

† The Living Church †

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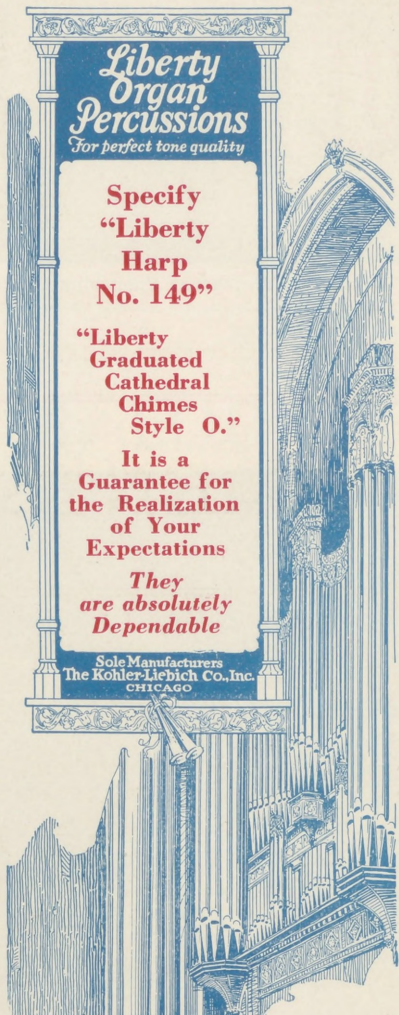
VOL. LXXVIII

MILWAUKEE, WISCONSIN, APRIL 7, 1928

No. 23



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

SUBSCRIPTIONS

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

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

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, APRIL 7, 1928

No. 23

EDITORIALS & COMMENTS

He Is Risen

RISEN indeed!

Yes, but that happened nearly nineteen hundred years ago.

That was in the ascendancy of the Roman empire. The great Augustus had died shortly before and the decline of Rome had begun. . . . All northern Europe was inhabited by barbarians. . . . The British isles were the western outposts of civilization and that of the rudest sort. . . . Except in the lands contiguous to the Mediterranean, history had scarcely begun. . . . Literature may be said to have been confined to the classics of Rome and Greece and the Hebrew scriptures. Not a book of the New Testament had been written. . . . Saxons had not yet learned to write. . . . Saul of Tarsus was among the most inveterate foes of Jesus Christ. Pontius Pilate represented Roman law in Palestine. . . . The temple of Janus, closed a generation before, was open again. As usual, the world was at war; but the wars were petty and are scarcely remembered now.

It all seems so long ago. Almost nothing in it connects with our life today. Its civilization seems alien to ours. The Italian looks back to it as an inspiration for what modern Italy may become; we of the Saxon nations scarcely know what life our rude forefathers were then living, and Woden and Freya are even more remote than Augustus or Pontius Pilate.

Yet out of that remoteness towers an episode that challenges mankind today wherever the Christian religion is known. It is the event of the Resurrection of our Lord. Easter suggests no thought of remoteness in time. Alone among the events of its day it connects with *us*; with our individual lives and thoughts and actions. So also our Lord Jesus Christ is the only figure of His day that really matters to us now. The Caesars are dead and well-nigh forgotten. Pontius Pilate has faded into insignificance. Woden has so far sunk into mythology that it is not very certain whether he ever lived at all. Jesus Christ alone is alive forevermore. He touches us with a freshness and a reality that centuries and ages cannot change.

IT IS necessary to lay stress on the actual event of the Resurrection. If Christ be not risen, our faith is vain.

Yet to confine the thought to the occurrence of a

single day nineteen centuries ago would be of little value. Rather is it important to connect that event with our day and our lives. St. Paul's vision must have been extended through the utmost reaches of time when he expressed the desire that he might "know" Jesus Christ "and the power of His Resurrection."

St. Paul was not an eye witness. The Resurrection was an accomplished fact when he was gathered into the fellowship. He was not especially conversant, perhaps, with the details. But he must have demanded and received very explicit information concerning the fact such as would suffice to his trained mind for proofs. And that information he must have rolled over and over in his mind during those hidden years when, after the call to him on the road to Damascus, he was being prepared for the work of the apostolate. Granted the event—why? Granted the event—what justified it? Granted the event—what flows from it? His philosophical mind could not rest content until it had dealt satisfactorily with these questions. That the divine illumination of inspiration was given to him so that we might have an inspired interpretation of the fact we cannot doubt. It was St. Paul, the thinker, who began the meditations; but it was the Holy Spirit guiding his trained mind that enabled him to set forth a philosophy such as should be adequate to connect the fact with human life through all the ages.

If the term *modernist* had not so largely fallen into disrepute through its frequent misuse, we should speak of St. Paul as preëminently a modernist. That is to say, he could not accept the fact of a miracle unless the miracle itself could be justified. Magic may produce marvels for the sake of marvels; miracle cannot. Pulling a rabbit out of a hat is a marvel; it cannot be a miracle because it cannot be justified as worth while. Almighty God does not show off.

It could not have been easy for St. Paul to accept the fact of the Resurrection. He had not followed our Lord in life, nor had he seen the stone rolled away or the grave cloths "lying by themselves" as had Peter and John. All the uncertainty that attaches to human testimony was as clear to him as it is to us. "The other disciple, which came first to the tomb," "saw and believed." Paul could not. Mary, hearing the gracious pronouncement of her name, could exclaim, Rabboni! Paul could not. Even that wondrous appear-

ance to himself on the Damascus road must have been subjected by him to the severest criticism. Was it objective or subjective? Did he see or only think he saw? Was he awake or asleep? Did a voice speak to him from heaven or did it not?

From that event, which he himself witnessed, his mind must constantly have recurred to the Resurrection. Did it occur? Why did it occur? And it did *not* occur—such was obviously the verdict of his intellect—unless it could be justified. The justification is not the evidence, much less the proof, but without the justification the evidence is worthless, the proof no proof at all. Unbelievers, who are not willing to consider the justification, are warranted in rejecting the fact. But that was not St. Paul's attitude, nor is it the profoundest attitude today. It is even a perversion of the law of evidence which always extends to the discovery of a motive.

IT IS not too much to say—but we say it reverently—that the Resurrection places Almighty God on trial before the bar of the human intellect. Did You perform an act of magic? Did You do something purely arbitrary in raising Jesus Christ from the dead—if He was raised? Did You turn our own hopes for immortality into a joke?

If not, the Resurrection must have such a purpose and such an effect as is nothing less than stupendous. It must shake the cosmos to its foundations. It must be a revolutionary factor in human life.

It does; and it is.

For this seems to be its interpretation. The Son of God became man and was born of a human mother. He, God as well as man, lived on earth that He might not only show men how to live but also give them the power to live a more abundant life, even life eternal. His human life demanded His human death. His divine life made it impossible that death could have dominion over Him. Voluntarily, by His own will, He died. He passed into the place or the state of those who are beyond the grave; and by His will He *had* to rise again, and so demonstrate to the world that, as God cannot die, so man can be freed from the domination of death.

And this is the justification and the sequence. His enlarged life can be given to us. He is able to take us into His life. By a sacrament He welds us into His body, His flesh, and His bones—that is, into Himself. By a sacrament He gives the Holy Spirit to us. By a sacrament He gives His body and His blood to be the bread of life. By a sacrament He gives absolution. By a sacrament He empowers a priest to reoffer the one Sacrifice for sin perpetually to the Father, making the Event of the Cross and the Resurrection a timeless event. By a sacrament He says to those sick, Be healed, if that be His gracious will, or, Today shalt thou be with Me in Paradise, if the soul be fitted for the greater blessing. Blessed be he that is sacramentally healed; thrice blessed he that is strengthened to make the flight into eternity. And all this is but the extension of His risen life to humanity. It is the making of each of us one with Him, so that in His eternal life we have eternity. This is the *beginning* of what St. Paul calls the Power of His Resurrection.

But as to what follows the beginning? Not even St. Paul can fathom it all. It involves the slow development of the kingdoms of this world into the Kingdom of our Lord. It means the opening of the Kingdom of heaven to all believers. It creates the great balance in life, whereby the preparatory life here is fulfilled in life eternal; where every act of suffering is seen to have had its effect in creating a greater capacity for spiri-

tual joy. Not at all by a mere capricious fiat, but because of the power of the risen life infused into redeemed men, they reach that celestial bliss wherein they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. Yes, so far we can visualize here and beyond the veil what is the justification of the Resurrection, but beyond, ever beyond—Oh, that I might know Him and the *Power of His Resurrection!*

Not even the divine illumination vouchsafed to Paul the philosopher and thinker could exhaust the subject.

But it all depends upon the truth of the primary fact: Christ is risen from the dead and become the first-fruits of them that sleep.

WE know of nothing more disappointing than the present anti-climax in the matter of English Prayer Book revision.

The book deposited in Parliament was the work of the Church and reflected the careful thought of the Church. The House of Commons that rejected it is not a spokesman of the Church but of the State. The State rejected it; since a majority of Englishmen probably, and certainly a majority in the House of Commons, do not purport to adhere to the position of the Church, this is not strange, if one grants that the Commons are justified in making the Church's Prayer Book set forth the views of the House of Commons rather than those of the Church. It seems an impossible and untenable position; but it is the position which the House of Commons took.

It is a sad—even a disgraceful—anomaly that the Church must ask the consent of the State to express its own mind, and it is intolerable that the State should try instead to compel the Church to express the mind of the State as interpreted by the House of Commons. But worse than all this is that the Church now seems willing to do it. The changes now sanctioned by the bishops for submission to Parliament are simply a surrender to non-Churchmen.

And the Church might have come out of this controversy in a strong position. The distinction between the voice of the Church and the voice of anti-Church was clear-cut and distinct. All the Church needed to do was to be true to its own self and its own dignified judgments. The voice of the world could not be made the voice of the Church by any action that the world could take.

But apparently the Church has, in considerable part, surrendered. Those modifications of her standards which are related in our London letter in this issue are instances in which the Church proposes to accept the world's standards in place of the Church's standards, in trade for the stamp of approval by the House of Commons. How can anybody respect the English episcopate for trading principles in this way? How can anybody suppose that a Prayer Book thus created will have the blessing of Almighty God or will be accepted by English Churchmen as the voice of the Church? We can see where it will be repudiated with indignation by great numbers of Churchmen.

The most we can hope now is that Parliament itself will rebuke the Church by refusing consent to the Surrendered Book of 1928 as it did to the Deposited Book of 1927. For if it does not, we can see where a state of war will be introduced into the English Church.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

LIFE from an open grave: surely, that is an Easter message from out of the Old Testament.

It was the time of the great Captivity; the nation was altogether overthrown, half exterminated, and in cruel bondage and exile. The survivors seemed to themselves like dead men, like skeletons unburied; and they were wont to whisper to each other a miserable proverb, "We are all dry bones," in the gloom of that Babylonian captivity. Now that proverb stayed in the mind of Ezekiel, God's prophet; and as he pondered it, a vision entered his mind. It was the Valley of Dry Bones; and as he gazed and wondered, God spake to him, bidding him preach to the bones the gift of God's spirit of life that was to come to them. As he obeyed, there came a mighty movement; bone cleaved to bone, flesh clothed them, the bodies lay whole on the earth. Then the Spirit breathed on them, and they stood up, an exceeding great army, alive who had been dead.

To Ezekiel and to God's ancient people when the messenger proclaimed the vision, it was the assurance of restoration: Israel was not dead; the promise would not fail. They should go back to their own land and inhabit their own city. But there is a larger promise, which we can read if our eyes are opened: the promise of the Resurrection of our Lord, and, with Him, of all flesh. Jehovah's power and goodness pledged it; through the operation of His Spirit all the graves should give back their dead. It was six centuries before the first Easter Day that Ezekiel uttered this prophecy; and we have ampler knowledge of how God fulfils His Word. The Lord is risen indeed, and has put His Spirit into us, so that we live in the blessed hope of immortality.

The great newspaper which I read has been opening its columns lately to the Sabbatarian controversy; and one reads with amused interest the reproaches that Sunday was instituted as a holy day by Constantine, and that in some undefined way the Church was induced to accept the change, so as to "enlist the large number of Christians to his side in politics." The absurdity of thinking that two little sects of nineteenth century establishment have revived the only correct form of Christianity, all the rest of Christendom having gone hopelessly wrong since Constantine's day, never seems to occur to these Seventh Day advocates who strive to revive the observance of the Jewish Sabbath because they are unable to find any explicit authorization in Holy Scripture for the change. But that is only to perceive the futility of striving to find in the New Testament a complete directory of worship, as if the New Testament had been written as a basis upon which to found a Church.

It was a natural and inevitable instinct of the Universal Church of Christ to hallow the First Day of the week in honor of the Resurrection of our Lord; and this was recognized from the beginning of the Church itself, when the First Day was set apart by common consent as specially sacred to the commemoration of this glorious mystery. That the Eucharist was ordered to be celebrated then in the power of the Risen Christ, and that the alms of the faithful were then to be gathered for those who had need is recorded, incidentally it is true, as of a custom already observed, but centuries before the edict of Constantine which only recognized a well-established use. There is nothing so hard to change as a well-established social institution like the Jewish Sabbath. But the Sabbath is dead among Christians, and the Lord's Day is alive, because Jesus rose again on the first day of the week.

The Easter Gospel is not that Jesus survived death. If that were all, we should not celebrate Easter but Good Friday only. Of course He survived death, on the one day as on the other. But Easter is the message of Resurrection. Henceforth there is no valley of dry bones, but a garden over which the Life-giving Spirit of the Lord blows, and the graves give up their dead as

on the first Easter one tomb gave up the Lord of life and death because it had no more dominion over Him.

"THERE IS a strange simplicity about Americans. Nowhere is life more complex, yet nowhere else could the simplicity of Fundamentalism have sprung up and prospered. No race is shrewder than the American; yet none is more credulous."

With such words a review of a recent book by an American writer begins, in an English religious paper. Let us acknowledge the general fairness of the article, and its comparative courtesy; "for this relief, much thanks." But the absurdity of assuming that any generalizations of that character can be valid spoils the whole force of the comment upon this particular work. I avoid any parallel comments which might be taken as offensive by some super-sensitive Englishmen. But suppose, for example, that one were to generalize in some such fashion as this:

"There is a singular childlike frankness about the English as a race. Nowhere else in the civilized world will you find so many grown people who insist upon unburdening their souls to chance acquaintances. I have met any number of Englishmen of all classes, who, on five minutes' talk, proceeded to open the doors of their inmost family lives and make me partaker with them of all their difficulties, whether they have to do with Mary's husband, or Tom's choice of a profession, or the cost of living as affected by taxes, and how far I, as an American, am responsible for that. One hesitates to show himself unsympathetic to such confidences, vouchsafed gratuitously; yet it is a little trying when one has crossed the ocean to get away from the problems of other people."

Now that, as a matter of fact, is a simple statement of what is a common experience; yet no one knows better than myself that from such incidents it would be grossly unfair to build up a theory of the British character, resting on that. The blood is too mixed; the religions are too diverse; nay, the almost infinite variety of individual temperaments forbids any so easy inferences.

Now consider that in America we have a score of races, a great many sections of territory each of which has an individuality of its own, many waves of immigration (some of which are from stocks as mongrel, in the good sense, as the British); then think how abysmally ignorant of all these factors must he be who strives to explain all things by "Puritanism," or any other catchword, whether Sinclair Lewis' or Mencken's.

I like some English immensely, viewed as an agglomeration of individuals; but I shall not endeavor to reduce them all to a formula, even to a contradictory one like that quoted above.

I SPOKE in church the other Sunday about taking a good Church paper as part of a Churchman's plain duty; whereupon a voice from the pews speaks thus in sympathy:

"Will dear Presbyter Ignotus kindly write in THE LIVING CHURCH what he said in church on Sunday about subscribing to a good Church paper, so it can be widely circulated? It was just what we need, with a big crusade to follow on the same subject and on reading Church literature.

"Nearly every communicant could take a Church paper if he would sacrifice something less important for it. A sacrifice well worth while; but few have any conscience about it.

"It fills one with shame that with all the wealthy Church members round about this province, we can scarcely support two secluded corners of other buildings in this largest of its cities. Whereas there are three or more large, well-equipped Roman stores where books and tracts are so conveniently placed one can hardly resist buying them.

"It is all a matter of faith, spiritual energy, and proper training and education on the subject.

"As an associate of a religious order and interested in the advance of Catholicism and unity, one seeks in vain to find something on Convent Life in those 'secluded corners'; while a whole aisle in Flynn's is given to that cause. Also tracts for its better understanding lie ready at hand on the counter."

DAILY BIBLE STUDIES

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

RISEN WITH CHRIST

April 8: Easter Day

READ Col. 3:1-7.

CHRISt is risen!" "He is risen indeed! Alleluia!" So of old and all through the centuries, in varied languages, the blessed greeting has been given. It seems to rise like a great cry of joy and faith, the Christian symphony of the ages. And our share in it brings the whole truth into immediate touch with the daily life. It is not only the statement of a fact, the most stupendous fact of all history, but the application of the fact to the life of every child of God. For we are called upon to rise with Christ into newness of life. Easter should bring to all of us a loving consecration of body, mind, and spirit, which shall prove our gratitude and our faith.

Hymn 178

Monday, April 9

READ Acts 10:34-43.

JESUS and the Resurrection gave power to the apostles' preaching as they went out, after the coming of the Holy Spirit, to tell the story of divine love. The Resurrection was the fulfilment of the redemption of Jesus Christ. And it is still the burden of all Christian preaching. Christ died for our sins and rose again for our justification; that is, by rising from the dead He called us to newness of life. To grow in grace, to rejoice in the revelation of eternal life, to fashion our lives in loving obedience to Him who opened to us the Kingdom of Heaven—that is the Easter call of the Risen Christ. And surely our thankful hearts cannot but answer in gladness. He has made all things new. He has proved Himself the Saviour of the world, and He calls to newness of life as we rise with Him. O the blessed joy of the assurance that through Him all things are ours!

Hymn 557

Tuesday, April 10

READ Acts 13:26-41.

HOW earnest and full of faith was the apostle Paul as he preached to Jews and Gentiles! There was no doubt in his mind as to the fact of Christ's Resurrection and the call to all men everywhere to repent and believe. He had a message which was definite and positive. He had seen and heard the Risen Christ on the Damascus way. Henceforth his life was given to the Master with supreme consecration, for he had risen with Christ. We need a like consecration resulting from a like faith. The world is weary of questions and doubts, and calls for an assurance which shall banish human sin and fear. We are not asked to reason and prove the fact of Christ's Resurrection. It is fixed as the foundation of our Christianity. But we are to bring men to Christ as to One who has conquered forever sin and death. In all the chances and changes of human life He is the unchangeable personal power.

Hymn 174

Wednesday, April 11

READ Psalm 119:129-136.

IF WE be risen with Christ and led to seek those things which are above, we will be guided by holy aspirations such as the Psalmist had when he sang: "I opened my mouth and drew in my breath." The physical suggests the spiritual. Often on a hill-top in the early morning we have opened the mouth and drawn in a breath of the glorious air, and felt new physical life. So the truth of the Resurrection comes like a blessed breath from heaven and gives not only longings but aspirations for a high and perfect life. These emotions, which we call aspirations, are really the Holy Spirit's guidings. He

interprets for us our souls' "deep longings," showing us that they are hungerings of the soul for God and goodness and purity and truth. The Resurrection of Christ assures us that we can approach more and more these excellent things as we believe and strive and obey.

Hymn 179

Thursday, April 12

READ St. Luke 12:31-34.

THINGS of earth cannot satisfy the child of God. We are not to despise them or abuse them, but we should seek to place our hearts' best desires upon the things which endure, and these are the things which Christ's Resurrection reveals to us—eternal life, enduring love, knowledge of truth, fellowship with Father, Son, and Holy Spirit. It is a kind of spiritual culture that comes to us as we enter with Jesus Christ a new life. We catch sight of the perfect, and so we are able "to refuse the evil and choose the good." We find the Water of Life which satisfies our thirst and the Bread from Heaven which satisfies our hunger. And therefore we have, even here on earth, a little heaven. Christ gives us eternal life because we believe. And such is the reality of our Easter truth that it lifts us more and more to the heavenly places.

Hymn 176

Friday, April 13

READ I Cor. 15:20-28.

IN a very true sense these are the "last times." The Christian dispensation is the closing part of the world's history of humanity. It may be long. It has already covered nineteen hundred years. But it is the glorious era of the revelation of Jesus Christ, the Son of God, who came to earth and in blessed majesty conquered sin and Satan and death; and He called us, and still calls us, to follow Him. We are on the "homeward way." And while we are still battling with sin and still preaching the Gospel to those who have not heard, we have caught sight of eternity, and far more than we realize our lives are influenced by it. We rise now to newness of life. We shall rise at last with our perfected bodies. Death will be destroyed. We are God's children. Christ's Kingdom has come!

Hymn 528

Saturday, April 14

READ I Thes. 4:13-18.

HOW changed the thoughts and memories of our dear ones who have gone from us have become through the Resurrection of Christ! "The grave itself a garden is." And we love to bring to the dear places where we have laid the bodies of our loved ones the flowers which speak of life and beauty. Fittingly do we bring them to our churches to make beautiful the Father's House, His House of Prayer. But fittingly also do we go to the cemeteries and place our Easter lilies on the green mounds. These flowers, which Christ tells us are fashioned in beauty by the Father's hand, express for us our gratitude and joy and faith. And as we sing our carols and rejoice in this marvelous declaration of divine love, let us come with new hearts to the Feast of Thanksgiving, for here we have before us the full story from Bethlehem to the Open Tomb, and here we can say indeed: "He is Risen! Alleluia!"

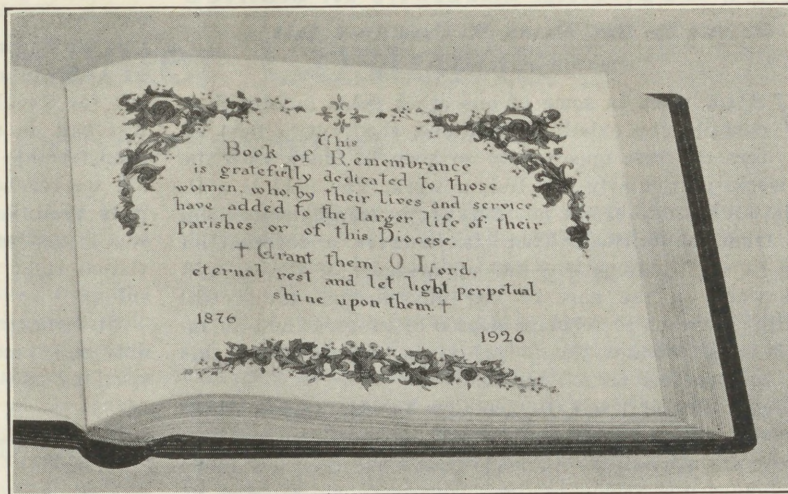
Hymn 558

O God, who for our redemption didst give Thine only-begotten Son to the death of the Cross, and by His glorious Resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His Resurrection; through the same Christ our Lord. Amen. (*Prayer Book.*)



ANTIQUe DESK

A seventeenth century monk's desk given to All Saints' Cathedral, Milwaukee, by the diocesan Woman's Auxiliary, to be used as a case for the Book of Remembrance, shown on it. (See THE LIVING CHURCH of March 17th.)



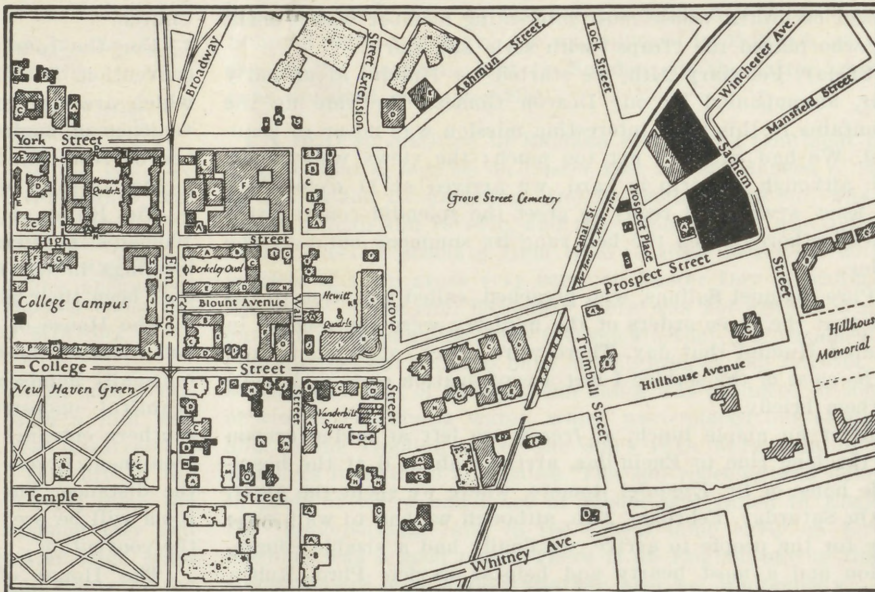
BOOK OF REMEMBRANCE

This hand-illuminated volume contains a record of the names of women "who by their lives and services have added to the larger life of their parishes" or of the diocese of Milwaukee. It is to be kept in All Saints' Cathedral, Milwaukee. (See THE LIVING CHURCH of March 17th.)

News of the Church in Pictures

RIGHT: WHERE BERKELEY WILL MOVE

Map of New Haven showing in black where Berkeley Divinity School will move next September. Shaded parts show Yale buildings.



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FRONT Row, left to right: Edward J. Rogerson, treasurer; Dr. G. C. Stewart, Bishop Anderson, Bishop Griswold, Dr. E. J. Randall. BACK Row: W. R. Sanborn, Dr. J. H. Hopkins, Dean T. D. Tanner, Dr. N. S. Davis III, Dr. D. H. Browne, Rev. E. A. Gerhard, Rev. G. G. Moore, Rev. N. B. Quigg, Rev. H. R. Brinker, Rev. G. C. Story, A. S. Hope, Edward Herbert, and F. J. C. Borwell.

VISITING MOUNTAIN MISSIONS IN MEXICO

BY THE RT. REV. FRANK W. CREIGHTON, D.D.

BISHOP OF MEXICO

WHILE work in some of our other fields in Mexico is curtailed by existing conditions, the Nopala field offers the best opportunity to keep in touch with the native work, particularly the Indian work. The field is scattered and all but two of our missions are in mountainous country far from the railroad. There is, however, a devotion on the part of our congregations and an evidence of sincere and faithful work on the part of our missionaries which will eventually enable us to report a degree of progress and an increase in communicants amply justifying our efforts in this difficult and sparsely settled region.

On February 23d I left Mexico City for Maravillas where we have a well-built church and a small but loyal congregation. Presbitero Samuel Salinas for many years has been our faithful missionary and friend to these congregations, assisted by his brother, Pbro. Rubén Salinas.

The service was Holy Communion, and a more reverent and helpful observance could not be imagined. After the service we went to the home of the Guerreros where we enjoyed a most ample repast, which fortified us for the ride to Nopala, the first stage of our journey. In the evening there was a delightful fiesta in the school room at Nopala, including selections by a local orchestra whose most interesting member was a small boy who played the "traps" with style and spirit.

Friday, February 24th, we started for Humini at an early hour, accompanied by our Deacon Gomez. The ride up the mountains to this most interesting mission was never so beautiful. We had sun, but not too much; the views were lovely and, although the trip is hard, we arrived at 11 o'clock not the least weary, and ready to greet the splendid congregation which gathered when the bell rang its summons out over the valley.

Pbro. Samuel Salinas, who preached, called attention to the fact that the three orders of the ministry were represented in isolated Humini that day. There were many communions, and at the close of the service I met a confirmation class and spoke to them briefly.

After an ample lunch, *al fresco*, we left at mid-afternoon for the long ride to Encinillas, arriving about 6 at the hospitable home of Sr. Ezequiel Romero, where we spent the night.

On Saturday, February 25th, although we had to wait some time for the people to arrive, we finally had a sizable congregation and a most hearty and helpful service. Pbro. Rubén Salinas left us for Popotla where he had a service the next day.

On Sunday we left Encinillas at 6 for San Francisquito where a small but eager congregation was waiting for us in their little church. After service we rode to Buena Vista, the home of Sr. Alvarado Narvaez, where we had breakfast. By this time our company had increased to at least a dozen people, all of whom except Deacon Gomez were going back to Nopala with us for an 11 o'clock service. At Nopala a large crowd was present, some from Debeago and some from El Campamento. There were many communions and a beautiful service conducted by Pbro. Salinas. Following the service there was a delightful luncheon, with many guests, in the Salinas home.

Monday, February 27th, up bright and early to start with Pbro. Salinas and the deacon, who had rejoined us, for Santiago Loma, twenty-three miles away. The riding was hard and by this time there was a touch of weariness which made the mountains seem higher and the distances greater. However, they had to be climbed and a good spirit may shorten distances even for a travel-sore missionary bishop. A huge crowd was present at Santiago Loma. There was a marvelous inspiration in the service. Two were baptized, and many were received before and after the celebration. I had a chance to renew acquaintance with our agrarian friends, some twenty of whom were present. We reached Chapantongo, nine miles away, at 6 o'clock, and sleep beguiled me immediately after supper.

On February 28th, Tuesday, there was an early service at Chapantongo. Here also there was a baptism and several were received. After the service I saw the new church which I will return to dedicate within a few weeks, or as soon as it is finished.

We left Chapantongo at 9:30 for San Bartolo, where Sr.

Cruz greeted us and rode with us to the church. A splendid congregation was present and again there was a hearty service with many communions.

After an ample though hurried lunch with our friends, we left for Sayula, which is on the National Railroad. The road was bad, in some places almost impassable, huge rocks and deep *tepetate* ruts barred our way and made riding difficult, but we reached Sayula without adventure, and after *abrazos* from Pbro. Samuel Salinas and those who accompanied me, I was at last safely settled in the train for Mexico City, having visited eight missions in six days of hard though profitable riding.

In each case the service was conducted by one of our clergy duly registered for the locality. I vested and sat in the chancel, speaking to the people after the services.

PLANNING FOR GENERAL CONVENTION

BY HUGH T. NELSON

IN THIS hectic age of kaleidoscopic changes, the statement that Washington proposes to make the 1928 General Convention the greatest in the history of the Church may seem rather spirited or boastful: but from all signs it is indicated that the attendance at the 1928 triennial convention, to be held in the city of Washington from the 10th to the 27th of October next, will be by far the largest in the history of the Church.

For the comfort and convenience of those attending the convention, Washington has more than forty hotels, many of which are the latest word in ornate luxury and every convenience of modern equipment. There are also a great number of restaurants, cafes, grills, and tea rooms conveniently located to the assembly halls of the convention.

The House of Bishops and the House of Deputies and the Woman's Auxiliary will have the pleasure of holding their meetings in the most beautiful convention halls that it has ever been their privilege to use.

The House of Bishops will hold its meetings in the lesser ball room on the tenth floor of the Willard Hotel, which is an unusually handsome, well ventilated, well lighted room, with a beautiful unobstructed outlook across the Ellipse and the southern entrance of the White House toward the Washington Monument, across the Potomac and the heights of Arlington in the distance. The larger ball room adjoining the lesser ball room will be used for the daily luncheons for the members of the convention.

The House of Deputies will hold its meetings in the Women's Memorial Continental Hall, otherwise known as the D. A. R. Building, which is one of the handsomest buildings in the city of Washington, the auditorium being attractively decorated and furnished, and of just sufficient size to seat comfortably the House of Deputies. This building is on the west side of Seventeenth street about four blocks south of Pennsylvania avenue, and is one of four buildings facing the Ellipse, beginning on the north with the Corcoran Art Gallery, then the Red Cross Building, the D.A.R. Hall, and the Pan-American Building, which are four of the finest buildings in the city. This is just ten minutes' easy walk from the Willard Hotel where the daily luncheons will be served. In the D.A.R. Hall will be ample room for the exhibits, and also the various offices necessary to the House of Deputies.

The Woman's Auxiliary will have its headquarters at the Mayflower Hotel, one of the newest and most luxurious hotels. Their convention will be held in the Presidential Ball Room of the Mayflower, which I am sure will be most pleasing to the artistic tastes of the delegates.

The opening services of the convention will be held in the Cathedral of SS. Peter and Paul, on Mount St. Alban, which will be sufficiently advanced in its construction at that time to seat about three thousand people, and which will be so arranged that the overflow can hear the opening sermon from the outside.

The committee on arrangements and the Woman's Auxiliary will spare no pains or expense and are looking forward with the greatest interest to the comfort, happiness, and pleasure of the members of the convention and their visiting relatives and friends. Sight-seeing trips, teas, dinners, private entertainments, and a great pageant on one afternoon and evening will be some of the many attractions offered.

Some Easter Customs

By Evelyn A. Cummins

THE chief festival of the Christian year has arisen amid a number of superstitions and customs, some of them probably antedating Easter itself.

The word Easter is held by some to be derived from the Saxon *oster*, to rise, and to connote Christ's Resurrection from the dead; while others maintain that the name comes from the Anglo-Saxon goddess of spring, Eastre, for whom a celebration was held in April. Whatever the origin of the name, the festival has always signified the blossoming of new life, the coming forth after sleep, the resurrection of the earth. This meaning has been since time immemorial an inherent part of the celebration of Easter as the day of Christ's Resurrection. Thus in all Christian churches flowers on the altar are a symbol of the Resurrection, and in America a beautiful custom of the building of floral crosses by children on Easter Sunday has been introduced in some parishes. Fundamentally, the giving and wearing of flowers at Easter also symbolizes the Resurrection, although it is probable that most people do not quite realize this.

Part of a *sermo brevis* of Easter Sunday in the *Liber Festivalis*, of the time of Henry VI, runs as follows:

"Gode men and wommen, os se knowe alle welle, this day is calde in some place Astur Day, and in some place Paschal Day, and in some place Goddus Sounday. Hit is calde Asturday as Kandulmasse Day of Kandulles, and Palme Sounday of Palmes, ffor wolnoz in uche place hit is the maner this day for to done fyre oute of the houce at the Astur that hath bene alle the wyntur brente wyt fuyre and blakud with smoke, hit schal this day bene arayed with grene rusches and swete floures strowde alle aboute, schewyng a heyghe ensaumpal to all men and wommen that ryste os thei machen clene the houce, alle withine bering owte the fyre and strawing thare floures, ryste so se schulde clanson the houce of soure soule."

It has been customary for hundreds of years in both Western and Eastern Churches to kindle a fire with a flint and steel on Easter Eve, the flint symbolizing the Resurrection from the tomb held closed by a stone. From this fire in the Western Church are lighted three candles and from these the Paschal candle. This candle is kept until Ascension Day and burns at each solemn service. After the Gospel at High Mass on Ascension Day it is put out. The lamps and lights in the churches are lighted from this Paschal candle. In the Eastern Church new fire is procured by pilgrims to the churches on Easter Eve, particularly from the fire "from heaven" in the Church of the Holy Sepulchre at Jerusalem, to which come pilgrims from all over the world at the Easter season.

In England this same custom prevailed for many years. In certain churchwardens' accounts there are records of the size and price of Paschal candles. Thus in an entry of 1559 we find the following: "Paid for making of the Paschall, 5s. 8d.," with this note in the history of 1802 which records it, "The Paschal taper was usually very large. In 1557 the Paschal taper for the Abbey Church of Westminster was 300 pounds weight." The Paschals at Durham, Lincoln, and Salisbury were also enormous. In these old churchwardens' accounts are also numerous records of payments for "watching the Sepulchre," which seems to have been a ceremony commemorating the soldiers' watch at the Sepulchre of Christ. The items mention "toubmes of brycke," "nayles for the Sepulchre," and "wyres and glu."

These services "at the tomb," which was usually on the north side of the chancel, included often the visitation to the Sepulchre of two or three clerics or deacons who took the part of the women, and who ran back to the choir to spread the news that Christ was risen from the dead. Then two priests, impersonating John and Peter, ran to the Sepulchre, and picking up the linen, showed it to the congregation. There were variations in these services.

In some countries bonfires are also lighted with tapers from the new fire in the churches on the night before Easter, and people visiting or making such bonfires bring with them sticks of wood, which they carry home again and use to kindle anew fires on their own hearths. These ceremonies at home are

popularly supposed to protect the houses from lightning, and during heavy storms charred sticks from the original fire are often placed again on the hearth or in the fire itself to ward off the effects of the storm.

Other partially burned sticks are taken to the fields where the crops are planted to protect them from damage by hail and pests of various kinds. Sometimes a portion of a charred log or stick is rubbed on the ploughs. Eventually what is left of the wood, in the way of charred bits or ashes, is put in with the seed of the crops to be scattered with it in the fields, as it is supposed to produce thus a better harvest.

At one time in a number of districts in Germany a ceremony took place on Easter Eve which was known as "Burning the Judas." At this celebration tapers from the new fires of the churches were used to light a sort of pyre on which was a cross, or occasionally a straw man. In other parts of Germany this operation was known as "Burning the Easter Man" and took place on Easter night. The ashes from these festivities were used to fertilize the fields and protect crops. Bonfires were customary for many years in Holland, as they are on the mountain tops in Sweden. In the latter country guns are fired on Easter Eve.

AN OLD superstition in England and on the Continent tells us that at sunrise on Easter Day the sun danced to show its joy at the Resurrection. And in Scotland the sun was believed to leap and revolve, and the whole matter was actually talked over by scholars from time to time. Everyone with a particle of faith arose very early on Easter Day to watch for the dance of the sun. Evidently there was not always a great amount of satisfaction with the sun's actual performances, or perhaps the sun was too hard on the eyes of the faithful, for sometimes a sort of reflected sun dance was produced by means of vessels containing water, which were placed out of doors, and in the rippling water the sun's rays were seen by the watchers to twinkle and dance. The sun reflected and dancing in pools of water and lakes at Easter was called in England the "lamb-playing," and to see a real lamb early on Easter morning was a good omen. There is an English saying that a sunny Easter means fair weather also on Whitsunday.

One of the earliest customs which showed itself at Easter was that of donning new clothes. Constantine is said to have clothed himself with extraordinarily rich garments during Easter celebrations. He it was who commanded elaborate ceremonies to be held in the churches during the night watch and on Easter Sunday. New clothes on Easter in England in olden times meant that the wearer hoped for success in love throughout the rest of the year, and they also were supposed to bring good luck of all kinds.

The custom of doing various things with eggs at Easter time is almost universal. Eggs are dyed, boiled, stained red as a symbol of the blood of Christ, inscribed, given away, and used for rolling in egg races, as well as struck against one another in contests until broken, and have been a part of the regular Easter diet of many devout keepers of Eastertide. Other popular Easter presents have been cakes, bacon, and puddings of various kinds. The egg is considered a symbol of life and of resurrected life, and among many ancient peoples was believed to be an emblem of the universe. Symbols of our Lord's Resurrection have included also the lion, phoenix, and the peacock.

An old custom in the Roman Catholic Church was to send eggs to be blessed by the priest on Easter Eve and Easter Day. The platters and bowls of eggs were sprinkled with holy water. A form of benediction in the Ritual of Paul V is as follows: "Bless, O Lord! we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee, on account of the Resurrection of our Lord."

There was also an ancient custom in some places of playing ball in church at Easter. The dean, or ranking clergyman present, sometimes a bishop, began the play with a chant;

then, holding the ball, he began to dance to the music of the organ, the other clergy dancing around him, holding hands. At certain intervals the ball was thrown to the choristers in turn. It is believed that the origin of this game was derived from the supposed dancing of the sun on Easter Day, and it is easy to see how the ball playing may have been a sort of picturesque pageant meant to portray the superstition. After the dance was over refreshments were served, particularly cakes. There also seems to have been a good deal of secular ball playing at Easter in England and in other countries.

In France centuries ago if a canon overslept on Easter morning, at the first Psalm of Matins some of the other canons or vicars promptly went to his house and, carrying the processional cross and holy water, sprinkled him with the latter, and dragged him out of bed and to the church. Afterwards he had to invite all the other priests to breakfast with him. Nor must we neglect to mention the ancient custom prevailing in England of "lifting" men and women, young and old, and carrying them by hand and in chairs around the villages until they bought their liberty and were allowed to get down again.

There is said to have been a custom at Twickenham of giving away cakes in church on Easter, but this was stopped by order of Parliament in 1645, and the people were ordered to give bread to the poor instead. The loaves were thrown at the poor from the tower of the church, which does not seem to have been a very gracious way to present them. In another English town two women gave to the poor of their parish the annual rent from a tract of land, but this they gave in the form of cakes, bread, and cheese on Easter Sunday. One had to go to church to get the gifts and it is to be surmised that there was probably an unusually large attendance on that day.

Ancient English customs prevailed probably until about the beginning of the eighteenth century, of waylaying travelers, clergy, and young men and women and taking away their belongings such as spurs and buckles, which the owners perforce had to redeem with money.

Hares or rabbits are connected in some vague way with Easter, the hare having been from very ancient times connected with the moon. Hares form an important part of the Easter celebrations in Germany, where the children believe that a white hare brings the colored Easter eggs, only when and if the children have been good.

In a parish in Warwickshire the young men try to catch a hare on Easter Monday morning. If they can bring it to the rector of the parish before 10 o'clock he has to give them a calf's head, a hundred eggs, and a groat. Thus the story. At Hallaton on Easter Monday there is a famous Hare Scramble. The rector of the church has the use of some land, provided that he gives at this time, two hare pies, ale, and loaves of bread, to be scrambled for by the village people. The hare pies have been changed to mutton and veal pies because the hare is out of season at Easter. Once a parson of the parish tried to use the money from the land for something else. But he wasn't able to go through with it, for the villagers made his life miserable with the cry of "No pie, no parson, and a job for the glazier."

In Russia it was permissible for anyone who cared to do so to ring the bells in the church towers on Easter.

IN THE Eastern Church the night before Easter the churches are almost dark until just before midnight, although services are going on. A few minutes before twelve the procession of priests and acolytes and various dignitaries, with the choir, leaves the church and wends its way outside to the great door of the church. Arriving there the bishop or priest knocks on the door, and the group behind him chants: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in." And from within the church a voice cries, "Who is this King of Glory?" The doors then are flung open and the church is ablaze with lights, and as many as can go in for the service and obtain their new fires from tapers lighted by the priests and in turn by the others taking part in the service. The 67th Psalm is also used for this part of the services.

Another form in the midnight service is for the bishop or priest to cry upon entering the church, "Christ is risen!" and the crowd then answers, "He is risen indeed!" In some Eastern cities after 12 o'clock on Easter morning, guns are fired

and fireworks are set off. A cannon is fired in Rome to start the ceremonies of Easter Day.

In the afternoon on Easter Day in many Orthodox cathedrals and churches the Gospel is read in the different languages as a part of the service, the ritual being the preaching of the Gospel "unto all nations."

St. Ambrose has the distinction of being the first to write an Easter hymn of which we have a record.

A strange Easter tradition of the pulpit was for the priest to tell stories in his Easter sermon and to try to make the congregation laugh, in order to displace from their minds the austerity and sadness of Lent. This custom was prohibited by Clement X.

In Eastern countries Christians greet each other on Easter, as did the Christians of the earliest days, with the words "Christ is risen!" To which the answer is, "Christ is risen indeed!" A very beautiful greeting, and one wishes some of the more lovely Easter customs like this were the practice of Christians in the West today, as well as in the East. How much more gracious and sweet a greeting to say "Christ is risen!" than to say rather prosaically, as is our custom, "A happy Easter!"

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THREE GARDENS

A GARDEN is a holy place,
 You feel God's presence there,
 'Mid climbing roses, shady walks,
 And stately lilies fair.

In Eden, at the "cool of day"
 God walked in holy peace,
 And made of gardens quiet shrines,
 Where cares and worries cease.

At midnight, in Gethsemane,
 Beneath an olive tree,
 Our Saviour prayed alone, and peace
 Came out of agony.

But happiest of all the three,
 That garden, Easter morn,
 Where Mary met the risen Christ,
 And earth's new hope was born.

HELEN R. STETSON.

THE HEALTH OF THE SOUL

SPONSORS IN baptism are directed "to provide that their god-children learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." In the latter phrase are contained suggestions which are now being carried out with impressive results in the physical and mental life of children. The early formation of wholesome habits of cleanliness, nutrition, rest, and exercise has been proved to be a more reliable means to overcome disease than specific remedies and cures. The training of the mind according to modern educational methods follows a similar course. No longer is the emphasis placed upon the amount of knowledge to be acquired, but upon the early foundation of wholesome habits of thinking so that faculties may be directed toward mental health as well as mental efficiency.

The same thing holds true, but it is not so universally recognized and accepted, in the spiritual life of children. Moral disasters should be anticipated rather than expected. The early formation of wholesome habits of feeling and aspiration plants within the heart of the boy and girl a power which in later years can resist the most virulent and insidious attacks of moral infection. Jesus Christ, not only an example without but a presence within, replenishes the spiritual strength which maintains the health of the soul.

—Rev. Edmund J. Cleveland.

Religion and Social Justice

By Clinton Rogers Woodruff

FOR a generation now there has been a deepening demand for social justice which has taken many varied forms. And there has been a steadily growing demand that the Church assume the leadership in the movement. The Federal Council of Churches has to a measurable degree responded and the work which it is doing through its Information Service so effectively edited by the Rev. F. E. Johnson represents a notable contribution. The Roman Catholic Church has, particularly within the decade, entered the lists, both here and in Great Britain. As Dr. Georgiana Putnam McEntee says in her very interesting volume, *The Social Catholic Movement In Great Britain* (Macmillan), "Social Catholicism is one of the most significant developments in the history of modern movements for social reform. It . . . is an effort on the part of public-spirited (Roman) Catholics to apply Christian principles to the solution of social and economic problems, especially those created by the Industrial Revolution."

Traditionally the Roman Catholics are opposed to the Marxian Socialism, but toward the newer Socialism they take a different attitude. In commenting on this changed attitude Dr. McEntee points out that John Wheatley, former Minister for Health in Macdonald's cabinet, is regarded as almost extreme Left. None the less, Wheatley is not only a Socialist, but also a Roman Catholic. "To put it more correctly, he is first of all a Catholic, and only afterwards a Socialist. To this 'left-winger' Socialist policy is directed by personal morality, and personal morality by religion." More than a decade before Mr. Trotsky penned his ungracious words about those whom the undiscerning might call his English comrades, Archbishop Whiteside of Liverpool foresaw and rejoiced in the direction that Socialism was taking in Great Britain. Speaking at the National (Roman) Catholic Congress in 1913 he mentioned that he had just been reading Philip Snowden's book on *Socialism and Syndicalism*. He went on to say that Mr. Snowden advocated a new Socialism, and, if that were going to prevail, Roman Catholics would be in a position to remain neutral in regard to it and no longer be inimical to its advocates. "In fact, I think we might almost grasp hands with them."

Our Mother Church has been in the forefront of the movement at home, first through the Church Social Union, and later through the Industrial Christian Fellowship, whose striking book, *Christ the Lord of All Life*, has been recently commended in these columns.

In our American Church, the old Church Social Union and C. A. I. L. stood for the same general idea. Both of these are now merged in our Department of Social Service, which has just been authorized by the Presiding Bishop and Council to retain a secretary to devote his time exclusively to industrial problems. There are also sundry voluntary organizations in the Church like the Church League for Industrial Democracy that are stressing special phases and special attitudes.

ONE of the strongest advocates of the wedding of *Religion and Social Justice*, to give his own title to his new book (George H. Doran Co.), is Sherwood Eddy, who has been a missionary worker. He gave up this work because his urge to social justice proved stronger. This volume has been described as "the spiritual pilgrimage of one of the unique characters in the religious life of the world." With the war, he tells us, "Religion began to dawn upon me as a social experience. In 1914 volcanic upheaval broke upon us. I saw it along the terrible front, from Ypres to Verdun. I saw a few of the ten millions who were killed. But I seemed to see war as only a symptom of the striving world beneath. I saw the world rent and divided in industrial, racial, and international strife—a world of sordid materialism, autocratic exploitation, and organized militarism, ever preparing for further war. Had I a philosophy of life or a message equal to this whole world's need? My personal gospel proved inadequate. We were not saving a fraction of these men, struggling, battering, hating,

dying. Eighty per cent of them, even in England and America, were out of contact with the Churches and with all organized religion. Indeed it was the 'Christian' countries that were armed to the teeth as world powers, that had fought the bulk of wars during the last few centuries and whose imperialism had conquered nine-tenths of the planet. The Church was obediently blessing the war, taking sides in it, praying to the God of battles for victory over their fellow Christians."

"Now there broke upon me the first gleams of a social gospel that sought not only to save individuals for the future, but here and now in this world of bitter need to Christianize the whole of life and all its relationships, industrial, social, sexual, racial, international. Religion was not primarily something to be believed, or felt; it was something to be done, a life to be lived, a principle and a program to be incarnated in character and built into a social order. This social gospel added a new dimension to life, it raised it to a higher power."

This book tells the story of his pilgrimage to the "social gospel." It is a personal book, a human document if you please. Those who want a scientific discussion of social relations will find it in Dr. Hornell Hart's book, *The Science of Social Relations* (Henry Holt & Co.). It is based on the thought that intelligent industrial attitudes cannot be taught unions, they must be taught individual leaders. The author's idea is based on the necessity for an individual approach to any subject for the highest educational accomplishment. Professor Hart seeks to lead his readers into a search with him for the essentials of person to person phases of social relations in an endeavor to lay the foundations for the scientific solution of the social problem, the solution of personal social problems. His book is definitely an introduction to the principles of sociology and he illustrates his chapter material with case studies and sets down problems and exercises at the end of each chapter. There is little doubt that Professor Hart's book will enliven the student's curiosity. It abounds in stimulating materials for sermons and addresses and is a better book to have at hand than to read straight through.

EUROPE has been the scene of widespread extreme socialistic experiments, not such as Dr. McEntee's has told us about in her book, but the most extreme Marxianism. A tour of inquiry was made on the Continent by Dr. Arthur Shadwell to ascertain the progress of Socialism since the war. Put to the test of reality in recent years as never before, he believes that Socialism has failed because it violates the principles of organic change and is based on economic fallacies. In a study which is at once both a narrative and an analysis, Dr. Shadwell tells what has happened when and where Socialists have gained political power. He sets forth their aims in their own language, summarizes their legislation and administration on the basis of official records, and points out their failures by quoting the pamphlets and speeches of representative Socialists. Familiar before the war with the countries in which such experiments have been made, and the possessor of a grasp of the essentials of economic science illustrated by thirty years of comment and criticism of economic developments, Dr. Shadwell was well qualified for his task.

However, as a writer in *America* points out, no one should gather from the title of Dr. Shadwell's book, *The Breakdown of Socialism* (Little, Brown & Co.), that Socialism, as a political movement, is at an end. A breakdown may convey the idea of a temporary stop or a serious setback which may easily be remedied by proper adjustments. Thus it is predicated of postwar Socialism by Dr. Shadwell. His study is an analysis of the aims, the legislation, and administration of the Socialists based upon the utterances of its most representative protagonists and its own official records. Such evidence brings in a verdict of failure as a political movement. This writer says:

"Nothing has shown more clearly than its own record the economic fallacies upon which Socialism is based, and the results of its disregard of the principles of organic change help to emphasize their importance. . . . His tour of inquiry

on the Continent has yielded copious material for the story of Socialism's achievements in the unfortunate lands where it gained political power and wielded the authority of the government. The extreme volubility of leading Russian politicians simplifies the author's desire to satisfy the demand for information about the Bolshevik experiment. The other European countries, less sensational in their activity but more effective in their propaganda, give their own contribution to the history of these Continental proceedings. From this comprehensive, clear-cut, and extremely readable study an answer is gathered from experience to the real question raised by Socialism, which is not whether the existing economic order is perfectly satisfactory and incapable of being improved or superseded by a better one, but whether the one advocated by Socialists would in fact be any better, or is even practicable at all. Hitherto they have simply assumed its superiority."

There's a world of difference between the leaders of the Socialist movement in countries like Russia and Sherwood Eddy, who dares to say in justification of leaving his missionary labors to preach a social gospel, "I saw that there would be much more opposition from professing Christians if I preached a gospel of social justice, than ever there had been from so-called heathen nations in calling them to turn from their idols. Indeed Mammon is a much more potent idol, it is more cruel, smeared with more human blood, than Kali or Siva. They sacrifice goats to Kali and we shudder: we sacrifice men to Mammon and justify our rights. In simple fact, though they are not worthy of mention, I have met with more opposition and misrepresentation, ten times over, in 'Christian America' than I have ever met in fifteen years in India, or in repeated visits to China and Turkey."

EASTER MORN

WHAT time gaunt Death had all his victims pale,
With hurrying footsteps and remorseless mien,
Engathered in the silent Stygian vale,
Which eye of mortal never yet hath seen,
Glad tidings come. Low o'er the Judean hills,
In the first wailings of an infant's cry,
Trembled the hope that now the whole world fills,
Born in the travail sore of Calvary.

O prisoned souls, that 'neath the yoke yet stoop,
O severed hearts, in anguished grief forlorn,
Lift up your heads that low despairing droop,
Weep ye no more, hark to the carolling:
Now is the grave of all its terrors shorn,
Life over Death is everlasting king.

MARY KENT DAVEY BABCOCK.

A SONG OF THE LOVE OF GOD

IN BETHLEHEM, one still and starry night,
God's love, newborn, flooded the world with light.
And of that love each man may keep his part
Within the little chamber of his heart.

Stately Jerusalem saw God's love die—
One cross darkening the whole bright eastern sky.
And sacrifice in one small human soul
Will bring it nearer to some heavenly goal.

Heralded by light past human ken,
God's risen love made warm the world again.
And for each human heart that is reborn
Love makes therein a joyous Easter morn.

KATHERINE BURTON.

THE FOLLOWING words of the Bishop of Masasi, with regard to the Uganda Jubilee, are interesting. He writes from Uganda: "We have come here at the invitation of the Bishop of Uganda to take part in their jubilee rejoicings. This is a wonderful country—a veritable Canaan of fertility, and extremely beautiful. The Cathedral Church of St. Paul is set on the summit of the hill of Namirembe, and is an exceptionally fine and effective building. But in some ways the most impressive thing of all is the openhearted way in which the Church Missionary Society is welcoming Universities Mission to Central Africa. A daily celebration began the morning after we arrived at 7 A.M. in the cathedral. The genuine devotion to our common Lord is radiantly bright." —A. B. M. Review.

THE RELIGIOUS PROBLEM OF THE COLLEGE STUDENT

BY THE REV. BERNARD I. BELL, D.D.
PRESIDENT OF ST. STEPHEN'S COLLEGE

MAY a priest of the Church, who is also the president of a college and an officer of the Association of American Colleges, and who has for ten years been in fairly intimate touch with undergraduate religion—from the viewpoint of the colleges themselves—at such institutions as Princeton, Wellesley, Amherst, Williams, Cornell, and others not quite so much in the public eye, venture a word about the report, somewhat extensively quoted in the public press, of a committee of our national Church appointed to study student religion?

It is good to see that at last the Episcopal Church seems to be awakening to the fact that there is a student religious problem, that boys and girls do lose their faith while in college—if indeed they ever had much to lose, which is something else again—and are coming back home uninterested certainly in the Church and possibly also in God. Almost everybody else has known about this for years and years. There is, as a matter of fact, no collegiate problem to which administrators have devoted more thought. Such a conference as the one held at Princeton for three days in this busy winter, at which two hundred and more presidents, deans, and professors officially represented over one hundred eastern colleges and universities in serious discussion of the problem, is evidence enough of that.

It will not suffice merely that we shall feel concerned. Nor will it avail much if we now rush into academic communities a group of unofficial parsons and laymen to "furnish to our college students spiritual guidance." The undergraduate religious problem is a peculiar and technical problem. It demands expertness, a trained personnel. *Above all, it is necessary that the guidance should come from within the colleges, not from outside of them.* The only effective thing which the Church can do is to help the colleges to solve what is after all their own problem.

There are two practical suggestions which I have for a long time been making, without noticing that the national Church pays the slightest attention, and that although both of them are approved by every collegiate person whom I know. Not without a certain reticence, I suggest them again.

1. The Church's most easy and vital touch with the higher educational world is at the moment through the presidents of the Church colleges. These five institutions are all of them highly respected among educators. Their executives are, for instance, well known in all the regional associations. At the vitally important Princeton conference referred to, three of them represented the Church's point-of-view, and were listened to with respect. The pedagogical layman commonly little suspects the solidarity of the collegiate world, its highly organized integrations. The collegiate religious problem is one problem, not many. The presidents of the Church colleges are the natural and already somewhat effective contact officers between our communion and the unified higher educational world. All that they lack to be really effective is that the Church shall officially use them. In fact, she ignores this lever already at hand. In this she is alone among the Christian communions. They do employ their colleges and collegiate executives, as a matter of course.

2. When committees are appointed to study collegiate problems in the name of the Church, why should not the appointees be academic persons? The estimable parish priests, who are usually appointed instead, cannot see the problems involved as they really are, even though they be rectors of parishes adjacent to colleges. Might it not be well to have a group of men who are both Churchmen and collegiate officers to whom may be referred policies connected with undergraduate religion in which the Church is interested? Such a committee might have on it people like President Sills of Bowdoin, President Hulihan of Delaware, President Beury of Temple, Professor Alice Brown of Wellesley, Dean Park of Buffalo, Professor Tinker of Yale, Professor P. M. Brown of Princeton, Professor Ogden of Cornell—there are scores of them available.

May I, in conclusion, hope that at least we may have fewer reports which seem to imply that the colleges are indifferent to the spiritual needs of undergraduates? Would that the problem were actually that simple!

The Apostles' Creed

A Meditation

By the Rev. T. G. A. Wright

Whitby, Ontario

THE Apostles' Creed—our shortest Christian creed—may profitably be examined from various standpoints. We might notice its setting in the Prayer Book. In Morning Prayer and Evening Prayer, it comes after the recital of the daily Psalms, the reading of four scripture lessons, and the singing of scripture canticles. The creed is so placed, because it is founded on scripture, and derived therefrom; or (as the Eighth Article affirms) it "may be proved by most certain warrants of Holy Scripture." It is the mountain-top of the service. The object of the service is to build up faith in God. "This is the victory that overcometh the world, even our faith" (I John 5:4).

The position of the creed in the Catechism is also noteworthy. The five parts of the Catechism are Covenant, Faith, Duty, Prayer, and Sacraments. The Christian life is first considered as a "Covenant" life, a relationship between God and every baptized person. God's side and man's side of the Covenant are set forth in the first section, and then the Church utters this challenge, "Dost thou not think that thou art bound?" In the remaining four sections of the Catechism this covenant life is shown to be four things, a life of faith, a life of duty, a life of prayer, and a life of sacraments. The creed is recited at every baptism, and it is the subject of the second baptismal vow, "to believe all the articles of the Christian faith." The first vow ("renounce") looks to the past. The second vow ("believe") belongs to the present. The third vow ("obey") reaches into the future. The three vows therefore cover past, present, and future, the whole program of life. The second vow ("believe") represents a present faith in God. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

This creed is not only the creed of Anglicans. It is the creed of every true Christian who has a creed. The Romanist accepts it, as far as it goes, and to it adds twelve more articles, as contained in the creed of the Council of Trent, and two new articles enacted in recent times, the Immaculate Conception of the Blessed Virgin Mary (1854) and papal infallibility (1870). The Apostles' Creed is the creed of the Greek Church and also of the Presbyterian Church. It is not inserted in the Presbyterian Catechisms (*Shorter Catechism* and *Longer Catechism*) but it is declared, by the Westminster Assembly, to be "agreeable to the word of God and anciently received by the Churches of Christ." It is found also in Methodist catechisms. Indeed, it is the creed of everybody who has a creed. The Baptists have no creed, yet one of the recent beautiful and valuable treatises on the creed was written by the well-known Baptist, the Rev. F. B. Meyer. The third section of the Catechism is "Duty." We pass from faith to duty in the Catechism, for "faith without works is dead" (James 2:20). A faith that won't work is no faith at all. It is "dead."

There is no creed recited in "the order of Confirmation," for the rite itself is tantamount to a confession of faith. The candidate is required to learn the creed, the Lord's Prayer, and the Ten Commandments. The creed in the daily morning and evening prayer, and the rite of Confirmation are followed by the "Salutation." The minister says, "The Lord be with you," and the people say, "And with thy spirit." There is a public, audible, drawing together of priest and people. They band together for the aggressive work of the Church. A common faith is the only reliable basis of a lasting union of hearts and lives. Being thus united by a common faith, the Church proceeds to the serious work of intercession, for the state, for clergy and people, for all conditions of men. These intercessions include duty to God and duty to one's neighbor. Intercessions follow the creed, for prayer is a condition precedent of all true Christian warfare. Those who place themselves under such a discipline are cheered, at the end of the service, by the assurance that "the peace of God which passeth all understanding shall keep (or garrison) your hearts and minds through Christ Jesus" (Phil. 4:7).

THE analysis of the creed is an instructive process. Evan Daniel divides it into three sections relating respectively to the Father, the Son, and the Holy Ghost. In that arrangement, the four articles following the words "I believe in the Holy Ghost" are regarded as the fruit and outcome of the Holy Ghost. These four articles are: the Church, the forgiveness of sins, Resurrection of the body, and life everlasting. Looking at the twelve articles of the creed separately, we find—one mentions God the Father, six mention God the Son, and one mentions God the Holy Ghost. The first eight articles relate to Father, Son, and Holy Ghost—God, the Blessed Trinity. The four articles which remain fall into two groups. Two (Church and forgiveness) relate to this life. The Church is here, and she is ceaselessly preaching "the forgiveness of sins." That brings us to death. After death, what? "Resurrection of the body and life everlasting." The creed shows us plainly what the Church's one supreme message is—"the forgiveness of sins." The final clauses of the creed show us that it overleaps death. It ends, not in death, but life—"life everlasting."

Of the eight articles relating to the Blessed Trinity, one relates to the Father, six to the Son, one to the Holy Ghost. Observe the six truths affirmed concerning Christ: double nature, incarnation, atonement, resurrection, ascension, second coming. Ancient and modern heresies and vagaries usually slip on one, or more, of these.

After the eight articles relating to God, the next (or ninth) article relates to the Church. It stands, in the creed, next to the Living God. Dr. Bernard's *Progress of Doctrine in the New Testament* reminds us that, after the four Gospels (presenting the life of Christ), we have "the acts (or actions) of the Apostles"—that is, the Church at work. In the creed, the Church stands next to the Blessed Trinity. In the New Testament it stands next to Christ, for it is "His Body" (Eph. 1:23). In both it is strikingly prominent, for "Christ loved the Church and gave Himself for it" (Eph. 5:25). The Church is called "holy" in the creed, not because it is perfectly holy, but it aims at holiness. It follows a Holy Saviour and is guided by the Holy Spirit. In like manner, the Church is called "catholic" for its aim is to win the world. The word "catholic" is a Greek word coming, not from Rome, but from Syria. It is first found in the writings of Ignatius, Bishop of Antioch, in Syria, who was martyred (says Lightfoot) about 110 A. D.

In the summary of the creed, which follows it, every child is taught to say:

1. God the Father made me.
2. God the Son redeemed me.
3. God the Holy Ghost sanctifieth me.

The first two statements describe past facts, my creation, and my redemption by Christ Jesus. The third statement, "God the Holy Ghost sanctifieth me," describes a present fact. If God's Holy Spirit is now sanctifying me, how does the Spirit work? It works in at least three well-recognized channels: (1) in the Bible, (2) in the Church, (3) in daily experience. We say "in the Bible," for "Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). We say "in the Church," for it is Christ's body, and the Holy Spirit fell on the infant Church in the Upper Room at Jerusalem. We say "in daily experience," for "your body is the temple of the Holy Ghost" (I Cor. 6:19). Those who desire to please God, and win His favor, will take good care to seek it, in the Bible, in the Church, and in daily experience.

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.—*Bishop Manning.*

AROUND THE CLOCK

By Evelyn A. Cummins

TWO parsons happened to meet on a New York street the other day. One, known as an interminable talker and a great bore, stopped the other, and began, "Well, how is everything in the Church? Tell me what's going on?"

The other parson looked at him. "I am," he said firmly, as he started down the street.

THE custom of eating hot cross buns on Good Friday was believed in old times to protect the house from fire for the rest of the year.

THE Bishop of St. Alban's is alarmed rather needlessly, it seems to us, by the thought of television showing him performing his morning ablutions to audiences in New York. If the results of television are like the results of most telephotos we've seen no one will be able to tell whether it's the Bishop of St. Alban's taking a bath or the Bishop of New York announcing a gift to the cathedral or the Bishop of Long Island addressing a diocesan convention.

IN a certain city there is a church called Trinity. The rector of Trinity and another rector disagreed about a matter of Church doctrine some years ago and a good deal was said about the discussion in the papers. A short time after it was reported that the spire of Trinity was supposed to be rocking. A reporter for one of the newspapers called up the rector of Trinity. "Do you know anything about it?" he was asked. "Well, no," came the reply, "but perhaps Dr. Blank happened to be walking by."

It was always hard to tell who enjoyed telling the story more, the rector of Trinity or Dr. Blank.

DOUBLEDAY, Doran & Company with the *Christian Herald* announce a prize of \$2,500 to be awarded to the contestant submitting the best religious novel before October 1, 1928. The contest is open to every writer, professional and amateur, in the United States and Canada. The prize novel will be published as a serial in the *Christian Herald* and in book form by Doubleday, Doran.

The novel must in content and spirit interpret the principles of vital Christianity to the modern world and express the purpose and motive of true religion without favoritism toward any one denomination. It need not necessarily treat of Church or ecclesiastical problems, nor need it have ministers, missionaries, etc., as its main characters.

MR. CHOATE is supposed to have once said that the two things most necessary to make a good lawyer were "a stout pair of legs and a good digestion."

Same thing holds true for bishops. Poor things, unless they are home they never get anything except chicken and ice cream. At least, so some of them have told me.

JOSEPH PENSENDORFER, of Camden, N. J., has established a factory to give employment to men who have been in prison. Pensendorfer was once sentenced to death for the murder of his father-in-law, but afterward the sentence was commuted to life imprisonment. He has recently been pardoned. He is a woodworker and managed to get together enough money from patents of his own to start a factory. While he was in prison he saw and learned how great was the need of such a place for ex-convicts.

FROM the *Humorist*. She (to odd-job man): "I want you this morning to double-dig the kitchen garden, saw down that old tree in the corner, chop it into suitable sizes for lighting fire, clean out the two sheds, overhaul the mowing machine, and thoroughly wash and comb 'Fluffy.'"

Odd-job Man: "And to fill up the mornin', shall I 'op into the 'ouse and give yer a 'and with yer crochet?"

Sounds to us faintly like the duties of a parson.

ARTHUR TRAIN, lawyer and novelist, has recently published a new book called *Ambition*. In it there is a most delightful and clever description of a modern New York law firm. Any one knowing New York or other city law offices ought to appreciate it thoroughly:

"The law firm of Robinson, Myer and Burr occupies two entire stories in a white-stone office building midway on Wall street. It has ten full-fledged partners who receive a certain percentage of the profits and sixteen others whose names appear upon its letterhead but who are paid regular salaries, twenty law clerks, forty stenographers, fifteen accountants, fourteen office boys, four telephone operators, and a miscellaneous group consisting of detective process-servers, a translator, a real estate expert, an architectural draftsman, and a librarian. Its overhead is somewhere in the neighborhood of a half million dollars per year. It has a corporation department, an income tax department, a probate department, a patent law department, a personal injuries department, a divorce department, and an entertainment fund. It is equally ready to sue for damages in your behalf if you slip on a banana-peel or to establish your claim to the throne of Siam. It will undertake anything, from helping to float a bond issue to securing an injunction to prevent repairs from being made upon the White House. It has correspondents in every city in the world and in every town in the United States, its name is printed in double Titanic in all the legal directories, and it numbers among its clients present and prospective foreign governments, defunct royal families, transcontinental railroad systems, banks, trust companies, and moving picture concerns.

"Its filing-system equals that of Sears Roebuck, its library rivals that of the Bar Association. It prints all its papers. One of its partners is a member of the Republican National Committee, another of the Democratic, a third is a sachen of Tammany Hall, and still another is the second-best golf player at Palm Beach. It has collected single fees of over a million dollars, and holds blocks of stock and of bonds in some of the largest corporations in the country. . . .

"The three title members of the firm are merely expert publicity men who devote themselves to pulling in the business; the remainder of the partners are thorough-going lawyers who do the work. They do it well. . . . New York is full of such lawyers. Nobody ever hears of them."

THERE is a story going around in England about a slightly deaf old lady in a country parish who had been listening to the rector discussing the new Prayer Book from the pulpit. Afterward she complained to a friend, "I can't think why Mr. Smith is so upset about our not having new Prayer Books. We don't need new Prayer Books, we need new hassocks, that's what we need!"

TO THOSE who believe that this present age is particularly irreligious and wicked, I will give advice in two words: Read history."—*William Lyon Phelps*.

THE Rev. William Boyd, who composed the music to the hymn, *Fight the Good Fight*, recently died in London. The tune was called *Pentecost* since it was written at first for *Come, Holy Ghost, Our Souls Inspire*, and for a Whitsuntide service for some Yorkshire colliers, which was organized through the efforts of Baring-Gould. The tune was transferred to the other words by Sir Arthur Sullivan. The story is that one day Sir Arthur met Mr. Boyd, a great friend, on the street, and said to him, "I've seen a tune of yours I must have." He was then editing *Church Hymns*. So Mr. Boyd agreed without going any further into the matter, and when the book was published he is said to have been very much upset when he saw the tune with the other words. Soon, however, he came to agree with Sir Arthur Sullivan in the arrangement.

HILAIRE BELLOC says, "I cannot accept the dogma of the impeccability of lawyers any more than I would accept that of the impeccability of journalists, like myself, taxi-drivers, or captains of whaling steamers."

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.

ONCE MORE THE ARTICLES

To the Editor of *The Living Church*:

PROBABLY THE best thing ever written about the Articles of Religion was by the late Rev. Dr. Arthur Ritchie, who described them as "Catholic Articles, expressed in quaint, Calvinistic phraseology, which are the wonder of the theological world."

That the Articles are Catholic seems undeniable to the few who have read them carefully. I admit that I did so, once, but I am bold enough to wonder how many of the apprehensive laymen who are so solicitous for their retention have ever read them at all. That the peculiar seventeenth century language in which they are expressed makes them almost unintelligible to a modern reader is (to express it mildly) something somewhat in the nature of a handicap to their usefulness.

Many years ago, a friend of mine was most persistent in urging me to take a certain medicine. At last, wearied by his "continual coming," I referred the matter to my physician, whose reply was, "The . . . are all very well in their place, but I don't think their place is in your stomach." Excellent as the Articles may be, in their place, I have been convinced, for a long time, that that place is not in connection with our liturgy. The Morehouse Publishing Company's idea of printing them in the form of a pamphlet would seem to be an excellent one; although somehow I cannot help feeling that to predict for the said pamphlet a phenomenal success as a "best seller" would be almost rashly sanguine. Be that as it may, the Prayer Book certainly is not exactly in crying need of a sideshow of "startling curiosities."

Among the various prayers which we are sending upon behalf of the General Convention of 1928, let one be that the Houses of Bishops and Deputies may be moved kindly and affectionately to "speed the parting guest."

"God be wi' you: let's meet as little as we can."

"I do desire we may be better strangers."

Pasadena, Calif.,

AUGUSTUS DAVIES.

Feast of the Annunciation, B. V. M., 1928.

To the Editor of *The Living Church*:

ARTICLE X of the Constitution of the Church expressly provides that "the Book of Common Prayer . . . and the Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the dioceses and missionary districts of this Church." What does the Church mean by declaring that the Articles shall be in use in all the dioceses and missionary districts of the Church? Obviously, it means that these Articles shall be in use and obligatory upon the clergy and the laity of the Church everywhere in the Church to the same extent that the Book of Common Prayer is in use and in force there. It uses the same language as to each, and the language is plain and unqualified.

Canon 43 of the Church makes the Articles of Religion a part of the standard Book of Common Prayer, and I presume that this is the reason for printing them as a part of the Book of Common Prayer.

The Articles contain much doctrine, and Article VIII of the Constitution requires every clergyman, when he is ordained, to sign a written declaration "to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America." Hence, it seems to be clear, that as the Articles contain much doctrine, every clergyman, when he is ordained, promises to "conform" to the doctrine therein set forth.

W. M. RAMSEY.

McMinnville, Ore., March 29th.

To the Editor of *The Living Church*:

MOREHOUSE was recently credited with the statement that everybody knows that the Articles are misleading, and that their teaching value is almost nil.

May I cast at least one vote to the contrary, by informing you that I do not know they are misleading and do not consider their teaching value even "almost nil"?

You might be interested in knowing that a few years ago I stood on the Articles to refute transubstantiation, which was being taught by a certain "high Churchman," as we said in those days—a dear friend of mine, by the way, then and now. He was committing the Church to this theory. When I pulled the Articles on him, his only comment was that they had been kicked into the back of the book, and ought to be kicked out entirely! But he didn't teach transubstantiation openly, at least, any longer.

W. G. HASTINGS.

FELLOWSHIP WITH PROTESTANT CLERGY

To the Editor of *The Living Church*:

MAY I USE your columns to make a brief reply to the Rev. A. R. Low, who desires a closer fellowship with the Church and expresses that desire in THE LIVING CHURCH of March 24th? May I say that I was of his opinion, and in theory I still am, but my own efforts to put that theory into practise did not achieve the happiest of results?

On coming to my present charge two years ago, I at once joined the ministerial association and attended its meetings regularly for over a year, but in the end was compelled to resign, finding my position quite untenable. The association represented pan-Protestantism and refused to tolerate any opinion, no matter how courteously expressed, which did not coincide with its own.

I remember the uproar created when I mildly suggested that evolution and Christianity were, in my opinion, not incompatible. In giving my reasons why I was compelled to vote against a motion denouncing the woman's clubs of the county for playing bridge for prizes, I brought a storm down upon my devoted head—being denounced, I remember, with no rebuke from the chair, as an advocate of gambling, and told that my conscience needed training.

When our young people gave a dance and first announced the same, one of the good brothers of the association chanced to be holding a revival. On the night of the dance his evangelist took Dancing as his subject, and, I am told by some who attended, implied our relations with the "Scarlet Woman" were chummy to say the least, while still another ministerial brother publicly prayed for me and the Church, that we might be delivered from our blindness and the paths of the world, etc.

The only result of my fellowship with the ministerial association was a feeling of disgust for Protestantism which I had not had before, while the attitude I was compelled to take and my withdrawal no doubt left a feeling of anger and resentment among the Protestant pastors of the association.

Bartow, Fla., March 26th.

(Rev.) F. M. BRUNTON.

VOTING IN GENERAL CONVENTION

To the Editor of *The Living Church*:

MAY I suggest consideration by the General Convention as to whether the disbarment of the delegates from missionary districts from voting on amendments to the constitution and on Prayer Book revision should be partially removed in the light of the response of these districts to the General Church Program quota?

Presumably the reason why the districts were precluded from a vote was because they were considered wards of the Church owing to the fact that they were not financially self-supporting and as such could not expect to have a vote along with the dioceses.

The General Church Program has brought about a change in this condition. While the districts still receive aid from the National Council, for which they are grateful, yet at the same time each accepts a quota and many, after considerable effort, meet it. In other words the districts today have a measure of financial independence and are taking their part in the whole program of the Church.

I suggest, therefore, that this changed condition might well be recognized by according the missionary districts a quarter vote on constitutional amendments and Prayer Book, such as they already possess in a vote by orders.

Phoenix, Ariz.,

(Very Rev.) EDWIN SELDEN LANE.

March 29th.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

SIMPLICITY TOWARDS CHRIST. By the Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine. New York: Charles Scribner's Sons. \$2.00.

SURSUM CORDA. By the same author. Milwaukee: Morehouse Publishing Co. 75 cts.

THE Dean of the Cathedral of St. John the Divine is twice a poet, in his prose and in his poems. "What have we done with our youth, with the daring of it, with the tenderness, with the splendor? That is what multitudes are asking. They have never reached the true insight, the firm resolution, the swift and strong decision which constitute character. All that they know is disillusion. All that they look for is to drift and drift, and to know and hate the impotence of drifting" (p. 149). This is used to open to the imagination our Lord's care for the multitudes. Sharper still is the suggestion of demoniac possession. "There is an overturning of personality. The man becomes in some mysterious way horribly identified with his besetting sin, and goes out with it into the night" (p. 100). The poetry here is not so much of phrase as of conception. The force of this preaching is rather of suggestion than of idea. The opening words: "In the early days of Christian religion was something very simple," repeat a vague generalization certainly not weighty with thought; but the sermon makes Christian simplicity live in persons. What preaching gains from poetry is charmingly exhibited in another opening: "Wise men are always doing what the Magi in the Gospel story did. They are always following stars" (p. 46).

The poems show variety in both verse and theme. They are reminiscent of Anglican piety without following its patterns; and their variations in blank verse, as in the strong line, "Desperate, on in the dark, blindly intent," realize the English heritage of freedom. The first poem, Lazarus Comes Forth, most invites comparison. D. H. Lawrence has just been dilating upon the sensations of survival after suspended animation. Even E. A. Robinson, though of course his idea of resurrection could not be so puerile, is still preoccupied with survival and prolongation. The Dean's poem neither makes light of death nor lingers over a pagan immortality. It offers Lazarus as a vision of mankind answering the summons of its Lord to eternal life.

CHARLES SEARS BALDWIN.

IT is very refreshing to read a book on the devotional life written by one who appreciates the scope of modern scientific research as well as the large debt owed to the records of spiritual experience and devotional technique of the past. *The Life of Prayer in a World of Science*, by William Adams Brown, Ph.D., D.D. (Scribner's. \$2.25), is a scholarly treatment, devout in tone, of readable texture, and practical in its bearing. Dr. Brown's commission to write this volume arises out of the compelling nature of his own prayer life, which has culminated for him in greater faith, enhanced powers, and an abiding assurance of victory over doubt and fear. The emphasis, however, is not so much on personal growth in itself, but rather upon this as a means for the fulfilment of the broader social implications of the life of fellowship with God and man. Although the author draws upon psychology, philosophy, and history to support and to illustrate his theme—"How prayer, which is the language of faith, releases new energies and helps to recreate character"—he never assumes that prayer is simply a subject for debate. Stressing the "principle of spontaneity," he denies the necessity of prayer as duty as well as that strand of Catholic piety which is world-renouncing, and stresses prayer as privilege and world-affirming, incidentally identifying the Reformation at its inception with a change of emphasis from the former to the latter.

The book contains many valuable suggestions for the practice of prayer, the fruits of which are to be wrought out

through perseverance, self-discipline, and self-control. It is thought-provoking and aims at stimulating further study, "to interpret Catholic worship to Protestants, and Protestant worship to Catholics, and both to the Friends, in the hope that with better understanding may come deeper sympathy, and with deeper sympathy closer contact, and with closer contact inward unity, which in God's good time will find appropriate expression."

A very complete bibliography as well as a copious index gives the book added value to the student.

Devotional Offices For General Use, compiled by John Wallace Suter, D.D. (Century Co. \$1.00), brings to our notice concise responsive services of wide scope and usefulness. The language is simple, smooth-flowing, and modern. It preserves the tone and quality of "reality," as well as of the sincerer utterance of the hopes and aspirations of happy or contrite hearts. The direct purpose of these services is to simplify the difficulty of providing acts of prayer for schools, conferences, organizations, meetings, camps, and other groups. A brief survey of the contents reveals many practical uses—Litanies of Fellowship, of the Incarnation, Self-Examination, the Church, Missionary Work; Prayers of Corporate Intercession and Thanksgiving; Acts of Praise, Joy, and Humility; and Offices of the Ten Words, of Beatitudes, for Eastertide, in Time of Trouble, of Preparation for Holy Communion, of Compline, etc. These services are indicative of the tendency in the direction of freer interpretation of liturgical privilege. The increase in the number of extra-canonical offices is becoming apparent, which is an indication of a need which the authorized offices do not meet. Although these and similar corporate devotions are not planned to supersede those which the Church provides, their increasing use will in time demand some kind of authorization to meet the growing need. Definiteness ought not to be sacrificed to latitude, nor what is now a sign of the richness of our devotional heritage be allowed to degenerate into chaos beyond control.

Interpretations (Appleton. \$2.00) is a good account of a college dean's visit to China and England. An economist of high standing at home and abroad, Dr. Emory R. Johnson of the University of Pennsylvania gives us the results of his keen observations and his long experience. In his *Reminiscences of Present-Day Saints* (Houghton Mifflin. \$5.00), Professor Francis Greenwood Peabody of Harvard gives us his illuminating impressions of men and women whom he knew. Most of them are Unitarian saints, but our own Phillips Brooks is included. In this book Dr. Peabody's charm and sanity are displayed at their best. We have a chatty account in *Presidential Shrines*, by William J. Hampton (Christopher Publishing Co. \$3.00), with illustrations of the birthplaces, memorials, and graves of our Presidents. From the same publishers comes a rather prosaic *History of Delaware* (\$3.50) by Walter A. Powell. The Bishop of Pittsburgh heartily commends C. Hall Sipe's *The Indian Chiefs of Pennsylvania* (Butler, Pa.: Ziegler. \$5.00), which deserves the praise that he and others give to it. It is of interest and value to all students of Indians and of Pennsylvania.

MONEY IN politics has been one of the uppermost issues in national affairs and it bids fair to continue to be so for many months to come. This fact makes Perry Belmont's new book, *Return to Secret Party Funds* (Putnam), both timely and interesting. He details the history of the movement to secure publicity for funds contributed to party treasuries, and he sounds a warning against the present-day trend toward secrecy.

AN OPEN LETTER TO AN ANXIOUS CHURCHMAN

BY THE BISHOP OF IOWA

My Dear Friend:

THANK you for your letter of March 1st. You want to know if a booklet, widely distributed, entitled *Shall the Protestant Episcopal Church Be Destroyed?* states facts and what I think of the pamphlet and that statement.

Well, there is one advantage in being an old man. You have lived long enough to discount the prophets of disaster, especially pessimistic utterances as to what is going to happen to the Church.

Back when I was a very young man, in anticipation of the meeting of the General Convention of 1868, there was a lively row in the Episcopal Church. A notable pamphlet, *Romanizing Germs in the Prayer Book*, appeared and was extensively circulated. The Rev. Mr. Cracraft, who had been a priest in the Church for a quarter of a century, wrote to his "Dear Friend," Bishop McIlvaine, renouncing the ministry of the Church. First, because the plain, literal, and historical teaching of the Offices of the Prayer Book would make him "a priest," in the sacerdotal sense. He next asserted that "the proper accompaniment of the character here defined is, I confess, obviously provided, 'an altar.'" Then Mr. Cracraft went on to prove that the priest and altar are not without their proper sacrifice. A portion of the Consecration prayer "is expressly called the 'oblation,'" and he continued:

"All, I suppose, clearly understand oblation to mean an offering—a sacrifice. Taken in its natural and historical sense this oblation prayer can only be understood to teach that the Lord's Supper is not only a memorial, but a sacrifice. In glancing back over this, we shall find, I think, fully presented, first a priest in the sacerdotal sense; second, an altar, on which the sacrifice is to be offered; and, finally, an offering to be presented to God in the sense of a sacrifice."

The Evangelicals were unquestionably the dominating school of thought. The rectors of the great city parishes were Evangelicals. Most of the bishops were of the same school. Schism was threatened if the Prayer Book was not changed and the Romanizing germs eliminated. But Mr. Cracraft was pessimistic. He says, "The best informed are more than convinced, while hoping that it may be otherwise, that the action of the General Convention will but strengthen the hands of the Ritualists and Sacramentarians."

It was a time of fierce controversy, great bitterness, and finally, before the General Convention of 1871, there was a gathering of the fearful and dissatisfied called to meet in Chicago. It was believed that it would be a great gathering. To the astonishment of everyone, only some thirty persons, clerical and lay, attended. Then came the General Convention of 1871, and Dr. DeKoven's remarkable speech, but nothing was done.

There was a call for secession. The Reformed Episcopal Church was organized, but it was a feeble movement and soon almost disappeared. A few congregations held on until recent years. The old Evangelical party, as a party, ceased to exist.

The Rev. John Henry Hopkins, S.T.D., like another Miriam, accompanied by a great company of High Churchmen, with timbrels and dances, went out shouting, "We have triumphed gloriously" (See an article in *The Church and the World* for July, 1872, entitled *The Decline and Fall of the Low Church Party*), prophesying that the Catholic school would have a clear field and never more meet with opposition. But what Dr. Hopkins anticipated did not happen. The High Church party did not have an undisputed field. The Broad Church party appeared as the heir and executor of the old Evangelical party, administered the estate, grew, and prospered, and at the General Convention in Baltimore, 1896, seemed to be all but in control of the Episcopal Church.

Then the history of Anglicanism, as over a period of 400 years, repeated itself. The dominance of a particular school of thought created a reaction. The oncoming generation of young men was Catholic, either by intelligent conviction or because it was carried along by an age movement which emphasizes the sacramental aspects of religion, the dignity and beauty of public worship, and necessarily organizes and glories in an institution which has had a marvelous history, asserts authority as well as continuity, and teaches through form and sign and symbol even more than by word and in concrete statement.

The thing that has been is the thing that shall be. Life is change. Who would go back to the Church and its services as the Church was sixty years ago? Not I! I for one prefer the worship of the Episcopal Church as it is today, and while I am, as touching the application of the accepted methods of historical study to the books of the Bible and the acceptance of the hypothesis of evolution as a working theory, a Modernist, I certainly claim to be a Catholic, inasmuch as I accept what Mr. Cracraft found a stumbling block, namely, priest and altar and sacrifice, though possibly my interpretation of the idea of sacrifice would not satisfy a rigid fundamentalist.

But suppose you follow the example of your friend and leave the Episcopal Church, will you find a better spiritual home in any other Church? Will you get rid of controversy? Why bother? The Anglican Church will be the same tomorrow that it is today. There will be schools of thought. There will be changes from generation to generation. Anglicanism will be the same. His Holiness, the Pope, sees that. The Pope is a wise old man. He would not know what to do with Anglicans, even if he were disposed to recognize the validity of Anglican Orders. He might find a way to discipline a married clergy, but what would the Pope do with Inge and Barnes, perhaps, I might say, with the self-willed and opinionatedness of some men in every school of thought? The essence of Protestantism is the assertion of personal conviction as against authority, that is, the right of private judgment. Once admitted into a church, Humpty Dumpty becomes a parable of what happens. His Holiness knows what he is about.

My friend, say your prayers, follow Jesus, and trust that the great historic Church to which you belong is guided by a higher wisdom and a better judgment and a wiser purpose than you feel justified in claiming for yourself.

May God bless you and may you find God through Jesus Christ and have the personal witness of the Holy Spirit in your own consciousness, whoever you are and wherever you are.

Faithfully yours,

THEODORE N. MORRISON.

—Iowa Churchman.

EASTER BONFIRES

I RAKE the leaves and make a funeral pyre;
The smoke drifts curling to my cottage eaves.
Aster and dahlia stalks I feed my fire,
And rake the leaves.

Dead leaves, once gay as summer's golden sheaves,
Boughs where late sang the spring's red-vested choir,
Wraiths of all lovely things the mind conceives!

So on my shrine I burn last year's desire,
Renounce the loves for which my being grieves;
I heap my pains, and while the flames mount higher
Still rake the leaves.

MARGARET FOSTER SHAFER.

AN EASTER MESSAGE

BRETHREN, let us try this Easter morning to realize our personal life, that life which is God's life—for we are God's children—that life which is spiritual, supernatural, and beyond the stroke and reach of death.

Let us set our face against all forms of that materialism, which is trying to drown our spiritual consciousness and reduce us to the level of the brutes that perish.

Live for your true self and so live for God. Your soul is the throne of God. Your body is the temple of God. Respect yourself. Respect your God. Obey His precepts. Use His ordinances. Walk in His presence. Death is with you all the while. From the moment of your birth you have carried with you the principle and germ of death, which is inevitable, remorseless, inexorable.

But you have in you that spiritual personality, which is beyond death and independent of death, and which by the grace of God shall trample upon death. Remember what St. Paul so grandly declares:

"We faint not; but though our outward man is decaying, yet our inward man is renewed day by day; and we know—we know—that, if this body—this earthly house—of ours be dissolved, we have another house, now building from God, eternal in the heavens."
—Bishop Gailor.

Church Kalendar



APRIL

- 8. Easter Day.
- 9. Monday. Easter Monday.
- 10. Easter Tuesday.
- 15. First Sunday after Easter.
- 22. Second Sunday after Easter.
- 29. Third Sunday after Easter.
- 30. Monday.

CALENDAR OF COMING EVENTS

APRIL

- 17. Church Congress, Providence.
- 18. Convention of Georgia.
- 24. Convocation of Salina.
- 25. Convention of Massachusetts.
- 28. Convocation of Hawaii.
- Convocation of Southern Brazil.

CATHOLIC CONGRESS CYCLE OF PRAYER

- April 9—St. Barnabas' House, North East, Pa.
- “ 10—St. James', Hackettstown, N. J.
- “ 11—St. Mark's, Philadelphia, Pa.
- “ 12—Annunciation, Philadelphia, Pa.
- “ 13—St. John's, Bayonne, N. J.
- “ 14—Christ School, Arden, N. C.

APPOINTMENTS ACCEPTED

BELL, Rev. GEORGE V., rector of St. Mary's Church, Pocomoke City, Md. (E.); to be rector of St. Luke's Church, Pedlar Mills, Va., and of the churches at Madison Heights, Boonesboro, Schuyler, and Forest, R. F. D. No. 2, Va. (Sw. Va.), with residence at Pedlar Mills, May 1st.

CAMPBELL, Rev. EDGAR, formerly rector of Church of the Atonement, Morton, Pa.; to be rector of St. Alban's Church, Roxborough, Philadelphia. Address, 6769 Ridge Ave., Philadelphia.

CRAWFORD, Rev. OLIVER F., locum tenens of Christ Church, Oil City, Pa. (Er.); to be rector of St. Mark's Church, Kansas City, Mo., and priest-in-charge of Trinity Church, Independence, Mo. (W.Mo.) Address, 729 Prospect Ave., Kansas City, Mo. May 1st.

ELLIS, Rev. JOSIAH R., formerly rector of St. Luke's Church, Pedlar Mills, Va. (Sw. Va.); has become assistant at St. James' Church, Richmond, Va.

GRIFFITH, Rev. JOHN HAMMOND, formerly rector of St. James' Church, Lenoir, N. C. (W.N.C.); has become rector of St. Andrew's Church, Canton, N. C. (W.N.C.) Address, St. Andrew's Rectory.

KRANTZ, Rev. GEORGE B., Jr., rector of St. James' Church, New Bedford, Mass.; to be rector of St. Peter's Church, Jamaica Plain, Boston. May 1st.

URBANO, Rev. FRANCIS G., formerly vicar of Grace Chapel, New York City; to be rector of St. John's Church, Far Rockaway, L. I., N. Y.

VAN METER, Rev. ALLEN R., formerly rector of Calvary Church, Germantown, Philadelphia; to be executive and field secretary of diocese of Pennsylvania. Address, 202 So., 19th St., Philadelphia.

RESIGNATIONS

GRAINGER, Rev. JOHN, as rector of Christ Church, Coronado, Calif. (L.A.), on account of illness. New address, 1905 Linwood St., San Diego, Calif.

MITCHELL, Rev. J. F., D.D., as rector of the Church of the Holy Spirit, Brooklyn. After Easter.

PINE, Rev. GEORGE S., as rector of St. Paul's mission, Providence, R. I. Effective June 30th.

NEW ADDRESSES

GRANTHAM, Rev. HERBERT A., retired, formerly of 421 Stratford Rd., Brooklyn; 85 Crooke Ave., Brooklyn.

LANGSTON, Rev. C. A., formerly Gordonsville, Va.; Acotink, Va.

LYONS, Rev. CHARLES S., formerly Philadelphia; South Langhorne, Pa.

THOMPSON, Rev. M. GEORGE, formerly Palm Beach, Fla.; Sherman Square Hotel, 70th St. and Broadway, New York City.

SUMMER ADDRESS

KALTENBACH, Rev. GEORGE H., rector of Christ Church, Lucerne, Switzerland; care of American Express Co., Lucerne, Switzerland.

CORRECT ADDRESS

PLUMMER, Rev. J. F., Route 1, Box 112, Mobile, Ala.

ORDINATIONS

DEACONS

KANSAS—On March 30th CHARLES L. OLDS was ordained to the diaconate by the Rt. Rev. James Wise, D.D., Bishop of Kansas, in Grace Cathedral.

Mr. Olds was presented by the Very Rev. John Warren Day, dean of the cathedral, and the Ven. Leonidas W. Smith, Archdeacon of Topeka, preached the sermon.

MONTANA—On March 26th the Rt. Rev. William F. Faber, D.D., Bishop of Montana, ordained REGINALD WILLIAM BROWNE PENISTON SKINNER deacon in St. John's Church, Townsend.

The candidate was presented by the Rev. William F. Day of Bozeman and the sermon was preached by the Rev. Henry Daniels of Helena.

Mr. Skinner and his family came to Montana two and a half years ago and has been acting as lay reader in several missions during this time. He has stirred up quite an interest among the young people in Townsend where they have secured a building for a parish house.

Mr. Skinner is to be missionary of the Townsend field with address at St. John's rectory, Townsend.

PRIESTS

ALBANY, N. Y.—On Wednesday in Passion Week, March 28th, the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany, ordained to the priesthood the Rev. HERBERT JOSEPH GOODRICH in All Saints' Cathedral, Albany.

Dean Carver was the celebrant. Bishop Nelson preached the sermon, and Canon J. L. Roney was his chaplain. Mr. Goodrich was presented by the Ven. Clarence R. Quinn, Archdeacon of Albany, who also was gospeller, the Rev. Earl E. Hood of Cairo being epistoler.

The Rev. Mr. Goodrich has been in charge of St. Mark's Church, Philmont, St. Luke's, Chatham, and St. John's in the Wilderness, Copake Falls, all under Archdeacon Quinn, and will continue this service.

BETHLEHEM—The Rev. HERBERT WALDO MANLEY was advanced to the priesthood by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, in the Pro-Cathedral Church of the Nativity, Bethlehem, on March 24th.

Mr. Manley was presented by the Rev. William R. Holloway of Alden. The litany was said by the Rev. Elwood L. Haines of Trinity Church, Bethlehem, and the epistle was read by the warden of Leonard Hall, the Rev. Arthur T. Reasoner. The gospel was read by the archdeacon of the diocese, and the sermon was preached by the Very Rev. D. Wilmot Gateson, dean of the pro-cathedral.

Mr. Manley is connected with the City Missionary Society of New York. He is the dock and port chaplain to the English speaking immigrants.

IOWA—On Passion Sunday, at St. Andrew's Church, Des Moines, the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, advanced to the priesthood the Rev. JESSE D. GRIFFITH.

Mr. Griffith was presented by the Rev. W. Ernest Stockley, rector of St. Mark's Church, Fort Dodge, and the sermon was preached by the Rev. Dr. C. F. Hinton, rector of St. John's Church, Mason City. The Rev. Dr. Edward H. Rudd of Iowa Falls read the gospel, and Capt. H. L. Winter, chaplain U. S. Army at Fort Des Moines, read the epistle.

The Rev. Mr. Griffith has been Bishop Longley's secretary, treasurer of the Bishop and Council and the pension fund of the diocese, and under Bishop Longley has been in charge of the work at St. Andrew's mission, Des Moines, for the past few years, and will continue in the same work.

NEWARK—The Rev. WESLEY H. DES JARDINS was ordained to the priesthood by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, in St. John's Church, Passaic, on Wednesday, March 28th. He was presented by the Rev. Edgar L. Cook of St. Paul's Church, Jersey City. The litany was said by the Rev. Henry M. Ladd, Archdeacon of Paterson; the epistle was read by the Rev. Edwin S. Carson of Christ Church, Ridgewood; and the gospel by the Rev. Dr. Charles P. Tinker of Grace Church, Nutley. The bishop preached the sermon and

all the clergy mentioned above joined in the laying on of hands.

Mr. Des Jardins was formerly a Methodist minister. During and since the war he was engaged in religious work with the Y. M. C. A. He is now in charge of St. George's Church, Passaic.

DIED

DE LONGY—Departed this life at New Kensington, Pa., March 10th, of pneumonia, FRED M. DE LONGY, aged 47 years, eldest son of the late Rev. Frederick E. De Longy of Mena, Ark. "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

LENHART—JOHN JACOBS LENHART, lieutenant in the U. S. Navy, beloved husband of Katharine Bradley, and son of Anne and the late William L. Lenhart, at the Naval Air Station at Pensacola, Fla., on March 19th. Interment at the Arlington National Cemetery on March 22d.

OGDEN—Entered into life eternal, March 18th, in the eighteenth year of his age, ROBERT NEELY OGDEN, son of Professor and Mrs. H. N. Ogden, of Ithaca, N. Y.

STOKES—Entered into rest March 25th, HOWARD K. STOKES, beloved husband of Agnes Montgomery G. Stokes.

WILLIAMS—Entered into life eternal March 29th, at Mercy Hospital, Clinton, Ia., JANET PRESTON WILLIAMS, beloved wife of the Rev. Frederic G. Williams, rector of Grace Church, Clinton (Lyons), Iowa. Funeral services, requiem Eucharist, at Grace Church, Friday morning, March 30th, after which the body was taken to Racine, Wis., for interment.

Mrs. Williams is survived by her husband, one daughter, her parents, Mr. and Mrs. G. Preston Smith, and two brothers, Charles and Cecil Smith, all of Racine, Wis.

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

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WANTED PARISH BY PRIEST, AGE 47. Married, two children, good preacher, best of references, correspondence invited. **R-113, LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, **C. R-111, THE LIVING CHURCH, Milwaukee, Wis.**

ORGANIST-CHOIRMASTER DESIRES POSITION Chicago or vicinity. Good ability. **CANTOR-116, LIVING CHURCH, Milwaukee, Wis.**

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

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RETREAT

WEST PARK, N. Y.—THERE WILL BE A retreat for priests, at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Apply to **GUESTMASTER.** No charges.

Church Services

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 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.

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4005 Washington Boulevard
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 Daily Mass: 7:00; Tuesday, 10:00.
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Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

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

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.

WEBB, BUFFALO, N. Y., 244 METERS.
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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.

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.

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BOOKS RECEIVED

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

Christopher Publishing House. Boston 20, Mass.
My Garden of Dreams. By Mabel Reed Wilson. Price \$1.00 net.

Rural Poems. By Callie Elizabeth Hoffman. Price \$1.00 net.

Gems from the Land of Inspiration. By Alfred Wheaton Sweet, author of *Good Bye, Old Bess*, etc. Price \$1.50 net.

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

Cokesbury Press. Nashville, Tenn.

Walking With God. By Costen J. Harrell. Price \$1.00.

Doubleday, Doran & Co., Inc. Garden City, L. I., N. Y.

Jesus Christ. By Anthony C. Deane, M.A., hon. canon of Worcester, author of *How to Enjoy the Bible*, etc. Price \$1.50 net.

Lausanne 1927. An Interpretation of the World Conference on Faith and Order held at Lausanne, August 3-21, 1927. By Edward S. Woods, M.A., hon. canon of Canterbury. With an Introduction by His Grace the Archbishop of Canterbury. Price \$1.25 net.

Wm. B. Eerdmans Publishing Co. 234 Pearl St., N. W., Grand Rapids, Mich.

His Decease at Jerusalem. Meditations on the Passion and Death of our Lord. By Abraham Kuyper, D.D., LL.D., former Prime Minister of the Netherlands. Translated from the Dutch by John Hendrik De Vries, D.D.

From the Author. 413 J St., Sacramento, Calif.

The Roman Catholic Church as a Factor in the Political and Social History of Mexico. By Ernest Galarza. Price \$2.50.

George W. Jacobs & Co. 1726 Chestnut St., Philadelphia, Pa.

A Goodly Heritage. A Simple Church History. By Georgiana M. Ford, author of *They Testify of Me, A Simple Explanation of the Psalms*, etc. Price \$1.25.

The Lutheran Literary Board. Burlington, Ia.

The First English New Testament and Luther. The Real Extent to which Tyndale was Dependent upon Luther as a Translator. By L. Franklin Gruber, D.D., LL.D., president Chicago Lutheran Theological Seminary; author of *Whence Came the Universe?*, etc. Price \$1.25.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

Spiritual Letters of Father Congreve, of the Society of St. John the Evangelist, Cowley St. John. Edited with a Preface by W. H. Longridge of the same society. Paper boards. Price \$1.40.

Oxford University Press. American Branch. 35 W. 32d St., New York City.

The Conversations at Malines 1921-1925. Printed in French and English. Price \$1.50.

Rivington's. 34 King St., Covent Garden, London, England.

The Truth About Fasting. With Special Reference to Fasting-Communion. By Percy Dearmer.

PAPER-COVERED BOOKS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Followers of the Trails. By Sarah Lowrie. Soldier and Servant Series. Publication No. 150. March, 1928. Quarterly, Price 25 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

The Path of Prayer. Instructions on Vocal and Mental Prayer. By the Rev. Kenneth Martin, M.A., vicar of St. Alban's, Notting-ham. With Foreword by the Rev. W. B. Trevelyan. Price 60 cts.

Days of Quiet and Withdrawal from the World. Arranged for Private Use by the author of *The Way*. Price 80 cts.

BULLETIN

Hanson & Edgar. Kingston, Ont.

The General Synod of the Church of England in Canada. Journal of Proceedings of the Eleventh Session Held in the City of Kingston from September 14th to September 22d, inclusive, in the year of our Lord 1927. With Appendices.

PAMPHLETS

Christopher Publishing House. Boston 20, Mass.

Revelations of a Nurse, and Lessons Learned. By Ella M. Bokhof. Price 75 cts. net.

The Scientific Temperance Federation. 400 Boylston St., Boston, Mass.

Alcoholism Mortality as a Problem of Health Officials. By Cora Frances Stoddard.

LENT ACTIVITIES OF CHICAGO CATHOLIC CLUB

CHICAGO—The Catholic Club of Chicago (consisting of priests and laymen of the Episcopal Church, with an associate membership) have held noon-day Lenten Masses at their Lenten altar in room 512-14, Willoughby Building, daily (except Sunday) from 12:10 to 12:35 throughout Lent, including the "Mass of the Pre-Sanctified and Veneration of the Blessed Sacrament" on Good Friday and the commemoration of the Institution of the Blessed Sacrament on Maundy Thursday. Twenty-six different priest members were the celebrants, with the Bishop of Chicago, once, and the Suffragan Bishop of Chicago, twice.

The attendance this Lent was far greater than ever before, and the room was converted into a most attractive chapel, all sacred vessels and altar articles being given as memorials by the members, a complete equipment now owned by the club. The Catholic Club of Chicago has a membership of about 200, rapidly expanding and increasing, extending the membership throughout the diocese.

BOOK CHATS

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

ONE OF THE great leaders in the Catholic revival a generation ago in England was Father Congreve, S.S.J.E., who exercised a spiritual influence perhaps second only to that of Richard Meux Benson. He lived in a time of strife and controversy and yet by his wonderful faith he seems to have risen serenely above it all. He possessed in an unusual degree the power to understand human weakness and to strengthen and encourage all whose lives he touched. To have had him for a friend and advisor would have been a great privilege. So one feels that Father Longridge has done well in collecting and publishing the *Spiritual Letters of Father Congreve* (cloth, \$1.40). True, the reader will not find any systematic treatment of subjects running through the letters. Rather are they like bits of a mosaic, which, seemingly thrown down by a careless hand, do, after all, make a picture. The letters are full of very practical advice on the ordinary difficulties which the Christian encounters in the course of his warfare with the world, the flesh, and the powers of evil.

Again and again he recalls to us the fact of Christ's indwelling presence, and bids us remember that however unconscious or neglectful of it we may have been, it is still there, the unfailing ground of hope and effort for the future.

The Path of Prayer, by Kenneth Martin, M.A. (paper boards, 60 cts.), is not a devotional manual nor a prayer book, but rather a guidebook, so to speak, for what is for too many people an unknown country. It proceeds from the known to the unknown, leading the reader by easy stages to realize how easy it is to enter upon the prayer life. The difficulties are faced in a practical way of which the following is typical:

"Now, unfortunately clothes . . . have an unpleasant way of wearing out, or if you are still growing or getting stouter, they become too small and do not hold all you want to put into them. It is the same with our prayer clothes. Sometimes they become worn out and sometimes people go on using words which no longer express all that they want to say to God. This is one reason why some people find their daily prayers unsatisfactory—they are using prayer clothes which are worn out or too small. . . . If a man is still using the same words in his daily prayers which he was using twenty years ago they probably do not fit."

MANY PEOPLE who long for the spiritual refreshment offered by retreats and quiet days imagine that it can be found only when a sufficient number of people come together under the leadership of a priest. It is sometimes very difficult for a busy clergyman to drop the routine of a parish long enough to do this. In *Days of Quiet and Withdrawal from the World* (paper, 80 cts.), the author of *The Way* shows how it is possible for an individual or a group to dispense with a conductor and still have a retreat. The first and almost the only requisite is to "find some church where there is a celebration of the Eucharist, and where you can remain quiet and undisturbed during the day."

Text of Revised English Prayer Book Issued With Note Explaining Changes

To Issue Final Report of World Call Series—Death of Three Bishops

The Living Church News Bureau
London, March 23, 1928

THE TEXT OF THE NEWLY-REVISED Prayer Book measure, 1928, was issued on Monday last, with an official memorandum explaining the changes made since the rejection in December of the previous measure by the House of Commons.

The new features introduced by the bishops are:

(1) A declaration that fasting before communion, although "an ancient and laudable practice of the Church," may or may not be used, "according to every man's conscience," and is not a necessary condition of celebrating or receiving the Holy Communion.

(2) A provision that, where the alternative communion service is used, at least one Sunday in each month the existing service in the Book of Common Prayer (1662) shall be used if the parochial church council so desires or the bishop directs.

(3) An explicit statement that every minister has the full right to continue to use the existing book if he so desires.

(4) A provision that no minister shall adopt for ordinary use any of the alternative forms in the new book without informing his parochial church council; and that any question between the minister and council shall be decided by the bishop.

(5) A recasting of the rubric governing continuous reservation, making it still more emphatic that the consecrated elements are to be reserved "only for the communion of the sick, and for no other purpose whatever," and only when the bishop is satisfied that such reservation is necessary. The rubric now reads thus:

"If the bishop is satisfied that in connection with hospitals, or in time of common sickness, or in the special circumstances of any particular parish, the provisions of the preceding rubric are not sufficient, and that there is need of further provision in order that sick and dying persons may not lack the benefit of the most comfortable Sacrament of the Body and Blood of Christ, he may to that end give his license to the priest, to reserve at the open communion so much of the bread and wine as is needed for the purpose. Whenever such license is granted or refused, the minister of the people, as represented in the parochial church council, may refer the question to the archbishop and bishops of the province."

(6) A rubric making more definite the manner and place in which the consecrated Bread and Wine when reserved shall be kept. This now reads:

"The consecrated Bread and Wine thus set apart shall be reserved in an aumbry or safe. The aumbry shall (according as the bishop shall direct) be set in the north or south wall of the sanctuary of the church or of any chapel thereof, or, if need be, in the wall of some other part of the church approved by the bishop, provided that it shall not be immediately behind or above a Holy Table. The door of the aumbry shall be kept locked and opened only when it is necessary to move or replace the consecrated elements for the purposes of renewal or communion. The consecrated Bread and Wine shall be renewed at least once a week."

It will be seen that the offensive proposal for reservation in the vestry cupboard is withdrawn. The amended measure is to be submitted by the archbishops

to the convocation of Canterbury and York next Wednesday, March 28th.

BISHOP OF TRURO OPPOSES AMENDMENTS

Dr. Frere summarizes his indictment of the new measure under the following four points:

(1) The parish council is given the initiative in choice of services. This he characterizes as "an insult to the clergy and a snub to the bishop."

(2) The new canon is unfair to those who dislike the inclusion of an Epiklesis.

(3) The statement with regard to fasting communion "is clean contrary to the tradition of the English Church."

(4) In the matter of reservation, "the parish priest in his pastoral office is tied up too tight, the bishop as administrator is fettered, and the laity have their privileges unfairly curtailed."

The Bishop of Truro's opposition is of considerable importance; it is the first Anglo-Catholic revolt of consequence, and is likely to be followed by others. Incidentally, Dr. Frere took an important part in the framing of the first revision, and some of the best of the new prayers came from his pen.

COUNCIL OF ENGLISH CHURCH UNION SUPPORTS DR. FRERE

The following resolution, proposed by the president (Lord Shaftesbury), has been unanimously passed at a meeting of the council of the English Church Union:

"The alterations and additions which the bishops have made in the deposited book as amended, notably in the rubrics governing reservation and the question of the fast before communion, must profoundly affect those Anglo-Catholics who have hitherto given some support to the Prayer Book measure. The president and council earnestly hope that all Anglo-Catholic members of convocation will support the Bishop of Truro against consent being given to sending the measure on to the Church Assembly."

FOUNDERS' DAY OF SOCIETY PROMOTING CHRISTIAN KNOWLEDGE

The Archbishop of Canterbury presided recently at the annual meeting and founders' day commemoration of the Society for Promoting Christian Knowledge.

His Grace said that there never was a time when the spirit of wisdom, understanding, counsel, and strength was more needed than today. The society's report showed how markedly, in the different departments of their work, they were in touch with what was going on around them in England and overseas. They were obliged to chronicle a loss in their income for the sale of literature owing to the falling off in the expected sales of the Prayer Book. It was not for him to prophesy what was going to happen a little time hence, but, if their hopes and expectations were fulfilled, the society would not be found to be a sufferer in the long run from the revision of the Prayer Book. They were in close touch with the organic life of the Church: they had a great literary output in many directions, and their chaplaincies in the great ships were another means of keeping in touch with what was happening.

FINAL REPORT OF "WORLD CALL" SERIES

The sixth and final report in the World Call series will be issued by the missionary council of the Church Assembly in October next. It will deal with certain im-

portant and interesting areas of missionary work not surveyed in the five previous reports, and will give a comprehensive survey of the outlook after three years of World Call work. It will be laid before the Church in days of prayer and dedication in York Minster on November 8th and 9th of this year. Every diocese is invited to send to York at that time a delegation of the same carefully chosen and largely representative character as that which they sent to Westminster in 1926.

THREE BISHOPS DIE

Three bishops have passed to their eternal rest since I sent my last letter, and two died on the same day, Sunday, March 11th—Dr. Chavasse, the former Bishop of Liverpool, and Dr. Thornton-Duesbery, Bishop of Sodor and Man. Dr. Wilfrid Gore-Browne, Bishop of Kimberley and Kuruman, South Africa, died on March 15th.

Dr. Chavasse, who was 81 years old, resigned the bishopric of Liverpool in 1923, after holding the office for twenty-three years, succeeding Dr. Ryle in 1900. Dr. Chavasse will be remembered for his singular power of bringing together people of all creeds and conditions, who united in affectionate admiration of his straightforward single-mindedness and deep and earnest piety, combined with sound judgment and organizing capacity. His clergy regarded him with no less affection, and in convocation he was listened to with feelings almost of veneration.

The Bishop of Sodor and Man, Dr. C. L. Thornton-Duesbery, who was 61 years of age, was an Evangelical of a liberal type, who had had a wide parochial experience before he was chosen to be Bishop of Sodor and Man in 1925. He was quite definite in his views, but they were the kind of views that lead a man to a painstaking care for those placed under his charge rather than to theological speculation or party polemics.

His appointment to the bishopric was heartily welcomed in the Isle of Man, where he was born and where he was already well known.

The Rt. Rev. Wilfrid Gore-Browne, Bishop of Kimberley and Kuruman, South Africa, passed to his rest on March 15th, at the age of 69.

MOVEMENT OF AUSTRALIAN CHURCH TO ACT AS ONE BODY

For over a quarter of a century there has been a movement in the Anglican Church in Australia for the provision of better machinery and the creation of a single body to represent the Church as a whole. The constitution drawn up, while severing the legal nexus with the provinces of Canterbury and York, declares that the Church in Australia will always remain in communion with the Church of England. Provision is made for supreme power to be given to the general synod of the Church in the commonwealth in certain enumerated subjects; within the list of these enumerated subjects the general synod legislation will prevail over that of provincial or diocesan synods.

The general synod at its meeting in November, 1926, passed unanimously the draft constitution. It was then remitted to the twenty-five diocesan synods for consideration. By the draft the consent of the two metropolitan dioceses is necessary before the legislatures of the various states can be approached for enabling acts to secure the trusts of Church property in accord with the provisions of the new constitution.

GEORGE PARSONS.

Ecumenical Patriarch Plans to Consecrate Chrism Despite Threats

Turkish Nationalist Press Protests
—Jerusalem Missionary Meeting
—Paul Sabatier Dies

The L. C. European News Bureau
London, March 23, 1928)

THE ORTHODOX CONSECRATION OF Chrism which is overdue by six years on account of the difficulties in the Near East is at last announced as about to take place on Maundy Thursday. Those who were present at the ceremony in 1912 relate its extraordinarily magnificent symbolism. It began on the Tuesday before Easter and ended on Maundy Thursday, on which day the Orthodox believe that after the Last Supper our Lord Himself first consecrated Chrism. Round the Patriarch were a number of bishops and other ecclesiastical dignitaries of the Church of Constantinople and other autocephalous Churches. A platform was erected and on it were the twelve silver vases into which the Chrism was poured. At the commixture of each ingredient, which was brought by the representative of the Church which was its donor, there were special ceremonies. The crowd was enormous.

On Maundy Thursday, therefore, if all goes well, the ancient ceremony is to be reproduced and the Chrism is to be sent at least to the Alexandrine Churches, Greece, Cyprus, and Poland, and to the autonomous Churches of Albania, Finland, and Latvia. The encyclicals inviting co-operation and material help have been issued. There is, however, a doubt whether it will be allowed to take place. By the Treaty of Lausanne the Ecumenical Patriarchate is free to function, but the Turkish nationalists are paying small heed to treaties and are up against it. Their press has opened a campaign for its prohibition, alleging that under cover of collecting money for the cost of the ceremony the Patriarchate is merely providing funds for the Greek navy and that the money will be spent on gunboats against Turkey. The only thing to do, therefore, to protect Turkey is to expel the Ecumenical Patriarch and such Orthodox as are left in Turkey. But it appears probable that the Turkish government will not give way to the Nationalist press and not only will it be of the greatest interest to the liturgical student, but it will be characterized by the fact that whereas in by-gone years it was the Orthodox in countries such as Syria and Egypt who, from fear of the Moslem, were obliged to dissemble their interest in it, this time it will be the Ecumenical Patriarchate which will be constrained to minimize its Pan-Orthodox significance.

SIGNIFICANCE OF CEREMONY

To explain the ceremony. What we Westerners know as the sacrament of Confirmation the Orthodox know as Chrism and administer it at Baptism instead of upon reaching years of discretion. Nevertheless, though the priest baptizing the child also administers Chrism by unction, the Orthodox do not really differ from us as to the principle that only a bishop can administer this sacrament. They explain the matter by saying that the apostles first administered it by the laying on of hands and when they could not cope

with the numbers of the ever growing early Church they blessed oil for others to administer. And in primitive times generally it came about that Confirmation was administered by the imposition of the bishop's hands and by Chrism. In Eastern lands other things became mixed with the oil and by the sixteenth century its ingredients were said to number about forty, among them balsam and spices. As might be expected an elaborate ritual grew up around it.

The process of the Orthodox development of the consecration of Chrism is still somewhat obscure, but by the eighth century it had long been the custom of the archbishops that they should consecrate it for distribution throughout their provinces and the function of its consecration being thus associated with the greater sees, became a symbol of their jurisdiction. It remains so still. By the thirteenth century it had come about that the Ecumenical Patriarch consecrated Chrism for all the autocephalous Churches, that is for the Patriarchates of Alexandria, Antioch, and Jerusalem, and for the Church of Cyprus, as well as for that of Constantinople which then included Russia. His doing so was not of inherent but of conceded right, and was a symbol not of his jurisdiction over the other Churches but of the unity of the whole Orthodox Church. From Constantine onwards the Church had increasingly regarded the Christian Roman Empire as the secular projection of herself, and from the reign of Justinian Constantinople had been for the East the metropolis and center of unity of the Eastern Christians.

BECOMES SYMBOL OF UNITY

But after the Mahometan conquests of the Patriarchates of Antioch, Jerusalem, and Alexandria things became different. There was a tendency to disunite, some Patriarchates being under the Infidel and some not, and therefore those that had the misfortune to be under the Infidel needed some reminder that they were still at unity with their brethren. The expedient adopted to meet that need was a single consecration of the Chrism at Constantinople by the Ecumenical Patriarch with the co-operation of his brother Patriarchs and the whole Orthodox Church. All the Orthodox were placed as it were in mediated contact with the Ecumenical Patriarchate and found in the Chrism a symbol of their solidarity and realized that the Patriarchate was their symbolic center of unity. Accordingly the consecration of Chrism became a ceremony of the greatest importance in the Eastern Church. Its ritual and ceremonial were developed to cover three days and included its mixture and boiling as well as its final hallowing. It took place on Maundy Thursday at long intervals which finally became at ten years. The warning of its approach was given by encyclicals from the Ecumenical Patriarch to his brother Patriarchs inviting them to participate in it either personally or by representatives and to call upon their people to send gifts of the required ingredients or money toward the cost of the ceremony. Thus the whole Orthodox world looked forward to these ten-yearly ceremonies as Pan-Orthodox celebrations, indeed the only celebrations which the Infidel rule left possible.

Russia ceased to be part of the Patriarchate of Constantinople in 1587. The Russian Tsars claimed to have inherited the functions and office of the Byzantine emperors and naturally willed to have a consecration of Chrism in Russia. So it began to be consecrated in Moscow in the seventeenth century, every second Maundy Thursday. The Rumanian Church in the eighteenth century decided to consecrate its own Chrism and the Bulgarian Church since 1874 obtained its Chrism from Russia. In the past few years the Serbian Church and the Jerusalem Patriarchates have consecrated their own Chrism, but in the general way the autocephalous Churches obtained their Chrism from the Ecumenical Patriarch. Hence the importance of this ceremony.

THE JERUSALEM MISSIONARY MEETING

A good deal of interest has been shown recently in the missionary council which is to take place at Jerusalem shortly. From the English side the Bishops of Salisbury and Manchester and about half a dozen clergy are going to it, including Canon Spanton, secretary of the Universities Mission to Central Africa. It has been described as a conference, but it is really a meeting of the International Missionary Council, which has been enlarged on this occasion to include a majority of representatives from those countries to which missionaries are sent.

Of course there are dangers. Some feel that this conference may end with nothing being done, but perhaps things will be done which ought not to be done. There is the danger lest care for the Churches should induce forgetfulness of the claims of the Church, lest ill-conceived schemes of reunion should be attempted in a laudable desire to end our divisions, but on the other hand it must be remembered that all Christian missionary effort is a venture of faith that demands high courage. The promoters are quite awake to the dangers that lurk in the way, but they feel that the risk is well worth the while.

PAUL SABATIER

A few days ago the death was announced of the one remarkable and outstanding figure of French Protestantism, Paul Sabatier. He has had a romantic career and can claim the distinction of having been expelled by a secular government and put on the Index by the Vatican. Of course, his fame rests on his life of St. Francis of Assisi, though as a matter of fact he was a middle-aged man when he began this work.

He was born in the Cevennes, a stronghold of Protestantism in France, in 1858. His brother was Louis Auguste Sabatier, who is remembered as a dialectician and a mystic. He studied at the Faculty of Theology in Paris, and afterwards held a pastorate in Strasburg. The German authorities offered him preferment, but he declined it, because the condition was that he should adopt German nationality, and he was told to go. He was ever a very patriotic Frenchman and had indeed lost a brother in the 1870 war at Gravelotte, while his only son fought in the Great War. After holding a pastorate in the Cevennes for a few years, he gave up parochial work and devoted himself to research. The result of this which was to make him great was the *Life of St. Francis of Assisi* which appeared in 1893. There is a story current that the Pope hearing that a life of the Little Poor Man had appeared sent Sabatier his blessing, but that, a cardinal reading it shortly

afterwards, it was put upon the Index. Whatever the exact truth of the story may be, the book was proscribed by the Roman Catholic authorities and it is certainly a just criticism to make against it that it appeared to make the hero a Liberal Protestant.

Nothing daunted, however, he continued his Franciscan researches and indeed founded in 1902 the International Society for Franciscan Studies. After the outbreak of the Great War its president sent him a resolution in favor of peace which the Council of the Society had passed, to which Sabatier replied setting forth the ideals of France in the Great War and said that St. Francis did not preach "peace at any price." After the war he returned to his beloved Strasburg (I somehow think that the short dedication of the *Life of St. Francis* to the people of Strasburg is the finest piece of writing in the whole book) and became professor of Protestant Theology in the newly constituted university. (It may be pointed out that the University of Strasburg is the only university in France to have theological faculties, both Catholic and Protestant; in all the other universities the theological faculties were suppressed in 1905.)

Less admirable was M. Sabatier in his attitude toward the Catholic Church at the time of the disestablishment laws of 1905. The rôle of French Protestantism then was not very praiseworthy. Perhaps, however, he softened later on. A friend of mine who knew him at Strasburg used to say that he sought more the society of the Catholic professors than the Protestant ones. And after all it was his beloved St. Francis that drew him most. There is a delightful tale about him. He was once asked:

"Etes-vous Protestant?"

"Non."

"Etes-vous Catholique?"

"Non."

"Qu'est-ce que vous êtes, donc?"

"Je suis Franciscain."

I don't know whether this is true, but it well may be. R. I. P.

THE LUTHERAN BISHOP AT CANTERBURY

My readers will remember that a few months ago I wrote concerning the consecration of three Anglican bishops in Canterbury Cathedral on All Saints' Day at which a Swedish Lutheran bishop assisted and there seemed to be some doubt as to whether the Swede took actual part in the laying on of hands or was merely present in the attitude as a distinguished spectator. I now have it on the authority of no less a person than the registrar who was standing within a few yards of the act of consecration that the Swedish bishop did actually take part in the laying on of hands. He also tells me that in the next edition of Crockford's *Clerical Directory* (which will not appear until 1929) each of the three bishops will be described as having been consecrated by the Archbishop of Canterbury, the bishops of . . . (giving the list of bishops who took part in the consecration, as is the usual custom in Crockford), and by the Bishop of Hamosand. This is most interesting and the appearance of Crockford next year will be eagerly awaited. It raises some important questions.

THE HIGH CHURCH LUTHERANS

The organ of the High Church Lutherans, *Una Sancta*, which was to a certain extent supported by Roman Catholics, is to be replaced by a new religious quarterly, *Religiose Besinnung*, Roman Cath-

olic support having been withdrawn. The *Hoch Kirche* still goes on and is said to be in a flourishing condition. It appears in an enlarged form. The editor writes very uncompromisingly concerning the Church in a recent number. "The Church is not a creation of the human mind or she would be an idea without reality, nor

is she but a human organization or she would be merely one more association among men. She is the expression of God's mind which began to take place at the Incarnation. She is the body of Christ. That is why we call ourselves High Churchmen. We are not aesthetes nor mere reformers. C. H. PALMER.

Three Churchwomen of Toronto, Leaders in Work of Church in Canada, Die

Governor-General Presents Gift to Ottawa Church—Anniversary of Toronto Synod

The Living Church News Bureau
Toronto, March 30, 1928

TORONTO HAS SEEN WITH DEEP REGRET the passing this Lent to the life beyond of several Churchwomen who have indeed been "Mothers in Israel," contributing much to the work and development of the Church in Canada.

Mrs. Septimus Jones was called to her reward at the ripe old age of 92, the mother of Police Magistrate James Edmund Jones, secretary of the hymnal committee of the General Synod, and widow of Canon Septimus Jones, founder of the Church of the Redeemer in 1871.

Mrs. Jones was one of the women who did so much to help establish the Anglican Church in Canada, particularly in Toronto, in the early days. It was a strong band of women who carried the Church through its most strenuous times. About the only one still living is Mrs. Dewart, mother of Hartley Dewart, who is now 97. The late Mrs. Broughall and Mrs. Boddy, wife of Archdeacon Boddy, also figured prominently in the early days of the Church.

A cousin, Prof. Maurice Hutton, is principal of University College, Toronto.

DEATH OF MRS. GEORGINA BROUGHALL

Mrs. Georgina Broughall, to whom the Georgina Houses (for working girls) owe their origin and name, was the devoted wife and fellow-helper of the Rev. Canon A. J. Broughall, rector of the large parish of St. Stephen's, Toronto, for many years, and as the ideal mother of a large family of children Mrs. Broughall might easily have claimed want of time to do anything else. Yet to her came strongly the appeal of other needs in the Church and the community beyond the walls of home and parish, and it was due to her foresight and leadership in large measure that the St. John's Sisterhood was established with all its outstanding work and its hospital for women.

She so fully knew and sympathized with the needs of many girls in work and in professions who have to live away from home that she undertook the strenuous work of the establishment of the Georgina Houses, where now at a most moderate cost young women have the comforts and the desirable surroundings of home life. As one of the charter members of the Woman's Auxiliary and for some years an officer on both parochial and diocesan boards, those who were her fellow-workers will remember her helpfulness.

But perhaps the avenue of work in which her deep spirituality and her loving interest in others was most felt was in her large Bible class for women, which she carried on for many years, until her husband's failing health and his need of

her constant attention obliged her to give up all work outside her home.

Three sons followed their father's footsteps and became priests of the Church: Dean Broughall of the cathedral; Hamilton, Canon Broughall, rector of Grace Church, Toronto; and the Rev. G. H. Broughall who served overseas as a chaplain during the Great War.

MRS. CONSTANCE WAUGH DIES

When Mrs. Constance Waugh died, St. Clement's Church, North Toronto, lost one who had been connected with the life of the parish for thirty-one years.

Mrs. Waugh was associated with the late Rev. Dr. T. W. Powell in founding St. Clement's School for boys and girls in 1902; she also worked with Dr. Powell on the Sunday School Institute publications. She took a deep interest in missions and was an associate of the Watchers' and Workers' Association of London, Eng. She was an active member of the Woman's Auxiliary of St. Clement's and a life member of the diocesan board; she was directress of the altar guild of St. Clement's, a member of the advisory board of the church and acted upon many committees. For a number of years she represented St. Clement's on the board of the North Toronto Welfare League.

THEIR EXCELLENCIES PRESENT ALTAR VESSELS TO OTTAWA CHURCH

Beautiful silver communion vessels, the gift to St. Bartholomew's Church, Ottawa, of Their Excellencies, the Governor-General and Viscountess Willingdon, were dedicated by the Bishop of Ottawa. The ceremony took place during morning service and in the presence of Their Excellencies.

The gifts were made in memory of Richard Bourke Osborne, former secretary to His Excellency, who died in Ottawa last summer. They consist of a silver paten, silver chalice, flagon, and cruet.

ANNIVERSARY OF TORONTO DIOCESAN SYNOD

In coöperation with the celebration of the seventy-fifth anniversary of the synod of the diocese of Toronto, that annual meeting of the Toronto diocesan Woman's Auxiliary will be held during the week of May 28th in St. Anne's parish house, but the great junior annual will take place on the Saturday previous, May 26th, in the Central Technical School.

Attention is drawn particularly to the Church pageant under preparation, to be given on Thursday and Friday evenings, May 31st and June 1st, in Massey Music Hall.

MISCELLANEOUS NEWS

Women are still excluded from membership in the synod of the diocese of British Columbia. A resolution introduced at the recent synod, calling for confirmation of the canon to amend the constitution and canons of the diocese by admitting women to limited membership, as passed at the

last session of the synod, failed to secure the required two-thirds majority vote of the clergy, and the measure was therefore thrown out.

In discussing the arrangements for the 1928 synod of the diocese of Niagara, to be held at Hamilton on May 8th and 9th, the bishop announced that an important feature of this year's gathering will be a synod service at Christ Church Cathedral on Tuesday, May 8th, when the preacher will be the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

The Church in Nova Scotia lost one of its best known laymen on the death of the Hon. W. H. Owen, the oldest member of the legislative council of the province, and for many years a member of the synod of the diocese.

The first Church Army band organized in Canada, with the exception of one or two among the Indians of British Columbia, is that of St. Mark's Church, Hamilton.

From June 25th to July 1st, inclusive, the Ottawa district summer school will be held at Ashbury College, Ottawa, with the Rev. W. Loucks of Toronto as dean.

More than forty assembled in Edmonton for the life-work conferences of older Anglican boys. The conference was held in the parish hall at All Saints' Church Saturday afternoon. Supper was served in the parish hall at Christ Church at 6 o'clock during which the meeting continued, and the boys attended Holy Communion at All Saints on Sunday morning. Delegates were present from all the Edmonton churches, as well as from Mannville, Fort Saskatchewan, Westlock, Edson, and Conway, and were warmly welcomed by Canon Pierce Goulding at the opening session. W. Dixon Craig spoke on Vocation in the Professions; H. H. Cooper spoke on Vocation in Business, and Elmer E. Roper on Vocation in the Trades.

PRIEST HONORED BY GERMAN MAYOR AND COUNCIL

MUNICH, BAVARIA—The Ven. William E. Nies, whose work in Switzerland and then in Munich before, during, and after the war was well known in America, was honored on his seventieth birthday with the following address from the mayor of the city:

"THE MAYOR OF MUNICH
"Capital of Bavaria
"Munich, February 18, 1928.

"Honored Reverend Sir:

"Today you will be celebrating your seventieth birthday. Of the seventy years of your life you have spent a considerable part in our city and during your residence here have worked with extraordinarily happy results for our people. Generous gifts of money which, through your interest, were raised for us, made possible the lightening of the burdens of our fellow citizens during the most difficult years our people have ever had to pass through. Your personality was able to bring about the gathering together of a circle of select friends of our city whose sympathies for Munich are of inestimable value. Your amiable, outstanding personality has procured for you bonds with many hearts, and in these bonds, in an unselfish manner, you have allowed our city to share.

"I may be permitted, therefore, in the name of the City Council, as well as personally, to convey to you, on this your seventieth birthday, our heartiest felicitations, and to express to you on this occasion our sincerest thanks for all that you have done in and for our city.

"May God's richest blessings be granted you for still many years to come; that you may be enabled, in completest health, in the future as in the past, to show us the marks of your good will.

"As a small addition to your birthday celebration I allow myself to place at your disposal a consignment of wine out of our Ratskeller.

"With the expression of our sincerest respect,
"(Signed) SCHARNAGLE,
"Mayor."

Interesting Publication Issued By New York Parishes and Institutions

Home for Old Men and Aged Couples Appeals for Funds—Anniversary at Holyrood Church

The Living Church News Bureau,
New York, March 31, 1928

AMONG THE MOST INTERESTING OF THE various year books issued by local parishes is the one from Grace Church, New York. Their book for 1928 has just been published. Its 273 pages tell of the large number of activities at the church and at Grace Chapel, giving evidence of the unique influence exerted by this well-equipped parish. The Rev. Dr. Bowie, the rector, makes mention of the fact that this is his fifth year of administration there. He points out the new opportunities for service that are increasing in number by reason of the real estate developments that are being carried on in the neighborhood of Grace Church. The erection of great apartment houses in and adjacent to Washington square and the restoration of old houses are bringing many new residents to that portion of the city. The statement of endowments with its huge total of \$2,604,000 guarantees the permanence of this church and the continuance of its influence in its down-town location. This fine old building, one of the best examples of gothic architecture in the city, with its quaint rectory adjoining, the Huntington close and out-door pulpit, the adjacent Grace House, choir school, neighborhood house, clergy house, altogether a cluster of twelve buildings on the property at Broadway, Fourth avenue and Tenth street, these form a group of structures which for architectural beauty and for completeness of equipment for religious work can scarcely be equalled anywhere.

BOOKLET DESCRIBING ST. THOMAS' CHURCH

From St. Thomas' Church, Fifth avenue and Fifty-third street, comes the announcement that there has been published a book descriptive of that edifice, its magnificent reredos, the lectern, pulpit, chantry, wood-carvings and other objects of interest in the building. Much of the descriptive matter in the book was written by Bishop Stires who, prior to his consecration as Bishop of Long Island, was rector of St. Thomas' and, more than anyone else, was responsible for the building and decoration of the new church. The recently-published book is procurable from Frank L. Gilliss, 160 Fifth avenue; the price is \$1.50.

YEAR BOOK OF GRACE CHURCH, MIDDLETOWN

Another year book received is that from Grace Church at Middletown, N. Y., where the Rev. Roman L. Harding is rector. This well-compiled booklet telling of the work of a vigorous parish in one of the smaller cities of the diocese reviews some of the work of the past five years, gives an excellent though brief history of the parish, and lists many recent gifts to the church, in the form of memorials and thank offerings.

HOME FOR OLD MEN AND AGED COUPLES APPEALS

To aid in the appeal for funds the directors of the campaign in behalf of the Home for Old Men and Aged Couples

have issued a book that is unusually attractive. Such is not generally true of this class of literature, but here the publishers have incorporated in their book six full-page pictures of elderly people, residents at the home, illustrations of a sort that make one resolve to keep the book. May the appeal itself be as effective as are the pictures! \$200,000 is needed for endowment, and \$500,000 to provide an addition to the present home and also to care for extensive remodeling of the latter. The present capacity of the home is fifty-seven; the trustees wish to double that at once, to care for at least a portion of those deserving ones who apply for admission. The Home for Old Men and Aged Couples is at 1060 Amsterdam avenue, opposite the cathedral. Further information concerning its needs and copies of its booklet, *The Last Chapter*, may be obtained there.

CHILDREN AT HOPE FARM ISSUE PAPER

And another bit of interesting literature comes from Hope Farm at Verbank where the diocese maintains a cottage community and school for some 170 children who are orphans or are the children of parents who have met with some misfortune and are unable to care for these boys and girls. The publication is the *Hope Farm Quarterly*, Vol. I, No. 1, an eight-page paper written and edited by the children of that community.

ADDITION TO THE CHIMES

The April issue of *The Chimes*, published at Grace Chapel, East Fourteenth street, has what seems to be a very valuable addition to its usefulness in a two-page insert printed entirely in Italian for the many members of the chapel congregation to whom the Rev. Carmelo DiSano ministers.

NEWS ITEMS

Holyrood Church, the Rev. Arthur P. S. Hyde, rector, will observe its thirty-fifth anniversary at the services on Low Sunday.

Continued improvements at St. George's Church, Stuyvesant square, include the redecoration of the apse and the installation there of three memorial windows.

At All Saints' Church, Henry street, a Russian priest has been added to the staff, the Rev. Michael Chervinsky. He has formed a congregation from his people resident in the neighborhood. With his coming the American, Latin, and Eastern Orthodox rites are used each Sunday in this venerable church.

Bishop Lloyd is scheduled to speak on Service Through Consecration at the Churchwomen's League meeting at noon on Monday, April 23d. The regular monthly afternoon meeting of the league will be held on the 17th at 3 o'clock.

HARRISON ROCKWELL.

PROGRESS OF BISHOP ROWE FOUNDATION FUND

PHILADELPHIA—The women's committee of the Bishop Rowe foundation fund announces that during the past two weeks the \$13,000 needed to complete the \$100,000 designed to commemorate the twenty-fifth anniversary of the consecration of Bishop Rowe of Alaska has been reduced to \$12,347.55.

Canon Streeter Draws Crowds for Two Lecture Courses in Boston

Italian Church Celebrates Tenth Anniversary—Young People Discuss Belief

The Living Church News Bureau
Boston, March 31, 1928

LECTURES BY THE REV. BURNETT HILLMAN Streeter, fellow and lecturer of Queen's College, Oxford University, and Canon of Hereford Cathedral, have been a recent feature of importance in this diocese. The courses were two in number: (1) the Hewitt Lectures under the auspices of the Episcopal Theological School of Cambridge, delivered in one of the Harvard University buildings; (2) the Lowell Institute Lectures in King's Chapel, Boston. These lectures were free to the public and were given March 26th to April 3d.

The general topic of the Hewitt Lectures was The Rise of Primitive Orders in the Church. The subject was considered from the following angles: Diversity in the Early Church, Evolution of Church Order Within the New Testament, The Church at Rome, The Church in Syria, Some Residual Problems. The trustees of the Hewitt lecture course are the dean of the Episcopal Theological School, Cambridge, the president of Union Theological Seminary, New York City, and the president of Andover Theological Seminary, Cambridge. The Historical Evidence for the Life of Christ was the subject of the Lowell Institute Lectures.

Canon Streeter's lectures drew large audiences. He has the invigorating habit of phrasing his statements in a manner that is direct as well as quietly humorous. His outlook is heartening, as is evinced by his statement that he believed the world at the present moment is more consciously asking for religion than at any time within memory. He added that the world wants the religion to be one which is not given to it simply on authority, whether of the Bible or of the Church, but one which rests on a direct questioning of the universe as revealed to us through philosophy, science, history, and the facts of human life and psychology.

In addition to preaching engagements, including Trinity Church, Boston, on the evening of Palm Sunday, and St. Paul's Cathedral on Easter morning, Canon Streeter is holding conferences with groups of young people and will preach on April 4th at the noon-day services in Keith's Theater.

ANNIVERSARY OF ITALIAN CHURCH

The Chapel of St. Francis of Assisi on Salem street, Boston, the only Episcopal church in Massachusetts with services in Italian, observed its tenth anniversary and was the scene of the dedication of a memorial tablet to Mr. and Mrs. William H. Lincoln on the evening of March 29th. The Ven. Ernest J. Dennen, Archdeacon of Boston, rector of the Old North Church and superintendent of the Episcopal City Mission, and the Rev. George G. Chiera, vicar of the Chapel of St. Francis of Assisi for the past seven years, conducted the service. Bishop Lawrence gave an historical address and spoke in detail of Mr. and Mrs. William H. Lincoln, whose interest in the Italian population of Boston was so great that they gave the funds

for the erection of the chapel and also endowed it in order that Italians might worship and be instructed in their own tongue. The memorial tablet of white marble is the gift of Mrs. Samuel Payson, daughter of Mr. and Mrs. Lincoln. R. Clipston Sturgis, architect of the chapel, designed the tablet.

YOUNG PEOPLE'S CONFERENCE

The sixth annual conference for young people began on Wednesday, March 28th, in St. Paul's Cathedral and lasted from 6 P.M. to 8:30 P.M., daily through March 30th. More than 100 attended the opening meeting. Under the main topic, What Can We Believe Today? the following discussion groups were formed: The Creed. Dean Sturges; The Church, the Rev. Charles R. Peck; The Bible, the Rev. Theodore H. Evans; Prayer, the Rev. William E. Gardner. Each session ended with an assembly of the groups in a general meeting addressed on Wednesday by the Rev. Dr. Gilkey on Why Believe Anything? on Thursday by the Rev. Dr. Gardner on Comparing Old Standards of Belief with the New, and closing with a final address by Dean Sturges on Friday.

On December 1, 1927, David L. Jewell, a charter member of St. Chrysostom's parish, Wollaston, died. Ten days later, his wife also died. From provisions in Mr. Jewell's will the Church has benefited as follows: St. Paul's Cathedral, Boston, \$10,000; St. Augustine's School, Raleigh, N. C., \$2,500; St. Paul's School, Lawrenceville, Va., \$2,500; Massachusetts Diocesan Board of Missions, \$2,500; The Domestic and Foreign Missionary Society, \$500. In addition, provision was made for a new stone church of St. Chrysostom, Wollaston, in the following manner: \$65,000 is to be invested for twenty years by the executors of the will; at the end of twenty years the principal and the accumulated interest will provide the fund for the new church building, which is to be a memorial to Mrs. Jewell.

Under the will of Mrs. Jewell, \$5,000 was given to the trustees of donations and the income of this sum is to be given for the general expenses of St. Chrysostom's Church. In addition, \$2,500 was given to the Woman's Auxiliary of the diocese; \$1,000 to the Church Home Society; \$1,000 to St. Luke's Home for Convalescents; \$1,000 to the Episcopal City Mission; and the residue was divided between the Church Home Society, St. Luke's Home for Convalescents, and the Episcopal City Mission.

EASTER SERVICES AT TRINITY

Trinity Church, Boston, will try the experiment of having, in addition to the two early services of Holy Communion on Easter morning, two other services at which the hymns, anthems, and sermons will be identical. The first of these services at 10 A.M. will be open to the public and first comers will obtain the best seats; the second service at 11:30 A.M. will be open to parishioners to whom tickets will be issued and there will be a service of Holy Communion. Trinity parish has been perplexed for many years because it has had to turn away hundreds on Easter morning when the line of those waiting for admission has been in place several hours and extended for several blocks.

NOON-DAY SERVICES

Bishop Slattery preached in the series of Lenten services in Keith's Theater on March 23d. The Rev. James Gordon Gilkey, D.D., of the South Congregational Church, Springfield, Mass., preached at the noon-day services in St. Paul's Cathedral from March 26th to 29th inclusive. Besides having charge of a church, Dr. Gilkey is also a professor at Amherst College and the author of *A Faith for the New Generation*.

The Rev. W. Russell Bowie, D.D., rector of Grace Church, New York City, was the noon-day preacher in Trinity Church, Boston, March 27th to 30th inclusive.

NEWS NOTES

A new shrine of our Lady was dedicated in All Saints' Church, Ashmont, on March 25th. The beautiful shrine is of carved wood, polychromed and antiqued, designed by Mr. Cleveland of the firm of Cram and Ferguson and executed by Lualdi. It is a gift from Mrs. Blunt in memory of her husband, the Rev. Simon Blinn Blunt, S.T.D., who died March 25, 1927, after being the beloved rector of the parish for seventeen years.

The programs of the Wellesley Conference and of the Church Conference of the Province of New England (held in St. Paul's School, Concord, N. H.) are now ready. The registrar for the Wellesley Conference is Mrs. Grace H. Caddoo, 14 Moultrie street, Dorchester, Mass.; and the registrar for the Concord Conference is Lewis D. Learned, 12 South Water street, Providence, R. I.

Plans for the enlarged Diocesan House are rapidly maturing and the work will begin early in April. The committee under the diocesan council is in constant consultation with the architect. Two of the chief rooms in the proposed new ell will be the auditorium including the first and second floors and the new library, a lofty room on the sixth floor, so protected by the zoning laws of the adjacent streets that light and sunshine can always stream in through the windows placed on all sides. On the first floor of the original historic house, the beautiful oval room will be restored as a reception room, and arrangements will be made for a chapel to be used for noon-day services for the staff as well as for special services.

The annual meeting of the Massachusetts Bible Society was held in the Bible House on March 19th. The treasurer of this society, B. Preston Clark, a member of St. Paul's Cathedral, has so skillfully managed affairs that the society is in receipt of a good income.

ETHEL M. ROBERTS.

NEW CHURCH PLANNED AT WINSTON-SALEM, N. C.

WINSTON-SALEM, N. C.—The parish at Winston-Salem has just let the contract for its new church and parish house. The new St. Paul's Church, of which the Rev. E. W. Baxter is rector, will be a beautiful gothic structure, situated on one of the most commanding sites of Winston-Salem.

The building will be 152 feet long, and 100 feet wide. The church will be of stone, surmounted by a tower. The seating capacity will be 800.

The old church and parish house, though beautiful buildings, have become swallowed up in the business section of the city. They have recently been sold, and the proceeds of the sale will go toward building the new church in the residence section.

Dr. Osgood Discusses Conservative Religion at Chicago Noon-day Service

Notable Gifts at St. Luke's, Evanston—Dean Grant to Give Hale Lectures

The Living Church News Bureau
Chicago, March 31, 1928)

THE REV. DR. PHILLIPS E. OSGOOD OF Minneapolis has been the preacher at the Garrick Theater noon-day services this week, held under the auspices of the Church Club. Dr. Osgood, who is chairman of the National Commission on Pageantry, has also been giving addresses here on the subject of pageantry. One of these was at the daily luncheon held after the noon-day service on Monday. Like the other visiting preachers, Dr. Osgood has been addressing several congregations in the evenings in Chicago and in the suburbs. On Monday noon, he said:

"Religion is so conservative that it carries along too many ideas of God. It is evident that our faith comes to us befogged with the partial misconceptions of past centuries. Christianity needs to be disentangled from the Old Testament ideas about God.

"The notion persists still of an impersonal, inscrutable monarch, to whom wrath, punishment, and malevolence are ascribed on the basis of an outworn logic. The complex of religion is not pervaded by the spirit of Jesus. Satan has his subtle share in the perpetuation of these paganisms contained in the Old Testament concepts, and the narrow logic of many a Job's comforter. We cannot find God by a mere deification of Mother Grundy codes."

On Thursday Dr. Osgood criticized the traditional picture of St. Peter as the gatekeeper and sentinel of heaven as unhelpful and ungracious. He substituted for this conception "the angel of faith as the keeper of the unlosable property office."

"St. Peter is pictured at the gate of heaven as the sentinel and guardian against unworthy entrance. Father Time is pictured as a grim reaper, the summoner to accountability. These are too dour figures. Something more hopeful and gracious is truer of the religion of Christ. It is the angel of Faith who watches at the gate and who keeps our possessions and restores to us those of eternal value."

Bishop Anderson will be the preacher for Holy Week at the Garrick. The Protestant services at the Chicago Temple and elsewhere in the Loop are reported as being well attended.

The celebrants at the daily Eucharist in the Willoughby Building, for Holy Week, held under the auspices of the Catholic Club, are: the Rev. Benjamin Horton, the Rev. J. J. Steffens, the Rev. C. C. Reimer, the Rev. J. Russell Vaughan, the Rev. L. C. Ferguson, and the Rev. T. N. Harrowell.

GIFTS TO ST. LUKE'S, EVANSTON

St. Luke's, Evanston, already famous for its beauty of architecture, for its Lady chapel and hanging rood and Jerusalem and Bethlehem chambers, is still further enriched with recent notable gifts of artistic merit, which have been completed and will be unveiled Palm Sunday.

The reredos of carven stone rising thirty-six feet high behind the altar, covers the whole east wall of the sanc-

tuary of canopied niches bearing more than a score of stone figures of saints. It is a memorial to Mr. and Mrs. William P. Gunthorp and was given by their children.

Above the reredos rises the east window enshrining the apocalyptic vision of St. John. This window, designed by Powell and Sons of London from sketches by the Rev. Dr. George Craig Stewart, is brilliant in color, and of a texture reminiscent of the best work of the fourteenth century glass workers. It is a memorial to Mr. and Mrs. John E. Clyde, Mrs. Lillian Roth Clyde, Thomas Clyde, and Louis Ashmead Clyde.

Dividing the choir from the north ambulatory is now a wrought iron screen of quaint design erected as a memorial to Mr. and Mrs. William Henry Bairstow, Miss Mabel B. Bairstow, and Roland J. Bairstow.

For years two great wooden candlesticks have stood in the sanctuary. Originally provided by Mrs. Theodore Robinson for the Christmas creche, they have done service for nearly twenty years. On Palm Sunday they will be replaced by two hand-wrought iron candlesticks, given by Mrs. Robinson as a thank offering.

ADDITIONAL EASTER DAY GIFTS

A festival cope now being executed by Mowbray in London has been presented by Mr. and Mrs. L. A. MacAdam; and a dalmatic and tunic for the use of deacon and subdeacon in the Eucharist have been presented by Mr. and Mrs. J. G. Hubbell. It is hoped that these vestments may be blessed and used for the first time on Easter Day.

DEAN GRANT TO GIVE HALE LECTURES

The Western Theological Seminary announces the seventh series of Hale Lectures to be delivered in Harris Hall, Northwestern University, Evanston, on the six Thursday evenings following Easter, at 8 o'clock. The dates and subjects of each lecture are:

- April 12th—Religion in a Changing Universe.
- April 19th—Religion and Natural Science.
- April 26th—Christianity and the History of Religions.
- May 3d—The New Bible.

May 10th—Theology and Modern Philosophy.
May 17th—Christian Doctrine in the Twentieth Century.

An opportunity for discussion will be given at the close of each lecture.

STATUS OF CHURCH SCHOOLS

Answers to a questionnaire recently sent out by the board of religious education of the diocese have been received from ninety per cent of the schools, and, says Miss Vera L. Noyes, diocesan supervisor, have proved a most interesting study. One-half of the schools have an enrolment of less than 100, one-fourth have an enrolment of between 100 and 200. Eleven schools report an enrolment of over 200. The average percentage of attendance is seventy-five.

The Christian Nurture Series is used by sixty-four schools, American Series by eight and one-half. International by three, Presbyterian by one-half, Catechism by one, Original Plan by six, and course not stated by seven.

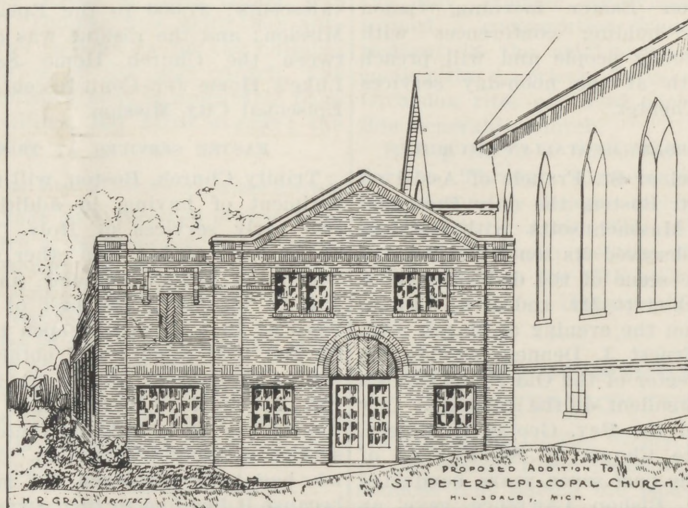
Money gifts are most generous from all schools but few follow a definite program of service activities. Comparatively few provide for the pre-school child and the adult in the program, though ample opportunity is given for the higher grades. There is a lack of having the service of Holy Communion for the child of the junior grades, so that after confirmation the pupil will more readily enter into the greater spiritual significance of the service.

ALTAR CLOTH FOR ST. CHRYSOSTOM'S CHURCH

An altar cloth, the counterpart of which is in the Cathedral of St. John the Divine in New York City, and valued at \$100,000, has been presented to St. Chrysostom's Church by Mrs. Mary Blair Keep in memory of her son, Capt. Henry Blair Keep, killed in action in the Argonne. It will be blessed by the rector, the Rev. Dr. Norman Hutton, on Easter Day. Miss Eloise Zalio, who designed the two altar cloths, executed the memorial cloth from the old lace heirlooms of the Keep family and from centuries old lace collected from Italy, France, and Spain. To work the original design for the memorial, the artist used a thread known as "number 6,000," the finest made, called in France "heart of the linen."

NEW DOSSAL AT LIBERTYVILLE

A beautiful Italian dossal, embroidered in gold, will be blessed on Palm Sunday



PARISH HOUSE DEDICATED

This is the new parish house of St. Peter's Church, Hillsdale, Mich., dedicated by Bishop Page, February 20th. [See THE LIVING CHURCH of March 31st.]

at St. Lawrence's Church, Libertyville, in memory of two dear children of the parish who died in September, Robert MacArthur and Campbell Gwyn.

HERE AND THERE

On Passion Sunday a new chapel at St. Simon's, Chicago, was dedicated by the rector, the Rev. William T. Travis.

A retreat for young men and boys was held at the Church of the Redeemer, Chicago, on the afternoon of Saturday, March 24th. It was conducted by the rector, the Rev. Dr. John Henry Hopkins. The retreat was given in response to the request of the young men themselves.

H. B. GWYN.

SEEK NEXT STEP TOWARD UNITY

NEW YORK—All the ninety-five Churches which sent representatives to the World Conference on Faith and Order held last August in Lausanne, Switzerland, have been asked to express their opinions as to the next step in carrying forward the Christian Unity movement. This request is made in a letter mailed by the international continuation committee appointed at Lausanne to the executive officers of each Church.

The letter is signed in behalf of the continuation committee by the Rt. Rev. Charles H. Brent, D.D., of Buffalo, chairman, Dr. Alfred E. Garvie of London, vice-chairman, and Ralph W. Brown of Boston, general secretary. The communication was mailed to the principal Protestant and Eastern Orthodox bodies in thirty-seven countries, in every quarter of the globe.

Since the governing bodies of many of these Churches meet only at long intervals, considerable time will elapse before a consensus of these opinions can be obtained. Meanwhile, the educational work of the movement is being carried on by local meetings in every country represented in the conference, and by world-wide dissemination of literature. The business committee meets frequently in New York City.

The Churches addressed are asked to send in their suggestions by July 1st, if possible, and also the names and addresses of their committees on Church cooperation or union. In concluding the letter, Bishop Brent and his associates say:

"The Lausanne Conference has been a real venture of faith. That faith was sustained by the manifest tokens of the divine presence in our worship, our deliberations, and our whole fellowship. In the same faith, and with humble prayer for continued guidance, help, and inspiration, we submit the present results of our work to the Churches upon whose cooperation the future of the movement toward Christian unity depends."

STUDENTS EXPRESS GRATITUDE TO BISHOP DU MOULIN

PHILADELPHIA—When Bishop Frank Du Moulin preached his farewell sermon at the University service held in the Church of the Saviour, Philadelphia, the student chairman, Paul Diefenbacher, presented to him, as a token of the esteem of the students, a silver vegetable dish on which was inscribed: "Bishop Frank R. Du Moulin from his Student Friends at the University of Pennsylvania."

The gift was greatly appreciated and Bishop Du Moulin responded in a most fitting way, appealing to the students to maintain a fine attitude toward and relationship with the Church.

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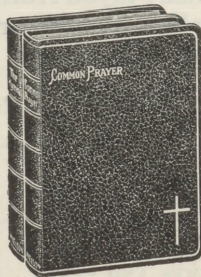
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Pennsylvania Clergy to Hold Conference on Episcopal Election

Philadelphia Mayor Asks Good Friday Closing—Buy Church for Polish Mission

The Living Church News Bureau
Philadelphia, March 31, 1928)

THE FOLLOWING LETTER WAS SENT March 26th to each clergyman of the diocese:

"Reverend and dear Brother:

"The proposal to elect a bishop coadjutor at the approaching convention of the diocese calls for full and free consideration by all upon whom the responsibility is to fall. It is earnestly felt that there should be a conference of all the clergy, rather than separate caucuses by differing groups. In response to the general desire for such an open and fraternal conference, with the approval of the bishop, the clerical members of the standing committee unite in inviting you to come together with all your clerical brethren in the Church of St. Luke and the Epiphany on Thursday, April 12th, at 2 P.M.

"Faithfully yours,

"E. M. JEFFERYS,
"F. M. TAITT,
"L. C. WASHBURN,
"G. G. BARTLETT,
"J. O. McILHENNY."

It has been announced that canonical consent has been received from the required number of bishops and standing committees of other dioceses. The convention will meet Tuesday, May 1st, in Holy Trinity Church, Rittenhouse square, which has the advantage of being next door to Church House, 202 South Nineteenth street.

MAYOR ASKS GOOD FRIDAY CLOSING

Mayor Mackey, a Churchman, has complied with the request supported by nearly two score religious organizations, and acted to make Good Friday observance official, as is done in Detroit and projected elsewhere. Requests have been sent 3,000 business men. The mayor's proclamation follows:

"Whereas, the commonwealth of Pennsylvania has for long years recommended Good Friday as a legal holiday, and

"Whereas, a deeply religious life is an undoubted asset to the municipality, and

"Whereas, the hours between 12 noon and 3 o'clock on Good Friday are of special significance in that they are commemorative of the death of the Founder of the Christian Religion, and

"Whereas, Philadelphia is recognized as a predominantly religious community,

"Therefore, I, Harry A. Mackey, mayor of Philadelphia, call upon the business and amusement interests of the city to close their places of business between the hours of 12 and 3 on the afternoon of Good Friday, April 6, 1928. I moreover call upon adherents of the Christian Churches to attend divine worship during these hours, it being understood by me that many of the churches and theaters in the center of the city will be open during the hours mentioned for worship."

BUY CHURCH FOR POLISH MISSION

The diocese has bought for the Polish mission of the Holy Redeemer a church and rectory on Richmond street between Cambria street and Indiana avenue, which was formerly German Lutheran property. The "April Call" of the Church Extension Fund is designated to this object, and the diocesan campaign fund will help. Our Polish work in this Port Rich-

mond section began in 1917 when the Rev. Charles L. Fulforth, rector of the Church of the Messiah, and his people made welcome to their church the Polish congregation organized by the Rev. John B. Panfil. The Rev. A. J. Arkin and his people at St. George's, Indiana avenue and Livingston street, have after the first year been host to this work, services being held in the parish house. The Rev. E. M. Baczewski, the present priest-in-charge, has 352 communicants and 968 baptized members, and hopes to make the work self-supporting.

NEWS NOTES

John Lewis Evans, accounting warden of St. Mary's, Ardmore, has accepted election as Church advocate of the diocese, to succeed Louis Bareroff Runk, who has resigned after fourteen years' service, because of increase of professional duties and responsibilities. Mr. Runk is a former president of the Church Club, and a vestryman of St. Peter's, Germantown.

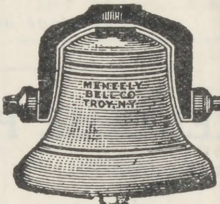
Saturday, June 9th, is to be the second annual diocesan day at the cathedral site, Ridge and Manatawna avenues, in upper Roxborough, with open air services, a pageant by the Young People's Fellowship, and a program to attract and occupy children and adults.

CHARLES JARVIS HARRIMAN.

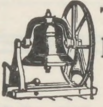
GROWTH OF CHURCH AT JACKSON, MISS.

JACKSON, MISS.—St. Andrew's parish, Jackson, the Rev. Dr. Walter B. Capers, rector, has just issued a directory and year book which indicates in many ways the tremendous activities of the parish and its phenomenal growth since the last directory which has published in 1924.

Since the last directory, the parish has raised for various purposes \$125,000. In addition to its confirmations, 107 families have come into the church through transfer and otherwise. The parish now numbers 950 communicants. It bears something over a tenth of the expenses of the diocese.



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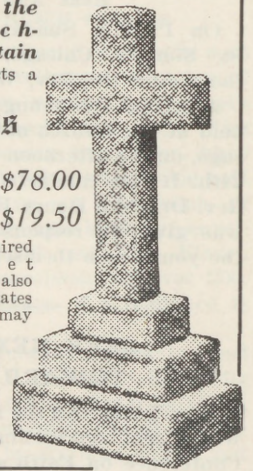
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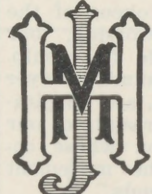


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BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, March 31, 1928)

A MEETING LAST MONDAY NIGHT AT ST. Thomas' parish house, Brooklyn, to protest against the removal of the Thirty-nine Articles from the Prayer Book was largely attended. The seating capacity of the hall is 650, and there were more people than could be seated, and others went away. Six clergy and a number of laymen were seated on the platform, and several other clergymen were in the audience. The Rev. Alexander G. Cummins, secretary of the National Church League, was the principal speaker. He was introduced by the Rev. Duncan M. Genns, rector of the parish. A petition to the General Convention of 1928 was presented and 515 signatures were secured. Included in this number were about 100 signatures recently obtained at the Church of the Redeemer, Brooklyn. The petition is to be circulated in other parishes.

TENTH ANNIVERSARY OF BROOKLYN RECTOR

At the Church of the Holy Cross, Brooklyn, the tenth anniversary of the incumbency of the Rev. James Williams was recently celebrated. He was appointed in charge when this parish was still a mission, and not only has a parish been incorporated but continual progress has been made during his administration. The rector was taken entirely by surprise by the commemoration, as the occasion for it was the regular annual parish meeting. The customary annual reports of parochial societies were presented, including the annual statement of the treasurer, showing the removal of the last debt on the rectory. Then the treasurer, on behalf of the congregation, with a graceful and appreciative address, presented a gift to both the Rev. Mr. Williams and to Mrs. Williams.

ACCIDENT TO CHURCHMAN

William M. Baldwin of Garden City, well known layman of this diocese, is a patient in Nassau Hospital, Mineola, suffering from bruises sustained when he was struck by an automobile last Saturday (the 24th) while walking near his home. Two automobiles collided, and one of them was deflected from the other in such a way as to strike Mr. Baldwin, who was passing on the sidewalk. Mr. Baldwin is said to have suffered no broken bones, but he will be in the hospital a few days longer.

MISCELLANEOUS

A tablet to the memory of the late Rev. Dr. Henry C. Swentzel, erected in St. Luke's Church, Brooklyn, will be dedicated on Sunday morning, April 29th. The Rev. Dr. J. Clarence Jones of St. Mary's, Brooklyn, will preach a commemorative sermon.

Bishop Stires will preach at the Three Hour Service on Good Friday at the Church of the Messiah, Brooklyn. He will preach at the Cathedral of the Incarnation, Garden City, at the mid-day service on Easter Day.

The Passion of Our Lord According to St. Mark, an oratorio by Charles Wood which so far as is known has never before been sung in this country, will be rendered in St. Paul's Church, Clinton and Carroll streets, Brooklyn, at 4 o'clock on Sunday afternoon, March 25th, with augmented choir.

CHAS. HENRY WEBB.

SELF-COMPLACENCY is the index of spiritual blindness. —*The Congregationalist*.

RECEIVE FUNDS TO RENOVATE
ALASKA CHURCH

TIGARA, ALASKA—Through the generosity of devoted friends of the Ven. Frederic W. Goodman, Archdeacon of Northern Alaska, all the funds necessary to build a chancel for St. Thomas' Church, Tigara, have been given. Orders have been placed for all materials, which will leave Seattle by the schooner *C. S. Holmes* the early part of May. The schooner will get into Point Hope the early part of August, when the ice pack of the Polar Sea has broken up.

For a long time the building of a chancel has been needed—not only for the greater dignity of worship, but also to relieve the overcrowded condition of the church when many have to sit on the floor.

This will be the third building added to the mission group since the coming of Archdeacon Goodman in August, 1925, and it is significant that the buildings have been completed without incurring any expense to the National Council.

Through this gift the archdeacon will be able thoroughly to recondition the church of the Eskimos, both inside and outside, and also provide proper seats.

INCORPORATE RETIRING
FUND FOR DEACONESSES

NEW YORK—Through the executive committee of the national conference of deaconesses, a retiring fund has been incorporated in the state of New York for the establishment, care, and maintenance of a fund, the income of which shall be used to provide an annuity to deaconesses of the Church in the United States in good standing according to the canon of the Church, who on their retirement from active service shall have insufficient provision for their needs. As soon as the fund reaches \$50,000, annuities will be paid.

The fund is in charge of seven directors elected by the national conference of deaconesses. Leaflets explaining the fund may be had from the secretary, Deaconess Mary C. West, 129 East 52d street, New York City.

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**CHURCH SERVICES
IN SWITZERLAND**

LUCERNE, SWITZERLAND—Church services at Lucerne, Switzerland, this summer will begin on Trinity Sunday, June 3d, and continue until the second Sunday in September. The Rev. George H. Kaltenbach is in charge of Christ Church, Lucerne.

**EDITOR OF RHODE ISLAND
CHURCH PAPER RESIGNS**

PROVIDENCE, R. I.—The Rev. George Stevenson Pine has resigned as missionary in charge of St. Paul's mission, Providence, to take effect June 30th, and will also give up the editorship of the *Diocesan Record* at the same time. Mr. Pine

has just celebrated his 75th birthday, and will have completed over fifty years of active ministry in the Church, nineteen of which have been spent in Rhode Island.

**RICHMOND CLERICUS
WOULD RETAIN ARTICLES**

RICHMOND, VA.—At the regular meeting of the Richmond clericus, held on Monday, March 26th, with seventeen members present, the following resolution was unanimously adopted:

"The Richmond clericus hereby memorializes the council of the diocese of Virginia to express to the General Convention at Washington next October its opposition to the proposed removal of the thirty-nine Articles from the Book of Common Prayer."



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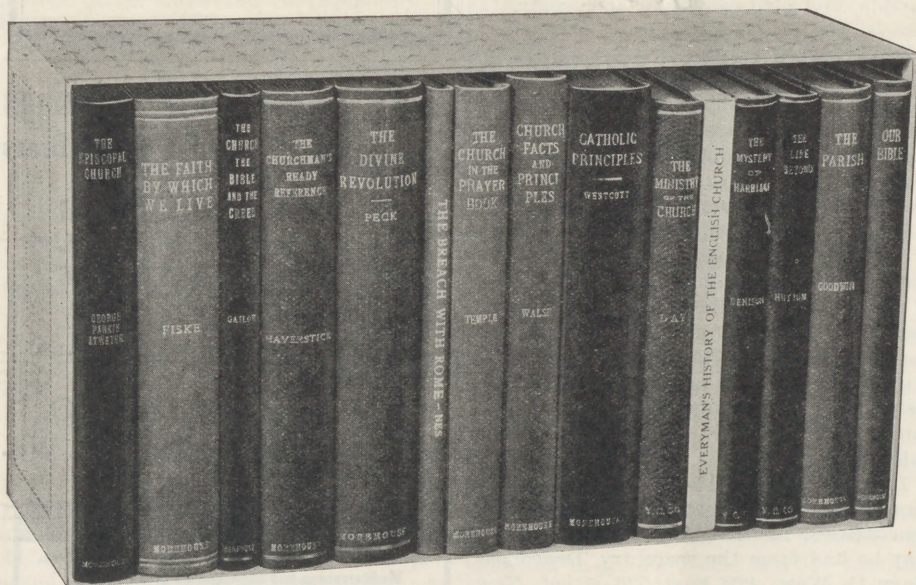
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**WELLESLEY CONFERENCE
OUTLINE**

BOSTON—Arrangements are completed for the Wellesley Conference for 1928. The sessions will be held as heretofore at Wellesley College between June 25th and July 6th, and will include the Conference for Church Work, the Summer School for Church Music, and the School of Religious Drama, all of which have become well established.

Among the personnel for the coming year will be the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, as director of the conference; the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, chaplain of the conference; the Rev. Charles H. Boynton, Ph.D., D.D., dean of the faculty; Thomas Stone, dean of the music school; the Rev. Phillips E. Osgood, D.D., dean of the school of religious drama, and the Rev. Albert H. Lucas, leader of the young people. The faculty includes a considerable number of priests and lay people of prominence. Among the new courses is one on Modern Islam, to be given by the Rev. J. Thayer Addison, assistant professor of the History of Religion and Missions at the Episcopal Theological School, Cambridge, Mass., who has recently returned after a number of months abroad studying Mohammedanism at close range. Bishop Campbell of Liberia is another who is bound to attract many hearers.

The Wellesley Conferences are varied from year to year in such wise that fresh treatment is given to subjects new and old, and each year's program is an advance on what has gone before. It is not too early for attempts to be made to recruit students for the interesting studies. Details will be found in an illustrated prospectus to be obtained from the secretary of the conference, Miss Marian DeC. Ward, 50 Commonwealth avenue, Boston.

**DR. JOHN W. WOOD
BACK FROM FAR EAST**

NEW YORK—On April 2d, Dr. John W. Wood, executive secretary of the Department of Missions of the National Council, returned to the Church Missions House from his visit to China, Japan, and the Philippine Islands.

The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, the other member of the commission sent out by the Department of Missions at the request of the bishops in China, left Manila on February 15th, returning to the United States by way of Europe. He expects to reach New York by April 23d.

After Easter, Dr. Wood is prepared to accept invitations to address Sunday congregations, mission clubs, diocesan branches of the Woman's Auxiliary, and other gatherings, concerning the Church's work in the Far East.

**INTERPAROCHIAL LENTEN
MISSION IN ALBANY**

ALBANY, N. Y.—An interparochial mission of the parishes in the city of Albany and Menands, a suburb, was held in St. Paul's Church, Albany, during Passion Week, the Rev. Julius A. Schaad of Augusta, Ga., being the missionary.

On Maundy Thursday the sixth and last in a series of union services was held in the Cathedral of All Saints, at all of which Bishop Nelson was the preacher. On Good Friday, Dean Carver preached at the Three Hour service in the cathedral.

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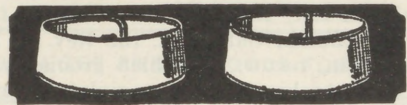
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NEW RECTORY FOR GRACE CHURCH, OAK PARK, ILL.

OAK PARK, ILL.—The new rectory for Grace Church, Oak Park, the Rev. F. R. Godolphin, rector, for which ground was recently broken, will be completed early in fall. Thus this building, which is the last unit required to complete the church property, will be finished in ample time for the celebration of the fiftieth anni-



NEW RECTORY FOR CHICAGO SUBURB

To be erected for Grace Church parish, Oak Park, Ill.

versary of the parish, which occurs in 1929.

The rectory, located east of the present church, will occupy a position at the rear of the lot. The remainder of the grounds will be laid out as a park, utilizing the many existing trees and adding shrubbery and flowers. A formal garden containing a pool is contemplated north of the rectory.

The architects, White and Weber, estimate the cost of the work at \$40,000.

DR. LYNCH TO CONTRIBUTE TO "CHRISTIAN HERALD"

NEW YORK—Arrangements have been completed between Dr. Daniel A. Poling, editor-in-chief, and Dr. Frederick Lynch, prominent world peace advocate, whereby Dr. Lynch is to be a regular contributor to the *Christian Herald*.

Starting with the April 7th issue, Dr. Lynch will contribute a weekly letter of pertinent observations, similar to the one he formerly wrote for *Christian Work* under the title of The Observer. He will conduct also a department called One Book a Week in which he will review the outstanding religious books.

ALBANY SCHOOL OPENS CAMPAIGN

ALBANY, N. Y.—St. Agnes' School, Albany, one of the oldest schools for girls in New York state, has opened its campaign to raise \$300,000 for new buildings and equipment. The school was founded by Bishop Doane, first Bishop of Albany, in 1870. Its old buildings, which are situated opposite the State Education Building and the Cathedral of All Saints, will be thoroughly rehabilitated. The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, is chairman of the committee which is making the plans for the new St. Agnes. About \$85,000 has already been pledged for the new school.

GEORGIA LAYMEN ATTEND INTERPAROCHIAL MEETING

SAVANNAH, GA.—One hundred men of the Church gathered recently in Savannah for an interparochial meeting at St. Paul's Church, Savannah, sponsored by the men's club of the parish. The keynote of the speeches was personal evangelism. Mayor Hoynes, a vestryman of St. Michael and All Angels' Church, acted as toast-

master. The invocation and benediction were pronounced by the bishop of the diocese. At the supper short talks were made by the presidents of the men's clubs of St. John's, St. Paul's, and Christ Church. George W. Thames, Jr., superintendent of the Church school of the Church of the Good Shepherd, Jacksonville, Fla., was the principal out-of-town speaker, and he outlined the methods whereby his parish Church school had been able to develop its school into a

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A layworker of the Church Army of England, Capt. Frank Bloxham, also gave a short address, pointing out the value of layworkers in evangelistic work. The rectors of the four city parishes were also present.

OFFER \$500 FOR ESSAY

NEW YORK CITY—The Church Touring Guild offers a prize of \$500 for the best essay on the topic, Travel as a Means of Promoting International Goodwill. The contest is open to all. The only stipulation is that essays should be in by June 1, 1928, should be typewritten, and should not exceed 2,500 words. Three judges will be chosen from among the leading experts on international peace.

Of the Church Touring Guild, Dr. S. Parkes Cadman is president and Dr. Frederick Lynch secretary. It is an organization for the promotion of visits by Americans to other lands, and especially in the interest of making contacts with religious leaders in Europe. Manuscripts intended for the competition should be addressed to The Church Touring Guild, Rev. Dr. Frederick Lynch, secretary, 70 Fifth avenue, New York, marking the envelope "Essay."

NEW SECRETARY OF BALTIMORE RECREATION CENTER

BALTIMORE, Md.—The Rev. Clarence W. Whitmore, formerly rector of William and Mary parish, Valley Lee, in the diocese of Washington, has come to Baltimore to be executive secretary of the Roosevelt Park Recreation Center.

This institution provides means of recreation for from two to three hundred children every night, and for many during the day. Mr. Whitmore will supplement the work of the center by taking children to the farm he has recently purchased near Reisterstown.

INTERESTING CONFIRMATION CLASS IN ALBANY

ALBANY, N. Y.—The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, confirmed a class of twenty-nine in the Cathedral of All Saints on Passion Sunday, which had an interesting personnel. The oldest daughter of Bishop Oldham was a member of the class, Bishop Nelson's own granddaughter, two daughters of a missionary in China, and the daughter of the lieutenant governor of the state, all of them students in St. Agnes' School for Girls.

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HENRY WELLS NELSON, PRIEST

WINTER PARK, FLA.—The Rev. Henry Wells Nelson, D.D., rector emeritus of Trinity Church, Geneva, N. Y., died at Winter Park on Wednesday, March 21, aged 88.

A graduate of Burlington College, Burlington, N. J., and of Berkeley Divinity School, he was ordained deacon in 1862 and priest in 1864 by Bishop Williams. He began his ministry as assistant at St. James' Church, New London, Conn., was assistant at St. John's Church, Hartford, Conn.; rector of the Church of the Good Shepherd, Hartford, 1862 to 1867, and of Trinity Church, Geneva, N. Y., 1876 to 1902.

He was deputy to the General Convention from the diocese of Western New York from 1886 to 1901.

HUBERT T. DELANY, son of Bishop Delany, the Negro suffragan of North Carolina, has been appointed an assistant United States attorney for the southern district of New York, Mr. Delany is a graduate of St. Augustine's School, Raleigh, the College of the City of New York, and the law department of New York University. He is reported a man of fine character and ability, with an excellent mind, high ideals, and firm principles.

NEWS IN BRIEF

ALABAMA—Beginning the Third Sunday in Lent, the Rev. Robert B. H. Bell of Denver, Colo., conducted a five-day healing mission at St. Mary's-in-the-Highlands, Birmingham, the Rev. Oscar de W. Randolph, rector.—In a single week three building schemes in Alabama were undertaken: at Foley, Sylacauga, and Fairfield. The latter is a place of over 10,000 inhabitants where are situated several large plants of the Tennessee Coal and Iron Company. Here a lot has been secured and the first unit of the proposed church and parish house is soon to be erected. The entire plant when completed is expected to cost approximately \$50,000.

DALLAS—A preaching mission conducted by the Rev. Walter E. Bentley was held in St. John's Church, Fort Worth, from March 18th to 25th, inclusive. The Rev. Ira Day Lang is rector of the parish.

MAINE—Under the auspices of the Kennebec Valley clericus, Bishop Benjamin Brewster held a quiet day for the members of that clericus at St. Matthew's Church, Hallowell. The members of the Ministers' Club of Augusta and towns adjacent were also present.

MARYLAND—Among the bequests in the will of Mrs. Addie May Fleet, who died in Baltimore, March 22d, was one for \$1,000 to St. David's Church, Roland Park, Baltimore, and one of \$500 to the Church Home and Infirmary.

MICHIGAN—The Rev. Shirley C. Hughson, O.H.C., conducted a mission in the Church of the Messiah, Detroit, from March 19th to 24th.

MILWAUKEE—Under the direction of the Church Club of Milwaukee the usual Lenten noon-day services were held in a down-town theater. During Passion Week the addresses were given by the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the Holy Week speaker.

OLYMPIA—On February 15th Grace mission, Longview, welcomed its first priest-in-charge, the Rev. Russell E. Francis, formerly of Youngstown, Ohio. The mission's growth has been steady. It has already moved once in the in-

terest of larger quarters, and now faces the urgent necessity of purchasing property and building a permanent church.

SOUTHWESTERN VIRGINIA—The Rev. Arthur V. Colston of Buchanan recently conducted missions in two churches for colored people in the diocese: the Chapel of the Good Shepherd at Lynchburg and St. Philip's Church, Bedford. Especially noteworthy was the excellent cooperation of other colored congregations of the town. The mission in Lynchburg was begun on Sunday evening, March 18th, and ended on the evening of the 23rd.—Grace Church, Buchanan, was recently the recipient of two handsome gifts: a bishop's chair and lectern. These were presented by the rector and congregation of Trinity Church, Ossining, N. Y.—The Rev. G. Otis Mead, rector of Christ Church, Roanoke, has returned to his work after spending the winter in Florida. He is greatly improved in health.

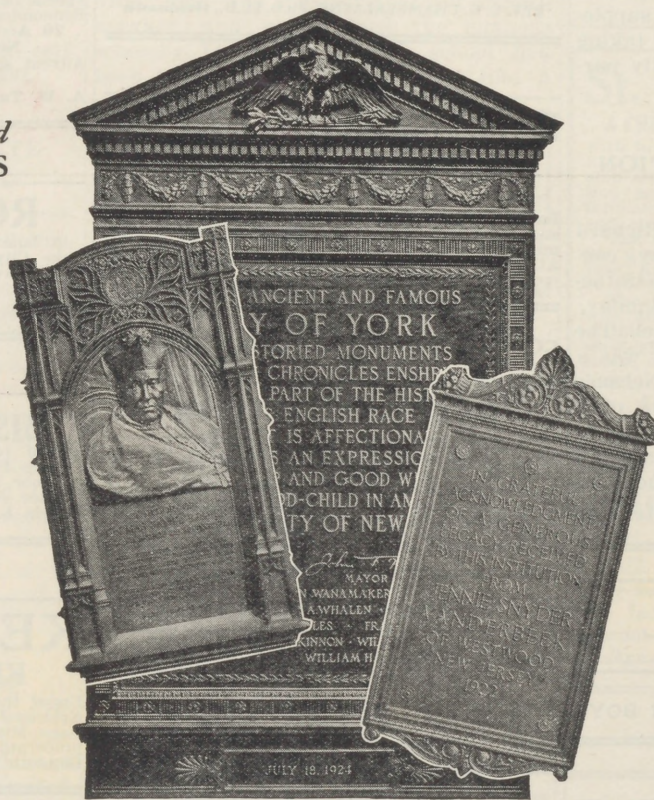
TENNESSEE—There was held in Christ Church parish, Chattanooga, on March 21st, a quiet day for men. It is intended to make the quiet day an annual event. On March 26th the annual quiet day for women was held. The meditations were given in the Lady chapel and the rest of the day was spent in St. Gabriel's Convent. The attendance was the largest of any quiet day for a number of years. The rector, the Rev. Arthur G. Wilson, was the conductor on both days.

WEST MISSOURI—On Sunday, March 18th, the Rev. Richard M. Trelease, general secretary of the Field Department of the National Council, concluded an eight-day mission at All Saints' Church, Nevada. He was assisted on two days by Miss Edna B. Beardsley of the Woman's Auxilliary, who held afternoon and evening conferences with the women of the parish. This church is without a rector, but as a result of the mission its people have determined to secure and support a priest and in the meantime to have regular Sunday services with the aid of clergy of the diocese and lay readers. A parish canvass is under way; work of the Woman's Guild and Auxilliary is being enlarged and extended; a men's club is contemplated, and many passive Churchmen give promise of resuming active Church life.—The Rev. Henry Neal Hyde, executive secretary of the diocese, celebrated the twenty-fifth anniversary of his ordination to the priesthood on Sunday, March 25th.

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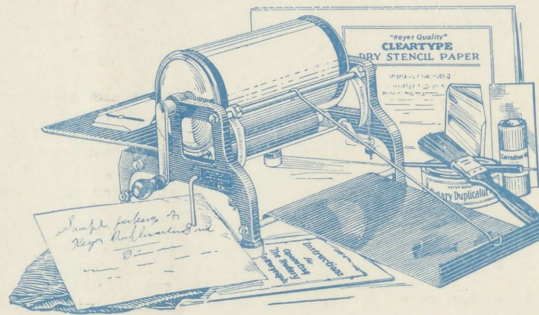
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AMONG THE MAGAZINES

THAT DELIGHTFUL new musical magazine *The Dominant* keeps up its high standard in the fourth number. Readers may be interested to know that it is edited by Edwin Evans, the well-known musical critic, and published by Humphrey Milford (the Oxford University Press), the annual subscription price being \$2.50. In this issue Mr. Evans himself contributes some sane reflections on Robot Music, that is, of course, mechanical music, which he predicts will acquire great prominence within the next few years. The work of that brilliant young Hungarian composer, Alois Haba, is described in an article translated from the German of Erich Steinhard. Haba's special interest is the search for "new properties of tone" which he found existing in the Slovakian folk-songs of his country-side, and which he is now expressing through his compositions "quarter-tone" and "sixth-tone" instruments. *The Dominant's* catholicity of interest is exemplified by the fact that side by side with this appreciation of one of the most "modernist" of composers, comes a long and sympathetic review of Mr. Dennis Arundell's recent book on Purcell. There are other reviews of interest, and advertisements of modern music, etc., that make valuable and interesting reading, and a Bibliography of the Settings of Poems from *A Shropshire Lad*, with names of publishers, prices, etc., appended. Such a feature is of real value to musicians, and we understand that there is to be something of the sort in each issue.

"ROME herself has time and again been obliged to admonish the English Roman Catholics to greater love toward their Anglo-Catholic fellow countrymen," wrote the editor of the *Church Quarterly Review*. Archbishop Bourne called this an outrageous falsehood. In the January number of the *Review* the editor discusses the Archbishop of Westminster's statement and finds no reason to apologize. "For over sixty years Roman Catholics in England," he writes, "have discountenanced all talk of corporate reunion, because they thought it hindered their work of converting individuals. When the Conversations at Malines began, the Roman press in this country was as hostile as it could be." Dean H. N. Bate, writing on *A Pauline Problem*, finds occasion to criticize recent books on St. Paul written by Dr. Charles Anderson Scott and Mr. T. R. Glover. "Any picture of St. Paul's religion which thrusts the ordered life of the Church, and its sacramental approach to God, into a shadowy background, is fatally incomplete." In spite of all the critical work on St. Paul that has been done in recent years, further study is sure, Dr. Bate thinks, to throw additional light on the great apostle and his theology. An article on Music and Singing in Village Churches is full of practical suggestions. It desires "an assembly of every village choir-master in the land to listen to a recapitulation of mistakes and of the possibilities of reform." "If village choirs would only," he remarks, "learn to be simple and to do simple things greatly." Other articles are Questions for Modernists, by Canon Lyttelton; Sin and Psychology by Dr. A. E. Turner; and Some Old Books by the Rev. W. K. Lowther Clarke, D.D. The latter quotes from an S. P. C. K. book on slavery published by an American pastor in 1749 which reproaches the white masters because they fear to bring their slaves to baptism.

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