Increasing unemployment in New York can be in no way more beautifully relieved than in setting idle men to work upon these twin towers which are to give their silent testimony to the idealism of a busy metropolis." And the *Evening Post* has said: "To thousands upon thousands of men and women, cathedral building appeals with one of those curious heart-gripping pulls such as others feel for trees, for pictures, or for the preservation of wild life. It seems almost like a passion in itself, resting doubtless upon some dim striving for beauty but often expressing itself in sheer desire for the construction of a great monument."

The address of Bishop Manning at the Marshal Haig memorial service on Sunday afternoon, February 19th, has been printed and copies may be obtained at the cathedral.

The women's division for completing the cathedral and which is raising one million dollars for the construction of the north transept announces that contributions to their fund to date total \$772,498, an increase of \$6,300 since February 6th.

FR. HUNTINGTON, O.H.C., WRITES OF SPORTS BAY

The Rev. Dr. James O. S. Huntington, Father Superior and founder of the Order of the Holy Cross, has written to the Bishop of New York a letter in approval of the much-discussed Sports Bay at the cathedral. The letter was penned in Septuagesima week, and is as follows: "The epistle for the week has brought rather vividly to me the interest that St. Paul certainly took in what we now

call 'sports.' I had no idea, until I looked up the references, how often he refers to running matches. I am sure he would have commended the placing of the Sports Bay in the cathedral. It is, at the very least, a witness against sheer utilitarian 'efficiency,' and the exaltation of merely material standards—and of course it is far more than that."

BISHOP TALBOT

The New York *Times* commented, editorially, on the passing of the Bishop of Bethlehem, and referred to Bishop Talbot's book, *My People of the Plains*, as "a revelation of human souls when not hidden by conventions. It should be kept in our libraries." Of the man himself it hailed him "for all his vestments and symbols of office a brother to the men of the frontier. His monument should be out where his people of the plains lived and he should find rest where, as was said of another bishop, 'he never rested.'"

DAY OF RETREAT AT ST. PAUL'S CHAPEL

The vicar of St. Paul's Chapel, Broadway and Fulton streets, announces a day of retreat on St. Patrick's Day, Saturday, March 17th. The schedule begins with the Holy Communion at 8, and includes meditations at 10, 1:30, and 3 o'clock. Those desiring reservations for breakfast or luncheon or for both should advise the parish visitor, Miss Voyle, Room 210, 217 Broadway. The conductor of the day will be the vicar, the Rev. Dr. J. P. McComas.

NEWS ITEMS

In addition to the Lenten preachers announced last week the following are to speak at Grace Church where the service is at 12:30 noon, Tuesdays through Fridays: Week of March 13th, Bishop Shipman; March 20th, the Rev. Theodore H. Evans; and week of March 27th, Dean Gateson of Bethlehem.

Announcement comes of the death on February 16th at her home in Aberdeen, Scotland, of Lady Caroline Deane, wife of the Rt. Rev. Frederic L. Deane, Bishop of Aberdeen and Orkney, who recently spent some weeks in America. A requiem will be said at St. Paul's Chapel on Monday, March 5th. The Rev. Dr. McComas will be assisted by Canon John Forbes Mitchell, honorary canon of Aberdeen Cathedral, and by the Rev. E. R. Newton of the chapel staff.

During Lent the Salvation Army is holding services on Wednesday and Friday evenings in the Church of the Holy Communion, Sixth avenue and 20th street, the church having been loaned by the rector, the Rev. Dr. Mottet, for the purpose.

Because of the interest that will be developed locally in educating the Negro race when the great meeting is held in Carnegie Hall in support of the American Church Institute for Negroes, it is interesting to note the wholehearted commendation of the Church and Drama Association in behalf of the play, *Meek Mose*. This is now running in New York at the Princess Theater. Of it the association bulletin says that therein the Negro is presented in a true light and that "it deserves the support of all those who would like to see a sincere and dramatic portrayal of the Negro according to his best traditions."

HARRISON ROCKWELL.

ALBANY DIOCESE has made provision for a nine-months' experiment in city chaplaincy work. A city chaplain will work in the cities of Albany and Troy. If this arrangement proves feasible, the work may be put on a permanent basis.

Mission Work Described at Joint Meeting of Boston Archdeaconry and City Mission

Boston Paper Pays Respects to Church—Improvements at Cathedral Completed

The Living Church News Bureau
Boston, March 1, 1928

THE JOINT ANNUAL MEETING OF THE Episcopal City Mission and the archdeaconry of Boston took place at the Cathedral Church of St. Paul on Wednesday, February 29th, opening with a service at 11 o'clock. Bishop Babcock presided, and the Ven. Ernest J. Dennen, Archdeacon of Boston, read his annual report, which was followed by the annual report of the treasurer of the City Mission, Phillips Ketchum. The several phases of the work of the City Mission were interestingly covered by discussions led by representatives of these different works, namely, Italian work in the north end, the Rev. George G. Chiera, vicar of the Chapel of St. Francis of Assisi; A New Phase of City Mission Work, Miss Elise G. Dexter; Work Among the Swedish People, the Rev. Dr. A. W. Sundelöf, rector of St. Ansgarius' Church, Roxbury; Hospital Visiting, the Rev. F. A. Reeve, Grace Church, South Boston, who is also one of the official hospital chaplains in the city.

The City Mission at the present time has five hospital chaplains daily visiting the bedsides of thousands of patients and bringing them words of consolation and sympathy, besides the work in the prisons where regular services are held. A considerable share of the work of the City Mission is carried on through thirteen mission stations which minister to 3,384 communicants, with Church schools whose rolls number 1,253 children. For the past thirty-five years the mission has also been responsible for welfare work in behalf of thousands of seamen coming into the port of Boston, which work is carried on principally through the Sailors' Haven in Charlestown, under the supervision of Stanton H. King, and St. Mary's House for Sailors, the control of which is in the hands of Philip F. King.

Another important work is that of caring for mothers and children. At the Mothers' Rest, at Revere Beach, every year numbers of weak and overworked mothers and sickly and convalescent children are given opportunities of benefitting from the ocean breezes and enjoying the hospitality of the mission. A camp in Foxboro cares for the young for two months in the summer—being devoted to girls in July and to boys in August. It is now eighty-four years since the City Mission was first organized, and it is hoped that before it rounds out its first century mark much may have been done to increase its usefulness, and some of the aims set forth are a new and centralized club-house for seamen, an improved mothers' rest to be kept open all the year round, a more developed camp for boys and girls, improvement of the mission stations by the erection, where necessary, of adequate parish houses, and an increase in the number of hospital and prison chaplains.

BOSTON HERALD PAYS RESPECTS TO CHURCH

Having one recent morning, in company, no doubt, with many another secular journal, published almost a full column under

the caption, "Episcopal Lay Protest Made," "One Hundred and Five Members of Church Start Petition Against Trend to Catholicism," "To Carry Fight to Next Convention," the Boston *Herald* comes back with an editorial on the subject in a later issue. The article above referred to told of the activities of certain "leading laymen"—eighty-five in all, together with "twenty equally prominent women"—which have crystallized in the form of a petition to the House of Bishops and the House of Clerical and Lay Deputies, asking for action by the next General Convention to the end that "Protestant Episcopal Churches can no longer have mass, reservation, and adoration of the Sacrament, prayers to the Virgin Mary, invocation of saints, worship of images and relics, auricular confession, the practice of penance, use of the rosary, holy water, and 'other ceremonies peculiar to the Church of Rome.'" The petition, no doubt, is an echo of Judge Marsilliot's pamphlet *Shall the Protestant Episcopal Church Be Destroyed?* which has lately been sent throughout the Church, and the judge himself seems to have issued a statement at this time relative to the petition, in which he hints at another secession from the Church parallel to that which gave birth to the Reformed Episcopal Church some years ago.

Speaking editorially, the *Herald* says:

"Back in the early seventies, a small group within the Protestant Episcopal Church raised the same objections to the so-called 'Romanizing' tendencies that are now being voiced in the newspapers. A schism, led by an assistant bishop, developed. It was born out of due season. At the last moment some of the men most counted upon refused to leave the Church of their fathers, and the schism never flourished. Today it is a struggling body, with perhaps 10,000 communicants in all. Church leaders are loath to leave the organization that commissioned them to the ministry. They read very thoughtfully the lessons of history. Therefore it is not reasonable to expect there will be any new schism. Some vigorous action may be expected, however, from the lay people of the Church. Despite the demonstrative Anglo-Catholic movement, there is a feeling that the great body of the Church is essentially Protestant. Yet it is asserted that this is problematical. Years of well organized and quiet teaching have accomplished a great deal. The new movement is being addressed primarily to the laymen of the Church. It is well directed. There is publicity calculated to make the average Protestant layman explode with anger. Of what effect will be the movement? It may result in some legislation, but experience has shown that legislation will go unheeded. That will probably be but the beginning. The laymen of the Church will make careful enquiries as to the tendencies of candidates for bishoprics and will minutely examine the references of candidates for rectorships. The advantages for the moment are with the Anglo-Catholics, and the Protestants, by legislation, by propaganda, and by selective processes will probably dig themselves in."

Referring to the recent difficulties in England, the writer continues:

"One blunt fact ought to be recorded. In the recent overturn of the Church program by the British House of Commons, it was openly stated that the bishops were distrusted; and there may be something of that abroad in this land. The fight will be of laymen against entrenched authority,

and it will be bitter as well as long. For the time the Anglo-Catholic parishes will not be affected. And as there seems to be no prospect of a schism, the ultimate outcome will be the quiet exercise of majority rule. The lion and the lamb will lie down together; the Protestant Episcopal Church will remain the 'most inclusive' of Churches. But neither sharply relieved faction will relish its fellowship with the other. Numerically, the Protestant Episcopal Church is one of the smallest of the large bodies of organized Christianity in America; but it is one of the most demonstrative, and it succeeds in attracting attention to itself quite out of proportion to numerical strength. Its doings are 'front page copy' a good part of the time, and it appears now as if the disputes of the last few years were only an appetizer for what is to come."

NEWS NOTES

Under the auspices of a student committee representing societies of the Episcopal, Baptist, Congregational, Methodist, Presbyterian, and Unitarian Churches and the Student Christian Association, a series of three union Lenten meetings for the discussion of the topic, Atheism or God, was inaugurated on Sunday evening, February 26th, at 7:30, at Trinity Church, when the speaker was the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, who spoke on Knowing God.

On Sunday, February 26th, E. C. Mercer, the well-known lay evangelist, began a six-day preaching mission in the Church of the Good Shepherd, Watertown, the Rev. Edgar Anderson, rector.

With the erection of a sounding board over the new pulpit, which will take place after Easter, the improvements in the Cathedral Church of St. Paul will be definitely completed. The pulpit itself has been installed and was used for the first time on the First Sunday in Lent. It stands on the epistle side of the choir and has been given by "a parishioner—in memory of those who have preached the Word of God in this place." On the three Lenten Ember days, Bishop Lawrence was the noonday preacher in the cathedral. On Monday, Tuesday, Wednesday, and Friday of the week beginning Sunday, March 4th, the noonday preacher will be the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. On Thursday, March 8th, Bishop Slattery will conduct a quiet morning in the cathedral for the men and women of the diocese.

The March meeting of the Massachusetts Clerical Association will take place at the cathedral on Monday, March 5th. The speaker will be Bishop Lawrence, whose topic will be Colleges and Religion. A brief address on the aims of the St. Barnabas' Brotherhood for Laymen will be given by Brother Hance, S.B.B., of Pittsburgh, the superior of the brotherhood, who will also speak in the Church of the Advent on the morning of Sunday, March 4th.

REGINALD H. H. BULTEEL.

OUT OF QUARANTINE
AT NENANA, ALASKA

NEW YORK—A reassuring telegram received by the Department of Missions February 28th from Miss Alice Wright at Nenana, Alaska, reads as follows:

"Fear from letters received last mail friends unduly disturbed over scarlet fever epidemic here. Have had bad time since last of October but are out of quarantine now with no serious after-effects. Staff entirely recovered and all on duty."

"Static Christianity" Discussed at
Chicago Noonday Lenten Services

Call for Day of Prayer Throughout City—Dr. Stewart on the Presidency

The Living Church News Bureau
Chicago, March 3, 1928

IT ALWAYS TAKES A LITTLE TIME TO WORK up the Lenten noonday services in the Loop, however able the speakers may be. And a man has to be a very able preacher to satisfy the restless, critical crowds in the cities of today. Even the ablest missionaries and evangelists feel the pressure, and find it hard today to get the crowds and harder to hold them.

The Rev. Dr. Frank E. Wilson, rector at Eau Claire, Wis., has been the preacher this week at the Garrick Theater. Dr. Wilson, who belongs to Chicago, has been one of the noonday speakers for several years, and is always eagerly listened to. One of his talks this week was on Static Christianity. He said, "We live in an age of inflated values, all the way from inflated real estate to inflated chests. We are long on self-confidence and short on humility. The popular psychologist tells you the way to success is to be a booster for yourself. In spite of all such success artists, Christ tells us that there is such a thing as Christian humility. Remember the Church is not merely a refuge for Christian saints; it is also a hospital for the sinner, a training ground for those who are trying to be better.

"The ward politician who goes to church and prays to God to forgive his sins and to make him a better man is closer to God than the vestryman who thinks of himself as a model for what a Churchman should be.

"Christianity is supposed to make us better men and women. And the Christian soul is always supposed to be in a state of growth. Static Christianity is clearly an offense to God. Three things are required for healthy growth—nourishment, sunshine, and exercise. The soul that is never fed is bound to shrivel and to grow anemic. . . . God has provided means for soul nourishment in the form of prayer and sacrament."

A WEEK OF PRAYER FOR A BETTER CHICAGO

The Union Ministers Meeting of Monday last, February 27th, took action which stabbed even some of the politicians and cynical sideliners broad awake. Recognizing the deplorable conditions in Chicago, due largely to its iniquitous government, these 500 ministers passed a resolution calling for a day of prayer on Wednesday, March 7th, throughout the city and its neighborhood. The call was set forth in a resolution which minced no words, and made no apologies for the present state.

It said: "Conditions in Chicago have reached a place where the ballot box is wantonly violated; life and property in large measure are not safe; where the homes of citizens are menaced by bombs; where crime, graft, and corruption are increasingly besmirching the good name of our city. The evidence seems clear that there is a partnership between criminals and some officials. These conditions are destructive of the spiritual life of the city. Therefore, he is resolved that we call upon our people to assemble in their respective places of worship on Wednesday, March 7th, to pray to Almighty God

for strength and vision to discharge our responsibilities as citizens in selecting men for public office in the primary election of April 10th; men who will be governed by an honest conscience and who will keep the oath of office when they take their seats of authority."

The resolution was deemed of such importance that the daily press gave it a leading place in the news of the world, one paper, the *Chicago Daily News*, printing it for two successive days, and having an editorial on the third day, in which it made a further plea for service:

"Crime and vice conditions in Chicago," said the editorial, "were set forth in vigorous language in the resolution, but whether or not they are worse than elsewhere, or just as bad, or somewhat better, is not a question of prime importance. They are bad enough to warrant the citizens in giving their most serious attention to the situation.

"Prayers for good government are bound to be useful provided they lead to self searching of the hearts of the petitioners for divine guidance. Those who resolve to do all that is possible, henceforth at the ballot box and otherwise, in efforts to correct the conditions deplored will provide a direct answer to their prayers. God helps those, who, in a good cause, help themselves. . . . Prayers for good government are excellent if backed up by the intelligent personal service freely given to the cause of honest public administration."

DR. GEORGE CRAIG STEWART ON
THE PRESIDENCY

"I am not for Al Smith for president," declares Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, in an editorial entitled *Bigotry*, published in the *Parish Visitor*, the monthly magazine of St. Luke's parish. "I have another candidate who comes from Illinois."

Then there follows in this terse but tenacious editorial a denunciation of a type of religious bigotry that is shamefully pampered and nursed in the minds of many Americans—far too many for a nation that takes pride in her educational standards.

"I am not a Roman Catholic. I am an Anglo-Catholic. But I am 100 per cent against any attempt to inject religious bigotry into the coming presidential campaign. One of the guarantees of the Constitution is religious freedom, and no citizen of the United States should be disfranchised because he is a Protestant or a Catholic or a Jew. Neither should any citizen be regarded as disqualified for the White House because he is faithful to the Church of his fathers. To vote against Al Smith because he is a democrat or because he is a 'wet' or because he represents Tammany or for forty other reasons, may be reasonable and right. But to vote against him just because he is a Roman Catholic is uncharitable, un-American, and un-Christian. Of all bigotries, religious bigotry is the worst."

HERE AND THERE

The Rt. Rev. S. C. Partridge, D.D., Bishop of Western Missouri, was the preacher at the morning service of Sunday, March 4th, at St. Mary's, Park Ridge.

The Young People's Association of the diocese have contributed largely to the

cathedral fund, most of their funds coming from their annual May Ball. Announcement has just been made that the ball will be held this year at the Drake Hotel on Friday, May 4th.

Bishop Griswold was the celebrant on Ash Wednesday at the chapel in the Wiloughby building, where the Catholic

Club is sponsoring a weekday Eucharist during Lent. The bishop blessed many sacred vessels and altar articles which have been generously given for use at these services. The attendance has been considerably larger this year than last, and the indications are that it will grow each week.
H. B. GWYN.

New Ventures Made in Brooklyn During Lenten Season Meeting With Success

Annual Retreats at St. Paul's, Brooklyn—Bishop Tyler in Long Island

The Living Church News Bureau
Brooklyn, March 2, 1928

INTER-PAROCIAL, "UNITED," AND EVEN "inter-denominational" are the words to describe the largest Lenten congregations hereabouts this year. Some of the successful efforts along this line last year are being repeated, and new ventures are being made, apparently with success.

CATHEDRAL AS CENTER FOR TWO COUNTIES

At the Cathedral of the Incarnation, Garden City, the first of the united services for the parishes of Queens and Nassau counties was held Tuesday evening, February 28th. There was a congregation of more than five hundred, and many of the parishes of the two counties were represented. Thirteen of the clergy were in the chancel. The cathedral choir was augmented by about twenty men from the surrounding parishes, who had come together for supper and practice before service. The congregational singing was especially fine. Bishop Stires preached a characteristically stirring sermon on Choices.

BISHOP SLATTERY PREACHES FOR "HILL ZONE"

At the first of the "Hill zone" inter-parochial services in Brooklyn, upwards of five hundred were in attendance. The place was the Church of the Incarnation, Gates avenue, near Franklin, and the preacher was the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts. His theme was "I believe in the Forgiveness of Sin," and the sermon, though brief, was described as one of the best that have been heard in Brooklyn in years. The music by the choir of the parish was unusually good, and the anthem, by an "undesigned coincidence," was on the very theme of the bishop's sermon. In the chancel were four of the five rectors of the participating parishes—the Rev. Messrs. A. W. E. Carrington of the Church of the Incarnation, W. Jusserand De Forest of St. James', J. Clarence Jones, S.T.D., of St. Mary's, and Rush R. Sloane of St. Luke's.

INTERDENOMINATIONAL MEETINGS REPEATED

The Lenten week of prayer under the auspices of the Bedford Ministers Association, which brought together large congregations last year, is being repeated. The first service was at Kismet Temple last Sunday night, and Dr. Cadman preached. Monday, Tuesday, Wednesday, and Thursday nights the services were at the March Avenue Baptist Church. On Wednesday night the Ven. Charles G. Clark, Archdeacon of Brooklyn, was the preacher. The series concludes on Friday night at the Tompkins Avenue Congregational Church, when Bishop Stires will preach. Eighteen congregations of various communions are

participating. The offerings are to be divided among certain charitable institutions in the vicinity.

ANNUAL RETREATS AT ST. PAUL'S, BROOKLYN

The two short Lenten retreats which for several years have been held at St. Paul's, Clinton street, Brooklyn, are to be held again this year. The retreat for women will be on Friday, March 30th, beginning with Mass at 9:30 and continuing through the day. The conductor will be the rector of the parish, the Rev. Granville M. Williams, S.S.J.E. The retreat for men will be held on Saturday, March 3d, from 5 P.M. until 9. It will be conducted by the Rev. Spence Burton, Superior S.S.J.E.

VEPERS AT ST. PAUL'S

The 4 o'clock Sunday vespers at St. Paul's during Lent will be enriched with appropriate music instead of an address. Harold Moore's *The Darkest Hour* and Rhineberger's *Stabat Mater* will be sung, and also, on Passion Sunday, Sir Henry J. Wood's *The Passion According to St. Matthew*. It is believed that this work has not yet been sung in this country, though it has been used for several years in England.

LARGE CONFIRMATION AT THE CATHEDRAL

Ninety-three candidates were recently confirmed at the cathedral. Four were from the House of St. Giles the Cripple, eight from St. Paul's School, twelve from St. Mary's School, and sixty-nine from the cathedral parish.

The Rev. Dr. Henry Lubeck of Washington, D. C., is giving a series of addresses at the cathedral on Wednesday evenings in Lent on the Life of Christ. More than a hundred attended the first one. The Rev. Dr. Lubeck and Mrs. Lubeck lately presented to the cathedral a beau-

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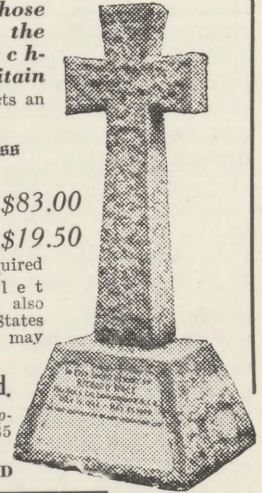
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tiful bronze crucifix, which had been given to them in Europe. It has been hung in the chapel, near the pulpit lecturn.

PROFESSOR EASTON ON THE SYNOPTIC GOSPELS

At the fiftieth anniversary meeting of the clericus of Queens and Nassau, held at Christ Church Rectory, Manhasset, on February 9th, the Rev. Dr. Burton Scott Easton, professor of New Testament Interpretation at the General Theological Seminary, spoke on the subject, The Modern Use of the Synoptic Gospels. He dwelt on the difficulty, if not impossibility, of making a chronological order of the incidents recorded in the synoptics, and regretted that so much time has been put upon the preparation of "journeys of Christ" as though such a chronology were given. He hoped that someone would prepare a series of Church school lessons from the synoptics, arranged topically rather than chronologically; for this, he said, is the method of the synoptics.

BISHOP TYLER MAKES MORE FRIENDS

Bishop Tyler of North Dakota and his charming wife are continuing to make friends of the people of the diocese of Long Island. Their visit in our parts will be long remembered. On a recent Sunday evening Bishop Tyler spoke in the Church of the Incarnation, Brooklyn, at a service conducted entirely by members of the Young People's Fellowship of the parish, one of those officiating being a recent graduate of the Bishop's School for Lay Readers. On Tuesday afternoon, February 28th, Bishop Tyler addressed an unusually large gathering of women in St. George's Church, Brooklyn. At a recent diocesan meeting of the Woman's Auxiliary he spoke most eloquently on his work for the Indians in his jurisdiction. Mrs. Tyler has become almost as well known as the bishop, for she usually accompanies him and has been heard with interest in addresses to women.

CHAS. HENRY WEBB.

GEORGIA PAYS QUOTA FOR 1927 IN FULL

SAVANNAH, GA.—At the quarterly meeting of the executive council of the diocese of Georgia held recently, it was reported by the bishop that the diocese has paid in full its budget quota of \$10,800 for 1927, but that on the diocesan program of \$33,455 for 1928, the pledges to the date of the meeting amounted to only \$26,048, with several missions and one large parish to hear from. A resolution was passed by the council that the bishop and two members be appointed to select a group of laymen to go out from the council into parishes which have failed by a considerable amount to pledge their quotas. The executive secretary of the field department offered a resolution to the effect that at a date and place to be set by the bishop and the executive secretary, there be held a diocesan conference of parish chairmen in the interest of the Church's program for 1928, and at the same time a separate conference of the clergy for the same purpose; also that there be held one joint conference of both laity and clergy to receive and discuss their respective findings. It was also presented by the executive secretary that it is desirable to have an active missionary to present the Church's work to the parishes in the autumn.

The department of religious education reported it had been unable to procure a site for the camp on St. Simon's Island where it had been decided to erect a per-

manent building for diocesan conferences, but that plans are being made to hold a camp of a smaller number of young people than last year due to lack of space, and that immediately following the camp for young people there will be held a teacher training institute.

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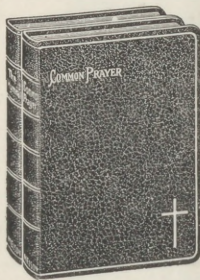
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CANADIAN NEWS NOTES

The Living Church News Bureau
Toronto, March 1, 1928

UNDER THE ABLE LEADERSHIP OF ITS president, Mrs. McElheran, the Rupert's Land diocesan Woman's Auxiliary held a most successful annual meeting in Winnipeg. At the corporate Communion in Holy Trinity Church there were 450 communicants, and the Primate delivered an effective sermon based on the text, A Mother in Israel.

Mrs. G. Ferrabee, Dominion president, and Bishop White of Honan, China, were the speakers at the evening session, which took the form of a banquet at the Hudson's Bay company dining room.

Mrs. Ferrabee dealt with the organization of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, and also the service it was rendering. The missionary society, which includes all the members of the Church, has as its big sister the Woman's Auxiliary, giving sympathy, tact, enthusiasm, and attention to detail that only women can give.

Bishop White spoke of the crisis that had passed, and of the new era which was opening, which will find China to be one of the great nations of the world, and one of the mightiest, its inherent strength being found in its homogeneous nature and in its characteristics of permanence and stability by which China has remained China in spite of rise or fall of other nations. Tracing the culture of China to its relations with the nations of Mesopotamia, the bishop showed that their primitive religion had a knowledge of one true God; later impersonality came in, but it is still the background of the Chinese people. The work now is to revive this, and give a personal knowledge of God. The nations of the world feel a new spirit in China, and the Church will do her part in Christianizing. But the Church must be Chinese, the speaker stated, since it is impossible for the Chinese churches to be wholly supported by us, and the natives, understanding their own people better than the foreigner, are able to accomplish more. The manner in which Chinese have measured up must stand as a lasting tribute to the splendid and successful work of the missionaries. In concluding his address, the bishop exhibited a banner, sent by the daughter church of the Honan diocese to the General Synod here, in appreciation of the countless blessings they have received.

Archbishop Matheson paid high tribute to the work done by Bishop White in ordaining native missionaries who carried on a wonderful work in China when a seemingly staggering blow had been dealt.

During the evening a presentation was made to Mrs. Ferrabee by Jack Woods on behalf of the Boys' Missionary Club of Rupert's Land diocese.

At the closing thanksgiving service at All Saints, Dean Tucker gave an eloquent sermon emphasizing the Church's world-wide task.

MISCELLANEOUS NEWS

Miss Masters, Dominion field secretary of the Woman's Auxiliary, is holding a series of meetings throughout the diocese of Montreal for three weeks, from February 27th to March 17th. These meetings will be held both in the city and in the country districts, and it is hoped that they will do a great deal to arouse missionary enthusiasm among the women of the diocese.

A banquet was given by the principal and members of the faculty of Bishop's College, Lennoxville, in honor of Douglas A. Barlow, Rhodes scholar-designate for the province of Quebec, who, since his graduation from Bishop's as a Master of Arts in mathematics last year, has been an assistant astronomer at the Dominion Observatory at Ottawa.

A group of Church Army sisters and evangelists will sail from England on March 14th to begin organization work in Canada. Captain Casey will arrive a fortnight earlier to prepare their itinerary and make final arrangements for their work.

A very pleasing event recently took place in the basement of Christ Church, Fernie, Kootenay, when the \$5,000 mortgage dated June, 1911, on the church was burned.

The Rev. John Rance, L.Th., was instituted and inducted into the charge of St. James' Church, Keewatin, by the Bishop of Keewatin. A shortened form of Evening Prayer with proper psalm and lesson was conducted by the Rev. Canon Lofthouse, general missionary.

DEPUTIES TO
GENERAL CONVENTION

IN SOME OF THE earlier diocesan convention reports printed in THE LIVING CHURCH, the lists of deputies to General Convention were incomplete. Additions should be noted as follows:

ARIZONA

Clerical: The Very Rev. Edwin S. Lane, Phoenix. Alternate: The Rev. Canon B. R. Cocks, Phoenix.

Lay: Dr. H. B. Leonard, Tucson. Alternate: Harold Baxter, Phoenix.

PITTSBURGH

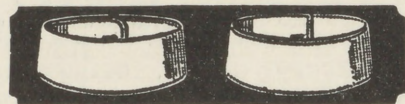
Clerical alternates: The Rev. Dr. William Porkess, Wilkinsburg; the Rev. Dr. A. C. Howell, Sewickley (declined); the Rev. H. Boyd Edwards, Pittsburgh; the Rev. D. K. Johnston, Uniontown (declined).

Lay deputies: Charles S. Shoemaker, Hill Burgwin, and the Hon. Joseph Buffington (declined), of Pittsburgh; and William A. Cornelius, McKeesport. Alternates: C. L. London (declined), Augustus K. Oliver, Dr. Theodore Diller, and Harvey H. Smith, all of Pittsburgh.

SAN JOAQUIN

Lay: Haydn Arrowsmith, Fresno, Calif. Alternate: G. Frank Rossire, Porterville, Calif.

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PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, March 3, 1928)

ST. LUKE'S CHURCH, GERMANTOWN, will hold noonday services the last two weeks in Lent this year, and the rector, the Rev. Wallace E. Conkling, has let it be known that if there is a good response, such services will probably be held throughout the Lenten season next year. The Rev. Dr. Royden Keith Yerkes of the Divinity School will make the addresses. The preaching service at 12:25 will follow a celebration of the Holy Eucharist at 12 noon each day except Maundy Thursday, when there will be a service of devotion in place of the Eucharist.

Germantown, originally a separate town, but now within the city limits of Philadelphia, is known principally as a fine residence section; but it has also a large and important commercial and industrial life. There is a marked tendency to develop such localities as shopping centers, particularly as traffic and parking are such a problem downtown. Many of the best city shops have long had Germantown branches, and more are coming, in addition to local firms. A number of large private day schools also occasion daily visits of parents to the vicinity, and the residence streets lie close to the banking and trading district. In this community, St. Luke's occupies a strong position. Always definitely Catholic, it is at once the oldest, the most central, and the largest of the Germantown parishes, with over a thousand communicants, and three clergy at the parish church and one at its east Germantown mission, the Holy Nativity, vicar, the Rev. Loren N. Gavitt.

At the annual dinner held February 14th for the men of the parish, it was announced that there would be held in October a campaign for \$60,000 in order completely to rebuild the interior of the nave of the church. It is proposed to line the walls with French limestone. The choir and sanctuary were lined with Indiana limestone three years ago as a parish memorial to the late Dr. Upjohn.

Fr. Huntington will conduct a parish day of retreat Sunday, March 11th. The augmented choir of St. Barnabas' Church, the colored mission in Germantown, will sing *Olivet to Calvary* Palm Sunday evening. The Lenten program includes confirmation Passion Sunday by Bishop Atwood; sermons Palm Sunday by the Rev. McVeigh Harrison, O.H.C.; corporate Communion each Sunday of specified parish organizations; children's Eucharist Saturdays; courses on the Lord's Prayer by the Rev. H. B. Gorgas, of Philadelphia, on great missionaries by the Rev. James C. Thomas of Philadelphia, for children, and on the Eucharist by Fr. Conkling.

VIRGINIA RECTOR ACCEPTS CALL

The Rev. Churchill J. Gibson, D.D., rector of Grace Church, the Robert E. Lee Memorial, Lexington, Va., has accepted the rectorship of St. Mary's, Ardmore, Pa., to take effect after Easter, in succession to the late Rev. Andrew H. Haughey.

Dr. Gibson was born in Parkersburg, W. Va., April 20, 1885, the son of the late Rt. Rev. Robert A. Gibson, sixth Bishop of Virginia, and was ordained priest by his father in 1914. He was rector successively of Christ Church, Luray; Calvary, Shenandoah; and St. Paul's, Ingham; and has been ten years at Lexington; all in Virginia. He was an all-American football man at the University of Virginia, and an

A.E.F. chaplain. He was here some five years ago as a leader at the boys' conference on the ministry held at Chestnut Hill Academy.

St. Mary's, Ardmore, is one of the leading parishes in the main line suburban district, which is high grade residences, with many schools and colleges; and Ardmore also has industries and is a retail center.

CLERICAL BROTHERHOOD PROGRAM

The Rev. Robert O. Kevin, assistant at St. Stephen's, gave the Clerical Brotherhood a scholarly analysis of eight lives of our Lord, seven issued in 1927 and one forthcoming; with special attention to eschatological, historico-psychological, and impressionistic biographies; and psychological disintegration, and psychopathic interpretations. Professor Holmes spoke March 5th, the fifth of his series on the psychology of St. Paul. The Rev. A. R. Van Meter reviews Bishop Lawrence's *Memories of a Happy Life* March 12th; and Dr. Yerkes on Christian Worship, the 19th, and the Rev. W. Fred Allen on A Corner in Confirmation, the 26th, complete the month's program. At a recent meeting resolutions were sent to congressmen against the Naval Expansion Bill. It was also determined that at each weekly meeting those present should be asked what clergy they know to be ill, that someone may call in the name of the brotherhood.

ILLNESS OF CLERGY

Dean Hathaway is nearly recovered from a badly dislocated shoulder. The Rev. G. Herbert Dennison of St. Mark's is confined to the house, after abscesses of the teeth. The Rev. H. Dimmick Baldy, assistant at St. Michael's, is in Germantown Hospital with an infected foot. The Rev. Clarence E. Ball of Alden is in Bryn Mawr Hospital with fractures after a fall. The Rev. Harry S. Paynter of Bristol has recovered from a severe illness.

CHARLES JARVIS HARRIMAN.

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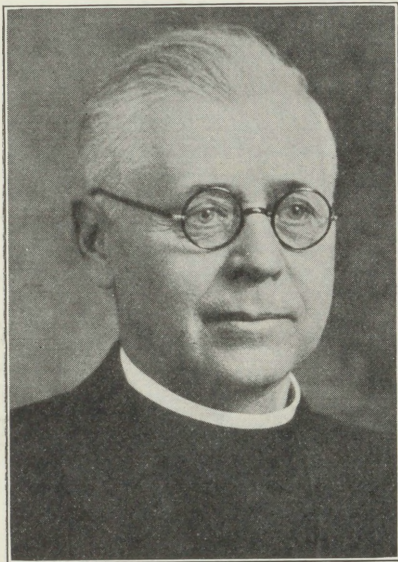
BISHOP KINSOLVING ILL

AUSTIN, TEX.—The Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, is again confined to his home by illness. The bishop suffered a fall several months ago and shortly after that underwent a trying experience when his house caught on fire. He was able, however, to attend the diocesan council in January, and was in apparently restored health at that time.

His physicians express the hope that he will be restored to normal condition within a week or ten days.

FORMER ARCHDEACON RECTOR OF PHILADELPHIA CHURCH

PHILADELPHIA—The Rev. William H. Haupt, of the diocese of Iowa, formerly Archdeacon of Kansas, has been called to the rectorship of Grace Church, Leidy



REV. WILLIAM H. HAUPT

and Girard avenues, Philadelphia, taking effect March 1st. He has been supplying at this church since November 20th.

The Rev. Mr. Haupt was Archdeacon of Kansas from 1911 to 1913. He is the author of a number of tracts.

MISSIONARY ASSISTING IN PENNSYLVANIA CHURCH

SCRANTON, PA.—The Rev. Amos Goddard of China will assist the rector of St. Luke's Church, the Rev. Robert P. Kreidler, until after Easter unless a call comes before that time to return to China.

The Rev. Mr. Goddard has been a missionary in China for twenty-nine years. He was stationed at Kuikiang, China, and remained at his post until the soldiers had practically despoiled him of everything he and his family possessed, and day after day came to the residence armed with long knives demanding his life. The political situation finally became so bad that his nerves were wrecked and the bishop demanded that he withdraw. He expects to return as soon as conditions permit.

CATHOLIC CONGRESS DATE CHANGED

PHILADELPHIA—According to an announcement from the Rev. Shirley C. Hughson, O.H.C., the date for the meeting of the Catholic Congress in Philadelphia next fall has been changed from the last week in September to the first week in October. The opening session will be held on Tuesday evening, October 2d.

BISHOPS TO MEET IN KANSAS CITY, MO.

NEW YORK—Fifty of the diocesan and missionary bishops in the United States have been called by the Presiding Bishop to meet in Kansas City, Mo., April 18th, to consider important problems of the missionary work of the Church in continental United States, in advance of General Convention.

Methods of financing the missionary work, the question of the representation of missionary districts in General Convention and the general relation of missionary districts to self-supporting dioceses of the Church will be among the questions discussed. The findings of the conference will be reported to the National Council at its spring meeting in New York, April 25th and 26th, and thence passed on, with recommendations, to the General Convention at Washington.

The conference grows out of a suggestion made by the evaluation committee that all missionary work, whether in purely missionary districts or in self-supporting dioceses receiving missionary aid, shall be considered on its merits after a careful survey of the field.

MARYLAND W. A. PLANS CONFERENCE ON PEACE

BALTIMORE—At the triennial meeting of the Woman's Auxiliary in New Orleans, a resolution was moved and adopted that the Woman's Auxiliary pledge itself to a constructive education for peace. Bishop Murray in working out this resolution has appointed Mrs. Walke, a member of the educational committee of the Church Service League and Woman's Auxiliary, to represent the women of the diocese of Maryland on a continuing committee which has been formed in Baltimore following the Washington conference on the cause and cure of war. This committee hopes to foster educational work through the state along the lines of our foreign policy, international relations, etc. They are planning for an all-day conference on Friday, March 30th. Prof. James T. Shotwell of Columbia University will be the luncheon speaker. A round table on our Latin America policy, led by Dr. John Latane of Hopkins, will follow the lunch.



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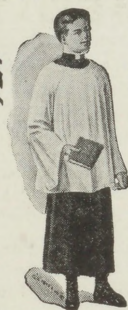
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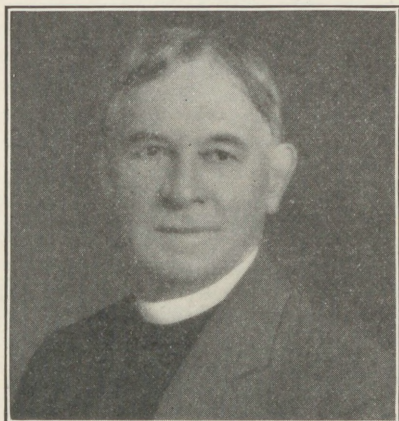
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CONSECRATE CHURCH AT KETCHIKAN, ALASKA

KETCHIKAN, ALASKA—On Sunday, February 19th, the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, consecrated St. Elizabeth's Church, Ketchikan. On Saturday evening there was a reception in the basement of the church. Over 300 were present.

The church was packed at the consecration service on Sunday. The vested choir



BISHOP ROWE

A new photograph of the Bishop of Alaska, now on a visitation of his Arctic district.

numbered about fifty. In the afternoon there was another banquet in the basement, and a confirmation service was held in the evening by the bishop.

The bishop extended his trip from Ketchikan to Fairbanks. At Fairbanks he ordained to the priesthood the Rev. M. L. Wanner of St. Matthew's, Fairbanks, and



ST. ELIZABETH'S CHURCH AND RECTORY
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at the same time A. G. Fullerton of Tanana was ordained a deacon. The Rev. L. F. Kent of Fort Yukon accompanied the bishop from Cordova to assist in these services.

FIRE DESTROYS SCHOOL AT PORT HOPE, ONT.

PORT HOPE, ONT.—For the third time in thirty years, Trinity College School for Boys, Port Hope, virtually was destroyed by fire Saturday, March 3d. The fire started in the skating rink and spread to the gymnasium and the main college building, causing loss estimated at about \$500,000. The only building not destroyed was the junior school.

BRITISH SAILORS VISIT NEW ORLEANS CATHEDRAL

NEW ORLEANS, LA.—On Sunday morning, February 26th, the men and officers of the British cruiser *Cairo*, 162 in number, attended service at Christ Church Cathedral, New Orleans. A congregation of more than a thousand people taxed the seating capacity of the cathedral to its utmost.

This participation in a common act of worship of the citizens of two hemispheres was a most impressive witness to the extension and unity of our Church, and the singing of the hymns was particularly inspiring. The Very Rev. William H. Nes, dean of the cathedral, preached the sermon.

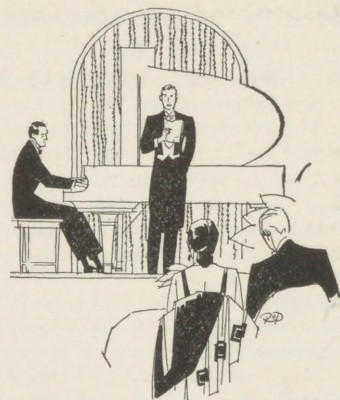
A new altar has recently been placed in the cathedral. It is of quartered oak, simply but beautifully carved. Mounted in the front of it are four mosaic panels bearing the symbols of the four Evangelists. The eucharistic lights were given by Mrs. Amy K. Lambly in memory of the Rev. Dr. Justice Brown, and the three-branch lights are the gift of Mrs. Gustaf R. Westfeldt, Jr.

BISHOP MURRAY VISITS ST. STEPHEN'S COLLEGE

ANNANDALE-ON-HUDSON, N. Y.—On the first Sunday in Lent the Presiding Bishop, the Most Rev. John G. Murray, D.D., paid a formal visitation to St. Stephen's College. He preached to a crowded chapel at the mid-day Communion service on how a man of learning may come to know God. The Presiding Bishop wore the cope presented several years ago by the alumni of the college, and gave his blessing to

the college at the close of the service. After dinner he held a conference with the faculty, and during the day met most of the students individually.

It was the first time that Bishop Murray had ever been at St. Stephen's. At the close of his visit, he authorized it to be said that "the college is quite completely beyond anything I had been led to expect, in equipment, beauty, and quality of the personnel. If all Churchmen could see it for themselves, as I have done, they would wish ardently that they had sons to send to it, and they would give their money toward it. The neglect by Church people of this and the other Church colleges must not, cannot long continue. May God bless this good work!"



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CONVOCATION OF THE PHILIPPINE ISLANDS

MANILA—An interesting program of conferences, many dealing with the problems arising in the work among the Igorots, was carried out at the annual convocation of the district of the Philippine Islands, which met in the Cathedral of St. Mary and St. John at Manila on Wednesday, January 18th.

The arrival of the executive secretary of the Department of Missions in New York City, Dr. John W. Wood, and the



CLERGY OF THE PHILIPPINE MISSION

Picture taken at the annual convocation of the Philippine Islands, January, 1928.

SEATED: The Rev. Hobart E. Studley, St. Stephen's Mission to the Chinese; the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands; and the Rev. E. A. Sibley, from Bontoc. STANDING: The Rev. Leo Gay McAfee, working among the Tirurai at Upi, Cotabato, Mindanao; the Rev. B. H. Harvey, canon missionary; the Rev. Arthur Hall Richardson, working among the Tinguians at Balbalasang; the Rev. V. H. Gowan, Besao; the Rev. W. L. Ziadie, St. Luke's, Manila; the Rev. F. C. B. Bellis, of the Cathedral of St. Mary and St. John, Manila; the Rev. T. L. Sinclair, Zamboanga; and the Rev. E. O. Souder, temporarily in charge of the Church of the Resurrection, Baguio.

Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, while the convocation was in session, gave opportunity for the meeting of these members of the committee appointed to investigate conditions in China, with the various members of the China staff temporarily working at various stations in the Philippine Islands.

The convocation closed with an Epiphany pageant and Service of Lights in the cathedral. Immediately thereafter Dr. Wood and Bishop Sanford, together with Bishop Mosher, left for a short trip to the mountain stations of Luzon.

CHRISTIAN NURTURE ENDORSED BY PROVINCE OF SEWANEE

ATLANTA, GA.—As the result of a careful inquiry by W. W. Davison, who had been appointed for the purpose, the Christian Nurture Series was endorsed by the department of religious education in the province of Sewanee at a meeting held in Atlanta on February 7th. The following resolutions were adopted:

"Resolved: That this department has listened with interest and inspiration to the report of the inquiry on the Christian Nurture Series, that so far as the results of this inquiry indicate, the Christian Nurture Series stands far in advance of all such curriculum material, and that this department cordially recommends its use to our Church schools, wherever practicable.

"Resolved: That Mr. W. W. Davison be requested to continue the inquiry and to make a complete report on the same."

ANNIVERSARY OF ST. THOMAS' CHURCH, NEW HAVEN

NEW HAVEN, CONN.—On February 26th, St. Thomas' Church, New Haven, celebrated the eightieth anniversary of its founding, and on that date the rector reviewed its history and perhaps touched upon its possibilities in the future. St. Thomas' is unique in that it has only had two rectors—the present rector, the Rev. Dr. William A. Beardsley, and his uncle, the late Rev. Dr. E. Edwards Beardsley. For some time St. Thomas' has been

considering the question of removal, and at a parish meeting held early in February it was voted to build a new church if the present property could be sold at a reasonable price and a suitable site for a new church secured. A location on or near Whitney avenue near the northern city line was generally favored on account of the rapid increase of population in that part of the city. A committee has been appointed to have charge of negotiations.

SOUTH CAROLINA SCHOOL RECEIVES GROUND FOR HOME

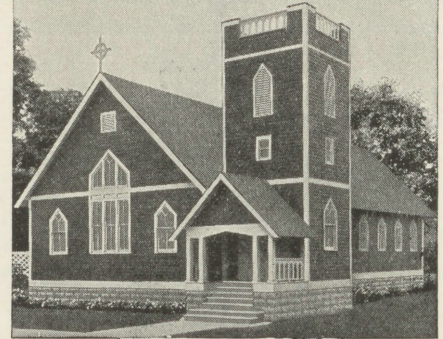
NEW BROOKLAND, S. C.—Fairwold School for Negro Girls has received ground for a permanent home as a result of action taken by the trustees of the diocese of Upper South Carolina. This is a tract of about six and a half acres, beautifully located near New Brookland, a suburb of Columbia.

The Fairwold School is for Negro girls, most of whom have been committed by the courts. Over a year ago the building which the school occupied was burned. Bishop Finlay came to the rescue with the offer of the buildings of St. Mary's mission as temporary quarters. Though not suited for the purpose, the buildings were accepted and have been used to the present time. Trustees of the school hope to proceed immediately with the erection of an adequate building on the new property.

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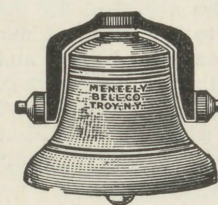
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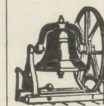
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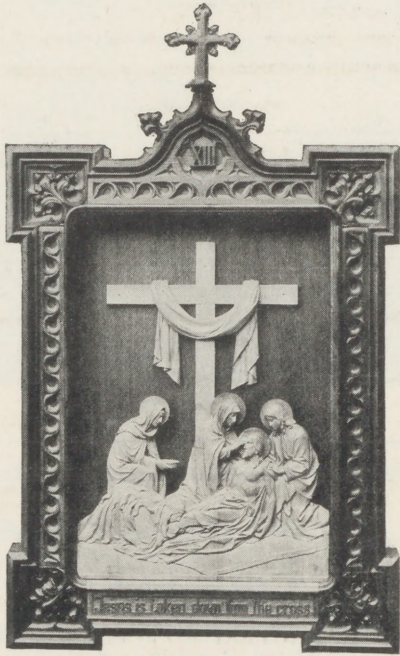
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SET OF STATIONS BLESSED AS PENFOLD MEMORIAL

Providence, R. I.—As a memorial to the late Rev. Frederick S. Penfold, a set of Stations of the Cross, the gift of the congregation to its former rector, was blessed by the Rev. Frederic S. Fleming, present rector, at an impressive service in St. Stephen's Church, Providence, Ash Wednesday morning.

The stations, fourteen in number, are beautifully carved in wood, the figures being in light wood and the heavily carved



THE THIRTEENTH STATION

One of the Stations of the Cross in St. Stephen's Church, Providence, R. I., recently blessed as a memorial to the late Fr. Penfold.

frames in a darker contrasting wood. The set was wrought in Italy.

The bronze tablet which accompanies the stations reads as follows: "These stations of the Holy Cross are given by the people of the parish to the glory of our Lord Jesus Christ and in loving and revered memory of His faithful servant, Frederic Spies Penfold, priest, rector of St. Stephen's Church, who died on Advent Sunday, November 28, 1926. Of your charity pray for the repose of his soul."

DIOCESAN CLERGY MEET AT DOUGLAS, GA.

DOUGLAS, GA.—An interesting meeting of the Albany archdeaconry of the diocese of Georgia was held recently in St. Andrew's Church, Douglas. On the opening night the Rev. Arthur D. Caslor, vicar of Christ Church, Cordele, preached on The Hope and Future of the Church. Visits to the schools of Douglas were made the next morning.

A visiting priest of the diocese, the Rev. John Chipman of Bainbridge, gave the book review on *A Church Awake* following the morning service, and in the afternoon, Heyward Burnett, Jr., of Waycross, diocesan president of the Young People's Service League, presented his organization. On the following morning the schools were again visited and at the conclusion of the afternoon session a business meeting was held. Later the jail was visited, and at the service of Evening Prayer which concluded the sessions, the sermon was preached by the bishop of the diocese.

LAUSANNE COMMITTEE TO MEET IN PRAGUE

NEW YORK—The continuation committee of the World Conference on Faith and Order will hold its next meeting in the city of Prague beginning September 6th. The place and time were chosen by the business committee at its last meeting held in New York on February 24th. The selection was influenced largely by the fact that the continuation committee of the Universal Christian Conference on Life and Work will meet in Prague during the first week in September. Since a number of men serve on both committees it will be convenient to have the meeting on Faith and Order follow immediately after the meeting on Life and Work.

The business committee received word that the Rt. Rev. Charles H. Brent, D.D., who has been obliged to give up all work since his return from Lausanne, is improving in health. Bishop Brent is spending the winter in the South, and it is hoped that he will be able to resume his place in the Christian unity movement in the near future.

Reports received by the business committee show that the findings and recommendations of the Lausanne Conference are being widely discussed, not only in the pulpit, but also at conferences of clergy and laymen. Ralph W. Brown, general secretary, reported that since the adjournment at Lausanne, press clippings on the subject of Christian unity received at his office in Boston have increased tenfold.

The committee received word that members of the delegation from the Church of England to the conference recently made their report to the Archbishop of Canterbury at Lambeth Palace. The archbishop has undertaken to present the conference reports to the convocations of the Church of England and has under consideration the appointment of a committee to formulate memoranda on the questions growing out of the Lausanne Conference for discussion by the Lambeth Conference to be held in 1930.

The meeting voted to establish a speakers' bureau for the purpose of supplying the demand for information on the subject of Church unity by religious and secular organizations of all kinds. Secretary Brown reports that requests for speakers able to discuss this subject indicate a rapidly growing interest, especially among laymen.

SOUTHERN DIOCESES SELECT SUMMER CAMP

COLUMBIA, S. C.—Kanuga Lake was selected as the place for holding the young people's camp this summer for the dioceses of Upper South Carolina, South Carolina, Western North Carolina, and East Carolina, at a meeting of representatives of these dioceses held in Trinity parish house, Columbia, on February 20th. This is the outcome of a camping program initiated by the diocese of Upper South Carolina six years ago. Later the diocese of South Carolina came into cooperation. For the past two or three summers a few young people have come from East Carolina and Western North Carolina. This year all four dioceses join in the whole program.

The camp will continue to be called Camp Ellison Capers, in memory of the late Bishop Capers of South Carolina. It will again be for boys and girls together, fourteen years old and over. The dates are June 16th to 29th.

The director of the camp will be the

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Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, and the chaplain is to be the Rev. W. H. K. Pendleton, chairman department religious education, diocese of Upper South Carolina.

**SOCIAL SERVICE INSTITUTES
IN NEW JERSEY**

NEWARK, N. J.—Four social service institutes have been held in the diocese of Newark under the auspices of the diocesan department of social service and the department of social service of the Woman's Auxiliary. The subjects discussed were Religion and Health by the Rev. Dr. Loring W. Batten of the General Theological Seminary; Sex Education by Newell D. Edson of the American Social Hygiene Association, Dr. B. S. Winchester of the Federal Council of Churches, and Mrs. L. C. Brown of the Child Study Association of America; Poverty and Unemployment, by Miss Josephine Starr of the Charity Organization Societies, New York; and Youth and the Problem of Insanity, by Dr. Philip J. Trentzsch of the New Jersey State Hospital.

These institutes were held on January 16th and 23d, February 13th and 20th at Trinity Church, Hoboken; Christ Church, East Orange; St. Paul's Church, Paterson; and the Church of the Redeemer, Morristown. The idea of the institutes was to arouse interest among Church people in social service and the subjects were chosen for the practical value.

**STUDENT WORK IN TEXAS
FORGES AHEAD**

HOUSTON, TEX.—Forward looking steps have been taken to increase the effectiveness of the student work in the diocese of Texas. A strong committee for student work was authorized by the recent council with the Rev. Dr. Peter Gray Sears, rector emeritus of Christ Church, Houston, as chairman. The Rev. Harris Masterson, Jr., has been appointed secretary for student work in addition to his work at All Saints' Chapel, the student chapel at the State University, Austin.

An active campaign is under way to undertake the building program at Texas A. & M. College. An option has been taken on some new lots in a most advantageous location, opposite the entrance to the campus and adjoining the building site of the Masonic Club. The Rev. W. W. Daup of Bryan has been visiting parishes in the diocese in the interest of this work.

**ASSOCIATE RECTORS LEAVE
COLORADO SPRINGS**

COLORADO SPRINGS, COLO.—The Rev. Arthur N. Taft and the Rev. Chauncey H. Blodgett, associate rectors of Grace Church, Colorado Springs, have recently resigned. The Rev. Mr. Taft is resigning on grounds of ill health. He has recently lost the use of one eye, and his future plans are uncertain. The Rev. Mr. Blodgett will go to St. Paul's Church, Nantucket, Mass.

The Very Rev. Paul Roberts, Dean of St. Michael's Cathedral, Boise, Idaho, has been called to the rectorship of Grace Church, but has not yet announced his decision.

IN SPITE of the Mississippi River flood, contributions from Louisiana for diocesan and general Church work increased by \$3,600 in 1927 over the previous year.

† **necrology** †

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

ETHELBERT TALBOT, BISHOP

BETHLEHEM, PA.—With simple but impressive ceremonies the body of the late Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, and former Presiding Bishop of the Church, who died on Monday night, February 27th, was laid at rest in Nisky Hill cemetery, beside the tomb of his wife, on Thursday, March 1st.

The funeral was very largely attended by Church dignitaries, including a number of bishops, most of the clergy of the diocese, ministers of the denominations, as well as students of Leonard Hall, which Bishop Talbot founded.

A throng of people passed the bier of the late bishop as he reposed in his clerical robes in state in the Pro-Cathedral Church of the Nativity, Bethlehem, in which the funeral services were held. More than 1,450 people were crowded into the church, although a large crowd was gathered outside.

At the service the crucifer, choir, and clergy officiating in the burial service, and the visiting bishops, the Most Rev. John Gardner Murray, D.D., Presiding Bishop, Bishop Garland of Pennsylvania, Bishop Thomson, Coadjutor of Southern Virginia, Bishop Darlington of Harrisburg, Bishop Knight, Coadjutor of New Jersey, Bishop Thomas, and Bishop Stearly of Newark, proceeded in silent procession from the sacristy. The opening sentences were read by Bishop Murray, and the Very Rev. D. Wilmot Gateson, dean of the pro-cathedral, read the lesson. The creed and prayers were in charge of Bishop Sterrett of Bethlehem. Bishop Murray pronounced the benediction.

At the grave in Nisky Hill Cemetery, the committal service was in charge of the Ven. Archdeacon H. P. Walter, the prayers were read by the Rev. John Talbot Ward, a nephew of the late Bishop Talbot, and rector of St. Mary's Church, Burlington, N. J., while the benediction was pronounced by Bishop Murray.

The Masonic service was in charge of officers of the H. Stanley Goodwin Lodge, No. 648. Bishop Talbot was a thirty-third degree Mason.

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C. M. H. ANNUAL SERVICE, DIOCESE OF NEWARK

NEWARK, N. J.—The fifth annual service of the Church Mission of Help of the diocese of Newark, to be held on Sunday afternoon, March 11th, at 4 o'clock at Trinity Cathedral, Newark, is planned for the purpose of renewing the faith, strength, and hope of all those interested in the work of the Church Mission of Help. The preacher will be the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, and a cordial invitation to attend is extended to all.

NEWS IN BRIEF

COLORADO—A Denver branch of the Guild of St. Barnabas for nurses has been organized with sixty members, and a prospective membership of 300 nurses. Hospitals represented include St. Luke's, Mercy, the General, Presbyterian, Park Avenue, and the Visiting Nurse Association, the Denver Tuberculosis Association, and the School Nurses. The leader is Mrs. Margaret Simon of the Colorado General Hospital, and meetings are held in the parish house of St. John's Cathedral.—At the opening ceremonies of the Moffat tunnel when the first passenger train went through the Rockies with 2,500 passengers, the prayer dedicating the tunnel to the glory of God was offered by the Rev. Charles H. Marshall, retired, the oldest priest in the diocese, and a resident of Colorado since pioneer days.

FLORIDA—The Church of the Holy Comforter, Crescent City, was fifty years old in February. Several birthday presents were made to the church at its semi-centennial celebration. New furnishings for the chancel, new hangings, and a new alms basin were blessed by the bishop.—Mrs. D. D. Taber, U. T. O. secretary of the National Woman's Auxiliary, visited the Florida State College at Tallahassee, Miss Tebeau's school at Gainesville, and the Cathedral school at Orlano, recently. In addition to Mrs. Taber's work with the students of the diocese, she spoke to several of the Woman's Auxiliary branches, and a special meeting of the branches of the first district was arranged in Jacksonville at St. John's for March 5th.

LOS ANGELES—St. Thomas' Church, Hollywood, the Rev. Arthur H. Wurtele, rector, has just held a very successful ten days' preaching mission, conducted by the Rev. Dr. Arthur H. Moore, president of the University of King's College, Halifax, Nova Scotia. The church was crowded at all services with enthusiastic congregations, many of the prominent screen artists of Hollywood showing interest in the event.

MISSOURI—Miss Maude Royden, famous woman preacher of London, preached at the morning and evening services of Christ Church Cathedral, St. Louis, on the first Sunday in Lent. Long before the services began, the cathedral was full to the last seat with many standing, and still many others turned away who could not get in.

NEW JERSEY—A crusade mission has just been concluded in Trinity Church, Elizabeth, by the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City. The feeling throughout the parish is that great and abiding results will accrue from the mission.

OHIO—The Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, conducted a quiet day for the women of the Cleveland region of the Woman's Auxiliary of the diocese of Ohio on Friday, February 17th. The joy of the Christian life and the love of our Lord for all His children were the notes that ran through the meditations.

QUINCY—Benjamin Miller, a communicant of the Cathedral of St. John, Quincy, has become a postulant in the order of St. Francis, Merrill, Wis.—A Lenten mission, begun on Ash Wednesday and ending the second Sunday in Lent, was held at St. John's Church, Kewanee, the Rev. Herbert Hawkins, O.H.C., conductor.

QUINCY—The bishop of the diocese conducted a mission in Christ Church, Chattanooga, Tenn., beginning Wednesday, February 8th.—The Quincy deanery met at the Church of the Good Shepherd, Quincy, on Tuesday and Wednesday, February 14th and 15th.—A recent gift to St. Paul's Church, Peoria, \$1,500 in amount, has brought the parish endowment fund beyond \$25,000.—Lenten preachers at St. Paul's, Peoria, include the Bishops of Kansas, Chicago, Quincy, Min-

nesota, Northern Indiana, and the Bishop Coadjutor of Iowa.

RHODE ISLAND—A new organ at Trinity Church, Pawtucket, was dedicated Sunday evening, February 19th. The short form of Evening Prayer was said, followed by a brief description of the organ, and the dedication by the rector, the Rev. Thom Williamson, Jr. Following the dedication was an organ recital by William Edward Zeuch, vice-president of the Skinner Organ Company. The organ is a memorial of the late Charles Otis Read, for many years a well-known and loved citizen of Pawtucket and a vestryman of Trinity Church.

SOUTH FLORIDA—Through the arrangement of the diocesan commission on evangelism, a helpful quiet day for the clergy of South Florida was held in Holy Cross Church, Sanford, on February 9th, by Bishop Maxon. Members of the diocesan commission on evangelism held a conference following the quiet day sessions to consider methods for the effective development in South Florida of the plans of the national commission.

VIRGINIA—Preachers at the midday services at St. Paul's Church, Richmond, during Lent include Bishop Tucker of Virginia, Dean Gate-son of Bethlehem, Bishop Rogers, Coadjutor of Ohio, and the Rev. Dr. Hugh Black of New York.

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