

The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, MARCH 3, 1928

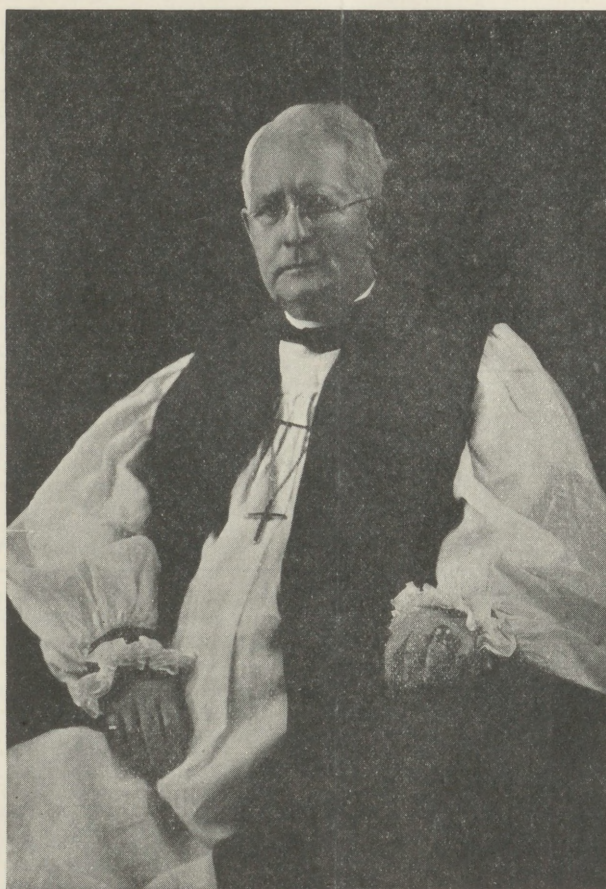
No. 18

Senior Bishop of Church Dies

October

9,

1848



February

27,

1928

BISHOP TALBOT

The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem and former Presiding Bishop, died in Tuckahoe, N. Y., Monday night, February 27th.

(Story on page 601.)



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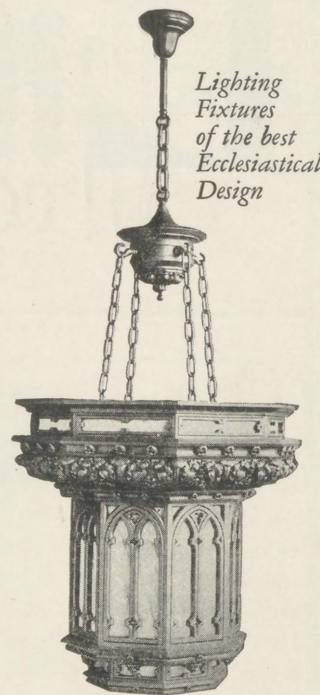
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Established 1878

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EDITORIALS & COMMENTS

The Twenty-eighth Article of Religion

IN several diocesan conventions the question of dropping the Thirty-nine Articles from the Prayer Book has been under discussion with varying results. In the diocese of Michigan a resolution was adopted asking that Article 28 be retained. The report printed in *THE LIVING CHURCH* (February 18th) stated that the resolution "was carried by a large majority without discussion."

This action shows a curious perspective, and would probably not have been taken if the matter had been discussed. But it shows what a general misunderstanding prevails concerning Article 28. One wonders how many of those who voted to retain it, had read it! And one wonders why, out of the whole thirty-nine, the retention of the twenty-eighth article was deemed especially important.

The following is the article in full:

"Art. XXVIII. *Of the Lord's Supper.*

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

"The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

If the purpose of the diocese of Michigan is simply to preserve for the Prayer Book an adequate statement of eucharistic teaching, we would suggest that it could accomplish that purpose to very much better advantage by asking that such a statement be prepared, in modern English, stating, as uncontroversially as possible, what our people should believe about the Blessed Sacrament, and such a statement might be printed as a preface to the Communion office. For that there would be something to be said. If we were all sixteenth century Englishmen, the article might answer the pur-

pose as it stands. We cannot think the involved language in which it is written adapts it to that purpose today. We do not believe people think so in Michigan.

Moreover, 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. To such people the comprehensive character of the Church is all a mistake.

As a matter of fact, there is nothing in Article 28 that should be objectionable to any Churchman. The purpose of the article, it is easy to see, was to promote the comprehensive character of the Church in an age when two extremes were both tending to split the Church—as, ultimately, both of them did. This article was an attempt to hold them together by giving them an adequate perspective concerning the sacrament, helping them to discriminate between what is essential and what is only subordinate; what primary things rest on Christ's ordinance and what subordinate practices do not. With its purpose and with every sentence contained in it we are in entire sympathy; but we believe that for twentieth century Churchmen a much simpler and more satisfactory statement of eucharistic teaching could easily be prepared.

Let us examine the article in detail.

IF WE compare the language of the first paragraph with the questions and answers relating to the subject in the Church Catechism, the latter seem so much clearer than the seventy-five words of involved English in the one sentence of the former that there would seem to be no comparison. Good as a statement of doctrine when carefully analyzed, it is so difficult of analysis that it can scarcely give a coherent, positive idea of its import to the casual reader.

As to the second paragraph, we have so recently discussed the dogma of Transubstantiation (L. C., January 14th), that it seems not necessary to go over the ground again. We showed that educated Roman Catholics (as the writer quoted from the *Catholic Encyclopedia*) so explain the term away as practically to reject it in its literal and original meaning, though

obliged to retain the word because it is officially retained by their Church. They also, with us, perceive that, in its bald meaning, it is "repugnant to the plain words of Scripture" and "overthroweth the nature of a Sacrament." Among those scriptural passages to which it is repugnant are I Cor. 11:26, 28, and Matt. 26:29, while the nature of a sacrament is overthrown when one of the two parts (the "outward and visible sign") is deemed to be no longer existent. But since no Anglican authority of which we are aware falls into that error, while the best scholarship of Roman Catholics is trying to get away from it, we fail to see why any burning necessity exists to retain the statement in the Prayer Book, which is not ordinarily used for defining fine points in philosophy. It is true that occasionally some Anglican writer has expressed the view that the term may properly be used in its modern sense to express the Catholic doctrine of the Real Presence on the ground that it is so used by Romans and Orthodox, who explain it in a sense that it did not bear in the sixteenth century when the article was framed. We do not ourselves subscribe to this view, but we would point out notwithstanding that those few who do, interpret the term in such wise as not to be contrary to Holy Scripture and not to overthrow the nature of a sacrament. But the vast majority of Anglicans, in all schools of thought, do not use the term *Transubstantiation*, do not subscribe to the philosophy (for it ought not to be considered a doctrine) which the word was intended to denote, and resent the attempt at over-definition of the Real Presence as unjustified. Thus, in so far as the term *Transubstantiation* denotes "the change of the substance of bread and wine" we believe that the teaching is practically non-existent among Anglicans, and that intelligent Romans would be rid of it if they could.

If we study the third paragraph, we still fail to see any good reason for spreading it on the pages of the Prayer Book. The Body of Christ, we are told, is (a) given, (b) taken, and (c) eaten. It is therefore wholly objective; a Thing quite apart from the act of eating. "That which passes from giver to receiver," says Kidd, "has an existence independent of both." Certainly that is good Catholic doctrine.

It is given "after an heavenly and spiritual manner," it is taken in the same way, and it is eaten in the same way. The entire transaction is a heavenly and spiritual one, because the Food itself is heavenly and spiritual; and certainly no Christian would contrast heavenly and spiritual with real. Nothing is more real than that which is heavenly and spiritual. Neither is this a mechanical process. "The mean whereby the Body of Christ is received and eaten"—it does not say "given," for that which is given has an objective reality altogether apart from the faith of the recipient—"in the Supper, is Faith." What is this but a reminiscence of the warning of St. Paul, "Whosoever shall eat this bread and drink this cup of the Lord unworthily" (*margin*: "in an unworthy manner") "shall be guilty of the Body and Blood of the Lord"? Certainly there is no Churchman anywhere who contests this paragraph, unless it be those who deny the real, objective presence of our Lord in the sacrament which it so clearly teaches; and if it is believed that there ought somewhere to be a statement made to their confusion, we would simply point out that this is not the best way to do it.

The fourth paragraph reads: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Of course it was not. The declaration is in line with that

of Article 25: "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, *but that we should duly use them.*" Together, the two passages are a reminder of the *purpose* of the sacrament. Whatever ministers to that purpose is legitimate; whatever does not is illegitimate.

How do we "duly use" the sacrament of the Holy Communion? The Articles do not say. In part, undoubtedly, by its devout reception. In part, again, by prayer and worship; for the celebration is the Church's central act of worship. "We agree," was the unanimous declaration of Lausanne, "that the Sacrament of the Lord's Supper is the Church's most sacred act of worship, in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving, and an act of solemn self-oblation." This, which was once supposed to be distinctly a Catholic doctrine, is now accepted by the whole Protestant world as well, as the Lausanne statement testifies. It is, happily, removed from the category of questions at issue between Catholics and Protestants. By this twofold function of the sacrament do we "duly use" it.

WHAT, then, is the status of any practice whereby the sacrament is "reserved, carried about, lifted up, or worshipped"? [The latter term, of course, is used in its primary sense of *worship*; to attribute worth.]

Simply that these are not ends in themselves. They are not, in themselves, fulfilling Christ's ordinance. If they are means to the end that the sacrament shall be "duly used," they are legitimate; but only so. Do they minister simply to curiosity or show? Then they are blasphemously improper. But are they means toward either the worship of God or communicating the people? Then they are legitimate and praiseworthy. Only, the paragraph is a call to a right perspective. These means to the twofold end must not become the end itself.

Take an analogous case. The alms in the alms basin are not "by Christ's ordinance" "carried about" or "lifted up"; they were "not ordained of Christ to be gazed upon or to be carried about but that we should duly use them." Yet in the course of divine service they are "carried about," "lifted up," and "gazed upon." Will anybody maintain that these practices are condemned when we say that they are "not ordained of Christ"? Yet the analogy is complete.

It is incomprehensible to us that this plain statement—the clearest part of the article—could ever have been cited against the practice of Reservation, against eucharistic processions, the elevation at the time of consecration, or against eucharistic worship or adoration. The one comment made upon these by the article is that these practices do not rest upon "Christ's ordinance." Consequently they must not be pressed into an importance beyond that which they merit. They are subordinate practices designed, in part, to facilitate the communion of such people as are unable to attend the celebration, and in part to promote a devotional attitude toward our Lord whose presence in the sacrament is vouchsafed to us. It is impossible to twist the words into a condemnation of those practices by any sort of word-jugglery. The English language has rules of construction that cannot be overthrown by any desire to read a condemnation or even criticism into words that cannot be made to bear such a construction. So far from being directed against Reservation, etc., this paragraph is a distinct recognition of the rightful place of those practices in the Church, coupled with an admirable reminder that they must not be

substituted for that primary purpose of the sacrament which is "by Christ's ordinance."

Why does the diocese of Michigan demand the retention of Article 28? Is the Church's doctrine of the Eucharist so clearly stated therein for twentieth century Christians that the article cannot be dispensed without real loss? Is it being taught to Confirmation classes and Sunday school children in Michigan? Will eucharistic teaching be made more difficult if this article is no longer in the Prayer Book?

It begins with a sentence of seventy-five words, very involved, very difficult to parse, almost impossible for an ordinary person to understand; and continues with paragraphs that are so generally misunderstood as, practically, to defeat the purpose of the article. It is largely couched in negative phrases. It is as contrary to the rules of modern pedagogy as language can be.

We do not believe any one in Michigan seriously contests this. We believe 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.

In other words, we believe that the diocese of Michigan has not abandoned the good sense of its members, as one might suppose from the resolution.

THE death of Bishop Talbot removes one who has performed a remarkable service in the Church.

It was as Missionary Bishop of Wyoming and Idaho forty years ago that his name became almost a household word throughout the Church. Not even

Death of
Bishop Talbot

Bishop Tuttle appealed more to the imagination of Church people in the East, and he made his section of the West a picturesque missionary field. Afterward, as Bishop of Bethlehem, he showed that he was also able to administer the affairs of a staid old-time diocese in the East, and then as Presiding Bishop—the last of the line by seniority—he developed still another group of faculties, proving how varied were his abilities. Always charming in his personality, he made strong friendships everywhere.

May God grant him rest and peace.

ANSWERS TO CORRESPONDENTS

A SUBSCRIBER—The immediate reference of Isaiah 7:14-16 may probably be to an unknown child of the author's day, and critics may be right in holding that the word translated *virgin* was sometimes used of a young married woman, though its primary meaning is probably identical with that of our English word *virgin*; but the messianic import of the passage is so clear that St. Matthew's citation of it as pointing ultimately to the true Immanuel, God with us, has always been followed by the Church in her use of the passage. It does not follow that that use of it was consciously in the mind of the prophet who uttered the words, but rather that the inspiration of the Holy Spirit led him to use words in an immediate and local connotation that were fraught with meaning far beyond his understanding. This in general is the interpretation of most of the messianic passages and, indeed, of much of Old Testament prophecy.

G. B.—In our judgment the American Church should adopt no official attitude toward the Roman Catholic Church in Mexico. Blame for the unhappy condition existing is undoubtedly divided and we have no way of establishing responsibility nor is it necessary that we should. For individuals under persecution we should feel the deepest sympathy.

F. I. F.—It would be our opinion that in the revised service of Holy Communion the thurifer should retire after the prayer of humble access.

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A CHINESE CHRISTIAN WOMAN ON THE PRESENT SITUATION

AFTER the troublous times of last year, when the whole nation seemed to have turned anti-Christian and anti-foreign, says Dr. Ida Kahn, the first Chinese woman to take the degree of M.D. in this country, I was profoundly moved, and tried to tell my people through the press, and at all times, that our troubles were due to our own shortcomings and not due to the oppression of the foreigners and Christians. For thinking thus I was branded as a traitor and for a time feeling against me was rather high. Even the returned students and Christians thought I was siding too much with the foreigners and was not patriotic enough in my heart.

This in turn made me realize that we Christians had not lived a strong enough life, for if as a class we were thoroughly imbued with the spirit of Christ, then we would not have turned so un-Christian in our thoughts but would have regarded all people as our brothers and sisters, irrespective of class and race. And also we would have moved the people around us so that they could see more clearly that we were following in the footsteps of our Master, against whom even they had nothing to say.

The result was that I resolved to deepen my own spiritual life by living closer to my Saviour, and I think that many of our Christians made the same resolve. So now our Bibles are read more regularly and family prayers are held in more homes, and we are endeavoring to do more personal work by winning souls for Christ. How I wish our people were willing to receive Christ as Stanley Jones has pictured the Indians as doing in *The Christ of the Indian Road*, but our people as yet are so materialistic. We seem to be seeking *things* of this kingdom, so that is probably why we have to suffer more in order to make us realize our spiritual shortcomings.

Just now we are facing our third year of famine as the result of a widespread flood, and we will be brought to our knees by our dire distress. May our people find their Saviour in their time of needs is our constant prayer.

MEA CULPA

WHEN my Lord at Gethsemane
Was bound and led,
Betrayed by Judas' traitorous kiss—
I turned and fled.

When before Caiaphas He stood,
The scorn of men—
I warmed myself in comfort, I
Denied Him then.

When with the pain of scourge and thorn
His eyes grew dim—
Ah, then in angry fear I cried
"Away with Him!"

At every Station of the Cross
Still it was I
Who saw His sacred sufferings
And passed Him by.

And while the curious crowd surged 'round
To mock and stare,
I drove the nails, and sitting down
I watched Him there.

Oh, sin on sin—when all was done
I turned to go—
Nor knew His love that followed me,
Nor cared to know.

Thus, in His Sacred Heart, He bears
Pain upon pain—
And in my heart is crucified
Again—again.

LOUISA BOYD GRAHAM.

DAILY BIBLE STUDIES

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

HOW TO ABOUND

Sunday, March 4: Second Sunday in Lent

READ I Thessalonians 4:1-8.

THE Epistle for the Second Sunday in Lent emphasizes the importance of Christian growth. That growth for the converts of Thessalonica was, first, in purity, for their temptations were great; then in honest dealing among themselves; and finally in spirituality. The Christian, if he is sincere, must seek to abound more and more. This abounding comes from God, but we are to open the door that His power may enter; and on these Lenten days Christ knocks at the door of our hearts and lives, and asks an entrance that He may cleanse and bless. Self-examination is not enough; we need His examination and verdict. The ordinary means whereby we grow need the divine touch that they may have new force.

Hymn 132

Monday, March 5

READ Philippians 1:9-11.

LOVE lies at the foundation of all growth because God is love, and without Him we can do nothing. Our love should grow more and more in sincerity and power. Perfect love which casts out fear (1 John 4:18), is a trinity of power: God's love for me; my love for God; my love for others. Sin reveals its shame when love shines upon it. Advance in divine culture comes when I learn to approve things that are excellent—that is, when I am made capable, under the Holy Spirit's guidance, of knowing and loving the good and recognizing and hating the evil, which is the only culture worth having. One of the greatest of human needs today is just this culture. Even supposedly Christian people seem to wander in judgment and call evil good and good evil.

Hymn 241

Tuesday, March 6

READ Romans 5:15-21.

FABER sings:

"It is God! His looks mighty,
But is mightier than it seems."

So St. Paul cries: "Where sin abounded, grace did much more abound." If our Father's mercy is thus abundant does it not appeal to us to have our worship and the expression of our gratitude abound also, and abound more and more? We can never reach His infinite love, but we can cause our love to grow rather than suffer it to stay still or become cold. And as we contemplate His saving grace, surely our hearts will respond—"Love calling love"—and we will wonder, and adore, and grow in that grace. Christ is so divinely bountiful in His redemption! In Hebrews 2:3, it is called "So great a salvation." We cannot bear to meet His outpouring of victorious grace with a mean little trickling of transient emotion.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Hymn 154

Wednesday, March 7

READ Romans 11:33-36.

WE would grow to be better Christians, with a stronger faith, a truer loyalty, and a richer devotion, if we could only contemplate the wonders of God's love and care. David, in studying the firmament (Psalm 8) felt his littleness: "What is man that Thou art mindful of him!" Greater than the wonders of the firmament is the grace of God manifested in Christ, the care of God for His children. "Great is the mystery of godliness," said St. Paul. No human intellect can fathom it, no man's words can describe it. It is accepted humbly, but

with such thankfulness that the heart bursts into song and the lips into praise, and the whole being worships. It is the marvel of human history! It is the glory of heaven manifested on earth, and yet brought to each child made in the image of God.

Hymn 208

Thursday, March 8

READ St. John 10:9-16.

THE abundant life! The very expression seems to breathe hope and courage. There is not much abundance in the ordinary life. The toiler soon becomes weary, and while enthusiasm enlivens action for a while, a reaction generally follows. But the life of the Spirit which Christ gives is abundant. It has strength and endurance, and it grows because, being life from Him, His divine grace is ever flowing into it. An abundant life has great faith; it is not satisfied with a limited trust. It gives generously of its vitality to others because it has received generously. It brightens the whole day, even when the clouds hang low. It endures, being nourished by a Fountain of divine love which never fails. It catches a vision of final good, and that vision inspires for service to bring the good nearer. Always to keep close to the Master in prayer and confidence is to find this abundant life.

Hymn 228

Friday, March 9

READ II Peter 1:5-11.

THE blessed strength of Christian growth is found in its grasping progressive virtues. One good thing after another knocks at the Christian's heart, crying, "Let me in," and there is neither stagnation nor loneliness. To him that hath, more is given. It is this progress that makes the Christian life so pleasing in spite of contests with Satan. The horizon is always bright with promises of a new day. The fruits of the Spirit, the Beatitudes, and the messages of the Commandments are so real that, like a rosary, we count them one by one and give them a place in the character which Christ is creating in us. We humbly lay them at His feet for His benediction, and then plant them in the garden of life so that their beauty and fragrance may give testimony of His grace and mercy.

Hymn 504

Saturday, March 10

READ Rev. 22:1-5.

WHEN at last the human life shall be called of Christ to merge itself into the lasting life of eternity, one of the shining blessings will be the advance in knowledge and virtue and strength. We shall be able to learn then and there because no obstacles will prevent. The infinite mysteries will appeal and we shall enter in and find wonderful marvels of love and wisdom. The abounding here will be continued and multiplied in blessedness there, for the redeemed Child of God will find the finite absorbed into the infinite. Hence the joy of growth here as we seek to "abound more and more." Hence the significance of the "holy mysteries" which we reverently hold by faith, knowing that in heaven a revelation will come. For so the "abounding" here will be related to the "abounding" there. In Christ mercy and truth meet together; righteousness and peace kiss each other.

Hymn 544

Dear Lord of Life, pour Thy life into me that I may abound more and more in all those good graces which shall bind me to Thee and lead me in my service amongst men. I thank Thee for this vitality of faith which makes it a part of eternal truth. Increase my love and my service, that so at last I may enter in and partake of unending life. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHAT foolish person says that the Jews are not eligible for conversion to the Christian faith? One would think there were cases enough that have been brought to light entirely to roll away that absurd reproach. I note in a recent *Guardian*, a statement as to the consecration of Emmanuel Church, Warsaw, in Poland, the very metropolis of the Ashkenazim. The Bishop of Fulham was consecrator and acted in the presence of the British Minister to Poland, the Metropolitan of the Orthodox Church, and representatives of the Polish government. There were five confirmations on that day; and enquirers thronged the building. It is highly absurd for rabbis and ex-rabbis to make such assertions; and it would be far better if they admitted the fact frankly. As I write this, I perceive in the daily paper the notice of the funeral of a Jewish dancer, held in one of our churches. Of course it is quite clear that conversions from Judaism to Christianity are altogether too rare; but to deny such conversions are ever made from good motives is a kind of counsel of desperation.

I HAVE been reading Chesterton's *Everlasting Man*, for the second time, and find therein much matter worthy of meditation, particularly with reference to his comments upon the serene omniscience of physical science, which dares to build a super-structure of "severely proved facts" upon a foundation of absolute guesswork. The case of *Pithecanthropus Erectus* is in point. Now, I observe, in the daily papers of this week, a frank confession, on the part of the American Museum of Natural History, about a blunder made by the authorities there in connection with the identification of another relic of primitive man. Six years ago a fossil tooth was discovered in Nebraska by Harold J. Cook, a geologist of that state. This tooth was positively identified as that of a very primitive man, and the name given to the owner of it was *Hesperopithecus Harold-Cookii*; and we were treated to essays on the unknown half-man and his conditions of life and work. Indeed, the tooth formed a great weapon against Mr. Bryan in the Tennessee case.

Now, with commendable frankness, the authorities of the museum change their opinion, acknowledge that they were deceived, assert that the being with the polysyllabic name has no existence, and pronounce the tooth that of a wild pig! As certain advertisements say, caution is suggested in dealing with the "severely demonstrated proofs" of various scientific hypotheses!

CERTAIN "liberals" of our own communion have broken out again in the interest of a simple religion, they say; and they tell us of the thousands who are alienated from the Christian faith by the Church's insistence on certain dogma, as, for example, the facts concerning our Blessed Lord's life on earth. "The liberal interpretation is necessary if many Church-goers are to retain their faith in Christianity," one says dogmatically; and he goes on to assert that the Nicene Creed is "dry as a catalogue, and a poor advertisement for the Church."

I never have been able to understand how any sort of interpretation of any sort of doctrinal formula can be styled "liberal," if it consists merely of reading a negative into a positive; and I find myself quite in agreement with a recent letter in the *Southern Churchman* dealing with that sort of denial on the part of the clergy who are sworn to make affirmation.

But, leaving that one side, I venture to submit that this concern for people who are not able to accept the Catholic faith, because of these too strict definitions, is really rather needless. If that were the actual reason, we should see the Unitarian body, which represents the *ultra* of Liberalism, overwhelmingly crowded with new members, whereas, on the

contrary, the very opposite results. "Unitarianism may be counted Christianity robbed of its absurdities," as a famous Broad Churchman said years ago; but it seems to be robbed of any sort of spirit of growth, and one wonders whether, perhaps, it is not true that these orthodox interpretations are essential to the vitality of the Creed. There is a certain piquancy in hearing a dean or a canon, or some other ecclesiastical dignitary, deny what he ought to affirm; and itching ears are widely open to such. No special intellectual power is needed to make denials of that kind; as has often been said, a parrot can be taught to say "I don't believe" in three weeks. But when it comes to an actual demonstration of consequences, the multitudes do not flock after one of these more or less illustrious deniers, as the deniers themselves have fancied they would.

A well-known priest was deposed for heresies some years ago, having ceased to be a Christian in any recognizable sense; whereupon his immediate following dwindled almost to nothing. So, a bishop having abandoned everything distinctly Christian, or, indeed, theistic, while still desiring to hold his office, sank into oblivion upon his deposition.

A Presbyterian minister traveled the downward road, and renounced his Lord to become an "apostle of Liberal religion." Some years afterwards, he wrote an article on Why Unitarianism Does Not Sweep the Country. His conclusion was brief and amusing: "It takes brains to be a Unitarian; and not more than one man in a hundred has brains enough!"

No, I shall require other evidence of the supreme intellectuality of those who deny the orthodox faith, while continuing to affirm their belief in it, and to justify their anomalous position on the ground of a "Liberal" interpretation. No man may be a judge in his own case; and it is at least possible that they are prejudiced.

THE RECTOR of Le Roy, N.Y., is a versemaker of originality, as this poem evidences:

THE ROADS

I know a quiet highway
Which wanders where it wills,
Now it prefers the valleys,
Soon it is climbing hills;
Its peace has lured young lovers,
It knows their secret well,
If tongue it had
What tales of love that quiet road could tell.

I know another highway
Which runs as with intent;
It links the towns together,
And over it are sent
Swift-moving cars, and vehicles
Which men or mules propel;
If tongue it had
What tales of life that busy road could tell.

And still another highway
I know, all city-bound;
Commerce has claimed and filled it,
With rude and mirthless sound;
The rule of fittest is its code
Where neighbors buy and sell,
If tongue it had
What tales of trade that lurid road could tell.

There is another highway,
Not city-girt, nor found
Alone in pleasant country,
It runs the world around;
Its message is in skyline,
In river, sea, and sod,
The souls of men
Go up thereon; it always leads to God.

AT A RECENT ordination, the following gem of "reportorial" English appeared, in an account of the event:

"The Rev. Chose was presented with a surprise, the white frock used by an Episcopal priest in speaking from the pulpit."

Who could recognize *surplice* in *surprise*?

Where Lausanne Failed*

By the Most Rev. John Gardner Murray, D.D.

Presiding Bishop of the Church

AS THE Bishops' Crusade was an epochal event in the history of the American Church, so the Lausanne Conference was an epoch of wider Christian scope and significance. I have heard addresses by and conferred with numerous persons who were in attendance upon that conference, and while naturally there have been many different opinions expressed, I am fully convinced that the results realized constitute a very positive step in the progress of the Church as a whole toward the unity goal of the Master.

Personally, I suffered disappointment, not so much in my judgment of the various things that were done, as in my conviction that one thing was left undone that should have been done. Before the conference, I felt, and still feel, that it afforded an opportunity for the different religious affiliations participating in it to make a proclamation which the world needs, and, I believe, wants today, and upon which all true followers of Jesus Christ could agree, and issue an ecumenical declaration upon the subject of World Peace.

It is unnecessary for me to state in this presence, where my record is so well known, that I have no desire to invade, as a Churchman, the realm of State. My position in that respect has long been established—it is unalterable.

In my judgment, however, this is not a political matter, either partisan or even patriotic, but a vital feature of public policy and practical piety in harmony with the Divine Will and as a contribution to universal human welfare.

I am not of those who are either too prejudiced or too pacific to fight if war be absolutely necessary to vindicate and enthrone the principle that Right is Might, nor of such shall I ever be. Nevertheless, my conviction is positive that the eternal divine purpose is that Earth shall harmonize with Heaven and that such harmonization can be fully realized only through peace on earth and good will among men for the glory of God in the highest.

As the earth is the Lord's and the fullness thereof, I believe that the forces, agencies, and powers claiming divine origin, commission, and authority, should assume and exercise human leadership in proclaiming the way of their origin, in establishing the truth of their commission, and in practising in their life the principles of their authority.

Such way is that of the Good Shepherd, whose vocation is to lead all humanity into one fold under one Shepherd. Such commission is to preach the gospel of Peace world-wide. Such authority is the life we have in God, and that life is the light of men.

IF ALL this be true, and to me it is true, then the objective of world amity is not a matter of differentiating doctrine, separating religious bodies or creating distinctive affiliations, but is a decree of divine universal destiny binding upon all branches of the Church of God and drafting to its vocation all men of good will—Greek and Barbarian, Jew and Gentile, Bond and Free.

Our Church has just recently recognized this principle by inserting the following petition in our Litany for Ordinations—"We beseech thee to hear us, good Lord; that it may please thee to grant peace to the whole world and to thy Church."

I felt that at Lausanne there would inevitably be dissenting views upon the Church principles of faith and order, doctrine and discipline. Only a miracle could have ordered otherwise.

Nevertheless, the universal objective of this initial conference was the common goal of a unity that would eventually

disperse all dissension. Therefore, I felt that if there were any one great thing upon which there could be, and should be, a unanimous consensus of opinion finding practical expression in the creation of a common-sense well thought out Church movement—Catholic and Protestant—this should receive consideration and be announced to the world. Furthermore, I believed that this consensus of opinion could be reached and find proper expression in the form of a world peace proclamation for presentation to the governments of all nations as an exhortation from God Himself to a general recognition of His loving Fatherhood and our universal brotherhood.

SUCH action it seemed to me would answer the question which ten years ago perplexed the mind, disturbed the heart, and distressed the soul of all mankind, as it was asked on the street, exploited in the forum, editorially discussed by the press, and somewhat apologetically noted from the pulpit. We well remember that that question was not "Has science failed?"; was not "Has philosophy failed?"; was not "Has art or literature failed?"; was not "Has business failed?"; was not "Has diplomacy failed?"; was not "Has government of any character failed?"; but it was "Has the Church failed?"

We remember too that this question was international and so, consciously or unconsciously, in asking it the world acknowledged the supremacy of the Church in the realm of universal peace, temporal no less than eternal. But more important, it also expressed emphatically universal conviction of Church obligation in the matter, and in both cases it did well.

In my judgment, that question was pertinent and proper not only ten years ago but is still so, and will be even more so should another world-upheaval of destruction and desolation find the Church busy with considerations only of faith and order, doctrine and discipline (and I do not question or qualify the vital importance of all these) to the utter neglect of this supreme objective of our common origin, vocation, and destiny—the peace of the divine Father among His human children.

I here reiterate my conviction that, not upon nations, but primarily on the Church of God as a whole, world amity obligation rests. And whenever or wherever an integral part of that Church is assembled, as it was at Lausanne, this obligation, when necessary, should be recognized, acknowledged, and discharged. Furthermore, should such assembly not include the whole body of the Church, I feel that any and all absent members should be invited to participate in this one fundamental undertaking of the Son of God acceptable to all His followers, so that the universal whole might with one voice call upon the international statesmanship of the world to project, plan, and perfect a way in which all people might walk toward an objective milestone of peace in the journey of our common progress to that one eternal Kingdom where from north and south, east and west, shall gather all the nations of the earth to know each other, even as also they are known, and to love each other even as the God of Love, their one ruler and universal Father, loves all of them.

This is all possible. What is possible, may be probable. What may be probable, can be made actual. Possible, probable, or actual, it is the will of God. Shall not we, my dear brethren, strive for the accomplishment of that will?

MARGUERITE BIGELOW WILKINSON

TO noble rhythms her spirit moved,
In what large simple ways
She lived her faith, befriended, loved,
Bore high her sheaf of bays!

MAY LELAND HUNT.

* From Bishop Murray's annual address to the Maryland diocesan convention.

The Anglican Church and the Papacy

By the Rt. Rev. Malcolm T. McAdam Harding, D.D.

Bishop of Qu'Appelle, Canada

THE publication of Pope Pius' encyclical on the promotion of religious unity and the grave happenings of the past few weeks in England's House of Commons, have created intense interest among Christians in general, including American and Canadian Churchmen, and have, I fear, given rise to some anxiety which perhaps a brief statement from one who has been active in Canadian Church circles for more than forty years, spending nearly half that time as Bishop in Northwest Canada, and keeping as far as possible in close touch with the Mother Church of England, may help to allay.

The learned Bishop Westcott, I think it was, delighted to describe the Church of England as the Church of the free, educating men in the liberty wherewith Christ has made them free. Undoubtedly it is the Church of the free, rejoicing in a free press and allowing a free expression of opinion on the part of every member concerning those things which he believes to be of vital importance to either Church or State. Periods of excitement, misunderstanding, and controversy are to be expected in the Church of the free, while the living Church can never be indifferent to the hopes and fears of Christian people in general. As long as controversy is tempered with Christian charity and that sweet reasonableness which is the result of wide reading and deep thinking it is not dangerous, but the outward sign of divine discontent leading men to fresh and wider interpretations of "the Faith once for all delivered to the Saints."

Remembering the long history and the extraordinary growth of the Church of England and the Anglican communion from the earliest times, one can only discover in the present controversy signs of learning and life with a burning desire for truth and unity as well as a real anxiety lest the spiritual and civil liberties of Christian men in general shall suffer in the least degree from the acknowledgment of the claims of the Church of Rome to exercise and control all spiritual and temporal power in the wide world.

Men will, I believe, make a sad mistake if they allow themselves to be uncharitable and thoughtless in speech or writing concerning things that are accepted by many millions of Christians scattered over the earth's surface. Yet nevertheless history may not be forgotten in our present Church policies, and the repeated claims of the Papacy to supremacy, infallibility, and world dominion must always lead to solemn and earnest protests on the part of the Church of the free.

Probably no one claim, made today as in the past, has created so many tragical disturbances as the Papal claim to supremacy. The claim to be sovereign lord of all the world in both temporal and civil matters is a claim for which millions of Catholic Christians fail to discover any authority in the sacred scriptures of the New Testament, the Catholic creeds, or in the primitive Church.

There is much in the Bishop of Rome's encyclical that Christians in general will appreciate, but underneath all there is discoverable this unreasonable, unhappy, and un-Catholic claim to supremacy. I have no doubt the encyclical of His Holiness will be answered in due course as effectively from

the Anglican point of view as the Papal pronouncement concerning the validity of Anglican orders was answered by the then Archbishops of Canterbury and York some years ago, and a sincere appeal made to the Church of Rome to give heed to things that are undoubtedly scriptural and Catholic as well as to doctrines which are found at all times and all places in the Church Universal, with the exhortation to labor for that peace and unity which is agreeable to the mind of our Lord Jesus Christ, revealed in Holy Scripture as the only infallible Head of the Church.

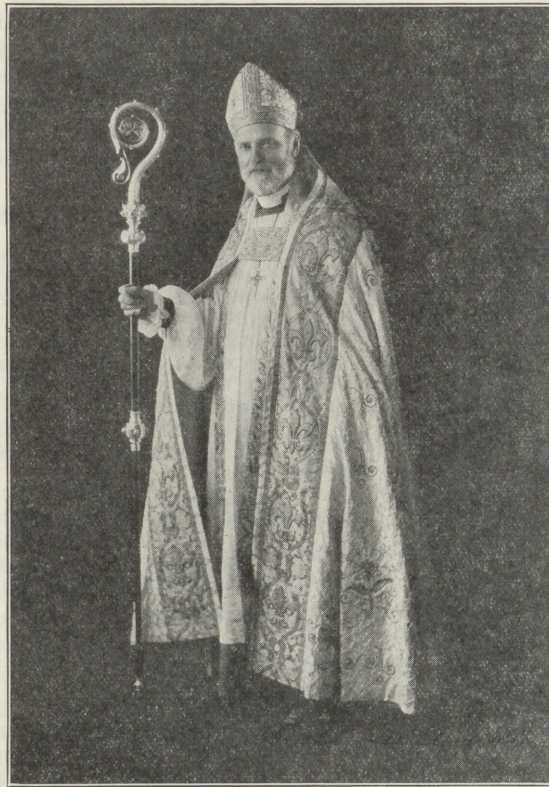
The repetition of the extraordinary claims of the Papacy to supremacy and submission has undoubtedly filled many who would be the first to acknowledge the glorious triumphs of the Christian faith, as seen in the life and labors of great missionaries in every land, with anxiety and fear, and calls for the most earnest and solemn protest.

If I read history correctly the Church in the British Isles has been Catholic from the very beginning, but, as occasion required, Protestant also. Ever since Augustine met the British bishops in conference over thirteen centuries ago and unsuccessfully claimed their submission, the Church of England has uttered her protests. The Anglican communion today, standing between the Church of Rome and Protestant communions, I believe continues in exactly the same character. Her position, however, may sometimes be misinterpreted by the careless reader of history. The Church of England being Catholic and embracing the Catholic faith with unmistakable devotion, extreme Prot-

estants sometimes find it difficult to understand the position she occupies. On the other hand, being Protestant so far as the peculiar doctrines and the claims of the Papacy and the Church of Rome are concerned, again from the other side her position is sometimes misinterpreted.

The saintly Bishop Ken, who lived during the revision of the present authorized Prayer Book in 1661, prefaced his will with these words: "I die a member of the Catholic Church confessing the Catholic faith and in particular a member of the Church of England as it stands today distinguished from all Papal and Puritan innovations." I believe there is no bishop of the Anglican communion today who would not readily make the same declaration in life or at the approach of death and oppose to the limit of his ability any unscriptural, un-Catholic or arrogant claims of any Christian communion whatsoever.

One feels the position of the Anglican communion in Christendom is well defined at the coronation of the Sovereign. In this service the Primate of All England first administers the oath: "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law?" Then, placing the King's ring on the fourth finger of His Majesty's right hand, the Primate continues: "Receive this ring, the ensign of kingly dignity and of defense of the Catholic faith." Here it is clear the State uses the word "Protestant" as the antithesis of Papal supremacy, which always, in the minds of Anglicans, is an invasion of the divine offices of Church and State and as such demands solemn protest from those who conceive it so



THE BISHOP OF QU'APPELLE

to be. Viewed in their historical setting I submit the words "Catholic" and "Protestant" are not contradictory but complementary and fundamentally as necessary today as they ever were to define the exact position of the Anglican communion in Christendom. I believe that position to be impregnable.

IN EXAMINING the Deposited Prayer Book lately rejected by the House of Commons, I can only discover an absolutely honest effort covering twenty-one years on the part of all diocesan conferences, the Church Assembly, the convocations of Canterbury and York, the ecclesiastical committee of the House of Commons, and finally the bishops and archbishops of the Church of England to meet the situation as it exists today in Church circles in England. It is well to bear in mind during the present controversy and times of excitement the important fact that the archbishops, both of whom are cautious and wise Scotchmen and bishops, have all along acted in perfect agreement with the properly constituted authorities of Church and State in England in preparing and presenting the Deposited Prayer Book for acceptance by the House of Lords and the House of Commons.

Unfortunately the archbishops and bishops have been subjected to considerable criticism. History repeats itself.

"All the oyster women have locked their fish up
And joined the crowd in crying 'No Bishop!'"

But a careful examination of the steps that have been taken in preparing the Deposited Prayer Book and of the book itself only confirms one in the conviction that, after much prayer, study, and inexhaustible patience, having in mind both their Catholic heritage and a possible Romeward tendency on the part of a very few extremists in the Church of England, they endeavored to present to the Lords and Commons a book in accord with the age-long traditions of that branch of the Church Universal which they so ably and loyally represent in the motherland. I believe posterity will acknowledge them to be great Churchmen, wise statesmen, and constitutional rulers.

Undoubtedly strong objections exist in the minds of many in England and elsewhere to some of the contents of the Deposited Prayer Book, but I remember quite well, as a member of the revision committee of our Canadian book of Common Prayer, very solemn objections were also made to several things contained therein which are now appreciated by Canadian Church people in general. Indeed, is it not true that it takes time for the ordinary member of the Church to see clearly the wisdom of change in any one direction?

We must, I think, be glad that these differences are now being faced courageously and in a Christian atmosphere by all parties in the Church of England. We in Canada and the United States, though far removed from the motherland, cannot be indifferent to the anxiety of the mother that bore us. However, I believe eventually conflicting views in Church and State will be settled upon the best and surest foundations in an atmosphere which will even more clearly reveal the real greatness of the Mother Church and the Mother of Parliaments.

The faith of the leaders of the Church in the motherland in the best ultimate results following recent misunderstandings in the House of Commons is plainly seen in a letter I have just received from one high in authority in Church and State. He concludes his letter expressing hope for a quick and happy solution of the present problems and the earnest desire for freedom to engage in the greatest of all tasks ever presented to the Anglican communion in answering the World Call.

Who can doubt but that the loyalty and devotion of the bishops, clergy, and laity of the Church of England will make the present crisis in Church and State a stepping stone to greater heights of spiritual attainment and larger service?

CONCERNING the Conversations between a few learned members of the Church of England and the Church of England and the Church of Rome in Malines, who, it is to be remembered, were in no sense official representatives of the Church of England, and the pronouncement of the Papacy concerning the same, I have not been able myself to feel that any wise purpose was being served at the present time in these Conversations, because the Church of Rome is not yet prepared to surrender her claim to supremacy or to listen in a

humble frame of mind to conversations. Yet no reasonable person can for one moment doubt the Christlike character or scholarship of distinguished men like Bishop Gore, the present Dean of Wells, or Viscount Halifax. Neither can anyone who knows anything of these great men doubt their loyalty to the Church of England. Conversations between the representatives of other Christian communions and representatives of the Anglican communion, I feel, may often be productive of good results, as at the Lausanne Conference, but when the Church of Rome requires submission to the Papacy and all that follows in logical succession, she erects a closed door before free people of the Church of the free, only to inspire them to further effort in educating men everywhere in the liberty wherewith Christ hath made them free and opposing on all occasions and in all places what they believe to be unscriptural, un-Catholic, and unreasonable doctrines and claims.

BOOKS IN THE CHURCH BUDGET

PUT Books in the Church Budget is the title of a very convincing article in the March issue of the *Retail Bookseller*. Commenting on this "skeptical age" when ministers have to face many questions from both the younger and the older generation, the article recommends that every church include in its budget an annual appropriation for new books for the pastor's library, in order that the clergy may keep abreast of the ideas of the day and have the invaluable contact with the greatest minds of the century which books can give them.

"Wherever clergymen have been given the means to study, they have become leaders in thought. Thousands upon thousands of people, in their own congregations, look to them for guidance. . . .

"We suggest that each church provide for its pastor's mind as well as his body by setting aside a definite sum to be spent by the pastor for books. The sum can be large or small in accordance with the money available, but surely every church can devote \$25 or \$50 to such a purpose. The books can be held as the property of the church or given unreservedly to the pastor. . . .

"The congregation of the church which adds \$25 or \$50 or \$100 to the budget for books will find that it reaps an immediate and definite reward. The pastor who reads the new books and keeps up with modern thought preaches better sermons and gives better counsel to his flock."

Commenting on this, the *Year-Round Bookselling News*, trade organ of the National Association of Book Publishers, says:

"The Sunday school library which flourished thirty or forty years ago has been replaced in most up-to-date churches by a library with a two-fold purpose: to supply the books that are indispensable tools for the minister and the workers in church organizations, and to provide the church members, particularly the young people, with a collection of good general literature and the books on the history of religion, biographies of Christian leaders, and the denominational books with which they should be familiar.

"A definite provision is made in the annual budget for the purchase of important new books for the church library and careful publicity is planned to acquaint everyone in the congregation with the library service. Often books are borrowed periodically from the local public library in order to vary the collection.

"A pamphlet on the organization of a church library is now being printed by the National Association of Book Publishers. It will be given national distribution through councils of churches, Sunday school associations, denominational, and other religious groups."

CONTINUING WITH PRAYER

PRAYER is not confined to formal petitions addressed to Almighty God and said either publicly or privately. Prayer is to occur not only at stated times and in certain places, but under all sorts and kinds of circumstances. Prayer so conceived and so practiced is an abiding and sustaining influence to those who are in the midst of difficulty, trouble, or sorrow. To those who are confronted with exceptional responsibilities or who are carrying unusual burdens, it gives renewed strength and revived courage. But, most important of all, to those who wish and try to do well their ordinary duties and necessary tasks it is an unailing source of inspiration.

What is true of more intimate and individual experiences is also true of experiences which are shared together. The effect of a spiritual event like the Bishops' Crusade is still felt, and will not be lost if it is a part of a common religious experience. Living in the presence of God and in the companionship of Christ is continuing all endeavors and efforts with prayer.

—Rev. Edmund J. Cleveland.

Watchman, What of the Night?

A Second Sermon Preached in Emmanuel Church, Boston

By the Rev. Elwood Worcester, D.D.

*Watchman, what of the night? Watchman, what of the night?
The watchman said, The morning cometh, and also the night.*
ISAIAH 21:11 and 12.

IN MY sermon last week I spoke of a Dark Age which I believe is upon us. Whether my words were wise and prophetic or vain and mistaken, another ten years will show. But before you pass judgment on my sermon I wish that you would read it in print.

It is my intention this morning to speak more particularly of some of the tendencies of our changed and changing life. It is a relief to my mind to give these tendencies a name and to recognize them as a reversion to a more primitive condition of thought and conduct, for that enables us to view them philosophically and to compare them with similar movements of the past. A clear understanding of any situation in life is always the first step toward dealing fearlessly and intelligently with it.

In my previous sermon I showed, or tried to show, that the outstanding fact of our day is the disinclination on the part of the young to be bound by the traditions of the past, that is to say, their unwillingness to continue the great cultural and spiritual forms which have dominated the world for the past five hundred years. Such a breach with the traditions of civilization would cause that particular form of civilization to cease in a generation or, at most, in two generations.

As an example of this I pointed out how Roman civilization ended in the fifth century when the Northern barbarians swept over the Roman Empire. The significant fact is that many of these people were well acquainted with the civilization of Rome and had tried to live like Roman gentlemen. But they did not understand the great principles and ideals of life which lay behind Roman civilization, they did not love them nor desire to continue them. They did not know Plato, Socrates, Aristotle, Moses, or Jesus. So that civilization ended, the light shed on the world by Greece, Rome, and Judea went out, and the Dark Ages began, which lasted for nearly a thousand years. Through similar causes, namely through unwillingness to continue the great cultural and spiritual traditions of the past, a new Dark Age is beginning and we have already advanced further into it than we imagine.

Will you allow me to discuss further some of its phenomena?

AN AGE of darkness is not an age of sweetness and light. Its prevailing note is intolerance, because an age of darkness is an age of fear.

I shall not attempt any drastic comment on this tendency because I do not wish to give provocation, but to interpret. But all persons who think are aware that in their lifetime differences of opinion were never as dangerous as they are today. Social, economic, and political theories, which the Greeks discussed with the greatest calmness, now subject their authors to grave suspicion and to personal abuse. The theory of Evolution had been before the world for more than half a century, and men of science believed that in some form it had been generally accepted, when, suddenly, these purely academic questions were transferred to the courts and to state legislatures. This is a great regression, though one, I am happy to say, which has hardly touched the Episcopal Church.

During the Dark Ages a similar sentiment prevailed. People not merely did not aspire to knowledge; they feared it, and they formed the absurd theory that it was inspired by the Devil. The great thinkers of the past, as far as their names were preserved, were known only as enchanters and powerful necromancers. Those whose knowledge and wisdom lifted them above their contemporaries were believed to be taught and inspired by the devil, and for centuries there was hardly an eminent man who was not subjected to this odious suspicion. We do not need to sink as low as this, and such intolerant tendencies today should be resisted by every good and honest mind.

An intellectual declension, however, is not our only one. With all my deep admiration for John the Baptist, I have never felt that God created me to continue his office and ministry. My place, if I have one, in the moral world, has not been that of the judge and denouncer, but of the healer and physician of evil and human frailty. Nevertheless, I shall not hypocritically pretend an ignorance of conditions with which my long service to weak and afflicted men and women has made me only too familiar.

REGARD the mention of prohibition almost as a breach of good manners, and the introduction of this wearisome and threadbare topic into conversation as the last resort of those who can think of nothing else to say. But in considering our contemporary life, the question of alcohol cannot be avoided, for it was never so in evidence as it is now. I think, without question, that our country owes a large part of its prosperity, and our workers their ever-increasing savings and improvement in the standards of living, to the fact that their wages are spent on the necessities and the real comforts of life and are not donated to saloon-keepers, and also that their enforced sobriety keeps them in good health so that for a portion of every week they are not invalids.

I wish I could speak with as much confidence of the cultured classes. But as far as my observation goes, alcoholic liquor has never been so much in evidence, so pursued, as if it were the elixir of life, talked about, idolized, and freely consumed by those who are fortunate or unfortunate enough to possess it, as during the past ten years.

How far this state of affairs is due to prohibition, and how far it is to be recognized as a particular phase of a general movement, is by no means easy to determine. But, with the present disposition of our people, it does not seem reasonable to suppose that if they could obtain good liquor more cheaply and easily, they would drink less than they are now drinking of the dangerous substances for which they pay so exorbitant a price. Several years ago Bishop Lawrence told us plainly that we should find it difficult to finance our churches for the reason that the bootleggers were getting all our people's money.

What is new and, to many of us, deeply painful in this situation, is the part women are playing in it. In the past the influence of virtuous women in America was on the side of sobriety and temperance, and whatever progress this cause made was largely due to woman's example and help. Men drank to excess then, but they did not expect or wish their women to drink with them. My respect for women is such that a drunken woman, especially a woman of refinement, is a horrible and profane spectacle to me. The combination of men, women, and alcohol is a very dangerous one. It is a combination which jeopardizes the honor of families, disrupts families, and leads to serious trouble. In our social life, as in our intellectual life, we are reverting to more primitive conditions.

Nor are these conditions represented only by the refined, the genial, the educated, the well-to-do. The poor, the illiterate and morose, have their Youth Movement too, which made its appearance shortly after the War and which is doing its part to disrupt civilization. It comes to our attention chiefly in banditry, in an unending series of crimes committed by boys or very young men, in which murder has become a mere detail of robbery. Here, at least, is a movement we cannot regard with complacency, for it puts our homes, our property, our children, our very lives, in jeopardy. In the execution of these crimes, barbarity works hand in hand with science. It is the automobile, the revolver, and derivatives of opium which make them possible.

It is true we have always had criminals and burglars, but in the past those who knew their business avoided the taking of human life and resorted to it only to save themselves from death or capture. Youth, however, is impatient. Today, hesitate

for a moment to hand over your purse, your watch, and your overcoat, and your fate is sealed.

This is a reversion to a very primitive standard of living, and yet our civilization does not seem strong enough to check it. It is somewhat startling to realize that crime, in all its departments and phases, is costing this country more than ten billion dollars a year, or between two and three times our whole national budget. These were the figures for 1923. Probably they have risen since.* Where is the man of genius who is able to drain and dry up this pestilential morass of civilization? Or is the problem too great for all the moral, social, and religious forces of America?

In the sixth century before Christ, Confucius was appointed Minister of Crime to one of the provinces of China, and he spent much time in preparing wise laws and other measures to discourage crime and to punish and to reëducate criminals. We are gravely informed, however, that the sage found no opportunity to apply his wise principles, for the mere fact that Confucius had been made Minister of Crime caused crime to cease.

OF ALL the changes which are taking place in the world today, the most important is the changed attitude of youth in regard to marriage, which many of them regard as superfluous, unnecessary, and ridiculous. The form and conception of marriage to which we are accustomed is not a new nor an arbitrary arrangement, and it cannot be overthrown without changing the very basis of society. Christianity, while it did much to purify personal and social life, did not have to teach the Western nations monogamy. Monogamy appears to have arisen among the Aryan people at the time of the great migrations, perhaps ten thousand years before Christ. That was the first Youth Movement recorded by history.

Those migrations, which continued for more than a thousand years, in the course of which the Hindus moved into India and the ancestors of the Greeks, Latins, Slavs, Teutons, Kelts, and others moved into the countries they still occupy, were not the haphazard wanderings we have imagined. They were carefully planned, and their leaders were carefully chosen. When the population in the old home grew too dense, these swarms set forth to find new homes and pasture for their cattle, expecting never to return. As they would be obliged to contest every step of the way with the old inhabitants, only the strongest youthful warriors were allowed to depart. As they moved, not as an army, but as the best part of the nation, their women went with them.

It was this fact which made these migrations forever important in the history of humanity, as it preserved the purity of the Aryan blood. In this respect they were precisely parallel to the migration of our ancestors to America. They, too, following unconsciously the old example, brought their women with them. While the French in Canada mingled freely with the Indians, our people kept their blood pure. Hence the incalculable influence of the Puritans. But as the most serious duties devolved on these Aryan youths in protecting the whole group, caring for the cattle, providing food and suitable camping places, choosing the best routes to the best countries available, and waging constant warfare, all their time and strength were given to public service, and no one could care properly for more than one wife and not more than one wife was permitted. So, it is believed by scholars, the form of marriage we know as monogamy, which contains the principle of equality between the sexes, arose, and so from earliest times it became the established form of marriage of the Aryan peoples.† Unquestionably, this custom has been one of the chief sources of the virility and permanence of this, the most progressive portion of the human race. With them love of country meant, as it has always meant to us, love of home.

With all their religious genius, the Semitic nations have never risen to this recognition of equality between the sexes. The Hebrews through all the great period of their history were polygamists, and the Old Testament nowhere condemns polygamy; nor did Mohammed, owing to the weakness of his own heart, ever propose such a law to his people. He encouraged

them not with the expectation that they would find their former wives in heaven, which was a repugnant thought to the prophet, but that they would be met there by the dark-eyed maidens of Paradise, whose only word would be "Peace, peace."

Monogamy is the cornerstone of Aryan civilization. When the great principle of marriage was dissolved in Rome, Rome fell. As in all ages, whenever marriage, which means duty, self-control, responsibility for our acts, and the care of children, has been weakened and discredited, and the pleasure principle has taken its place, a swift decline in all the real values of life has followed. The first Youth Movement of which we have any knowledge, the movement which led to the establishment of the Aryan nations, has to its eternal glory the creation of monogamy, and it would be sad if the Youth Movement of our day should tear down the greatest single achievement of our race. Pitiful thus far have been the substitutes proposed for the old Aryan institute of monogamy.

Such are some of the conditions with which we are confronted today. What should be the attitude of Christian people and the Christian Church toward them? In my opinion, except for crime, we should show ourselves tolerant, open-minded, willing to learn, and quick to recognize any excellences in the new world forming before our eyes, yet without blind credulity in accepting new customs simply because they are new. This is no time of weakness, decay, or discouragement. It is a time of vigor and enthusiasm, of trying and testing, and of experimentation with every relationship of life. That which can be shaken will pass away, while that which cannot be shaken, like business probity, which was never higher, and marriage, will endure.

From its very nature this cannot help being a time of immaturity and of many youthful errors. Yet it is apparent that, in spite of all temporary set-backs and eclipses, humanity is preparing to take a gigantic step forward. That which now is nourished in darkness will come forth into the light. Darkness is the preparation for birth. Such a time ought to be judged, not by its mistakes, nor even by its crimes, but by its ideals and by its supreme aim of emancipation and freedom which, it must be admitted, thus far has been very imperfectly realized. Along with our material progress a corresponding development, far less conspicuous but even more important, has been going on in our growing knowledge of the soul and in our sense of the reality of spiritual things. In our lifetime, and for centuries before, religion was never so vital a thing as it is now.

This applies only to true religion and to faith, which is a real factor of life. Conventional religion, religion which has no effect either on soul or body and which causes no one to be like Christ, has had its day, and I believe it will have little place in the world which is to be. Is not this a great gain? But if humanity is to advance, religion will advance with it and before it, and will lead it on as it has done in the past. The spiritual part of our nature develops so rapidly with the development of our other powers, that a humanity twice as wise, twice as strong as ours, would be more than twice as religious.

This is not the first new movement Christianity has lived through. It inaugurated the greatest New Era and the greatest Youth Movement this world has seen. The moral conditions St. Paul encountered in the Greek cities and at Rome were so much worse than ours that you would not care to hear them described. And yet it was here that the Church won its greatest victories, and from these sinners arose her greatest saints.

Christians of whatever age, old Christians, a great responsibility rests on us to hold fast to the faith and the truth which the experience of our life has proved to us, that the Christ who has blessed and led us may pass through us to those who shall come after us. Look again at our statue of the Redeemer. Those eyes know no fear. They are fixed on the future and on those who are yet to come, whom the Lord Jesus yet will claim, will bless and save, even as He has blessed and saved us.

NOT MERELY shall I grow so that I shall be able to understand vastly more of what God is and what He is doing; God also will be ever doing new things. He is forever active. He has purposes concerning me which he has not yet unfolded. Therefore each year grows more sacred with wondering expectation.

—Phillips Brooks.

*More than three times the customs and internal revenue and at least twelve times the annual cost of the Army and Navy. (From the *Literary Digest*, quoted with approval by Dr. Michael F. Guyer in his *Being Well Born*, p. 368.)

† On this subject see von Ihering's great work, *The Evolution of the Aryan*.

BISHOP TALBOT DIES

Had Been in Failing Health

(Picture on front cover)

Tuckahoe, N. Y., February 28th.

THE RT. REV. ETHELBERT TALBOT, D.D., LL.D., D.C.L., Bishop of Bethlehem and former Presiding Bishop of the Church, died last night at the home here of his daughter, Mrs. Francis Donaldson. He was 80 years of age, and had been in failing health for some time. Recently he appointed his coadjutor, the Rt. Rev. Dr. Sterrett, to be the ecclesiastical authority of the diocese of Bethlehem.

Bishop Talbot, the oldest prelate of the entire Anglican communion in point of consecration to the episcopate, was a native of Missouri, where he was born in the town of Fayette, October 9, 1848, the son of John A. and Alice (Daly) Talbot. He was ordained deacon and priest in 1873, after graduating from Dartmouth College and the General Theological Seminary, and served as rector of St. James' Church and of St. James' Military Academy, Macon, Mo., until his election as Missionary Bishop of Wyoming and Idaho in 1887. He was consecrated bishop May 27, 1887, by Bishops Whipple, Vail, Tuttle, Spalding, Perry, Burgess, Seymour, Knickerbacker, and Walker, the ceremony taking place at Christ Church Cathedral, St. Louis.

In November, 1897, Bishop Talbot was elected head of the diocese of Central Pennsylvania, since become the diocese of Bethlehem. He assumed charge of his new field in February, 1898.

After a service of more than fifty years as priest and bishop, Dr. Talbot succeeded to the office of Presiding Bishop on the death of Bishop Garrett of Dallas, being the last of the Presiding Bishops in the line of seniority of consecration. Bishop Talbot at the time, February 25, 1924, was more than 75 years old and the ranking prelate of the Church. He was succeeded as Presiding Bishop on January 1, 1925, by Bishop Murray, the first elective primate.

When Bishop Talbot went to Wyoming and Idaho, those states still were largely vast stretches of unpeopled prairie and mountain with scattered mining and cattle camps. His fine personality enabled him to win the rough and ready settlers to the purpose of his coming and within six years he supervised the erection of thirty-eight churches in the two states. He also built St. Matthew's Cathedral at Laramie, Wyo., a boys' school at the same place, and one for girls at Boise City, Idaho, and a hospital at Wallace, Idaho.

Bishop Talbot was married, November 5, 1873, to Dora Frances Harvey. He was the author of *My People of the Plains* (1907), *A Bishop Among His Flock* (1914), *Tim, the Autobiography of a Dog* (1915), *A Bishop's Message* (1917), and numerous tracts, pamphlets, published sermons, and magazine articles.

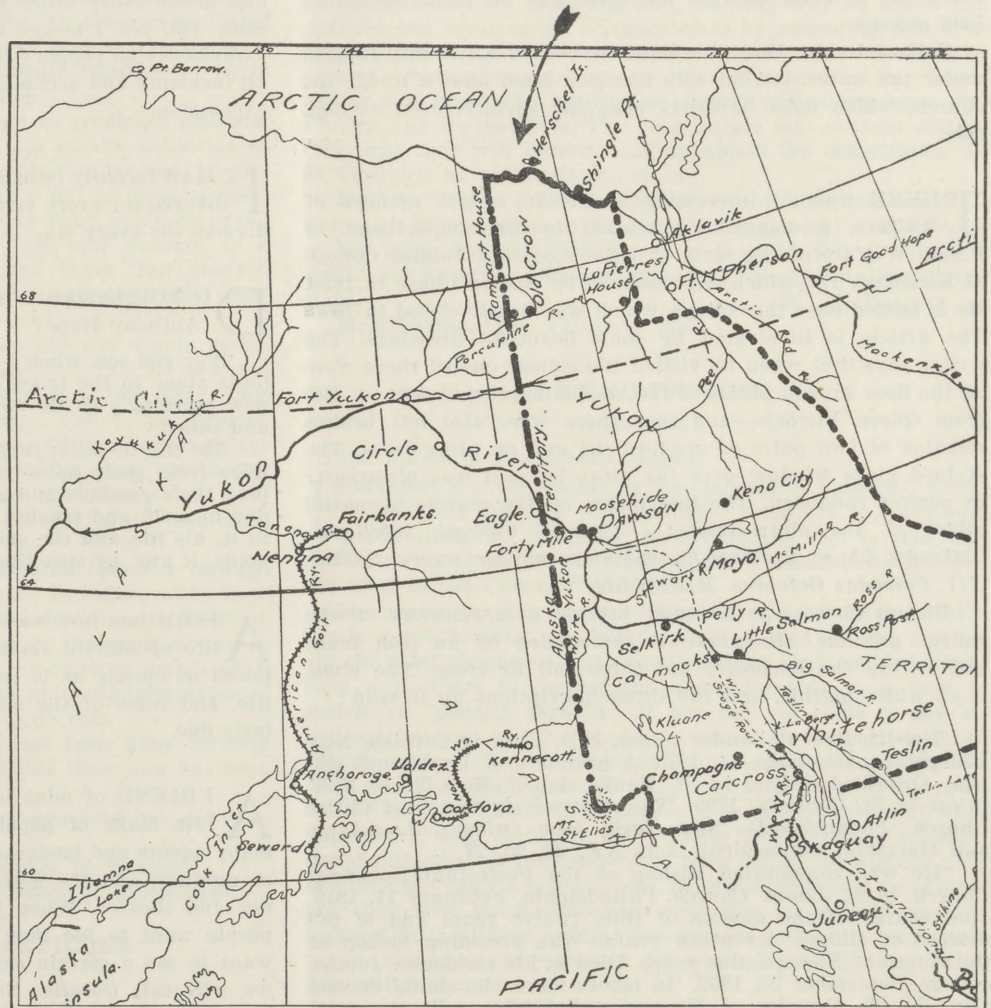
THE CHURCH of the future must be like a torch going before the human race and not like an ambulance in the rear to pick up the wounded. Undoubtedly, this work of mercy is Christ-like and essential, but it is not the main function of a Church. The Word of God is always in advance of current opinion. There can be no question that Jesus intended His Church to make its appeal to the world mainly by the life which men saw it living. The Christian Church is in the world not to dispute nor to denounce, but to demonstrate.

—The Expositor.

AN ESKIMO ORDAINED

NEWS travels slowly in the Far North. Thus it is only now, in March, that we are able to report an incident of more than ordinary interest which took place on the 30th of last July on Herschel Island, situated in the Arctic Ocean and well within the Arctic Circle, off the northern coast of the Canadian Northwest Territory (see map). This remote spot, ice-bound for the greater part of the year, was visited last summer by the Rt. Rev. Isaac O. Stringer, Bishop of the Yukon, in whose diocese it lies, and there in the little mission chapel Thomas Umaok, the first Eskimo to receive Holy Orders, was ordained to the diaconate.

The report of this ordination, which perhaps took place nearer the North Pole than any other similar event in the Anglican Church, comes to us by way of *Northern Lights*, Bishop Stringer's interesting little diocesan quarterly, the November number of which has just arrived. Since Bishop Stringer is in charge of the diocese of Mackenzie River as well as his own, this paper reports the news of both dioceses, and gives an



THE DIOCESE OF YUKON

Arrow points to Herschel Island, where first Eskimo was ordained, July 30, 1927.

excellent picture of the work of the Church among the Eskimos and Indians of the Canadian northwest. The editor of *Northern Lights* is the Rev. W. Tinney, principal of Chooutla Indian School, Carcross, Yukon Territory, and the subscription price is the modest sum of twenty-five cents a year.

THE MAN who would mend the gap and stand between a people's sin and its God must be emptied of self. His must be that deep and substitutionary sympathy which feels the sin of others as if it were his own, and that unreserved self-identification with God's will and purpose which precludes self-interest. His horizon must not be bounded by his individual needs and aspirations. He must have the priestly heart; his must be the secret of sacrificial love. He is there not to build a monument to himself, not to achieve a personal triumph, but to repair a breach by putting himself into the gap, and, as it were, becoming part of the protective masonry of life. Only one who has sunk self in God and lives in Him can stand in the gap.

—MRS. HERMAN, in *The Touch of God*.

AROUND THE CLOCK

By Evelyn A. Cummins

THE buried Church of All Saints at Walton, England, recently appeared again during an unusually low tide. The church was buried by the sand in the latter part of the eighteenth century and is now about three-quarters of a mile out in the sea. The news dispatches spoke of the almost unearthly appearance of the church as it stood out against the sky. The spectre church was soon covered over again by the water of the incoming tide. Those who tried were not able to reach the building because the sand was not firm enough to hold anyone.

Sailors declare they can hear the bell of All Saints ringing under the water, but no ship has ever been known to hit the church, which must be fairly near the surface, even at high tide.

THERE was an interesting article in a late number of *Welfare*, a magazine published by the Department of Public Welfare of the state of Illinois, on old Jubilee College at Kickapoo, Ill., which was founded by Bishop Chase in 1839. He is buried near the college, which was finally closed in 1908. The article is illustrated by some beautiful drawings. The writer says that when he visited the college chapel there were on the floor broken pieces of the marble baptismal font—a gift from Queen Victoria—and that there were also left broken remains of two pairs of candlesticks and an altar cross. The stained glass window over the altar he said was apparently in perfect condition. The inscription on the marble memorial tablet of the altar reads: "*Studiosi Collegii Jubiliensis Philandro Chase, Episcopo hoc monumentum fieri fecerunt, Obiit, XII. Calendas Octobres. MDCCCLII.*"

Bishop Chase was mortally injured in a runaway on the college grounds. His grave is surrounded by an iron fence and within the enclosure are three tall fir trees. The stone is of white marble, and the three inscriptions on it read:

"The Rt. Rev. Philander Chase, D.D. Born in Cornish, New Hampshire, December 14, 1775. A graduate of Dartmouth college. Ordained deacon in St. Paul's chapel, New York, 1798, priest in St. George's, 1799. Was successively rector of Christ Church, Poughkeepsie, New York, New Orleans, Louisiana, and Hartford, Connecticut. Acts XX, 22, 26, 27.

"He was consecrated Bishop of the Protestant Episcopal Church, in St. James' Church, Philadelphia, February 11, 1819. Had charge of the diocese of Ohio twelve years and of the diocese of Illinois seventeen years. Was presiding bishop of the House of Bishops nine years. Died at his residence, Jubilee college, September 20, 1852. 'In labors more abundant,' Second Cor., 11:23. Founder of Kenyon and Jubilee colleges.

"The family and relatives of the deceased, the Rt. Rev. Bishops, many of the clergy and laity, have erected this monument."

THE wire-haired fox terriers still lead the other dogs in popularity at the Westminster Show in New York this year. There were 2,410 dogs entered, which is the largest number of dogs ever exhibited at a show in America. Dogs were entered from the Pacific coast, and throughout Canada. One owner exhibited thirty-five dogs of various breeds. Only one of the once popular breed of pugs was exhibited. He won the prize for the best pug at the show. Among the most popular breeds were Boston terriers, cockers, airedales, and schnauzers. One of the least known, perhaps, was the Afghan hound. During the last few years the breeding and showing of dogs has increased tremendously in this country. The attendance at Madison Square Garden during the three days of the show this year was enormous.

THE only blood relatives I have in America are some New Jersey mosquitoes."—*Sir Thomas Lipton*, Sounds to us like George Atwater in a once famed article in the *Witness*.

IT IS a traditional fact that one New Yorker looking at anything collects a crowd. I can testify that one New Yorker looking at anything in Holland collects a crowd, too. But that is another story. The other day I saw one man stop to see whether a piece of a newspaper floating around the top of a building on Times Square was a kite or something else just as intensely interesting, and by the time I was across the street there were a dozen or fifteen people around him looking up, and about every other person walking nearby was doing the same. Oh, yes, I looked up. It is noticeable, too, how little the expressions on people's faces change in a big city. They survey all incidents and accidents of life with a sort of habitual street expression.

IT HAS recently been stated that, while in 1890 there was one divorce for every sixteen marriages, the present rate is one divorce for every six.

DO YOU happen to know this from *The King's Mirror*, by Anthony Hope?

"For you see, when a man is alone, above all, I think, when he is alone in the truce of night, one day's fight done and the new morning's battle not yet joined, he can pause and stand and think.

"He can be still; then his best and his worst steal out, like mice from their holes (the cat of convention is asleep), and play their gambols and antics before his eyes. He knows them and himself, and reaches forth to know the world and his work in it, his life and the end of it, and the difference that he has made, if any, by spending so much pains on living."

A FILM has just been produced in Germany, portraying the life of Martin Luther, whose name it bears. It has followed as closely as is possible the historical facts of Luther's life, and some of the monastic scenes are said to be particularly fine.

A FRIEND of mine is the New York distributor for a certain make of popular car. He has to entertain a great many agents and business visitors to New York, for one reason or another, and the entertainment consists, of course, of dinner and theater. When he asks what show the out of town people want to see they all make the same reply. They first want to see a certain extremely popular musical show, which we will call *Coralie*. Now good seats for *Coralie* are both hard to get and expensive. However, he has to appear just as delighted over the twentieth time of going to see it as over the first. Life for him is just one performance of *Coralie* after another.

There are plenty of near saints and martyrs made by professions and occupations, as well as by the Church.

A SCULPTOR has been trying for a year to get some of his modernistic works through the customs in New York. He contends that his masterpieces are art; the customs authorities do not feel quite so sure of it. They consider that possibly the so called sculpture may be simply merchandise bronze. There have been several conferences on the matter with a number of critics, but to date there is no proof, in the minds of the government officials, that the works are works of art. An *Evening Post* reporter called them "sculptural abstractions."

WHAT is your favorite Lenten quotation? Last year during Lent I heard six different preachers, neither more nor less, quote, more or less accurately, these words of St. Augustine: "Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee."

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.

RELIEF WORK IN MISSISSIPPI

To the Editor of *The Living Church*:

I HAVE THOUGHT that reports of the relief work should be the privilege of Mr. Warren Kearny, the official agent, and in the fall he embodied a partial report from Mississippi in one sent to you. This really covered all that has been received from THE LIVING CHURCH FUND by us in this diocese. Our relief and repair work is not completed even at this date. It is quite impossible to compute the full damage in a case like ours, where water stood for as much as three months and a half over some of our damaged property. In some cases, after what seemed completed repairs we have had to return to it a second and even a third time to repair injuries to parts which at first were thought would stand.

The campaign to save the babies and to eradicate pellagra, which at first was thought to be outside of the activities of organized agencies, had to be headed and organized by the Church. Fortunately I had funds which could at once be used, and we rejoice to know that nearly every baby has been saved that proper diet could save. This is just now brought to a close, as the official organizations have taken full control, according to the latest report, received today, but dated January 24th.

I have not called upon Mr. Kearny for any funds to replenish the bank account in my hands, but this is now exhausted, and I will make a request within a few days. This will replace what, in the greatest stress, had to be diverted from my diocesan enterprises (which simply had to borrow for their needs) and in part to complete repairs being (we hope) completed finally. I should add that the diversion above mentioned was with knowledge and glad consent of all interested parties.

Our total of relief and repair operations (passing through my hands) will amount to about \$12,053, including what is to be requested of Mr. Kearny. In the administering of this fund, we have been able to make every dollar do the work of two or more, by gaining from others a dollar or more to match ours. The spirit of our own citizens, and the able administration of the Rev. Philip Davidson, enabled us to do this.

Mr. Kearny's work in Mississippi has been done directly through the workers in the field up to this time, and has been a very great blessing.

With profoundest gratitude to every one who has aided in this beneficence, I am,

Jackson, Miss.,
February 7th.

THEODORE D. BRATTON,
Bishop of Mississippi.

THE THIRTY-NINE ARTICLES

To the Editor of *The Living Church*:

AT THE last General Convention of the Church the following resolution was adopted:

"Resolved, the House of Bishops concurring, that the following change be made in the Book of Common Prayer. . . .

"Omit from the Book of Common Prayer the Articles of Religion with their title page.

"Omit from the table of contents the reference to the Articles of Religion."

This resolution will go before the General Convention next October for final approval.

Some people appear to believe that, if this resolution shall be passed by the next General Convention, the Articles will not only be eliminated from the Book of Common Prayer, but that they will be repealed, and of no future binding force upon the Church and the clergy.

I respectfully submit that such will not be the result of the final passage of this resolution. At present they are bound up with the Book of Common Prayer, and this resolution provides merely that they shall be omitted from the Book of Common Prayer, and from the table of the contents of the Prayer Book. It seems to me that it was a mistake to print these articles with the Prayer Book, as they are not used in the services of the Church.

The Church has a constitution that is binding upon all the members the same as the Articles are, but it is not bound up

and printed with the Prayer Book. In order that the articles may be in force and binding upon the clergy and laity, it is not necessary that they be bound up and printed with the Prayer Book; and omitting them from the Prayer Book will not to any extent invalidate or weaken them.

Article 10 of the Church constitution provides, *inter alia*, that the Articles of Religion, as now established or hereafter amended by the authority of the Church, shall be in use in all dioceses and missionary districts of this Church. This provision of the constitution it is that makes the Articles obligatory on the Church and its members, and the only way in which the Articles can be amended or repealed is by amending this article of the constitution. Omitting the Articles from the Book of Common Prayer cannot have the effect of amending the constitution and make the articles no longer obligatory upon the Church and its members. The constitution makes them obligatory, and they will remain binding unless the constitution be so amended as to invalidate them.

Here in Oregon it is the custom to print the state constitution with the statutes of the state in the general compilations of the laws, but the omitting thus to print the constitution would not have the effect of repealing the constitution of the state.

W. M. RAMSEY.

McMinnville, Ore., February 21st.

PLACING PARSONS

[ABRIDGED]

To the Editor of *The Living Church*:

IN REFERENCE to the subject of the "placing of parsons," which is being discussed in your columns, I venture to contribute a few lines. To my mind the astounding fact is that this matter seems to find no place among those considerations which are vital to the Church's progress. . . .

My contention has always been that it is a matter which involves shepherding and administering, and as the bishops are the chief shepherds and administrators, they could do more than any others to correct the abuse incident to a lack of system in "placing parsons." It has not yet come to my attention that any of the bishops have brought the matter in an official manner before their diocesan conventions, with the view of finding an early and satisfactory solution to the problem. Why not? Surely not because it is not a matter of vital importance, and certainly not because there is any constitutional objection or impropriety to their doing so. Bishops may say that the canons provide how an incumbent shall be chosen, but they well know that such provision is entirely unsatisfactory. Still without voiding the present provision, why could not a supplementary scheme be worked out in conjunction therewith?

Here is a proposition; take it for what it is worth; it may not be worth anything. Let the bishop secure by questionnaire and otherwise, detailed information as to the qualifications, characteristics, etc., of each of his clergy; age, family, educational and particular training, years of service, special experience, natural gifts and talents, temperament, personality, noted accomplishments, adaptability, etc., etc., and *be guided by it* whenever the opportunity is presented for sending nominations to a vestry, as required by canon. Let each bishop be his own "personnel bureau" in this matter. Let us see the experiment tried. It certainly can work no harm.

It appears to me that a vestry would be under moral obligation to recognize the justice of such a method by which a bishop arrived at his decision as to whom to nominate. This method would not do violence to the canons, nor does a bishop need any special authorization to adopt this plan of choosing his nominees, although he could take the convention into his confidence in the matter and invite their support. . . .

Presumably the Church has a program of Social Justice, in reference to the many spheres of activity in the workaday world, but what about a program of social justice for the clergy? The sooner we recognize the importance of an adjustment of this administrative problem of "placing parsons," the sooner will the Church be seen to take on new life.

Wenonah, N. J.

(Rev.) CHAS. A. BEHRINGER.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE MISSIONARY AND HIS WORK. By the Rev. Lefferd M. A. Haughwout, M.A. Milwaukee: Morehouse Publishing Co., 1927. \$2.50.

HERE is a volume on the technique of missions by a missionary of fourteen years' experience in Mexico and Porto Rico. This experience has moved him to undertake the large task of giving the Church a book which shall (1) evaluate the Church's overseas work, (2) stimulate an appreciation of missionary problems upon the part of the home constituency, and (3) provide a manual of instruction for new missionaries in the field. Quite rightly Mr. Haughwout limits himself to the field of his own experience—Latin America—but this limitation, together with the wide diversity of his purposes, hampers the complete accomplishment of any single aim.

The Missionary and His Work is a most provocative book, written in a fascinating manner; but this fact must not blind us to its short-comings. Writing as a missionary the author speaks with the voice of authority. His is therefore the greater responsibility to present a true picture of present-day conditions. Unhappily this is not always done, and the chapter on Missionary Administration and certain sections of the chapters on The Making of a Missionary and The Status of a Missionary are remarkable for their misstatements. A few quotations will suffice. "The Field Department," says Mr. Haughwout on p. 243, "presents the program to the Church at large through an imposing staff of field secretaries." When this was written, the Field Department had a staff of five full-time field secretaries and two secretaries assigned to tasks at national headquarters. To augment the work of these men there were some thirty associate secretaries—prominent clergy and laity—who gave two weeks each year without salary to the work of the Church through the Field Department. The combined time of these volunteer workers was equivalent to but little more than one full-time secretary. This cannot be considered an imposing staff for the gigantic task with which the Field Department is charged.

Again, on page 247: "How thoroughly they (the officers of the Department of Missions) discuss, as a group, the problems of administration is indicated by . . . their minutes. . . . The officers' meeting for September alone covers 179 closely typed pages. . . ." A careful examination of but a few of these pages would reveal not one word of the discussion by the officers, but a complete statement of the facts submitted in each case.

In this connection, also, it is unfortunate that the author has not studied more carefully the way in which the department and its officers work. Had this been done, the lists on pages 239-40 would not have been recorded as final action of the officers or as recommendations to the department. But a book review is hardly the place to discuss the machinery of missionary administration except to say that Mr. Haughwout has undoubtedly misunderstood the procedure through which certain documents which he examined passed. After all, these are but matters of machinery, and like any system of routine open to criticism.

Other inaccuracies occur in the chapter, The Status of the Missionary, where the author's unfamiliarity with current missionary pay tables and the rules concerning furlough vitiates his entire case on these and similar points.

Facts such as these are verifiable and it is to be regretted that the author did not take this precaution before publishing his book. One might also wish that Mr. Haughwout had not been so abstract. The reader must peruse more than 100 pages before a single concrete example is introduced. Nevertheless, the volume is readable to a marked degree, provocative of much serious thought, and suggestive. Especially to be noted is the chapter on Equipment and Literature. There is probably no more important adjunct to a successful venture for Christ than

adequate Christian literature, and perhaps no one in which our Church is so weak. This situation is excellently discussed and we would recommend that this chapter at least be read by all who are concerned about the advance of Christianity throughout the world.

THE HEBREW FAMILY: A STUDY IN HISTORICAL SOCIOLOGY. By Earle Bennett Cross, Ph.D., Professor of the Hebrew Language and Literature in the Rochester Theological Seminary. University of Chicago Press, 1927. \$2.50.

THE author knows his subject thoroughly, and has given us a very complete exposition of all the biblical evidence bearing on the family and marriage in the Old Testament. His viewpoint is that of modern criticism, and his conclusions are in harmony with the most recent discussions of these problems. The frequent moralizings, and especially the highly homiletical last chapter, taken with the use of almost colloquial language, may perhaps give the serious student, whether of Old Testament or of Sociology, a wrong impression of the really scholarly character of the work. Yet if the book is directed toward the general public, the author seems to assume a much greater knowledge and acceptance of the trend of recent biblical study than is characteristic of the average man. It is to be feared that Dr. Cross has produced a book too popular for the learned and too learned for the populace.

M. M. D.

A HISTORY OF THE PEOPLE OF THE UNITED STATES DURING LINCOLN'S ADMINISTRATION. By John Bach McMaster. New York: D. Appleton & Co. \$5.00.

PROFESSOR McMASTER'S original intention was to confine his *History of the American People* to the period beginning with the Revolution and ending with the outbreak of the Civil War, which he covered in eight monumental volumes. Fortunately he changed his plans, and has been spared to complete them in this new volume of 693 pages, in which he covers what is generally considered the most critical period of our history, during which was determined the question of whether this great experiment in democratic government was to succeed or fail.

This volume can be read either as a separate contribution or as a continuation of the preceding ones. It is written in McMaster's characteristic style, which combines vividness with great condensation. When one finishes reading it he has a clear and comprehensive view of those turbulent times so crowded with stirring events. One marvels how it has been possible for one man so to present them that at one and the same time we have the information and the interpretation. Laying hands on all sorts of sources we have marshalled in graphic style the important happenings in such a way that one gets a true comprehension of the situation.

Without being a war history we get a clear understanding of the military and naval events of the war. Without being a series of biographical sketches we have an appreciation of the men who were conspicuous on both sides and in the several lines of activities. Without being a political history we get an intelligent insight into the politics of the day. In addition, we learn how the people felt and reacted under the succession of events and developments. Dr. McMaster has an unusual gift of being detailed without becoming monotonous and of generalizing without becoming vague.

His pupil and friend, Dr. Ellis P. Oberholtzer, is continuing the *History of the American People* from the Civil War onward, in many respects a more difficult task because of the closeness of the events and the difficulties of perspective. Nevertheless he is proving a capable successor.

CLINTON ROGERS WOODRUFF.

Church Kalendar



MARCH

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

APPOINTMENTS ACCEPTED

CADY, Rev. FRANK T., formerly rector of Trinity Church, Tyrone, Pa. (Har.); to be rector of Christ Church, Point Pleasant, W. Va. About April 15th.

KAGEY, Rev. GUY E., formerly rector of St. Bartholomew's parish, Montgomery Co., Md. (W.); to be assistant at Christ Church, Media, Pa. Address, The Lindenhurst Court Apt.

TALBOT, Rev. R. C., formerly associate priest of St. Luke's Church, Racine, Wis. (Mil.); has become rector of Grace Church, Sterling, Ill. (C.) Address, P. O. Box 433.

WOOLLEY, Rev. EDWARD A., formerly priest-in-charge of St. James' Church, Theresa, N. Y. (C.N.Y.); to be rector of St. John's Church, Marcellus, N. Y. (C.N.Y.)

TEMPORARY APPOINTMENT

BAKER, Rev. CHARLES W., formerly of Huntington Park, Calif.; to be locum tenens at St. Paul's Church, El Centro, Calif., and of the missions in the Imperial Valley. Address, 525 Orange St., El Centro, Calif.

NEW ADDRESSES

DALY, Rev. HERBERT A., formerly 231 East Grand Blvd., Detroit; 2611 Tuxedo Ave., Detroit.

FENN, Rev. PERCY T., D.D., formerly Nice, France; care of The American Express Co., Florence, Italy.

HARE, Rev. MARMADUKE, D.D., rector emeritus of Trinity Cathedral, Davenport, Iowa; formerly 1143 Main St.; 1210 East Ninth St., Davenport, Iowa.

NICHOLS, Rev. C. E. O., formerly Winthrop Beach, Mass.; 62 Webster St., Haverhill, Mass.

PHILBROOK, Very Rev. ROWLAND F., D.D., formerly Lebanon, Pa.; St. Luke's Cathedral, 12th and Brady Sts., Davenport, Iowa.

ROBERTSON, Rev. WM. C., formerly 15 Hubbard Park, Cambridge, Mass.; 142 Brattle St., Cambridge, Mass.

PERMANENT ADDRESS

DODSHON, Rev. J. H., 825 Fifth Ave., New York City.

ORDINATIONS

DEACON AND PRIEST

CENTRAL NEW YORK—On December 21, 1927, the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, ordained W. FRANCIS ALLISON deacon, and advanced the Rev. HAROLD L. ANDRESS to the priesthood in Zion Church, Rome.

Mr. Allison was presented by the Rev. Karl Heyne of Rome, and the Rev. Mr. Andress was presented by the Rev. D. C. White of Utica. The sermon was preached by the Rev. H. W. Foreman of New York.

The Rev. Mr. Allison will continue with his studies at the Virginia Theological Seminary while the Rev. Mr. Andress is to be priest-in-charge of St. Andrew's Church, Syracuse, with address at Academy Green, Syracuse.

PRIESTS

CHICAGO—The Rev. MANSSEL BRODRICK GREEN, deacon in charge of the Church of the Samaritan, Oak Park, was advanced to the priesthood at St. Paul's-by-the-Lake, Rogers Park, on Quinquagesima Sunday, by Bishop Griswold. The Rev. Dr. E. J. Randall, executive secretary of the diocese, presented the candidate; the Rev. Charles T. Hull, rector of St. Paul's, read the litany; and the Rev. H. N. Hyde, former rector, and at present secretary of the diocese of West Missouri, preached the sermon.

Fr. Green was attached to St. Paul's for a number of years as a faithful layman, and endeared himself for his service there. He is the first member of the parish to be ordained to

the ministry. He is to remain in charge of the Church of the Good Samaritan, where he has done excellent work as deacon.

NEW JERSEY—On February 24th the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, advanced the Rev. D. CARL COLONY to the priesthood in Christ Pro-Cathedral, Trenton.

The candidate was presented by the Rev. Charles Townsend of Rosemont, who also preached the sermon.

The Rev. Mr. Colony is to be assistant at the Church of the Good Shepherd at Rosemont.

WASHINGTON—On February 24th, in St. Clement's Church, Philadelphia, the Rev. LOREN N. GAVITT was advanced to the priesthood by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, for the Bishop of Washington.

The candidate was presented by the Rev. Franklin Joiner of St. Clement's Church, who also preached the sermon.

The Rev. Mr. Gavitt is to be vicar of Nativity Chapel of St. Luke's, Germantown.

DIED

FORSTER—BELLE SLOAN FORSTER, wife of the Rev. Charles William Forster, died on Wednesday, February 8th. Funeral was held at Christ Church, New Brighton, Staten Island, N. Y., on Saturday, February 11th.

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

GANTER—Henrietta Dall Sanford, widow of the late Rev. Richard Leo GANTER, D.D., from 1868 to 1892 rector of St. Paul's Church, Akron, Ohio, died of pneumonia at Irvington-on-Hudson, N. Y., on Sunday, February 19th in her 90th year. She is survived by four of her children: Mrs. K. B. Conger of Irvington, N. Y., L. S. Ganter of Muncie, Ind., Carl R. Ganter of New York City, and the Rev. Maxwell Ganter of Portsmouth, N. H.

"Requiescat in pace."

MEMORIALS

William Mawhinney

The clergy assembled at a service for the last sacred rites for our dear departed brother, the Rev. WILLIAM MAWHINNEY, priest-in-charge of St. Clement's Church, Hawthorne, in the diocese of Newark, express our profound appreciation of his consecrated service of loyalty and earnest devotion in a ministry of twenty-eight years in this congregation and community. He was endeared to all by a life of faithful and devout worship and service full of self-sacrifice, and by a genial, kindly, sympathetic, and friendly spirit in the singularly interesting way in which he ministered especially to the poor, the needy, and the bereaved. He was loved by all because he served all as one called of God to a high and holy office and as a conscientious citizen.

He has entered into his great reward in that larger life of fellowship where fulness of joy and felicity abound.

We, his brother clergymen, extend our deepest sympathy to his beloved ones and to the congregation. They and the diocese are richer and more blessed because this man of God has lived in their midst.

"Grant unto him eternal rest and let light perpetual shine upon him."

JAMES A. MCCLEARY,
EDWIN S. CARSON,
Committee appointed by the Clergy.

Edward Pearsons Newton

Thanking God for the blessed memory of EDWARD PEARSONS NEWTON, D.D., who entered the life eternal on March 8, 1926.

Guy Underwood

At Grant Hospital, Columbus, Ohio, at dawn of February 10, 1928, GUY UNDERWOOD, born November 11, 1906, only son of Alice Guy Underwood and the late Guy Underwood, entered into life immortal.

An accident cut short this beautiful young life of promise at the threshold of manhood. Always loyal to his Church, and faithful in her service, he was anticipating with enthusiasm a license to act as lay reader in the Church of Our Saviour, Mechanicsburg, Ohio, from which church he was buried Sexagesima Sunday, February 12, 1928.

"By cool Siloam's shady rill
How fair the lily grows.
How sweet, the breath beneath the hill
Of Sharon's dewy rose!"

Helen Henrietta Wood

In ever loving and grateful memory of HELEN HENRIETTA WOOD who entered into life eternal, March 10, 1927.

"Grant her with all Thy blessed saints,
eternal rest."

RESOLUTION

Alfred Dinet Kolkebeck

WHEREAS, God in His infinite wisdom has called from us the Rev. ALFRED DINET KOLKEBECK, friend and priest,

BE IT RESOLVED, that we members of the vestry of the Church of the Atonement, Chicago, Ill., render thanks to God Almighty for the purity and sweetness of his life while he ministered among us, and express our sorrow in losing him, and our sympathy with those near and dear to him, especially his wife and his father, and be it further:

RESOLVED, that these resolutions be recorded in the minutes of this meeting, conveyed to his wife and to his father, and published in THE LIVING CHURCH.

- REV. ALFRED NEWBERY,
Rector.
MR. E. A. KIRKLAND,
Senior Warden.
MR. WILLIAM HOWELL,
Junior Warden.
MR. J. D. ALLEN,
MR. G. W. ARMSTRONG,
MR. ANDREW BAKER,
MR. T. L. BALLARD,
MR. F. E. BROOMELL,
MR. E. C. EDWARDS,
MR. M. C. HAYES,
MR. H. J. HANSON,
MR. H. W. KING,
MR. J. I. LAING,
DR. H. G. OHLS,
MR. J. E. O. PRIDMORE,
Vestry.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

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

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

POSITIONS WANTED

CLERICAL

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

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

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

MISCELLANEOUS

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

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

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

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-52, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES NEW position the first of September. Experienced in chorus direction. Expert in training of boy sopranos. Address, V-105, LIVING CHURCH, Milwaukee, Wis.

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

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

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

CHURCH LINEN

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.

VESTMENTS

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

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

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

PARISH AND CHURCH

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

PALMS FOR PALM SUNDAY

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

MEMORIALS

A BRASS MEMORIAL TABLET NEATLY engraved, Stained Glass Windows of beautiful coloring, or any article of church furniture supplied by MAILE, LTD., Artist-Craftsmen of 367 Euston Road, London, England. Booklets illustrated in colors, with 1928 kalendar blotter, free on request.

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

K NIGHTS OF SAINTS JOHN IS A NA- tional, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of old KSTJ. Address, NATIONAL COUNCIL OF KofStJ, Box 327, Malone, N. Y.

THOSE WITH MODERATE INCOME DE- siring homes by the Gulf should consult CLEMENT E. TAYLOR, missionary in charge of St. Andrew's by the Sea, Destiny, Fla., who holds a Florida teacher's certificate and taught in England, Canada, and America, is prepared to educate children at his home, including high school work. Churchmen only. References exchanged.

WANTED: A COPY OF THE FAITH OF our Fathers, and Denny's Papalism. Rev. JOHN C. POLAND, JR., 306 Washington St., Braintree, Mass.

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

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE—BEAUTI- ful 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.

ROOM AND BOARD, OR ROOM, WITH refined private family. Excellent home cooking. Convenient to all places of public interest. Address, MRS. MACLEOD, 1347 Girard St. Adams 3262. References exchanged.

HEALTH RESORT

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

TRAVEL

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

SISTERS OF THE HOLY NATIVITY

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

RETREAT

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.

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.

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

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

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.,
Rector

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

Pennsylvania

St. Alban's Church, Olney, Philadelphia

THE REV. ARCHIBALD CAMPBELL KNOWLES, Rector

Sundays: Masses, 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.

Weekdays: 7:30 A.M.; 8:15 A.M.; 4:30 P.M.

Confessions: Fridays, 7:30 to 9:00 P.M.

Saturdays, 5:00 to 6:00 P.M. Additional services in Lent.

RADIO BROADCASTS

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

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

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

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

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

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

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

BOOKS RECEIVED

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

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

Modern Youth and Marriage. By Henry Neumann, Ph.D., leader of the Brooklyn Society for Ethical Culture, author of *Education For Moral Growth.* Price \$1.50.

Cokesbury Press. Nashville, Tenn.

Present-Day Dilemmas In Religion. By Charles W. Gilkey, A.M., D.D., minister of the Hyde Park Baptist Church and professor in the University of Chicago Divinity School. The Cole Lectures for 1927 delivered before Vanderbilt University. Price \$1.50.

Doubleday, Doran & Co., Inc. Country Life Press. Garden City, N. Y.

Constructive Citizenship. By L. P. Jacks, principal of Manchester College, Oxford, and editor of the *Hibbert Journal.* Price, net, \$2.00.

Eugene Christian. 171 West 71st St., New York City.

Why Die? By Eugene Christian.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

Following Christ. By Charles Lewis Slattery, D.D., Bishop of Massachusetts. Price \$1.00.

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

English Preachers and Preaching, 1640-1670. By Caroline Francis Richardson. Price \$2.50.

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

The Cries From the Cross. The Seven Sayings of Our Suffering Saviour. Meditations by Stanley LeFevre Krebs, A.M., New York City. Price: cloth, \$1.30; paper, \$1.00.

The Ethics of the Gospel. By Frederick A. M. Spencer, B.D., M.A. Price \$3.00.

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

Nature and God. An Introduction to Theistic Studies with Special Reference to the Relations of Science and Religion. By William Fulton, D.D., B.Sc., professor of Systematic Theology in the University of Aberdeen. Price \$3.25.

Passiontide: Or the Last Days of the Earthly Life of the Master. By the Rev. N. Levison, B.D., author of *The Parables: Their Background and Local Setting.* Price \$2.00.

Willett, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

Christian Humanism. By Russell Henry Stafford, minister of the Old South Church in Boston. Price \$2.00.

PAPER-COVERED BOOKS

A. R. Mowbray & Co. 23 Margaret St., Oxford Circus, W. 1, London, England.

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

The Adventure of Prayer. By Rev. Father Andrew, S.D.C. Price 60 cts.

As In Heaven, So On Earth. Thoughts suggested by the Eucharistic Ceremonial. By Gertrude Hollis, author of *That Land and This, The Place Where Two Ways Met,* etc., etc. Price 80 cts.

PAMPHLET

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

Coöperation In American Protestantism. By William R. King, executive secretary. This paper was read before the Home Missions Council of Montana and the State Council of Religion of Oklahoma in December, 1927, and is published by request.

CHURCH LEAGUE OF INDUSTRIAL DEMOCRACY MEETS

BOSTON—The annual luncheon conference of the Church League for Industrial Democracy, held in St. Paul's Cathedral rooms, Boston, on Saturday, February 18th, was attended by more than one hundred delegates and guests and proved of very great interest.

Professor Norman Nash of the Episcopal Theological School, Cambridge, who is chairman of the Boston branch, presided over the discussion of the afternoon and introduced the speakers: Mrs. Mary Thompson, president of the Women's Trade Union League of Boston; Henry S. Dennison, president of the Dennison Manufacturing Company; and the Rev. J. Howard Melish of Brooklyn.

The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, who is first vice-president of the league, presided over the business sessions in the absence of the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, the national president. Greetings were sent to Bishop Parsons, expressing the hope that he might be able to attend the next annual conference of the league. Greetings were also sent to Miss Vida D. Scudder of the executive board, who is spending the winter in Florence.

BOOK CHATS

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

ALTHOUGH medical science has lengthened the span of human life and accomplished wonders in the control of disease, rare is the person who is not occasionally laid low by an illness or an accident. Nerves snap with the tension of this complicated modern life of ours. A tiny, whispering symptom grows into a dull roar that can be silenced only by a visit to the hospital or a period of enforced idleness.

It is to this silent, agonizing audience in home and hospital and institution that *From Dawn to Dusk*, by Henri Perreyve. (\$1.40, postage about 10 cts.) is addressed, and because its author passed through "that school of suffering wherein God Himself is the sole teacher," it is written with a perfect understanding of pain.

The parents of Henri Perreyve wished him to become a lawyer, but very early in his childhood the desire to become a priest was planted in his heart. In deference to his father's wishes he took the legal course and, having finished it, began the study of philosophy and theology. He soon became associated with a group of young men who wished to dedicate themselves to the welfare of their fellows. To further this plan they formed a brotherhood bound by no vows except the desire of each to promote the other's preparation for his sacred calling.

Two fruitful happy years passed and then came an illness that looked as though it were destined to wreck young Perreyve's life. In reality it was God's way of placing him in a higher school wherein he might learn things not found in any books of theology. There followed alternate years of sickness and radiant health and keeping pace with them the young priest's growing ability of being able to influence others for good, of speaking to them in their own language.

Unlike so many who suffer in silence Perreyve was able to use his vale of misery for the refreshment of others. The book begins with the awakening of the invalid. Sentences like this shine out from the pages: "Thou hast made me to understand that he who has not suffered knows nothing of life." Hope and a sublime faith are mirrored in it as stars in a forest pool. The language is rhythmic and beautiful and the topics so arranged that their contents may be absorbed without too long a strain upon the intellect. More than all else that can be said in its praise is the fact that it appeals to all schools of thought. It rises above our narrow partisan limits like that other loved classic, *The Imitation of Christ*, of which the reader is reminded at times. But because it is of comparatively recent date (Perreyve died in 1865) there is more of the tedium sometimes manifested in the pages of good Thomas à Kempis.

The book takes the invalid through the day from the moment of awakening, when he hears the church bells, to the visits of priest, doctor, friends, etc. Then comes the night, the hours of solitude and suffering when the book is like the cheery glow of a candle. With it as a guide the sickroom becomes a sanctuary and the illness a retreat, filled with spiritual benefit of the highest sort to him who will use it rightly.

Conventions and Convocations

MISSOURI

ST. LOUIS—In the report of the diocesan convention of Missouri printed in THE LIVING CHURCH of February 11th, the names of the lay alternate deputies to General Convention were omitted. They are as follows: Elias S. Gatch, Thomas Q. Dix, and George C. Mackay of St. Louis, and E. A. Logan of Columbia.

NEVADA

ELKO, NEV.—“If you want unity with Rome you can get it, but only by giving up everything you possess—lock, stock, and barrel—and taking the Irish-Italian imprimatur on everything you desire, think, and do,” said the Rt. Rev. Arthur W. Moulton, D.D., Bishop-in-charge of Nevada, at the twentieth annual convocation of the district which was held in St. Paul's Church, Elko.

“The Catholic movement within our communion is inevitable,” continued the bishop, “but it is not a movement Romeward. It is a movement toward more adequate self-expression and so toward spiritual freedom. In the main the struggle for spiritual freedom takes two directions—one toward complete individual independence: the other toward the more corporate realization of all the spiritual helps that have ever been to the meeting point of God and man. If our own people will be patient and understanding and not too quick to call everything by the same name, the Catholic wave which is creeping higher and higher upon our shores will prove to be the protection from instead of the stepping stone to the Jesuistical atmosphere of the Curia and the Rota.”

An important event of the convocation was the passing of a resolution whereby the convocation “desires of the House of Bishops that, if possible, a bishop be assigned for this district of Nevada, and that Bishop Moulton might be given to Nevada.”

The delegates to General Convention are the Rev. E. A. McGowan of Sparks, and Henry Ward of Sparks. The alternates are the Rev. S. C. Hawley of Elko, and Warren J. Flick of Lovelock.

Those elected to the synod were: *Clerical*: The Rev. Charles O. Brown, Fallon; the Rev. M. J. Hersey, Carson City; and the Rev. Allan W. Geddes, Ely. *Lay*: L. W. Horton, Carson City; Henry Ward, Sparks; and C. J. Littlefield, Elko.

The alternates are: *Clerical*: The Very Rev. Allen Jacobs, Reno; the Rev. M. M. Fryer, Tonopah; and B. C. L. Parker, Las Vegas. *Lay*: J. A. McBride, Elko; Paris Ellis, Carson City; and Will Y. McGill, Ely.

SACRAMENTO

CHICO, CALIF.—The unanimous adoption of a resolution calling for immediate steps to increase the endowment funds of the diocese marked the high point in the eighteenth annual convention of the diocese of Sacramento held in St. John's Church, Chico, February 14th and 15th. On January 25th, 1929, the Rt. Rev. William Hall Moreland, D.D., will observe the thirtieth anniversary of his consecration as Bishop of Sacramento, and the convention voted to raise the increased endowment fund as a thank offering for the bishop's long and faithful service.

The bishop in his annual address bore

splendid personal testimony to Christ: “Let us go to our tasks full of courage. We have a cause that is invincible, a Lord who overcomes all difficulties. I speak out of the experiences of my life. I believed in Jesus, my Lord, when I was confirmed—it was a boy's faith, childish but true. I believed in Him when I graduated from college—a young man's faith. I believed in Him when I was ordained forty years ago. I believe in Him now forty times as much, because He has walked with me through life, the Changeless Friend, opening my mind, enriching my spirit, keeping healthy my body. Next

year I will celebrate thirty years of my episcopate, and in all that time have never lost an appointment through illness.”

Elections resulted as follows: Deputies to General Convention. *Clerical*: The Rev. I. E. Baxter, St. Helena; the Rev. W. H. Hermitage, Sacramento; the Rev. Dr. Paul Little, Chico; the Rev. T. C. Maxwell, Folsom. *Lay*: F. H. Denman, Petaluma; J. L. Martin, Vallejo; Harry Seibel, Petaluma; Frank Vines, Vallejo.

Alternates: *Clerical*: The Rev. Dr. Halsey Werlein, Jr., Marysville; the Rev. C. A. Mainwaring, Petaluma; the Rev. W. S. Short, Santa Rosa; the Rev. C. E. Farrar, Eureka. *Lay*: Frank Maloney, Sacramento; George B. Murphy, Petaluma; R. B. Booth, Chico; C. A. Worden, Yuba City.

Delegates to the provincial synod: *Clerical*: The Rev. Mortimer Chester, Woodland; the Rev. I. E. Baxter, St. Helena, the Ven. Barr G. Lee, Sacramento; the Very Rev. E. S. Bartlam, Sacramento. *Lay*: J. L. Martin, Vallejo; H. J. Chinn, St. Helena; Harry Seibel, Petaluma; Frank Vines, Vallejo.

On the standing committee the Rev. I. E. Baxter succeeds the Rev. W. S. Short, and F. H. Denman and H. J. Chinn succeed W. W. Martin and George Weniger.

Opening of English Church Assembly, Anniversary of Southern Primate

Results of Complete Voting in All Houses—Petition Saves St. Peter's Church

The Living Church News Bureau
London, February 10, 1928

THE SPRING SESSION OF THE CHURCH Assembly opened last Monday afternoon for what promised to be the most critical gathering in its short history. It was a coincidence that must have been in the minds of many in the assembly that February 6th was the twenty-fifth anniversary of the confirmation of Dr. Davidson as Archbishop of Canterbury and Primate of All England. Probably none of his predecessors has been confronted with a situation in the Church of England so difficult, so dangerous, and yet, maybe, so full of hope. The fact that the archbishop's prudent leadership is still at their service was undoubtedly a cause of thankfulness to the representatives assembled on Monday.

At the outset of the proceedings, the Archbishop of York testified to the admiration, trust, and affection felt for Dr. Davidson by the whole Church and nation. Dr. Lang announced the formation of a committee to arrange for some personal token of gratitude to be presented to the archbishop.

The Archbishop of Canterbury, in responding, said that the words of the Archbishop of York and their reception by the assembly deepened for him a sense of responsibility which was almost overwhelming, and the demonstration they had given was humbling as well as stimulating. It was true that almost at that hour and in that very room twenty-five years ago he entered upon the duties of an office which he honestly felt seemed to grow in importance year by year. As the end inevitably drew on, his own inadequacies and mistakes loomed large; but their considerateness impressed him the more. The archbishop then commended the revised measure to the assembly as a well-balanced and well-considered proposal, but assured members that the bishops would consider with the utmost respect and care any amendments made by the other houses.

DEBATES IN HOUSES DULL

It cannot be said of the debates which followed, in the houses sitting separately, that they have been anything other than extremely dull. There were, it is true, a few lively moments, and one or two of the speeches—notably those of the Dean of Canterbury and Dr. Kidd—reached a high level. Of the rest of the speeches it may be stated that they added as little to the reputation of those who made them as they contributed to the subject under discussion.

It was, of course, a foregone conclusion that the House of Clergy would give general approval to the new measure, although few persons imagined that the majority in favor would be as large as it proved to be. From the speeches it might have been expected that the majority would be reduced considerably, but, as voting subsequently indicated, those of the speakers who announced a change of view spoke simply for themselves, and, quite evidently, made no impression upon the assembly.

There never was any probability that the motion of Prebendary Thicknesse, to postpone further consideration of the measure until after the next Lambeth Conference, would receive serious consideration, although the smallness of the minority was not expected.

COMPLETE VOTING IN ALL HOUSES

The complete voting in all three houses resulted as follows:

	For	Against	Majority
Bishops	35	5	30
Clergy	247	35	212
Laity	196	80	116
	478	120	358

A comparison with the vote in the Church Assembly on July 6th last year, when the three houses decided in favor of the revised Prayer Book, is instructive. There were then 650 members present (as against 598 on the present occasion), and the voting resulted as below:

	For	Against	Majority
Bishops	34	4	30
Clergy	253	37	216
Laity	230	92	138
	517	133	384

Yesterday (Thursday) the Houses of Clergy and Laity sat separately to discuss

the measure on the revision stage. The procedure differed in the two houses. In each the alternative order for the communion of the sick was discussed at some length, and the case for and against the first and second rubrics dealing with reservation was argued.

The House of Clergy made more positive progress than the Laity. They agreed to all the clauses of the new measure without substantial alteration before dealing with the schedule, which contains the proposed new rubrics. The new rubric making prayer for the King obligatory at Morning and Evening Prayer except when the Holy Communion immediately follows—when it is to be said in the Communion Service—was adopted. The house also agreed to the insertion of the "Black Rubric" at the end of the alternative order of Holy Communion as well as at the end of the present order.

With regard to reservation, the House of Clergy definitely adopted the first rubric, providing for occasional reservation in the form of extended communion for the sick; and consideration of an amendment proposing additions to this rubric was deferred. A long discussion on the second rubric, providing for continuous reservation, followed, but was not completed, the first three lines only being passed. The debate was resumed today (Friday).

The House of Laity postponed discussion of the clauses of the measure and the earlier rubrics, and concentrated on a general debate on the first two reservation rubrics. The vote was taken on the question whether these two rubrics should be "considered," and "consideration" of them was agreed to by substantial majorities. The effect of the vote is that these rubrics will be dealt with in committee today, when amendments can be brought forward.

If the business is not completed by this evening the house will meet again on Monday, February 27th. Meanwhile, the meeting of Canterbury Convocation, which had been arranged for next Wednesday (February 15) has been postponed.

BISHOP OF LONDON'S ATTITUDE TOWARD CLERGY

The Bishop of London, preaching at St. Margaret's, Westminster, last Sunday, gave a clear indication of his attitude toward those clergy of his diocese who have adopted reservation with episcopal sanction. He said:

"With what self-respect could the bishops, who almost unanimously, two months ago, backed up also by the Church Assembly, said that provision for the sick and dying should be made in any church with the bishop's licence, turn round and put under discipline a priest who continued to do the very thing which two months ago they said was right and necessary? There were 180 churches in the diocese of London, and sixty in the diocese of Southwark, where the sacrament had been reserved for the sick and dying for many years, and in the great majority of which no services were ever held in connection with it. Could the Bishop of Southwark and himself turn round on those faithful men at the end of many years and say, 'We thought it essential for your work, and we allowed it; you have obeyed our directions about it, but unfortunately a large number of Presbyterians in Scotland, Nonconformists in Wales, and Protestants in Ireland, think it harmful. You must not do it any longer'?"

"It was quite another matter to lay down directions as to the manner and method of reservation, and to see those regulations carried out, which undoubtedly it was the

absolute duty of every bishop to do, and they had good hope that, with time and tact, this could have been done, but to turn out continuous reservation altogether would be felt by the great majority of the loyal High Churchmen of the day such a change of front, to meet the views of those who did not belong to the Church, that the bishops themselves who sought to enforce views which were not their own would lose, I fear, the respect of their own clergy."

PETITION SAVES ST. PETER'S CHURCH

It is good to be able to report that the Church of St. Peter's, Great Windmill street, just off Piccadilly Circus, is to be saved after all. In an official statement issued to the chairman of the church preservation committee the ecclesiastical commissioners state that they have abandoned their proceedings regarding the proposed union of the benefice with that of St. James', Piccadilly, and the demolition of St. Peter's Church. There had been a vigorous public protest against the proposed destruction of the church.

St. Peter's became famous under its second vicar, the Rev. G. H. Wilkinson, afterwards Bishop of Truro, and in the '80s the congregation included Lord Salisbury, W. E. Gladstone (who often read the lessons), Lord Derby, and Lady Frederick Cavendish.

Public and individual appeals for the preservation of the church followed the appointment by the Bishop of London of a commission to inquire as to the advisability of demolishing it, and devoting the proceeds of the sale of the site to other Church purposes. It has been stated that a business firm offered £40,000 for the site in Great Windmill street, adjoining the Trocadero Restaurant, on which the church stands. The commission reported in favor of uniting the parish with that of St. James', Piccadilly, and demolishing St. Peter's. Over 8,000 people signed a petition for the church's preservation, and it was represented to the bishop that the church was used by hundreds of people daily.

The record of St. Peter's has been one of honorable and appreciated service, and its preservation from demolition will bring joy to the hearts of the many friends of this well-known church.

PRESENT REPORTS OF LAUSANNE TO ARCHBISHOP

On Thursday in last week, a deputation representing the Anglican delegates of the Lausanne Conference of last August presented the reports of the conference to the Archbishop of Canterbury at Lambeth Palace. There were present: Bishop Gore, Archdeacon Macnutt, Canon Douglas, Canon Woods, Athelstan Riley, and Dr. Tatlow (secretary).

The representatives of the delegation announced to the archbishop the appointment at Lausanne of a continuation committee of the conference on which four members of the Anglican delegation had been appointed, and pressed for the appointment by authority of a representative committee (1) to consider how best the matters raised at Lausanne might be brought to the notice of Church people in England; and (2) to formulate memoranda on certain questions for consideration by the Lambeth Conference of 1930.

The representatives of the delegation having spoken, the Archbishop of Canterbury undertook that the reports of the conference should be formally presented to the convocations, and that the appointment of a committee of the kind desired would be carefully considered.

UNEXPECTED CHECK IN PLANS FOR AFRICAN PROVINCE

A correspondent of the *Times*, writing from Nairobi, East Africa, states that an unexpected check in the proposals for the formation of an Anglican province of East Africa has been caused by the decision of the Mombasa synod not to accept the proposals of the bishops' conference. As the Uganda Synod had accepted the proposals, Mombasa is the only diocese not to do so.

The opposition, in which native clergy and laity slightly preponderated, was actuated by fear of the imposition of High Church ritual, and was further markedly influenced by native suspicions, confusion, and fears arising out of the proposals for political federation in East Africa.

It is anticipated that the other dioceses will proceed to frame a constitution for the province, leaving out Mombasa meanwhile.

It may be recalled that the proposal that the Anglican dioceses in East Africa should be formed into an independent province of the Church—but retaining full communion with Canterbury—originated with the late Bishop Weston of Zanzibar, and a large measure of agreement was reached on the matter at the Lambeth Conference in 1920. It was proposed that the province should include the island bishoprics of Madagascar and Mauritius—but Mauritius was left out, as it was shown that its connections were bound up with India, and when the scheme was first placed before the diocesan synods it was rejected by Uganda. But in the middle of last year, at a conference of bishops held at Nairobi, it was decided to revive the project. The missionary societies interested agreed to the proposals, but it was realized that difficulties might arise from the differing standpoints of the two societies concerned, differences which were reflected in the dioceses. These societies are the Church Missionary Society, with its broad Evangelical tradition, and the Universities Mission to Central Africa, representing the Anglo-Catholic point of view.

GEORGE PARSONS.

COMMEMORATE LIFE OF BISHOP WILLIAMS OF MICHIGAN

DETROIT—The life and work of the Rt. Rev. Charles David Williams, D.D., fourth Bishop of Michigan, were commemorated in a series of meetings held in Detroit on the fifth anniversary of his death, February 14th, 1928. Holy Communion was celebrated at St. Paul's Cathedral by Bishop Oldham of Albany. At noon, the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, addressed a luncheon at the Twentieth Century Club on the subject of Present Developments Toward International Comity. In the evening, Bishop Oldham spoke again at a memorial service held at St. Joseph's Church, the rector of which, the Rev. W. R. Kinder, was an ardent disciple of the late Bishop Williams.

It was an interesting and heartening thing to observe that, so far from decreasing in its appeal, the annual commemorations of this great bishop are increasing in the interest and number of people who attend. On each occasion Mrs. Williams and several of the late bishop's family have been present, and the atmosphere of the meetings and services, far from being melancholy, are characterized by the good cheer, the good fellowship, and the intelligent devotion to high ideals which were with Bishop Williams wherever he went.

New York Cathedral Packed as America Commemorates Earl Haig

Bishop Manning Pays Tribute to British General—Announcements of Lenten Preachers

The Living Church News Bureau
New York, February 25, 1928

VETERANS OF THE ALLIED ARMIES MET at the Cathedral of St. John the Divine last Sunday evening to pay homage in a special service to the memory of Earl Douglas Haig, late field marshal of England. The service, which was conducted by the Bishop of New York, was broadcast locally and also from 2LO in London.

The parade, headed by the Lovat Pipe Band in kilts, playing *The Land of the Leal*, included veterans from the English, French, Belgian, and Italian armies, and representatives of many patriotic societies, together with detachments from American regiments, totalling in all some 800 people. Personages of note who were present included Sir Thomas Lipton, Sir Harry Lauder, Mrs. Andrew Carnegie, and the consuls general of England, France, Italy, Poland, Japan, Belgium, Australia, and Czechoslovakia. An unusually large throng of people sought admission to the service, some confusion and excitement prevailing as portions of the crowd broke through the ropes.

The lesson was read by General William Barclay Parsons, who commanded the Eleventh Engineers, the first American troops assigned to the British line in the war. From General Pershing at Washington came a letter in which he spoke of Marshal Haig as "one of the great characters of our time." Bishop Manning described it later as one of the greatest ever held in the cathedral, and stated that as thousands had to be turned away, the nave, if it had been finished, would have been crowded to the doors. In this, undoubtedly, he was right.

Bishop Manning, in his address, said in part:

"It was Field Marshal Haig's high character and indomitable spirit as well as his military powers which gave confidence to his armies in those days of fearful trial. 'The world will never forget the order that he issued: 'With our backs to the wall, and believing in the justice of our cause, each one of us must fight on to the end.' That order will be remembered along with the words of Nelson: 'England expects that every man will do his duty.'

"In Earl Haig's death the officers and men of our American armies feel that they have lost a true and noble friend and comrade in arms. As we recall the association of our own troops with General Haig, we in New York think with pride of the part played under him at such heavy cost by our own Twenty-seventh Division, and of the fact that the Eleventh Engineers, largely recruited in this city, were the first American troops assigned to the British line.

"In the face of what those men, of both English and American armies, did for the world, and for us, let no one dare to tell us that their lives were wasted, that the war accomplished nothing, and that their self-sacrifice was a mistake. We will do everything in our power to prevent war, we will pray and strive that it may cease from the earth, but we will listen to no belittling of the service of those who died for us. We will honor the memory and

thank God for the example of those who, when that call came, gave themselves, as, in such an issue, every true man would."

LENTEN ANNOUNCEMENTS

The following parochial announcements of Lenten special preachers are given in the belief that some will wish to save them for reference during the season. Unless otherwise stated the names indicate the preachers at week-day services during the six weeks of Lent.

Trinity (noon-day): The Rev. Dr. Fleming of Providence; the Rev. Dr. Duncan H. Browne of Chicago; Bishop Gray; Bishop Barnwell; Dean Robbins; and Bishop Richardson of Fredericton, Canada.

The Transfiguration (noon-day): Fr. Huntington, Dr. Vernon, Bishop Fiske, Dr. van Allen, Fr. Burton, Fr. Hughson.

St. Paul's Chapel (noon-day): Dr. Silver, Fr. Huntington, Fr. Granville M. Williams, President Bell, Dr. Vernon, and in Holy Week Dean Robbins on April 2d and 4th, and Dr. McComas the 3rd, 5th, and on Good Friday.

St. James' Church (5:15 P.M.): Dean Dumper, the Rev. W. A. Lawrence of Providence, the Rev. A. L. Kinsolving of Amherst College, Bishop Barnwell, the Rev. Elmore McKee of Yale, and Bishop Richardson. Bishop Oldham will conduct the Three Hours' service.

Fr. Huntington, O.H.C., will conduct the Three Hours' service at the cathedral.

Church of the Incarnation (12:20 noon): Dr. McComas, Dr. A. B. Kinsolving of Baltimore, Dr. Gates, Bishop Sterrett, and Bishop Davenport.

Church of the Heavenly Rest (5:15 P.M.): Fr. Huntington, the rector, Canon Prichard, the rector, Dr. Chorley, the rector.

Holyrood (Sunday evenings at 8): the Rev. Thomas McCandless, Dr. Stetson, Dr. Judge, Dr. McComas, Dr. McCune, and Dr. Cole; and (Friday evenings beginning March 2d): Dr. Bowie, Dean Robbins, Dr. Gates, Dr. Seagle, and the Rev. Thomas A. Sparks.

HELFFENSTEIN CHORISTER INSTITUTE

For the purpose of training boy soloists and choristers for church choirs in New York and vicinity there has been founded what is known as the Helffenstein Chorister Institute, Inc., with headquarters in the Steinway building, 113 West 57th street. This is something quite new in its field, yet under the personal direction of James M. Helffenstein, whose name the organization bears, it will not pass through an experimental stage. The director was the founder of the Choristers' School at Grace Church, where for twenty-eight years he was organist and supervisor of its choir. Under him the Grace Church Choir School, the first of its kind in America, became justly famed. For the past several years Mr. Helffenstein has been director of the music at the Church of the Transfiguration. The institute is an application of his training to a wider field. A folder describing the new work, its requirements for admission, its methods and purpose, may be had upon application to the above address.

Last Sunday evening at Christ Church, Bronxville, the Rev. Dr. C. W. Robinson, rector, a special service was held by the Helffenstein Institute solo choir. Fourteen boys and ten men, of solo ability, rendered a program of unusual excellence, delighting a large congregation with their ability.

NEWS NOTES

In preparation for Lent, the bishop invited the clergy of the diocese to meet with him at the cathedral on Monday, the 20th. There was a good response both for the Eucharist at 8 o'clock and for the meditations during the forenoon. Luncheon was served to the visiting priests in

the Bishop's House, at which about 120 were present.

The bishops of the diocese preached at the noonday services in Trinity Church opening the season of Lent. Bishop Manning spoke on Ash Wednesday. The church was well filled notwithstanding it was also Washington's Birthday and all the downtown offices about old Trinity were closed. Bishop Shipman preached on Thursday and Bishop Lloyd on Friday.

Trinity Corporation has been successful in its suit against the controller of the city to obtain the amount of \$605,000 promised them for the easement on a portion of the St. Paul's Chapel property, as mentioned in the letter of last week.

The Rev. Samuel Shoemaker, rector of Calvary Church, together with twenty laymen from his parish, conducted, from February 6th to 10th, a personal witness mission in Westminster Presbyterian Church, Wilmington, Del. A response of over 600 was obtained on each evening of the mission.

Another local church is to have its children's corner. Tomorrow one will be dedicated at the Church of the Ascension, the Rev. Dr. Aldrich, rector, where the furnishings for the same have been provided as a memorial to Helen Mack Lawton.

The New York Churchman's Association, of which the Rev. Dr. Milo H. Gates is now president, has issued its 1928 book, showing a list of 170 active, resident members.

HARRISON ROCKWELL.

CHURCH OFFERED LAND IN NEW MEXICO

ROSWELL, N. MEX.—A tract of land in Roswell, comprising about twelve acres, with all water rights, has been offered to the Church if the Church will build on it a tuberculosis sanatorium and maintain it for those suffering from the dreaded disease. It will cost in the neighborhood of \$50,000 to build and equip one suitable for the needs.

Prominent business men of Roswell are unanimous in the opinion that a like amount can be raised in Roswell for the purpose of an endowment fund, the interest of such a fund to be used for the upkeep and maintenance expenses over and above the income. This would relieve the Church of any responsibility in caring for the sanatorium after it is in operation.

YOUNG PEOPLE OF CENTRAL NEW YORK MEET

SYRACUSE, N. Y.—Problems of present-day Christianity were discussed by the young people who attended the provincial Young People's conference of the province of New York and New Jersey, at Grace Church, Syracuse, February 10th to 12th.

The opening address was delivered by Robert Shepherd of Plainfield, N. J., president of the province. Following that the discussion of current religious problems was initiated with a talk by Miss Adelaide Case, professor of religious education at Columbia University. A discussion on What Think Ye of Christ was led by the Rev. Harold Sawyer, of Utica, and the Rev. Frank Lambert, student pastor at Cornell University.

The address on Saturday evening was delivered by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. Bishop Fiske also conducted the corporate Communion on Sunday morning in St. Paul's Church, Syracuse. The Rev. Dr. H. H. Hadley, rector, preached the sermon.

Church of Our Saviour, Chicago, Celebrates Sixtieth Anniversary

Miss Maude Royden Speaks in Chicago — Dr. Rogers Deplores Money Emphasis in Church

The Living Church News Bureau
Chicago, February 24, 1928

MORE THAN SIXTY YEARS AGO ON Easter day, 1867, the first service of worship of the Church of Our Saviour, Chicago, took place in a little remodeled barn belonging to Richard D. Van Wagenen, at Belden and Cleveland avenues on the north side. Formal organization of the parish took place on January 5, 1868, with a membership of thirteen families and twenty-eight communicants. Today the parish has more than 500 members. The Rev. Edward C. Porter, then assistant at St. James' Church, officiated at the first service, and continued to conduct the services for some time afterwards. The Rev. John Herbert Edwards, president of the standing committee of the diocese, and dean of the northwestern deanery, was rector of the parish from 1895 to 1912, going from there to Lake Forest. He was succeeded by the Rev. J. D. McLaughlin, now of Seattle. Following him came the present rector, the Rev. Frederick L. Gratiot, who has been rector for the past eight years.

The parish began its anniversary services and exercises on Sunday, January 8th, when the Rev. J. H. Edwards was preacher at the morning service. On Quinquagesima Sunday, the bishop of the diocese confirmed and preached at the evening service, and was guest at the reception held afterwards in the parish house.

MISS ROYDEN'S ADDRESSES

Miss Maude Royden spoke twice in Chicago on Sunday, February 19th, at Orchestra Hall in the afternoon and at the Uptown Forum in the evening. Large crowds heard her, despite the attitude of certain local organizations who had cancelled her engagements to speak under their auspices because of Miss Royden's occasional cigarette smoking.

Miss Jane Addams presided at the meeting at Orchestra Hall, and in introducing Miss Royden, paid a graceful tribute to her intellect and eloquence. Miss Royden in replying stated that, "we in Great Britain regard Miss Addams as the greatest woman in the world."

Miss Royden spoke on the relationship between religion and science.

"Science," she said, "has won its triumphs by understanding, not by neglect. Scientists have patiently studied and worked and experimented through years and years to understand the nature of things—not to defeat their ends. Because of that work and effort, we can harness the lightning. We do not try to stem Niagara—we harness it, and make it produce power, because we understand it.

"Think how much we might have learned about living, if we only had devoted as much time and effort to learning the laws of God, and in understanding them. He is most easily understood in the light of modern science, the highest development of our age. You can no more disobey the law of God than you can disobey the law of gravity. But you can and do disregard it. And inevitably it is not God who suffers, but man.

"It is no harder to be a Christian today than it was to be a Christian in the years immediately after Christ. It is only more

complicated. I believe, however, that every generation has light enough to solve its own problems, if only it has the courage to use it."

Speaking at the People's Forum in the evening, Miss Royden appealed for a better understanding between the English and the American people. "Americans and Englishmen get on each others' nerves," she said, "but it doesn't mean anything. We can be friends. Our differences are temperamental rather than fundamental, and when we realize this the difficulty will be taken away. It is regrettable, but true, that it's easier for an American to understand a Scot or an Irishman, than to understand an Englishman."

THE OBSERVANCE OF LENT

It is most encouraging each year to mark the growing observance of Lent among all Christian bodies in Chicago. The announcement of special Lenten services to be held by many of the leading Protestant denominations both downtown and elsewhere is most interesting. The Methodists, for example, began a series of Wednesday Lenten services at noon on Ash Wednesday, in the Chicago Temple, at the corner of Clark and Washington streets.

The Lutheran churches of greater Chicago are observing Lent with special mid-week services in all their churches, and with daily noonday services for the past three weeks at the Adelphi Theater, corner of Clark and Madison streets.

Every Friday afternoon until Easter, at 5:45, there will be a series of talks by prominent clergy at the central Y.M.C.A., 59 East Monroe street. The Congregational ministers held a pre-Lenten retreat at the Chicago Theological Seminary on Monday, February 29th.

The Roman Catholics are having a three weeks' mission at St. Patrick's Church, Adams and Desplaines streets. Daily masses with short instructions are being given for workers in the loop.

All these announcements are significant and should be encouraging to Episcopalians, for we were the pioneers of daily noonday services in the loop. For more than twenty-five years these services have been conducted at some loop theater under the auspices of the Church Club. Bishop Wise was the first of the preachers this year, preaching at the Garrick Theater on Ash Wednesday, and for the balance of the week. The preacher next week is the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis.

Daily celebrations of the Eucharist are being held at the Willoughby Building, 81 East Madison street, in the chapel fostered by the Catholic Club. Bishop Griswold was the celebrant on Ash Wednesday. There are daily celebrations at noon at the Cathedral Shelter.

DR. ROGERS DEPLORES MONEY EMPHASIS

"The Church is suffering from locomotor ataxia and St. Vitus dance," said the Rev. Dr. Arthur Rogers of Evanston in an address given at the Round Table on Monday, February 20th. "The temptation in the modern church is to put gold before the altar. No man can get completely away from money, but if the clergy must eat with it, sleep with it, play with it, and even pray with it, they will lose the purpose of their calling. 'We seek not

yours but you,' is a wise saying and it is more primitive than the decisions of the general councils or the earliest canons of the Church. Money is necessary for the carrying on of the Church's work, but we cannot demand, if we only have the right to ask. We must not put the gold before the altar, and the building of the temple before the worship of Him without whom the temple is of no avail."

H. B. GWYN.

REGIONAL CONFERENCE IN RICHMOND

RICHMOND, VA.—"Lausanne looms larger as an actual fact in Church history than seemed possible even to those who dreamed, prayed, and worked for many years to bring it into being," declared Bishop James A. Cannon, Jr., Bishop of the Methodist Episcopal Church, South, at the regional Conference of Faith and Order, held at St. Paul's Church, Richmond, February 22d and 23d.

The conference began on the morning of the 22d with an opening sermon by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, and lasted for two days, with an attendance of 300 clergymen of different denominations. The outstanding events of the afternoon session were addresses by the Rev. W. C. Bell, D.D., of the Virginia Theological Seminary on The Existing Unity and Its Implications, and the Rev. John W. Moore, D.D., corresponding secretary, Federal Council of Churches, on A Formula for Union.

Bishop Cannon spoke on The Lausanne Record—Written and Unwritten, at the evening service, and Prof. W. Adams Brown of the Union Theological Seminary, New York, took as his subject Next Steps.

Important addresses of the second day were delivered by the Rev. Dr. Robert A. Ashworth, pastor of the Church of Our Redeemer, Yonkers, N. Y., on Unity in Worship, and Bishop William F. McDowell, D.D. (Meth.), on Some Difficulties. At the evening service The Relation of Stockholm to Lausanne was the subject of an address by the Rev. Dr. Frederick Lynch of New York, and Why the Lausanne Conference, and Results, by Dr. E. D. Soper, vice-president of Duke University, North Carolina.

Members of the conference were guests of the Near East Commission of Virginia at a luncheon on Thursday, after which the afternoon sessions were devoted to a business meeting and discussions of matters dealt with in the addresses.

DR. PATTON SPEAKS TO ALBANY CHURCHWOMEN

ALBANY, N. Y.—The Rev. Dr. Robert W. Patton, director of the American Church Institute for Negroes, was the speaker at a Churchwomen's luncheon in Albany on Shrove Tuesday at the Hotel Ten Eyck. The luncheon was organized by the various women's organizations last year and proved so successful that it was repeated this year. Mrs. F. Herbert Grey, diocesan president of the Woman's Auxiliary, was chairman of the committee in charge.

Bishop Nelson and Bishop Oldham attended and, respectively, made introductory and closing addresses. The clergy of Albany and some neighboring towns attended, and more than 250 women from Albany and the capitol district made up an enthusiastic audience. Dr. Patton spoke on the work and needs of the American Church Institute for Negroes.

Report Progress in Plans for General Convention in Washington in October

To Hold Opening Service in Choir of Cathedral—Headquarters to Be at Willard Hotel

The Living Church News Bureau
Washington, February 25, 1928

THE COMMITTEE OF ARRANGEMENTS FOR the General Convention next October reports progress in the plans which promise to make the Washington convention memorable among such gatherings.

The committee is headed by Admiral Cary T. Grayson as general chairman, and Hugh T. Nelson as secretary.

The outstanding feature will be the holding of the opening service in the choir and crossing of Washington Cathedral. At a dinner to the national committee of the cathedral, held in Washington on February 21st, General John J. Pershing, the national chairman, announced the closing of contracts aggregating more than \$800,000, providing for the completion of the choir and the enclosing of the crossing. This work is being carried rapidly forward, and the completion is promised for August, 1928. This will make available for the first time in recent years a great church, large enough to accommodate the great opening service which has normally been held in auditoriums or other public halls.

The headquarters of the convention will be at the Willard Hotel. The House of Bishops will hold its sessions at the Wil-

lard, and the daily luncheons will be served at the same hotel. For the meetings of the House of Deputies, the handsome hall of the Daughters of the American Revolution, known as Continental Memorial Hall, has been secured.

The various committees are planning many details for the business and entertainment of the convention, and since October is a month of pleasant weather and Washington is the nation's greatest convention city, it is expected that the General Convention will have a most happy impression both of the business and social aspects of the arrangements.

The Woman's Auxiliary will hold its sessions in the large ballroom of the Mayflower Hotel. This is a beautiful and commodious room in one of Washington's newest and finest hotels.

The General Convention committee is publishing a magazine called *The Forerunner*. This will appear in four numbers and is being sent to all delegates to the convention. *The Forerunner* is planned to give useful and interesting information about Washington, and also about matters likely to be discussed at the convention. The magazine is edited by Canon Robert Johnston, rector of St. John's Church, Lafayette Square, and Canon D. W. Curran, executive secretary of the diocese of Washington.

H. K. Boss, 1417 K street, N. W., Washington, is chairman of the committee on hotels, and inquiries about reservations should be sent to him.

RAYMOND WOLVEN.

Call Special Convention May 1st to Elect Pennsylvania Bishop Coadjutor

Third Annual Conference On Church Music—Lenten Services in Churches

The Living Church News Bureau
Philadelphia, February 25, 1928

CONSENT TO THE ELECTION OF A BISHOP coadjutor has been received from ninety-five of 130 bishops, and from seventeen of seventy standing committees in the two weeks since the request went out, and there have been no refusals to consent. The official call issued Monday, February 27th, is for convention to meet in Holy Trinity Church, Rittenhouse square, Tuesday, May 1st. Bishop Garland has issued and set forth the following prayer:

"Almighty and everlasting God, who by Thy Holy Spirit didst preside in the council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be with the convention of this diocese soon to assemble in Thy Name and Presence.

"Put far from us all worldly thoughts and aims, and enable us to act in Thy sight and for Thy glory.

"Direct and rule our hearts that we may choose as bishop coadjutor a man approved by Thee, who shall be to the flock of Christ a true shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service that with loving

devotion we may live for the up-building of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. Amen."

CONFERENCE ON CHURCH MUSIC

The third annual conference on Church Music was held at Old Christ Church, 2d above Market, February 20th, under the diocesan commission, with a recital on the recently renovated organ by Asa S. Merrill, parish organist. The Rev. Herbert Boyce Satcher, vicar of St. Aidan's, Cheltenham, presided in the absence of the chairman, the Rev. G. Herbert Dennison, who was ill. The Rev. Dr. Louis C. Washburn spoke on the chaotic condition of chanting, owing to different systems of pointing and their application. Henry S. Fry, A.A.G.O., organist of St. Clement's, 20th and Cherry streets, was the other stated speaker; and Newell Robinson, organist of Grace Church, Mt. Airy, headed the conference committee, of which Irving C. Hancock, and Lewis A. Wadlow, organist of St. Mark's, were other members.

St. Mark's men's choir gave an evening of music recently at St. Timothy's, Roxborough, with address by the rector, the Rev. S. Atmore Caine. St. Peter's choir will render 16th and 17th century selections at St. Andrew's Collegiate Chapel of the Divinity School, 42d and Spruce, Wednesday, March 7th, at 8:15, the second of three special programs at long intervals. Rossini's *Stabat Mater* is an-

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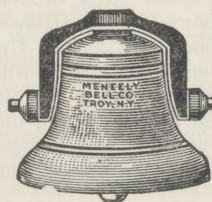
ROMAN (double band)
Linen (height 1 3/4-2 2 1/4 in.) \$2.25 per doz.
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Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

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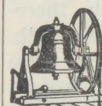
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nounced for 8 o'clock, March 2d, at St. Aidan's, Elsie Tucker organist and choir-master.

LENTEN SERVICES

Lenten services begin with good-sized congregations according to general report, with interest centering in the Thursday night preaching by bishops as part of the continuation work of the Bishops' Crusade, for which St. Luke and the Epiphany, 13th below Spruce, is being used. Bishop Davenport opened the series, with the large church all but filled with a congregation markedly reverent and appreciative. The publicity has included large cards with the pictures of the six bishops, and has been managed with characteristic thoroughness by the rector, the Rev. David M. Steele. The dailies carried the six pictures on the Saturday before Lent. Bishops Sterrett, Cook, Bennett, Fiske, and Woodcock follow in order.

The choir-master, Dr. H. Alexander Matthews, is also director of music at the University of Pennsylvania, and fifty of the students, members of the various musical societies, will give their annual service at 4 the second Sunday in Lent. The parish and Princeton University are equal residuary legatees under the will of the

late Frank Raymond Savidge of a trust fund of some \$250,000, in memory of his son, killed in an automobile accident last fall. Young men are to be assisted through college by Princeton, and others to receive general assistance from the parish. The Rev. Royden K. Yerkes lectures Monday afternoons, as for several years past.

DR. L. C. LEWIS LECTURES

Dr. Leicester C. Lewis is lecturing again this year at St. James', 22d and Walnut, at 4:15 on Sundays, this year on Some Parables of Power.

MID-LENT RETREAT

The Mid-Lent retreat arranged by the general committee will be conducted by the Rev. Dr. Frank Gavin of the General Theological Seminary, at Church Training and Deaconess House, 708 Spruce street, from Saturday, March 17th, until Monday morning. Accommodations are limited to twenty.

MISSION AT NORRISTOWN

The Rev. Horace W. Stowell is preaching an eight days' mission at All Saints', Norristown, where the Rev. Herbert L. Hannah is rector.

CHARLES JARVIS HARRIMAN.

Bishop Murray Dedicates New Wing of Church Home and Infirmary, Baltimore

Midday Lenten Preachers at St. Paul's—Patriotic Services at Emmanuel Church

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

BISHOP MURRAY OFFICIATED AT THE dedication of the new northwest wing of the Church Home and Infirmary, Baltimore, on the afternoon of February 20th. He was assisted by the Rev. Dr. Arthur Chilton Powell, president of the board of trustees, and Edward Guest Gibson, secretary of the institution.

While the new wing will be used for the present as a nurses' home, it has been built as a modern hospital. Its conversion into a regular hospital wing of eighty beds is contingent upon the raising of funds for the construction of a new nurses' home. The new wing has been built along the same exterior architectural lines as the old central building. It is a part of the general plan for the group of buildings, which plan calls for the construction of sufficient units for a capacity of 334 beds in the hospital and provisions for 172 inmates in the home. The new wing is fireproof throughout, and contains a number of modern hospital devices.

ANNUAL SHROVE TUESDAY EUCHARIST

The annual Shrove Tuesday Eucharist and quiet hour for the clergy of the diocese in preparation for Lent was held this year in the Church of St. Michael and All Angels, Bishop Murray being the celebrant, and the Rev. Dr. Wyatt Brown conductor of the quiet hour.

The bishops have sent out a short pastoral asking that the clergy and the laity use the twelfth chapter of the Epistle to the Romans as the basis of their Lenten study and reading, with especial emphasis on the exercise of the especial gift of grace given to each man.

LENTEN SERVICES

The preachers at the midday Lenten services at St. Paul's, the great down-town

church, are: Ash Wednesday, Bishop Murray; February 23d, the Rev. Dr. Hugh Birkhead; February 24th, the Rev. Dr. Wyatt Brown; February 27th to March 2d, Bishop Strider; March 5th, Bishop Helfenstein; March 6th to the 9th, the Rev. Dr. Bernard Iddings Bell; March 12th to the 16th, the Rev. Dr. George Craig Stewart; March 19th, the Rev. Walter O. Kinsolving; March 20th to the 22d, the Rev. Arthur Lee Kinsolving; March 23d, the Rev. Dr. Almon Abbott; March 26th to the 29th, Bishop Fiske; April 2d and 3d, the Rev. Dr. F. S. Fleming; April 3d, the Rev. Dr. William O. McClenthen; Maundy Thursday, the rector, the Rev. Dr. A. B. Kinsolving, who also holds the Three Hour service on Good Friday.

Another series of special Lenten services is to be held at the Cathedral of the Incarnation at 5 o'clock Sunday afternoons. The speakers include Bishop DuMoulin, the Rev. Dr. Z. B. T. Phillips, the Rev. Dr. G. C. Stewart, and Bishop Fiske. A number of other religious bodies are also observing Lent.

A MISSIONARY PAGEANT

Under the auspices of the Church school commission of the department of religious education of the diocese, a missionary pageant was given Sunday afternoon in the Lyric theater. Two hundred persons took part in representing to the assembled Church schools of the city the Church's work in the eight fields.

Sunday night commencement exercises of the Church Normal School were held in Memorial Church. Bishop Murray awarded the certificates, and spoke to the graduates. The Rev. Dr. Takaharu Takamatsu, of Kyoto, Japan, was also a speaker.

PATRIOTIC SERVICES

Patriotic societies in Maryland held a service in commemoration of George Washington in Emmanuel Church on the evening of February 19th. Nineteen societies were represented in the congrega-

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tion, and their colors were massed in the chancel. The rector, the Rev. Dr. Hugh Birkhead, delivered a special sermon to the societies, and the service was broadcast from station WCAO.

H. W. TICKNOR.

BISHOP MURRAY DEFINES COMMUNICANT STATUS

BALTIMORE, Md.—The Most Rev. John G. Murray, D.D., Bishop of Maryland, has recently issued the following pastoral:

"Baltimore, February 23, 1928.

"To the Clergy and Laity of the Diocese of Maryland.

"My dear Brethren:

"I am herewith addressing you in my capacity as Bishop of Maryland only.

"As deacon, priest, and bishop I have made the following constitutional declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

"And, consonant with this my vow and in fidelity to the law and established usage of our Church from apostolic days until now, I hereby inform and assure you that prerequisites for enrolment of anyone as a regular communicant of said Church in the parish registers of our diocese are the sacrament of Baptism in the name of the Father, Son, and Holy Ghost, and administration of 'The Order of Confirmation or Laying on of Hands upon those who are Baptized, and come to years of discretion.' . . .

"The clergy will kindly read this communication to their congregations.

"Faithfully and affectionately yours in Christ and His Church.

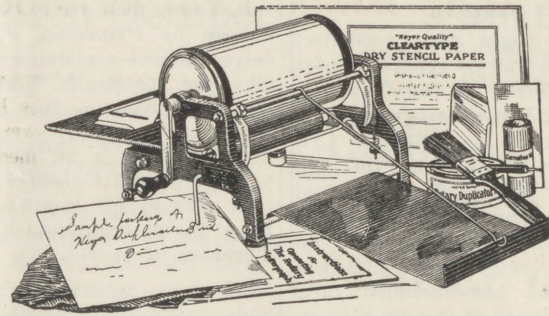
"(Signed) JOHN G. MURRAY,
"Bishop of Maryland."

NOONDAY LENTEN PREACHERS IN MISSOURI

ST. LOUIS—Bishop Johnson was the speaker at the Ash Wednesday noonday service in Christ Church Cathedral, St. Louis, opening the Lenten noonday services, which for forty years have been under the auspices of the Brotherhood of St. Andrew in St. Louis. The Rev. Dr. Karl M. Block, and the Rev. Dr. E. S. Travers, both of St. Louis, each gave a noonday address, following Bishop Johnson on February 23d and 24th.

Other speakers in the cathedral series include the Rev. B. M. Washburn, Kansas City; the Rev. Granville Williams, S.S.-J.E., Brooklyn; the Rev. Dr. Russell Bowie, New York City; the Rt. Rev. William F. Faber, Bishop of Montana; and the Rt. Rev. F. B. Howden, Bishop of New Mexico. Dean William Scarlett of Christ Church Cathedral will have the Holy Week noonday services and conduct the Three Hour service on Good Friday in the cathedral.

Noonday Lenten services have been inaugurated this year in St. Louis at St. Peter's Church on Tuesday, Wednesday, and Thursday of each week. The special speakers also preach in the evenings on these days. Included in the list are: the Rev. Dr. A. G. Cummins, Poughkeepsie; the Rev. Dr. Luke M. White, Montclair, N. J.; the Rev. Dr. A. E. Ribourg, New York City; the Rev. E. R. Laine, Jr., Stockbridge, Mass.; the Rev. Dr. D. H. Browne, Chicago; and the Rev. Dr. C. F. Blaisdell, Memphis.



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Ask for Recruits for Lay Readers' School at Long Island Brotherhood Service

Benefit Entertainment For St. Giles' Home—St. John's Hospital Under Consecration

The Living Church News Bureau
Brooklyn, February 24, 1928

THE BROTHERHOOD OF ST. ANDREW IN the diocese of Long Island has an annual corporate Communion on Washington's Birthday. When it was discovered that this year that holiday would coincide with Ash Wednesday, it was decided, after debate, to hold the usual annual service just the same. The event justified the decision, for the largest company that ever came together for this function was the assembly of last Wednesday morning. Five hundred and thirty were present in St. Ann's Church, Brooklyn, at 8 o'clock that morning for the Eucharist, and nearly as many sat down to breakfast afterward in the Hotel St. George, near by. There were two admirable addresses on George Washington—one by Judge Charles F. G. Wable on his characteristics as a citizen, and one by Bishop Stires on his qualities as a Churchman. Bishop Stires also appealed to the men present for recruits for the diocesan school for lay readers, which lately opened its second session. More candidates are enrolled than for the first session, but there is work for even a larger number. Those who take the training are expected to volunteer for pioneer mission work in the diocese afterward. The Brotherhood is coöperating in gathering candidates for the school.

ST. PAUL'S SCHOOL AND ST. GILES' HOME

The location of St. Paul's School and St. Giles' Home for Crippled Children both in the cathedral town of Garden City provides a fine chance for a demonstration of brotherhood between two rather different groups in the Church. Last Tuesday night, in the auditorium of the Garden City high school, the dramatic society of St. Paul's School gave an entertainment for the benefit of St. Giles' Home, and a number of the children from St. Giles', as well as a large proportion of the boys of St. Paul's, were present. The dramatic entertainment was unusually well done, and it is to be hoped that the home will benefit by a substantial sum as a result of the effort. Bishop Stires, who is ex-officio head of both St. Paul's and St. Giles', was present, as was Mrs. Stires; and their presence was no doubt accepted by the school boys as approval of their interest in their crippled friends, and also by the latter as a comforting and encouraging interest on the part of the bishop in their welfare.

FLATBUSH CHORISTERS GIVE RECITAL

The choristers of St. Paul's Church, Flatbush, gave their fourth annual recital last Monday night in the parish house. The chorus numbered forty-five, and the audience more than 700. Proceeds were for the support of a summer camp for the choristers, temporarily located at Wading River, L. I. The program included ancient and modern ecclesiastical music, some Russian numbers, and some secular pieces. Ralph A. Harris is the choirmaster. The program will be repeated later in another place for the benefit of the Church Charity Foundation.

MEMORIAL WINDOWS UNVEILED

In the Church of the Redeemer, Brooklyn, three windows were dedicated last Sunday morning, in memory of John F. Nelson. They are located in the gable end of the church, over the main entrance porch on Fourth avenue. The two central lights show the calling of St. John the Evangelist. On one side is St. Stephen, and on the other side St. Paul. Assisting the Rev. Dr. Thomas J. Lacey, rector, at the dedication, were the Rev. Joseph H. Bond, rector of St. Ann's, Sayville, L. I., the Rev. J. A. Andersen, pastor of Salem (Swedish) Lutheran Church, and the Rev. A. L. Hubbard, pastor of the Sayville Methodist Church.

CHRIST CHURCH, BAY RIDGE, TO BE CONSECRATED

At the annual dinner of the Men's Club of the parish on Monday evening last, the Rev. John Henry Fitzgerald, rector of Christ Church, Bay Ridge, Brooklyn, announced that the church property had now been entirely freed of debt, and that the church would be consecrated by Bishop Stires before summer. The consecration will be part of the celebration of the seventy-fifth anniversary of the organization of the parish, which will occur this year.

ST. JOHN'S HOSPITAL UNDER CONSTRUCTION

Judge Callaghan, chairman of the building committee of the new St. John's Hospital, recently sent out a letter to the subscribers to the building fund, enclosing a picture showing the present state of the new building and saying, "We are making every effort to turn your generous contributions as rapidly as possible into actual facilities for the care of the sick." The building is nearly enclosed, and the fine appearance of the exterior is a subject of much comment.

CHAS. HENRY WEBB.

GIFT OF FRIEND SENDS BISHOP GAILOR TO HOLY LAND

SEWANEE, TENN.—When the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, and his family leave March 9th for a tour of the Holy Land, the trip will mean more than a voyage to the bishop. It is a visible token of appreciation of a friendship he has held for many years with a prominent New York Jewish family.

"An unusual and beautiful friendship which has been a source of never ending pleasure to me has made this trip possible," Bishop Gailor said. "For years I have officiated for them, besides enjoying the intimacy of their home. When my friend died a year ago his wife wired me to come to New York and officiate at his funeral. Not long ago I received a letter from her, telling me it had been his plan for many years to send me to the Holy Land, and that she would not be happy unless I consented to take the trip. So, when I go I shall feel the spirit of my friend is with me."

The bishop and his family will sail from New York March 9th. Their first stop will be the Island of Madeira. From there they will go to Gibraltar, Algiers, Monaco, Naples, Athens, Greece, Constantinople, and Alexandria. From Alexandria they will go directly to Palestine.

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BOSTON NOTES

The Living Church News Bureau
Boston, February 25, 1928

THESE ARE WORDS OF GOOD CHEER," said the Rev. Henry K. Sherrill, as he preached in his parish church—Trinity, Boston—on Ash Wednesday, on the text, He Came to Himself. "These are words of good cheer, for they imply that the prodigal son, when lurking in sin, was not himself. Human nature is much attacked and with reason, for at every hand we see human failure. The cynic declares 'every man has his place.' The pessimist says, 'You cannot do anything with human nature.' The materialist, in effect, says: 'Man is only a thing.' Even religious men throughout the ages have testified to the inherent degradation of human nature. If all this is true then the prodigal son did the normal thing when he went away. Men are inclined to live up to our valuation of them. Tell a man he is of no worth enough times and he will tend to become so. Tell a man that you believe in him and his possibilities, and he will strive to live up to your faith. Condemnation by itself discourages. We are saved by hope. Lent comes to stab us awake, to bring us to our senses, to ourselves. We are far from home. Our place is in our Father's House."

As was the case in most of the other parishes, Trinity Church was the gathering place for large numbers at the several services held on Ash Wednesday. Whether the concurrence of Washington's Birthday gave added stimulus for Church attendance, or only increased opportunity, or whether it was that people went to church in spite of the holiday, it may be hard to say, but the fact remains that, everywhere one is told of the good congregations attending the services.

The usual Washington's Birthday men's retreat was held in St. John's Church, Bowdoin street. The number attending was good and the conductor was the Rev. W. M. V. Hoffman, S.S.J.E. In the cathedral, Bishop Slattery celebrated the Holy Communion at 8:20, when there was a special attendance of members of the diocesan Brotherhood of St. Andrew, and the bishop gave a short address afterwards.

In New Bedford the day was marked by the annual Washington's Birthday service at 8 A.M., which was followed by a men's breakfast, the speaker being the Rev. Dr. Arthur M. Sherman, of Boone University, China. At the cathedral Dean Sturges delivered the addresses in the morning and evening, while the Rev. Dr. Edward Sullivan of Trinity Church, Newton Center, and Mr. Evans of the cathedral staff, addressed the two noonday congregations, and Mr. Peck, also of the cathedral, spoke at the 5 o'clock service.

CONCORD CONFERENCE

The preliminary programs of the Church conference of the province of New England, to be held in the summer in St. Paul's School, Concord, N. H., are out, and furnish interesting reading. The conference is under the presidency of the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, and president of the synod of the province, while the active chairman of the sessions will be the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, who will also conduct a course of lectures on the Book of Common Prayer. The program gives promise of a worthwhile course of instruction by a long list of interesting speakers. The Rev. Henry W. Hobson, rector of All Saints' Church,

Worcester, is to be the chaplain of the conference.

NEWS NOTES

The National Education Society is assembling at this time in Boston for their annual convention, and on Sunday afternoon, February 26th, there will be a Vesper service in the cathedral, at which the address will be delivered by the Rev. J. Edgar Park, president of Wheaton College.

A retreat for women was conducted by the Rev. F. C. Powell, S.S.J.E., in St. John's Church, Bowdoin street, on Shrove Tuesday.

The diocese of Massachusetts sent its full quota to national headquarters for 1927, and has adopted for the current year, for the same purpose, a quota of \$216,354, at a flat rate. Its budget for its own home affairs for this year calls for \$122,663. REGINALD H. H. BULTEEL.

CONSECRATE ANGLICAN CHURCH
IN WARSAW

LONDON—A new Anglican church, Emmanuel, has been consecrated in Warsaw. It is part of a fine block of buildings erected last year in a central part of the capital by the London mission to Jews. The English Church in Warsaw has been there for more than fifty years without a permanent home of its own until now. The Bishop of Fulham (Anglican Bishop for North and Central Europe) had the service, assisted by the head of the mission, the Rev. H. C. Carpenter, who is also British chaplain, and by the Rev. O. H. Prentki, recently ordained, the first Polish citizen in Anglican orders.

Attending the service were the British Minister and Legation staff, representatives of the Polish government and the municipality of Warsaw, the Metropolitan of the Orthodox Church in Poland, the heads of the Polish Lutheran and Evangelical Churches, the American consul, many other Americans and British, and the Hebrew Christians.

TAYLOR HALL ACTIVITIES

RACINE, WIS.—Activities at the National Center for Devotion and Conference, Taylor Hall, Racine, during 1928 will fill an almost continuous period from early spring till late autumn. Among the more important of these, so far as already announced, are the following:

In April a meeting of the National Commission of Young People.

In May a national conference of the Woman's Auxiliary on the general subject, Preparation for the Triennial.

During the first half of August the Fellowship for Christian Social Order; and during the latter half the Oriental Students' School of Religion. This latter grows out of the conferences of Oriental students that have been interesting events in recent years. The school of religion is devised in order to afford an opportunity to Oriental students, Christian or non-Christian, to make an intensive study of the Christian religion. Many of these students, studying in American universities, have drawn attention to the fact that no opportunity is afforded them while in this country to secure a proper understanding of the Christian religion. This school is intended to provide that need. It will be in general charge of the Rev. D. A. McGregor, who will be assisted by Dean Grant, Professors Forster and Norwood, all of the Western Theological

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Seminary. This will be followed, September 6th to 14th, by the Oriental students' conference as heretofore, in which Oriental students are free to discuss their own problems with the friendly assistance of such Occidental friends as may be gathered for the purpose.

PARISH HOUSE AT WASHINGTON, N. C., DEDICATED

WASHINGTON, N. C.—The large and commodious parish house just completed in St. Peter's parish, Washington, the Rev. Stephen Gardner, rector, was opened and dedicated February 19th to 21st.

On Sunday, February 19th, the large Church school, with appropriate ceremony, marched from the church into the parish house. On Monday evening, February 20th, inspection and dedication took place in the presence of over two thousand people. Mrs. Hannah Bonner, president of the Woman's Auxiliary, gave the greetings from the women of the parish; the Rev. Dr. H. B. Searight, pastor of the Presbyterian church, gave greetings from the city churches; Prof. H. M. Roland, city superintendent of schools, gave greetings from the city schools. Cecil B. deMille's famous picture, *The Ten Commandments*, was shown to the large crowd assembled. The moving picture machine was given to the parish house by Mr. deMille in memory of his grandfather, William Edward deMille, the second senior warden of the parish.

This parish house is one of the largest and most up-to-date in the whole south, and is one of a large number of parish houses which have been recently erected in the diocese of East Carolina. When the diocesan convention meets in St. Peter's parish in May, it will have commodious quarters in which to meet.

Connected with the parish house is the beautiful new chapel, the gift of Mrs. George H. Brown, in memory of her husband, the late Judge George H. Brown. This chapel, but recently consecrated, has a seating capacity of 125.

RACE RELATIONS SUNDAY OBSERVED IN VIRGINIA

RICHMOND, VA.—Race Relations Sunday was observed in Richmond on February 12th by a mass meeting at St. Philip's Church, the Rev. Dr. Junius L. Taylor, rector. Addresses were made by George M. Watkins, general secretary student Y. M. C. A. of Virginia Union University, the college for colored men at Richmond, and by Miss Lucy Mason, general secretary of the Y. W. C. A. of Richmond, and by the Rev. G. MacLaren Brydon, executive secretary of the diocese.

There were a number of readings from Negro authors and spirituals and other musical selections by organizations connected with Virginia Union University and Hartshorn College. The benediction was pronounced by the Rev. Dr. Taylor.

RECTOR AT PULASKI, VA., IN HOSPITAL

PULASKI, VA.—For some time past the Rev. John Francis Coleman, rector of Christ Church, Pulaski, has been a patient in Johnston-Willis Hospital, Richmond. He expects to undergo an operation in the near future. In his absence from his parish the vestry is using every effort to see that the work is carried on with as little interruption as possible.

PUBLICITY DEPARTMENT MOVIES TAKEN IN HONOLULU

HONOLULU—The Rev. John W. Irwin of the Publicity Department of the National Council, accompanied by Charles E. Welch of Philadelphia, cameraman, arrived in Honolulu February 1st to make a three-reel film depicting the work of the Church in this missionary district. They are making pictures of churches, Sunday schools, Church day-schools, and the like, together with scenes not definitely related to the work of the Church, but providing typical Hawaiian "atmosphere."

The islands of Oahu, on which Honolulu is situated, and Hawaii, the home of the active volcano of Kilauea, are the portions of the field selected for picturization. The film will be shown for the first time at General Convention at Washington, and subsequently released for use under the joint direction of the departments of missions and religious education.

HONOLULU RECTOR TO HEAD LOCAL CHURCH FEDERATION

HONOLULU—The Rev. Elmer S. Freeman, rector of Epiphany Church, Honolulu, has been elected president of the Honolulu Inter-Church Federation for the year 1928. The federation includes most of the Churches eligible to membership in the Federal Council of the Churches of Christ in America. In Honolulu, it sponsors the community-wide program of week-day religious education, as well as holding certain union services, and often making its influence felt in the city on social and moral questions. This is the first time in the history of the local federation that a clergyman of our Church has been its president.

COMPLETE CHURCH AT BREVARD, N. C.

BREVARD, N. C.—A handsome Norman church marks the completion of effort on the part of the congregation of St. Philip's parish, Brevard, to replace the former building which was destroyed by fire on Christmas Day, 1925.

The building is of native grey stone, and is equipped with a chapel and choir and Church school rooms. The Rev. Harry Perry is rector of St. Philip's Church. The church was opened for worship on the occasion of the pre-Lenten meeting of the convocation of Asheville on February 14th. The Rev. Arthur W. Farnum of Hendersonville extended words of greeting and congratulations, and the sermon on the opening night was preached by the Rev. G. F. Rogers of Trinity Church, Asheville.

On the following day a quiet day was conducted by the Rev. Lewis N. Taylor of the Church of the Good Shepherd, Columbia, S. C.

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DEDICATE BOY SCOUT WINDOW AT SHEBOYGAN, WIS.

SHEBOYGAN, Wis.—On Sunday, February 12th, a Boy Scout window, given by Troop 1 of Sheboygan, was dedicated in Grace Church, Sheboygan, the Rev. A. Parker Curtiss, rector, and former scoutmaster.

The window was made in the William Glasby studio of London from plans made by the rector and William Rehfeld, senior patrol leader and assistant organist of



BOY SCOUT WINDOW

Recently installed in Grace Church, Sheboygan, Wis. The figure of St. Pancras is pictured.

the church. The window represents St. Pancras, the patron saint of the troop, with the emblems of martyrdom, standing against a background of richly decorated purple hangings. The twelve scout laws form a border to this background. About his head are the legends, patriotism, loyalty, service. Four merit badges are reproduced at his feet. Below this is the scout emblem and the names of the first nine scouts and of the rector as scoutmaster and H. W. Whinfield as assistant. The inscription reads, "To commemorate the founding of Scouting in this town and parish, February 21, 1911. The gift of Troop No. 1. 1927."

CHANGE NAME OF NEW YORK CHURCH

NEW YORK—The name of the Church of St. John the Evangelist, 218 West 11th street, New York, has been shortened to St. John's Church. The Rev. John A. Wade is rector.

ERECT BUFFALO CHURCH AS THANK OFFERING

BUFFALO—The Church of St. Andrew the Apostle, Buffalo, is being erected as a thank offering for the life and work of the Rt. Rev. Charles Henry Brent, D.D., the bishop of the diocese. The idea was started at the twenty-fifth anniversary for Bishop Brent which was held in Buffalo last year, and is made possible by the many gifts of friends in the diocese.

On March 18th the bishop coadjutor of the diocese, the Rt. Rev. David Lincoln Ferris, D.D., will visit St. Andrew's for confirmation and it is hoped that the church will be finished by that time.

PROGRESS IN ALBANY SCHOOL CAMPAIGN

ALBANY, N. Y.—The campaign for \$300,000 for St. Agnes' School, Albany, under the chairmanship of Bishop Oldham, is making steady progress. A complete organization for the beginning of the canvass in Albany has been effected, with headquarters at the Diocesan House.

A meeting of parents and friends called by Bishop Oldham on February 16th was held in Graduates' Hall with a good attendance. Bishop Oldham presided and presented the entire undertaking and spoke effectively on the value of education under Church influences and auspices. The Hon. Ellis J. Staley, justice of the county supreme court, and Rollin B. Sanford, a local lawyer, made earnest addresses on behalf of the campaign.

Although the drive has not yet begun, about \$35,000 has been contributed, representing a number of unsolicited gifts.

RETURN FROM ORIENT

NEW YORK—Dr. Wood and Dr. Teusler expect to sail from Tokyo on March 16th, on the *Empress of Russia*.

Bishop and Mrs. Roots and their daughter expect to sail from Shanghai on May 5th, on the *President Taft*.

Sister Constance Anna and Sister Helen Veronica arrived in Shanghai, February 22d.

BROTHERHOOD CAMP SCHEDULE

PHILADELPHIA—The various periods for 1928 for Camp Bonsall near Kelton, Pa., conducted by the Brotherhood of St. Andrew, have been decided upon as follows:

June 25th to July 7th—Leadership training conference for older boys. Ages 16-21.

July 9th to July 21st—Younger boys' period. Ages 12-16.

July 23d to August 4th—Choirs, boys' clubs, or other parish or diocesan groups. For information address H. O. Merrill, 3723 Chestnut street, Philadelphia.

August 4th to September 1st—Camp will be open for all boys for one, two, three, or four weeks' stay; a week being from Saturday noon to following Saturday after breakfast. Ages 12-16. Half of the available camping space for this period is reserved for Kensington's Light-house Boys' Club.

TENNESSEE CLERGYMAN CELEBRATES ANNIVERSARY

MEMPHIS, TENN.—The Rev. Charles Scott Ware, canon of St. Mary's Cathedral, Memphis, recently celebrated the fortieth anniversary of his ordination to the priesthood. He was born in Jackson, Miss., seventy-three years ago and has served in the ministry of the Church forty-one years. His period of service has been the longest among the clergy of Tennessee except that of Bishop Gailor.

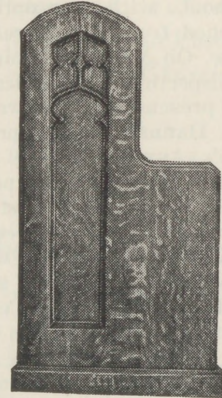
Since 1894 Canon Ware has been in

the diocese of Tennessee, having had charge of St. Peter's Church, Nashville, eight years, and having been rector of St. James' Church, Bolivar, and co-principal of St. Katherine's School until his retirement in 1922.

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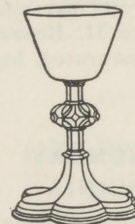
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NEW CHURCH BUILDING AT LYNCHBURG, VA.

LYNCHBURG, VA.—On Sunday morning, February 19th, the rector and congregation of St. John's Church, Lynchburg, celebrated the formal opening of their new building which has just been completed.

The choir of forty voices was led by George Purnell Gunn, who carried a processional cross given in memory of his father, the Rev. E. Sterling Gunn, a clergyman of the Church.

The service was in charge of the rector of the parish, the Rev. Thomas Moore Browne. George Gunn, who is a student at Virginia Seminary, led in the reading of the psalter. The Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke, read the lessons. The sermon was preached by the Rev. George Floyd Rogers, former rector of St. John's, now of Asheville, N. C.

St. John's Church is located in the Rivermont section of Lynchburg, scarcely more than a block from Randolph-Macon Woman's College. The congregation was organized in November, 1911, being made up of members of St. Paul's and Grace Churches living in that part of the city. One of the compelling reasons for placing a church at that point was in order to care for the very large number of Church students attending Randolph-Macon Woman's College.

The congregation erected at that time such a building as their means would permit, intending that ultimately this would be the parish house connected with the church to be built later on. The seating capacity of the first building was taxed from the beginning and it was considerably enlarged in 1919.

Work on the new church was begun March 13, 1927. It is of brick, village gothic type, with a seating capacity of about six hundred and the cost was approximately \$87,000.

COURSE IN SOCIAL STUDY OFFERED AT MADISON

MADISON, WIS.—A class in social study of the Church in its relation to the life of man is being offered by the Grace Church Chapter of the Brotherhood of St. Andrew, Madison, to the men of Grace Church, and the men of Madison generally. Prof. Roy J. Colbert of the department of sociology of the University of Wisconsin is offering the courses, and his success with this class last year makes it appear probable that the class this year will be much larger.

The subjects are as follows:

February 26th—The place of the Church and the service of the Church among the forces affecting the spiritual life of men in modern life.

March 4th—The service of the Church in relation to the normal life of the individual.

March 11th—The service of the Church in relation to the family.

March 18th—The service of the Church in relation to the growth and direction of interest groups.

March 25th—The service of the Church in relation to community ideals.

April 1st—The place of research in relation to the advancement of the service of the Church.

LOS ANGELES RECTOR UNDERGOES OPERATION

LOS ANGELES—The Rev. Dr. George Davidson, rector of St. John's Church, Los Angeles, submitted to an abdominal operation at the Good Samaritan Hospital, Tuesday, February 14th.

His condition is all that can be expected under the circumstances. Reports give hope that he will soon be able to assume the responsibilities of the parish.

CHURCH ORGANIZATIONS BENEFIT BY GORDON WILL

RICHMOND, VA.—The will of Col. John W. Gordon, a vestryman of Grace and Holy Trinity Church, Richmond, who died recently, provides that among other generous bequests to philanthropic objects the following bequests be made to churches and Church organizations:

Grace and Holy Trinity Church, Richmond, \$13,500 for various purposes; the Virginia Theological Seminary, \$6,000 to establish the Jack Gordon Memorial Scholarship; \$15,000 to the Industrial School and Home for Homeless Boys at Covington, Va., and \$5,000 additional for maintenance of "Jack" cottage; \$500 to the Rev. R. Cary Montague, city missionary for the poor of Richmond; \$1,000 to the Rev. Dr. W. H. Burkhardt, rector of Grace and Holy Trinity Church; \$500 to Holy Trinity Church, Hertford, N. C., and \$500 to Calvary Church; \$2,500 to the Virginia Diocesan Missionary Society for diocesan missions; and \$1,500 to St. Paul's Normal and Industrial School, Lawrenceville, Va.

MISSION SCHEDULE OF REV. R. B. H. BELL

DENVER, COLO.—Parochial missions in which normal living, spiritual and physical, is expounded are to be conducted by the Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, during March as follows: Christ Church, Sidney, Neb.; Holy Trinity, Lincoln, Neb.; St. Mary's Church, Birmingham, Ala.; St. Luke's Church, and then St. Mark's Church, Des Moines, Ia.; Christ Cathedral, Salina, Kans.

BISHOP RHINELANDER GIVES LECTURES

WASHINGTON, D. C.—The Rt. Rev. Philip M. Rhinelander, D.D., formerly Bishop of Pennsylvania, is giving a course of lectures on Thursdays during Lent at 8 P.M. in St. Thomas' Hall, 18th and Church streets, near Dupont Circle, Washington. His subject is The Worship of the Church in the Book of Common Prayer, and the lectures are given under the auspices of the Anglo-Catholic Club and the Churchman's League of Washington.

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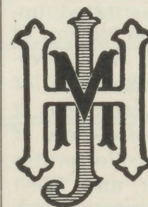
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The Church in Foreign Lands

STUDIES PORTUGUESE. The Bishop of Lebombo, East Africa, one of the two Anglican dioceses in Portuguese-speaking countries (the other being Southern Brazil), is spending several months in Portugal in order to perfect himself in the language.

A UNITED SERVICE. Clergy and laity of the Greek Orthodox, Old Catholic, Presbyterian, and other Churches joined with the Anglican chaplain at Lausanne, Switzerland, in a united service on Sunday evening, December 11th. A notable feature was the chanting of the *Te Deum* in Latin plainsong.

NEW BISHOP OF BATHURST. The Very Rev. Horace Crotty, formerly Dean of Newcastle, New South Wales, has been appointed to succeed the Rt. Rev. George Merrick Long as Bishop of Bathurst, Australia. Bishop Long has been translated to the see of Newcastle, Australia. The Bishop-designate has been commissioner in Australia to the Bishop of Labuan and Sarawak (Borneo) since 1925.

BISHOP FOR NEW GUINEA. The long-delayed advance of the Church into the mandated territory of New Guinea has been made possible, and a second Assistant Bishop of New Guinea, the Rev. Edward Nowill Wilton, Canon and Sub-dean of Bathurst Cathedral, New South Wales, will shortly be consecrated. The Rev. Lawrence E. Cartridge will accompany him on a mission of evangelization among the hitherto untouched heathen of New Britain.

AFRICAN BISHOP RESIGNS. Owing to advancing years, the Rt. Rev. Frederick S. Baines, Bishop of Natal, South Africa, has resigned, to take effect March 31st. Dr. Baines has been bishop since 1901, and next to the Archbishop of Capetown ranks as senior of the college of bishops in the Church of the Province of South Africa. His episcopate has been one of reconciliation, and during his occupancy of the see the Colenso schism has practically come to an end, only one European and one native congregation remaining today.

NEW INDIAN DIOCESE PROPOSED. At a meeting on January 18th, the Bombay diocesan council resolved to petition the episcopal synod for consent to the erection of a new diocese, to be constituted under a commission given by the Bishop of Bombay, with the consent of the Metropolitan. It was decided that the name of the new see should be Nasik, and that it should include that part of the diocese of Bombay now included in the collectorates of Nasik, Ahmednagar, East and West Khandesh, and a part of Aurangabad. The new diocese will probably be set apart in April or May.

BISHOP MOLONY of Chekiang spent a part of last summer in Shanghai and writes: "The English work in Shanghai is always engrossing, and the presence of large numbers of British troops and a fine body of army and navy chaplains gives me many new interests. In June, I confirmed 198 British soldiers."

† Necrology †

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

HARRY I. BODLEY, PRIEST

NEW BRITAIN, CONN.—The Rev. Harry I. Bodley, rector emeritus of St. Mark's Church, New Britain, who last year rounded out a half century in the ministry, died Monday, February 20th, after a long illness. He was born in Lexington, Ky., seventy-five years ago.

After graduating from Shattuck Military School in Faribault, Minn., Mr. Bodley took an arts course in Columbia University and a theological course at the General Seminary. He was ordained priest by Bishop Horatio Potter. After serving as pastor in Canaan, Conn., and North Adams, Mass., he became Dean of the Cathedral at Topeka, Kan. In 1899 he came to New Britain. He retired in February, 1921.

Mr. Bodley is survived by his widow, two sons, Dr. George H. Bodley of this city and Charles G. Bodley of New York, and two daughters, Mrs. Henry Pound of New Brunswick, N. J., and Mrs. Bernice Olmstead of Roscoe, N. Y.

ABNER LORD FRASER, JR., PRIEST

YOUNGSTOWN, OHIO—The Rev. Abner Lord Fraser, Jr., rector emeritus of St. John's Church, Youngstown, died in Tryon, N. C., on February 10th. The chief work of his earlier years was the building of the new St. John's.

Mr. Fraser was a native of Kentucky, and a graduate of Kenyon and Bexley Hall. His first parish was Lima, where he married Carrie Hume in 1892. Soon after he accepted St. John's, Youngstown, where he remained during the rest of his ministry, twenty-five years.

He resigned St. John's at his country's call, to take the chaplaincy of the newly formed 90th Ohio Infantry. He was rated by his men as "the best chaplain in the Army." His valor was rewarded by Congress by the Silver Star citation.

The strains and shocks of the war broke Mr. Fraser's health and about seven years ago he went to Tryon, N. C., where he lived quietly and peacefully, until his death.

His funeral was held in the Church of the Holy Cross, Tryon, the rector, the Rev. C. P. Burnett, officiating, assisted by the Rev. Canon A. A. Abbott, of Skyland, N. C., and the Rev. Rollo Dyer of Tryon, a life-long friend.

HONOLULU CHURCH ACQUIRES NEW RECTORY

HONOLULU—Epiphany Church, Honolulu, the Rev. Elmer S. Freeman, rector, has recently acquired an excellent new rectory, adjoining the Church property, at a cost of \$10,250. The house is much more suitable in many ways to be used as a rectory than the one which has served this purpose for more than ten years past. By the sale of the old rectory, and by individual gifts, the debt has already been reduced to \$3,500, and it is hoped materially to reduce even this sum by the beginning of summer, 1928.

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NEWS IN BRIEF

ALBANY—A mission was held at St. Mark's Church, Green Island, February 11th to 19th, by the Rev. Walter E. Bentley. The Rev. H. L. Stoddard is rector of St. Mark's.

ARKANSAS—The Rev. Dr. W. P. Witsell, rector of Christ Church, Little Rock, has been elected chairman of the Pulaski County Chapter of the American Red Cross for 1928.

CONNECTICUT—E. C. Mercer, lay missionary of Salisbury, has conducted fourteen preaching missions since September. During Lent he will conduct missions in Needham, Watertown, North Attleboro, and Dexter, Mass.; Shelton, and New Haven, Conn.

FOND DU LAC—St. James' Church, Manitowoc, Wis., the Rev. William F. Hood, rector, celebrated the eightieth anniversary of the founding of the parish on February 28th.—The Franciscan Friars and the Poor Clares have raised more than half of the necessary funds to remove the monastery and convent to a more convenient location. Their new location has not yet been announced.—The diocesan Young People's Association, under the energetic leadership of its officers is experiencing a healthy growth. Four groups have been officially enrolled; four others are contemplating enrollment; and other groups are experimenting with organization. Over 250 young people are officially enrolled and considerable more than 100 in addition hope to affiliate.

HARRISBURG—The Rev. Dr. B. Talbot Rogers, rector of St. Matthew's parish, Sunbury, has returned to his work after three weeks in Florida on account of illness.—Holy Cross Church (colored), Harrisburg, with great sacrifices paid off the long standing mortgage of \$4,600 on the church property. The vicar is the Rev. John T. Ogburn.—On Candlemas Day, at a celebration of the Holy Eucharist in St. John's Church, Marietta, the rector, the Rev. Charles E. Berghaus, blessed candles for use during the ensuing year, admitted two new members to the altar guild, and blessed a fair linen cloth presented by Miss Martha Brainard and embroidered at the expense of the altar guild.

HONOLULU—As has been the case for several years past, the missionary district of Honolulu has paid in full its apportionment to the general Church. Every parish and mission in the district, with one exception, a church which has been without a rector for some months, paid in full the apportionment laid upon it by the district board of missions, and some overpaid almost one hundred per cent.

KENTUCKY—Mrs. Augusta C. Van Ruff, who recently died in Louisville, bequeathed her entire estate of \$30,000 to five charitable institutions, each to receive one-fifth of the income. She was not a member of the Church, but one of the beneficiaries, the Home of the Innocents, is a Church institution.

KENTUCKY—Two of the Louisville parishes, Grace Church and St. Thomas', are arranging for parochial missions to be held during Lent. The Rev. McVeigh Harrison, O.H.C., who held a most successful mission in Grace Church some thirteen years ago, will again serve there, while the missionary at St. Thomas' is to be the Rev. Walter E. Bentley.—A \$1,000 scholarship fund has been raised in St. Mark's Church, Louisville, in memory of Frank Gilmore, Jr., a faithful member of the parish and of the Church school, the interest of which is to be used to send a delegate to a summer conference each year.

LEXINGTON—The Rev. Dr. Gardiner L. Tucker, executive secretary of religious education of the province of Sewanee, delivered a course of lectures on Church school methods in the cathedral, Lexington, from February 12th to 17th, giving two lectures daily.—The annual meeting of the G. F. S. of the diocese met in the cathedral parish on Saturday and Sunday, February 25th and 26th. The principal speakers were Mrs. H. C. Salmond of Tennessee, national vice-president for the seventh province, and Miss Dorothy Hedley of Cincinnati, chairman, national committee on recreation.

LOS ANGELES—The annual solemn high mass of the Catholic Club of Los Angeles was held at the Church of St. Mary of the Angels, Hollywood, on February 13th.—The Young People's Fellowship of Trinity Church, Santa Barbara, maintains a "flying squadron" which makes a monthly visit to some mission which has no young people's work.—The Rev. H. W. Foreman, secretary for rural work of the National Council, has been surveying the rural fields of the diocese. On February 15th he met the clergy of San Bernardino convocation at Redlands, the next day those of San Diego convocation at San Diego, and on the 17th the town and village clergy of Los Angeles convocation.

He also preached in St. Paul's Cathedral, Los Angeles, on the 19th.—The Rev. and Mrs. Erasmus Van Deerlin celebrated their 60th wedding anniversary on February 25th at their Los Angeles home. Ordained priest in 1871, Dr. Van Deerlin is still busily engaged in the exercise of his ministry, now serving as locum tenens of the Church of the Redeemer.

LOUISIANA—Speakers at the daily Lenten services held at New Orleans churches under the auspices of the Church Club of Louisiana are Bishop Sessums, the Rev. Dr. Richard Wilkinson, Bishop Green, Bishop Maxon, the Rev. R. N. Spencer, and the Rev. R. A. Kirchoffer.

MARYLAND—The convention of the diocese of Maryland will receive the contingent remainder of the estate of Miss E. E. Henderson, who died in Baltimore, February 13th, on the death of her sister. A bequest of \$100 was made to the Woman's Auxiliary of All Saints' Church.—Poor box robbers were found to have been frustrated February 13th when the alms box of Christ Church was found broken open. It had been emptied the night before.—The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, was the chief speaker at the annual banquet of the Methodist Social Union of Baltimore, February 7th.

NEWARK—An event of more than usual interest to Christ Church, Bloomfield and Glen Ridge, will be the installation of six memorial windows, all of which are expected to be in place before Easter. The center light is to the memory of Robert A. Fielding, his wife, Mabel S. Fielding, and Emilia B. Hendrickson. The Resurrection window is a memorial to Emma Lund Kirby, wife of a former vestryman and warden. The Ascension window is in memory of Samuel Worthington. The three windows for the south aisle are a bequest from Talbot Root, for many years a layman of the parish, active and prominent in all its affairs. They commemorate his wife, Marie Antoinette Belloni, and George Metcalf Root, and Anna Van Duser Root.

NEW HAMPSHIRE—The Rev. William C. Robertson of Cambridge, Mass., is taking the Lenten services at All Saints' Church, Peterborough, which is at present without a rector.

WESTERN NEW YORK—Christ Church, Corning, has recently been the recipient of a set of pictures of the Stations of the Cross, purchased for the church by Mrs. Marvin Olcott. The Rev. G. B. Kinkead is rector.

AMONG THE MAGAZINES

THE JANUARY number of the *Anglican Theological Review* is unusually interesting. The opening article, entitled Wings, is written by Professor Gowen of the University of Washington. "Mr. Lindbergh's nation-wide campaign for the popularization of commercial aviation," he writes, "ought to have its nobler correlative throughout the religious world in the creation of a new enthusiasm for spiritual and aspiring Churchmanship." Dr. Mercer of Trinity College, Toronto, writing on The Date of the Exodus, concludes that the Exodus "may have extended from 1445 B. C. to 1222 B. C." Canon Quick contributes a note on the "Kenosis." "It was the divinest kind of knowledge which our Lord fully possessed" combined with a humanly limited knowledge of facts or events occurring in space and time. Changes in German

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REV. WILLIAM PALMER LADD, Dean

Thought, a very informing article written by Professor Krebs and translated by Margaret Munsterberg, points to the conclusion that "we are beginning to get over the century of subjectivism, relativism, and immanentism." The philosophical movement thus outlined will perhaps have its counterpart in the field of political theory, for Professor Buckler of Oberlin writing on The Oriental Despot argues that we have misunderstood political absolutism and that in effect the subjects of an Oriental ruler are not servants of the king but his friends, indeed his members. Professor Easton, writing on Dr. Case's *Biography of Jesus*, speaks of "the infinite patience and great erudition that have gone into this book." Dr. Wenley of the University of Michigan gives a useful reading list for the clergy on Modern Philosophy and the Christian Religion.

THE DOMINANT is the well-chosen title of a new musical monthly, published in London by the Oxford University Press. Edited by Edwin Evans, it contains articles by such well-known musicians and music critics as Sir J. C. S. Reith, Clifford Bax (the composer), Neville Cardus, and Percy Scholes, the man who has done more for the true understanding and appreciation of music than any other in this generation. The subjects are concerned solidly with music, that is to say, there is none of that trivial gossip about popular concert performers which turns many so-called music magazines (especially in America) into mere society sheets. Ballad—opera, broadcast music, musical appreciation, musical biography (in the shape of a most interesting study of Maddox, the Englishman who managed the Moscow Opera from 1776-1805), "The Terms of Musicke," a charming fantasy woven around an Elizabethan Lutenist—these are some of the subjects dealt with, besides excellent notices of recent musical performances and reviews of recently-published music. It is interesting to learn that the flourishing Bach Cantata Club of London, which has as its object "the performance of Bach's works under as nearly as possible the conditions under which they were written," now has a sister organization in New York, under the presidency of Bishop Manning.

WE HAVE RECEIVED also the first number of the *Bexley Hall Journal*, which contains some interesting articles, mainly by members of the faculties of Bexley and Kenyon, some attractive photographs, and news notes of interest to Bexley men. Mr. George Milton Janes, writing on The Social Ideals of Carlyle, refuses to the sage any sympathy with the principles of democracy. We recommend to Mr. Janes a reading of Mary Agnes Hamilton's book on Carlyle for a truer understanding of him.

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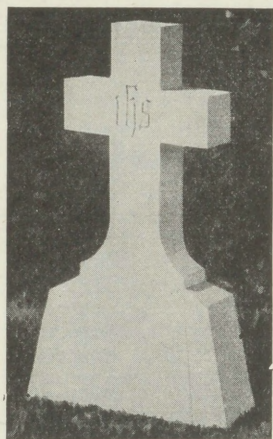
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County of Milwaukee) SS.

Mr. C. A. Goodwin, Advertising Manager of The Living Church, personally appearing before me, declares and certifies that the testimonials reproduced herewith are copied from original letters on file in the offices of The Living Church together with many letters of a similar nature.

Subscribed and sworn to before me
this 17th day of February, 1928.

Edgar W. Dodge
Notary Public, Milwaukee County, Wis.
My Commission Expires March 4, 1928.

Signed

C. A. Goodwin
Advertising Manager

