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The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, MARCH 17, 1928

No. 20

The Typography of the Prayer Book

REV. MARSHALL M. DAY

A Church Center at Pennsylvania University

REV. CHARLES JARVIS HARRIMAN

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A weekly illustrated magazine for children of ten to fifteen years, edited by Pearl H. Campbell, well-known writer of children's stories.

The following is from a letter which recently passed between two southern Church workers, not Episcopalians. The names of the writer and recipient are withheld for obvious reasons, as the letter came to the publishers unsolicited.

"You will perhaps remember showing me a copy of *The Young Churchman* some time ago with a suggestion that I try to find an equally good magazine for children, of that sort, for use among non-Church boys and girls back in the Hills. I wrote to the foremost denominational publishing houses and to Scribner's and University of Chicago Press, only to have my suspicions confirmed, that there is nothing any better or even as good as the *Episcopal magazine* . . ."

Contributors to *The Young Churchman* are men and women of high rank among writers for young people. They include such names as **Frances Kirkland**, whose work appears in the *Youth's Companion* and other leading juveniles, **Ivy Bolton**, also known as **I. M. B. of K**, who has had several books published by the **L. C. Page Co.** of Boston, **George E. Walsh**, a favorite writer for boys, and others of like fame.

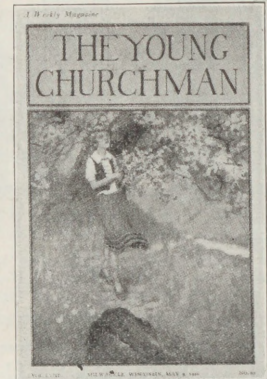
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Managing and News Editor, **CLIFFORD P. MOREHOUSE.**
Assistant Editor for Poetry, **Rev. F. H. O. BOWMAN.**
Literary Editor, **Rev. LEONARD HODGSON, M.A.**
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EDITORIALS & COMMENTS

WE appreciate a very kind notice of THE LIVING CHURCH and its financial difficulties in the *Chronicle* for March. One or two explanations we should like to make.

The *Chronicle* comments on the fact that the figures relating to deficits and contributions from Associates of THE LIVING CHURCH to be applied toward those deficits dropped from \$3,474.33 in 1923 to next to nothing in 1927. The reason for this is that when, in 1923, we first presented to our readers the difficult situation in which the paper found itself, wherein costs had so increased that an annual deficit was being incurred, we invited subscriptions for only three years from friends who would consider themselves "Associates of THE LIVING CHURCH."

At that time it was not clear that the increased costs would be permanent. Our own printing office was slowly recovering from the disastrous effects of the nation-wide printers' strike. Where we had once had one of the most efficient organizations of printers of the highest type that any office could secure, it had all been disrupted in a day by the strike. We never refer to that catastrophe without hastening to add that no grievances of our men were factors in creating that strike, and that, to a man, they would have prevented it if they could. Being members of a nation-wide union, they deemed it their duty to obey the call of the union to cease work at a fixed time; but they left in a perfectly honorable manner, all coming to shake hands with the president, and all of them abstaining afterward from any acts of hostility. But their removal left it necessary for a new force to be recruited under all the difficulties that an active strike-period make inevitable, and it was several years before the efficiency of pre-strike conditions could be restored.

The inefficiency of our force during the years immediately following the strike greatly increased the cost of production. When we presented the condition to our readers in 1923, it was not clear how much of the deficit was due to that inefficiency and how much to the increased cost of materials and of labor that was spreading over the country. We asked assistance for three years in the expectation that by the end of that period normal working conditions and costs would be restored in our plant, and in the hope that such restoration would lower costs within the income of the paper. The expectation was realized; the hope was not. Today, as before the strike, the cost units in our plant

are below those which the Typothetae fixes as average costs, due to the fact that again we have a body of workers of exceptional ability; but the increase in costs has proven to be permanent, and it is now evident that at the present subscription price, supplemented by such limited income from advertising as may be anticipated, THE LIVING CHURCH cannot be made to pay its way. Its deficits have thus far been absorbed in the general volume of the business of the Morehouse Publishing Company; but profits on religious literature are not large, and it is impossible for that system to be a permanency. After the three years during which the Associates had agreed to continue their assistance, the plan was allowed to drop, and only an insignificant amount, continued by two or three good friends, was received later.

Thus it is that we have lately devised the plan of sustaining subscriptions, and these have come in splendidly with a whole avalanche of friendly letters from subscribers who cannot and who can enroll on that plan. This plan also, we recognize, will begin on a maximum basis and will tend, year by year, to diminish, since new subscribers will seldom enroll on a "sustaining" basis and old subscribers gradually disappear by death and other causes. But we are hoping that by the time when the inevitable decline in sustaining subscriptions shall again leave the publishers with a deficit too large to be carried, the proposed Church Literature Foundation will be able to be of assistance. The legal details of incorporation are now being developed. We shall speak further of the matter in the near future.

THE *Chronicle* is good enough to remark also that "Fortunately THE LIVING CHURCH has behind it the enterprising and diversified activities of the Morehouse Publishing Company, which in recent years has forged to the front as a most capable publishing concern.

"It publishes books and pamphlets—the *Living Church Annual*, an exclusive enterprise, a Sunday school paper or so, and has an exclusive contract with the National Council of the Protestant Episcopal Church to publish the Christian Nurture Series of Sunday school lessons which must be a worthwhile paying proposition. If the Morehouse Publishing Company can secure the rights to publish the new Prayer Book and Hymnal, and if it can carry out its present ingenious plan of securing a contract with Protestant Episcopal dioceses throughout the country to publish in a standardized form all diocesan papers, it will thereby become *de facto*, upon its own

terms, the official printing house of the Protestant Episcopal Church. Then it can well afford to publish *THE LIVING CHURCH*, even carrying its present impressive annual deficit. The *Chronicle*, with its own financial troubles (which are not as great as they once were) extends fraternal sympathy to *THE LIVING CHURCH* and expresses the hope that its friends will rally to its support. As a weekly medium of news it is an admirable publication in spite of a dash of partisan color here and there. This is our unprejudiced opinion and in spite of the fact that theologically and in matters of Church government the *Chronicle* usually finds itself in reasonable opposition to the position consistently taken by *THE LIVING CHURCH*."

We much appreciate this tribute, and here again we desire to add an explanation.

The publications of the Morehouse Publishing Company have never been confined to a single school of thought, and in the very cordial relationships that have been built up between publishers and authors, differences of Churchmanship have never entered. We have no recollection of any submitted manuscript ever having been rejected on what would be called partisan grounds. Authors of the past few years have included such diverse types as Bishop Parsons, Bishop Anderson, Bishop Davies, Bishop Hall, the late Dr. E. L. Goodwin of Virginia, Dr. T. T. Walsh of South Carolina, Dr. Frank L. Vernon, Dr. W. A. R. Goodwin, Bishop Fiske, Dr. W. C. DeWitt, Dr. Lester Bradner, Dr. Bernard I. Bell, Dr. H. P. A. Abbott, the late Dr. George William Douglas, etc. Not in a single instance has a line in the writings of any of them been censored on matters of Churchmanship or otherwise. The publishers are responsible for assuring themselves, and so being in position to assure possible purchasers, that, in general, any of their publications are, in their judgment, worthy productions from the respective standpoints of their authors and well within the customary latitude of conviction within the Church. Beyond that, each author is alone responsible for what he says, and the publishers are responsible for producing the author's book in a fitting format. There is, of course, an hypothetical limit of theological or philosophical speculation beyond which we should not care to accept a work for publication, and we should certainly accept none whose tendency would be to tear down the faith of the reader; but neither would the author of a book of this character care to have the imprint of the Morehouse Publishing Company upon any of his books, so that in fact the limitation is purely academic. The question never has arisen in any concrete form.

THE connection of the Morehouse Publishing Company with the Christian Nurture Series came about in this way. Dr. Gardner, to whose far-seeing vision the system is due, had planned the substance of what, in his judgment, ought to be taught in our schools in order to bring up our children to be intelligent, active Churchmen. Dr. Gardner was then general secretary of the General Board of Religious Education, which afterward became the Department of Religious Education under the National Council.

His plans called for an elaborate and expensive series of material covering every grade from the kindergarten to adult classes, according to a comprehensive system that should cover the now well known five-fold field of activity. But to create this diversified material, and then to make it known throughout the Church, was a very expensive process, and the Church had provided him with no funds with which to experiment. He was forced, then, to rely upon private enterprise. After consulting various publishers who did not feel it practicable to make the experiment at their own expense and risk, the interest of the Morehouse Publishing Company was enlisted, and an arrangement

was made whereby the manuscripts would be provided by the General Board, and then by their successors, through the instrumentality of experts and committees chosen by them; and the publishers, at their own expense, would publish, print, and promote the sale of the books, leaflets, and other articles. Thus the full expense, except for production of manuscript, was assumed by the publishers from the outset, and "it can now be said" that the experiment was a very costly one, which they were able to make only because their bank stood behind them on a very liberal scale, providing the necessary funds. In that way only was "an exclusive contract" secured. What was "exclusive" was that only one publisher was willing to pay the cost of the experiment, and naturally it was necessary that the whole series be entrusted to a single house for publishing and promoting. But the Department retains full control of all the subject matter.

It is certain that the same house will not secure any exclusive rights, or, possibly, any rights at all, in connection with the publication of the revised Prayer Book. The copyrights for all the material belong to the Church, and the influence of *THE LIVING CHURCH*, if it has any, will be thrown wholeheartedly against any attempt to give exclusive rights to any publisher in connection with the Prayer Book. As to tenders that have lately been made by the Morehouse Publishing Company to publishers of diocesan papers to take over the actual printing of these and, by standardization of form and combination of circulations, to try to make it possible to secure general advertising such as is impossible for them singly, it seems doubtful whether the plan will succeed, but if it does, it will only be because the service proposed will seem by diocesan authorities to be an advantage to them.

Yes, if the general business of the Morehouse Publishing Company could be made large enough and profitable enough, the problem of financing *THE LIVING CHURCH* would be solved, for it could then cover the deficits out of profits arising from its general business. But the trouble is that profits on Church literature of any sort will continue to be small because of the small size of editions that can be sold; nor is it good economics to permit one part of a business to be a considerable charge on another part. The burden of financing *THE LIVING CHURCH* must not be put upon the Sunday schools of the Church by loading the prices of the books that they must buy with enough profit to cover excessive losses on periodicals. *THE LIVING CHURCH* must be made to pay its own way.

WE so greatly appreciate this friendly attitude of the *Chronicle* that we shall venture upon one more statement.

Nearly three pages of the same issue are devoted to what is undoubtedly intended to be an accurate report of an extempore address given by this editor recently before the Catholic Club of Chicago, and we fully exonerate the *Chronicle* from any purpose of misstating what was said. But if this editor ever made the inane and often meaningless remarks that are here attributed to him, he will certainly decline ever to make another speech; nor will anybody in his right mind ever again invite him to.

This editor undoubtedly made a speech on the Thirty-nine Articles before that organization. But one of two things certainly happened. Either this editor went to sleep at the table and uttered this language in his sleep; or else the well meaning reporter failed utterly to catch or to record his words. Probably the real trouble is that the editor talked too rapidly for the reporter to follow; for which the editor alone is to

blame. That somebody tried to make a faithful report of the address we are certain, because here and there we can recognize a word that was used. We recall, for instance, the word *Germanization*, though it was not used in the connection in which it appears in this report. But there is scarcely a sentence in the whole report that we can pronounce authentic, and from beginning to end we can scarcely identify a single constructive thought—let alone a thought that this editor supposed he uttered. If the editor of the *Chronicle* had only denounced this alleged address as totally inane and as affording no sufficient reason for dropping the Articles from the Prayer Book, we should cordially have supported him and made it unanimous.

Perhaps the incident affords light on a remark made years ago by the editor's then young daughter. The editor had made some sort of speech the evening before, and at the breakfast table had ventured to repeat a brand new joke that he had been able to introduce into his remarks. Young daughter, from her high chair, looked up in consternation. "Oh, Dad," she observed, "is *that* the kind of speech you make? Oh, Dad!"

TWO very cheering happenings lately reported in the daily papers show how the most venerable and conservative institutions are amenable to intelligent criticism.

One is the Vatican order curtailing the jurisdiction of the Tribunal of the Rota to marriage cases in which both parties are Roman Catholics. In the event of an appeal for annulment in cases of mixed marriages, only the Congregation of the Sacred Office, comprising the Pope and nine cardinals, is hereafter to have jurisdiction, and there is good reason to believe that this means at least a mitigation of such scandals as that of the Marlborough case. Rome evidently sees the unwisdom of using a hope of annulment of marriage to become, whether intentionally or unwittingly, a bait with which to secure a convert, and the high moral cost of winning a duke seems now to be recognized.

The other is the sudden and unexpected halt by a Parisian court in the process of granting divorces to Americans. When the Colby divorce was refused, French judicature showed the effect of indignant American criticism of a scandal that had become intolerable. And when we remember the attention given by the Parisian papers to Bishop Manning's vigorous denunciations of that practice when he was in Paris last summer, it is impossible not to credit him personally with the success that has been achieved by directing French official and unofficial attention to the breach of comity between nations that was involved in the scandal.

Yes, the function of informed criticism is worth while. It does produce results, even where least expected.

NOW friend *Commonweal*, don't let us misunderstand one another.

We do sympathize very deeply with Churchmen under persecution in Mexico. At the very outset of that persecution by the present government we expressed that sympathy and commended the persecuted to the prayers of our readers. It has never been in "a complacent tone" that we have voiced our "disapproval of the Mexican outrages."

But does it follow that the principal Church in

Mexico was wholly blameless in the creation of that condition? And is there anything unfriendly or unsympathetic in holding that any investigation from outside should deal with the whole matter and not only with the events of today, isolated from the causes that produced the events?

Neither is the *Commonweal* justified in saying: "It would seem that his [George Bernard Shaw's] characterization of the Pope as a personage whose words have always the highest journalistic value does not altogether meet with approval from our Anglican brethren of THE LIVING CHURCH." Of course an exclusive interview with the Pope, such as the editor of the *Commonweal* claimed to have, would be of "the highest journalistic value." We would not think of depreciating it. If the *Commonweal* will secure a good "scoop" from that source for THE LIVING CHURCH, we will print it with great pleasure and display the fact upon our front cover.

Suppose that the *Commonweal* and THE LIVING CHURCH try, in future, to understand one another. We shall, obviously, often disagree with each other; but if both of us can write good English, as we both try to do, we ought, at least, to be able to interpret each other accurately.

In any event, we attach a very high value to the *Commonweal*. It presents Roman Catholicism at its best; and it is at its best that we wish to know it and to appreciate it.

THE *Christian Union Quarterly* announces that Dr. Frederick Lynch, sometime editor of *Christian Work*, has become associate editor, Dr. Peter Ainslie remaining editor in chief. Dr. Lynch's first paper, in his new capacity, is entitled Catholics and Protestants in Conference and is published in the January number.

Dr. Lynch will bring to the magazine talents that will strengthen it greatly—and it is strong already. Few men have proven themselves so thoroughly sympathetic with both Catholic and Protestant points of view as has he. When any friction arises either between Anglicans and Protestants or between parties in our own Church, we always feel that Dr. Lynch will understand and, understanding, will be sympathetic.

We look forward confidently to a still stronger magazine in the *Christian Union Quarterly*.

A PERMANENT MAP OF THE WORLD

THE MAKING of a permanent map of the world is a matter of the greatest difficulty as well as of the highest importance. In the work of the surveyor the adventurous courage of the explorer is combined with the precise skill of the engineer. But to lay down the geographical boundaries of the various countries is only to bring to completion a multitude of tasks.

Coterminus with the geographical boundaries are the political frontiers. These are determined both by the clashing and the concord of neighboring nationalities. The sad experiences of centuries of history are often of insufficient force to make the treaties and agreements, on which they are based, of lasting effect.

Following the same line as the geographical boundaries and political frontiers are economic limits. Sometimes they are gateways. Other times they are barriers. At all times they are a potential source of trouble and misunderstanding. But the boundaries, frontiers, and limits may be regarded as the means not to separate but to connect one country with another. Those who are carrying everywhere the Christian ideal of a common faith in God, universal peace among the nations of the earth, and good-will toward all men, are using them in this way. They are making a permanent map of the world.

—Rev. Edmund J. Cleveland.

DAILY BIBLE STUDIES

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

"OF THE FREE"

Sunday, March 18: Fourth Sunday in Lent

READ Galatians 4:21-31.

WE begin our meditation today from the last words of the Epistle instead of from the first, for they give us a mighty declaration of a great truth to which the previous words lead us: "We are not children of the bondwoman, but of the free"—that is, "God's service is perfect freedom." We love and follow Christ not by compulsion, but from devotion. So St. John draws the distinction: "The law was given by Moses, but grace and truth came by Jesus Christ." The New Testament is a message of love—God's love for us, our love for God, our love for others. We are not driven into Christianity, but drawn. The word is "Come." The word "must" is banished from the Christian's vocabulary and "I love to" is substituted. "Duty" is changed to "Privilege." Responsibility becomes "Opportunity."

Hymn 234

Monday, March 19

READ St. James 1:25-27.

THE perfect law of liberty." Liberty is not license. It has a law of its own, namely, the law of love. There is a great difference between doing as we please, and doing and speaking and believing as Christ, who loves us and whom we love, asks us to do and speak and believe. And while liberty is ruled by love there is no threat, no chain, no command. "Love calls love," and loving God because He first loved us we are as free as the mother is free who loves her child, though she is ruled by the great law of mother-love. Hence our Christian freedom has strength and character and endurance, which license (sometimes called "liberalism") can never have.

Hymn 394

Tuesday, March 20

READ St. John 10:11-18.

THE message of the gospel is the voluntary giving of His life by Christ because God loved the world. No law compelled Him to come to earth and die. No inherent principle demanded life for life that man might be saved. Jesus Christ the Son of God, in His love, did not deem His glory a thing to be held, but laid it aside and became man (Phil. 2:5-11). It is the glory of Christianity now, and will be its glory throughout eternity, that the Son of God voluntarily became Son of Man that sons of men might become sons of God. And so we are led by Christ's freedom to love Him freely and to love one another and to strive for the world's salvation. It is all a joyous offering, a glad effort, a splendid work in which all may share without money or price. So the gospel prophet sang long ago, halting men on the way as it were, when he cried: "Ho, everyone that thirsteth, come ye to the waters!" (Isa. 55:1). And the Master cried: "Come unto Me."

Hymn 242

Wednesday, March 21

READ St. Matthew 22:36-40.

OUR Lord interpreted the Ten Commandments by love. To the Christian they become lights on the way to guide, rather than chains to bind. Note the interpretation of each by love. 1. God first always. 2. Nothing to bar the way between God and myself. 3. The sacredness of speech. 4. The sacredness of time. 5. The holiness of relationship and brotherhood. 6. The sacredness of life. 7. The sacredness of character. 8. The holiness of possessions; we hold them in trust for God. 9. The sacredness of reputation. 10. Contentment. How finely Keble draws the contrast in his hymn for Whitsunday:

"When God of old came down from Heaven,
In power and wrath He came;
Before His feet the clouds were riven,
Half darkness and half flame.

But when He came the second time,
He came in power and love,
Softer than gale at morning prime
Hovered His holy Dove."

Hymn 199

Thursday, March 22

READ St. John 8:30-36.

FREEDOM by the Truth is the Master's own declaration. Error enslaves. It leads into dangerous paths, and yet it has a strange fascination for some. "I can drink intoxicants," cries the anti-prohibitionist; "I am free." And the cry of false freedom leads to final misery. "I can believe or not as I please," cries the independent thinker, and the imagined freedom leads to godlessness and then to moral wretchedness. But the Truth—and Christ is the Truth—leads us to accept our Lord as our guide, and He takes such care of us that we find happiness in our loyalty. We are no longer bound by the chains of ignorance or shut in by the walls of self-will, but the free air of God's love is breathed in, and the heart is glad because there is One to guide who never makes mistakes.

Hymn 40

Friday, March 23

READ Romans 6:8-11.

IT IS a glorious thought that we may be freed from sin; and yet, knowing ourselves as sinners, we are startled. Did not St. Paul himself cry, "O wretched man that I am, who shall deliver me from this body of death?" But he quickly adds: "I thank God through Jesus Christ." "Christ is the propitiation for our sins," says St. John. The great sin is unbelief. If we believe in Jesus Christ we are free because we believe in Him as our divine Redeemer. "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." What a glorious freedom is that! We fall, but we are not worsted. Christ's hand lifts us up. We are not the slaves of sin. Christ has made us free! He wraps around us the robe of His righteousness. He died to give us life. And this freedom makes us eager to press on until we shall awake after His likeness. We are called to be saints.

Hymn 507

Saturday, March 24

READ St. Matthew 12:14-21.

WHEN the final victory shall come then will freedom be established forever. And here on earth, while yet the struggle prevails, there is freedom through sacrifice. So Story in his *Io Victis* cries:

"Who are life's victors? . . .
Pilate or Christ?"

Even here we may be more than conquerors through Him who loved us. And a sense of freedom enters into all our service and our work when we are led not by duty alone, nor by constraint, nor by fear, but by the love of Christ for us and our love for Him. "We are not children of the bondwoman, but of the free." We look up and see Him going before. We call, and He answers. We cry in our need and He is by our side. We fall, and He lifts us up and cheers us on to persevere. Christianity is the only true freedom. "To do the will of Jesus, this is rest."

Hymn 326

Dear Lord, if Thou wilt make me free I shall be free indeed. Take from me the chains of duty and hold before me the banner of privilege. May love be the inspiration of my obedience as I follow Thee, and may my whole being be touched and held by Thee until I find my earthly sight rewarded by seeing Thee face to face. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SOME years ago I ventured to make you all sharers of my grief over the death of a little child, up in Grasmere. She was named Agnes Green, like the heroine of Wordsworth's ballad; and with good right, since that Agnes was her great-grand-aunt. The other school children kept her grave covered with flowers for months; and when I went back again to Grasmere, it was to find that all the village knew me as "Agnes' American gentleman."

Staying there by the lake, a tiny little kinswoman of the child I had loved came down to make herself known to me, as if by way of consolation. She was ten years old; and she had that angelically sweet voice and manner which seems to be characteristic of Westmorland children even more than of others in that country of soft voices and gentle manners, whether in cottage or in castle. We played together every day of my visit; and when I went away to Scotland, we were fast friends, exchanging messages frequently, despite the difference in our years. Her little letters always delighted me, and I found fresh reason to justify my favorite sport of collecting, not first editions, or rare coins, or stamps, but children. I had made many photographs of her when we first made friends; and thereafter she used to send me pictures of herself, knowing that they would please me more than anything else available. It was pleasant, too, to note how she progressed in school, as her letters showed.

But she wrote to me two years ago that her chest was bad, and that the doctor wanted her to go away to a fresh-air sanitarium, where she would live out of doors and get the salt breezes. It was a great burthen to her, away from kinfolk and acquaintance, though she made many new friends there, and wrote about them all with appreciation. The physicians advised against her returning home, which made her grieve; but with unconquerable optimism she continued to reckon on that as only deferred, not abandoned. When I went back to Grasmere last autumn, the dream had not yet been accomplished, and I missed my little friend from her place; but she wrote cheerfully that she was mending, though she had to stay in bed most of the time. Her last letter was written on Epiphany, and spoke of having been frightfully ill, but she hoped to be about soon; and acknowledged with the grace of perfect courtesy a little Christmas gift I had sent her.

And now comes a tear-stained letter from her mother, announcing that she has gone Home at last. I had never seen her since that first summer's meeting when she was ten years old; yet she was as dear and as close as if we had been neighbors always. It isn't always a happy thing to cherish children one does not see with physical eyes: sometimes to be reluctant to have a brief acquaintance end brings grief with the ripening friendship. And yet it is better to mourn with those that mourn than to feel no interest in their sorrows; and I am more blessed to have loved this blessed little child, once seen, than never to have kept up that friendship across so many miles. I like to know that on her death-bed her father read my last letter aloud to her, and that she was happy to be remembered affectionately.

Now she is with Agnes—aye, and with St. Agnes too, and Dorothea, and Agatha, and all the goodly company of the child-saints who play on the enamelled meadows of Paradise

where their King loves to behold them. And, across the ocean, I write this tribute to her sweet memory. Let me end with an announcement in formal fashion:

BAISBROWN—At Meathop, Grange-over-Sands, Westmorland, England, on February 10, 1928, LUCY BAISBROWN, *act. xvii.*
"The Master is come and calleth for thee."

THE NEWSPAPERS have had many comments of late upon a Hindu magnate, the ex-Maharajah of Indore, with special reference to the possibility of his taking in third nuptials (the other two still holding, however) an American woman. Naturally, most are shocked at this proposal, and rightly.

Yet there is one feature about the whole matter which is admirable, viewed abstractly. The Hindu, who is not over-scrupulous in general matters (judging by those fragments of his biography which are given to us through the press), is set on one thing: he can not marry a person whose religion is different from his own! According to the special religion, polygamy is allowed; and one can admire the consistency which stickles at a union with a person whose religion does not make that allowance. One can not extend the same admiration to the other party in the affair, it is true: the readiness to change one's religion for the sake of a royal or quasi-royal husband smells bad in American nostrils, and savors of the hideous old system whereby, in Germany, princesses were sometimes brought up "liberally," to be converted to the religion of their future husbands, once they were selected. Indeed, whatever else may be said, it is clear that there can be no religious convictions on the part of such a "convert."

But I notice that the latest news is that the woman from Seattle has at last found a Hindu priest who is going to instruct her in the rites and dogmas of Hinduism, so that she may be joined in unholy wedlock with her maharajah before the altar of Siva or Vishnu, if not of Durga. *Bande Materam!*

Seriously, however, the recognition of how desirable it is for future happiness to have an identity of religious belief as to vital matters, ought to stand out beyond the need of argument. Marriage is ordained, not only for companionship, but for the procreation of children; and where there are differences about the most sacred things, what sort of education will the children receive? The natural consequence is indifference. Oh, I know it will be said that love will triumph over such obstacles and smooth out such difficulties, but the history of particular cases shows the direct opposite. Love goes where it is sent; and there is nothing except blind infatuation in a mad surrender to an unreasonable passion.

A dear old friend of mine once prepared a catechism for use by the children of his parish; and the first questions concerning the sacrament of Holy Wedlock were these:

"Whom should Church boys marry? Church boys should marry Church girls. Whom should Church girls marry? Church girls should marry Church boys."

There would be many more happy homes, with lasting benedictions resting upon them, were those teachings followed.

Is THIS to be taken as an evidence of better religious feeling? A men's club in a Wisconsin village was addressed by the Methodist minister, after which the Roman Catholic ladies served a supper.



LUCY BAISBROWN

LIBERIA BECOMING MODERNIZED

Bishop Campbell Tells in London Interview of Recent Developments—Returning to U. S. for General Convention

BY A SPECIAL CORRESPONDENT

London, March 1, 1928.

WHATEVER may have been the case regarding Liberia in the past when it was a laughing stock, that day has now passed for ever," I was told today by the Rt. Rev. Robert Erskine Campbell, O.H.C., D.D., Bishop of Liberia, who is spending a few days in London on his way to the United States to attend General Convention.

"The officials are efficient and with the coming of street lights, sanitation, and the making of modern roads in Monrovia and elsewhere, development is proceeding rapidly, and life there is quite comfortable for Europeans and Americans. The little country is waking up fast. It has a radio station communicating with Europe and America. President King has come back with many good words to say regarding his reception in England and the Continent, and the Liberians have been much pleased."

The developments of the Firestone Rubber Co., says the Bishop, are going ahead well. At points about forty miles inland they have two great plantations of 20,000 acres each, which should be producing rubber in two or three years. At Du, where one of these plantations is situated, a very fine trade school has been started, where the Africans, mostly up-country natives, get a thorough training and also instruction in motor engineering and wireless, for the concern has its own wireless service for inter-communication. The plantation area includes many villages where "bush" schools are being established.

"The general prospects are good for Liberia," said the Bishop, "for it is now proceeding on a sound economic basis, and industrial and agricultural training schemes are being undertaken by the missions and government. Mr. James E. Sibley, the educational adviser to the government, and the missions are in close coöperation and are fast developing a much higher standard in general and industrial training."

Bishop Campbell worked for many years at the Holy Cross mission at Masambolahun in the Gbande country, near the French border. He was one of the first white men to visit the area. The American Church mission now has sixty-two schools in Liberia, and a large African priesthood.

The Bishop knows well the curious African evangelist, William Wade Harris, often known as the "Black Elijah," who made such extraordinary evangelistic tours on the Gold Coast and Ivory Coast during the war years. When the Rev. James Platt, a young English missionary, answered an urgent request to go to the Ivory Coast three years ago, he found there nearly a hundred thousand "Harris" Christians, who had left their idols and fetiches as a result of the prophet's teachings, and had waited patiently for five or six years for further instruction from the white missionaries, whom William Wade Harris had assured them would eventually come.

"I last saw the Prophet Harris in July," said Bishop Campbell, "at Spring Hill, Half Gray Way, near Cape Palmas. I can't say his age, but he is evidently now a very old man. Physically he is active, but mentally he is now becoming a little childish. He is perfectly genuine, however, as I can testify from a long acquaintance, and additional proof is that he has resisted all temptations to make money as a preacher, as he could easily have done. He lives in a small native hut in poverty, and I always try to give him some help when we meet, for he needs it. He still wears his prophet's garb, with a turban and white or blue robe. Round his neck he wears a leather charm box in which he always carries his Bible, and in his hand he carries his long staff, surmounted by a little wooden cross. The latter he usually covers with a piece of red cloth.

"He once told me why he began to preach. As a result of hoisting a Union Jack after having been told that the British were taking over the country, he was put in prison. While there he had a vision, telling him to go out and preach Christianity, and he has ever since felt that this was his life's work, and he has carried it out with great effect. He was at one time a catechist in one of our missions and is a member of the Grebo tribe, and not a 'Liberian,' that is a descendant of American slaves who returned to Liberia."

Bishop Campbell will return to Liberia after attending the General Convention at Washington next October. He sails for New York on Saturday, March 5th.

Bishop Campbell was expected to land in New York about March 10th. Mail for him may be addressed to Church Missions House, 281 Fourth avenue, New York, until the last of October.

A Column of Verse

THE GIFT

GOD GAVE me a gift today!
On a sky all turquoise blue
He painted a coast of gold,
Wild wavelets lapping through
Mist islands, with water cold.
God gave me a gift today!

God gave me a gift at dusk!
A breaker of crimson cloud
On a sea of pearly gray;
And a mountain, heavy-browed,
Grim and swift, shutting off the day.
God gave me a gift at dusk!

God gave me a gift at dark!
One star, in the heaven's heights
Over billows of purple haze,
And a string of necklaced lights
Springing sudden into blaze.
God gave me a gift at dark!

MARGARET FOSTER SHAFER.

NIGHT BY THE LAKE

NIGHT has a song she sings
Round the shores of the darkening lake,
While stars weave a silvery light
Where the waters break.

Swans from the singing night
Glide through the wind-levelled reeds
To the light where the waters break
Round the tangled weeds.

Night sings of triumph now,
Of beautiful souls full of grace
Who cleave life's hindering waters
To the light of God's face.

Sing! Though the swans shall pass
From our winter's region of pain,
Though changed be the song of the night
To a whisper of rain.

ELLA CRUM.

RIVER POOL

YOU CANNOT deceive me, little pool,
with your glassy surface, and lazy lily-pads,
where dragon-flies are sleeping.

That nonchalant green frog,
dropping off a willow root,
did not mislead me.

Under all this peace,
down in the jade twilight,
in silence,
your waters are running—running,
thinking of the sea.

CHARLES BALLARD.

VIA DOLOROSA

BEFORE our hearts are pierced by sorrow's sword
Faith is a light acceptance of a Lord.
We are content to yield, nor ever find
That we are weak—that life is less than kind.

But when with tears we render sacrifice,
We touch the Cross with hearts made strangely wise.
The Mystery of Pain is thus declared—
Forever hallowed—and forever shared.

L. B. G.

The Typography of the Prayer Book

By the Rev. Marshall M. Day

Professor of Hebrew and Old Testament, Nashotah House

UNLESS some really vital changes are proposed at the General Convention of 1928, this year should see the completion of the revision of the Book of Common Prayer. There is, however, one assumption that seems to have been always made, yet which might profitably be called in question. Everyone seems to take for granted that the present order of the contents and arrangement of the pages leaves no room for improvement. No far-reaching changes seem to have been suggested, though there was one attempt, unhappily overruled, to print the Prayer for the Church Militant in a form easier to read when the book is resting on the altar.

Now it cannot be denied that strangers find it very difficult to find their places at Church services. Even assuming that they know which service to turn to, they yet are observed soon giving up the attempt to follow it, for to the untrained eye the service as printed differs astonishingly from the service as said. Of course they could find their way about by reading the rubrics, or at least they might do so if we were not so economical of type-metal and ink, and would print in the rubrics the numbers of the pages where the matter referred to can be found. But rubrics are apt to be a little technical in their language, and besides, our visitors are likely to be ignorant not only of the measure of our conformity to such things, but even of their very existence. Italic type is not so attractive to the eye as to invite research.

But even if the strangers in church succeed in surmounting the initial difficulty, that the first words printed in the Prayer Book are rarely the first words actually heard in any service, yet they soon run aground. Our offices have become so rich in alternatives that in any service a good third of the printed matter is not read at all. (And, by the way, this difficulty is apt to be worse when the office is "simple Morning or Evening Prayer" than at the supposedly more elaborate choral Eucharist.) The consequence is that the visitors survive at most till the end of the Psalms, or till the collect of the day at Communion. There they give it up, and they go home with the conviction that the Prayer Book is indeed a dark and esoteric volume, and that they can never be Churchmen if they must first master such intricate mysteries.

NOW a practical printer, or a good advertising expert, could go a long way to obviate these difficulties. He would do it by a proper choice of types, by a judicious use of blank spaces, and by the different arrangement of the matter on the page. But there is no likelihood of such expert aid being called in. In default thereof, the following suggestions are submitted as things which might help to make the Prayer Book more workable by the inexpert and the stranger.

1. All variable matter might very well be printed in a type somewhat smaller and lighter than the fixed parts of the office. This would give the suggestion that the parts so printed have some sort of different use, and would make more probable a reference to the rubrics, to find the reason for this difference.

2. If alternatives were printed in parallel columns, the eye would at least receive a suggestion that these items are equivalent, and that only one of them is likely to be used.

3. The Canticles might very well be removed from the office, and printed at the back, with the Psalter. In this case their titles and the numbers of the pages where they are to be found could follow the rubrics governing the Lesson and Cantic. The titles and page numbers should, of course, be printed on a separate line, so that they would strike the eye without the necessity of reading the rubric.

4. The same practice of printing the title and page number or numbers on a separate line, and in a type distinct from the rubric, could with advantage be followed in the Communion service, at the point where the Collect, Epistle, and Gospel are inserted. As this is the only place where a difficulty arises in

this office, and as the matter is a little complicated, it may be well to print the suggested arrangement of this in full:

¶ Then shall the Priest say
THE COLLECT OF THE DAY, pp. x-y
¶ And after the Collect the Minister appointed shall read
THE EPISTLE, pp. x-y
first saying, The Epistle is written, etc.
¶ Here may be sung a Hymn or an Anthem.
¶ Then all the people standing, the Minister appointed shall read the
GOSPEL, first saying, etc.
¶ Here shall be said
Glory be to thee, O Lord.
and after
THE GOSPEL, pp. x-y
may be said,
Praise be to thee, O Christ.

It will be noted that not a single word or sign of punctuation is changed, but the variable matter to be inserted is made to stand out so clearly that he who runs may read.

5. The only other difficult place in the Communion service could be taken care of by printing the words "Proper Preface," in the rubric on p. 70, on a separate line. Here the publishers have made a judicious use of different type, greatly obviating the difficulty that used to arise for strangers. The variable character of these prefaces is further emphasized by their being printed with a wider margin than the fixed portions of the service. It is greatly to be hoped that this sensible arrangement will be continued in the final printing of the Prayer Book, as it is in the temporary supplements now in use.

6. The Occasional Offices might profitably be printed in a different type from the four public services and their variable parts, thus gaining space for whatever additional printed matter these changes might add to the book.

7. It would help to have the *Gloria Patri* inserted, in brackets, after each of the Psalms and Canticles with which it may be used. This would save some confusion to strangers, who generally fail to understand the rubric directing its use.

8. Omissible matter, such as the five prayers after Morning and Evening Prayer, could, of course, be printed in the same type as variable.

THESE are suggestions that hardly come under the scope of the Commission on Revision and Enrichment of the Book of Common Prayer. They deal with matters of practical presentation of the liturgy, and in no case with the liturgy itself. If they are to come before the General Convention, therefore, it must be because they appeal strongly enough to the common-sense of some deputies to lead to their introduction from the floor. Such a course seems open to three possible objections, but these are not so important as they seem at first glance.

It would be most unfortunate if anything were introduced to delay the completion of the revision for another three years. We have suffered long enough the inconvenience of a liturgy in the throes of reconstruction. But no changes in the form or content of the services are here suggested. Wording, capitalization, punctuation even, are unaltered. These suggestions hardly seem to be changes in the Prayer Book, in the meaning of that phrase in Article X of the Constitution.

Furthermore it would be difficult to show that either the present format or typography have ever been established by legislation, and as a matter of fact the printers do vary them greatly. There is even an edition in which the Holy Communion is printed in small type, as if it were one of the Occasional Offices, while Morning and Evening Prayer and the Litany are printed in large. And this edition bears the usual certificate of conformity. If such a variation as this, completely out of harmony with the spirit of the rubrics, can be made on the sole authority of the printers, surely any General Convention has the right to make such changes in the manner

of printing as will clarify the usage and make more certain the following of the Prayer Book.*

Secondly, it may be objected that these suggestions belong in the Mission Prayer Book, but not in the Standard for use in the chancel and in established and trained congregations. The answer is that it is just in the old and settled parishes, and at the regular worship of the congregations, that the need for these changes makes itself felt. In a mission nobody is put out by having the proper page indicated from the chancel, and such help is normally given. In a mission nobody is embarrassed at making a mistake in the service, for almost the whole congregation is uncertain and feels the need of direction. It is the regular service where the majority of the worshippers have been habituated to the Prayer Book all their lives, that embarrasses the stranger. It is in the prosperous city parish that the giving out even of the pages for the Psalms is frowned upon as unchurchly. The Mission Prayer Book is not a very attractive idea at best. A double liturgy is as undesirable as any other double standard. And the Mission Book would not be used in the places where it would be most needed.

The most serious objection to the above suggestions is that they would make the new Prayer Book look, at first glance, very different from all its predecessors. They are not unliturgical. Whether manuscript or printed books, most liturgies other than the Book of Common Prayer make use of different sized characters, even page-indications by number or letter or both. But many persons would object to the new book as no longer looking like the Prayer Book.

It will not do to dismiss this objection as merely sentimental. It is a sentimentality that is worthy of consideration and respect. The instructed and faithful Churchman has grown to love the very look of the pages with which the deepest experiences of his life have been associated.

But, just as the new spirit of inclusiveness has made people willing to admit new matter and arrangements into the services themselves, so a kindly presentation of its advantages to strangers and young persons should overcome the objection to an unfamiliar typography. As it stands, the Prayer Book helps confirm the general public in its impression that outsiders are not wanted in Episcopal churches.

These changes are suggested as a gesture of welcome, to help in some measure toward overcoming this unfortunate misconception.

* The proposal to break the Prayer for the Church Militant into paragraphs was entirely practical, and in the interest of making easier its public reading. It has been revived and has passed one General Convention, coming up for final ratification in 1928. It is greatly to be hoped that it will be presented to the convention on its merits, and not bound up with the proposal to amend the wording of that commemoration of the departed. It is, however, the present writer's contention that this more convenient arrangement of the printed matter is entirely an editorial rather than a liturgical question, that it is not a "change in the Book of Common Prayer" in the sense in which that phrase is used in the Constitution.

"AS LITTLE CHILDREN"

"EXCEPT ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Where and what is the kingdom of heaven? Certainly it is not remote, far away, above the bright blue sky. Heaven is so near. Our Lord came to remind man that heaven is nigh unto him. "The kingdom is come nigh unto you." Jesus gave this as the explanation of the healing which was to be enjoyed by the sick.

Among whom is the presence and the healing of heaven so real as among little children? The sense of material things is not as pronounced in the mind of a child as it is in us. Faith comes more easily to a child than it does to us. We are under the authority and domination of material things and conditions, and our minds are infested by a brood of fears. The child is spiritually-minded and we are materially-minded, and where there is fear among children it is because they have been infected by our material minds. "The fathers have eaten sour grapes and the children's teeth are set on edge."

Angels are real to children, because both are spiritual, and only as we possess the spiritual discernment of a child can we have communion with the holy angels. We sing about the angels, but they are no more real to us than the imaginary people of a fairy story. Children see the angels with their spiritual eyes, but the film of materialism has blinded our vision to these celestial friends.

Yes, we need to "become as little children," with whom love is the greatest thing in the world. —*The Healing Church.*

"PROOFREADING THE BIBLE"

BY THE REV. JOHN H. DE VRIES, D.D.

RECTOR OF THE CHURCH OF THE EPIPHANY, WALPOLE, MASS.

IN Proofreading the Bible (LIVING CHURCH, January 28th) the Rev. Frank Durant wonders where Mr. Randall Harris got the idea that Enoch is the preacher referred to in I Peter 3:19, and why it appealed to Professor Goodspeed. While I am not able to satisfy the inquirer on this point, I would beg to state that these two gentlemen are not alone in holding this view. The Dutch version of the Scriptures has long stood secure in the reputation of high excellence. The footnotes on I Peter 3:19 read like this: "By which," *i.e.*, through which Spirit, which is His Godhead, "He, Christ," of whom Peter here speaks, having come *πορευθείς, i.e.*, down from heaven, by His revelation and working [as He Himself spoke to Abraham, when He had come down to deliver Lot, and to destroy Sodom and Gomorrah, Gen. 18:21, and later to deliver His people Israel out of Egypt, Exodus 3:8] through Noah preached unto the spirits in prison, *i.e.*, to the souls or people who were alive in Noah's days before the flood. Wherefore in II Peter 2:5 Noah is called a preacher of righteousness.

Space forbids to give these notes in full. Divergent views of this mooted text are stated, and scripture is compared with scripture. "Of an appearance of Christ in hell, as the interpretation implies, that he preached to its indwellers, after He had died on the Cross, is nowhere suggested, even faintly, in all Scripture." "Preaching, in Scripture, is always the invitation to faith and conversion. Hence this was no longer necessary to the souls of the Old Testament faithful departed. These souls were not in hell, as we learn from Heb. 11:5, 16, 40, and 12:23, etc. In Rev. 20:3 is called 'bottomless pit,' what in v. 7 is called 'prison,' meaning hell, into which II Peter 2:4, 5 says that angels that sinned were cast, and the old world was not spared from it, and in which they are reserved unto judgment. Also Jude 6."

So there are others, and we may say there always have been those, who with Mr. R. Harris and Professor Goodspeed hold that Noah is the preacher referred to in this much mooted I Peter 3:19.

But whether Noah was or was not the preacher that I Peter 3:19 refers to is comparatively of minor importance compared with the idea Mr. Durant expresses, and which he nobly confesses distresses him greatly, *viz.*, that this difference of interpretation of I Peter 3:19 should affect the accuracy and entire trustworthiness of the article of our common faith: "He descended into hell." Most surely "we don't want to recite untruths about Jesus." If His "descent into hell" means His preaching salvation to the spirits in prison (hell), as Mr. Durant appears to think it does, it would have no other significance than the mere going down of any man into dens of wickedness and vice to invite sinners to faith, repentance, and conversion. This may imply suffering.

But the difference is wide between preaching salvation amid hellish surroundings, and suffering in one's own soul the torments of hell. Amid the noonday black darkness on the Cross, Jesus descended into hell. On the Cross for one moment, however indivisible, Jesus endured the torment of feeling Himself forsaken of His God. If Mr. Durant will read the late Dr. H. S. Holland's masterful Good Friday sermons in his book, *Logic and Life*, pp. 99-143, he cannot fail of deep joy at the light they shed on this subject. In connection with this G. K. Chesterton's words on pp. 260, 261, in his book, *The Everlasting Man*, also are worth much pondering in silent worship. In the sufferings of the Man who was rejected of men:

"There were solitudes beyond which none shall follow. There were secrets in the inmost and invisible part of that drama that have no symbols in speech; or in any severance of a man from men. Nor is it easy for any words less stark and single-minded than those of the naked narrative even to hint at the horror of exaltation that lifted itself above the hill. Endless expositions have not come to the end of it, or even to the beginning. And if there be any sound that can produce a silence, we may surely be silent about the end and the extremity; when a cry was driven out of that darkness in words dreadfully distinct and dreadfully unintelligible, which man shall never understand in all the eternity they have purchased for him; and for one annihilating instant an abyss that is not for our thoughts had opened even in the unity of the Absolute; and God had been forsaken of God."

A Church Center at Pennsylvania University

By the Rev. Charles Jarvis Harriman

(Pictures on page 669)

WHAT can the Church do for college students? One answer worked out by experience is found in the story of the new building of the Christian Association of the University of Pennsylvania, at the northwest corner of 36th and Locust streets, which is to be dedicated on the evening of March 22d.

Churchmen have made important contributions to the life of the university, from the days when Benjamin Franklin, himself a pew-holder in Christ Church, chose another member, the Rev. William Smith, as first "headmaster of the academy." Dr. Peters, rector of Christ Church, was for many years president of the board; and nearly four-fifths of the trustees before the Revolution were from the same parish. In the nineties another Churchman, Dr. Charles Custis Harrison, provost of the university, and instrumental in raising a great part of its endowment, took a leading part in establishing the Christian Association on the lines it has followed ever since. His nephew, Benjamin West Frazier, treasurer of the diocese of Pennsylvania, is chairman of the board, which includes such nationally known Churchmen as Theodore E. Brown, Samuel F. Houston; and George Wharton Pepper. And then there is "Jack" Hart.

The Rev. John Robbins Hart, Ph.D., priest of the diocese of Pennsylvania, typifies the answer to the question, as to what the Church can do to help the college student to achieve that integration and stability of character, that spirit of brotherhood and service, and that conscious and responsive sonship to the Heavenly Father through Jesus Christ our Lord, which is the Christian religion. The right man, with the right associates, and the right working conditions, can help the student, if he keeps at it long enough. "Jack" Hart has served the Church students as chaplain for sixteen years, under conditions made favorable by long adherence to certain basic principles.

"The Pennsylvania Plan" appreciates the importance of conserving a fine denominational interest; and also recognizes that many campus and community problems require the greatest interdenominational cooperation. The Christian forces concerned present a united front, and deal as a unit with certain Kingdom projects, without disturbing existing loyalties. They combine the usual work done by the Y.M.C.A. on other campuses with that of denominational pastors for students. They work with denominational authorities and their respective local churches nearest the campus; and the Sunday program directs the student to the local church, instead of competing by undenominational or union services, with imported pulpit orators. And the college work is independent, not made a department of any central city headquarters for young men's work. Thus comity and common sense are applied to the special problem of academic life in a divided Christendom. "In worship—a normal Church home. In service—a united Christian association."

"Jack" Hart's work is many sided. He is in charge of the Chapel of the Transfiguration, at 34th and Woodland avenues, where a student vestry and a number of active committees maintain a parish life, and a fine community center program, in which a hundred students, forty-five alumni, and other friends, give time every week in twelve different lines of activity. Foster Sanford, son of the football coach of the same name, is student head of the work. Dr. Hart is chaplain of the football team, and travels with them, even as far as California. He is the personal friend of every man on the squad, and no one suffers more in defeat, or rejoices more in victory, than he. Who can tell how much it may mean to a young man that it was a minister of religion, never "out of character," who set the tone in locker room and sleeping car?

Dr. Hart also directs from time to time one or more of the interdenominational departments. At present he is director of religious education work. As a part of this he has a list of sixty-six fraternity houses and other centers of student life, in each of which, with few exceptions, a discussion group is formed each year with a leader chosen from faculty, student body, or city. Topics, meeting times, frequency, permanency, and value all vary widely; but an agency of such magnitude, and the fact that it is a contribution of organized religion, makes an incalculable impact upon the academic community. It is of course extensive; and will ultimately be supplemented by a school of religious education.

What Hart does for Church students, five other full-time ministers on the association staff do for their groups, and students representing fourteen other varieties are served by the smaller denominational group under the Rev. Paul D. Eddy, associate general secretary. Each also shares in the departmental work. The Rev. Lloyd E. Foster, for example, is director of the Wesley foundation, which functions through the Asbury University Methodist Episcopal Church, and also directs the sending of deputations of student speakers, who speak at high schools, Hi-Y clubs, conferences, boys' clubs, and churches. For example, on a Sunday last spring forty-seven students spoke in eighteen different churches in Norristown and Bridgeport, to promote interest in the Christian association, and to bring a positive religious message to the groups addressed. On the two preceding days they also addressed high school students, young people's meetings, and Kiwanis. The women's department is organized under the Y.W.C.A., but does denominational work as well.

The Rev. R. F. Jenney, D.D., general director, and his staff of twelve, besides clerks, keep busy with social service, vocational guidance, and much personal conference; direct the International Students' House at 3905 Spruce street for fifty-nine nationalities, and the University Settlement House at 26th and Lombard streets; and supply student workers for some thirty other agencies, as well as managing Green Lane Summer Camp, entertaining some 1,500 children, besides conferences.

Beginning with one room in the Houston Club in 1895, now crowded into a converted dwelling house at 3437 Woodland avenue, the expanding activities appropriate to a university of 15,000 will center hereafter in the new plant, costing more than half a million dollars, from students, faculty, alumni, and 4,000 friends. It is collegiate gothic of the Tudor period, done by alumni, Thomas, Martin, and Kirkpatrick, in brick and French limestone, trimmed inside in gum and oak. Auditorium, offices, separate lounges for men, faculty, and women; a beautiful "upper room" for a chapel, with forethought for many possible developments—all told, a magnificent building. The opening program extends over a full week, with Dr. S. Parkes Cadman, W. Willard Lampe, Helen Taft Manning, Rufus M. Jones, Paul Moody, J. S. Ladd Thomas, and Dean Hawkes among the speakers. The Church committee, under William A. Lippincott, Jr., includes Howard W. Page and J. Barton Townsend, and Churchmen like Henry H. Collins, Jr., chairman of the foreign committee.

THE MAN who depends upon others for the things he wants to do or be is liable to disappointment. Continual disappointment weakens a man's courage and makes him become discontented with everything, even himself. Discouragement is the forerunner of failure. As long as a man keeps going he has a hope of winning, but when he once gives up, all is lost. The success of your undertakings, of your life, is up to you. It means too much to you to place it in the hands of another. Whatever you attempt, depend upon yourself.

—E. Maude Gardner.

AROUND THE CLOCK

By Evelyn A. Cummins

A REALLY keen sense of humor is, indeed, one of the rarest things in the world," says Richmond H. Hellyar in the *Contemporary Review*.

"Only a wise man can be a man of deep humor. For only a wise man—a man of rare natural ability of intellect and a wide experience—has the capacity to see these so elusive relations and so delicate differences. A profound perception of the comic demands, *a priori*, a thorough acquaintance with the world of things and events. It demands, equally, an unusual and keen insight into the subtleties of life that is only granted to the few.

"But, one asks, if those theories that describe the comic alone, without the man, are true, why is it that the wise men of the earth are not the greatest laughers? Why is it that all men of wisdom are not all men of inexhaustible humor, laughing without end at the ignorance, the mistakes, and the general fatheadedness that rolls on so merrily with the world? Why is Democritus the only laughing philosopher?

"The reason is partly because our men of wisdom are very often self-appointed—and the wiseacre can hardly be expected to laugh—and partly because the intellectual effort of hard thinking is not, in itself, an encouragement to laughter. But the real reason lies far deeper. It is of the very man himself. It is because the philosopher, or dramatist, or man of science, or novelist, is that kind of man, that he is, or is not, a great laughers. . . .

"Duke and drayman, baron and brewer, prince and philosopher, are merry or dismal simply because they happen to be made so. And nothing, not even a miraculous eugenics, will ever alter this, which is the nature of things. If, therefore, as is quite conceivable, you believe yourself to possess a rich sense of humor, take it as a blessing, not as a personal achievement."

ARCHBISHOP MAGEE," says a writer quoted in *Tit-Bits*, "once stated that there were two qualifications necessary to the holder of the episcopal office, the first being to suffer fools gladly, and the second to answer letters by return of post; but he might well have added a third in the shape of a gift of humor.

"What could have been more delightful than his own quiet remark when a careless waiter dropped some hot soup down his neck: 'Is there any layman present who will kindly express my feelings?'

"Another great clerical humorist," says the same writer, "was Bishop Stubbs of Oxford. On one occasion a churchwarden complained to him that the curate of his church wore a hood somewhat like that of an Oxford M.A., a degree he did not possess.

"The man has a lie upon his back, my lord,' said the angry churchwarden.

"Don't say that, Mr. Jones,' replied the Bishop. 'Say a falsehood!'

"Archbishop Magee had a great horror of what he called 'weak and water sermons,' and when a sermon of this description had once been preached in his presence he bluntly told the preacher that it had 'not enough guts in it to save the soul of a tom-tit.'

"On another occasion Bishop Blomfield had fallen foul of one of his clergy on a question of ritual. The clergyman, in defending his practices, wrote quoting the authority of St. Ambrose, to which the Bishop replied in the following crushing manner:

"Sir—St. Ambrose was not the Bishop of London, and I am. Yours, etc., Wm. Lond.'

"In days of old it is to be feared that many of our bishops were more intent on securing the well-paid positions of life than they were in attending to their legitimate duties. A one-time Bishop of Exeter very much desired the valuable bishopric of Durham, and at a time when both bishops were residing in London. Durham fell ill, whereupon his brother of Exeter sent each day to make inquiries. Durham, at first unsuspecting, at last gauged the motive, and finally one day said to the messenger: 'Tell your master that I am much better, but that the Bishop of Worcester has a sore throat, if that will do as well!'

"Dr. Mountain, during the reign of George II, held the bishopric of Durham. It happened that at this time the metropolitan see of York fell vacant, and the King, not knowing whom to appoint, consulted Dr. Mountain.

"Shortly after this, the doctor had to preach before the King, and he took as his text:

"Hadst thou faith as a grain of mustard seed, thou wouldst say to this mountain, 'be removed hence and cast into the sea.'"

"He was promised the archbishopric."

A WRITER in the *Spectator* recently told of an amusing little incident in bird life that happened in the garden of one of his friends.

"In the ivy on the wall a thrush built a nest, and a robin lined it. Each laid four eggs. Both sat on them together, side by side, with their heads peeping over one side of the nest. Gradually the thrush turned out all the robin's eggs, but the robin still sat on. When the young thrushes were hatched, the robin helped to feed them until they grew up and flew away."

EMIL LUDWIG considers Thomas A. Edison, John D. Rockefeller, Jane Addams, and Orville Wright the four greatest living Americans.

In commenting upon his rather questionable choice of names the *Independent* says:

"Discussion brings out the interesting point that popular recognition has been accorded to not one contemporary American scholar, hardly a single contemporary poet or novelist, not one outstanding painter, sculptor, or architect, and to no contemporary statesman. Scientists and financiers are admitted to greatness, but pedestals are not allowed to others. This situation arises most probably from the circumstance that the genius of such a man as Edison is brought home to the public through a variety of material benefits, whereas the achievements of a Cass Gilbert, a Robert Frost, an Elihu Root, are neglected because the people make no direct contact with them. An electric-light bulb is more tangible to the public than a piece of sculpture, a poem, or a treaty. It will take time to appraise the greatness of men who deal not in the sciences, but in the arts and in politics. Doubtless when the present decade is seen in perspective greatness now unrecognized will stand in clear relief."

SEVERAL Harvard alumni object to the building of a chapel at Harvard as a war memorial. They want a memorial without a religious character. Signers of the protest are Owen Wister, Francis R. Appleton, and Thomas W. Slocum. Their statement follows:

"We firmly believe that the majority of Harvard men are opposed to a church as our war memorial. In fact, they are opposed to any memorial which has any other use, but hesitate to oppose what has been presented to them as a decision."

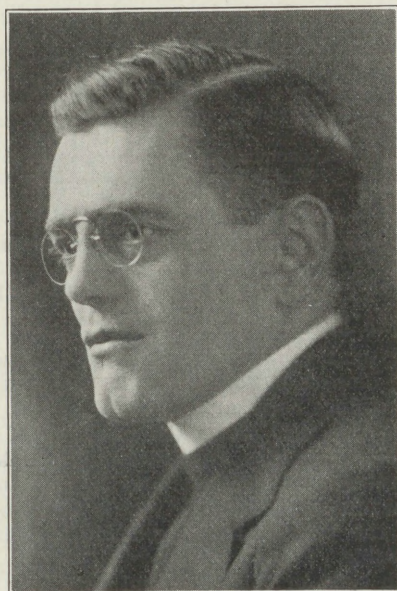
President A. Lawrence Lowell has said, "The church is the one form of memorial on which it has been possible to get any large proportion of the alumni to agree. Moreover, it has been throughout all ages the suitable form of memorial, for the very excellent reason that it is connected with all those aspirations which lead a man to sacrifice his life for a cause."

"That a memorial to the war dead would also be of practical value in promoting moral standards in the college seems to me not inconsistent with this purpose, but in the truest sense the very object of its existence. A war memorial which did not have a moral influence would be worthless. To my mind, the permanent value of all that we do in the university is based upon moral considerations. Of what good is it to know chemistry if the only object of studying it is to discover more fatal explosives? Or what good is it to learn any control over the powers of nature or of man if we are not to use them for moral purposes? Moreover, the whole defect of our colleges has been the fact that education has not in itself been a moral purpose in the great body of undergraduates. Our colleges have not done for the community what they should have done because the students have not believed in the parable of the talents, not felt a moral obligation to improve in the college the talents they possessed. I do not mean that the morals of our students have been positively low—far from it—they have been negative, and the conception that they had a duty in college to prepare themselves, by better developing their minds to the utmost, for the future service of the community has been lacking."



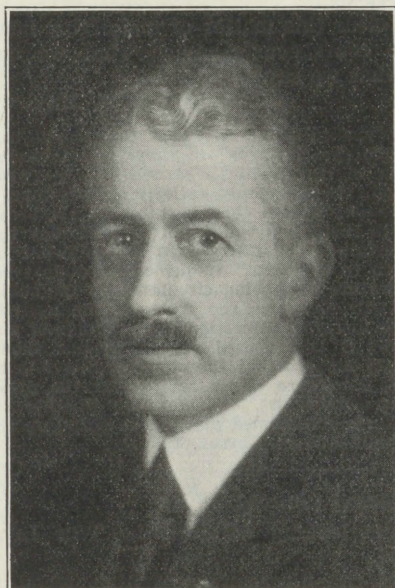
CHRISTIAN ASSOCIATION BUILDING

University of Pennsylvania
(Story on page 667)



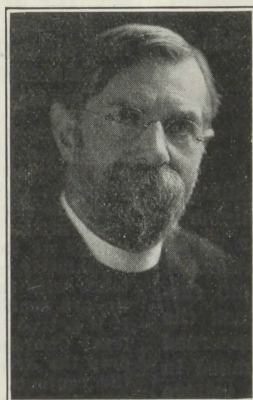
REV. JOHN ROBBINS HART, PH.D.

Chaplain at University of Pennsylvania.
(Story on page 667.)



BENJAMIN WEST FRAZIER

Chairman of the Board of Pennsylvania Christian Association.
(Story on page 667.)



DECORATED BY KING

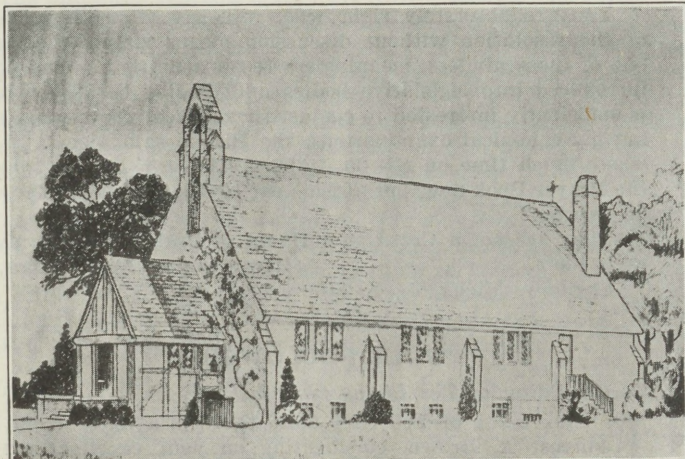
The Rev. Dr. H. H. Gowen, professor at the University of Washington, who recently received the order of Chevalier of the Cross of Italy from King Victor Emmanuel II.

(Story on page 686)



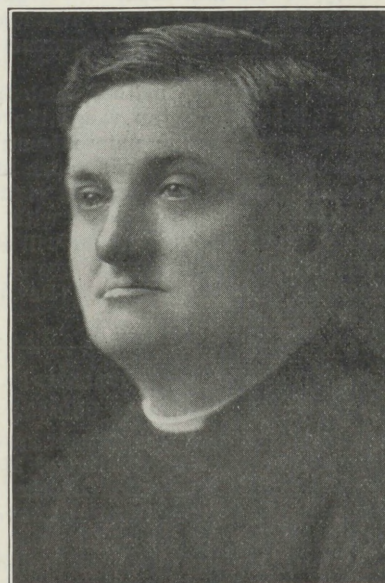
MADONNA AND CHILD

An ancient Italian bas-relief recently given to St. George's Church, Utica, N. Y.
(Story on page 681.)



NEW WISCONSIN CHURCH

Proposed Church of St. Peter, Fort Atkinson, Wis.
(Story on page 679)



BUILDS CHURCH

Rev. Claude R. Parkerson, rector of St. Peter's Church, Fort Atkinson, Wis.

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.

NEEDS IN SOUTH FLORIDA

To the Editor of *The Living Church*:

HERE IS A congregation of colored Church folk, in the diocese of South Florida, which is in sore need of many things necessary for worship.

In the 1926 storm the members of this congregation lost Church vestments, furniture, and all. Numerically one of the largest colored congregations in the American Church—about 650 souls—it is extremely poor in material things, the storm and the present local economic conditions being largely responsible.

In spite of this fact, and with but little outside help, the congregation has built and partially equipped its temporary house of worship. But it needs many things, among which may be mentioned a set of colored eucharistic vestments, a font, a lectern Bible, a reed organ, and four hundred Prayer Books and hymnals.

Used articles, if in good condition, would be gratefully received, and the undersigned will supply additional information to anyone interested.

JOHN D. WING,

Bishop Coadjutor of South Florida.

Winter Park, Fla., February 17th.

MICHIGAN AND ARTICLE 28

To the Editor of *The Living Church*:

AS THE MOVER of the resolution referred to in your editorial of March 3d on the Twenty-eighth Article of Religion, I should be glad of an opportunity to try to clear up an evident misunderstanding of the purpose of the resolution.

Our interest was not doctrinal. We wished to avoid theological discussion. In introducing the resolution I took the ground, as far as the theory of transubstantiation is concerned as a doctrine, that every man has a right to be persuaded in his own mind concerning its truth or falsity. Let us relieve men of the heavy burden of straining their words to fit their theological prepossessions. If a man will have—substantiation, *trans, con,* or any other, let us freely concede him the privilege. The ideal before the supporters of the resolution was not that of any form of orthodoxy, liberal, modernist, evangelical, or conservative; least of all were they seeking to asperse the beliefs of fellow Churchmen.

We were concerned with the dogma of transubstantiation not for what it teaches as an individual opinion, but for what it represents and effects practically in the life of the Church. To put this in a word—it is the hub of that false sacerdotalism which would make spiritual privilege the monopoly of a caste, eventually of an individual. Its negation, as in Article 28, represents the assertion of the autonomy of the human spirit, the right of the independent approach of every human soul to God.

Our resolution was neither aimless nor meaningless. You err, Mr. Editor, when you range the convention of this diocese among the listless or unintelligent. We were asserting the principle of Christian freedom, which like every other sort will only be preserved by practice and vigilance. We used the proposed displacement of Article 28 with this definite aim. With the same purpose our resolution will be presented to General Convention. We hope it will see eye to eye with the diocese of Michigan.

(Rev.) WM. L. TORRANCE.

Detroit, March 2d.

[CONDENSED]

To the Editor of *The Living Church*:

MAY I TAKE a portion of your space in comment upon the subject of your editorial of March 3d?

In the convention of the diocese of Michigan a resolution memorializing General Convention to retain Article 28 was introduced by one of its most intelligent and devoted parish priests. He was prepared to discuss his resolution, but it came up late in the session after protracted debate upon the budget, and the convention was satisfied without discussion to authorize the Michigan deputation duly to present the memorial to the House of Deputies. This will be done—and

under the rules of the House the memorial will trust its fate either to the Committee on the Prayer Book or to the Commission on Revision.

You suggest, properly I think, that a briefer and not less clear statement of the matter of Article 28 might be presented as a preface to the Communion office. This suggestion, if adopted, would serve to clear the confusion that would attend the dropping of the Articles and yet retaining one or more of them. It is hardly to be supposed the House of Deputies would welcome this procedure. Rather it is likely to retain or drop the Articles as a whole.

You intimate that the motive in the present support of the Article is a desire to have the Church officially condemn the belief of "certain other Churchmen." It is always difficult adequately to adjust the interplay of motives, especially with regard to matters of religious faith and devotional usages. If I may hazard the attempt to balance motive against motive, I might suggest that there is a disturbing question in the minds of many loyal Churchmen as to why it is proposed at the present time to drop the Articles. . . .

Anyhow, can we not clear this matter of underlying motive and altogether unite in courageously saying what we mean and sincerely meaning what we say?

Detroit, March 2d.

(Rev.) WM. D. MAXON.

[There was nothing in the editorial criticized that could be so interpreted as to reflect upon the "motives" of those who introduced or supported the resolution in the Michigan convention. We wrote: "Though, rightly interpreted, the article is entirely satisfactory, we regret to say that a great many people cherish it today, not because it so satisfactorily sets forth their own belief, but because they think it hits at the belief of certain other Churchmen whose belief they deliberately wish the Church to condemn." If our correspondent is in touch with the polemic literature now being circulated on the subject, we are confident that he will recognize the truth of the assertion. If it is true that "there is a disturbing question in the minds of many loyal Churchmen as to why it is proposed at the present time to drop the Articles," we should suppose that the obvious answer is that the contents of the Prayer Book are under review "at the present time," and now is the time, therefore, to determine whether they shall continue to stand in their accustomed place or to stand on their own merits as a separate publication.—EDITOR, L. C.]

To the Editor of *The Living Church*:

I HAVE just read your leading editorial in *THE LIVING CHURCH* of March 3d.

I was present in the diocesan convention when the resolution asking that Article 28 be retained was passed. It came very near the end of the closing session. There was no discussion. I voted against it as did several around me. The whole procedure took only a very few minutes. The priest offering the resolution could not be heard, and in fact not many paid much attention to it.

I do not believe the priests of the diocese of Michigan do demand the retention of Article 28. Neither do I believe it is being taught to Confirmation classes or Sunday schools. Am sure it is not in mine.

You are absolutely right when you say "that the passage of the resolution without discussion means simply that it is one of those aimless, meaningless resolutions that are so often introduced into legislative bodies and carried because nobody is sufficiently interested to contest them." Years ago, when taking my canonical examinations, the Bishop said to me, "Don't waste much time on the 39 Articles. They are in the *back* of the Prayer Book now, but at the next revision we hope they will be *outside*."

They are not a Creed or a Hymn of Praise. Let's do away with them.

Saginaw, Mich., March 6th.

(Rev.) OLIVER DOW SMITH.

"FULL FELLOWSHIP"

To the Editor of *The Living Church*:

IN YOUR ISSUE of February 25th, there is a letter from Mr. Forrest A. Brown, commenting on your excellent article on "The Full Fellowship of the Episcopal Church" in a previous number. Your correspondent, referring to your words, "The language of the Church is always addressed to the Church's own children," quotes the case of a Methodist friend,

who he states is "not a child of the Church," and implies that therefore "the language of the Church" does not apply to him.

This may be: but I believe the statement to be beyond contradiction that every person baptized with water in the triune Name is, *ipso facto*, a member of the Church, and, as such, is a partaker of the Church's benefits and is subject to the Church's discipline. Such a person may afterwards call himself by another name; but this does not in the least affect his membership of the One Holy Catholic and Apostolic Church, which was conferred upon him at his Baptism, wheresoever administered; and the language of the Church is emphatically addressed to such an one in common with the rest of the Church's children.

It therefore seems to me that we are faced with two alternatives, one of which we must in reason choose. Either we must recognize that *all* baptized persons are children of the Church, and that they must be amenable to the Church's rule: or that, on the other hand, we are to receive to our altars any who choose to present themselves, even if unbaptized, and consequently outside the Christian covenant; as the only persons who are not children of the Church are those who have never received the sacrament of Holy Baptism.

I think it is unnecessary for me to go into any details as to what the result of the latter course would be; but it would certainly seem to do away with any necessity for the conversion of non-Christians to Christianity, if those who are not children of the Church are invited to her altars without restriction, instead of being "admitted" in accordance with her wise requirements. (Rev.) J. CYRIL MARSDEN.

New Smyrna, Fla., February 27th.

[CONDENSED]

To the Editor of *The Living Church*:

In re LETTER February 7th from Forrest A. Brown, in your issue of February 25th, may I say: A simple answer (successfully used by one of our laity) to the question of a visitor who had just heard the short exhortation (presumably addressed to communicants of our Church) beginning "Ye who do truly repent," "Does that mean me?" is to open our Prayer Book at page 276, hand it to him and ask him to read the last rubric—"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." This rubric in the first Prayer Book of Edward VI (1549) reads: "And there shall none be admitted to the Holy Communion until such time as he be confirmed." The first rubric at Holy Communion in that Prayer Book reads: "So many as intend to be partakers of the Holy Communion shall signify their names to the curate over night or else in the morning before the beginning of Matins, or immediately after."

Replying to this Methodist brother "who has no idea of ever being confirmed because in his conscience he does not consider confirmation obligatory or desirable": As it appears he puts his conscience before the voice of the Church, divinely instituted by our Lord Jesus Christ, he himself has raised an issue, Shall our clergy heed uninstructed laymen who presume to take issue with the Church on a matter concerning fundamental and sacred doctrines of her faith? To conform to his wishes will bring a destruction of all discipline and order in the Church. If presumptuous laymen of other communions may demand of our clergy the gifts of the altar without conforming to the Church's requirements, why may not all attendants at our services demand the same thing? No, this is unthinkable. . . .

The spiritual attitude of the Methodist brother is *prima facie* evidence that his soul needs the illumination and great blessing of the seven-fold gifts of God's Holy Spirit received through the apostolic rite of Confirmation (II Tim. 1:6), refusing which he is resisting the voice of the Church and hence is not "following the commandments of God" and also is not "walking from henceforth in His holy ways." Therefore his enlightened conscience should make it quite clear to him that he is not included in the short exhortation. . . .

An intelligent and careful study of the New Testament clears away all doubts and leads us to place ourselves, through obedience and humility, in the position to receive joyfully and properly God's good gifts, which He bestows upon us up to our capacity to receive them. HORACE HOLLEY DALL.

Brooklyn, N. Y., February 27th.

[CONDENSED]

To the Editor of *The Living Church*:

TO THE QUESTION propounded in the interesting letter of Mr. Forrest A. Brown in *THE LIVING CHURCH* of February 25th, as to whether the Methodist should have been "invited to come (to Holy Communion) whenever he wanted

to," there can be, one feels sure, but one answer from the true Catholic standpoint—"No."

Should this seem a blunt and intolerant reply, it might be pointed out that here is involved the delicate question of the welfare of man's soul—the proper reception of this most holy mystery of the Catholic Church. It would not be to keep him from the Holy Communion that one would say "No"—rather so that he might indeed have this Life, but have it "more abundantly." The answer to such a grave question is not for individual decision. The Church seeks to safeguard all who come to her against misunderstanding or receiving unworthily the sacrament of Communion by her repeated emphasis on the channels of approach to the altar—Confirmation, Confession, and Absolution. . . .

Here is a curious fact—perhaps easily explained by the psychologist. The local parish church which compromises, deletes, or is vague or silent about her sacramental faith, receives very often but half-hearted support from her own people, and, at best, good-natured indifference from those who are of other beliefs. While, on the other hand, the local church which upholds the "hard sayings" and the stony doctrines of her faith and practice, as well as those which are easier of acceptance—in other words, the church which is consistent—wins converts, overcomes her enemies, and draws men to seek the Bread of Life at her hands. Perhaps it is not so curious after all—perhaps it is we who are "fools and slow of heart to believe" that our Lord knows what He is about.

Not to be ashamed of our Catholic heritage—not to set aside or lower the standard for any reason, however charitable or gracious it might seem to be on the surface, not to be embarrassed or constrained in our witnessing to the joy of the full Catholic faith—this is to win souls to Christ—this is to bring men to their knees before the Holy Mysteries of God, saying, with thankful hearts,

"Blessed, praised, hallowed, worshipped, and adored, be Jesus Christ on His throne of glory, and in the most Holy Sacrament of the Altar."

Southern Pines, N. C.,
February 27th.

LOUISA BOYD GRAHAM.
(Mrs. Thomas Graham)

SHOULD THE NATIONAL COUNCIL ADVISE CONGRESS?

To the Editor of *The Living Church*:

IN THE proceedings of the National Council as reported in the last issue of *THE LIVING CHURCH* it would appear that a resolution proposed by the Department of Christian Social Service was formally adopted condemning the navy bill before Congress. The resolution proceeded to state that in the belief of the council so vast an increase was not necessary for national defense and that the expense involved was an unwarranted burden upon the taxpayers.

Are Churchmen generally to understand that the Council claims the right to commit the Church to the adoption of a certain naval policy as to which there may reasonably be conflicting opinions both within and without the Church? Do Churchmen as such approve a small or a big navy? Who knows?

The dictum expressed in the resolution that the increase proposed is not *necessary* may be the opinion of the members composing the Council, but Churchmen at large may conceivably cherish a contrary view and hence have just cause to feel aggrieved at being misrepresented.

As a matter of fact the question is not one of Christian morals but of purely public policy and it rests with Congress and the President to decide the matter according to their best judgment, and even they are bound to take into consideration the studies of the experts who may be presumed to know best what increase of the navy is needed for the adequate defense of the country.

If the Council can commit the Church on a matter of naval policy, why not equally on any and every other matter before Congress? Then the Episcopal Church will be in "politics" with a vengeance.

As I understand the powers committed to the Council, they do not include making pronouncements even on faith and morals, far less of issuing anamadvensions on bills before Congress. Let the individuals composing the Council by all means if they desire to do so send their personal protests to Washington, but let them not as the National Council of the Church assume to speak officially for their fellow Churchmen as a unit.

Presumably some of the clergy and laity of the Church are members of patriotic societies which advocate a substantial increase in the navy and it will prove embarrassing to such to have the ground cut under their feet by the fact that their Church has pronounced a contrary opinion.

Trenton, February 17th. (Rev.) HAMILTON SCHUYLER.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE NEW REFORMATION. By Michael Pupin. New York: Charles Scribner's Sons. \$2.50.

RELIGIOUS EXPERIENCE AND SCIENTIFIC METHOD. By Henry N. Wieman. New York: The Macmillan Co. 1926. \$2.25.

IN THIS preëminently mechanistic age (as witness the wide use of the automobile, the radio, etc.), our chief apologetic problems arise from questions concerning the relations of science and religion, and one opens Dr. Pupin's recent book with a pleasurable uncertainty in consequence, recalling on the one hand the unsatisfactory efforts of Dr. Henry S. Pritchett, Professor Wilhelm Ostwald, and other noted scientists to explain the meaning of things, and on the other hand the delight with which one read *From Immigrant to Inventor*, awarded the Nobel prize.

We find, however, in the flowing style, beauty of expression, and exactness and lucidity of exposition a revelation of the author not only as a scientist but as a poet, and in his pages the experimenters and thinkers of the past are made to live again. In the mental processes of Faraday, Maxwell, and others one sees the successes and struggles, the hopes and fears of earnest, zealous, painstaking searchers for truth. Very satisfying are the descriptions of background, conditions, reactions, and the allusions to world events, contributory to a better understanding of the real worth of great men.

The book contains a chapter dealing with what the scientific method, defined as "observation, experiment, and calculation," has contributed to our knowledge and how it has revolutionized our point of view. There follow five chapters on the historic development of the fundamental theories of the physical sciences, illustrative of the "transformation of chaos into cosmos by the intervention of creative coördinators."

Doubtless some readers will blame the author for not writing more concisely, but others will be glad to have preserved in permanent form his addresses and lectures before bodies such as the American Institute of Electrical Engineers, the American Mathematical Society, the United Engineering Societies, and the students of Vassar and Kenyon Colleges; and they will appreciate his object in "overlapping consecutive narratives" and piling up evidence. Furthermore, the inclusion of these addresses and lectures shows how the concept of creative coördination has been steadily developing in Dr. Pupin's mind. "The chaotic, non-coördinated" condition observed in nature is stated and illustrated; the work of such creative coördinators as the steam-engine, plant cells, galvanic cells, etc., is described; the products of creative coördination are illustrated by "snow-flakes, sunsets, the perfume of the rose, the comforting glow of the log in our fireplaces, the ambrosial sweetness of honey," etc.

To quote further from the author: "This is creative coördination, which connects the external physical world with the world of our consciousness (p. 260). Just as the cosmic processes of creative coördination guide the evolution of the external material world, so creative coördination also guides the evolution of the internal world of the human soul, the destiny of human life. This is my message from science. . . . The soul is the creative coördinator residing in the body of man and guiding its functions so as to make the life of the man a cosmos, a creation of simple law and beauty. The creative power residing in us is, therefore, the origin of the belief that our creative soul is a part of Him who endowed the electrons and protons, the atoms and molecules, and the tiniest units of living matter with those primordial attributes which manifest themselves in the cosmic processes called in this narrative creative coördination" (p. 243-45).

In the Epilogue, Dr. Pupin describes the four resemblances between physical and spiritual realities brought to our attention by the intervention of creative coördinators. In conclusion, after quoting Romans 1:20, he says: "God's spiritual realities are invisible, but they are illustrated and made intelligible by the physical realities revealed in the physical things which are made. According to this interpretation of the

Apostle's words the physical and spiritual realities supplement each other. They are the two terminals of the same realities: one terminal residing in the human soul and the other in the things of the external world. Here is one of the fundamental reasons why science and religion supplement each other. They are the two pillars of the portal through which the human soul enters the world where the Divinity resides. This is the mental attitude which dictated these narratives. If the signs of the times do not deceive, then there is a universal drift toward this mental attitude. This drift I call the New Reformation" (p. 273).

A significant apologetic from an outstanding American scientist.

WOULD that every Christian clergyman and every scientist might read *Religious Experience and Scientific Method* with pencil in hand to mark significant passages and to analyze the contents of the book! The author's exact and discriminating use of language will be a delight to many readers. Dr. Wieman has arranged his book in a unique manner, giving in the Preface a grouping of chapters containing "the more difficult philosophical discussions," and another containing "the human interest" for the benefit of the general reader. In Parts I and II he traces "the reciprocal relation between science and religion, intending to show that neither can maintain itself in adequate manner without the other."

Religion needs science, Professor Wieman thinks:

"(1) Because of the innumerable types of religion that are developing among us;

"(2) To free it from sentimentality. (Sentimentality is not a little thing, as some would think, but a dry rot that destroys religion at its roots.)

"(3) To develop a technique which is fit and able to interpret correctly the significance of that which is given in immediate experience, when immediate experience is at that flood-tide called Mysticism.

"(4) To distinguish love from sentimental love."

The chapter entitled Christianity and Love is clearly the best in Part I, if not in the whole book, and contains many illuminating sentences which it is a temptation to quote.

The limits of science are recognized, and thus expressed: "It vastly magnifies our efficiency in procuring anything we want and have the capacity to enjoy; but it greatly diminishes our capacity to enjoy. It gives us wonderful instruments of achievement, but narrows and distorts our vision of what is to be achieved" (p. 87). Turning to religion he says: "Religious experience is the contemplation of the total object of experience."

Dr. Wieman concludes Part II with this sentence: "Science needs religion to provide it with the raw material of fresh experience and fertility and plasticity of imagination. Scientific method cannot lead on continuously to ever more abundant life unless it is supplemented by religion" (p. 264).

"In Part III I endeavor to clear away from the face of religion what I believe to be certain present-day misunderstandings of it and to state my own view of its function in human living." In this thought-provoking section among the topics dealt with are mysticism, re-birth, prayer, and worship. The Freudian theories are analyzed and evaluated, the significance of William James' work today is discussed, and there is a critique of John Dewey's *Experience in Nature*.

Among many, these sentences from a teacher of philosophy are worth pondering: "The most important problem that can engage the mind of the human race is that of discovering what God fully and certainly is" (p. 381). "Worship is the heart of religion. From it arises the largest creative endeavor humanly attainable" (p. 383).

This book is one of the few serious attempts at a philosophy of the relation of science and religion, and by far the best I know.

PHILIP C. PEARSON.

Church Kalendar



MARCH

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

CATHOLIC CONGRESS CYCLE OF PRAYER

- March 19—St. Barnabas' Free Home, Gibsonia, Pa.
- " 20—St. Anthony, Hackensack, N. J.
- " 21—Grace, Jersey City, N. J.
- " 22—Holy Innocents, Hoboken, N. J.
- " 23—Christ, Hackensack, N. J.
- " 24—St. Mary the Virgin, New York City.

APPOINTMENTS ACCEPTED

DUMOULIN, Rt. Rev. FRANK, D.D., rector of Church of the Saviour, Philadelphia; to be rector of All Souls' Church, Biltmore, N. C. (W.N.C.) March 31st.

ANDERSON, Rev. FRITZ L., rector of St. Ansgarius' Church, Minneapolis, Minn.; to be rector of St. Peter's Church, Manton, R. I. May 6th.

BENTLEY, Rev. CEDRIC C., rector of St. Stephen's Church, Olean, N. Y. (W.N.Y.); to be rector of Trinity Church, Toledo, Ohio. Effective May 1st.

BROWN, Rev. SUMNER J., priest-in-charge of St. John's Church, Prairie City, and St. Thomas' Church, Canyon City (E.O.); to be rector of St. Mary's Church, Barnstable, Mass. May 1st.

CABLE, Rev. WARREN C., formerly priest-in-charge of Trinity Church, Peru, Ind. (N.I.); has become rector of that church. Address, P. O. Box 295, Peru, Ind.

DOBBINS, Rev. JOSEPH B., formerly curate of Trinity Church, Houston, Tex., has become rector of St. Paul's Church, Orange, Tex., and priest-in-charge of the mission at Sour Lake, Tex. Address, St. Paul's Rectory, Orange, Tex.

EVANS, Rev. RAY A., formerly curate of Trinity Church, Toledo, Ohio; has become rector of St. Alban's Church, Toledo, Ohio. Address, 402 Euclid Ave.

FARNUM, Rev. ARTHUR W., rector of St. James' Church, Hendersonville, N. C. (W.N.C.); to be rector of St. Mary's Church, Asheville, N. C. (W.N.C.) Address, 339 Charlotte St. May 1st.

GIBSON, Rev. ARTHUR F., formerly curate at St. Simeon's Church, Philadelphia; has become curate of St. James' Church, Driffton, Pa. (Be.)

GOODEN, Rev. ROBERT B., D.D., headmaster of Harvard School for Boys, Los Angeles; has been appointed canon of St. Paul's Cathedral, Los Angeles.

HALE, Rev. CHARLES S., rector of Calvary Church, Ashland, Ky. (Lex.); to be associate rector of Christ Church Cathedral, Lexington, Ky. (Lex.) Effective in May.

JONES, Rev. GORDON T., assistant at St. Stephen's Church, Jersey City, N. J. (N'k); to be rector of St. John's Church, East Mauch Chunk, Pa. (Be.) May 1st.

KEMP, Rev. RICHARD, rector of St. Mary's Church, Honeybrook, Pa.; to be rector of Calvary Church, Rockdale, Pa. April 1st.

MCCOY, Rev. C. E., rector of Trinity Church, Williamsport, Pa. (Har.); to be archdeacon of Williamsport, Pa.

MORRIS, Ven. HERBERT B., formerly priest-in-charge of Trinity mission, Guthrie, Okla.; to be Archdeacon of Western Oklahoma. Address, 415 South 9th, Clinton, Okla.

PALMER, Rev. ROLAND F., S.S.J.E., formerly on staff of Church of the Advent, San Francisco; has become rector of Emsdale, Ont. (Al-goma), and Canadian provincial of the Society of St. John the Evangelist. Address, The Rectory, Emsdale, Ont., Canada.

SCHNORRENBURG, Rev. RUDOLPH H., formerly rector of St. Mary's Church, Asheville, N. C. (W.N.C.); has become curate of Trinity Church, New York City. Address, 161 Henry St., Brooklyn, N. Y.

TOPPING, Rev. ROBERT C., formerly rector of St. Stephen's Church, Denver, Colo.; to be rector of Grace Church, Anderson, S. C. (U.S.C.)

WARD, Rev. FREDERICK D., C.S.S.S., formerly rector of St. Elisabeth's Church, Philadelphia; to be professor of Church History, New Testament, and the Prayer Book, at St. John's College, Greeley, Colo. About April 15th.

(CANADA)

STREETOR, Rev. P. H., formerly rector of St. Matthew's Church, Florence, Ont.; has become rector of Trinity Church, Norwich, Ont.

RESIGNATIONS

BAGLEY, Rev. JOHN P., as rector of Calvary Church, Rockdale, Pa.; to retire, April 1st.

HASLAM, Rev. J. B., as rector of St. John's Church, Lockport, Ill. (C.)

PALMER, Rev. S. D., as rector of St. Stephen's Church, Eutaw, and St. Mark's Church, Boligee, Ala. New address, 28 Fairview Ave., Lansdowne, Pa.

VAN FOSSEN, Rev. GEORGE W., as missionary of Faith Church, Mahoney City, Pa. (Be.) Effective May 1st.

WORTHINGTON, Rev. WILLIAM, as rector of St. Thomas' Church, Providence, R. I.; to retire. Effective May 1st.

NEW ADDRESS

BLACK, Ven. JAY CLAUD, Archdeacon of Oregon, formerly St. Helens, Ore.; 782 Marshall St., Portland, Ore.

NOTICE

ALL COMMUNICATIONS intended for the secretary of the diocese of Bethlehem should be addressed to the Rev. WALTER ARCHBOLD, D.D., 106 North 12th St., Ashland, Pa., until further notice.

ORDINATIONS

DEACON

SOUTHERN OHIO—On February 12th, Sexagesima Sunday, the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, ordained WILLIAM WARD STEWART, Jr., to the diaconate, in St. John's Church, Cambridge.

Mr. Stewart was presented by the Rev. Mark G. Paulsen, rector of the parish, and the

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sermon was preached by the Rev. Dr. James H. Clarke, of Wildwood, N. J.

The Rev. Mr. Stewart will continue with his studies at Bexley Hall Seminary, Gambier, Ohio.

PRIEST

WASHINGTON—On March 1st, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, advanced the Rev. EARLE G. LIER to the priesthood in Epiphany Church, Washington.

The candidate was presented by the Rev. Z. B. T. Phillips, rector of Epiphany Church, and the sermon was preached by the Bishop of Washington.

The Rev. Mr. Lier is to be vicar of Epiphany Chapel, Washington, with address at 230 12th street, S. W.

DIED

BURNETT—Entered into rest, in Chicago, Ill., on February 28, 1928, ROSE BRIOT BURNETT, wife of Dr. F. E. Burnett, sister of Mrs. Estelle B. Wheelock, Mrs. Louise B. Wetmore, Mrs. Eugenie B. Hackett, and Mrs. E. C. Swigert.

POSITIONS OFFERED

MISCELLANEOUS

ORGANIST-CHOIRMASTER IN CITY OF 50,000. Use of organ and studio in parish house. Good field for teaching. State salary required in first letter. THE RECTOR, St. Andrew's Church, Amarillo, Tex.

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

ASSISTANT AT CATHEDRAL CHURCH, east, desires cure. References furnished. H-110, LIVING CHURCH, Milwaukee, Wis.

MARRIED CLERGYMAN WANTS PARISH or curacy, age 31. College and seminary graduate. Excellent credentials, active worker, experienced teacher and preacher, desires call. \$2,000 and house. D-109, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

COMPANION-TUTOR: INTELLIGENT young woman with understanding of children wishes tutoring engagement from April 1st. Address, E. M. TILLEY, 38 Arch St., Greenwich, Conn.

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

EXPERIENCED SOCIAL WORKER DESIRES position as assistant superintendent, or secretary in eastern institution or parish. Address, T-112, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, 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.

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

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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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.

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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.

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

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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. Wisconsin 2752.

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

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PALMS FOR PALM SUNDAY

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

LENDING LIBRARY

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

MISCELLANEOUS

MILLIONS OF PEOPLE THE WORLD over have heard and been helped by that great gospel hymn

"FACE TO FACE"

My desire to know to what extent this hymn of mine has been a blessing leads me to ask its every admirer to send me their name and address. If you know any interesting story about it, please include that. Address, "TULLAR" Room 300-R, 91 Seventh Ave., New York, N. Y.

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

100 U. S. SLOGANS FOR SALE. ALL DIFFERENT—War, Liberty Bond, Military Training, Red Cross, etc. Received "Hon. Mention" Montreal Exhibition, 1925. Cut 2 x 4. \$2.00 "VILLIERS." 301 N. J., Tacoma, Wash.

BOARDING

Los Angeles

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

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

New York

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

Washington, D. C.

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

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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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COMFORTABLY FURNISHED HOUSE FOR summer in East Gloucester, Mass. Delightfully situated, overlooking harbors and sea, quiet, dry, healthful, four living rooms, two fireplaces, four master's bedrooms on second floor, two baths, large room for two maids on third, piano, furnace, veranda. Convenient to bus lines to North Shore resorts. Plan and photos on request. 465 WASHINGTON ST., APT. 4, Brookline, Mass, or Regent 2013.

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SISTERS OF THE HOLY NATIVITY

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

RETREATS

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.

BROOKLYN, N. Y.—THE REV. SPENCE Burton, Superior S.S.J.E., will conduct the Annual Quiet Day for the men and servers of greater New York and vicinity, to be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, March 31st, from 5:00 to 9:00 P.M. Supper will be served. Those desiring to attend will kindly notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, New York.

BROOKLYN, N. Y.—THE ANNUAL RETREAT for the women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday in Passion week (March 30th), from 9:30 A.M. to 4:00 P.M. The Rev. Granville Mercer Williams, S.S.J.E., rector, will be the conductor. Breakfast will be provided at 10:30 for those who have communicated, and luncheon will be served at 1:30. Those desiring either breakfast or luncheon will please notify the SECRETARY, St. Andrew's House, 199 Carroll St., Brooklyn.

To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court Street surface car to Carroll Street and walk one block to the right.

CHATTANOOGA, TENN.—A QUIET DAY for men will be held at Christ Church on Wednesday, March 21, beginning with the Mass at 7:00 A.M.; 7:30 A.M., Introductory Address; 8:15 A.M., Breakfast; 10:00 A.M., First Meditation; 11:30 A.M., Recreation; 12:30 P.M., Lunch; 2:00 P.M., Second Meditation; 2:45 P.M., Recreation; 4:30 P.M., Third Meditation; 6:00 P.M., Dinner; 7:30 P.M., Closing service and sermon. The Rev. Father Arthur G. Wilson, rector of Christ Church, will be the conductor.

CHATTANOOGA, TENN.—A QUIET DAY for women will be held at Christ Church on Monday, March 26th, beginning with the Mass at 7:30 A.M.; 8:00 A.M., Introductory Address; 8:45 A.M., Breakfast; 10:00 A.M., First Meditation; 12:30 P.M., Lunch; 2 P.M., Second Meditation; 4:30 P.M., Third Meditation; 6:00 P.M., Dinner; 7:30 P.M., Closing Service and Sermon. The Rev. Father Arthur G. Wilson, rector of Christ Church, will conduct the Quiet Day. Services and meditations will be in the Lady Chapel. Meals will be served in St. Gabriel's Convent by the Sisters of the Tabernacle.

MILWAUKEE, WIS.—A DAY'S RETREAT for men will be held at All Saints' Cathedral, East Juneau Ave. and Marshall St., on Sunday, March 18th, beginning with Mass at 7:30 A.M. The conductor will be the Rev. Father MacKinley Helm of Nashotah House. The retreat is under the auspices of the Senior Chapter of the Brotherhood of St. Andrew.

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.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Minnesota

Gethsemane Church, Minneapolis

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

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.

CHURCH SERVICES—Continued

New York

Cathedral of St. John the Divine,
New York

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector.
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

RADIO BROADCASTS

KFBW, 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.

It is the exceptional man who keeps his soul free from bitterness when injustice assails him. If Joseph's brothers had spanked him, taken off that offensive coat, and made him work, there would have been no injustice done. But to eat bread while Joseph was in torture in the cistern was heartless, and to sell him into a pagan life often worse than death was murderous. The Lord was with Joseph in injustice.—*The Baptist*.

BOOKS RECEIVED

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

American Association for Organizing Family Social Work. New York City.

The Family Society: Joint Responsibilities of Board, Staff, and Membership. By Francis H. McLean. Price \$1.00.

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

The Campus. A Study of Contemporary Undergraduate Life in the American University. By Robert Cooley Angell, assistant professor of Sociology, University of Michigan. Price \$2.50.

T. & T. Clark. 38 George St., Edinburgh, Scotland. Charles Scribner's Sons. 597 Fifth Ave., New York City. American Agents.

Faith In God and Its Christian Consummation. The Kerr Lectures for 1926. By D. M. Baillie, M.A. Price \$3.25.

A History of the Church In Scotland, 1843-1874. By J. R. Fleming, D.D., sometime minister at Bellshill and Newcastle-on-Tyne, and general secretary of the Presbyterian Alliance. Price \$3.50.

St. Paul and Paganism. By the Rev. Thomas Wilson, B.D., Stow, Midlothian. The Gunning Lectures, 1926. Price \$3.75.

The Deed and the Doom of Jesus. A Slight Sketch of Some Phases of Both. By Francis Herbert Stead, M.A. Price 60 cts.

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

The Bronze Turkey. By Elizabeth Willis. Illustrated in Color by H. L. Hastings. Price \$2.00 net.

Doubleday, Doran & Co. Garden City, L. I., N. Y.
Christian Social Reformers of the Nineteenth Century. Edited by Hugh Martin, M.A. Price \$2.00.

F. W. Faxon Co. Boston, Mass.
Wide Influence of Public Service. Journal of the National Institute of Social Sciences. Volume XII. Price \$2.00.

Harcourt, Brace & Co. 383 Madison Ave., New York City.

The Glorious Company. Lives and Legends of the Twelve and St. Paul. By Tracy D. Mygatt and Frances Witherspoon. With drawings by Charles O. Naef. Price \$3.00.

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

Mental Phases In a Spiritual Biography. By George Preston Maine. With Introduction by Oscar L. Joseph, Litt.D. Price \$2.00.

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

The Ultimate Epoch and Other Essays: Being a Restatement of Some Old Theology. By Arthur John Hubbard, M.D. Price \$2.40.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Gospel for Asia. A Study of Three Religious Masterpieces: Gita, Lotus, and Fourth Gospel. By Kenneth Saunders, Litt.D. (Cambridge), author of *Epochs of Buddhist History*, etc. Price \$2.50.

D. H. Pierpont & Co. Williamsburg, Mass.

The Complete Sayings of Jesus. A Glowing Short-story. The King James Version of Christ's Own Words divested of the Context, excepting the Brief Portions of the Gospel Narratives retained to establish the Itinerary or Place, the Time or Occasion, or a Question the Reply to which is the Master's own Answer; or otherwise to facilitate Interpretation; and without Interpolations. Assembled and Arranged in Sequence by Arthur Hinds. Price: cloth, 60 cts.; fabrikoid, \$1.10; leather, de luxe, \$1.60; morocco, de luxe, \$2.10.

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

Bible Lamplighters: and Their Messages for Boys and Girls. By Edward Shillito. With Introduction by Charles Clayton Morrison, D.D., editor, *The Christian Century*. Illustrated. Price \$1.50.

University of Chicago Press. 5750 Ellis Ave., Chicago, Ill.

The Life of Paul. By Benjamin Willard Robinson, Ph.D., professor of New Testament Literature and Interpretation in the Chicago Theological Seminary. Price \$2.00.

Religious Education. By Theodore Gerald Soares. Price \$2.50.

Rivington's. 34 King St., Covent Gardens, London, W. C. 2, England.

The Book of Judges. In the Text of the Revised Version, with Introduction, Maps, Notes, Questions, Subjects for Study, and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College; hon. canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland, and author of *The Life of Our Blessed Lord, A Short New Testament History*, and *Old Testament History*, etc., etc.

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

The Gospel Before the Gospels. By Burton Scott Easton, D.D., professor of the Interpretation and Literature of the New Testament, the General Theological Seminary, New York City, author of *The Gospel According to St. Luke*. Price \$1.75.

Faith and Reason In Religion. By George Galloway, D.Phil., D.D., principal and primarius professor of Divinity, St. Mary's College, University of St. Andrew's. Price \$2.25.

PAPER-COVERED BOOK

The Paragon Press. Montgomery, Ala.

The Church School In the Book of Common Prayer. Grade III. The Book of Common Prayer. By the Bishop of Alabama. Price 50 cts.

BULLETIN

New York Bible Society. 5 East 48th St., New York City.

One Hundred and Eighteenth Annual Report, December 31, 1927.

PAMPHLETS

American Child Health Association. 370 Seventh Ave., New York City.

A Festival Book for May Day—Child Health Day. Price 10 cts.

Home Missions Council. 105 East 22nd St., New York City.

How Can Local Churches Come Together? A Handbook of Principles and Methods. By Elizabeth R. Hooker. Committee on Comity and Cooperation. Price 25 cts.

Hartford Seminary Foundation. Hartford, Conn.
Dedication of Buildings and Campus of the Hartford Seminary Foundation, May 17, 18, 1927.

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

1. *The Christian Life and Message In Relation to Non-Christian Systems.*

6. *Christianity and Secular Civilization.* Rufus M. Jones, LL.D., D.D. The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928. (Preliminary Draft: Not to be Reprinted or Quoted.) Price 25 cts.

Jerusalem, 1928. By William Paton.

Irving P. Fox. Boston, Mass.

A Three Hour Service for Good Friday. Compiled from the Book of Common Prayer. By the Rev. Camille Estornelle, rector St. John's Church, Camden, N. J.

The Paragon Press. Montgomery, Ala.

The Church School In the Book of Common Prayer. The Infant Department and Grade I. The Church Catechism. By the Bishop of Alabama. Price 25 cts.

The Church School In the Book of Common Prayer. Grade II. The Church Year. By the Bishop of Alabama. Price 25 cts.

AGED INDIAN WOMAN DIES

WHITE EARTH, MINN.—Nodiance, aged wife of Chief Hole in the Day, died on February 25th. She was one of the last survivors of those who were first removed to the White Earth Indian reservation, in the diocese of Duluth. Nodiance, whose years had reached the century mark, was a communicant of the Church since early womanhood, and had been an ardent worker in Church activities at St. Columba's, White Earth. Chief Hole in the Day was killed about the time of the removal of the tribe from near Crow Wing to the White Earth reservation.

Special Session of Church Assembly to Consider English Prayer Book

Provisional Program of Church Congress at Cheltenham—Bishop of Natal Resigns

The Living Church News Bureau
London, February 24, 1928)

THE HOUSE OF BISHOPS WILL SIT FROM Monday, March 5th, to Wednesday, March 7th, to consider the Prayer Book measure on the revision stage, and it will be submitted to the Houses of Convocation on March 28th, 29th, and 30th. A special session of the Church Assembly will be held on April 26th and the following days to consider the measure on the stage of final approval. It is greatly to be hoped that the bishops will make no important changes that are not based on the decisions come to during the debate on the revision stage in the House of Clergy and the House of Laity. In that way the measure will go forward with the full backing of the Church's own elected representatives, and the impressive voting in the inferior houses is an effective answer to those who contend that the new Prayer Book is being forced by the bishops on those who do not desire it.

There will be a joint sitting of the convocation of Canterbury and the convocation of York at the Church House, Westminster, on Wednesday, March 28th, and on Thursday, March 29th, for the purpose of considering whether the Prayer Book measure may go forward to the Church Assembly for final approval. It is not thought likely that consideration of the subject mentioned will occupy the convocations beyond March 29th, but members of the convocation of Canterbury are asked to keep Friday, March 30th, free for the purpose of discussing other business in the Upper and Lower Houses.

SCOTLAND DIOCESAN SYNODS MEET

The diocesan synods in Scotland have just been holding their annual meetings, and at two of them the revision of the English Prayer Book was the subject of the episcopal charge. The Primus (Dr. Robberds) expressed his sympathy with the bishops, clergy, and laity of the Church of England in the crisis that had arisen out of the vote of the House of Commons, and said that he had sent in the name of the Scottish bishops a message of sympathy to the venerable and beloved Archbishop of Canterbury. He reminded the synod that on the two questions which were agitating the minds of the Church people in England there had been in Scotland no difficulty whatever; since the eighteenth century the two liturgies, English and Scottish, had existed side by side, both being used in most of their congregations, while the practice of reservation of the Sacrament for the sick had never aroused any controversy in the Scottish Church. Dr. Robberds dealt with developments that had grown out of reservation in England, and said that he could not justify such a development as "devotions" with the original institution of the Sacrament. The Bishop of Moray (Dr. Maclean), in his charge, also dealt with Prayer Book revision, and stated that, good as the new English liturgy was, the Scottish was better; he urged his synod to stand fast by the Scottish liturgy.

ANGLO-CATHOLICS PLEAD FOR TOLERATION

A number of Anglo-Catholic priests and laymen have sent the following "plea for toleration" to the Church newspapers this week:

"The situation in the Church of England is becoming very serious. Contrary opinions are hardening. There is a marked increase of bitterness; a possibility of the renewal of persecution. It would seem to be the duty of any who care for the peace of the Church (if they think that anything can be done) to speak without delay.

"We speak as Anglo-Catholics who are convinced that only a policy of mutual toleration and charity can save the Church of England from disaster. We ask for a real and generous comprehensiveness. The English Church is a microcosm of Christendom; it is that fact which enables us to hope that it may bridge the gulf between widely separated Christian bodies. We cannot believe that honest and convinced men should be asked to give up means of access to God. We have therefore no desire whatever to deprive Evangelicals of (for example) evening communion, and we hope that they will be equally ready to concede the liberty of sacramental devotions to those who desire them; nor have we any sympathy with a campaign of heresy-hunting directed against Modernists. We claim that nearly all the younger generation of Anglo-Catholics are with us in honestly advocating a policy of this kind.

"The peace of the Church is at stake, and the best and most Christian way to peace is the way of liberty and toleration."

CHURCH CONGRESS PROGRAM

The next Church Congress, as I have previously informed you, is to be held at Cheltenham from October 2d to October 5th. The subject chosen for discussion is the interesting one of The Anglican Communion, Past, Present, and Future.

That part of the program dealing with the past will occupy the first three sessions, and will be mainly in the nature of a historical survey. The problems of the present day will be dealt with in two sessions, and on the concluding day, Friday, two sessions of the congress will be held, when the relation of the Church of England with other communions and reunion in the mission field will be considered by representatives of continental Churches as well as the Free Churches at home. On the Thursday evening a service will be held in Gloucester Cathedral, at which the Archbishop of Armagh hopes to preach the sermon.

The provisional program, with full list of speakers, is as follows:

Tuesday, October 2d

THE NATIONAL CHURCH

1. The National Church and the Papacy: Prof. J. P. Whitney. 2. The Reformation and the National Church: The Rev. Claude Jenkins, D.D. 3. The Growth of Nonconformity: Prof. E. W. Watson, D.D. 4. The Church as the Spiritual Organ of the Nation: the Bishop of Durham. (Additional Speaker: Lord Hugh Cecil.)

Wednesday, October 3d

THE ENGLISH REFORMATION

1. The Catholic Tradition: Canon T. A. Lacey. 2. The Appeal to Scripture and the Puritan Movement: Prof. Simpson, D.D. 3. Erasmus and the Appeal to Sound Learning: the Rev. L. Elliott Binns, D.D. 4. The Growth and Development of Anglican Theology: Canon Maynard Smith, D.D.

MOVEMENTS IN THE CHURCH OF ENGLAND

1. English Mysticism: Ellis Roberts, Esq. 2. The Broad Church and Modernist Move-

ment: Canon Streeter. 3. The Evangelical Movement: the Rev. C. M. Chavasse, M.C. 4. The Oxford Movement: the Rev. E. G. Selwyn, D.D. 5. The Christian Social Movement: the Bishop of Woolwich.

THE ANGLICAN INTERPRETATION OF THE CHRISTIAN FAITH

Canon O. C. Quick; Prof. Goudge, D.D.; Canon H. A. Wilson; Prof. Nairne, D.D.; the Rev. H. D. A. Major, D.D.

Thursday, October 4th.

THE FAITH AND MODERN THOUGHT (I).

1. Evolution and the Idea of God: the Dean of St. Paul's. 2. The Place of Incarnation in Modern Thought: the Rev. R. J. Campbell, D.D. 3. The Fall and the Atonement in the Light of Scientific Teaching: the Rev. N. P. Williams, D.D. 4. The Uniformity of Nature and the Freedom of Man: the Bishop of Birmingham.

THE FAITH AND MODERN THOUGHT (II).

1. Criticism and the Authority of the Bible: the Rev. A. E. J. Rawlinson, D.D. 2. Miracles: the Archbishop of Armagh. 3. The Christian Faith and Modern Philosophy: Prof. W. H. Matthews, D.D. 4. The Christian Conception of Personality and Modern Psychology: the Rev. L. W. Gransted.

Friday, October 5th.

RELATIONS WITH OTHER COMMUNIONS, AND REUNION IN THE MISSION FIELD

Archbishop Germanos; Bishop Ammundsen, Denmark; Dr. Deissmann, Germany; The Lord Sands; Dr. Garvie; Professor Lofthouse; the Rev. W. E. S. Holland.

SUNDAY OBSERVANCE

The council of the Church of England Men's Society has issued the following statement on the subject of Sunday observance, in response to the appeal of many members:

The council considers that Sunday should first and foremost be regarded as a day of worship—a day of spiritual refreshment for the individual and his personal worship of God, and also a day for corporate witness with others in public worship.

This principle is not inconsistent with the use of Sunday as a day of rest and recreation. The limits within which such a use is permissible by the individual cannot be definitely prescribed. There is, however, an obligation resting on Churchmen to see that the occupations engaged in for the purpose do not adversely affect their primary duty of worship. Occupations therefore which are definitely antagonistic to the frame of mind suitable to worship, which prevent worship, or which deprive other persons of opportunity for worship, are not to be encouraged.

Members of the society are also, in their capacity as citizens or electors, frequently called upon to decide on questions relating to Sunday observance, especially in connection with demands for increased opportunities for recreation.

The principle to be followed here is the same as in the case of their private conduct. They should press for the fullest possible recognition of the right of every one, who so desires, to have leisure for personal and public worship on Sunday. Some employment of labor on Sunday under modern conditions is inevitable. C.E.M.S. members should seek to reduce it to the smallest possible dimensions. Forms of Sunday recreation or amusement which involve much Sunday labor should be discouraged, and every attempt to extend activities engaged in for commercial profit should be resisted. The strain of modern life demands that the quietude of Sunday should be jealously safeguarded.

BISHOP OF NATAL RESIGNS

The Bishop of Natal, the Rt. Rev. F. S. Baines, has resigned that office after an

episcopate of twenty-six and a half years. He has served for thirty-five years in South Africa, having previously been Archdeacon of Durban and Dean of Maritzburg. He came into prominence at the end of the South African war by the tactful manner in which he handled a difficult situation; and in 1910 he presented the case for the Church with such persuasive skill that it led to the dra-

matic passing in the last hour of the session of the Natal Parliament of the Church Properties Act. Dr. Baines is pre-eminently a missionary, and is immensely beloved throughout the 12,000 square miles of his diocese. His name will long live in the history of the province, and not least for the great work he has done in extending the educational opportunities of the country. GEORGE PARSONS.

Contract Let for Great Organ at New Church of Heavenly Rest, New York

Dr. Reiland Discusses Birth Control—Reservation Planned at Holyrood Church

The Living Church News Bureau
New York, March 10, 1928]

FROM THE OFFICE OF THE RECTOR OF THE Church of the Heavenly Rest comes the announcement of the signing of the contract for the organ to be installed in the new church of this parish. The instrument, which will be built by the Austin people at Hartford, calls for an expenditure of about \$70,000, and will be among the notable pipe organs of the city. A feature of the construction of this organ is the concealing of all pipes by means of a handsome stone grill. It will be a four-manual instrument, having 204 speaking or tonal stops. Six organs will be available to the player: solo, swell, great, choir, echo, and pedal organs.

Specifications for the new Heavenly Rest organ were worked out chiefly by Dr. J. Christopher Marks, organist and choirmaster of the church. Dr. Marks, who received his education at the Royal School of Armagh and at Trinity College, Dublin, is the son of the late J. C. Marks, for over forty years organist at St. Finn Barre's Cathedral, Cork. Dr. Marks is also the nephew of another Irish musician of note, the late Dr. T. Osborne Marks, who was organist at Armagh Cathedral.

DR. REILAND DISCUSSES BIRTH CONTROL

The Rev. Dr. Karl Reiland, rector of St. George's, makes the following comment in his parish leaflet for tomorrow on one of the most controversial subjects of the day:

"One of the great social themes seeking expression today is that biologically sound proposal of family limitation or birth control. No intelligent person can protest against the idea that over-population is destructive of a high level of economic security; that the unfit and defective should not reproduce their kind and increase social degeneration among us; that millions of silent and suffering women have a right to emancipation from the sexual slavery in the baneful bonds of which they are often pitifully obliged to live. Medical, legal, and institutional resistance to a clear and wise acceptance of this principle of birth control is no more intelligent than was the opposition to Galileo by the Roman Catholic tribunal or the French Academy's antagonism to the thrilling benefits of those experiments of Pasteur. On this important question resistance should and sometime will give way to reason and instruction and should both dissipate ignorance and arouse indifference. The moral aspects of this matter will take care of themselves if there is character enough to sustain a healthy self-respect, but society cannot afford to refuse, let alone resist, the 'right of way' to a straight, economic, biological neces-

sity. We must either meet this discussion or merit disaster. The evasion of a stern challenge to think and to improve life is historic. Every reformation meets reaction and recoil. But this is sure—whatever resists truth and opposes human betterment is suffering from delusion and is destined to know the anguish of declining and the ignominy of defeat."

RESERVATION PLANNED AT HOLYROOD CHURCH

In the weekly parish leaflet issued at Holyrood Church, the rector, the Rev. Arthur P. S. Hyde, writes on the subject of introducing the reservation of the Blessed Sacrament in his church. He states that there is now a chapel which offers excellent provision for reservation, that the chapel has an altar provided with a tabernacle, and that before the altar has been hung a sanctuary lamp. "Everything," he writes, "is ready for reservation except that explanation of the need for it to which our parishioners are entitled." To that is added the announcement that the parish leaflet will print in serial form Fr. Huntington's tract, entitled *Is There A Tabernacle on Your Altar?*

NEWS ITEMS

This is, in a sense, bishops' week in New York. At Carnegie Hall on Monday evening Bishop Manning and Bishop Murray are to speak at the mass meeting to be held in the interest of the American Church Institute for Negroes; noon-day Lenten preachers include Bishop Gray at Trinity Church, Bishop Fiske at the Transfiguration, Bishop Tyler at St. Thomas', and Bishop Shipman at Grace Church. Bishop Campbell is to preach at the cathedral on Sunday morning, the 18th. Bishop Shipman, who some years ago was chaplain at West Point, is to preach tomorrow afternoon at St. Thomas' Church when the cadet choir of the military academy, numbering 160 men, are to be present as guests of the parish and who will sing in conjunction with the members of St. Thomas' choir.

The Plainsong Society will observe the feast of its patron, St. Gregory (March 12th), by a service to be held at the cathedral tomorrow evening when the first vespers of the day will be sung. The preacher will be the Rev. John S. Baldwin, O.H.C.

The Church Mission of Help (diocese of New York) will hold its annual service at the cathedral on Sunday afternoon, March 18th, at 4 o'clock. The dean of the cathedral will be the preacher. In every diocese where the C.M.H. is organized, an effort is being made this year to have a special service on or near the feast of the Annunciation (March 25th). Dean Robbins is also to be the preacher at the C.M.H. service to be held in Trinity Cathedral, Newark. For local members, the president of the society, the Rev. Dr. J.

Wilson Sutton, will conduct a quiet day on Saturday, March 24th, in Trinity Chapel, West 25th street. Holy Communion will be celebrated at 8:30, and meditations will be given, commencing at 10 o'clock.

The solo boys of the Helfenstein Choristers' Institute will make their first New York appearance in a program of anthems and liturgical music to be rendered tomorrow evening at All Angels' Church.

The social service commission of this diocese, through its executive secretary, the Rev. Dr. C. K. Gilbert, announces its approval of the Fearon-Shonk bill now pending in the state legislature. This provides for the passing of a new and comprehensive public welfare law, the first re-consideration given in 100 years to the care of the poor in New York State. The commission urges the people of the diocese to give this bill their earnest study.

St. Ignatius' Church has received a bequest of \$1,500 from the estate of the late Samuel Ritchie, brother of the late Rev. Dr. Arthur Ritchie, sometime rector of the parish; \$1,000 is to go to the endowment fund and the remainder for the maintenance of the parish plot in Sparkill Cemetery.

St. Thomas' Church has been presented with a valuable piece of imported pointe d'alencon lace which has been made into a superfrontal for the high altar; also, there has been given a linen cloth of lace made in Perugia, a copy of a cloth in the Vatican, and this is to be used on the credence table.

The Churchwomen's League for Patriotic Service will have for speakers at its March meeting Mrs. Lendon of the social service department of the City Mission Society and the Rev. John Wesley Johnson of St. Cyprian's Chapel. This will be on the afternoon of the 20th at 3 o'clock.

The Rev. John R. Atkinson, rector of Christ Church, has been granted by his vestry a year's leave of absence, with salary. He will continue in parish work until Easter and then take a trip abroad.

HARRISON ROCKWELL.

ST. MARY'S, RALEIGH, ACCREDITED BY A.S.S.C.

RALEIGH, N. C.—At the annual meeting of the Association of the Secondary Schools and Colleges of the Southern States held recently in Jacksonville, Fla., the application of the junior college department of St. Mary's School for membership in the association was accepted. The high school department of the school was accredited in 1923. The Southern Association is the recognized accrediting agency for schools and colleges of the southern states, its standards are high and extend to every phase of school administration. The admission of St. Mary's to the association adds to the prestige of the school not only in the south but in other sections of the country as well.

Plans for the new senior-junior hall at the school are about completed and work will soon be commenced. The building is made possible through a generous gift. It will be called the Margaret Locke Erwin Holt Memorial and will be in memory of Mrs. Lawrence S. Holt of Burlington, N. C., and Washington, D. C. This building will enable a distinction to be made between preparatory students and those of the junior college of St. Mary's, and the building is a step in the effort now being made to make of St. Mary's a four year college.

Bishop Lawrence Addresses March Meeting of Massachusetts Clerical Association

Redeemer Church, Lexington, Prepares For Golden Jubilee—Visitors in Boston

The Living Church News Bureau
Boston, March 8, 1928

THE OCCASIONS ARE NOW VERY RARE, naturally, on which Bishop Lawrence meets with the clergy of the diocese. Monday, March 5th, was one such, and one cannot but feel certain that the bishop returned home later, well aware that he still occupies a niche all his own in the thoughts and hearts of the diocesan clergy. The occasion was the March meeting of the Massachusetts Clerical Association, which took place in the crypt of the cathedral, and the bishop, who had promised to deliver the address of the day, showed his regard for the old diocese and those clergy with whom he had labored for so many years by leaving his sick bed, where he had been recuperating from an attack of laryngitis, to speak on the subject of Colleges and Religion.

Decrying the movement in favor of large cathedrals as being to a great degree "a method of deceiving ourselves that in that way we are going to 'get religion,'" Bishop Lawrence said "There is an idea today that religion can be saved by bricks and mortar. Princeton is building a \$2,000,000 chapel and, at the same time, they have introduced the voluntary system of prayers. There are fifteen or twenty students at morning prayers but they have no chapel, so they are building one. Some time ago I was criticized by a Harvard man because I was not more enthusiastic about the plan of building a great and beautiful chapel at Harvard. I said, 'I am more interested in religion than I am in a beautiful chapel. The first thing is to organize and get the fellows into such sympathy with religious worship that you will have someone to fill the chapel.' As to the subject proper of his address, the bishop confessed that, after forty years of close association with schools and colleges, he is still frankly bewildered.

"The heavier responsibility rests," the bishop said, "not with the colleges but with the Churches. There is no question that throughout the colleges there is a great feeling of dissatisfaction, and the presidents of them are bewildered, like all the rest of us. In the past fifty years the colleges have developed enormously in all their departments, with the creation of many new departments, but, in the department of religion, if there can be said to be one, there has been practically no thought put on the problem and very little movement seen or felt. . . . The great majority of the young men and women of today are passing these four years with a definite neglect of religious instruction and worship because it is not the part of the state to supply it. That is a very serious situation. I believe the Church should be held responsible in its relation to the home as well as to the student. How many rectors have a close eye on the boys of their parishes in college? The Churches are responsible. It is for the Church to fill the universities and colleges with such spiritual religion, by pastors, by voluntary workers, by paid workers, whereby there can be an atmosphere created in a certain fraction of the students, who, in turn, may bring that

atmosphere into the college. That is not religious education, it is religion expressed by character and personality and enthusiasm."

A brief discussion followed this address, after which the president introduced Brother Gouverneur Hance of Pittsburgh, who, in a very brief but pungent speech, appealed for interest in the St. Barnabas' Brotherhood, of which he is Superior—an interest which might be turned to practical advantage by handing on to some of the laymen throughout the diocese the prospect of a vocation for themselves for this work. Brother Hance preached the day before in the Church of the Advent and in Emmanuel Church, Somerville, and he spent the entire week in Boston with a number of other members of the Brotherhood, all of whom stood prepared to address men's meetings in whatever parishes should feel anxious to hear from them.

QUIET DAY AT CATHEDRAL

The Cathedral Church of St. Paul was well filled throughout Thursday morning, March 8th, when Bishop Slattery conducted a quiet morning for the men and women of the diocese. Starting at 10:30, the morning was divided into thirty-minute periods, separated by hymn singing, during which those who were unable to remain for the entire period had been urged either to enter or leave the church. The entire period was brought to a close by a celebration of the Holy Communion at noon, in which the bishop was assisted by the Bishop of Central New York.

The general theme used by Bishop Slattery for his addresses was A Day in the Life of Our Lord. For the first one, dealing with a morning in His life, the bishop took the morning after the Transfiguration, when our Lord, delighted by Simon Peter's recognition of His divinity, rather than remain idle on the mountain in His happiness, came down into the rough and tumble of the world and healed a poor insane boy, thus turning His own personal joy into service for others. For the second address, on An Afternoon in Our Lord's Life, the topic taken was an afternoon in Gadara, and the popular appeal to the Master to leave those parts after the swine had been destroyed. The loss of their property had caused these people to forget that this Master might have helped their own relatives in this place and what a lot it would mean to themselves to have so great a Friend. "Christ's men must be unworldly." The last address dealt with the night in Gethsemane and laid special stress on our Lord's words, "Not My will, but Thine be done." "When a man yields himself to God's best," the bishop concluded, "he puts himself on a path which no man has ever traveled, he is ready for an adventure absolutely new. He becomes both hero and discoverer. He may well do what no man has ever done, because he trusts in God."

LEXINGTON CHURCH PREPARES FOR GOLDEN JUBILEE

Forty-five years ago, on March 4th, the first service of the Church in the parish of Our Redeemer, Lexington, was held at Fair Oaks, the home of Dr. Robert Means Lawrence, the doctor himself officiating as lay reader. From that day forward, services have been held regularly

and within a year the congregation was organized with Dr. Lawrence as warden. He then purchased in 1884, and held in trust for the church until it should be incorporated, the present property on Meriam street, and, in the following year the erection of the present building began. When completed the building was consecrated, being free of debt—again largely due to the efforts of Dr. Lawrence in leading the campaign for funds—the first service being held on St. John Baptist's Day, 1886. The parish house was added in 1910. Since its inception, the parish has been served by fifteen rectors, the last of whom, the Rev. Lee W. Heaton, was instituted last Whitsuntide, in succession to the Rev. Carlton P. Mills, who had served for seven years and is now living in retirement in Winchester. On the occasion of his institution, the present rector presented a class of forty-five candidates for confirmation.

The parish has since purchased from the town of Lexington the Rindge estate, facing Battle Green, and restored the old house which is now occupied as the rectory. Continued growth, together with an increased desire to serve the community, has given impetus to the desire for providing adequate facilities, and as a first step a parish automobile has been purchased for the rector's use. The forty-fifth anniversary was marked especially in honor of Dr. Lawrence, who gave an historical address and received the Holy Communion with the present parish officers. Though now nearing the end of his eighty-first year, Dr. Lawrence is still an active member of the cathedral chapter, of the Massachusetts Medical Society, and of several other organizations, but on Sunday he was particularly honored in his own parish as its founder and a true Christian missionary.

ANNUAL MEETING OF CHURCH HOME SOCIETY

Bishop Slattery recently presided at the annual meeting of the Church Home Society held at 315 Dartmouth street, the home of Mrs. Charles Fanning Ayer, and attended by more than 150 people. In the absence in Europe of the president, Isaac Rand Thomas, a report of the society's work was made by Mrs. Charles Russell Peck. Miss Katharine P. Hewins, executive director, reported the assistance of 397 children during the year, of whom 197 had been placed in foster homes or otherwise supervised. An interesting address on The Unadjusted Girl in the Community was made by Mrs. Jessie D. Hodder, superintendent of the reformatory for women at Sherborn, who pointed out that, as the representative of the National Council, Church Mission of Help, the society had done successful work in the last year with twenty-three unfortunate girls. Some time ago the society offered prizes for the best seal or trade-mark for picturing the work of the organization. These prizes have just been awarded and the first goes to Miss Florence Chase and Miss Genevieve Thomas, both of 15 Fayette street. The design was drawn by the latter according to an idea conceived by the former. In the midst is the Tree of Life, against which stands the Cross of Trial, Strength, and Comfort. At the foot of them both a boy and girl are playing with a rabbit, and, on the other side, sits a young woman with her baby.

VISITORS IN BOSTON

The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, has been preaching to crowded congregations at the noon-day services in the Cathedral Church

of St. Paul, on Monday, Tuesday, Wednesday, and Friday of the week beginning Sunday, March 4th. On the Thursday, he preached in the cathedral at 1:10, and in Emmanuel Church, Newbury street, at 5. During the same week the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, was the noon-day preacher at Trinity Church. Other visitors have included a number of the members of the Brotherhood of St. Barnabas of Pittsburgh, Pa., whose superior, Brother Gouverneur Hance, spoke in the Church of the Advent in Boston on Sunday morning and in Emmanuel Church, Somerville, the same evening.

One other very notable visitor has been the Rev. Dr. Takaharu Takamatsu, Japanese rector of St. Mary's Church, Kyoto, Japan. Born of Buddhist parents, he was

a violent antagonist of Christianity until he was 15 years of age. Baptized, however, at 18, he then made rapid progress through St. Paul's Episcopal College in Tokyo, the Episcopal Theological School, and the Harvard Divinity School. He is now one of the leaders of Christian activity in Japan and an official interpreter on most important occasions. At the present time he is studying at the General Theological Seminary. He preached in All Saints' Church, Beachmont, on Sunday evening, March 4th. The following afternoon he spoke at 3 o'clock at the Church of the Redeemer, Chestnut Hill, and on Wednesday afternoon in All Saints' Church, Brookline, while on the same evening he addressed the Girls' Friendly Society of the cathedral.

REGINALD H. H. BULTEEL.

Chicago Clergy Discuss Dropping of Articles From the Prayer Book

**Dr. Grant Urges Their Removal—
"Go-Getter" Scored by Dr.
Schaad—Advertising the Church**

The Living Church News Bureau
Chicago, March 10, 1928

AT A GATHERING OF THE CLERGY ON Monday, March 5th, the delegates-elect from the diocese of Chicago to the General Convention spoke very freely of certain subjects which are expected to claim the attention of the convention, in particular Prayer Book revision and the elimination of the Thirty-nine Articles. As in other dioceses, certain interested laymen are circulating a petition asking for the retention of the Articles. So the subject is a live one here, though apparently it does not give great concern.

The Rev. Dr. Frederick C. Grant, dean of the Western Theological Seminary, in giving his opinion said: "There is little doubt that the Thirty-nine Articles ought either to be removed entirely or revised. Since revision seems improbable, and it is questionable if the proper place of the articles is in the Prayer Book, they will in all probability be removed. The Thirty-nine Articles were useful once as bulwarks hastily thrown up in controversy, but the battle has long since passed from that sector and they can scarcely be taken for a full, comprehensive statement of the doctrinal position of the Church."

The Rev. Dr. George Craig Stewart also looked for trouble over the Thirty-nine Articles, stating that the subject might offer a convenient springboard for raising the whole question of Catholic versus Protestant. He also predicted that the national political situation at the time of the General Convention would likely affect discussions there. "Until the various political conventions meet," said Dr. Stewart, "and candidates for President are nominated, it is difficult to prognosticate the tone which may be given to discussions which involve such questions as Catholicism. If Governor Smith of New York is nominated, it is not improbable that the Roman question may appear on the floor of the convention."

The other clerical deputies, the Rev. George H. Thomas and the Rev. Dr. E. J. Randall, also spoke, Dr. Randall making an earnest appeal for the missionary work of the Church.

THE NOON-DAY SPEAKERS

The Rev. Dr. Julius A. Schaad has been the preacher at the Garrick Theater services this week. The general subject of his addresses has been The Pursuit of Happiness in the Modern World. On Tuesday Dr. Schaad went after the "go-getter," whose spirit is seen in Church and in society. He said:

"Men and women today think of happiness largely in external forms. The 'go-getter' idea prevails and there is a general desire to seek self-satisfaction at whatsoever cost to others. Happiness today is held to be pleasure, frivolity, gayety, and material possessions. Having such a mistaken idea of true happiness, people seek it in wrong ways and wrong places. Youth finds his happiness in the house of pleasure—excitement, thrills, and crowds. The mature man seeks happiness in places of power—in wealth, influence, and control. Both of these are external, physical, and material methods of finding happiness. They seldom succeed. Christ recognized the universal quest for happiness and provided a means of attaining it. He taught the nature and source of it. He declared that happiness can result only from following a formula and a program. Christ asserted that happiness is not an end in itself, but a by-product of other things. He said that happiness is not found in external conditions, but consists of an internal state of mind and heart—not the abundance of things that a man possesseth. Happiness, in its final analysis, results from a life in which a man comes into right relations with God."

ADVERTISING AT GLENCOE

The Lenten noon-day speakers are also the special preachers at the evening services held in many of the larger city and suburban parishes. One of the parishes honored is St. Elizabeth's, Glencoe, and an energetic body of laymen there, led by Curtis B. Camp, has sent out some striking advertising of the services held on Monday nights. The series, prepared by John L. Sugden, consists of several folders, which have been distributed and are having good results in attendance. The first folder is entitled: "Which do you stand for, Religion or Crime?"

The second, "Are You On the Fence?" pictures the Church as contrasted with gambling and similar activities. "A decent moral life simply means we are on the fence," says the folder. "We're not much good on the fence."

The third folder pictures two checks, for \$500 each, one made out to the church, and the other to the golf club. "Which do you get most out of?" is the query.

The fourth folder is labelled, "The Spider Knows His Stuff" and shows a spider which has spun his web on the edge of an unopened Bible. Underneath is the question, "When Did You Last Read Your Bible?"

The title of the final folder for Holy Week is, "The Most Memorable Week in the History of the World."

The Bishop of Colorado is to preach a mission in the parish later in the year.

THE WOMAN'S AUXILIARY

At the monthly meeting of the diocesan Woman's Auxiliary, the Rev. Dr. Frank E. Wilson of Eau Claire told in a very interesting way the plans for the new diocese in northern Wisconsin, to consist of parts of the dioceses of Milwaukee and Fond du Lac. The new diocese will consist of about one-third of the state of Wisconsin, and will have about one quarter of the communicants of the state. A careful survey has been made of the field and there is an endowment of \$150,000 in hand, to which is to be added another endowment sum of \$50,000 for missionary work and extension. So that when General Convention gives its consent in October, as is expected, to the formation of this new diocese, it will be better equipped for its work than many of the older and well established dioceses. The offering taken at the meeting was given to Dr. Wilson for the missionary endowment, and was increased from the general fund to \$100.

The president, Mrs. George A. Mason, announced that Mrs. G. O. Clinch, who has served so acceptably as treasurer for many years, would continue in her office.

H. B. GWYN.

PLAN FOR NEW CHURCH AT FORT ATKINSON, WIS.

(Pictures on page 669)

FORT ATKINSON, WIS.—The contract for the construction of the new St. Peter's Church, Fort Atkinson, will shortly be let and actual work will begin as soon as frost is out of the ground. The rector is the Rev. Claude R. Parkerson.

The church floor will seat about 300, and on this floor a small chapel is provided for the daily Eucharist and other week day services. The basement, which will have a spacious kitchen and a study and office for the priest-in-charge, will seat about 200 at tables.

The church is to cost about \$20,000 without furnishings. The lot cost \$4,000.

NATIONAL FIELD SECRETARY IN DIOCESE OF ALBANY

ALBANY, N. Y.—The Rev. Dr. Elmer N. Schmuck, field secretary of the National Council, has begun a two months' itinerary in the diocese of Albany which will employ him during the months of March and April. Dr. Schmuck's itinerary includes some twenty-five parishes throughout the diocese; and, in addition to presenting the Church's program, the purpose of his mission is to hold vestry conferences and to address various groups and organizations on subjects of parochial interest.

The visit of a field secretary is made at the request of Bishop Oldham and in cooperation with the diocesan committee on Church extension. Dr. Schmuck's headquarters are at the Diocesan House, Albany.

Convention of Religious Education Association Meets in Philadelphia

Elect New Executive Secretary of Diocese—Fr. Hughson Addresses Catholic Club

The Living Church News Bureau
Philadelphia, March 10, 1928

THE TWENTY-FIFTH ANNUAL CONVENTION of the Religious Education Association met in Philadelphia, March 6th to 9th, attended by some five hundred registered delegates at its sessions at the Benjamin Franklin Hotel, and attracting many other visitors. Education in Religion in an Age of Science was the general subject. Difficulties for religion, assumptions of science, and their mutual bearings and inter-relations; necessary changes in attitudes and conceptions, and in the consequent teaching of religion, were discussed.

The association has been a movement of pioneering spirits, and includes Protestants, Jews, Catholics, and those of no defined religion. The participation of liberal Jews was noticeable; and that of Churchmen appeared to be largely as listeners and as hosts. The diocesan department had appointed a strong committee, and the convention had been given good space in the Church news of the diocese. William O. Easton, a communicant of St. John's, Lansdowne, was secretary of the local executive committee, and Dean George G. Bartlett of the Divinity School, Dr. Charles E. Beury, president of Temple University, the Rev. Frederick E. Seymour, diocesan director, were among those joining in the invitation to meet here, which was also supported by vote of the clerical brotherhood.

For convenience of visiting Churchmen, the diocesan department put out a letter of welcome, offering the facilities of the Church House; giving a directory of nearby churches, and historic sites; listing special visiting preachers; and making known the corporate Communion at Old Christ Church Wednesday morning at 7:30. The Rev. Dr. Louis C. Washburn, the rector, officiated, assisted by the Rev. F. E. Seymour, and the Rev. John Wallace Suter, Jr., executive secretary of the national department. The latter was accompanied to Philadelphia by others of the staff, and also present was the Rev. Dr. Lester Bradner, sometime director of the National Department of Parochial Education and now a field director in Rhode Island.

The impression of the gathering and the sessions was that of modernist Protestantism at its best: intellectual, liberal, scientific, inductive, tolerant, brotherly, aspiring; acknowledging the advantages possessed by those bodies which have some basis of authority, but convinced that individual liberty is incompatible therewith, and is the pearl of great price. It seemed as if listening to Prof. John M. Cooper of the Catholic University of America was an almost self-conscious gesture, as of the ultimate in broadmindedness. Rabbi Solomon Goldman of Cleveland said, "Where there are ten Jews, there are at least eleven opinions." Prof. James B. Pratt of Williams College quoted the farmer's impression of God as "an oblong blur." Mrs. Sophia Lyon Fahs, Union School of Religion, New York, told of carrying modern methods down to the youngest. A three-year-old girl's question,

"Is there really a God?" was answered with "What do you think?"

The April number of *Religious Education* will contain the papers. They are the product of a splendid group of men and women. If some of their leaders will some day re-examine their pre-suppositions, and apply their spirit and method to the data supplied by the existence and experience of the "organic continuous Christian community from the earliest times," they might well lead a movement for real reunion, and bring with them a contribution of incalculable worth.

NEW EXECUTIVE SECRETARY OF DIOCESE

The Rev. Allen R. Van Meter, rector of Calvary Church, Germantown, has been elected executive secretary of the diocese of Pennsylvania by vote of the executive council, filling a vacancy caused by the resignation of Reynolds D. Brown, instructor at the University of Pennsylvania, who resigned, taking effect December 31st, after holding the position from its creation eight years before. The Rev. Mr. Van Meter, the liberal rector of an evangelical

parish, is dean of Germantown convocation, and has been one of the responsible and influential men of the diocese.

Born in this city in 1875, of an old Philadelphia family, he was educated at Trinity College, Hartford, and Philadelphia Divinity School; traveled widely in the United States as secretary of the Church Students' Missionary Association; and served four years in China. In 1907 he became rector of All Saints', Torresdale, with charge of Redeemer, Andalusia. In 1915 he became Dean of St. Paul's Cathedral, Erie, exercising a civic leadership earned by organizing relief during the influenza epidemic. He came to Calvary in 1921, the late Dr. James DeWolf Perry being rector emeritus. He has been active in diocesan missions and religious education, and a leader in the clerical brotherhood. His acceptance is anticipated.

FR. HUGHSON ADDRESSES CATHOLIC CLUB

The Rev. Shirley Hughson, O.H.C., addressed the Catholic Club at St. Timothy's, Roxborough, on the Holy Cross Liberian mission. The Rev. Louis Lorey, O.H.C., who was helping him on the mission at St. John's, Norristown, was also present, as was Fr. Parker, assisting Fr. Harrison at the mission at St. Martin's.

CHARLES JARVIS HARRIMAN.

St. Alban's Parish, Washington, Ends Successful Campaign for Parish Hall

Georgetown Parishes Unite For Lenten Services—Canon De Vries Convalescent

The Living Church News Bureau
Washington, March 10, 1928

ST. ALBAN'S PARISH, WASHINGTON, HAS long been handicapped by lack of space for its Sunday school, which is one of the largest in the diocese. To meet pressing needs a temporary frame structure was erected last year. Meanwhile a campaign has been launched under the leadership of Dr. William E. Clark to secure funds for the erection of an adequate parish hall. This campaign has been so successful that the contract will shortly be awarded for the erection of what will be one of the handsomest parish houses in the diocese. St. Alban's parish is located in the cathedral close. It is one of the strongest and most active parishes in the diocese, thus being an answer to the criticism that the cathedral will work harm to the parishes of the city.

GEORGETOWN PARISHES UNITE FOR LENTEN SERVICES

The three Georgetown parishes, Christ Church, Grace Church, and St. John's Church, have united for Wednesday night Lenten services. These services are conducted in St. John's Church by the Rev. Dr. Wallace E. Rollins of the Virginia Theological Seminary, who is giving a series of lectures on the four gospels. The services are largely attended and exceedingly profitable.

BISHOP FREEMAN IN DETROIT

Bishop Freeman has been absent during the past week in Detroit where he has been giving a series of noon-day addresses. During the coming week the bishop will give a similar series in Chicago. He will also preach at the University of Chicago

on Sunday, March 11th, and the same evening he will address the Chicago Sunday evening Club.

THE REV. PAUL BULL IN WASHINGTON

The Rev. Paul Bull of the Community of the Resurrection spent the past week in Washington where under the auspices of the College of Preachers he delivered a series of lectures to the clergy of the diocese on Some Aspects of the Atonement. These lectures were most inspiring and helpful, and the clergy were enthusiastic in their appreciation of Fr. Bull's visit.

CANON DE VRIES CONVALESCENT

The many friends of Canon DeVries will rejoice to know that he has reached the convalescent stage after his recent severe illness. Canon DeVries has returned to his home, and although still far from well is able to attend to some of his work.

JUDGE LINDSEY WINS DEBATE

On the evening of March 8th at the Washington auditorium a debate was held between Judge Lindsey of Denver, Colo., and Rabbi Abram Simon of Washington. The subject of the debate was the well known proposition of Judge Lindsey for the legalization of what he calls "companionate marriage." By vote of those present the decision was given to Judge Lindsey. The Bishop of Washington had previously been invited to take part in this debate with Judge Lindsey, but he declined, as he also declined a similar invitation last year to debate with Clarence Darrow on the subject: "Is Life Worth While?"

RAYMOND L. WOLVEN.

THE WOMAN'S AUXILIARY of the diocese of Honolulu has given a set of communion vessels to St. Margaret's School, Tokyo, which are now used in the temporary chapel of the school.

To Erect Pulpit in Long Island Cathedral as Memorial to Bishop Burgess

Lenten Services Bring Large Congregations—Fire in St. Mary's Rectory, Brooklyn

The Living Church News Bureau
Brooklyn, March 5, 1928

THE COMMITTEE ON A MEMORIAL TO Bishop Burgess, appointed by the diocesan convention of 1927, augmented by a special committee of the cathedral chapter, after conferences with Bishop Stires, has made plans to erect a memorial pulpit in the Cathedral of the Incarnation, Garden City. The design of the pulpit is by the Goodhue Associates. The material is stone for the base, carved oak for the pulpit itself and the canopy. A letter is about to be sent to all the clergy, asking their cooperation in acquainting all the people of the diocese with the proposal. Every person confirmed by Bishop Burgess is to be asked to send one dollar or more toward the cost of the pulpit, which will be \$6,000. It is hoped that the needed sum can be raised in thirty days. If this is done, then the pulpit can be ready for dedication about July 1st. The committee of the convention consists of the Rev. George W. Eccles, Flushing, chairman; the Rev. William Grainger, East Hampton; the Rev. Robert Rogers, Brooklyn; J. P. Morgan; Origen Seymour; and Raymond F. Barnes, treasurer. The cooperating committee of the cathedral chapter consists of the Very Rev. Dean Sargent and William M. Baldwin.

LENTEN SERVICES BRING LARGE CONGREGATIONS

The community Lenten noon-day services in the Church of the Holy Trinity, Brooklyn, are bringing together rather larger congregations than in previous years. The management, as heretofore, is in the hands of a committee of ministers of various denominations. Holy Trinity lending its church as having the most advantageous location. Preachers of our communion on the list are Bishop Stires, the Rev. Drs. Karl Reiland, W. Russell Bowie, William N. Guthrie, and Donald B. Aldrich of Manhattan, and the Rev. Dr. George P. Atwater and the Rev. J. Howard Melish of Brooklyn.

The second of the Hill Zone united Lenten services was held last Tuesday night in St. Mary's Church, Brooklyn, and the preacher was Bishop Stires. The church was so well filled that chairs had to be brought in to make seats for all who came. The rectors of the five participating parishes were all in the chancel. The bishop preached an effective sermon. He dwelt upon the readiness of people of the present day to be drawn away from the search for the things worth while by the love of this present world.

The Rev. Samuel Shoemaker, of Calvary Church, Manhattan, was the preacher at the second of the united services at the cathedral for the parishes of Queens and Nassau counties. The cathedral was well filled, and representatives from many of the surrounding parishes were noted among those present.

QUIET DAY AT HOLY TRINITY

The following announcement is from the *Parish News* of Holy Trinity, Brooklyn: "On Saturday, March 24th, we shall have

a mid-Lent quiet day for all who will come, both men and women. It will begin at 10:30 and close at 3 o'clock. People may come for the entire time or part of it. Mr. Melish will conduct the service and will give several readings and meditations, interspersed with periods of silence. The following is the time schedule: 10:30, Holy Communion; 11-12:30, meditations; 12:30-1:30, luncheon; 1:30-2, intercessions; 2-3, meditations."

Another interesting notice in the same paper is this: "What should prove to be a very beautiful and inspiring innovation will be introduced at the early service on Easter morning. Mr. Melish has invited young men and women from recent confirmation classes to join in a volunteer choir for that service. The regular choir does not attend, and this group will lend strength and beauty to the music. More important, perhaps, is the meaning of the experience to those who take part. It will be their unique contribution to the worship of the church to which they have pledged allegiance, and it will be a very lovely one. This choir will be vested. As the parish has no choir vestments, it is quite an undertaking to provide them before Easter without going to the considerable expense of buying them ready made. The employment society has most generously met the emergency, and is supplying most of the material and labor. Some of the other Church organizations will help, and their united efforts should result in a very useful addition to our parish equipment."

ATTENTION TO THE A.C.I.N.

Wallace A. Battle, field secretary of the American Church Institute for Negroes, last Monday night showed motion pictures in Christ Church parish house (Bay Ridge), Brooklyn, illustrating the work of the Church schools for Negroes. On Thursday morning he spoke to the Woman's Auxiliary of this diocese at their monthly meeting at St. Ann's, Brooklyn.

CHOIR ASSISTS ANOTHER CHURCH

The choir of St. Paul's, Flatbush, which lately gave an exceptionally fine concert for their own camp fund, have repeated the program in Grantwood, N. J., for the reconstruction fund of the church there, recently destroyed by fire. The rector of Grantwood, the Rev. Richard P. Pressey, was formerly curate at St. Paul's, Flatbush, and it was a pleasure for the choir to go to his help. After Easter they expect to repeat the same program in aid to the Church Charity Foundation.

The Young People's Fellowship of St. Paul's meets in the parish house every Sunday evening at 7 for social purposes and for the discussion of religious topics. On the first Sunday of each month these meetings are preceded by supper at 6.

The Men's Club of this same parish invites boys of 14 and over to meet with them on Thursday evenings, and in the club room, the gymnasium, and the rifle range they endeavor to cultivate the "big brother" spirit toward the youngsters.

FIRE IN ST. MARY'S RECTORY

Fire was discovered in St. Mary's rectory, 230 Classon avenue, Brooklyn, on Monday afternoon, March 5th. Prompt action confined the fire to the basement, but the damage was considerable nevertheless. The rector, the Rev. Dr. J. Clarence Jones, was in the church at the time, instructing a confirmation class; and Mrs.

Jones was at home only by having been accidentally detained from keeping an engagement. If the house had been empty at the time there is little doubt it would have been destroyed.

DR. BELL AT BROOKLYN CLERICAL LEAGUE

The Rev. Dr. B. Iddings Bell, president of St. Stephen's College, Annandale, N. Y., was the speaker at the recent meeting of the Brooklyn Clerical League at the Hotel St. George. Dr. Bell's theme was Knowledge Not Enough, and his subject was admirably handled. He confidently predicted a reaction in the coming generation from the exclusive emphasis that for fifty years past has been put upon scientific subjects in our educational system. Already intellectual leaders have admitted that the spiritual side of human nature has been neglected to our hurt; but it will take some years before this changing attitude on the part of leaders works its way through to the rank and file.

CHAS. HENRY WEBB.

MEMORIAL PLACED IN CHURCH AT UTICA, N. Y.

(Picture on page 669)

UTICA, N. Y.—A bas-relief of the Madonna and Child has been placed on the chancel wall in St. George's Church, Utica, by Messrs. Francis W. and Albert C. Gilbert of Utica, in memory of their sister, Miss Natalie Gilbert, a communicant of St. George's Church, who died a few years ago.

The plaque is an ancient stucco piece, and was originally in the private chapel of the Banti family in Florence, Italy. The sculptor is unknown, and it is believed that the marble original of the piece was destroyed in Russia during the revolution. It is certain, however, that the artist was of the school of Desiderio da Settignano, who died in 1485. The colorings of the plaque, red, blue, and flesh color, have been richly softened by age.

HEALING MISSION CONDUCTED IN SIDNEY, NEB.

SIDNEY, NEBR.—A most successful healing mission was conducted at Christ Church, Sidney, commencing March 1st and concluding March 4th. This mission was conducted by the Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver. The Rev. Mr. Bell chose Sidney as a logical center of a great rural field of the Church in which to conduct this good work which might be of the greatest benefit to the greatest number of people in this field.

A branch of the Life Abundant Society with twenty-five members has been organized to carry on with the mission. The society will hold its meetings regularly and study under the direction of the rector, the Rev. J. J. Crawford.

FEDERAL COUNCIL FOSTERS RADIO

NEW YORK—The Federal Council of the Churches of Christ in America, the Greater New York Federation of Churches, and the Bedford Branch Young Men's Christian Association, Brooklyn, have formed a joint committee that promises the largest practical use of radio for religious broadcasting on a national scale. Programs will be sent out through the red and blue networks of the National Broadcasting Company, numbering thirty-seven stations.

Diocese of Newark Plans to Raise Million Dollar Endowment Fund

Project Will Be Memorial to Bishop Lines—To Canvass Churchmen Next Month

The Living Church News Bureau
Newark, N. J., March 6, 1928

PLANS FOR THE ESTABLISHMENT OF A \$1,000,000 endowment fund as a memorial to the late Bishop Lines were announced at a meeting of the diocese of Newark in St. Luke's parish house, Montclair, on Saturday afternoon, March 3d. The income from the fund will be devoted to the support of the episcopate and missionary activities of the diocese. The fund will be known as the Bishop Lines Memorial Endowment for the Diocese of Newark.

Each parish was represented at the meeting by its rector and three laymen, and all voiced enthusiastic approval of the form which the memorial is to take, as well as the plan of campaign. Among those who spoke in behalf of the project were: Bishop Stearly, successor to Bishop Lines and chairman of the meeting; Dean Emery, Henry T. Stetson, and the Very Rev. Arthur Dumper, D.D., Dean of Trinity Cathedral.

Regretting his inability to attend the meeting, the Most Rev. John G. Murray, D.D., Presiding Bishop, wrote Bishop Stearly, endorsing the project, and saying in part:

"In my judgment, one of the most helpful provisions we can make for the general welfare of the Church is to establish such endowments as you propose in the diocese of Newark. It is not only conducive to present inspired activity, but also assures future permanent effectiveness under any and all circumstances."

PLAN FOR MEMORIAL

Out of the profound sense of loss felt by the people of the diocese of Newark following the death of Bishop Lines on October 24th of last year, there has grown an insistent demand for a fitting memorial to commemorate his life of service and achievement. On November 24th, more than sixty of the laymen and clergy comprising the various boards and committees of the diocese met to consider the form and establishment of such a memorial. The project was placed in the hands of a committee appointed by Bishop Stearly as follows: James R. Strong, chairman; John R. Hardin, vice-chairman; the Rev. Messrs. Luke M. White, Donald M. Brookman, Joseph R. Lynes, Charles T. Walkley; and the Messrs. S. S. Evans, L. K. Lydecker, Walter Kidde, G. W. Hulsart, H. I. Dohrman, H. J. Russell, C. B. Jones, and Colonel Allan B. Wallace.

Various suggestions were carefully considered as to the form of the memorial, and it has been unanimously agreed by Bishop Stearly, the memorial committee, and the standing committee of the diocese, that no more appropriate plan could be found than the establishment on a great scale of a fund which Bishop Lines himself had inaugurated.

For many years, Bishop Lines had worked tirelessly for the establishment of an episcopal fund, then planned as \$100,000. As far back as 1907 he had personally contributed to it the sum of \$1,000, and at every convention of the diocese he had urged its support and in-

crease. To the convention of 1913 he had said: "In the endeavor to raise \$100,000 we have reached only \$60,000. . . . The undertaking has been left solely with myself, but I am hopeful that some day laymen of the diocese will take it up and complete the fund as proposed."

It was pointed out that the million dollar endowment is not only a practical

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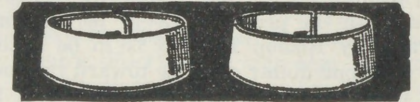
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memorial, but is most appropriate in that it follows out the late bishop's own hopes and dreams. The principal will be held in perpetual trust and invested in accordance with the restrictions and regulations of the state of New Jersey. The income, in perpetuity, will be administered by the bishop and the finance and advisory board of the diocese.

BISHOP TELLS NEED OF FUND

"The need for such an endowment is great," said Bishop Stearly. "Northern New Jersey faces critical changes in its social and economic life. The entire territory will be profoundly affected by the new vehicular tunnels and proposed bridges. Changes will take place in population both in type and numbers; economic values will trend toward those of a metropolis; new responsibilities of a most imperative character will confront the Church. Funds will be required for administration and for a constantly-broadening work if the diocese is to meet its enlarging responsibilities."

A campaign committee was appointed by Bishop Stearly, consisting of the rector and one layman from each parish. This committee will conduct the campaign throughout the diocese. Work has already begun on preliminary activities, and a series of district meetings is being planned to begin at once. At these meetings, the plan of campaign will be presented to vestries of each church so that all may be ready for an intensive period from April 27th to May 8th, when calls will be made on every Churchman in the diocese.

CANADIAN NOTES

The Living Church News Bureau
Toronto, March 8, 1928

BISHOP'S COURT, INDIAN HEAD, HAS been placed by the Bishop and diocese of Qu'Appelle at the disposal of the council for social service of the Church of England in Canada for use as a hostel in the furtherance of its Empire settlement work and will in future at the suggestion of Her Excellency, the Viscountess Willingdon (daughter of the late Lord Brassey), be known as the Brassey Hostel.

The building, which is situated on four acres of land adjoining the C.P.R. station and within a mile of the government experimental farm and the government forestry farm, is splendidly located and adapted for hostel work. It was erected thirty-five years ago by Lord Brassey as a residence for the Bishop of Qu'Appelle and was so used till it was thought desirable that the bishop should reside at Regina, the capital of the province. It is well built of stone, brick, and frame, three stories high.

The diocese of Qu'Appelle has undertaken:

1. To place the building at the disposal of the council for social service free of rent, interest, and taxes.
2. To participate in a campaign to secure the necessary funds for restoration, furniture, and furnishings.
3. To assist the council, as far as possible, each year in its maintenance by the gifts of organizations and individuals.
4. To nominate a hostel committee, which under the direction of the council will carry on and supervise the work.

The bishop of the diocese will act as visitor of the hostel.

The council for social service has undertaken:

1. To open the hostel as soon as the

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necessary repairs and furnishings are effected.

2. To nominate a superintendent and matron, to be appointed by the bishop.

3. To provide, with the assistance of the diocese, for its yearly maintenance at an estimated cost of about \$3,500 a year.

4. To assume, with the assistance of the hostel committee, responsibility for its management.

The Church of England council of Empire settlement (the British representatives of the council for social service), established by the national assembly of the Church in England, will seek to secure suitable young men and boys and to send them forward for placement on farms through the hostel.

The method of work is as follows:

1. Both young men and boys will come to Canada under the auspices of the Church of England council of Empire settlement.

2. They will be met at the Atlantic ports by the chaplains of the council for social service, who will see them on the train and equipped with the necessary food supplies for the railway journey.

3. They will after remaining for a few days at the hostel be placed out on carefully selected farms recommended by the clergy.

4. They will be visited from time to time by the superintendent.

5. In the case of boys half their wages will be forwarded to the superintendent to be placed in a savings bank account to the boys' credit.

6. In case of sickness or change of employment boys may return for a short period to the hostel.

7. Every care will be taken to ensure the physical, social, and spiritual well-being of boys and young men placed through the hostel.

The immediate and pressing need is for the \$4,000 needed for the repairs and furnishings. An appeal to provide this amount at once has just been issued to those who recognize the vital importance alike to Church and nation of Empire settlement work. Her Excellency, the Viscountess Lady Willingdon, has graciously headed the subscription list.

It is hoped that in many cases individuals, organizations, or churches will undertake the restoration and furnishing of particular rooms, in which case a plate stating this fact will be placed in the room.

ARCHDEACON GIVES LECTURES

Archdeacon Davidson is giving a series of lectures on the revised English Prayer Book during Lent at St. Paul's, Regina, and St. John's, Moose Jaw, diocese of Qu'Appelle.

MISCELLANEOUS

The diocese of Caledonia, for which the endowment has now been raised, hopes to elect a bishop in June.

The Bishop of Toronto officiated at the opening of the enlarged St. Chad's, Toronto. The enlargement increases the seating accommodation to 600, and provides for the Sunday school of 800 children.

Archdeacon Warner gave a series of addresses on The Kingdom of God at the quiet hours for the clergy at St. Alban's Cathedral, Toronto.

The synod of Toronto will celebrate its seventy-fifth anniversary in May.

Canon Shatford addressed the eighty-sixth annual meeting of the Church society of the diocese of Quebec. A campaign is to be started in May to raise a capital sum of \$200,000 to increase the stipends of the missionary clergy.

The Church Army opens its campaign in the diocese of Huron on March 29th.

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**MISSIONARY CONFERENCE
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NEW YORK—This spring, beginning March 24th and continuing for fifteen days, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This council is the direct successor of the continuation committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

The opening session will be held at 8 P.M. Saturday, March 24th, and the closing session on the evening of Easter Day, April 8th. All regular or plenary sessions will be held in the German sanatorium on the Mount of Olives.

The declared purpose of this meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives, and work" of articulate Christian groups around the world. In other words, the Jerusalem meeting aims to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great geographical area as well as in every area of human relationship, the aim, character, and scope of our foreign missionary enterprise.

Among the subjects to be discussed are the following:

- (1) The Christian Life and Message Today.
- (2) Religious Education.
- (3) The Relation between the Younger and Older Churches.
- (4) The Christian Mission in the Light of Race Conflict, Industrial Developments, and Rural Needs.
- (5) International Coöperation.

Well-chosen groups in the different countries have been meeting for months in advance to discuss these subjects in order that the delegates to Jerusalem may come together stimulated and prepared for intelligent discussion by some of the keenest thinkers in all parts of the world. Preliminary papers have been printed on these and related subjects and these may be secured by addressing the International Missionary Council, 419 Fourth Avenue, New York City.

Anglican delegates from the United States and Canada to the Jerusalem meeting include the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin; the Rev. Canon Sydney Gould, secretary of the board of foreign missions of the Church of England in Canada; and Harper Sibley, of Rochester, N. Y.

**INSTALL NEW DEAN
OF IOWA CATHEDRAL**

DAVENPORT, IA.—In the presence of a large congregation, the Very Rev. Rowland Frederick Philbrook was installed as rector of Trinity Cathedral parish, Davenport, on Sunday, March 4th, at the mid-day service, by the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, who at the same time conferred upon him the honorary title of Dean of Trinity Cathedral. Assisting in the service was the Rev. Dr. Marmaduke Hare, rector emeritus of the cathedral. The Rev. C. D. Weeden of St. Katharine's School was the bishop's chaplain. Following the installation, Dean Philbrook was the celebrant at the Holy Eucharist, and preached the sermon.

Dean Philbrook, a native of Iowa,

comes to Davenport after several years as rector of St. Luke's Church, Lebanon, Pa., having accepted the call to the cathedral after the retirement of Dean Hare. Dean and Mrs. Philbrook with their two young sons arrived in Davenport March 1st, and are settled in the deanery at 1143 Main street.

**HALTS MARRIAGE PLANNED AS
DRAWING CARD IN THEATER**

BUFFALO, N. Y.—Recently one of the theaters in Buffalo planned to have a marriage performed on the stage as a drawing card. The Rev. James C. Crosson, rector of St. Mary's-on-the-Hill, Buffalo, wrote the manager of the theater and one of the evening newspapers, protesting against this taking place.

Mr. Crosson in his letter suggested that the service be held in a church and that the sacredness of the service be maintained. The theater manager, after seeking many ministers to perform the ceremony and meeting with refusals in every case, finally arranged to have it held in the Richmond avenue Methodist Church, the Rev. Mr. Ledden as the officiating clergyman, the Rev. Mr. Crosson of St. Mary's assisting. Following the service at the church a public reception was held in the theater.

**BURY BALTIMORE PRIEST
WITHIN HIS CHURCH**

BALTIMORE—On Saturday, March 17th, the body of the late Rev. Dr. Peregrine Wroth, who died last December, will be interred under the chancel floor of the Church of the Messiah, Hamilton, of which he had been rector for over fifty years. A tablet to his memory will soon be erected near the place of his interment. This is thought to be the first case of the burial of a clergyman within his church in the Church in Baltimore.

The edifice of the Church of the Messiah, formerly a down town church, but within the past few years removed to the residential section known as Hamilton, will be formally consecrated Sunday, March 18th. The Rev. J. A. Mitchell is the present rector.

SOME NOTES FROM CHINA

NEW YORK—Word comes from Anking via the Anking Newsletter that the China Inland mission has been able to secure its mission property from further occupation by the military, and that the Roman Catholic priests have returned and are carrying on after a fashion. Leonard Tompkinson of the Anking staff hoped to go up to Anking and by dint of persuasion and actual presence to obtain control of our buildings. They have proved so useful to successive passing armies that his task has probably proved difficult.

Wuhu Christians were looking forward with deep satisfaction to the return of two of the Sisters of the Transfiguration.

Bishop Huntington left for Wuhu in January, expecting his family to follow later. Mr. and Mrs. Lanphear had been there for several weeks and felt that foreigners might well return for the present. Wuhu thus becomes the center of diocesan activities, and unless the situation changed, the diocesan synod was to be held there this month.

When Bishop Huntington stopped at Kiukiang, on his way up the river in November, he found the East Gate property was not occupied by soldiers, but a travel-

ing troop of near-beggars, with a goat and a monkey, had taken possession of the church. He had found the property rather badly torn up when he was there in October. Stopping again on the way

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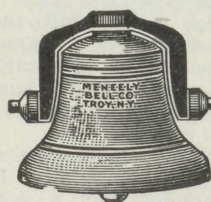
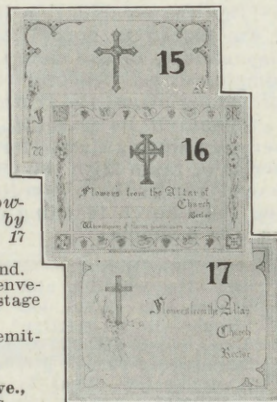
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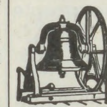
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back to Shanghai, he decided to have one of the houses repaired and send a catechist to live there, and to repair the church so that services could be held. This with other necessary immediate repairing was to cost about \$1,000, but the bishop says, "I think it will save us a good deal in the end as it is impossible to protect the place unless some one of more authority than a caretaker is there. More important, we can thus start evangelistic work there and get what has previously been chiefly a school chapel made into an evangelistic center."

Among other problems which the war has brought on is what to do with a number of blind organists who have been employed in churches and schools which do not now need their services.

LAYMEN ASK CLERGY FOR DOCTRINAL SUBJECTS

UTICA, N. Y.—Prof. Henry N. Ogden of Cornell University, who is head of the department of religious education in the diocese of Central New York, has sent the following letter to the clergy of the diocese on behalf of that department:

"My dear Mr.—:

"Except that my years of teaching (nearly forty) have given me some insight into that difficult art and except that as a layman I may speak feelingly of his needs, I would not venture to make any suggestions to the clergy of the diocese about suitable subjects for preaching. Certainly, except that the responsibility of the department of religious education is constantly in my mind, I should not venture.

"But the combination is so strong that I am moved to appeal, on behalf of the department, to the clergy for some plain, simple, direct teaching of, rather than preaching about, the truths of the Church.

"Would it be possible, at some of the services during Lent, for you to give a series of talks from the chancel steps that would set forth in non-theological phrasing the Church teaching on such subjects as, for example:

- "The Life Hereafter—Heaven and Hell.
- "Sin—Its definition and consequences.
- "Redemption—What does it mean?
- "Prayer—Is it effective? If so, when?
- "Good Works—Their value and significance.
- "Sacraments—Their personal advantage.
- "Church-going—What is the obligation involved?

"Other subjects of a like character will naturally suggest themselves, but what I have in mind is perhaps not so much the subject as the kind of teaching; simple, not theological or dogmatic, but a kindly, friendly explanation made practically suggestive, so that creed and character may be seen as a connected whole.

"The department is much concerned about religious education for adults. It has considered the possibility of a suggested list of books, but though some religious books are read by some people (witness the popularity of our bishop's publications) it has concluded that such a suggestion would do little good.

"Could not such simple, direct, personal teaching at some weekly service properly be made of real advantage to the adults of the diocese during the coming Lent?"

ITALIAN DECORATION FOR AMERICAN PRIEST

(Picture on page 669)

SEATTLE, WASH.—The Rev. Dr. Herbert H. Gowen of this city, professor of Oriental languages and literature at the University of Washington, has received from the King of Italy the order of Chevalier of the Cross of Italy for distinction in the study of Italian literature.

UNIVERSITY HEAD ADDRESSES RHODE ISLAND CLERGY

PROVIDENCE, R. I.—Physical discoveries of the past twenty-five years are likely to be greatly surpassed in the coming quarter of a century by discoveries in the realm of the mind, according to President W. H. P. Faunce of Brown University, speaking as host to the clergy of the diocese of Rhode Island in Rockefeller Hall, Monday, March 5th.

Dr. Paul J. Ewerhardt outlined what was being done in Brown and in about a dozen other colleges to fathom problems other than purely academic that touched the lives of the students.

"Not merely a good physical body, nor mental vigor, but certain attributes of personality make for success in life," said the speaker. "Brilliance of mind does not insure success in the world. Personality makeup is the deciding factor in happiness or disappointment, in success or failure."

Dr. Ewerhardt described the spirit in which the work of mental hygiene was undertaken among Brown students. Indication of mental difficulties was revealed through poor social adaptability, a tendency to evade difficulties by substituting inferior for more wholesome patterns of thinking.

Prof. Henry T. Fowler, head of the department of biblical literature, told how his work had grown in forty years so that today there are 300 professors in American universities teaching the Bible as literature, setting forth the methods of religious education, and giving outlines of the history of religions.

It was generally agreed by the gathering that the term "compulsory chapel" was a misnomer, and President Faunce suggested that it would be equally as sensible to speak of "compulsory mathematics." Professor Fowler preferred the term "required chapel," and said that there was no auditorium at Brown that would hold all the students at one time, so that sections of the student body attended on different days.

The Rev. Cyril Harris, instructor at Brown University, gave an account of the recent intercollegiate conference on religion and university life at Princeton. The policy of "hands off" on religion has now given way to a realization that religion is an integral part in university life, said Mr. Harris.

"Universities must be pastors to their boys and girls," said the speaker. "There seems to be a general confusion as to what the religion of a boy or girl is and as to what is needed. Compulsory chapel is no longer meeting the needs of most colleges."

Mr. Harris said that the desire to restore the lost boundaries of Christian faith was almost pathetic and that there was a need for poets, interpreters, saints, and prophets.

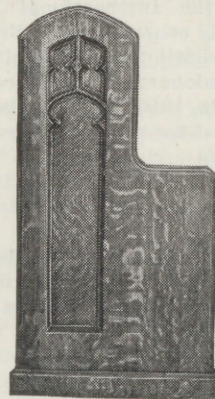
BISHOP BECKWITH AUTHOR OF NEW BOOK

MONTGOMERY, ALA.—The fruit of a life-long study is offered to the Church by the Rt. Rev. Charles M. Beckwith, D.D., Bishop of Alabama, in his new volume entitled *The Book of Common Prayer*. It is the third volume of the bishop's course of instruction, *The Church School in The Book of Common Prayer*, of which the first two grades were issued a few months ago. However, it has a value quite apart from this fact; for, in the small compass of 125 pages, it contains the gist of the author's broad knowledge of his subject.

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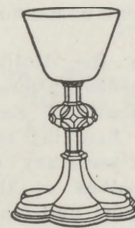
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**NEW ARCHDEACON OF
WILLIAMSPORT, PA., ELECTED**

SUNBURY, PA.—The Rev. Charles E. McCoy of Trinity Church, Williamsport, was elected Archdeacon of Williamsport at the meeting of the archdeaconry which met on Saturday, February 25th, in St. Matthew's Church, Sunbury.

The Rev. Archibald M. Judd, executive secretary of the diocese, made some very interesting comments on the subject of Budget Quotas, pointing out that the system of penalizing delinquent parishes, adopted at the last diocesan convention, is working for prompter and fuller payment throughout the diocese.

Gen. Charles M. Clement discussed Prayer Book Revision and the Permissive Lectionary with great interest. He is on the commission to revise the Lectionary.

**GIFT OF PARISH HOUSE
TO CHURCH AT HARRISON, N. Y.**

HARRISON, N. Y.—Wednesday evening, February 15th, marked a three-fold event in the history of All Saints' parish, Harrison, when a reception to the Rev. George K. MacNaught and all the parishioners was given by the wardens and vestry to commemorate the twenty-fifth anniversary of his coming to All Saints' parish.

The occasion also marked the presentation of a new parish house to the church, the gift of Mr. and Mrs. Samuel Thorne, members of the parish, to be known as MacNaught House.

Coincident with these events was the completion of twenty-five years of faithful service by the organist, Mrs. William A. Wilding, who, by her ability and steadfastness, has added much to the beauty of the services of All Saints'.

**MILWAUKEE CATHEDRAL
GETS INTERESTING MEMORIAL**

MILWAUKEE—The Woman's Auxiliary of the diocese of Milwaukee has recently placed in All Saints' Cathedral a most interesting memorial. It is a monk's illuminating desk purchased in Bath, England, and dating from the seventeenth century. The desk is made of old English oak and is a fine specimen of the wood carving of the period. It is to be used as a case for the Book of Remembrance. This book was prepared in November, 1926, when the diocesan auxiliary celebrated its fiftieth anniversary.

The book contains the names of those women who by their lives and service have added to the larger life of their parishes or of the diocese. The list is to be added to each year so that in years to come it will be a faithful record of the work of women in this diocese.

**RESIGNS RECTORSHIP OF
ST. JOHN'S, WAVERLY, MD.**

WAVERLY, Md.—The Rev. William Dallam Morgan, rector for more than twenty-five years of St. John's Church, Waverly, has resigned his cure to take effect October 1st. After his retirement Mr. Morgan will devote his time to the Maryland branch of the Shut-In Society, of which Mrs. Morgan is president and he chaplain. This branch has a membership of 1,000 persons.

BOOK CHATS

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

THE EASTER BOOKSHELF

THE pleasant custom of exchanging gifts at Easter is one of great antiquity; for aught we know to the contrary it may even antedate that of Christmas.

In these later days by far the most appropriate and lasting gift is a book. Out of the multitude that might be listed as appropriate we have chosen only four.

The first is a book known to the older generation which deserves a wider circle of readers. It is *The Paschal*, by the late Rt. Rev. Arthur Cleveland Coxe (stamped cloth, \$1.00). Bishop Coxe died in 1896 after an episcopate of thirty-one years in the diocese of Western New York. He had marked ability as a poet. Three of his hymns are found in our present hymnal. Undoubtedly the best known is the splendid missionary hymn, 478, which begins: "Saviour, sprinkle many nations," also included in this book. There are others quite as tuneful, to be found in *The Paschal*, only waiting the touch of some master hand that will set them to music.

In *Vigil of the First Easter* (paper, 50 cts.), written in memory of Stanley Matthews Cleveland, Mrs. Harlan Cleveland has erected the most beautiful and lasting memorial of all to her son, for who can measure the power of the written word for good or tell from what far shore its echoes will reverberate? The exquisite verses picture the events leading up to the Crucifixion and immediately after. But she has done something more than to write musical lines, and there the lesson is found. She sees in Judas "the spirit of the passing age; the urgent time spirit which cannot brook the least impediment to self expression, but pushes on, rebellious, to catastrophic and despairing devolution. In Peter we see "the quarry pit whence we are hewn, the rock foundation of humanity . . . monistic, idealistic human nature." Thomas is the pragmatist, utterly "modern," rational, unconvinced by any experience except his own: "for him the miracle."

In planning his Easter gifts the thoughtful Churchman will not forget his rector who after the multitude of services, the busy-ness and the business of Lent, needs the inspiration a new book gives. What could be more appropriate than *Prayer in Christian Theology* by the Ven. A. L. Lilley (cloth, \$1.60). Archdeacon Lilley traces the history of prayer as revealed in some historic masters of the Christian life.

Last on our list is the new edition of that old, well-loved manual of devotion, *God's Board*. The Communion service has the changes authorized by General Convention. There are numerous illustrations from well chosen pictures. A Canadian Edition, with the text of the Communion service following the Canadian Prayer Book and with other appropriate changes, has just been prepared for the use of our friends over the border. Both books are reasonably priced at 45 cts., and are suitably bound in cloth.

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TO OPEN SEVERAL SCHOOLS IN CHINA

NEW YORK—The Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, wrote on February 3d from Shanghai to the Department of Missions:

"You doubtless have many inquiries as to whether it will be possible to open our educational institution. This is to let you know, therefore, that we are planning to open St. John's University and St. Mary's in September next. Other institutions which it may be possible to open if things do not get any worse are Soochow Academy and Epiphany School in Soochow. Mahan School, Yangchow, is still in the hands of the military, and has been badly wrecked. At present there seems to be no chance whatever that we can reopen in the autumn, though what looks to be impossible now may by some happy chance prove to be possible then. . . . Mr. Forster has just returned to Yangchow, and will probably be able to continue the evangelistic work in Holy Trinity Chapel. The work which formerly centered in Emmanuel Church has been for some time carried on by the Rev. S. C. Kuo in very narrow quarters in Tungkwan."

ARCHDEACON OF YUKON RESIGNS

NEW YORK—The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, has had a severe blow in the resignation of the Ven. L. F. Kent as Archdeacon of the Yukon (on account of his wife's serious illness). The bishop's need of men, and men of the right kind, is very urgent. Priests are needed at Fort Yukon, Ketchikan, Cordova, Anchorage. They must be men not only of devotion but of endurance, youth, creative ability, and resourcefulness, and without family obligations.

Bishop McKim, after his visit to Alaska last year, wrote to a friend: "Bishop Rowe is doing an heroic work, but is disheartened for want of men. More than half of his stations have no resident worker, and the people complain of being neglected. . . . It is a discredit to the zeal and missionary spirit of the Church that priests do not volunteer for Alaska."

NEW CHURCH BUILDING FOR ROCHESTER

ROCHESTER, N. Y.—The Church of the Ascension, Rochester, by vote of its congregation, has authorized the vestry to go ahead with the plans for a new church building which were begun before the world war. The project will include the purchase of a site and buildings and represents a total outlay of \$180,000. The church is to be built on a plot at the corner of Lake avenue and River street, and will front on Lake avenue.

When the plans were first presented a friend offered \$25,000 on the condition that the parish raise \$100,000. Then the war came and the parish threw its energies into the winning of the conflict and special interests were for the time forgotten. The lot has been acquired since then and the parish has raised \$30,000 toward the new buildings.

The Church of the Ascension has now 510 communicants and 125 in the Church school. The Rev. William C. Compton, who is rector of the parish, will complete his fourteenth year in June.

THE University of North Carolina has over 300 Church students this year, said to be the largest Church enrolment in any college in the province of Sewanee.

† Necrology †

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

WILLIAM B. BURK, PRIEST

READING, PA.—The Rev. William B. Burk, retired priest of the diocese of Bethlehem, died at his home in Reading, on Wednesday, March 7th, after a short illness.

The Rev. Mr. Burk was the oldest priest in the diocese in the order of ordination. He was made a deacon in 1872 and priest in 1873 by Bishop Stevens.

His first cure in 1872 was assistant at All Saints' Church, Torresdale, Philadelphia, after which he became rector of St. Barnabas' Church, Reading. From 1881 to 1884 he was rector of Calvary Church, Tamaqua, leaving there to become rector of Trinity Church, Peru, Indiana. In 1887 he returned to Pennsylvania and to Calvary Church, in Tamaqua.

His last cure was as the vicar of St. Luke's Church, Reading. He resigned this in 1911 and had since lived in his own house in Reading assisting the clergy of the city and vicinity as they had need.

The Rev. Mr. Burk was buried from St. Luke's Church, Reading, in Charles Evan's Cemetery on Saturday, March 10th.

C. ALEXANDER STROMBOM, PRIEST

JOHNSTOWN, PA.—The Rev. Charles Alexander Strombom, rector of St. Mark's Church, Johnstown, died suddenly Saturday, March 3d, from influenza-pneumonia, in Conemaugh Valley Memorial Hospital after an illness of five days.

He was a son of the Rev. William H. Strombom and Elizabeth Ann (Duncombe) Strombom, and was born at Nassau, Bahama Islands, April 20, 1874. After graduation from the College of SS. Peter and Paul, Oxford, England, he entered the Dorchester Missionary College and was graduated in 1897. He was ordained deacon in 1898, and priest in 1899, by the Bishop of Nassau.

The earlier years of his ministry were spent in the Bahama Islands from 1898 to 1903, where he served successively as curate, St. David's Church, Long Cay; curate, St. Paul's Church, Long Island; rector, St. Andrew's Church, Exuma Island. Fr. Strombom entered the ministry of the Church in the United States in the autumn of 1903 as assistant to the rector of the Church of the Transfiguration, New York, where he served until 1906. Successively he was rector, St. Andrew's Church, North Grafton, Mass.; rector, Church of the Holy Comforter, Poughkeepsie, N. Y.; assistant priest, St. Mark's Church, Philadelphia; curate, Trinity Church, New York City; assistant to rector, Church of the Good Shepherd, Rosemont, Pa. In April, 1923, he became rector of St. Mark's Church, Johnstown, where gradually he enlarged the scope of his work by the conduct of missions at Windber, Cresson, Somerset, and Meyersdale, in which work for the past year the aid of an assistant priest has been afforded jointly by the vestry and the diocese.

The body lay in state in the church until 2:30 Wednesday afternoon, March 7th. A requiem celebration of Holy Communion was conducted at 7:15 Wednes-

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day morning and at 11 o'clock the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, conducted a second celebration. The burial offices, read at 2:30 Wednesday afternoon, were in charge of Bishop Mann and priests of the diocese of Pittsburgh.

Temporary burial was in the receiving vault at Grandview Cemetery pending arrival in the near future of one of Fr. Strombom's sisters from Bermuda.

CLARENCE O. PARDO, PRIEST

WILLIAMSTON, N. C.—The Rev. Clarence O. Pardo, rector of the Church of the Advent, Williamston, died February 29th, after a long illness due to Bright's disease.

He was born July 19, 1888, in Troy, N. Y. In 1907 he came south, and began his religious training under the Rev. H. O. Nash of Pittsboro, N. C., afterwards attending the Union Theological Seminary, Richmond. At the close of the war he was engaged in welfare work in Hartford, Conn., for one year, going from there to Columbia University for a year's post-graduate work.

He was ordained deacon in 1923 and priest the following year by Bishop J. B. Cheshire. After doing mission work in Snow Hill, Whiteville, N. C., and Knoxville, Tenn., he began in 1923 work as curate of Calvary Church, Tarboro, N. C. In August, 1924, he became rector of the Church of the Advent, Williamston.

He leaves besides his widow, one son, James Aaron, six years old; his father, James Pardo; mother, and one sister, Miss Jane Pardo of Schenectady, N. Y.

J. CHARLES VILLIERS, PRIEST

HONOLULU—The Rev. J. Charles Villiers, rector emeritus of the Church of the Good Shepherd, Wailuku, Maui, in the missionary district of Honolulu, died on Monday, February 27th, at the age of 69. He had been ill almost ever since his retirement from the active rectorship of his parish January 1st, and died in the Queen's Hospital, Honolulu, the day following a severe operation. Funeral services were held in his parish church on the island of Maui on February 29th, the bishop of the district officiating.

Fr. Villiers was born in Edinburgh, Scotland, July 10th, 1858. He received his education and theological training in England, where he was ordained to the Congregational ministry at Coventry in 1886. He was married in 1885, and he and his family came to the United States in 1890. He held several pastorates in Congregational churches in New England, including one in Old Lyme, Conn.

After having been ordained to the ministry of the Episcopal Church, he was rector of St. Mark's Church, Caspar, Wyo., for some years. In 1913 he came to Hawaii at the invitation of Bishop Restarick, to take charge of the Church of the Good Shepherd, Wailuku, Maui, and remained in charge until the beginning of the present year, when he became its rector emeritus.

EVELINE C. CAREY

IVY DEPOT, VA.—The mountain mission work of the diocese of Virginia has suffered a severe loss in the death on February 21st of Miss Eveline C. Carey, for the past fifteen years the woman worker at St. John the Baptist Chapel in Ivy parish, Albemarle County. She was buried in the churchyard of St. John the Baptist

Chapel, the service being conducted by the Ven. F. W. Neve, D.D., Archdeacon of Mountain Work, and the Rev. Clayton Torrence of McIlhany parish. The church was crowded with mountain people who had come to pay the last tribute of affection and love to one who for half a generation had ministered among them and who had given herself unstintedly to their service.

Miss Carey was born in England and came to Virginia fifteen years ago to take a temporary position as woman worker at St. John the Baptist Chapel. The work took so deep a hold upon her and she upon it that she gave her life to its upbuilding. Her life has been a blessed influence for good throughout the mountain sides upon which her people lived. They looked upon her as a loving friend and adviser, their nurse when any were ill, their teacher and trainer in the services of religion, and adviser in any question that arose, their helper in times of need, their friend always.

FREDERIC HOUSTON MORRISON

LEBANON, Mo.—Frederic Houston Morrison, age 69, brother of the Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa, died at his home in Lebanon after a long period of illness on Tuesday, March 6th.

Burial service was conducted in Holy Trinity Church, Lebanon, by the Rev. Lewis R. Anshutz, rector of St. John's Church, Springfield.

Mr. Morrison is survived by the bishop and another brother, H. M. Morrison, of Little Rock, Ark.

RODMAN WANAMAKER

PHILADELPHIA—Rodman Wanamaker, multi-millionaire merchant and philanthropist, patriot and citizen of the world, and last surviving son of John Wanamaker, died March 9th, aged 65, at Atlantic City, where he maintained a home; others being in Philadelphia, Jenkintown, New York, and Paris. His health had been poor for years; and heart and kidney trouble returned a few days ago when he was apparently recovering from a cold.

Louis Rodman Wanamaker was born in Philadelphia, February 13, 1863, youngest son of John Wanamaker, merchant and postmaster general. He was graduated from Princeton in 1886, and was active in his father's stores in Philadelphia and New York, and opened the Paris branch, being preëminently a connoisseur. He financed Commander Byrd in his polar and trans-Atlantic flights; and had been a police commissioner and official welcomer for New York. A newspaper owner; friend of the American Indian; collector of many sorts; patron of Parisian art students; sportsman, from varsity football to European mail-coaching and yachting; he had interests so many and diverse as to be difficult to summarize. Of an optimistic temperament, his assiduous and productive promotion of good will was recognized at home, and by many foreign decorations. The "Eternal Light" memorial, an electric star crowning a tall staff in Madison Square, New York, was typical of his way of embodying an idea in an effective symbol. He was insured for \$7,500,000, and left one of the largest fortunes in America.

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who was Miss Fernanda Henry. At Washington Memorial Chapel, Valley Forge, he gave altar, reredos, choir stalls, and flags. In the churchyard of St. James the Less he built a bell tower with chimes, which is also a mausoleum, where lie the bodies of his parents and other members of the family. He was recently elected a member of the vestry. To Westminster Abbey he presented a magnificent processional cross of ivory, silver gilt, and precious stones, as a symbol of the amity of nations in general and Anglo-American friendship in particular.

The second Mrs. Wanamaker, who was Miss Violet I. Cruger, divorced him in Paris in 1923, and is now the wife of Hope Brenkelton Viney, an Englishman. Mr. Wanamaker is survived by his son, Captain John Wanamaker, Jr.; two daughters, Mrs. Ector O. Munn and Mrs. Gurnee Munn; a sister, Mrs. Barclay Warburton; and several grandchildren. Rodman Wanamaker 2d is the son of the late Mr. Wanamaker's brother, the late Thomas Wanamaker. A sister, Mrs. Norman MacLeod, died last year.

Rodman Wanamaker was buried March 13th, the rector, the Rev. Frank L. Vernon, D.D., officiating at St. Mark's Church; and the Rev. Charles Jarvis Harriman, rector of St. James the Less, taking the committal at the family mausoleum there.

CHICAGO BROTHERHOOD NOTES

CHICAGO—Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, visited Chicago recently and addressed a mass meeting of Churchmen at St. James' Church on Religious Education. Mr. Palmer also conferred with Brotherhood leaders of Chicago on future plans for the organization, and spoke to leaders in religious education in an afternoon conference.

The junior assembly of the Brotherhood in Chicago met at All Saints' Church, Ravenswood. Bishop Anderson was the principal speaker, stressing the importance of boys having some definite goal in view as to their life's work before entering upon educational preparation. Following the bishop's address, the boys were divided into two groups, one conference being on the value of a junior chapter to the rector, and the second group was for directors and counsellors only, the subject being building chapter programs.

Sir Wilfred Grenfel, world famous Labrador missionary, was made honorary counsellor of the Brotherhood chapter at Trinity Church, Wheaton, during a recent visit there. Sir Wilfred was addressing boys of the chapter and declared that he was doing Brotherhood work all the time and yet was not a member. The chapter immediately elected him a member.

Plans for the 1928 Camp Houghteling, managed by the Chicago assembly of the Brotherhood, have been completed. The director will be Clarence Brickman.

The camp schedule of periods is: June 25th to August 4th, choir camps; August 6th to 18th, younger boys training conference camp; August 20th to September 1st, older boys training conference camp.

THREE KINDS of sense are necessary to social workers, it was said at a social service conference: common sense, sense of humor, and a deep sense of spiritual things.

NEWS IN BRIEF

ALABAMA—A pair of seven-branch candlesticks has been presented for use at the altar of St. James' Church, Eufaula, in memory of George W. Whitlock, who had been a lifetime and very active parishioner and lay reader. Eucharistic lights in the same church are memorials to Miss Eliza Merrill, and the window over the altar is in memory of Mrs. H. D. Clayton, Sr. These three comprise a trilogy of devoted workers of the last generation, of which any church would be proud.

BETHLEHEM—The Rev. Walter Bentley recently held a week's mission in St. John's Church, Ashland, Pa. The attendance and interest increased each evening, and the mission has left a deep impression in the community.

DULUTH—The attendance at Lenten noon-day meetings in the Lyceum Theater, Duluth, addressed by Bishop Bennett, far exceeded that of any previous year. Over 10,000 people attended during the week, the crowds filling the building so rapidly that it was necessary to close the doors by the noon hour.—A beautiful service is being rendered during Lent by members of the guild of Christ Church, Proctor. Once each week these Churchwomen visit the aged and shut-ins, carrying their Prayer Books and hymnals and holding a simple service of prayer and praise.

LOS ANGELES—St. Paul's Cathedral, Los Angeles, was the scene of the annual service of the Sons of the Revolution in commemoration of George Washington on the evening of Sunday, February 26th.—On the evening of March 4th the choir of the Russian Orthodox Church in Los Angeles rendered a group of Russian liturgical anthems at St. Paul's Cathedral, Los Angeles, through the coöperation of their priest, the Rev. Fr. Michael Letotsky.—St. Mary's Church, Lompoc, is being moved to a new site, enlarged and refurbished. After a long somnolence this mission is giving great promise, under the direction of the Rev. A. Julian Mockford, a newly ordained deacon.

RHODE ISLAND—The Very Rev. P. F. Sturges, D.D., Dean of St. Paul's Cathedral, Boston, was the Lenten noon-day preacher during the past week in Grace Church, Providence, his former pulpit. The Rev. J. Frank Scott of Lynn, Mass., was the noon-day preacher on Monday, March 12th, and the Rev. Dr. Alexander MacColl, minister of the Second Presbyterian Church, Philadelphia, was the preacher for the remainder of the week.

SOUTH FLORIDA—The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, held a most successful mission in Trinity Church, Miami, through the week preceding February 19th. The two services daily were well attended, both by parishioners and by winter visitors.—During the same week, February 12th to 19th, a mission was held in St. Andrew's Church, Tampa, by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, marked by large attendance and deep interest.

UPPER SOUTH CAROLINA—Three Evangelists of the Church Army of England, Captains Sinfield, Atkinson, and Abraham, conducted services at St. Paul's, Graniteville, from Ash Wednesday to the first Sunday in Lent. During the following week these same men were active in Columbia, their work centering at the Church of the Good Shepherd, the Rev. Lewis N. Taylor, rector. In addition to two daily services in the church there was a daily noonday service for men in the Rivoli Theater. The men also spoke before the student bodies of the State University, Chicora College for women, and Benedict College for Negroes.—The Rev. Dr. W. J. Loaring-Clark will conduct two missions in the diocese at the end of Lent. For the week of March 26th-April 1st, he will be at St. John's, Columbia,

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