

The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, JANUARY 26, 1929

No. 13

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VOL. LXXX

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EDITORIALS & COMMENTS

THE receipt of the new *Official Year Book of the Church of England* (1929) leads us to compare the strength of the Church in the mother country with our own. This is not easy, because the form of reckoning in the two countries differs radically. In

Two Churches

England no attempt is made to count the total number of baptized persons or of communicants. The nearest approach to such a count is to tabulate the communions made on Easter Day (2,390,978) and those during Easter week (137,415). It would be impossible to compare these figures with our reported number of communicants, 1,241,828, because we cannot say how large a proportion of these communicated on Easter. It seems fair, however, to assume, from these figures, that the number of *practising* communicants in England is not more than three times the number in this country—which is a smaller disproportion for us than is usually supposed.

However, the number of baptisms and of confirmations indicates a greater preponderance than this in England. The baptisms for the year reported (1927) were 443,681 in England, 70,424 in the United States. Here are six times as many in England as in America, and it can scarcely fail to follow that *nominal* Churchmen must probably, therefore, be six times as many in England as in America, for undoubtedly a much larger proportion of the population bring their children to the parish church for baptism in England than in America. Confirmations in England number 213,040, in America 65,288. Here the disproportion is only about 3½ times, indicating that though English nominal Churchmen bring their children to baptism pretty largely, they do not also bring them to confirmation. In England there are reported 169,061 Sunday school teachers, in America 58,477. On the whole a comparison of all these figures seems to bear out the inference that if communicants were recorded in English parishes as they are in American, the proportion of three times as many would hold good.

In total voluntary contributions the American Church almost equals the Church of England; a total of £9,910,683 for the latter as compared with \$45,928,056 for the former. But in this comparison it must be recalled that most of the English parishes and all the bishoprics are maintained by the ancient titles or by modern endowments. English resources in support of the Church, therefore, are far greater than in this country, where the great bulk of the Church's work must be financed from voluntary contributions.

On the whole, the relative strength of the American Church is less disproportionate to that of the Church of England than is commonly supposed.

We may add that the vast amount of information contained in the *Official Year Book* is such as to make it extremely interesting to American Churchmen. Without including the clergy or the parochial lists, which comprise more than half of the *Living Church Annual*, it is a book somewhat larger than the latter. It

suggests a rather appalling consideration as to the bulk into which the latter must grow if it is indefinitely to include all the inevitable growth in general institutions with the present clergy lists of the American Church.

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

February 5-7, 1929

The National Council and its departments hold their regular meetings February 5th, 6th, and 7th, at the Church Missions House, New York City.

At this meeting the Council faces the very difficult problem of reducing appropriations to the mission fields in order to meet expected income, which is far below the budget quotas, as indicated by the reports from the dioceses.

May we have your prayers that this difficult situation may be met with the least possible damage to the work at home and abroad.

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

WITH this issue we introduce to our readers our new European correspondent, the Rev. W. A. Wigram, D.D., who succeeds to Mr. C. H. Palmer, our admirable correspondent for some years past.

Dr. Wigram is one of the few real experts in matters relating to the Eastern Churches and particularly to the more remote and less known of these. For some years, before the Great War, he was the head of the Archbishop of Canterbury's Assyrian Mission, and won deep friendship from those downtrodden Easterns. He worked for ten years at Urmi, in Persia, and at Van, in eastern Turkish Kurdistan. Later he was active in the depressing work of Assyrian repatriation after the war, and more recently was chaplain at the British

Introducing
Dr. Wigram

legation in Athens. He is author of a *History of the Assyrian Church* of a work on *The Separation of the Monophysites*, and one on *The Cradle of Mankind*, as well as of many magazine articles on related subjects.

It is clear that our readers are particularly fortunate at having the news of Europe, and especially of eastern Europe, interpreted for them by so great a scholar and specialist. Dr. Wigram will enable us to know Orientals better and more sympathetically. His letters may be expected fortnightly, the first of them being printed in this issue.

Yet Mr. Palmer's resignation is a matter of real regret to us, and we can gladly express to him the appreciation of all our readers for his excellent services. Especially fortunate were we in having him for correspondent at the Lausanne Conference, where his well informed background was a large factor in his effective portrayal of what transpired.

FATHER FIELD'S death is not a surprise, but it recalls a life of sainthood much beyond the ordinary. As head, for many years, of the Cowley Fathers in this country, he made contacts on so wide a scale as to have become one of the best known of the American clergy. He proved to be a real statesman in that capacity, and his kindly rule was of the greatest value to the younger members of the order. When, in the years of his advancing age, it became necessary that a younger priest should succeed to the responsibility, Father Field set an example of humility and loyalty, never presuming on his former position or his superior age to press his own ideas. Few priests have been so beloved by clergy and laity alike. In many respects he recalled Father Benson, his great predecessor, to those who knew them both, and both excelled, perhaps, in the beauty of their old age. Father Field leaves many sincere mourners.

God grant him rest and peace, and may his spirit long prevail in the home life of the order.

ACKNOWLEDGMENTS

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PUBLICITY AND THE GOSPEL

IT is estimated that in this country one and a half billion dollars are annually paid for publicity. Unless there was an adequate return for this outlay it would rapidly diminish and eventually disappear. As it is the expenditure has doubled and redoubled over a comparatively short period. The art of advertising has developed and its practice extended. Every conceivable method is being tried for publicity purposes. To promote the sale of numberless articles appeals are made not only to the ear, the eye, and the mind, but to the whole range of human feeling and emotion.

What is so characteristic of American commercial life is an integral part of the Christian religion. The joyful message of hope and salvation from the very beginning attracted popular attention. It did not require any artificial stimulation but was carried enthusiastically and naturally by one person to another. This, it is universally agreed, is the best kind of advertising. Today the message, if experienced in its power and proclaimed in its fulness, will reach to the ends of the earth and touch the hearts of all mankind. Publicity reaches its highest efficiency and does its greatest service in the Gospel of Jesus Christ.

—Rev. Edmund J. Cleveland.

CHARLES NEALE FIELD, S.S.J.E.

BY THE REV. WILLIAM H. VAN ALLEN, S.T.D.

RECTOR, CHURCH OF THE ADVENT, BOSTON

WHEN Father Field was buried, January 17th, it marked the end of an epoch in the history of the American Church. He was the oldest member of the Society of St. John the Evangelist; and when he joined the staff of St. Clement's, Philadelphia, the habit of the society was rather a reason for suspicion than a recommendation. In these forty years, the attitude has altogether changed; and Fr. Field was himself largely answerable.

Born in Reading, Berkshire, in 1849, the son of a priest, graduated B.A. from Durham, and from Cuddesdon a little later, he was made deacon in 1872 and priest the following year, by the Bishop of Exeter. His first curacy was at Plympton St. Mary's, Devon; but after several years there he determined to identify himself with the Cowley Fathers at Oxford. In 1890 he joined the staff of St. Clement's, Philadelphia, afterwards being sent to St. John Evangelist's on Beacon Hill, Boston, becoming Superior in due course and holding that office for many years. Laying it aside, he remained a member of the order until his death. Strangely, he is the first member in America to fall asleep.

Such are the essential facts of Fr. Field's career in the Church; yet one had to know him well to clothe those facts with reality. "He was a holy and a humorous man," one said on the morning of his funeral; and those two qualities, marvelously combined in him, were distinctive. Tall, spare, utterly frank, never concerned too much about his own dignity, no one could meet him first without recognizing his transparent simplicity and sincerity. His enthusiastic sympathy for every sort of constructive good work was never appealed to in vain, whether for discharged prisoners, for the souls in purgatory, or for the unprivileged here. He was chaplain-general of the Iron Cross, president of the Massachusetts Catholic Club, on the councils of the Guild of All Souls and the Confraternity of the Blessed Sacrament; but, more than these, he was peculiarly the apostle to colored folk. With shame be it said no American-born priest has even shown such aptitude to understand them and their characteristics, for good and for evil, as this Englishman. To see him among the colored children who loved to crowd around him was to learn to love him afresh; and his farm at Foxboro is a perpetual memorial of his affectionate care for the needy little folk of that race.

Like all truly humorous persons, he was admirably patient and forbearing, suffering fools gladly; and his conversation, whether at table, in general society, or alone with one other, glowed with all the qualities which endeared him to people of every type and class.

Of late he had formed the habit of spending the winters in the West Indies, and had made himself a place there such as he had filled in Boston for so long. But this year he remained in the North; and it was at the home of a loving friend that he breathed out his soul in peace.

"O may my soul be with Bedell!" Such was the aspiration of a Roman cleric as he stood by the grave of the holy Bishop of Kilmore, the echoes still in the air of the salute which the muskets of the Irish rebels had fired in honor of that ornament of the seventeenth century Church of Ireland.

We, who rejoiced in his friendship, may well have echoed that phrase as we passed out today from his funeral, bishops, a goodly company of priests, and members of religious communities. Among all men there was now no suspicion, no wrong ideas, but only a reverent gratitude for all that he had meant to the Church, the city, the community, and to ourselves. May he rest in peace!

Boston, January 17, 1929.

DR. CADMAN ON PRAYERS FOR THE DEAD

Q. Do you believe in prayers for the dead?

A. I surely do, because there are no dead. We have communion with them just as we do with one another, and the more keen our perception of the life beyond, the more blissful is that communion. And we should stop using the language of despair and deprivation and heart-break if we rightly appreciated the meaning of that splendid phrase of every believing mind, the communion of "saints who from their labors rest" and are still one with us.—Rev. S. Parkes Cadman, D.D.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I WAS at a meeting of clergy and others not long ago, to consider what is unhappily called "Buchmanism." (The use of the name is altogether contrary to the mind of Mr. Buchman himself, however inevitable it may seem.) One of our own prominent clergy, and another priest from England were the speakers; and much interest was roused, as shown by the close attention and the questions that were asked by the company. In certain of its forms, this movement has little or nothing to distinguish it from Wesley's class-meetings: *i. e.*, it has small groups under approved leadership, wherein members speak with entire frankness about their own spiritual state, and are questioned concerning their own conformity to the will of God. Indeed, in Oxford, where Wesley's movement began, this has so closely followed his ideas that it is called "The Groups." Perfect confidence in each other is sought; and there is evidently a determination to restore the individual element which has been so often lost sight of in our day, as heretofore. All this is wholesome and laudable, evidently; and there is no room for differences of opinion among Christian people who are honestly desiring to deepen their own spiritual life, or the life of others.

But one does well to consider what has befallen the Methodist class-meetings. From being occasions for confessing the sins which held back members from progress, they passed over almost insensibly into opportunities for confessing virtues; and the element which had originally characterized them was obscured by the unhappy tendency which Bishop Wilberforce once satirized in an amendment he offered to an episcopal letter to the Queen, which read originally, "Conscious as we are of our own unworthiness," but which would have been made to read, "Conscious as we are of each other's unworthiness."

So, too, one cannot ignore the historical development in the ministry of the sacrament of Penance. The use of auricular confession, as distinct from open, public confession, can be traced to the day when scandals developed out of the larger number of nominal Christians; and one has heard many stories of that precise consequence in Mr. Buchman's "house-parties." Was that the reason why at Princeton University the work of this movement was forbidden, and at Harvard discouraged?

There is, besides, a spirit of emulation which sometimes sets people trying to paint themselves in much blacker colors than is fair to themselves. I remember a Protestant evangelist who was an old school acquaintance of mine, coming once to a city where I was at work then: when he learned that, he publicly accused himself of atrocious cruelties and persecutions towards me when we were boys, and begged my pardon openly—all of which was news to me! In *Punch* the other week there was a suggestion that Oxford and Cambridge were going to introduce "telling their sins" as a new form of competitive sport!

Finally, the teaching of divine guidance must recognize that it is not always given so definitely and explicitly as that no man may err therein, or has a right to bind acceptance of his interpretation on the consciences of other men. Down in New Jersey, years ago, there was a farmer lad, with no education or qualities indicating his fitness for the ministry, who appeared before the synod demanding to be ordained at once. Being questioned as to why he thought himself entitled to so great a favor, he told of a vision he had received wherein our Lord showed Himself in glory, with two letters shining out plainly, "P. C."; clearly, that meant "Preach Christ." The venerable moderator, stroking his patriarchal beard, said: "My dear young brother, did it never suggest itself to your intelligence that 'P. C.' might stand for 'Plant corn'?"

I HAVE JUST been reading Lord Dunsany's latest book, *The Blessing of Pan*, exquisitely fanciful and wrought in admirable English, like all that comes from his pen. And I have been struck, not for the first time, with the powerful effect which familiarity has upon one who sets out to describe a scene, a landscape, a setting long known to him or to his readers. Here, for example, is a village home, set forth as unutterably commonplace because of certain specified ornaments and bits of furnishings, which to a dweller in another land are less familiar and therefore much more interesting. To a Chinese there can be nothing of picturesqueness in a panorama of tiled roofs which we should hasten to call " quaint," at least. A little hamlet anywhere in Britain is certain to have elements of what we are wont to call "local color," but which would be ignored by a writer to whom they failed to appeal by reason of novelty as they would to a foreigner. To have the faculty of seeing old things in a new atmosphere is a rare gift indeed.

I WAS FORTUNATE the other day in hearing a review of a new book by Barth, the well-known German theologian, read by a Universalist minister to a little club of which we are members, and which has for its object the consideration of new books dealing with subjects professionally familiar to us, whether priests, ministers, or journalists. But, as I listened, I discovered that the mode of approach, the terminology, and all the rest, was almost altogether strange; so that though I gathered its meaning from context and comment, yet the main matter was much obscured. The translator had himself studied in Germany, and so had one or two others present; so this difficulty did not present itself to them. But the work in question is said to have had enormous influence in German Protestantism, as shown by the increased congregations listening to the preachers who have been themselves affected by it, in German Switzerland as well as in Germany. It is startling to note how much one can be helped or hindered by a vocabulary; and doubtless we are too prone to insist upon a certain sort of phraseology. A real peril lies in a common fault of American and British theologians, who assume that if they have devised a formula which is ambiguous, so that two or more sides can define it each in their own way, they have really helped on the cause of reunion.

ANOTHER NEW BOOK is peculiarly fascinating in style, though its character-painting leaves a good deal to be desired. It is Lytton Strachey's *Elizabeth and Essex*. The perpetual enigma of the great Tudor sovereign is raised again, only to be left unanswered satisfactorily; while Essex is shown as one only among the Queen's young favorites, finishing his course where so many of the Tudor favorites finished theirs, on the scaffold. One is left to question why he died, whether because of the jealous anger of Elizabeth, or because he threatened to raise the standard of sedition on behalf of his own claim to the crown. The picture of Elizabeth is far from attractive, at least in her latter years; and there is a fine touch showing Devereux wondering why the best blood of old England should be obsequious to the descendant of a Bishop's butler in Wales. Yet, however you take it, there must have been a dreadful fascination about the daughter of Henry, who was accustomed to call herself a king—like Maria Theresa more than a century later. And it is not surprising that the Irish, her unwilling subjects, were wont to call her "the demon Elizabeth."

OF ALL the duties enjoyed by Christianity, none is more essential and yet more neglected, than prayer. The best of all prayers is to act with a pure intention and with a continual reference to the will of God. We must also ask with faith; a faith so firm that it never hesitates. Perfect prayer must be the love of God.

—Fénelon.

DAILY BIBLE STUDIES

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

WORKERS IN GOD'S VINEYARD

Sunday, January 27: Septuagesima Sunday

READ St. Matthew 20: 1-16.

WE PASS now in the Church year from the bright light of the Epiphany to the "Twilight Sundays" which prepare us for the solemn studies of Lent. We hear the Master calling us to service. The Incarnation and the Light of the World are not only great Christian facts; they are a summons to activity. Creeds become real to us only when we act in accord with their message, and no man is loyal to the Faith who does not follow the Master in an earnest endeavor to make the world better through preaching the gospel and preparing for Christ's coming. The joy of Christianity is found in living the Christian life, and we live the Christian life by working in the Master's vineyard. "My soul, what hast thou done for God," sings Faber in one of his splendid hymns.

Hymn 394

Monday, January 28

READ Colossians 1: 1-10.

THERE is something for every Christian to do. "Go work in My Vineyard" is the Lord's call; and however we may pride ourselves on the exactness of our faith and on our membership in the Church, we can only be true to our Lord as we answer, "I go, dear Master." There is some place for every one of us to fill. Even the "shut-in" and the invalid can pray, thus bringing support to those who are in the battle line (Exodus 17: 8-12). The world needs God. Sin and ignorance, sorrow and doubt are diseases which the gospel can heal. Even a little child can lead to the door of the Church some hopeless wanderer. The worshippers receive the blessing in order that they may carry it out to the weary world, and the infinite richness of the truth is found as we cause it to shine in dark places.

Hymn 319

Tuesday, January 29

READ St. John 21: 15-17.

LOVE is the fulfilling of the law," cries St. Paul (Romans 13: 10). And it is a grave question whether any service or any act of obedience can be of merit in God's sight which is not inspired by love. "Lovest thou Me?" Then "Feed My lambs." Faith is made real by loving service. "Duty" for the earnest believer is changed to "privilege." "I serve because I love Christ, and I love my brother, and I love my work." That is the ideal confession of the true follower of the Master. "I must" is the cry of a slave, not of a lover of God. In the parable of the workers in the vineyard the complaint of the men who thought themselves unjustly treated revealed a hatred of their work, and there can be no worth in any task which has not the inspiration of love.

Hymn 234

Wednesday, January 30

READ St. Luke 17: 5-10.

WEARINESS is largely the result of formal and cold-hearted work. Where there is love for the task, weariness is not noted, even if unconsciously felt. To use the word "tired," is to acknowledge the coldness of obligation and to create the very exhaustion of which we complain. Love knows no weariness. Matthew Arnold in his poem, "Rugby Chapel," speaks of his great father, and others, as "servants of God" still inspiring by their consecration:

Radiant with ardor divine,
Beacons of hope ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

We need in Church and State something of the consecration which shall bring wings to the feet, blood from the heart, and a song from the lips, because we are doing something for God.

Hymn 315

Thursday, January 31

READ St. Matthew 19: 27-30.

THIS cry of St. Peter may have led to the parable of the vineyard workers. "What shall we have," is the echo of Satan's cry: "Doth Job fear God for nought?" There is a reward indeed when the Christian worships and believes and works. But if the worship and belief and work are the result of fear or of coveted reward they are unworthy. "That witch of Alexandria, walking the streets armed with a pitcher of water and a flaming torch, and crying, 'Would that I could quench hell with this water and burn heaven with this torch, so that men would love God for Himself alone,' was mistress of a white magic, not of a black art" (Dr. Buttrick). "Take that thine is and go thy way," implies a kind of salvation, but heaven will have to teach such a worker many lessons. "The joy of work" is the message from a loving Christ who leads the universe with the light of love and bids us follow.

Hymn 226

Friday, February 1

READ Ezekiel 18: 26-29.

LONG ago, Ezekiel met with those who thought God unjust. Even as these early laborers thought the vineyard-holder unjust. It is not necessary for God to defend Himself. He must be right since He is perfect, and if there is fault it must lie with us who are human and therefore imperfect. The fact is, we are so governed by an imperfect judgment that we seek to apply its measure to the ways of the Almighty. In our way of thinking, the Atonement itself, the Cross, aye, and the Incarnation, would be contrary to reason and right. "How can this man give us his flesh to eat?" cried the critics when our Blessed Lord spoke the greatest words of life and power. It is for us to realize that God knows best; and when we are perplexed we can thus find rest. George Neuman gathered the truth in one line of His great hymn: "Leave God to order all thy ways."

Hymn 390

Saturday, February 2: The Presentation of Christ in the Temple

READ St. Luke 2: 22-40.

THIS feast of the Church, called "Candlemas Day" because in ancient times the people carried lighted candles at the service, and also called "The Purification of St. Mary the Virgin," brings us a message harmonizing with our week's meditation. The last was first. The unknown Maiden was exalted to be the Mother of the Redeemer. And the Holy Child, born in lowly fashion, was Emmanuel, God with us. Human reason would rebel. "Have not we of the Temple service waited long and prayed? Why not a revelation to the High Priest? Why not the birth in a Jerusalem palace, a King's daughter being the honored Mother?" And God reversed human judgment as faulty. A lowly Virgin, a Babe in a manger, only shepherds to hear the heavenly message. Oh, thank God for His supreme wisdom! Not my way, dear God, but Thine! And the penitent on the Cross enters paradise with the Son of God.

Hymn 397

Dear Lord, I do not ask to understand. I would rather trust. But help me to do my work for love's sake and in the joy of Thy calling. Let me hide my human ignorance in Thy supreme wisdom, and whate'er betide, let me cling, in faith, to Thee. Amen.

The Imperialism of Missions in China

By the Rev. Roland Allen

IN HIS recent book, *China: A Nation in Evolution* (Macmillan, \$3.50), Chapter XI, Dr. Paul Monroe gives us a most instructive analysis of the sources of the Chinese conviction that missions in their country are imperialistic. "Anti-imperialism," he says, "has now become the great national force among the student body; and unfortunately, imperialism has been identified with the Christian nations chiefly, while—far more regrettably—the Christian missions have become identified with the imperialistic interests." And then he proceeds to discuss the question: "How did the mission interests become identified in popular Chinese thought with imperialistic interests?" His conclusions may be summarized as follows:

1. The missionaries have penetrated the country more thoroughly than have business men or other foreigners, and are thus the foreigners with whom the great masses of the people are familiar; they are identified with foreign civilization in general; their compounds are identified with the concessions, because the fact that they carry some special protection is well known to all Chinese, and their very prominence as the most conspicuous and substantial buildings in many places, furnishes the most visible evidence of the domination of the foreigner over the native.

2. In the mission schools compulsory instruction in religion and compulsory attendance at religious exercises suggest imperialism to the Chinese. "Any action on the part of the foreigner which forces the Chinese to do or think as the foreigner wishes . . . becomes imperialism. So the mission schools, by their very nature, are imperialistic." "The foreigner is free to hold his religious beliefs and to propagate them through religious activities. But education is a function of the State; and if delegated to private agencies must be carried on as educational, not as religious, activities." "The missionaries in general have long objected to this, on the ground that their schools had as their chief purpose the propagation of religion. Then, the Chinese educational authorities maintain, such institutions are not schools"; and "the attempt to urge the Anglo-Saxon view of mission schools against the Chinese view is but another evidence of imperialism." On this Dr. Monroe remarks: "The logic of the case lies with the Chinese authorities."

3. The "constant attempt to dominate, even in the sphere of religious belief and practice, appears to the non-Christian as a form of foreign tyranny or imperialism." "This impression—that the missionary is unwilling to trust the Chinese Christian—cuts far deeper than most Christians realize." Here Dr. Monroe cites the unwillingness of many missionaries to accept the demand for government registration and inspection of schools, or to admit Chinese to the boards of control.

4. "The failure to make adequate use of the Chinese in the activities of the missions." "Now that the present crisis has arisen there is a great demand for able Chinese to fill administrative positions, but they cannot be found in sufficient numbers because they are in demand by their own people." Again Dr. Monroe draws his illustration from an educational institution.

5. "An unconscious Anglo-Saxon masterfulness that may be Anglo-Saxon efficiency, or may be nothing more than the customary way of doing things with directness, but which offends the Chinese respect for form." Again Dr. Monroe is thinking of educational institutions, for he proceeds: "The missionary is in charge: he is there to run the school or to teach. He does this in the English way, or the American way, either of which has little consideration for the Chinese way."

NOW, it will be at once recognized that of these five points all but the second have a much wider bearing than that educational controversy in which Dr. Monroe is particularly interested. The reason why he writes almost entirely in terms of schools is that, as he says: "The chief strength of the opposition now centers on the mission schools," and "The imperialistic aspect of Christianity is found primarily in its schools." It may well be true, but it does not follow that the point on which the Chinese seize today is the most important point, nor the one on which we ought to concentrate our attention; like the barbarian fighters at whom the Greek laughed, saying that their hands flew to the place where they had received the last blow. There is more here than a controversy over schools and school administration. That is simply a detail. The matter of importance is the charge that missionaries manifest an imperialistic spirit. I pass, then, from the consideration of the schools, only pausing to call attention to two remarks which Dr. Monroe

makes about missions in this chapter: (1) "To a very large extent in recent years Protestant mission work has become a cultural mission rather than a religious mission in a narrow sense"; and (2) "Nearly all the difficulties of the missions center around their material property"; two profoundly important and significant statements.

I return to the manifestation of the imperialistic spirit. As I said, of the five points made by Dr. Monroe, four have a bearing much wider than school administration,

and I want to add another which seems to me the most significant of all. It is the unwillingness of the missionaries to establish the Chinese Christians as a body in the place where they reside with the full authority and power to carry on their own Church life.

Nearly all the larger missions, and a great many of the smaller, believe that a Christian Church should be guided and led by ordained ministers; and it is a most remarkable and important sign of the imperialistic spirit in the missionaries that they have retained that power to ordain ministers in their own hands to a most extraordinary degree, and only in a very few cases, comparatively, have committed it to native Chinese Churches. That is an action which forces all Chinese to look on their work as imperialistic. Almost universally men believe that a Christian minister must be so appointed that all the Christians, at least of their own denomination, will recognize him as a true minister. The missionaries have never trusted their Chinese Christians enough to put that power wholly and unreservedly into their hands. The battle against missionary domination has hitherto been waged over positions in conferences, or on boards of school or hospital management; but one day it will be waged on this ground.

And I do not see how the missions can escape from the assault. "You held all spiritual authority in your own hands as long as possible, and conferred it grudgingly and only to men whom you had trained to exercise it as *you* thought that it ought to be exercised. You did not trust the Chinese with full authority to direct their own Churches; and you maintained your position by insisting upon the payment of stipends as if that were a part of the Gospel. Many of you declared that you did not believe that you had any spiritual authority to confer, but you exercised it as if you had. Subtly, without words, you persuaded your converts that they could not go to the next village and establish a church which you would recognize as a church unless you were consulted both in the baptism of the first converts and in the organization of the body there with its ministers. In some way it must be connected with you, and

THE AUTHOR

The Rev. Roland Allen is an English priest, for some years a missionary in North China, and a well-known writer on missionary subjects. Among his works, which bear introductions and commendations by Bishop Gore, Bishop Azariah of Dornakal, Bishop Whitehead, late of Madras, and other prominent Churchmen, are "Missionary Methods, St. Paul's or Ours," "Educational Principles and Missionary Methods," and "Voluntary Clergy." In the present article, Fr. Allen takes a recent book by Dr. Paul Monroe as his text, and develops a plea for a true native Church in China, with its own bishops and clergy and with no foreign control or subsidy.

under your guidance. If you were Anglican, it must be attached to the Anglican mission; if you were Wesleyan, to the Wesleyan mission; if you were Baptist, to the Baptist mission. That is imperialism in the Church; the most deep-rooted of all imperialism; and it could not be corrected by the creation of a grandiloquent National Christian Council on which leaders of many denominations may sit, even if every member of the Council were a Chinese. The disease is at the root, in the local churches, in the villages, everywhere where the missionary goes. The missionary and his board are extending their sway, boasting how numerous are their converts, how wide their sphere of influence, or lamenting that ground has been lost here or there. That is imperialism."

IT IS possible that this is what Dr. Monroe meant when he wrote at the end of his chapter: "It may be far more important that Christianity become Chinese than that denominational work be perpetuated"; but if so, it is a pity that he did not elaborate that saying, because it is extraordinarily difficult to persuade men, who say that they do not believe in ecclesiastical authority, that they are exercising it openly and nakedly, and it is well known that men who for themselves and their own rights are the meekest and humblest and gentlest, are as adamant and brass when what they think to be the rights or position of their ministry are touched. This imperialism touches the very heart of the Church: it is of greater importance than any questions which concern schools and colleges and educational institutions.

If missionaries had been prepared to trust their converts and to establish the Church rather than mission stations of their mission boards in the villages and towns of China, there would have been all over that country churches which might have been aware that the Apostle who first brought to them the Gospel was an American, or an Englishman, or a Swede, but they would quite possibly not even have known that, and they would certainly not have heard the name of Anglican, Wesleyan, Lutheran, or Baptist, except perhaps as applied to Christians in the West. They would have known no line of separation between themselves and a congregation of Christians in another village, even if that congregation had some customs in worship different from their own. They would have known themselves as Christians and the others as Christians and all alike as Chinese and as free Chinese, and the idea of foreign government would never have entered their heads, because there would have been no place for it. The idea that the missionaries represented an imperialistic force from the West would have been incredible.

But, as it is now, that idea is not only credible, it is obvious, and the more that its truth is seen, the deeper must become the indignation of Chinese who study the Bible and find that the Holy Apostles practised no such imperialism, and that Christ gave authority to His disciples that they might give it freely to others, and that this new practice is opposed to Christ and His teaching, and that the money bonds and the stipends which form its chief weapons have no place in the Gospel. Is it impossible that our missionaries should have their eyes opened to see these obvious truths before it is too late, and must they surrender to threats what they ought to have given gladly, and on principle?

Dr. Monroe laments that the mission educational authorities were too slow in perceiving the effect of their actions, too slow in accepting opportunities to give place to the Chinese, too slow to see the realities of the situation. He suggests that a study of psychology might have helped them to understand the way in which the Chinese would view their conduct. Here no study of psychology will suffice. If missionaries are to see the facts and to change their manner of dealing with Chinese Christians in time to avert the evils which already threaten them, nothing less than a spiritual conversion is necessary. Today to suggest, or even to hint, that there is some truth in the charge that missionaries are actuated by an imperialistic spirit is to invite the accusation that the speaker has gone over to the enemy. But there can be no change until we recognize that the signs of the imperialistic spirit are manifest in our works. Today the same man repudiates with scorn the suggestion that his action is imperialistic and also says that he was sent to control and must control, incompatibles, contradictions.

Dr. Monroe ends his chapter: "Schools, colleges, churches,

hospitals, must become Chinese." I am afraid that by churches he means buildings, because he spells it with a little c. But I hope that he means Churches. If the Churches are Chinese, all the rest will follow.

If, for instance, Anglican missionary bishops established churches in towns or villages with unpaid native bishops, instead of paid lay readers and teachers, those bishops could consecrate other bishops for any new converts in neighboring towns or villages without any necessary reference to foreigners at all. Then we should have established the Church, and no Chinese could dream that there was anything imperialistic in it. But so long as we hold all spiritual authority in our own hands imperialism is branded on our every action.

THE HAIL MARY

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. Amen.

WHAT IS IT that has made this prayer so dearly loved by Christians all over the world? It is clear that it cannot be mere superstition. Let us try and understand it.

You will see that the prayer falls into two parts.

(i) "Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus."

In this first part we assert the vital truth that in the Person of our Lord Jesus Christ, through the womb of the Virgin Mary, God became truly Man. And we assert it in the words which were used by the Angel Gabriel and which come straight out of the Bible.—St. Luke 1:28 and 42 ("highly favored" means literally "full of grace").

(ii) "Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death."

In this second part by the title "Mother of God" is asserted the second great truth that our Lord Jesus Christ, born of Mary, is truly God.

Then follows an appeal for the prayers of her who is the greatest of all the saints, "Pray for us sinners, now and in the hour of our death." A practice sanctioned by the Church, East and West, from the earliest times.

Thus the *Hail Mary* bears witness to, and asserts, the truth about the Personality of our Lord Jesus Christ, namely that He is Perfect God and Perfect Man; on this truth the whole of our salvation depends.

And secondly, by asking His Mother, the greatest of all the saints, for her prayers, it bears witness to the unity and fellowship of the Church on earth and the Church beyond the grave. The *Hail Mary* is the Church's watchword against all those who are explaining away the deity of Christ.

—Fr. Vernon, S.D.C.

THE BODY OF CHRIST

ST. PAUL called the Church the body of Christ. In doing so he used a metaphor of which the full force can be appreciated only by understanding it as literally as may be, that is to say, if of that Church we reckon Christ the head and all those united with Him its members, quite actually His eyes, ears, hands, feet. Jesus also, in calling the bread He gave His disciples at the Last Supper His body, used a metaphor, of which likewise we get the real meaning only if it is taken literally as a figure under which He indicates His very life, a truth of spiritual experience of which the Catholic is more passionately convinced than of any other. Therefore, since in the Eucharist Christ's body is received, it follows that also is received the members of His body; or, since there is a certain harshness in this expression, if in the Eucharist Christ's life is received, so also are His followers made partakers of each other's life; what constitutes them brethren is that they have Christ's life in them: or, again to vary the figure slightly, by their union with Him they are united with each other.

It is in respect of this that, despite all the divisions of Christendom, the Eucharist is in the highest sense the sacrament of fellowship. And if the sense of that fellowship is marred by disagreement or actually invalidated by schism so that the world cannot perceive, nor, perceiving, believe in its reality, nevertheless the Eucharist remains the means whereby union may be ultimately effected. And that consummation can be hastened in no better way than by faithful and loving communions. A true faith and a perfect love would fulfil the divine will, would mean the coming of the kingdom in power and glory.

—REV. LATTI GRISWOLD, in *Values of Catholic Faith*.

What About the Family

By Clinton Rogers Woodruff

THE family is giving profound concern to everyone who really cares. Chief among these should be Churchmen. And yet how little serious, constructive attention is being given by Church organizations. A substantial step in the right direction was taken last November in Cincinnati under the leadership of the social service department of the diocese of Southern Ohio, at the inspiration and instigation of Dr. William S. Keller.

A Church Institute in Human Relations was the stimulating title of the institute. Today "we are becoming more and more convinced that the main outlines of character, personality, and types of social reaction are laid down before the school comes into contact with the child," Dr. Keller, chairman of the department, said in opening the meeting. ". . . When we ask how well the parents have performed the task of the training of young childhood, the answer is not reassuring. . . . Not only the feeble-minded and vicious parents are failing in this task, but parents who never come in contact with the law and social agencies are giving their children treatment which makes directly for bad social adjustments."

This brings to mind a little book recently published under the suggestive title *Parenthood and the Character Training*.¹ It is by Dr. Thomas W. Galloway, the associate director of the department of educational measures of the American Social Hygiene Association. The book is one of a series, Study Courses for Parents, and is designed to introduce parents to the task of building up sound character and conduct and "to help fit them to pass on to their children the best they know and feel, the finest of our human aids to good and happy living. At present there is nothing which parents do so poorly as this supreme task of interpreting family life. If Christian people cannot learn how to make family life better and more secure, generation by generation, where may we hope to find support for this good life?"

*Conduct and Citizenship*² is a textbook, but like so many modern textbooks, it is almost as helpful to the average mature as to the adolescent mind. It is written on the principle that character, education, and training for citizenship are identical processes; that the person with the highest ideals, with the best principles of life and conduct, who is best disposed toward his neighbors, will be the best citizen. The subjects discussed include: the American's inheritance, American citizenship, the good citizen at home, school, work, play, the prevention and control of disease, guarding the home, the fundamental law of the land, the organization and function of the government. "The distinguishing mark of the text is its note of idealistic moral training," the *School Review* declares. The book is written by Dr. Edwin C. Broome, the superintendent of public schools in Philadelphia, and Edwin W. Adams of the Philadelphia Normal School.

These two books represent two phases, one of the smaller unit, traditionally and generally known as the family, and the larger unit, most frequently called the community, but which is really a larger family and therefore involves the question of human relations.

It is all very well to say, and to say frequently, that the family and the home are "the pillars of the temple of civilization. If they continue unimpaired, civilization endures and advances; if they are undermined, civilization decays and disappears." We believe this and we believe it is worth while to try to preserve and improve the family and home. We must remember, however, that most of us who say this are parts of a Christian family which exists because of the love of husband and wife and the love and care of parents for children. The family can be maintained only upon the basis of love; and only the abuse and misuse of the instinctive impulses and manifestations of love can destroy it, but those who make such statements must realize that there are vast numbers of children who do not live in Christian homes, who live in poverty and squalor,

who lack one or both parents, through death or divorce, who live in unhealthy surroundings, who live in constant juxtaposition to evil influences. How many of us realize how "the other half lives"? That is the mistake which the writers of *Home Life in History*,³ John Gloaz and C. Thompson Walker, make. Their "typical" family is one of the wealthy land owning class. Families of a different class are not portrayed and yet they form the greater part of the community. Incidentally the book is entertaining, if not always historically accurate and if the perspective is not always sound. What home was like to the early Britons, Celts, Danes, Saxons, and Normans, who were gradually blended to produce the present English nation, is described, and the authors tell of the every-day activities of what they call the ordinary people of England at various periods from pre-Roman to modern times, giving a glimpse of the intimate family life of these men and women—what they ate; how they behaved; what they thought and what they talked about.

DR. KELLER and his associates do well to emphasize the importance of looking after the children and the adolescent, but the young men and women ready to enter on matrimony and the older folks must not be overlooked while we are discussing the family, nor were they during the Institute. Dr. Keller pointed out that parents are not taking the right kind of interest in the education of their children. "The well-to-do people hire servants whose qualifications for the management of the children are usually less than those of the parents. With the present economic and social status of the family and the very indifferent and superficial way in which parenthood is often assumed, we are fortunate indeed to have our splendid institutions of public instruction for the early character training of our children."

Dr. Henry Neumann is the leader of the Brooklyn Society for Ethical Culture and author of *Education for Moral Growth*, and his influence as a constructive thinker has been generally felt in these days when young people are hearing marriage attacked and freer union demanded. Dr. Neumann's book *Modern Youth and Marriage*⁴ proposes something better. It gives full credit to the worthy motives of those who criticize marriage and it examines their objections candidly. It tries to meet them by exposing the underlying errors in the watchwords of "freedom," "nature," "self expression." Its note is always affirmative, stress being laid on the finer conduct as the way to liberating the better side of life for everybody. For this he proposes a concrete program of education in the home, school, and college, rather than any campaign of law-making.

As a recent commentator said, "the book leaves one with a clean taste in the mouth; with the firm conviction that 'self-expression' and 'individual freedom' are not so precious as the welfare of the masses; and that the welfare of the masses can be assured only by sane mass education for the finer things of life, not by startling exhibitions of moral laxity and the evading of personal responsibilities."

Another suggestive book dealing with these phases of the family question is Dr. Charles W. Margold's *Sex Freedom and Social Control*,⁵ to which Dr. Edward T. Devine contributes a helpful introduction. The essay is aimed at refuting the current views of sex and marriage such as one finds typified in the writings of Havelock Ellis. In fact, it may be regarded as a polemic against this statement from Ellis' *Sex in Relation to Society*: "It is not until a child is born or conceived that the community has any right to interest itself in the sexual acts of its members," which is but a variant of the familiar "personal liberty" argument. Dr. Margold shows that the distinction Ellis draws between private and social interest is a very artificial one and that "man's" mental life is completely, inherently, and unavoidably social; that while individuals depend upon bio-

¹ New York: The Methodist Book Concern, \$1.00.

² New York: The Macmillan Co., \$1.20.

³ New York: Coward-McCann, Inc., \$4.00.

⁴ New York: D. Appleton & Co., \$1.50.

⁵ Chicago: University of Chicago Press, \$2.00.

logical heredity for capacity they must get conduct from society."

Dr. Margold's conclusions are perhaps to be considered conservative, but not in the sense that present norms are to be considered permanent. Rather it is expressed thus: "To conjecture, therefore, that civilized societies will give up their organized demands for individual compliance with the worked-out standards in sex, and will ever, on the conscious plane, leave its boys and girls without definite, socially entrenched sentiments and approved habits for sexual living is mere speculation."

Knowledge of human relations involves knowledge of the person, and any general reader who wants to get a clear, comprehensive, bird's-eye view of the science of physiology that will include all of the latest important results of research and show the relations between the health of the individual and his body will find in V. H. Mottrom's *Physiology*⁶ as near to his desires as such books usually come. Mr. Mottrom is professor of Physiology in the University of London.

⁶ New York: W. W. Newton & Co., \$3.00.

A PROTEST AGAINST INTERCOMMUNION

BY THE REV. B. TALBOT ROGERS, D.D.

Reprinted from the *Christian Union Quarterly*

THERE have been many proposals looking toward Christian unity.

Many efforts have failed. By His example Jesus Christ taught us to pray for unity.

That method has the advantage of strengthening our desire and recognizing God and His Holy Spirit as the source and object of unity. For more than four hundred years emperors and popes tried compulsion in various forms of militarism, politics, and the Inquisition. Even the councils of that period were but thinly veiled methods of reaching agreements that might be enforced.

During the past four hundred years theological and scholarly controversies have been common. They were often carried on under the protection of prince or king and their formulas were sometimes the criterion of patriotism.

With the advent of good will and a common national loyalty approach became easier. The first tendency was concession and compromise. But the danger of that method is that unity may mean denial or loss. Herod and Pilate were made friends on the day they rejected Christ. Compulsion, controversy, and compromise are to be avoided. Divisions multiplied and disasters mark those routes.

Some thirty years ago Professor Woodrow Wilson became a leader in a new method of teaching by round table conferences. American industries have adopted the same method in coördinating departments with increased efficiency. The churches awoke to its value, and missionary conferences became common. Then it was proposed to undertake the age-long, complex problem of Christian unity by this method. This of course included prayer. And the names of Brent, Gardiner, and Garvie should head the list of the honor roll that made the World Conference at Lausanne; and in the days to come all may give generous recognition to the value of the Malines conversations, and enroll as heroes in the cause of unity Cardinal Mercier and Lord Halifax.

Two principles are written in the code of conference: respect for convictions and loyalty to the organic law of participating communions. Unanimity or at least no one dissenting was the condition on which reports were received at Lausanne. We were amazed and thrilled by the degree of unanimity. We felt the influence of God's Holy Spirit. It seemed like the beginning of a new era in Church history. We had turned our backs on compulsion and controversy. Conference inspired by devotion would be our watchword. But an issue was raised on the last day: should an open communion and intercommunion be a means toward unity, or is it a culminating goal? Was it prejudice or principle that arose to object to the report? It is only fair to say that the time given for the large field of the sacraments was very limited. Some of them were entirely neglected. The regulations of the Churches were ignored. The Communion service was given very limited consideration. The agreement as to our Lord's presence was remarkable. But the authority for its offering, the material to be used, and the preparation of communicants were avoided.

Many Churches emphasize the regulations in regard to the Communion service. Some have incorporated in their organic law the requirements in regard to the ministers, the elements, the particulars as to the manner of the service, and the requirements for communicants approaching he service.

Most Christians, I am inclined to believe, still take seriously St. Paul's warning: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come, wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord." "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." Probably at no period of Church history have people before been welcomed to Communion indiscriminately without regard to the question as to whether they have been baptized or not, without regard to the question as to whether they are in mortal sin and unrepentant; and the larger portion of Christians are members of communions that require special instruction, the special gift of the Holy Spirit, and a devotional, penitential, fasting preparation for Communion.

Can it be reasonable to think that unity can be advanced by ignoring St. Paul, the constitution and canons, and age-long practice of most of Christendom? Rather it smacks of the methods of red radicals who demand direct action instead of reforms by law and constitutional methods.

Let us not prejudice the unity movement by using these methods. The Churches should be left free and unembarrassed to legislate for unity and carry such action with a united following.

THE LATEST

DEAN SCARLETT ELECTED COADJUTOR OF PENNSYLVANIA

[BY TELEGRAPH]

Philadelphia, January 22, 1929.

THE Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral, St. Louis, Mo., was elected Bishop Coadjutor of Pennsylvania on the first ballot at the special convention of the diocese, which met in Holy Trinity Church, Rittenhouse Square today. The Rev. Dr. Lewellyn Caley of Philadelphia, nominated Dean Scarlett.

Others nominated were the Rev. Granville Mercer Williams, S.S.J.E., nominated by the Rev. Wallace Conkling, president of the Catholic Club; the Rev. Gilbert Pember of Philadelphia, nominated by the Rev. Dr. John Mockridge; and the Rev. Charles C. Harriman of Albany, nominated by the Rev. Albert Clattenburg of Cyawyd, Pa. The ballot resulted as follows:

| Nominated | Clergy | Parishes |
|----------------------------------|--------|----------|
| Dean William Scarlett | 115 | 71 |
| Rev. Granville M. Williams | 48 | 16 |
| Rev. Gilbert Pember | 24 | 19 |
| Rev. Charles C. Harriman | 7 | 4 |
| | 194 | 110 |

The Bishop-elect has been dean of Christ Church Cathedral, St. Louis, Mo., since 1922. He received his education at Harvard University, the Episcopal Theological School, and the University of Arizona, being ordained deacon in 1909 by Bishop Lawrence, and priest the following year by Bishop Lines. He was assistant at St. George's Church, New York City, from 1909 to 1911, and dean of Trinity Cathedral, Phoenix, Ariz., from 1911 to 1922.

IT IS RELATED of the Dominican Suso that soon after he became a monk he was crossing one day the Lake of Constance, and beside him in the boat there sat a young knight who told him that he was on his way to arrange a tournament in which many were to take part. "And what is the prize?" asked Suso. "A gold ring," was the answer. "It will be won by him who best bears wounds and bruises and who holds out the longest." "How much," thought the monk, "are these men willing to endure for a prize so trifling! Oh, to be such a knight of God!" And he came to think of his life in the terms of chivalry, as a tourneying for the Lord, in which he might fight manfully and bear cheerfully whatever blows were dealt him.

—By Way of Illustration.

"Apes and Saints"

By Mabel Hill

WE QUOTE the noble words of the Rt. Rev. Dr. Anderson at the General Convention on October 10, 1928, and we accept his challenging statement that "no criticism of our times should be allowed to obscure the great achievements in science"; "they are the crowning glory of our time."

Bishop Anderson continues, and at this point he touches the highest thought in his philosophy, "The function of religion is to interpret these facts in terms of spiritual value."

Our religious papers, of all denominations, doubtless take for granted that their readers do study the facts of science, and that they do interpret these facts to the younger generation. But the writer finds, after a quarter of a century of work among the students from all parts of the United States, there are very, very few who have been so taught in the home that science and religion do not clash. Spiritual values and scientific truths should run parallel. They may become coincident at times, when properly interpreted. But the public school pupil, and the youth in college, study science under the leadership of men and women who have so devoted themselves to scientific research or to the accumulation of facts concerning scientific data, that they have had no time to spend upon the spiritual interpretation of these facts in their proper perspective.

So it is that science is pigeon-holed in one compartment and religion in another.

Let us take a phrase which I ran across not long ago—a phrase used by one of our clergymen who was setting forth this very thing—the interpretation of the spiritual life in its relation to scientific truth.

And he used the phrase, "from ape to saint." One young lad in reading the phrase might smile and murmur, "Ah, here is a clergyman who knows what he is talking about. He is honest. He acknowledges evolution." But another lad, taught in another school of scientific investigation, might shake his head and say, "Why does that clergyman say 'ape,' when the scientist himself has not proved to his own satisfaction that apes were the ancestors of men? It is not scientific to say a thing like that until we know the fact is actual truth." The second lad turns to his note-book and reads: "Evolutionists, Darwin included, do not say that man is descended from *any existing kind* of ape or monkey, but that *pro-man and ape*, in the dim and distant past, had a common ancestor, now extinct, that was neither man nor ape."

So much for his note-book. He might quote further from the editor of the recent book, *Creation by Evolution*; but instead he closes his note-book and thinks for himself: "Now there is the apple tree and the blueberry bush. In some distant past there was a biological stock which was common to each, but which was not at any time a blueberry bush, nor was it ever an apple tree!"

The lad laughs. How far away it all seems after all. But biological stock is a fascinating story. The youngster likes to draw charts in his note-book—charts that prove that up to the present moment in the scientific world no man—*homo sapiens*—was ever descended or ascended from a chimpanzee or a gorilla in spite of the fact that the structures concerned in the highest expressions of human intelligence are already present in the ape's brain, though on a scale much more diminutive.

These lads of today, fresh from school or college, have every reason to rejoice in nature and nature's way; the revelation of creation by evolution, the story of how the world has been evolved through the eons of time, the fascinating story of electrons, and protons, and ether, in their mimic recapitulation of the universe, a trinity in minuteness but all the same a trinity as inseparable as the Eternal and Infinite Trinity. No wonder that Herbert Spencer could say, in his latter years, "It is absolutely certain that we are in the pres-

ence of an Infinite Eternal Energy from which all things proceed."

Somewhere in the school and college way of life, and in the home life as well, there has been lost sight of the glory of God; the glory of "the Great Architect, the Cause of all causes, the Father of all fathers." I am quoting now from Erasmus Darwin, grandfather of the mighty-minded Charles Darwin, who gave us the new reach into the past and the promise of the still greater reach of the future as evolution develops into its highest expansion. This worship of God the Father, this love of a Creator who, through law and order, builds up man made in His own image, through the countless ages, must be reinstated in the mind of the present generation. While this youth is acquiring the knowledge of facts and of the processes of nature, the important task is to develop an appreciation of the inward development which has produced man's conscience and his aspiration and his philosophy, which would hitch his wagon to a star. When Dr. Newman, of the University of Chicago, writes that "evolution no more takes God out of the universe than it takes gravitation, and that the theory of evolution does not deny creation; it merely explains the method of creation," then it is that we must emphasize the directive presence of God in evolution.

We plead for this worship. We plead that our coming generation of children shall be taught the joy of the love of God seen through the eyes of science, where, through Nature to Nature's God, mankind has gone on and upward from the lower to the higher, enlarging his loving capacity, developing his good will, and gradually becoming conscious of the inflowing of the Holy Spirit, even as ether flows round and about electron and proton in their mysterious relationships.

In pleading for a larger worship and a better understanding of scientific knowledge, let me end my pleading with a quotation from Dr. Edward Grant Conklin, professor of Biology at Princeton University:

"How much truer and better is the view that God made the first man as He has made the last, and that the Divine Power and Wisdom are shown just as fully in the development of the last human child as in the origin of the first. Just as astronomy and geology and physics and chemistry have given us grander views of the universe than we have ever dreamed of before, so biology, and especially the study of development and evolution, have given us *grander* views of the living world—its unity, its antiquity, its mystery—than were ever before held or suspected."

"Show me Thy ways, O Lord, teach me Thy paths."

"Lead me in Thy Truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day."

LIBERTY

SO, THEN, the secret of enjoyment is liberty; and liberty comes from giving up the things which now or in the end will harm ourselves and others. If we are to be happy we have to learn to say, "This thing is pleasant to the eyes and to the senses; it is a thing to be desired. But it is clearly within the limits of that which as a Christian I am bound to give up." We have even to say, "This thing is good and innocent in itself, and some people can have it without danger; but it is not for me."

Renunciation is not a thing in itself. We do not give up things just because we want to hurt ourselves; that is not at all the idea. We renounce them because by doing so we make room in our life for things which are better and more profitable than they. Even on the lower plane, our appreciation of beautiful objects is quickened. I do not claim that technical knowledge is increased by spiritual insight; but I do believe that those who are in the atmosphere of the spirit see more clearly, and discriminate more closely between what is good and bad, beautiful and ugly; in fact, that their taste is purified. So that here again their judgment may often be more satisfactory than that of the technicians in the art in question, their appreciation more true, and their enjoyment greater.

—From *Can We Enjoy Religion?*

BISHOP MURRAY'S VISIT TO HAITI

(Special Correspondence)

(Pictures on pages 446-447)

Port au Prince, January 14, 1929.

WITH unusually solemn and beautiful ceremony, Holy Trinity Cathedral, Port au Prince, was consecrated by the Most Rev. John Gardner Murray, D.D., Presiding Bishop, on Epiphany Sunday, as previously reported in THE LIVING CHURCH. There were present also the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico; the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey; the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; and the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti. The Rev. McVeigh Harrison, O.H.C., acted as chaplain to the Presiding Bishop. The Ven. William Wyllie, Archdeacon of Santo Domingo City, was also present. With the exception of two aged clergy, all the staff of missionaries connected with the district of Haiti attended, together with a large body of laity from all parts of Haiti. The congregation numbered from 1,200 to 1,500, many of whom stood during the entire service.

Careful preparation had been given to all the details of the service: The Order of Service was printed in French and English, in parallel columns; while the sermon was preached in English by the Presiding Bishop, there was an abundant supply of an authorized printed translation. So deep an impression was made by the sermon that requests for copies have come from all parts of the republic.

On the Friday preceding the ceremonies, constant intercessions were offered before the altar from 6 A.M. to 6 P.M., and the day of the consecration there were celebrations of the Holy Communion at 4, 5, 6, 7, 8, and the consecration solemnities began at 10. The Bishop of New Jersey read the Sentence of Consecration and the Bishop of Haiti was celebrant at the Mass., the Presiding Bishop alone receiving with him.

On all sides it is felt that a new day dawned for the Church in Haiti with the marked approbation of the Presiding Bishop upon all that he saw. And on the other hand, it was felt by the visitors that the work already accomplished was so well done that assistance should be continued without hesitation that the progress should be unbroken.

Bishop Murray paid marked and moving tribute to the heroic names associated with the past era: Bishop Holly, Archdeacon Llwyd; and his references to the high past place they had attained in the Church's annals met with sympathetic response on all sides. Not less touching and appreciative were his words referring to the present diocesan.

A reception that was planned for the day of Bishop Murray's arrival by the President of the Republic was delayed until Bishop Colmore and Bishop Knight might arrive from the Dominican Republic. As word was received from them that they could not arrive until Saturday night, the presentation was made to the President by the American High Commissioner without their presence. The interview with President Borno was most cordial and continued for upwards of an hour. On Monday afternoon, the Communal Commission received the bishops at the city hall and on the day of Bishop Murray's departure made a formal call upon him by way of a return courtesy.

By reason of the limited stay of the visitors only a portion of the field could be visited. On Friday, surprise visits were made to Leogane, Palmiste-à-vin and Matthew, and on Tuesday afternoon to Arcahaie.

As the district convocation was in session for a part of the week after Epiphany Sunday, a favorable opportunity was given for contact with the clergy and laity of the district.

Social engagements were kept at a minimum. They culminated, however, in a dinner in honor of Bishop and Mrs. Murray and the visiting bishops, at the beautiful home of the American High Commissioner and Mrs. Russell. There were present representatives of the Haitian clergy and laity, officials of the American Occupation, and prominent civilians.

Bishop and Mrs. Murray, together with Bishop and Mrs. Matthews, sailed for New York on the S.S. *Ancon*, January 9th; Bishop Colmore and Archdeacon Wyllie, together with Miss Grace Lindley, executive secretary of the Woman's Auxiliary, left by automobile the following day for the Dominican Republic and Porto Rico; and Bishop and Mrs. Knight sailed for Guantanamo, Cuba, on January 14th.

A CHAPLAIN FOR TRISTAN DA CUNHA

(Special Correspondence)

London, January 1, 1929.

I THINK this is a piece of missionary work which any unmarried priest of the Church of England should be willing to offer for," was the modest reply of the Rev. A. G. Partridge, who has volunteered to go out for the Society for the Propagation of Gospel to Tristan da Cunha, the world's loneliest island, to relieve the Rev. R. A. C. Pooley, who has fallen ill there.

When he telephoned to the S.P.G. volunteering his services, it was understood that he would have to sail on Friday next, January 4th, on the *Duchess of Atholl*, but it is found that as this C.P.R. boat is on a world pleasure tour, and will be visiting the West Indies, Mr. Partridge will be able to delay his departure for a week or so, and join her during February at Montevideo.

"We leave there on February 19th, and should arrive off Tristan about February 25th," said Mr. Partridge. "If the weather is good I shall land and Mr. Pooley will be taken on board on to Cape Town. If the sea is too bad for landing I shall have to go on to South Africa and come back by the first boat visiting Tristan."

Mr. Partridge, who is a Londoner by birth, was educated at Ramsgate and Mirfield. During the war he served with the British Red Cross attached to the Indian Medical Corps at the Brouckerhurst Hospital. He was invalided out of the unit.

"From 1920-22 I was in charge of the Dock Street Mission of St. Mary's Church, Southampton," he said, "but from the time of my ordination I wished to do missionary work overseas, and so when I was offered the living at Booyens, a suburb of Johannesburg, I gladly accepted. This is a very mixed parish ten miles across, in which is situated the Robinson Deep Gold Mine. I had to visit my three churches by motorcycle, and my hurried trips from one to the other earned me the name of 'The Flying Parson.'" Mr. Partridge still bears the scar on his face of an accident which happened on one of these journeys.

In 1926 Mr. Partridge answered an urgent call of the Bishop of Lebombo, in Portuguese East Africa, to serve for a year as his chaplain and as priest vicar of the Cathedral at Laurengo Marques. Here, as in Johannesburg, he worked among the British residents and also among the native population. "I love the African," said Mr. Partridge, "and I owe my life to my native cook boy, who was educated at the Kimberley Mission. Once when I had tick fever he went three days and three nights without a wink of sleep in order to nurse me. He was my friend all my time in Africa."

It was only a fortnight ago that Mr. Partridge returned to England from Santos, Brazil, where Bishop Every of Argentina asked him in 1926 to fill a temporary vacancy as British chaplain and as representative of the Missions to Seamen.

"Santos is the biggest coffee port in the world," said Mr. Partridge, "and is generally looked upon as the most difficult of all of Mission to Seamen's posts, for the dangers and temptations there for mariners are very great. I would like to record the kindness and courtesy of the Brazilian authorities to me in my work. Besides looking after the spiritual needs of the sailors, and running concerts and boxing matches, and so on for them, I was chaplain to the 150 British residents, on the one hand, and had to look after the 'beachcombers' on the other. A black West Indian beachcomber who was usually drunk once nearly broke my wrist when I had to throw him out of the club, and later he returned with a pocket full of stones 'to do me in.' The police authorities, when I informed them that I might have to use my revolver, said I had only to ring them up and they would take away any body lying outside the club! The British Consul finally deported the Negro."

Mr. Partridge, who will be leaving England on January 25th, will be taking with him besides about £200 worth of chaplain's stores, for which subscriptions have been sent in, a strong wireless set which has been presented. The *Duchess of Atholl* will also take a large quantity of general gifts, including a harmonium, the gift of the Queen, and flour, from the King, which have been given to the general Tristan da Cunha Fund.

AROUND THE CLOCK

By Evelyn A. Cummins

A SPEAKER at the Assembly of the Congregational Union in England read this remarkably fine prayer from "Queen Elizabeth's Prayer Book."

"They that are snared and entangled in the utter lack of things needful for the body cannot set their minds upon Thee as they ought to do; but when they are deprived of the things which they so greatly desire, their hearts are cast down and quail for grief. Have pity upon them, therefore, most merciful Father, and relieve their misery through Thy incredible riches, that, removing their urgent necessity, they may rise up to Thee in mind.

"Thou, O Lord, providest enough for all men with Thy most bountiful hand. But whereas Thy gifts are made common to all men, we through our selfishness do make them private and peculiar. Set right again that which our iniquity hath put out of order. Let Thy goodness supply that which our meanness hath plucked away. Give meat to the hungry and drink to the thirsty; comfort the sorrowful, cheer the dismayed and strengthen the weak; deliver the oppressed and give hope and courage to them that are out of heart.

"Have mercy, O Lord, upon all forestallers, and upon all them that seek undue profits or unlawful gains. Turn Thou the hearts of them that live by cunning rather than by labor. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock; through Jesus Christ our Lord."

THESE are some sayings from a new book published in England called *Ourselves and Our Emotions*:

"Good habits are more to be desired than single victories, in special circumstances, because good habits mean victory all along the line.

"What we really need is, not more things to enjoy, but a greater capacity for enjoyment.

"One of the secrets of life consists in knowing how to be ambitious, without being restless.

"Emotion is the fly-wheel of the mind and, as such, is apt to drive the machine beyond its power, thus unfitting it for the common demands of life.

"The virtues of certainty are not a few, though, in a world in which there is so much mystery, we must needs cultivate a measure of intellectual humility.

"The curse of parties and sects, though not as openly pronounced as it once was, is intolerance and pride.

"There is a time to be patient, and a time not to be patient: all too frequently patience, especially in public matters, is just apathy.

"We are far too prone, in these days, to want to persuade people. Our first duty is to try and understand, rather than to persuade.

"There are really no short cuts to the ideal, either in personal excellence or in social betterment."

I WAS talking the other day to a professor in a large Eastern college. A bit of hard luck was mentioned. "Oh, trouble—" said he, "trouble is the bitters in the cosmic cocktail."

SAYS the Rev. Dr. Frank C. Laubach, former dean of Union Seminary, Manila, "The Philippines are one of the most important of all mission fields, ten times as important strategically as their population indicates. There Christianity is on trial before Asia. It is the only country in Asia which is regarded as Christian."

THE *Illustrated Sporting and Dramatic News* gives this one to America, and, of course, to Chicago: "This is an American variation on a well-known theme. A dinner-party, attended by several vaudeville artists, was given in a Chicago restaurant. A Scotchman was present. At the end of the elaborate and expensive meal, to the astonishment of everybody, the Scot was heard to call for the bill, which was in due course handed to him. And next day the newspapers printed a sensational story under the heading of 'Scotchman Murders Ventriloquist.'"

A CORRESPONDENT writes an interesting letter to the *New York Times*. He says, "Your London cable of today describing the discussion by the convention of British Churchmen regarding the indications which recent discoveries in mathematical physics (relatively) furnish regarding the possibility of continued life after bodily dissolution deserves further elucidation.

"The essential point in this scientific discussion is that time has been shown to cease after a certain velocity (186,000 miles a second) has been reached; and, from this, certain scientists have made the deduction that, in such a circumstance, death does not occur.

"The second step in the reasoning is that very thorough recent experiments in physiological psychology tend to indicate that conscious life has an independent existence from the physical body.

"Combining these two different ideas of modern scientific research, we get the deduction that there has recently been proved, theoretically at least, a timeless, deathless world, and the continuance of psychic life in it is a possibility."

NEW YORK CITY had an increase of 6,571 deaths this year, in the period from January 1st to the end of October, over the same number of weeks in 1927. The statistics made public gave the following causes in which the increase showed and the increased number each showed:

Pneumonia, 2,030; organic heart disease, 1,115; measles, 307; whooping cough, 104; cerebrospinal meningitis, 336; influenza, 185; pulmonary tuberculosis, 165; chronic Bright's disease, 219; cancer, 263; violence, 154.

A WRITER to the *Journal of the American Medical Association* says:

"A colleague in Pennsylvania told me that he was once greatly surprised and equally displeased at a request to make a professional visit to the home of a family, well, if not favorably known for their contempt for the science of medicine and their scorn for the practitioner thereof. The patient was a neurotic girl whose mental age was only about two-thirds of her physical. When the doctor got to the house, the mother addressed him somewhat as follows: 'Now doctor, we don't want you to give our daughter any medicine, we don't believe in medicine, we believe in the healing power of prayer, but we want you to give her a thorough examination to see if we are praying for the right thing.'"

A NEW YORKER eats an average of twelve pounds of candy a year, while the average person in Nevada eats seventeen pounds. Nevada has the highest candy figures of any state in the country. New York gets away with 130 million pounds, New Jersey with 31 million pounds, Pennsylvania 111 million, and Connecticut consumes 13 million pounds a year. These statistics were recently given over the radio. The speaker said that a report from eighty per cent of the nation's candy manufacturers shows that in 1926, the latest figures available, over \$258,000,000 was spent for candy in the United States. New York's candy costs \$43,000,000.

Try to figure out whether the churches get more than the candy trade, whether the clergy cost less than candy, whether any one gives up candy to give money to the church, whether New Yorkers think candy is more worth while than cathedrals, or vice versa, whether people give up more money for luxuries than for necessities. And as the Irishman said, it leaves you "not dead, only speechless."

FOR your edification: A fashion note by the editor in a recent number of *Vogue*: "Do wear pyjamas, if your figure and the type of people you are with permit, in place of a tea-gown and for informal dinners." And: a well known firm of New York jewelers is advertising a pearl necklace for sale. Price \$685,000.

THE Knights of Columbus have a historic number for the telephone in their club-hotel in New York City. It is Columbus 1492.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

A "BAPTIST CATHOLIC"

To the Editor of *The Living Church*:

WHEN a Baptist minister writes an article under the title, "Why I Am a Catholic" [L. C., January 12th], we rub our eyes, and read with interest bordering on excitement. When he writes in the temper and spirit of Mr. Low, we examine his views with respect and sympathy as well. Nevertheless, a perusal of his article makes it clear that his conception of "Catholicity" is poles apart from the meaning which historic Christendom has always given it—from the sense in which the Fathers and Councils used it—the sense of the Creed, for example.

Mr. Low writes: "To me, Catholicism stands not so much for a particular Church, but rather for a certain attitude of mind." But, historically, from the earliest use of the word "Catholic" at the beginning of the second century to the present day, Catholicism has stood not only for an attitude of mind, but for a particular Church—the Church which was founded by God under the Old Covenant—reconstituted by Jesus Christ and planted everywhere by His Apostles and their successors, the bishops of His Church. Only the society which traces its commission to Jesus Christ and His apostles can claim the title "Catholic." Her mission and teaching authority being universal, there is no room for rival sects, side by side with her.

The reasons which Mr. Low advances for his "Catholicity" are four. "In the first place I am a Catholic because I believe in the spirit that makes for 'inclusiveness.'" But here surely Mahatma Ghandi is even more "Catholic" than Mr. Low. Ghandi would include not only Catholics and Protestants, but Brahmins, Buddhists, and Mohammedans in one inclusive fold. "Catholicity" is not necessarily identical with "catholicity," and definiteness is no less a characteristic of the Catholic Church than inclusiveness.

"In the second place I am a Catholic because I sincerely believe that only as one possesses the quality of catholicity does one qualify as a good minister of Jesus Christ." In other words, Mr. Low believes in broadmindedness. Good. So do we. But broadmindedness does not make a man a Catholic, though it may make him receptive of Catholic truth, and eventually lead him into the Catholic Church.

"In the third place I am a Catholic because of my belief in the uselessness of playing the lone hand against the forces of paganism of the modern world." Fine! We wish Mr. Low would develop this line of thought a little further. The futility of denominationalism is a striking proof of the necessity of a return to the one Catholic Church of Christ.

"In the last place I am a Catholic because I believe in the unity of the Household of God." Yes, but that unity is sacramental, not sentimental—vital, not volitional—a unity of fact and not of feelings. One becomes a Catholic, not by admiring or sympathizing with the Church and her teachings, but by entering her communion, accepting her faith, and living her life. Just as sympathy with Masonic ideals does not make a man a Mason, sympathy with things Catholic does not make one a Catholic. But it may turn one's face in that direction, and our earnest prayer is that Mr. Low, and thousands like him, may be led to find the fulness of God's grace and truth in His Church, which is today, what it was nineteen centuries ago, one, holy, Catholic and Apostolic, and besides which there is no other. *Cum talis sis, utinam noster esses.*

(Rev.) WILLIAM H. DUNPHY.

Nashotah House, Nashotah, Wis.

To the Editor of *The Living Church*:

WHILE we fully appreciate the sentiments expressed by the Rev. A. Ritchie Low in his paper in THE LIVING CHURCH, yet, after all, is it not playing with the word "Catholic" and really meaningless? Does not the word connote the Apostolic Church and a sacramental Church? To the man on the street surely so, and so, while we admire the views, feeling, and opinions as expounded by Mr. Low, yet is it not all beside the question and not touching on Catholicism as a concrete subject? It seems so to me.

My son has a friend, a well known Congregational minister, and he talked much and learnedly on the chalice used in his Communion service, spoke of his altar, retable, etc., yet it seemed to me this was playing with words and really meaningless.

Again, Mr. Editor, may I venture to differ with you as to the community church? Your editorial was excellent and to the point in your analysis as to what a community church represented, but how you could, even after much safeguarding as regarding the Church, suggest your correspondent could accept membership in it, is beyond my comprehension, and yet, again, that he could permit his children to attend the Sunday school, seems to me deplorable. Probably I am narrow and have a one-track mind, but it seems to me we Churchmen should be consistent.

CLEMENT J. STOTT.

Chicago.

"RELIGIOUS EDUCATION"

To the Editor of *The Living Church*:

I READ WITH a great deal of interest Fr. Bloodgood's letter [L. C. January 19th] concerning the fourth annual meeting of the American Catholic Philosophical Association, which he had the good fortune to attend.

It seems to me that we of the Episcopal Church might well consider his observations at this gathering. Fr. Bloodgood says he was impressed by the fact that the majority of the papers were contributed by young priests. I wonder if such a thing would have been possible at a similar gathering of the Episcopal Church, or at the mere suggestion of such a thing would we hear the well known remark, "They are too young and inexperienced?" Of course, one realizes that these Roman Catholic priests are specialists in this particular field, and also one is aware that "a little learning is a dangerous thing." But even with these reservations it seems to me that there are many of our younger priests who, if given the opportunity, would be able to make a valuable contribution to the Church in some of the various fields of endeavor in the noble sphere of learning. If there are not, then, surely, a grave reflection is cast upon the efficiency of our seminaries and their graduates.

Then in regard to the obvious fact that the Roman Catholic Church is admittedly the leader among Christian Churches in the field of religious education, is not this partly due to the fact that the Roman Catholic Church is by far the largest and most influential Church in this country and from the point of view of organization second to none? Then too, because of the "all-inclusiveness" of the Episcopal Church, is it not a fact of unhappy experience that our educational institutions do not get the whole-hearted support of our members because of factional differences and prejudice?

I agree that Episcopalians are noted for supporting every cause but their own, but would not this be greatly remedied if all parties "High," "Low," and "Broad" would cease the practice of giving too discriminately to their "pet" objects, realizing that their faith and the Church's mission to mankind should make them rise above their likes and dislikes, their prejudices and their idiosyncrasies

(Rev.) ALEXANDER SIMPSON.

South Milwaukee, Wis.

CHURCH REUNION

To the Editor of *The Living Church*:

I HAVE JUST read with much interest the addresses on the subject of Christian Unity recently made at the annual meeting of the Society of St. Willibrord by the Greek Archbishop of Thyatira, the Rev. Dr. Liggett, president of the British Wesleyan Conference, and other distinguished ecclesiastics.

In reference thereto I would suggest a revival in your own columns of the Home Reunion Department, formerly conducted by the third Earl Nelson in the pages of the *London Church Bells*, an excellent Church weekly now, alas, discontinued.

It was my privilege to act for sometime as the Irish contributor to Lord Nelson's department in that periodical and the gratifying success which attended my humble effort in securing contributions on the subject of Christian reunion from

men of such widely differing views, such as the Most Rev. Lord Plunket, Archbishop of Dublin, the Rt. Rev. Dr. Wynne, Bishop of Killaloe, Canon Richard Travers Smith, vicar of St. Bartholomew, the only "advanced" parish in Dublin, Sir Francis Richard Cruise, M.D., Translator of the *Imitation of Christ*, and physician to his late Majesty Edward VII, Dr. William John Fitzpatrick, biographer of the Rt. Rev. James Doyle, Roman Catholic Bishop of Kildare and Leighlin, Dr. John O. Hart, a learned Irish genealogist, author of *Hart's Irish Pedigrees*, and many other prominent Anglican and Roman Catholic Churchmen leads me to believe that a similar department conducted in your columns would elicit some valuable and encouraging contributions to the cause of Christian unity from many of our separated brethren, both Anglican, Protestant, and Roman.

In connection with the subject of my communication I might mention that I have in my library a presentation copy of a most instructive address which was delivered on the same subject at the centenary of the consecration of Samuel Seabury at Aberdeen, Scotland, as first Anglican bishop in the United States. This address was delivered by my honored friend the Most Rev. Lord Plunket, at that time Lord Bishop of Meath, who was deputed by the Irish episcopate to represent the ancient Church of Ireland on that occasion.

I would also remind your readers that it was a member of the Irish Episcopate, Dr. John Jebb, Bishop of Limerick, who in modern times first called attention to the subject of the reunion of Christendom in his published correspondence with Alexander Knox, a noted Irish layman. My friend Dr. Fitzpatrick has recorded in one of his many interesting biographies that the same Bishop Jebb during a period of civil strife which prevailed in his diocese, accepted an invitation from the Roman Catholic Bishop of Limerick to preach in the Roman Catholic Cathedral and was escorted to the pulpit by his Roman Catholic brother bishop. Bishop Jebb and Alexander Knox are commonly regarded as forerunners of the Oxford Tractarian Movement.

(Rev.) EDWARD HENRY (LA TOUCHE) EARLE.
Chaplain in United States Army during World War, and formerly member of the Royal Irish Academy of Science and Literature.
Little Rock, Ark.

"PITCH OR PEARLS"

To the Editor of *The Living Church*:

FOR THE first time since I have become a subscriber, I oppose your views. I have sometimes failed to concur, but have never opposed. I refer to your editorial, *Pitch or Pearls*, in the issue of January 5, 1929.

You evidently base your remarks concerning the *Atlantic Monthly* on the premise that this is a Christian country and that the *Atlantic Monthly* is a Christian magazine. I cannot speak for the magazine, but the constitution of the United States speaks for the country. It is a country of declared freedom to all religious views, and I imagine that the *Atlantic Monthly* bases its stand on that idea. Surely an American magazine should be free to give all views. And I feel it is a commendable thing to give all views. Mr. Keable's agnosticism won't shake my faith! If anyone's faith is so weak as to be shaken by hearing the other side it is a pretty poor faith.

Philadelphia, Pa. C. B. CLAFLIN.

COLORED PARISHES

To the Editor of *The Living Church*:

IN THE chief city, the largest center, of every Southern diocese, there ought to be a concentrated and determined effort to build up at least one numerically large parish among the colored race, as an object lesson and an inspiration. After all of these years there are only two centers in the South reporting 500 or more colored communicants, Charleston, S. C., and Miami, Fla. Primarily, it is not a question of color but one of business.

Many years ago the Church of the Crucifixion, Philadelphia, was inaugurated among the very poorest colored people of the city. A vestry consisting of the most reputable white men of the community, members of other parishes, was constituted as the governing body of this new parish. Their business knowledge, and familiarity with general conditions, enabled them to call and secure as rector one of the ablest and wisest of colored men. With such a strong combination, the vestry to care for the financial end, and the priest to care for spiritual interest, a most practical and highly beneficial interpretation of inter-racial relations was made, and a strong and helpful Negro work begotten. Incidentally, it eliminated the question of representation in the diocesan convention, for the vestry elected one of their number as such.

I respectfully submit that such a plan is worth the trial in the large centers of the South where we have seemed to fail.

In other sections of the country, in large centers, we have a number of cities reporting 500 or more colored communicants: Boston, 1,055; Brooklyn, 1,274; New York, nearly 7,000; Philadelphia, 3,314; Pittsburgh 513; Baltimore, 1,750; Washington, 1,863; Detroit, 1,028; Chicago, 1,714; Cleveland, 498.

Baltimore, Md. GEORGE F. BRAGG, JR.

AGAIN, THANK YOU

To the Editor of *The Living Church*:

THE LETTERS of Helen E. Harley and Alice S. Millard in the January 5th number of *THE LIVING CHURCH* impel me also to thank you for the beautiful Christmas number, a great comfort to a "shut-in." While I enjoyed every feature from lovely cover to last page, perhaps the best and dearest were the exquisite poems, *A Song of Jesus and His Birthday*, for children. I have not only learned them to say "in the night watches" with favorite psalms and hymns, but have copied and sent them to my great-grandchildren on the Atlantic coast—to add to their repertoire of favorite Christmas carols, so loyally enjoyed. As a subscriber to *THE LIVING CHURCH*, since its beginning, I marvel that so many Churchmen forego its wealth of treasures and wonderful merit.

Cairo, Ill. MRS. H. H. CANDEE.

"COUNTING COMMUNICANTS"

To the Editor of *The Living Church*:

I AM VERY GLAD the matter of counting communicants has been in the January 5th issue of *THE LIVING CHURCH*. This is a very vital subject, and I hope you will keep the matter agitated until the sky becomes clearer. Surely some uniform custom of counting communicants ought to prevail throughout the entire Church.

I judge that the Grand Rapids experience simply represents two sincere systems of accounting. As I understand it these two systems actually obtain as between different dioceses in the Church. For example, when I was in the diocese of Ohio, years ago, the system of the larger enumeration obtained (and presumably does still). When I went to Milwaukee I found that the narrower system obtained. For example, at St. John's, Milwaukee, my last report (1927) indicated 400 confirmed persons, while my communicants were listed as 289. Had those figures obtained in any parish in Ohio, I judge the larger enumeration would have found place in the *Living Church Annual*. Yet the parochial report blank is standardized for the entire Church. Why this difference in accounting as between the dioceses?

I need not speak for Mr. Whittemore, as he is fully able to speak for himself, but I judge that the 576 were not dropped, or erased, as your editorial would seem to imply, but were simply not counted as active. The way is always open for them to renew their communicant life.

For years I have made a practice of not reporting dormants as communicants, though I preserve them as confirmed persons on the rolls, and always am glad to have them renew their communicant life.

But shall the reported list be simply that of actives, or shall it include dormants as well? The latter method would mean the cumbering of our general statistics with a lot of "dead-wood," but it would have the advantage of conserving all the potentialities of our strength. The former method gets more nearly to actual and present facts. Which system should obtain? I seek light.

Ottawa, Kansas. (Rev.) N. D. BIGELOW.

"THE COMMUNITY CHURCH"

To the Editor of *The Living Church*:

YOUR EDITORIAL, *The Community Church*, in this week's issue, is timely and good; it made a good impression yesterday when I read it in place of the sermon. We have just started a mission for our people who were not attending the community church because they could get nothing out of it and it was too far to attend the city church every Sunday. . . .

Rochdale, Mass. (Rev.) STANLEY C. S. SHIRT.

To the Editor of *The Living Church*:

YOUR editorial called *The Community Church*, a Dilemma, in your issue of January 12th, is splendid—both for its clear estimate of the community church itself, and for its excellent case of the Church over against it. Congratulations.

Kittanning, Pa. (Rev.) LOUIS L. PERKINS.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

NATURALLY enough, the movement for educational reform began with the education of children. The three stages of its progress are quite obvious. Silent listening to the teacher's words and remembering what she said was the first stage. In the second stage, reciting and informal conversation was the order of the day. More recently educational "enterprises" have become the centers of the learning process—the children doing things together that seem to them important, and learning in connection with these guided activities. These enterprises range all the way from building a boat that one can really use on a nearby stream to planning and producing a pageant of American history. Reading, listening to the teacher, reciting, and informal conversation, all take their place in the total process.

In adult education a parallel movement is going on. Some years ago the forum or group discussion largely displaced the lecture method. Now group enterprises in which both lectures and discussion have their part are coming to the fore. To this newer type of adult education the recent manual of suggestions for the study of Africa, *The New Africa in my Parish: How to Study Africa, Suggestions for Individual and Group Study and Parish Activities* (National Council, 1928. 25 cts.), makes a significant contribution. Almost any parish, of any size or sort, rural, city, suburban, will find it a mine of practical advice for making the needs of Africa and the work of the Church in Africa vivid in the various parish groups. It includes new type tests, questions for discussion, planned programs of various sorts, a reading list, suggestions for exhibits, excursions, dramatics. The committee who prepared the book represented adult parish groups, the Woman's Auxiliary, the Girls' Friendly Society, and the Church school. All these groups, as well as many others, will welcome the new "suggestions."

ADELAIDE T. CASE.

DR. BERNARD IDDINGS BELL has given us another proof of his versatility in *Common Sense in Education* (William Morrow & Co. \$2.50). In it he attempts to meet a need that so far has not been supplied—to provide a sort of handbook for parents on the general subject of education. So he deals with the development of the child and his educational needs, and then proceeds to discuss the public school, the private school, and the college. The latter part of the book is a sort of appendix, containing a discussion of religion in education, training for citizenship, and the relation of parent to teacher. In this latter section Dr. Bell is at his best.

Very few are satisfied with our educational system as it is, but it seems to me that Dr. Bell paints too dark a picture. He puts the emphasis on where our education has failed, rather than on where it has succeeded. As was to be expected from previous articles of his, he lauds the small college at the expense of the big one, and favors the English system of tutors as opposed to the American system of classes. His proposed college curriculum seems rather out of place in the book, as being distinctly a personal opinion, and, in the minds of some, not being in accord with the title of the book.

But whether or no the reader thinks that what the author has written is common sense, the book should be a great stimulus to attaining common sense in education. Dr. Bell is sufficiently definite to make it necessary for one who differs from him to think out clearly the reasons for a divergent point of view. So, if parents can be brought to read this book, there is no question but that they will think more clearly on the subject of education, and so be able to help and guide their children better.

A brief, but excellent bibliography is given at the end of the book.

A. S. L.

PROFESSOR A. LARRABEE of Union University has done an incredibly difficult piece of work superlatively well. He opens his Foreword to *What Philosophy Is* (New York: Macy-Masius. \$2.00), by saying "Of the many books about philosophy this one can claim only to be the most elementary," and anyone who has ever tried to explain in a really elementary way what philosophy is will appreciate how big a claim this is. One can give no higher praise than to say that the author's performance fulfils his promise; he does really explain quite simply and clearly what philosophy is. This book will be of especial value in seminaries as an introduction to the study of Apologetics or the Philosophy of Religion. Two passages may be quoted as samples of its contents:

"To be in the vanguard of the intellectual life, criticising the actual and exploring the possible, as the greatest philosophers have done, calls for a very rare combination of qualities. It demands a head capable of understanding science, and a heart that can appreciate what religion is trying to do. Few of the men capable of the theoretical detachment which it requires are also sharers in the life of poetry and passion; and few of the men who are high, exultant lovers are also capable of disinterested criticism. As a result, scientists and mystics are far more numerous than philosophers, and the latter tend constantly to become arid pedants, on the one hand, or loud exhorters on the other. At the same time mankind occasionally breeds a Socrates, whose warm heart is passionately devoted to the task of keeping his head cool."

"The monopolistic brand of philosophy, which attempts to put all other philosophies in their place, has had its day. Rather may we think of types of philosophy as expressing the great enduring insights of the human race, converging somewhat in the course of time, sometimes diverging again, being linked both to the historical circumstances and to the perennial motives which we have examined."

L. H.

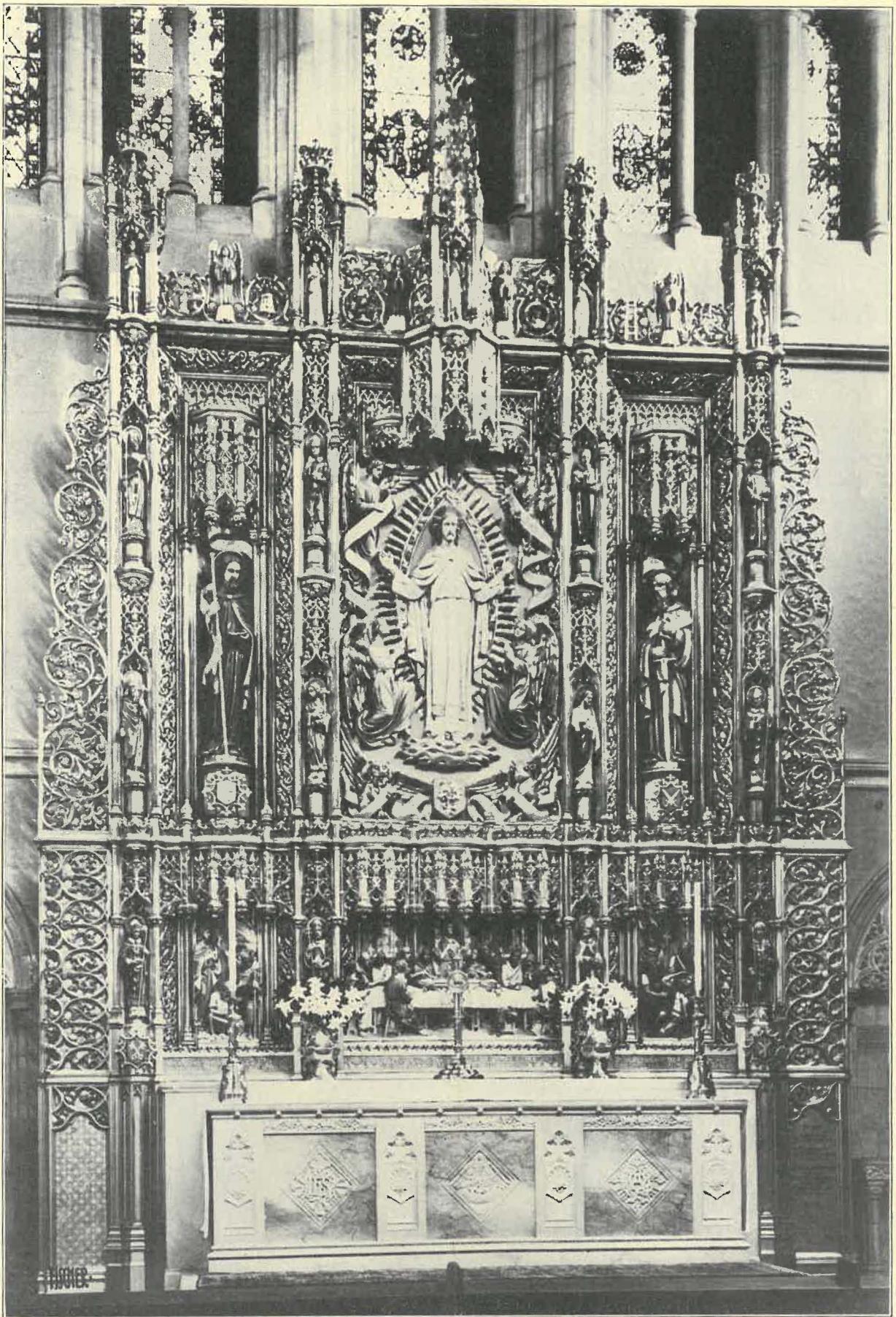
The story of a simple faith in God's calling, and of God's leading, is one that has charm and power that no other book has. Most books appeal to the intellect, but *The Letters of William Hoke Ramseur* (Privately printed. \$1.00) go straight to the heart. They give us the intimate story of how faith and love work in a man's life: a story, I believe, typical of most missionaries. The editors have selected the letters with care, and as we read we see the deepening and broadening of a young soul anxious to serve into the ripening manhood of a true soldier of Christ. Hoke Ramseur met a good deal in the way of long delays, sickness, and many other difficulties, but through all runs the optimism of faith; whatever seemed to stop him was not to be considered as an insurmountable barrier, but rather something to be overcome. So, though the book may be considered by some as a book of information about the mission field in Liberia, it is much more than that. It is the story of a man's faith, and what it meant both to himself and to others.

One wishes that the editors had dated more of the letters, but that is the only criticism I would make of the work they have done.

A. S. L.

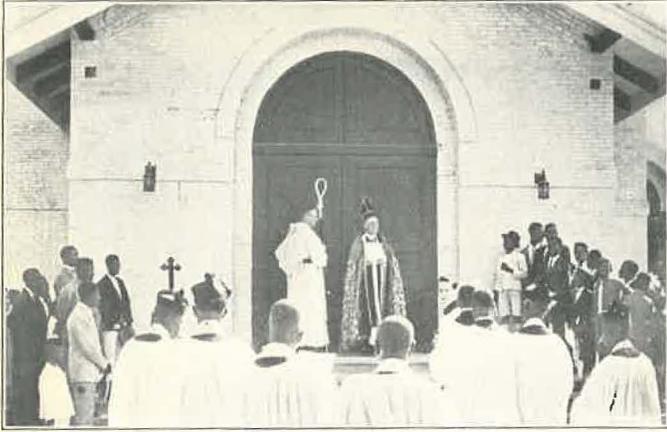
The Blankenburgs of Philadelphia (Philadelphia: John C. Winston Co. \$2.00) is a loving tribute from Mrs. Blankenburg to her husband and comrade of fifty-one years. Rudolph Blankenburg will be remembered as a civic tribune and as "the Reform Mayor of Philadelphia." His wife was long a leader in the causes that represented the emancipation of women. The two represented an unusual combination, and their contribution to the development of sounder public opinion deserves to be preserved. The book is not only interesting for the story it tells, but because of the telling. Mrs. Blankenburg, who calls herself "one of them," has achieved a real feat. She has recounted what her husband did with fidelity and enthusiasm, as if she were an outsider, although herself part and parcel of their wonderfully useful life. It is an inspiring book to read.

C. R. W.



AT ST. JAMES', NEW YORK CITY

This magnificent new reredos, a memorial to three former rectors of St. James' Church, will be dedicated on Sunday morning, January 27th. (See description in *New York letter, L. C., January 19th.*)



BEFORE THE CLOSED DOORS

The Presiding Bishop with some of the clergy as the ceremonies began.



ENTERING THE CATHEDRAL

The Presiding Bishop with his chaplain. (Fr. Harrison, O.H.C.) when the main doors were opened to his thrice-repeated knock.



AT THE PALACE ENTRANCE

Left to right: Bishop Carson, Bishop Murray, Mrs. Russell, Mr. Hoster, General Russell (American high commissioner), Mrs. Murray, Mrs. Gray, Bishop Matthews, Mrs. Kroll, Dean Kroll.



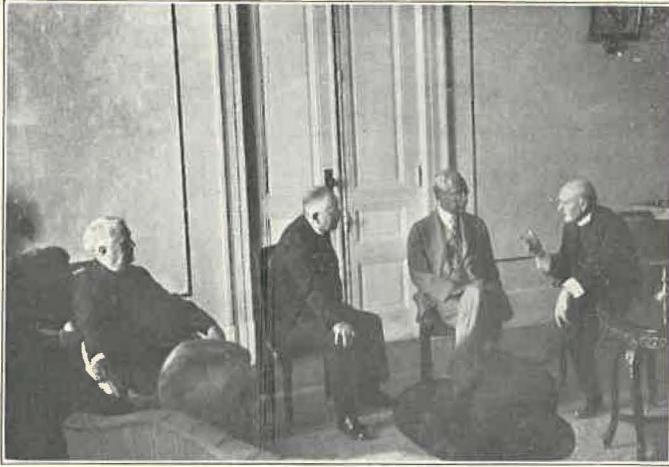
"BLESSED BE TH

A solemn moment in the service of

Bishop Murray Visits Haiti

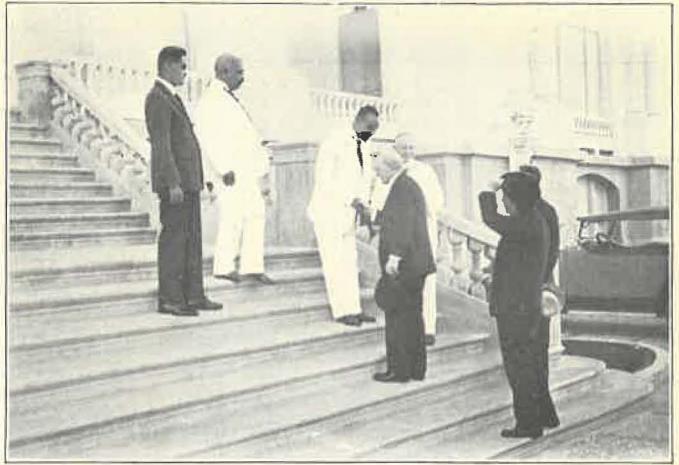


Scenes in the Procession at the



AT THE PALAIS NATIONAL

Left to right: Bishop Matthews, Bishop Carson, the President of Haiti, the Presiding Bishop.



AT THE CITY HALL

Bishop Murray is formally received on the city hall steps by the three commissioners of Port au Prince.



“Gloria in Excelsis Deo”
Dedication of Haiti's new Cathedral



THE PALAIS NATIONAL
The "White House" of Haiti

His Welcome in Island Republic



Consecration of the Cathedral

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



JANUARY

27. Septuagesima Sunday.
31. Thursday.

FEBRUARY

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
20, 22, 23. Ember Days.
24. Second Sunday in Lent.
25. Monday. St. Matthias.
28. Thursday.

CALENDAR OF COMING EVENTS

JANUARY

27. Convention of Iowa.
29. Conventions of California, Fond du Lac, and Southern Ohio.
30. Conventions of Dallas, Lexington (to elect Bishop), Los Angeles. Convocations of Arizona and the Philippine Islands.
31. Conventions of Maryland and Michigan.
— Convention of Oregon. Convocation of Nevada and Utah.

APPOINTMENTS ACCEPTED

ASHTON, Rev. W. S., rector of Christ Church, New Brighton, Pa. (P.); to also have charge of St. Luke's Church, Georgetown, Pa. (P.)

BENNETT-HAINES, Rev. ALFRED THOMAS, formerly priest-in-charge of Kingston Parish Church, Kingston, Jamaica, B. W. I.; has become assistant priest at Trinity Church, New York City. Address, 161 Henry St., Brooklyn, New York City.

BUMSTED, Rev. WILLIAM F., formerly rector of Fluvanna Parish, Columbia, Va.; to be rector of St. Peter's Church, New York City. Address, 346 W. 20th St., New York City. February 1st.

DICK, Rev. JAMES M., formerly rector of St. Luke's mission, Kingstree, S. C.; has become rector of Christ Church, Pulaski, Va. (Sw. V.) Address, Box 813, Pulaski, Va.

FRANCIS, Rev. JOHN M., formerly priest-in-charge of St. James' Church, South Bend, Ind. (N.I.); has become rector of Trinity Church, El Dorado, Kan. Address, 417 N. Emporia St., El Dorado.

FRANKLIN, Rev. P. PHILLIPS B., formerly priest-in-charge of Christ Church, North Brookfield, Mass. (W. Ma.); to be priest-in-charge of St. Alban's Church, Marshfield, Wis. (F.L.)

GARDEN, Rev. A. W. S., formerly rector of Emmanuel Church, Pittsburgh; to also have charge of St. Timothy's Church, McKees Rocks, Pa. (P.)

NICHOLS, Rev. WILLIAM A., formerly rector of Church of the Ascension, Brooklyn; has become religious editor of *The Telegram*, New York City. Address, 49 Harbor View, Fort Wadsworth, Staten Island, New York City.

SMITH, Rev. ADELBERT J., formerly rector of St. Thomas' Church, Falls City, Neb.; has become priest-in-charge of Emmanuel Church, Fairbury, Neb. Address, 1112 D. St., Fairbury, Neb.

THOMAS, Rt. Rev. NATHANIEL S., D.D., formerly Bishop of Wyoming; has become rector of Church of Bethesda by the Sea, Palm Beach, Fla. (S.P.) Address, Box 46, Palm Beach, Fla.

WOOD, Rev. WILLIAM L., formerly rector of St. John's Church, Ross, Calif.; to be instructor at the Episcopal Theological School, Cambridge, Mass.

RESIGNATION

HANDSFIELD, Rev. FREDERICK HUGH, as rector of Church of the Ascension, Rockville Centre, L. I., N. Y.; to retire. New address, Garden City, L. I., N. Y.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240]

MISSOURI—Add Miss Jessie Kelley, 1210 Locust St., St. Louis, Mo.

ORDINATIONS

DEACON

MARYLAND—On Monday, January 14th, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop Coadjutor of Maryland, acting for the Bishop of West Texas, ordained ALBERT C. MORRIS to the diaconate in the chapel of the Virginia Theological Seminary.

The candidate was presented by the Rev. Arlington H. McCallum of Washington, and the sermon was preached by the Rev. Dr. W. E. Rollins of the seminary. Mr. Morris is to be minister-in-charge of Christ Church, Rock Spring, Md., Holy Cross Rocks, and Grace Chapel, Hickory. His address is to be the Virginia Theological Seminary at Alexandria, where he is a senior.

PRIESTS

FOND DU LAC—On December 16th, in the Church of the Intercession, Stevens Point, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, advanced to the priesthood the Rev. JOHN ELLIOTT KUHN. The Rev. Harley Gibbs Smith, rector of St. John's Church, Burlington, presented the candidate. The Rev. Carl W. Bothe, rector of the Church of the Intercession, preached the sermon.

On November 1st, Fr. Kuhns became vicar of the Church of the Ascension, Merrill, Wis.

OLYMPIA—An ordination more than ordinarily interesting in view of the Church's mission to deaf mutes was that of the Rev. Olaf Hanson, who has for some years ministered to his fellow deaf mutes as a deacon, and who was advanced to the priesthood by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, in St. Mark's Church, Seattle, on the feast of the Epiphany. The candidate was presented by his rector, the Rev. Dr. John D. McLaughlan. The Rev. Chester A. Taylor, curate of St. Mark's, read the litany and the epistle, and the Rev. Thomas E. Crumb of Hoquiam, the gospel, this being also read in the deaf mute sign language by the newly-ordained priest. The Bishop preached the sermon.

The Rev. Mr. Hanson will continue to minister as missionary to the deaf in Seattle, Tacoma, Vancouver, Wash., and Portland, Ore.

VIRGINIA—On Sunday, January 13th, the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, advanced the Rev. WALTER BROOKS STABLER to the priesthood in St. Paul's Memorial Church, University.

The candidate was presented by the Rev. A. C. Zabriskie of Alexandria. Bishop Remington of Eastern Oregon preached the sermon.

The Rev. Mr. Stabler, canonically connected with the diocese of Virginia, is to continue as assistant minister of All Saints' Church, Worcester, Mass.

DIED

GRANT—NANNIE BOWDOIN GRANT, died December 29th, of flu and pneumonia at the home of her sister, Mary Bowdoin Wolfrum, West Bend, Wis. Burial was from St. James' Church, the Rev. Dr. W. J. H. Benson officiating.

MEMORIAL

Sarah Ogden DuBois

SARAH OGDEN DUBOIS—Died December 19, A. D. 1928, aged 70, at her home in Athens, New York; buried in Lake View, Essex on Lake Champlain, New York.

Daughter of a saintly father, the Rev. George Washington DuBois, D.D., and Maria Coxe McIlvaine DuBois; granddaughter of the second Bishop of Ohio, 1832 to 1873, the Rt. Rev. Charles P. McIlvaine; Sarah DuBois is known and beloved by grateful friends, far and near, old and young, who felt and were inspired by her wonderful influence.

Never was a truer Christian—who loved and lived her Holy faith with every fiber of her being, in every thought and word and deed.

Absolutely without thought of self, she filled to the full the measure of the "Greatest" of the virtues God has blessed as being of His own Divine Nature:

"Charity" which was completely long-suffering, kind;
never dreaming of envy, or self-vaunting, or pride, or any lapse of gentle dignity; not seeking—but giving, wholly, everything that was her own, to all, whether deserving or not;
absolutely self-controlled, above the slightest thought of evil; hating iniquity but loving the erring soul, rejoicing in the Truth and in every true and good thing in every person; bearing all, hoping all, believing all, enduring all; and *never failing*, until the end.

Thus truly Christian—we know she now has full reward in Paradise; and humbly pray that we may be permitted to follow where we may behold her again in the Joy of her Lord.

*Requiescat in Pace:
Et Lux Perpetua luceat ea.*

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

CORRECTION

DAUGHTREY, Rev. M. COLGATE is rector of Emmanuel Church, Cape Charles, Va., and not a non-parochial priest of the diocese of Southern Virginia, as given in the 1929 *Living Church Annual*. His address is 600 Monroe Ave., Cape Charles, Va.

POSITIONS OFFERED

CLERICAL

WANTED—UNMARRIED CURATE IN middle west town of thirty thousand. One willing to do detail work, and capable of developing Church school and Young People's work. Salary \$2,000. Give full information in first letter. C-285, LIVING CHURCH, Milwaukee, Wis.

WANTED—AS SOON AS POSSIBLE, young clergyman to assist in work of parish. Moderate Churchman, especially fitted for work among young people, desired. Fine opportunity and adequate remuneration for right man. Rev. ALFRED R. BERKELEY, Rector, St. John's Church, Roanoke, Va.

MISCELLANEOUS

SECRETARY NEEDED AT ONCE, SAINT Mary's-on-the-Mountain, Sewanee, Tenn. Quick and accurate stenographer and typist. Salary fifty dollars a month, with all living expenses. Ordinary office duties but no book-keeping. Address, SISTER SUPERIOR.

WANTED—ORGANIST AND CHOIR-master. Mid-west parish. Ample organ. Must be good Churchman. Would prefer young man of personality, enthusiasm and tact to technical brilliance and honorary degrees. Great opportunity for right man. Write fully first letter. Giving references and salary required, not desired. Z-289, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

ACTIVE PRIEST, SIX YEARS IN PRES-ent parish, desires change of rectorship. References. Moderate Churchman, W-291, LIVING CHURCH, Milwaukee, Wis.

DEACON, 35, RECOVERING FROM LONG illness needs work. Can do anything but conduct services. T-292, LIVING CHURCH, Milwaukee, Wis.

PRIEST (CATHOLIC) IN MID-WESTERN city desires summer appointment during August in New England or middle Atlantic States. Address, C-293, LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, MUSICAL, having resigned for good reasons, is anxious to hear from Bishops, Vestries, or Rectors looking for assistants, or would consider acting as locum tenens until a rector is appointed. Apply W-290, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

NORTHERN ORGANIST AND CHOIR-master having investments in Florida would like position in, or near Florida. Experienced. Fine testimonials. Member A. G. O. Address A-288, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WITH EX-cellent references, well qualified by training and experience, desires change. Recitalist and devout Churchman. Address, Box D-276, care of THE LIVING CHURCH, Milwaukee, Wis.

SCHOOL PRINCIPALSHIP. CATHOLIC Churchwoman, headship of Church school, experienced executive. Free summer 1929. M-286, LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

UNLEAVENED BREAD

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

CHURCH LINEN

ALTAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

VESTMENTS

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

PARISH AND CHURCH

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

NOTICE

THE QUEST OF THE SANGREAL CON-taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.

WANTED [TO BUY] THE LETTERS OF Casper Henry Burton, Jr., edited by his brother, the Rev. Spence Burton, S.S.J.E. Address, F. C. GOODWIN, 88 Charles St., Boston, Mass.

LENDING LIBRARY

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

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR-ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. MOREHOUSE, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

MISCELLANEOUS

TREE RIPENED SOUTH FLORIDA GRAPE fruit. Picked to ship to you direct from the grower. Sunny Sweets and Sweet Russets, boxes \$5.00, half boxes, \$2.50 f.o.b. Homestead, Fla. Address E. F. WYMAN, Silver Palm Gardens, Homestead, Fla.

MRS. VILLIERS APPLEBY WISHES TO sell her stamps. Nicely selected. \$1.25 per 100. Also slogans, 2 and 4 cts. 301 N. Jay St., TACOMA, WASH.

HEALTH RESORT

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

BOARDING

Little Edisto, S. C.

LITTLE EDISTO—A SEA-ISLAND PLANTA-tion home on the water. Large, attractive rooms with and without private bath; excellent meals. Fishing and hunting facilities available. For further particulars apply to Mrs. J. SWINTON WHALEY, Little Edisto, S. C.

Los Angeles

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

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

New York

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

SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, N. Y.—A RETREAT FOR Priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of January 28th, and ending on the morning of February 1st. Notify THE GUESTMASTER that you intend to come.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILO-cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFON, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9) St. Luke's Church. Morning service every 1st and 3d Sunday of month at 11:00 A.M. Pacific Standard Time.

WEBB, BUFFALO, N. Y., 1310 KILO-cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-cycles (228.9). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

A JESUIT MISSIONARY, sitting outside his mud thatch hut at one of the out-stations in Madagascar, received a deputation of young folk.

"Father, we want a cathedral."

"A cathedral?"

"Yes, Father, a church with an altar and pictures and a bell, a big church, to hold twenty people!"—*The Good Work.*

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Louisiana

St. George's Church, New Orleans

St. Charles Avenue and Cadiz Street
REV. IRA DAY LANG, Rector
Sundays: 7:30, 11:00, 7:30.
Fridays and Holy Days, 10:00.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00, Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong 5:00. Thursdays and Holy Days, second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.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., LL.D., Rector
Sundays: 8, 10, 11 A.M. and 4 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00. Week day Masses, 7:00, 8:00, and 9:30.
PURIFICATION OF THE BLESSED VIRGIN MARY High Mass and Sermon (Rector), 10:45. Henchel's Mass in C (Full Choir).

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Confessions Saturdays 9-11 A.M.; 7-8:30 P.M.

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REV. RANDOLPH RAY, D.D., Rector
Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

St. Paul's Church, Brooklyn

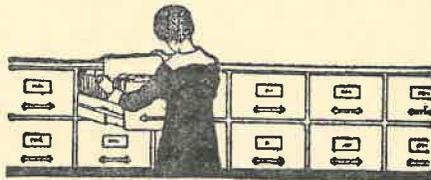
(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets; one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M.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

Pennsylvania

S. Clement's Church, Philadelphia

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REV. FRANKLIN JOINER, Rector
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High Mass, with hymns for children, at 9:15.
Solemn Mass and Sermon at 11:00.
Solemn Vespers and Sermon at 8:00.
Daily: Low Mass at 7:00, 8:00 and 9:30.
Matins at 9:00; Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00.
Confessions: Fridays, 3:00 to 5:00; 7:15 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to 5:00; 7:00 to 9:00.
Priest's House, 2013 Appletree Street.
Telephone: Rittenhouse 1876.

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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. 1140 Columbus Ave., Boston 20, Mass.

Alaskan Trophies Won and Lost. By G. O. Young. \$2.50 net.

The Blessing of Aazar: A Tale of Dreams and Truth. By E. V. Gazella. \$2.50 net. Tales of the Old Virtuoso: The Spanish Court Pianist. By his favorite pupil, L. Sibley Graham, A.M., Mus. Doc., Pi Gamma Mu. \$1.50 net.

Under the Shadow of the Wigwam. By Newton W. Gaines. \$2.00 net.

Doubleday, Doran Co. Garden City, N. Y.

Themes for Vital Teaching. A Book of References and Suggestions for the Gospel Ministry, containing Outlines, Lessons, and Selected Texts for the Sundays and Festivals of the Church Year. Compiled and Edited by Rev. Paul Krutzky and Rev. Carl Betz. \$2.00.

From Abraham to Christ. Studies in the Development of the Theism of the Old Testament. Warburton Lectures, 1923-1927. By Vernon F. Storr, M.A., canon of Westminster, preacher at Lincoln's Inn, examining chaplain to the Archbishop of Canterbury. \$2.50.

Duffield & Co. 200 Madison Ave., New York City.

For Fire. A Novel by Jeanne de Lavigne and Jacques Rutherford, authors of *And the Garden Waited*. \$2.00 net.

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

The Changing Family: Social and Religious Aspects of the Modern Family. By George Walter Fiske, Ph.D., professor of Religious Education, The Graduate School of Theology, Oberlin College. \$2.25.

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

The Riddle of Life. By Neville S. Talbot, D.D., M.C., Bishop of Pretoria, sometime Fellow and tutor of Balliol College and assistant chaplain general; author of *The Returning Tide of Faith, A Biblical Thoroughfare, etc.* With an Introduction by the Bishop of London. \$1.00.

The Macmillan Co. 60 Fifth Ave., New York City.

Essays Catholic and Missionary. Edited by the Rev. E. R. Morgan, M.A., warden, College of the Ascension, Selly Oak. \$3.50.

Oxford University Press. 114 Fifth Ave., New York City.

Jeremiah: His Time and His Work. By Adam C. Welch, D.D. \$2.50.

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

The Motives of Men. By George A. Coe, author of *What Ails Our Youth, A Social Theory of Religious Education, etc.* \$2.25.

University of Pennsylvania Press. 3438 Walnut St., Philadelphia, Pa.

Compendium on the Magnificence, Dignity, and Excellence of the University of Paris in the Year of Grace 1517. Lately done into English by Robert Belle Burke for Josiah Harmar Penniman, provost of the University of Pennsylvania; and to be sold by the University of Pennsylvania Press in Philadelphia, and in London by the Oxford University Press. MCMXXVIII. \$2.50.

BULLETINS

General Theological Seminary. Chelsea Square, New York City.

Catalogue Number, 1928-1929.

Hobart College. Geneva, N. Y.

Catalogue, 1928-1929.

PAMPHLETS

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

Play Day—The Spirit of Sport. By Ethel Perrin and Grace Turner, staff associates, American Child Health Association. 35 cts.

Commission on Evangelism and Life Service. Federal Council of the Churches of Christ in America. 105 East 22nd St., New York City.

The Fellowship of Prayer for the Lenten Season, 1929. *The Christians' Heritage.* Copies will be sent free to pastors on application.

Patriarch Tikhon's Memorial Fund. 1121 N. Leavitt St., Chicago, Ill.

The Shorter Catechism of the Eastern Orthodox Church. Second Edition. Revised and Completed by Bishop Theophilus. 25 cts. For 100 copies or over, 10% discount.

BROTHERHOOD TO ISSUE BIBLE CLASS LESSONS

PHILADELPHIA—An announcement of interest to all Bible class leaders and Church school superintendents has just been made by the National Brotherhood of St. Andrew. Beginning with April, 1929, Brotherhood leaders will prepare and George W. Jacobs & Company of Philadelphia, will publish a course of lessons for use by Bible classes in the Church. The course will be based upon the International Uniform Lesson Outlines, adapted to the use of our Church, the class quarterly and the teacher's helps will be written by Leon C. Palmer, general secretary of the Brotherhood, and special articles from leading Bishops in the Church will be included from time to time.

Conventions and Convocations

ARKANSAS

HELENA, ARK.—The importance of the Church's prosecuting vigorously and wisely its mission in the rural field, was ably brought out in an address by the Rt. Rev. William Mercer Green, D.D., Bishop Co-adjutor of Mississippi, at the fifty-seventh annual convention of the diocese of Arkansas, which met in St. John's Church, Helena, on Wednesday, January 16th. Bishop Green pictured the needs of the country people and the needs of the city folks that depend upon the well-being and happiness of the country people.

The Rt. Rev. Edwin W. Saphore, D.D., Suffragan Bishop of Arkansas, was the celebrant at the opening service, and was assisted by the Rev. J. H. Boosey of Batesville, and the Rev. C. H. Goodwin, rector of St. John's, Helena. Bishop Winchester's address was read at this service by Thomas E. Wood, secretary of the executive committee. The Bishop was absent because of illness which has continued for two years. Bishop Green preached the sermon at this same service. It was a strong appeal for noble Christian service.

A surprising resolution was brought in and offered for making a change in the canon concerning the election of vestries, but was defeated. This canon has been changed each year for several years.

On Wednesday night Bishop Green preached the sermon and the service was conducted by the Rev. Dr. Louis Tucker and the Rev. Randolph R. Claiborne.

A joint meeting of the convention and the Woman's Auxiliary was held Thursday afternoon at 2:30 o'clock. The women had done such magnificent work that their addresses were an inspiration. During the year they had given about \$2,000 to the support of the Helen-Dunlop School. They would want the men of the Church to take more interest in the school, and want the school made the chief diocesan project.

The next annual convention will be held in St. John's Church, Fort Smith, on the third Wednesday in January, 1930.

Members of the Standing Committee were elected as follows: *Clergy:* The Rev. C. C. Burke, the Rev. H. A. Stowell, the Rev. Randolph R. Claiborne, and the Rev. C. H. Goodwin. *Lay:* R. E. Lee, J. E. Lightle, and John E. Coates, Jr.

Delegates to the Provincial Synod: *Clergy:* The Very Rev. J. Williamson, the Rev. H. A. Stowell, the Rev. Dr. W. P. Witsell, the Rev. C. H. Goodwin, the Rev. C. C. Burke, and the Rev. S. S. Simpson-Atmore. *Lay:* R. E. Lee, D. Cantnell, C. L. Polk, C. Hart, C. Polk, Jr., and A. C. Tanner.

TEXAS

WACO, TEX.—A resolution condemning the proposed anti-evolution bill before the state legislature was unanimously adopted at the eightieth annual council of Texas, which met in St. Paul's Church, Waco, January 13th, 14th, and 15th. The council sermon was preached by the Rev. Charles T. Warner, rector of St. Alban's Church, Washington, D. C.

St. Stephen's Mission, Palmer Memorial Church, Clemons Memorial Church, and the Church of the Redeemer, all of Houston, were admitted to union with the council. The Very Rev. Robert S. Chalmers, D.D., dean of St. Matthew's Cathedral, Dallas, spoke on The Needs of St. Luke's Hospital,

Tokyo, Japan, and on Religious Education; the Rev. C. W. Lokey, extension secretary of the Methodist Episcopal Church, South, spoke on Rural Work of Churches; the Rev. C. Leslie Glenn from the National Council spoke on Problems Connected with Student Work; and Dr. C. L. Glazebrook of Washington, D.C., spoke on Personal Evangelism.

Memorial resolutions for Bishop Kinsolving were adopted and a suitable memorial will be erected by the diocese in due time.

The question of giving women representation in the council was postponed until the next council meeting.

An interesting item in the Bishop's address was the plea to increase salaries of the clergy.

Mrs. Thomas Rice of Galveston was elected president of the Woman's Auxiliary of the diocese. The secretary and the treasurer of the diocese were reelected. Other elections resulted as follows:

Standing committee. *Clerical:* The Rev. Claude W. Sprouse, the Rev. Peter G. Sears, the Rev. W. N. Claybrook. *Lay:* Dr. W. J. Battle, the Hon. M. H. Royston

Clerical delegates to provincial synod: The Rev. B. M. Boyd, the Rev. C. A. Summers, the Rev. F. P. Goddard, the Rev. L. S. Barnett. *Lay:* E. R. Bolton, Richard Corner, A. W. Hart, and Jackson Kemp.

WEST MISSOURI

KANSAS CITY, Mo.—The cause of St. Luke's Hospital, Tokyo, was strikingly presented by the Rev. Richard M. Trelease of the national Field Department at the fortieth annual convention of West Missouri, which was held in St. Paul's Church and parish buildings, Kansas City, Tuesday and Wednesday, January 15th and 16th. The convention might well have been called a social service convention, so conspicuous was the emphasis upon that department of Christian work. The Rev. Harold Holt, assistant secretary of the Department of Social Service of the National Council, was a speaker at the convention dinner and at a luncheon of clergy and delegates, at which were present also a large number of the social workers of Kansas City. The Rev. Mr. Holt also addressed the convention in session on the second afternoon.

At the convention dinner, held at the Ambassador Hotel, the work and aims of diocesan departments were presented by the Rev. B. N. Lovgren in Religious Education, the Rev. B. M. Washburn in Missions, the Rev. Robert Nelson Spencer in Social Service, and the Rev. Henry N. Hyde in general administration and outlook. Bishop Partridge presided as toastmaster.

The date of holding next year's convention was changed from January to May, and the place selected was Christ Church, St. Joseph. Three parishes of former years in towns from which Church people have largely moved away were changed to the status of missions: one of these was St. Mary's Church, Fayette, which gave to the Church Bishop Abiel Leonard and Bishop Ethelbert Talbot. The standing committee and other officials of the diocese were reelected. Some changes were made in the membership of the executive council. The diocese's pledge of recent years to the National Council, which yields \$8,600, was

renewed for 1929. Interest was shown in the work of the student center at the University of Missouri, for which a gift of \$500 was voted. A sum of \$200 a year was voted to be set aside for theological education.

A complete list of the real property owned by the diocese and its churches with description of titles was furnished to members of the convention by the diocesan property department, with request for verification or correction of titles. Proposed sale of the episcopal residence was reported by the executive council. Steps were taken for the early development of the endowment fund of the diocese, to increase its capital to \$100,000. Pledges made by parishes and congregations for diocesan and general missions and the Church's program were \$1,200 in excess of those made last year. The report of the treasurer of the diocese showed a surplus of \$3,700.

BISHOP-ELECT OF EAU CLAIRE ON BUILDING A DIOCESE

MINNEAPOLIS, MINN.—Speaking on the theme, The Building of a Diocese, the Rev. Frank E. Wilson, D.D., Bishop-elect of the new diocese of Eau Claire, at the Epiphany-tide and annual meeting of the Church Club of Minnesota in Minneapolis, on Wednesday, January 16th, said that they had made their plans in the erection of their new diocese both "practically and reverently," and stated that the ideals with which the new diocese will begin its work were ideals worthy of the conception of a diocese as a living cell in the Body of Christ. In pointing out the numerous splendid accomplishments of the Church, he stated that these accomplishments were a proof that the Church at large was being offered true spiritual leadership, and that the fundamental ideals of the new diocese would be to forget littlenesses and devote itself to the great purposes of the Kingdom of God.

The Rev. Dr. Wilson was accompanied by three members of the Standing Committee of the new diocese, the Rev. F. P. Keicher, the Rev. H. E. Chase, and G. S. Shaw. The primary purpose of inviting these guests was to extend the hand of fellowship to these neighbors of the diocese of Minnesota.

A. A. McKechnie, veteran Churchman of Minnesota led those present in the singing of "Minnesota, Hail to Thee," and "On Wisconsin," and other songs.

All the officers of the Church Club were reelected.

BISHOP MAKES VISIT BY PLANE IN HAWAII

HONOLULU—The Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, completing his Hawaiian tour, flew on Saturday, January 19th, from Honolulu to the Island of Kauai where he consecrated All Saints' Church, Kapaa, and confirmed a class. Bishop Burleson made the flight in the army plane, *Bird of Paradise*, which made the Maitland-Hegener Pacific flight.

Archbishop of Canterbury Sends Message of Thankfulness and Hope to Diocese

Major Birchall Replies to Bishop of Durham—New Chaplain for Tristan da Cunha

The Living Church News Bureau
London, January 4, 1929

THE ARCHBISHOP OF CANTERBURY HAS sent to his diocese the following New Year greetings:

"For the first time and from a full heart I send my blessing at the beginning of a New Year to the clergy and people of the diocese of Canterbury. It is a disappointment to me that I have been compelled by an indisposition which I have every reason to think will be as transitory as it has been sudden to spend my Christmas Day in a place where, as I used to recall with thankfulness, I have never before spent a whole day—namely, in bed. This novel experience will, I am sure, do me good, morally as well as physically, and it has enabled me to realize the kindness and friendliness which already surround me. But it effectually prevents me from writing here a New Year's message and from preaching in the cathedral on the last Sunday of the old year a sermon such as Archbishop Davidson was wont to address not only to the diocese, but to the whole Church and nation.

"I must perforce content myself with sending to the diocese a very brief message of thankfulness and hope.

"First, of thankfulness—for many tokens given to me of generous welcome; for the inspiration of the memorable service of enthronement in the cathedral, wherein I seemed to be borne along and upward by a stately moving tide of sympathy and prayer, for the vision of the significance of this great ceremony which was given to the dean and chapter, and for the wonderful care and success with which they and those who helped them carried that vision into effect; thankfulness for the synod of the clergy held on December 19th—for the large attendance, for the interest, reasonableness, charity, frankness, and loyalty which were shown, and which were a great encouragement to me. I am confident that the same spirit will mark the proceedings of the chamber of laity, whom I hope to meet on Monday, January 14th.

"Secondly, with thankfulness and hope—hope that during the coming year each one of us may obtain some fuller grasp of the wonder and glory of the Gospel entrusted to the Church of Christ, and be found ready for some further and more joyful service in the Kingdom of God."

ENTHRONEMENT OF ARCHBISHOP OF YORK

When Dr. Temple, Bishop of Manchester, is enthroned as Archbishop of York in York Minster next Thursday, January 10th, he will take the oath on an Anglo-Saxon copy of the Gospels, which is the oldest and most treasured relic of the Minster.

All the bishops and their suffragans and the archdeacons of the province of York, with the deans, residentiary canons, and chancellors of the northern cathedrals, will be present, as well as some of the southern bishops and cathedral clergy. The Archbishop of Canterbury will not be present. The Lord Mayors and Mayors of northern cities and towns will attend in civic state and will walk in procession from the Mansion House to the Minster.

The service, which will follow the earliest form of its kind of which the Minster has records, will open with the reading in the chapter house of the de-

creed to proceed with the enthronement. Afterwards the bishops and clergy of the province will enter the Minster in procession by the great west doors, followed by the Archbishop, whose arrival will be heralded by a fanfare of trumpets. The Archbishop will knock with his pastoral staff on one of the west doors, and, after making his petition to the dean to be inducted, installed, and enthroned, and receiving the dean's assent, will be admitted and led to the high altar in the choir. After taking the oath he will be installed by the dean, whose blessing he will receive, and he will be led by the hand by the dean, accompanied by the residentiary canons, to the throne. The declaration of enthronement by the dean will be followed by a fanfare of trumpets. The Archbishop will address the clergy and people in the choir and the nave respectively, and at the close of the service will bless the city, the diocese, and the province of York from a position outside the west doors of the Minster.

ASKS FOR MORE LOYALTY AMONG CHURCHMEN

A reply has been made by Major Birchall, M.P., to the Bishop of Durham's remark in his recent visitation charge that "we must look to disestablishment for the final solution of our problem." In a letter to the *Times*, Major Birchall writes:

"Many will have read these words with dismay. But is there not a better way? The Bishop makes no reference whatever to the injury done to the State by its official severance from religion. He writes only of the position of the Church. The establishment secures that in the coronation of our King, in Parliament, in our courts of justice, in all memorial ceremonies, and in numberless other ways, public tribute is paid to our dependence on a Higher Power. Must this all come to an end because the Church finds herself in a 'cruel and humiliating situation?' I worked as hard as most Churchmen to secure Parliamentary sanction for the Prayer Book measure: and I say unhesitatingly that that measure was defeated mainly by our own unhappy divisions. Thus the Church brought humiliation on herself.

"Is there no remedy? I think there is. What we want above all things is more loyalty among Churchmen and some form of reunion with Nonconformists. A request for spiritual liberty within an establishment coming from a really national and united body of Christians could not be refused by Parliament. The difficulties are immense; great sacrifices are involved; but the times on the whole are propitious.

"With all diffidence I plead, then, not for the disestablishment of all organized religion, but rather for its reestablishment on the basis of a truly national Church, containing within its fold all or nearly all our Nonconformist fellow-Christians. In this way our present humiliation will prove to have been worth while. It will have brought reality to the prayer that 'they all may be one.'"

SUPPORTS MAJOR BIRCHALL

Another letter to the *Times* is from Lord Parmoor, who says:

"I would desire to give full support to the opinions expressed by Major Birchall in his letter on the subject of the Church establishment. There is ample room for comprehensive Christian reunion within the wide portals of the established Church. Loyal Churchmen have no desire to keep alive differences of opinion, which came to

the front in the discussions on the proposed revisions of the Prayer Book. These differences have long existed, not without advantage in furthering the growth of a progressive religious life. The debates in Parliament were not other than a wholesome sign of national interest. The laity of all denominations rightly exercised their influence, and the result was decisive.

"It will be an evil day for the future of Christianity in this country, and throughout the civilized world, if the differences over Prayer Book revision are made the occasion for a campaign on disestablishment. The Anglican Church is something much more than an aggregate of dioceses, in which any diocesan bishop may hold and advocate his own independent views. There is a duty of allegiance, and of loyalty to the Archbishops, as expressed in the consecration service. The time has passed when a narrow discipline can be enforced by legal penalties. Within the atmosphere of a generous tolerance room should be found for the reunion of all Christians who accept the authority of the Scriptures as the ultimate and final appeal in controversies of faith."

NEW CHAPLAIN FOR TRISTAN DA CUNHA

Following on what I wrote last week concerning Tristan da Cunha, it is pleasing to be able to record that a chaplain has been found willing to relieve Mr. Pooley at the lonely island for one year. The Rev. Augustus George Partridge, who has undertaken the post, was ordained in 1920, has been acting chaplain at Santos, Brazil, since 1926, and has just returned home. After serving for three years as curate of St. Mary's, Southampton, he went to South Africa as vicar of Booyseus, Johannesburg, in 1923. Two years later he went to Lourenço Marques as honorary chaplain to the Bishop of Lebombo and priest-in-charge of the pro-cathedral.

Mr. Partridge offered to sail today (January 4th) on the *Duchess of Atholl*, but it has been found possible to give him longer time to make his preparations, and he need not leave England till three weeks later. The *Duchess of Atholl*, which will be taking his stores, including a wireless set, and the general stores for the islanders, including presents from the King and Queen of many bags of flour and a harmonium, is making a world tour, and by leaving England in another boat on January 25th, Mr. Partridge can join her at Montevideo on February 18th. He hopes to relieve the Rev. R. A. C. Pooley about February 25th. Mr. Pooley, of course, does not know he is coming, and will only have an hour or two to pack up and join the *Duchess of Atholl* on the homeward journey.

LANERCOST ABBEY PRESENTED TO NATION

Lanercost Abbey, Cumberland, an Augustinian foundation, dating from the twelfth century, in the ruined choir of which are the tombs of several Earls of Carlisle, is being given to the nation by Lady Cecilia Roberts, a daughter of the ninth Earl, and wife of Charles Henry Roberts, formerly M.P. for Derby.

The Office of Works have notified the vicar of Lanercost that the ruins of the priory crypt, and other parts of the Abbey, will be included in the next list of ancient monuments scheduled for preservation in the national interest.

It is stated that the Office of Works will shortly begin excavations which, it is suggested, may throw light on the legend that a secret subterranean passage connects Naworth Castle (the home of the Earl of Carlisle), half a mile away, with the Abbey, passing beneath the River Irthing.

GEORGE PARSONS.

Distinction Between Christ and Church Given at Convention Held in Liverpool

Bishop Henson Resumes Subject of Disestablishment—Protest Publication of Prayer Book

The Living Church News Bureau
London, January 11, 1929

THE STUDENT CHRISTIAN MOVEMENT has been holding its convention at Liverpool during the past week, the subject chosen for discussion being The Purpose of God in the Life of the World. Delegates to the number of 2,000 assembled from all parts of the world. Among many interesting contributions, that of the Archbishop-elect of York, Dr. Temple, defending the Christian Church against certain criticisms, stands out prominently. I give a brief summary herewith.

Every one nowadays, said Dr. Temple, was familiar with the point of view which drew a sharp distinction between Christ and the Church, but if the Church was right in its own interpretation of itself and its Lord the contrast complained of must be expected, for Christ was the sinless Redeemer, while the Church, as an actual historical community, was an assembly of sinners. The history of the Church was full of attempts to make it an exclusive society of saints. So far as those efforts had secured scope for their development by expressing themselves in separated sects, those sects had tended to consist not of perfected saints characterized by humility and love, but of Pharisees, cranks, and prigs. After all, the first necessity for man was to be human, and it was better to be a sympathetic sinner than a censorious righteous person.

There were people who wished the Church to substitute an ethical for a doctrinal creed as its foundation. The idea that they could do very well without the Church's fundamental beliefs was a mere delusion.

The critics had in view rather the support by those outside the Church of the League of Nations, the eradication of the seeds of war, the promotion of social fellowship, and the remedying of such evils as the housing problem.

In the actual day-to-day work of social service the Church was doing less than it ought do, but it was doing nine-tenths of what was being done at all. For such reasons alone the Church could rightly say to its critics, "Do not cease to criticize, but come and lend a hand. You may help to save a world."

The intense interest with which the members of the convention followed the appointed speakers, no less than the earnest discussions which ensued at the group meetings, testified to the seriousness aroused by the central subject. There is not the slightest doubt that the Christian Student Movement has been proved an effective instrument in the way of an appeal to undergraduates and other young students for missionary service of any kind at home or overseas.

The emphasis laid at Liverpool upon the duty of every man to seek his own vocation as his part of God's purpose for the world, to fit himself for fulfilling it by prayer and worship, and to regard his response to it as the happiness of his life, should do something at least to remove the false impression that the students' conference tended to become a mere talk-

ing-shop which led to little of real practical usefulness in the world.

BISHOP HENSON ON DISESTABLISHMENT

Dr. Hensley Henson, Bishop of Durham, returned to the question of disestablishment in his sermon in Durham Cathedral on Sunday last.

He said that the old year had bequeathed to the new year a conflict between the Church of England and Parliament which could not be ignored. It had raised directly some old questions which must be answered. He reminded his hearers that preaching in that place a year ago, after the first, but before the second, rejection of the revised Prayer Book by the House of Commons, he dwelt on the gravity of disestablishment and its inevitable concomitant, Disendowment, and said "that nothing short of the clearest moral obligation could justify an English Churchman, or a patriotic English citizen, advocating it." It was quite apparent to him that such a "moral obligation" would be created if the House of Commons, rejecting the olive branch which the Church offered in the modifications of the revised Prayer Book, should persist in its refusal to sanction the book. He said at that time "We must not . . . in order to preserve the establishment forfeit the interests for which alone establishment could be justified." The message which he now desired to address to his fellow-Churchmen generally could be summed up thus:

In the past, the question of religious statesmanship for English Churchmen has been the maintenance of the establishment of the Church of England; has not the situation in the nation so changed that the question must now take another shape? How shall the Church of England be disestablished with a minimum of injury to English religion? That is the real question that must be answered, and answered now. Its right answering affects the interest of the nation in a vital particular, and that of the Christian religion in an important degree. We ought to be able to count upon the good will and sympathetic assistance of all genuine Christians, when we vindicate the inherent spiritual authority of a Christian Church. We ought to be able to appeal successfully to the good sense and good feeling of patriotic citizens, to whom the healthy working of the Church of England cannot but be a public interest of evident importance. We shall have the support of the general conscience when we disclose our willingness to make material sacrifices in the cause of our religious convictions. But let us not deceive ourselves. We may not think that the Church of England can achieve spiritual independence without suffering material loss. There is Christ's teaching in the Gospels to assure us of that necessity; there is the record of the Church's history to add the authentication of Christian experience to His words. May God give us grace to do our duty at all costs.

PROTEST AGAINST PUBLICATION OF REVISED PRAYER BOOK

The *Guardian* publishes the following note, headed *Blinking the Facts*:

"The protest of the National Church League against the publication of the revised Prayer Book in a convenient form is not likely to have much effect. It is no doubt true that the fact that the book is

now accessible in a convenient form will greatly facilitate its use in that large number of parishes where its use is desired. But the ground of the league's objection does away with its importance. It is useless to object that the new book lacks lawful authority because it has not received the endorsement of the House of Commons. A similar endorsement is lacking for the practices in most of the churches of England today. The Bishop of Blackburn made an important comment on this point in his address to his synod, a report of which appears in his diocesan leaflet. 'It was not till I became a Bishop that I realized that it is very rare to find two churches with a similar use, and I am bound to say that, in this diocese, with its strong Evangelical traditions and its constantly pronounced love of the old Prayer Book, the freedom with which that book is treated, and the apparent lack of consciousness in its disregard, have filled me with astonishment.' It looks as though the league was not very much in touch with what is happening in the country, even in Evangelical parishes."

CONNECTION OF RELIGION WITH SCIENCE DISCUSSED BY LORD LONDONDERRY

Lord Londonderry, in opening Church schools at Staindrop, Co. Durham, last week, after their extension and enlargement, spoke of the indissoluble connection of religion with education. The difficulties of the Church schools, he said, were increasing daily, and the nation was called upon to put its hands deeper into its pockets every year to defray the cost of education. Despite the complexity of the great problems, industrial and social, with which they were faced, they must attach the highest importance to the observance of religion in the education of the young, and realize to the full that a nation without religion was bound to fall. There was, however, a danger of falling behind in efficiency of administration where the educational part was less considered than the religious, and he urged the managers of Church schools never to fail in efficiency in secular education.

NATIVITY PLAYS AND TABLEAUX ON INCREASE

The number of productions of Nativity plays and tableaux in churches is increasing year by year, and not only in London, but in provincial towns and villages many such representations are recorded.

A costume pageant illustrating the birth of Christ attracted a large congregation to St. Matthew's Church, Chapel Allerton, Leeds, last Sunday afternoon. At the outset the priest-in-charge pointed out that besides being an act of worship the pageant was an act of rededication.

The pageant comprised a number of tableaux, during the presentation of which the congregation sang hymns and carols. The tableaux began with the Archangel Gabriel (represented by the vicar, the Rev. T. A. Lee) telling the Virgin Mary that she is to be the mother of Jesus. Mary, wearing a spotless white robe, crosses the sanctuary, and Gabriel approaches with a bunch of lilies, the congregation singing softly the carol, "Came the Archangel to the Maid." The next tableaux showed angels directing the shepherds, and later the Madonna was seen with Joseph and angels round the crib. In succession followed tableaux dealing with the Adoration of the shepherds, the Madonna gazing into the crib accompanied by adoring angels, the appearance of the Wise Men, and finally the homage of Africa, India, China, and Japan. The whole pageant was carried through with marked impressiveness and reverence.

GEORGE PARSONS.

Financial Affairs of Jerusalem Patriarchate Being Solved by British

Postwar Conditions Have Caused Bankruptcy of Holy See—The Arabian Question

L. C. European Correspondence
Jerusalem, January 1, 1929

JERUSALEM IS, AND ALWAYS WILL BE, A center of religious life, not only for the Oriental Church, but also for all ecclesiastical bodies. As the Orthodox Patriarch has an unquestioned precedence among his brethren, dating from the ages when only the body of which he is the head was recognized by the Ottoman government, anything that affects his position is of importance and interest to all Christians.

Of late years, this ancient throne has fallen on evil days, in that three years ago it was practically bankrupt, and the holder of it was hardly able to stir abroad, so thoroughly was his door besieged by creditors, most of whom were very poor, and were in urgent need of their money, and whom the unfortunate prelate was quite unable to satisfy. This was not due to any dishonesty or even to carelessness, though it must be owned that Oriental trust funds are managed, at times, with a casualness that reminds the modern student of the comfortable days of eighteenth century England. The institution had simply been deprived, by the events of the war, of a very large proportion of its income, without any possibility of reducing its expenditure in any like proportion. It was the gifts of the Russian pilgrims—who came in thousands and were generous in their poverty to an extent that the western can hardly realize—that had been the main source of the income of the Patriarchate for many years. Now, without the least warning, these were cut off, and nothing took their place. It is not to be wondered at that the institution found itself in difficulty. It possessed a good deal of capital, but this was in the shape of land, and to sell it at the time—under the conditions that prevailed locally at the end of the Great War—was to make an impossible sacrifice financially, and to incur a good deal of political suspicion from its own friends as well. It was just at the time when the Zionists were endeavoring to acquire land in Palestine, but they were the very people to whom no Palestinian with a political character to lose would part with a rood of land, if he could avoid it. No wonder that the lay folk who had anything to say in the matter refused to hear of the Patriarchate paying its debts by selling its property to those whom every Palestinian was trying to keep out of "their country."

SOLUTION BEING REACHED

A financial arrangement has now been arrived at, and the monetary difficulties of the Patriarchate are now in process of being solved. A substantial loan from an English bank has cleared all other debts, and the affairs of the bishopric are now in the hands of a government commission that is paying the interest on the loan out of income, and gradually amortizing the capital by the sale of lands as opportunity offers. Still, it is hard for an Oriental to submit to be helped into the paths of financial straightness by a Western, and a British bank is very far from being as kindly a creditor as is a man of

Palestine who has lent his money to an institution that he reveres, and which he trusts will pay him at least a trifle, of its kindness, if ever he is really in want. Banks may give liberal terms, but they have an annoying way of expecting those terms to be kept to.

Meantime, if the debts of the Patriarchate are being paid, the commissioners who control its affairs give it enough income for daily expenses—yet how maddening it is, for trot-cozy Easterns, to be given an income that is barely sufficient and then forced to keep within it! Oriental finance has a general resemblance to that common to Irish houses in the good old days, when everybody took what money he happened to want, and had an easy notion that all would straighten itself out somehow.

Further, the Patriarchate is a monastery, with the Patriarch and bishops as monks. It is hard for a Western to understand how difficult it is for an Eastern monastery like "the Brotherhood of the Holy Sepulchre," when once it has got its affairs into a financial tangle, ever to get them out again. A monastery, to those of us who know anything of the matter, suggests a Father Abbot, who is responsible for the rule of the whole house of which he is the head, and who has an organized set of officials—bursars, managers, and the like—under his hand. All Oriental monasteries were once of that universal type, and some have won back to it; in practice however, an Oriental convent tends always to be an informal collection of ascetics rather than the organized regiment in the army of Christ, which was the ideal that St. Benedict impressed on the West, and this tendency has had a marked effect on the religious houses of the Orthodox Church. Most of them follow a rule known as the "idio-rhythmic," which one may roughly render, "go as you please."

ORIENTAL MONASTIC LIFE

The monastery has no abbot, and no organized life, save that all meet regularly in the monastery church for the religious services. The monks are divided into small groups, each consisting of from six to a dozen men, each under a head of its own. Each "group-leader" has the right to draw a certain endowment from the central monastic fund, from which he supports his own immediate followers, and he can often even nominate his own successor in office. The system is a negation of the monastic life as we generally understand it, and it arose, like most things, from historic causes. When monastic life had become slack, small groups of zealous men thus banded themselves together, to live the rule in its purity, and the system became general.

It is obvious that such an absence of any system opens the door to every variety of corruption, and it is no small testimony to the vitality of the monastic institution in the East that, the door being thus open, corruption nevertheless does not come in, and that the "idio-rhythmic" monasteries are by common consent as pure, and of as high a standard, as the houses of more regular rule. Yet, when a monastery is thus divided into perhaps a dozen independent groups, each with its own head and with its own vested interests, it is obvious that it is a very difficult thing to introduce a general measure of reform.

THE ARABIAN QUESTION

There is another problem that the Orthodox Church in Palestine finds it hard to solve, and that is what is known as "the Arabian question." Nationalism is the force of the hour in the East, and though the Church ought to be super-national no doubt, yet to take no account of the phenomenon is to invite the nemesis that ever dogs a neglected fact.

In Palestine, the bulk of the Christians are of Arab speech, and are generally believed to be of that blood. Actually, it may well be that both they, and the mass of the Mahomedan inhabitants of the land, have more of the ancient Amorite blood in them than is generally acknowledged. The old stock was by no means exterminated by the invading Hebrew, and when the incomers lost the land, the descendants of its aboriginal inhabitants came into their own once more, though they must by now be a mixed lot, and much affected by the steady infiltration of a kindred Arabian stock from the desert.

But, though the Christians of the land are "Arabian," all posts of dignity in the Church are the monopoly of Greek ecclesiastics. An Arabian, or even an Arabic-speaking bishop, is as impossible a thing, to their thinking, as was a Welsh bishop in Anglican Wales a hundred years ago, or as a non-Italian Pope in Italy at the present day. The Greek is only too apt to think of the Orthodox Church (particularly in the light of the magnificent services that his own stock has rendered to it) as his own national heritage and property, and this is naturally resented by the Arabs.

Actually, this Greek dominance in the Church of Palestine and the Patriarchate of Jerusalem, is a thing of modern growth. It dates only from Turkish rule in the land, and that was established by Selim the Grim, about the year 1500. The Turk found it convenient to use the Greek as his instrument for the government of all his *rayahs*, or Christian subjects, and for that reason was quite ready to allow that type, which was only one of many in the land, to rule, and at times to tyrannize over, all others. He only reserved to himself the right of plundering them, at his own convenience, of all that they might have collected from others.

Now the Turkish rule has passed, but the habits that were allowed to grow up under it still remain, and this feeling of the natural right of the Greek to rule the Church of Jerusalem is one of them. Naturally, this engenders discontent among the Arabs, and failing any redress from the Greek, who simply cannot see the existence of the grievance, the discontent results in a steady drift from the Orthodox to the Roman obedience. It is assisted, of course, by perfectly lawful proselytizing on the part of Roman agents. The Greek Church has nothing in her machinery to compare with the admirable work done by the various Latin sisterhoods.

W. A. WIGRAM.

MISSIONARY WORK IN DELAWARE

A PARISH in Delaware has twelve laymen who go, some of them fifty and sixty miles, spending all Sunday, to provide weekly services in outlying missions which formerly had perhaps one service in six weeks. The same parish has a motor corps of young women who serve at the rector's request in any way he needs.

Archdeacon Geddes to Be Consecrated Bishop of Mackenzie River February 3d

Appearance of New King's College, Halifax—Synod Officers of Toronto Move

The Living Church News Bureau
Toronto, January 18, 1929

THE CONSECRATION OF THE VEN. W. A. Geddes as Bishop of Mackenzie River is to take place on Sunday, February 3d, at St. John's Cathedral, Winnipeg. The Primate and a number of western bishops will officiate. The sermon will be preached by the Rev. L. J. Donaldson, rector of Trinity Church, Halifax, from which parish the Bishop-elect offered himself for holy orders and for missionary work in the Arctic.

Speaking of his work among the Eskimos, the Bishop-elect said:

"The Eskimos are intelligent people. Moreover, it is easy for the missionaries there because they are actually anxious to learn, and come of their own free will for instruction. There are very few in the Mackenzie River district who don't know how to read or write, and those who have learned are teaching others. I have often come across children who could read and write and who have never been taught by white people.

"The education is chiefly confined to the three 'R's,' with the addition of elementary work in history and geography. We have been trying to get the government interested in the establishment of a school there for years."

The Arctic is not troubled with the church attendance problem and the necessity of short sermons as are our "civilized" districts. The Eskimos would willingly remain for six or eight hours at a service if it were continued that long.

In the summer time, when the natives gathered about the missions for the whaling season, the work of the missionary was comparatively easy. During the winter, however, it was necessary to travel about the widely scattered settlements and hunters' lodges. Between November 1st and May 1st of last year, Archdeacon Geddes traveled 2,500 miles by dog team. The great majority of the natives gather about the missions for Christmas and Easter.

THE NEW KING'S COLLEGE

The appearance of the new King's College to be erected this spring and summer at Halifax is thus described. In general appearance the main building will recall the old building at Windsor, but it will be built of stone and will be fireproof throughout, except the upper story of the president's house. The material will be a warm gray stone with facings of the best quality Indiana limestone. The main building will run north and south, facing the east. From the steps of the middle bay will rise the familiar Ionic columns and pediment, but instead of the unbroken roofline, which was only an adaptation of the original flat-roofed building, the central part will be several feet higher than the north and south sections. In the middle bay will be offices and lecture rooms on the main floor, then, on the next floor above will be the Haliburton room, or students' common room, and on the other side, a faculty room, which will also serve other purposes. Then on the story above will be the library, one-half of which will contain books and the other the reading room. In its basement under middle bay will be a

lofty and well-lighted commons hall, with kitchens, etc., adjoining.

The south end of the main building will have suites of rooms to accommodate about twenty men, and at the north end will be the women's residence, with its own doorway and its own dining room just over the kitchen, connected by a lift.

The north wing, at right angles to the main building, and parallel to Coburg road, will contain the president's house, and next to that the chapel, which will easily accommodate 200. The seats for members of the college will be arranged choir-wise, and west of these will be an open screen with seats for visitors below. The floor of the chapel will be high enough to allow for a good gymnasium underneath. The south wing, on the opposite

New York Presbytery Responds Favorably to Overture of General Convention

Father Duffy on Church and State —Jews Felicitate Christians

The Living Church News Bureau
New York, January 19, 1929

THE PRESBYTERY OF NEW YORK, MEETING last Monday at the Fifth Avenue Presbyterian Church, approved by a unanimous vote the participation of its own communion in a conference with representatives of the Methodist and Episcopal Churches looking to a closer approach to unity. This resolution is a reply to the one passed at General Convention last October, when our own legislative body recommended as an extension and an application of the work done at Lausanne an approach to the Methodist and Presbyterian societies. That our representatives should seek to confer with groups from these two bodies in preference to others has puzzled many, and it may be explained that our leaders feel that whatever gulf may separate us from our brethren of other communions we are closer to the Methodists and Presbyterians than to others. The situation considered historically and from the viewpoint of polity presents fewer difficulties as we seek to approach the two societies mentioned. Certainly, there was no thought of minimizing the desirability of eventual union with the others not mentioned in this initial effort.

Monday's resolution from this local body will now go to the General Assembly of the Presbyterian Church with the proposal that it meet the advances of the Episcopal and Methodist Churches for union "with the utmost hospitality and to do all in their power to bring to pass this much to be desired reunion of the evangelical Churches."

While on this subject it is fitting to mention the sermon preached last Sunday by Dr. Francis J. McConnell, Bishop of the New York Area of the Methodist Church, and newly-elected president of the Federal Council. Bishop McConnell, speaking on unity, said that we must recognize clearly the fact of wide differences in belief and at the same time seek for "the best belief." He declared that "we

side, will consist of three bays, each having rooms for twenty-four men. The rooms will be arranged in suites, each with a study and bedroom for two men.

The old foundation stone of 1791, with the names of the Governor, the Bishop, etc., cut on it, which was dug up by the students soon after the fire, will be given an honorable place, and the panel of Aeneas and Anchises from the gable of convocation hall will still be a reminder to the alumni of loyal service.

SYNOD OFFICES OF TORONTO TO BE IN HISTORIC ST. JAMES' RECTORY

The Synod of Toronto has purchased the old rectory property of St. James' for \$50,000 and it will be used as synod offices. It is on Adelaide street with a frontage of 104 feet and a depth of 178 feet running back to Commercial street. Before its enlargement it was at one time occupied by Bishop Strachan, first Bishop of Toronto, and at the time rector of St. James'. An historic building is thus preserved for Church purposes.

have great admiration for the early founders. We must not, however, cast the glory of another people who lived at another time over their works as we see them today. We cannot permit a small conception of Christianity to be built on the great foundation offered by Christ."

The *Times* is moved to quote Dr. Cadman's assertion that within 300 years there will be in America a united Protestant Church, a movement toward super-denominationalism, says that paper, embracing many bodies of one faith.

FATHER DUFFY ON CHURCH AND STATE

The influential voice of the Rev. Francis P. Duffy, probably the most popular Roman Catholic priest in the city, was used last Sunday to clarify the attitude of the American citizen who is of the Roman faith toward the perplexing problem of Church and State. Fr. Duffy, speaking before 1,000 delegates of Newman Clubs assembled here in convention, said that there are fundamental differences between the attitude of the Roman Catholic Church in America and that of the Old World, especially in Spain. American Catholicism is distinctive, he declared, because of its firm belief in the separation of Church and State. "Whatever may be held in theory, all American Catholics, from Cardinal Hayes to a child in school, believe that our political method of separation of Church and State is the best. Yet the very American character of the Catholic Church in this country is coupled with a very strong Romanism. There is no country in the world where the Pope's decrees are carried out with more ample enthusiasm."

JEWES FELICITATE CHRISTIANS

Among the many exchanges of New Year greetings the expression voiced by the Synagogue Council of America and sent to "the members of the Protestant and Catholic Churches" is notably worthy of mention. Felicitations were extended in memory of our common bond in exaltation of religious values and in the love of our country. "The traditional ideals of America, its fear of God, its protection of the freedom of conscience and its respect for honest differences of opinion in religion are emphasized at such a time as

this. We cannot but see in them the fulfillment of the highest ideals of the religious groups of our country."

This leads me to mention again the seminar to be held at Columbia University January 30th and 31st when the situation existing among Jews and Christians will be studied in round-table conferences. It seems a valuable opportunity is being offered to those interested.

CATHEDRAL ITEMS

On account of the space given to the resignation of Dean Robbins mention was omitted of other items brought up at the annual meeting of the trustees held on St. John's Day.

The outstanding gift announced at that time by Bishop Manning was the recent contribution of \$100,000 from Edward F. Albee, made to the endowment of Synod Hall. This building, which is at the 110th street corner of the close, was given by J. Pierpont Morgan and W. Bayard Cutting, and was opened for use at the 1913 General Convention. Mr. Albee has made other large gifts to the cathedral.

The Bishop called special attention to the great central tower of the cathedral toward which no contributions have been made. This will cost at least \$3,500,000.

The next most important item in the construction is the reconstruction of the choir of the cathedral so that its style of architecture will harmonize with the gothic lines of the other portions of the edifice.

WITH THE BISHOPS

The health of Bishop Manning continues to improve and he was able on Friday to sit up although still confined to his room. The twice-postponed meeting of the trustees will take place on Tuesday, that

being the time of the regular monthly session.

Bishop Shipman is away for the two-weeks' vacation which the bishops have each year prior to Lent, and upon his return next week Bishop Lloyd will be away from the city for a like period.

OTHER ITEMS

St. Andrew's Church, Harlem, Fifth avenue and 127th street, the Rev. Dr. A. E. Ribourg, rector, will observe its centennial on Sunday, February 17th.

At 8:15 on the evenings of January 30th and April 3d the Bach Cantata Club of New York will give recitals in Trinity Church. The purpose of this organization is to make more widely known the cantatas and other works of the great composer. To these recitals all lovers of music are welcome.

Padre M. P. G. Leonard, Toc H, of Talbot House, London, will be the noonday preacher at Trinity Church during the week of January 28th. The preacher this coming week is the Rev. R. N. Wilcox of Gowanda, N. Y.

The *Church and Drama Bulletin* answering a criticism of one of its recommendations asks if the dramatist shall not fight the world's sordidness and tragedy by showing it with becoming restraint. The folder quotes Dr. Nathan Krass' definition of an immoral play as one that makes the immoral seem moral.

It took a Jersey jury but twenty-five minutes, says a local paper, to convict a Maplewood clergyman (not of our communion) for circulating the false Knights of Columbus oath which deals with the commission of crimes to eradicate heretics, Protestants, and Masons.

HARRISON ROCKWELL.

Need for Study of Bible Stressed at Meeting of Church Service League, Boston

Bach Cantata Society Gives Recital in Cathedral—Educational Conference at Swansea

The Living Church News Bureau
Boston, January 19, 1929

AN ENTIRE DIOCESE, APPARENTLY, CAME to Boston on Wednesday for the day devoted to the annual meeting of the Church Service League. The interests of the program were varied and held an appeal for everyone. Following the service of Holy Communion, Bishop Slattery held a conference with the clergy, during which the subject of Religious Education was presented by the Rev. William M. Bradner, and that of Business Methods in a Parish by John Quincy Adams. Points made in connection with these addresses were the need for the study of the Bible and the advisability that life tenure of offices by the vestry be changed to rotation in service that young men, through being given opportunity for such service, might have their lives welded closer to that of the Church.

Miss Eva D. Corey, vice-president for Women's Work under the Church Service League, in her annual report reviewed briefly the process of evolution of the Woman's Auxiliary, marked by the last three triennial meetings, as the organization evolved from one that was limited to missionary activity in the foreign and domestic fields to one with a wider vision

and wider program covering the whole mission of the Church.

The subject of the afternoon was The Task of the Diocese. Bishop Slattery made a remarkably fine and suggestive appeal for the deepening of personal religion, as he developed the thought of what following Christ really means. Bishop Slattery strongly urged the daily reading and re-reading of the Four Gospels, especially of the fourth, that "sublime portrait." The order of reading was first, St. Mark, as the shortest and simplest; second, St. Luke, as the human account; then St. Matthew for the emphasis on our Lord as the long expected Messiah; and, finally, St. John.

Bishop Babcock, in the course of his address on the Mission Churches in the Diocese, said:

"Of all the titles given to clergymen of the Church in active work, the noblest one is missionary, the man in charge of a mission. Nothing has so inspired and built up the Church throughout the Christian ages as the leadership of its missionaries. As Phillips Brooks once said, 'It was not until at Williamstown, behind the summer haystack, the little group of students consecrated themselves to the extension of the Gospel, not till the missionary spirit took possession of the New England churches, that the mists began to scatter and a healthier condition began to prevail in religious thought and life.'"

Archdeacon Dennen, speaking for the work of the Episcopal City Mission, whose emblem is a lighthouse sending its rays

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over dark waters, and whose slogan is "Like a lighthouse the Episcopal City Mission gives guidance and cheer to thousands," said: "Phillips Brooks used to say, 'the men who are in jail are there not so much because of what they have done, as because of what they have missed.'" He then drew the picture of how the City Mission tries to supply those missing things to the thousands within its care.

The guest speaker of the afternoon was Bishop Nichols of Kyoto, who gave a picture of the world situation with regard to the Orient and especially with regard to Japan, what it means to the Japanese, to the devout Buddhist, to learn of Christ's resurrection, and, lastly, reference was made to what we can contribute in men and money to the Church's work and in prompt and cordial support to St. Luke's medical center in Tokyo.

The last speakers were two of the sons of Bishop Roots of China, the Rev. John McCook Roots and Logan Holt Roots, both nearly ready to return to China, one as a clergyman and the other as a physician. Informally, they spoke of their home life and of what had contributed to their choice of service.

A social hour with tea closed a day valuable in the life of the diocese.

BACH CANTATA SOCIETY FORMED

The Bach Cantata Society, composed for the most part of Harvard and Radcliffe graduates and undergraduates, has been formed and gave its first recital in St. Paul's Cathedral last Monday evening. Admission was, of course, free to those interested; the young society naturally needs help to assure the continuance of its work, and members paying the yearly dues are welcomed.

The program on Monday consisted of Cantata 61, Come, Redeemer, Come; Cantata 82, It Is Enough; and Cantata 11, Praise Our God. It was the first time for many years that these compositions written for voice, orchestra, and organ, were so given in a church building in this city. The orchestra was composed of members of the Boston Symphony Orchestra.

EDUCATIONAL CONFERENCE AT SWANSEA

Representatives from the educational departments of all the dioceses of the first province (New England) were present at its third educational conference in Swansea, on Thursday and Friday of this week. The program, arranged by the Rev. Malcolm Taylor, included as speakers the Rev. John W. Suter, Jr., and Miss Edna Eastwood, both representing educational activities sponsored by the National Council. Miss Eastwood will be remembered as the innovator of a unique and useful work, that of supervising by correspondence the religious education of the isolated.

Immediately after the educational conference, the Rev. William M. Bradner conducted a short retreat beginning on the afternoon of January 18th and ending after early communion on January 19th for members of the same group.

OLD NORTH CHURCH TO RECEIVE INTERESTING FLAGS

The annual meeting of the proprietors of the Old North Church was held last Monday night. The interesting announcement was made that through the generosity of Miss Adeline Fitz, a parishioner and past state regent of the Dorothy Q. Chapter of the D. A. R., a set of silk colonial flags, uniform in size and mounted on poles, will be placed in the church. These flags include the Sebastian Cabot flag, flag of England, the 1707 or Cromwell

Wash Wounds

with soap and water



AMER. BORGMEYER FLAGG

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When an accident happens, the cut whether shallow or deep should be washed clean as quickly as possible. Put enough soap into boiling water to make the water sudsy. When the water cools sufficiently wash out the wound with a sterilized gauze-pad or cloth. Cover with sterilized gauze.

NO wound is so slight that it may not become infected and cause death.

If a wound which breaks the skin is not promptly and correctly treated, there may be immediate infection from germs that are found anywhere and everywhere—streptococcus, staphylococcus and saprophytes.

During the World War medical science discovered that by using pure soap and boiled water, fresh wounds, big and little, could be thoroughly cleansed, thereby reducing to a minimum the danger of infection. In other words, the germs were literally washed out of wounds.

Small wounds, immediately cleansed and properly covered with sterilized gauze will, as a rule, heal very promptly without further treatment. But if germs are covered over and bound into wounds, or are sealed in by drawing the skin together, infection is almost

certain and serious complications may result.

In applying soapy water to a new wound, it is best to use a pad of sterilized gauze. Any pure soap will do—liquid, soft or hard—but a liquid soap as free from alkali as may be obtained is best. Otherwise the wound may sting or smart.

Common sense must determine how long a fresh wound should be washed. But remember always, the washing must be thorough so that the soap bubbles may do their part and lift the germs away from the flesh. The water carries the germs away.

Warm water that has been sterilized by boiling is safest and the utmost care should be taken to keep the fingers from coming in contact with the surface of the wound. Wash big or little wounds with soap and water at once—as First Aid before the doctor comes.



According to the latest available United States Census figures, septicemia (blood poisoning) was the direct cause of 1,178 deaths in the year 1925; and a contributing cause in more than seven times as many deaths.

The Metropolitan Life Insurance Company will be glad to mail to each family

one copy of its booklet, "First Aid in the Home". It tells how to sterilize cotton or linen cloth when sterilized gauze is not available and gives many other valuable First Aid directions. Ask for Booklet No. 29-K. It will be mailed without charge.

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flag, King's colors, Pine Tree flag, Snake flag, Cambridge flag, Betsy Ross flag, the Star Spangled Banner, and Old Glory. The flags will probably be presented January 1, 1930, as a tercentenary memorial, and they will form a rare and historic enhancement meaning much to the thousands of people visiting this shrine.

THE LIBRARIES OF RELIGIOUS KNOWLEDGE

At the January meeting of the Special Libraries Association of Boston, on last Monday evening in the library of the American Unitarian Association, mention was made in a paper read by Dr. Persons, the librarian of the Congregational library, of the libraries of religious knowledge on Beacon Hill and its immediate environs. Two Episcopal libraries, those of Trinity Church and of St. Paul's Cathedral, were mentioned. The Rev. Dr. Frederick T. Persons said in reviewing the various endeavors along this line of the different denominations, that it was rather a remarkable thing that these libraries, functioning under different denominational names, were circulating the same books to their patrons.

MISCELLANEOUS

A birthday luncheon in honor of the Order of Sir Galahad was held in the Union Club last Monday. Bishop Lawrence presided and many of the incorporators of

this organization for boys and young men were present.

St. Stephen's Church, Lynn, has the pleasant custom of welcoming back former members of its choir. A year ago sixty-two men took the place of the boys in the choir stalls. Undoubtedly as large a number were present at the choir reunion supper last Wednesday and will take their places in the chancel tomorrow.

"Mr. Chang Sees It Through," the interesting and artistic moving picture of work in the Church General Hospital, China, a copy of which is owned by Miss Marian DeC. Ward, was shown under the auspices of the evening auxiliary in Trinity Church, Boston, on Thursday.

The Church of the Advent chapter of the Guild of St. Vincent for Acolytes held its annual service last Sunday afternoon in that church. The beauty and impressiveness of the occasion drew, as usual, a large attendance of clergy and acolytes from other Episcopal churches, including a delegation of boys from St. Paul's School, Concord, N. H. The Very Rev. E. J. M. Nutter, dean of Nashotah House, Wisconsin, preached the sermon. The Rev. Fr. J. E. Osborn, a member of the Advent staff and warden of the Advent chapter, officiated at the service of Solemn Evensong, and Robert T. Walker, master of ceremonies, had charge of the acolytes.

ETHEL M. ROBERTS.

Various Subjects Discussed at Synod of Province of New York and New Jersey

Report of Work at Mission to Jews—Plan to Consecrate Bishop-elect in February

The Living Church News Bureau
Brooklyn, January 19, 1929

GARDEN CITY HAS BEEN THE CENTER OF great activity during the past week, January 15th, 16th, and 17th with the many delegates and visitors attending the fifteenth annual synod of the province of New York and New Jersey.

On Tuesday afternoon the Woman's Auxiliary held its business meeting and conference, this being opened by Bishop Stires who paid a splendid tribute to woman and her place in the world since the time when "A Woman made a journey to Bethlehem." At 8 P.M. Tuesday the opening service was held in the Cathedral of the Incarnation. The speakers were Bishop Stires of Long Island and Bishop Stearly of Newark, who was the preacher, and who emphasized the movement on Evangelism as brought to us at General Convention in Washington.

Conferences were held Wednesday on Religious Education Up-to-date by Miss Mabel Lee Cooper; the Provincial Summer Schools, by Bishop Oldham; Young People's Work by the Rev. Dr. W. C. Compton; Home Department, the Rev. Gabriel Farrell; St. Faith's Academy, the Rev. C. H. L. Ford; the Porto Rico Conference, by the Rev. T. A. Conover; the National Council and its Program, the Rev. J. I. B. Larned, Suffragan Bishop-elect of Long Island, and The Church's Work among the Foreign Born by the Rev. Dr. Thomas Burgess. At request, the Rev. H. Greenberg, director of the Holy Comforter Mission to the Jews in Brooklyn, gave a stirring talk on the Foreign Born. The Next Step in Welfare Legislation was discussed by Homer Folks, secretary of the

State Charities Aid Association. Thursday morning an address was made by the Rev. Arthur Lee Kinsolving on Young People's Work and Work Among College Students.

The social side of the synod was most delightful. On Wednesday afternoon Bishop and Mrs. Stires gave a reception to the bishops, deputies, and delegates at the Bishop's house and on Tuesday afternoon Mrs. G. P. T. Sargent, gave a tea at the deanery, assisted by the Cathedral Guild. On Wednesday evening a banquet was held at the Garden City Hotel, and half an hour of organ music in the cathedral was given by the celebrated organist, Maurice Garibrant.

There was a great deal done also on Christian Social Service, the subjects being Care of the Dependent Aged, and The Church and the County Jail. A talk was given by Capt. B. F. Mountford, director of the Church Army in the United States, and also by the Rev. A. S. Priddis, civic chaplain, Buffalo. Social Needs in the Rural Field were discussed by the Rev. W. C. Treat and the Rev. C. R. Allison.

WORK AT HOLY COMFORTER MISSION TO JEWS

The Rev. H. Greenberg, director of the Holy Comforter Mission to the Jews, has just sent out his annual report showing much encouraging work done. He calls attention to the notice of the sixth annual meeting to be held January 24th at 8 P.M. at the Church of the Holy Trinity, Brooklyn. Bishop Stires is expected to make an address, and Dr. Melish, the rector, to give an account of his visit to Palestine.

EXPECT TO CONSECRATE BISHOP-ELECT IN FEBRUARY

It is expected that the consecration of the Rev. J. I. B. Larned, Suffragan Bishop-elect of Long Island, will take place early in February in the Cathedral of the Incarnation, Garden City.

TO COMMEMORATE U. T. O. SERVICE IN WASHINGTON

AS THE service when the United Thank Offering was presented was the first service held in the unfinished nave of the cathedral in Washington, some of the women are undertaking to place a tablet in the cathedral, recording the event. Mrs. Thomas Ewing, 45 East 65th street, New York, is receiving gifts for the purpose.

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—Bishop Campbell.

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Twenty Institutions of Chicago Share in Bequest Left to Bishop Anderson

Prepare Program for Diocesan Convention—Church Mission of Help Meets

The Living Church News Bureau
Chicago, January 17, 1929

FIRST PAYMENTS FROM THE \$910,000 BEQUEATHED to Bishop Anderson for the benefit of twenty institutions and organizations of the diocese of Chicago by Mrs. Jane Cox, became available this week. Announcement of the settlement of the estate was made last Sunday by the Bishop.

Trustees of the Western Theological Seminary, at their annual meeting, voted to place the \$100,000 which the institution received from the estate in the endowment fund, to be used for enlarging the staff. In most instances, it is expected the fund will go for endowment purposes.

The gift is one of the most unusual ever recorded in the diocese. It came as a result of a boyhood friendship between Bishop Anderson and Richard Cox, while they were students at Trinity College, Port Hope, Ont. The pair never met after they left college in 1885. But they had been warm friends and the Bishop had become well known in the Cox home. Richard Cox died some years ago, and when his mother died, about eighteen months ago, she left the largest part of her estate to Bishop Anderson for the diocesan institutions and organizations.

A complete list of the allotments of the fund follows:

| | |
|--|-----------------------|
| Trustees of diocese of Chicago |\$135,000 |
| The Cathedral | 135,000 |
| Western Theological Seminary | 100,000 |
| Rt. Rev. Charles P. Anderson, as Bishop, for charitable purposes | 100,000 |
| Diocesan Council | 80,000 |
| St. Alban's School | 50,000 |
| St. Luke's Hospital | 50,000 |
| St. Mary's Home for Girls | 40,000 |
| Chase House | 35,000 |
| Church Home for Aged Persons | 25,000 |
| City Missions | 25,000 |
| Society for Relief of Aged and Infirm Clergy | 20,000 |
| Society for Relief of Widows and Orphans of Clergy | 20,000 |
| The Cathedral Shelter | 20,000 |
| Church Mission of Help | 15,000 |
| Woman's Auxiliary | 15,000 |
| Church Club of Chicago | 10,000 |
| Brotherhood of St. Andrew | 10,000 |
| Girls' Friendly Society | 5,000 |
| Providence Day Nursery | 5,000 |
| Other bequests, aggregating | 15,000 |
| Total |\$910,000 |

The State Bank of Chicago is executor for the estate.

READY FOR DIOCESAN CONVENTION

The program for the ninety-second annual convention of the diocese is complete. The pre-convention dinner will be held at the Hotel LaSalle the evening of February 4th, under auspices of the Church Club. Bishop Anderson and the Rev. Dr. H. P. Almon Abbott will be the speakers.

The opening service of the convention proper will be held at St. James' Cathedral, Tuesday morning, February 5th. In the afternoon sectional conferences will begin in the community house. Conferences will be held by the Church Mission of Help, department of religious education, the young people's association, the departments of Church extension and social service, the Brotherhood of St. Andrew, and lay readers.

The annual meeting of the diocesan Woman's Auxiliary will be held Thursday, February 7th, at the cathedral. The Very Rev. Duncan H. Browne, dean of the cathedral, will be the speaker at the morning session. Following lunch, the business meeting will be held, Bishop Anderson presiding.

CHURCH MISSION OF HELP MEETS

The annual meeting of the diocesan Church Mission of Help was held at St. James' Community House, Thursday. Mrs. Theodore B. Robinson of the Church of the Holy Spirit, Lake Forest, was re-elected president.

The Church Mission of Help is making a valuable contribution to the cause of social work, according to statements of three experts in their various fields at the meeting. The speakers were: Dr. Nathan S. Davis, III, Dr. Charles F. Read, and Clarence B. Williams, superintendent of the Illinois Children's Home and Aid Society. Dean Duncan H. Browne, who was elected chaplain, also spoke.

Other officers elected were: vice-chairman, the Rev. Dr. Charles L. Street of St. Alban's School; secretary, Mrs. James H. Hooper; treasurer, Mrs. Lester E. Frankenthal; president parish representatives, Mrs. Clarence E. Mehlhope. Mrs. H. P. Almon Abbott was added to the board of directors.

In her annual report, Miss Elsie K. Walther, executive secretary, told of advances made in the work during the past year. A total of 145 girls and young women were aided.

NEWS NOTES

Capt. Donald B. MacMillan, famous Arctic explorer and scientist, spoke to the clergy's Round Table on Monday on Twenty Years' Acquaintance with Church of England and Moravian Missionary Work on the Labrador. He also told of his years of exploration and scientific work in the far north. The Rev. Thomas Bellringer, rector of the Church of the Holy Nativity, Beverly Hills, read a paper on recent developments and trends in religious education.

The Men's Club of St. Luke's Church, Evanston, provided some unique entertainment in connection with the annual parish meeting, January 21st. Several skits were presented during the hour the polls were open for election of wardens and vestrymen, including a scene depicting canvassers in a home soliciting pledges for the budget. The annual report of the rector, the Rev. Dr. George Craig Stewart, showed 117 confirmed in the parish during the past year, more than \$22,000 given for missions: total receipts for local work, \$58,000, and the amount taken in from all sources, \$129,800.

Trinity Church, Wheaton, at its annual meeting, voted to organize as a parish and to apply for admission as such to the coming diocesan convention. Trinity Church has been self-supporting for many years. The Rev. F. H. Millett is the rector.

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PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, January 19, 1929

THE CITY CHURCH PROBLEM WILL BE A special feature at the annual meeting of the South Philadelphia convocation. The subject will be presented by the Rev. John Mockridge, D.D., rector of St. James', 22d and Walnut streets, which is being merged from a parish church into a "city church"; and the Rev. C. H. Reese, rector of St. Matthew's, 18th street and Girard avenue.

PERSONAL CHRISTIANITY CLASSES

Classes in Personal Christianity are being held in two important churches of the city. On Monday morning each week at eleven at St. James' Church, 22d and Walnut streets, the Rev. John Mockridge, D.D., rector, a class is conducted by Mrs. William J. Haines. At Holy Trinity, 19th street and Rittenhouse square, the rector, the Rev. Floyd W. Tomkins, D.D., conducts a class Thursday mornings at the same hour.

CONFERENCE ON HOUSING IN AMERICA

The tenth national conference on Housing in America meets in this city, January 28th, 29th, and 30th. Lawson Purdy, prominent Churchman of New York City and expert on taxation and zoning, is the first speaker at the banquet to be held on the closing evening of the conference.

MEMORIAL ORGAN DEDICATED

A memorial organ was dedicated Sunday morning, January 20th, in the Church of All Saints, 11th street and Snyder avenue, in memory of the late Rev. H. L. Duhring, D.D., for twenty-eight years rector of the parish. For the same number of years he was head of the City Mission. The special preacher at the dedication was the Rev. L. N. Caley, D.D.

GIFTS TO ST. CLEMENT'S CHURCH

St. Clement's Church has been presented with a handsome silver alms basin, the gift of Mrs. Thomas Williams, which was used for the first time on St. Clement's Day. The beauty of the work, done by the Gorham Company, is enhanced by the medallion picturing the saint contemplating the Lamb of God. A pair of three branch candlesticks for use in the crypt chapel as bier lights is being made by one of the parish boys, Henry Schell Hagert, whose work in iron is attracting attention. They are the gift of Judge and Mrs. Charles Van Dyke-Joline, in memory of their daughter, Alice Powell.

Requests for missionary speakers, during the post period of the General Convention, proved too large an order for even the National Council. One hundred and fifty-two parishes of the diocese made such request and the speakers' bureau was astounded. An appeal was made to the House of Bishops and as a result, in addition, seventeen missionary bishops and eleven other missionary speakers supplied parishes that had not been provided for. A number of our own clergy and laymen gave their services to help out, including the Rev. M. E. Peabody, the Rev. A. R. VanMeter, the Rev. G. F. Pember, the Rev. Francis B. Barnett, the Rev. P. R. Stockman, the Rev. John Shryock, Dr. William H. Jefferys, Dr. Charles E. Beury, and Samuel F. Houston.

In the report of the Seamen's Church Institute for 1928, the superintendent, the Rev. Percy R. Stockman, tells of the great increase in the work. More than 85,000 lodgers were registered, which repre-

sented more than 28,000 individuals. Over 203,000 visits were paid to the Institute by visiting seamen, an average of nearly 600 a day. Eight per cent were American, but during the year all nations having a merchant marine have been represented. Although the Institute is primarily under the auspices of the Episcopal Church, it is more and more including the major denominations in the city in its work, and their representatives are being included on its board in charge of the religious work.

CHARLES JARVIS HARRIMAN.

WASHINGTON NOTES

The Living Church News Bureau
Washington, January 19, 1929

IN ACCORDANCE WITH AN ANNUAL CUSTOM, the Feast of the Conversion of St. Paul will be the occasion for special commemoration at Washington Cathedral of the Rt. Rev. Alfred Harding, D.D., second Bishop of Washington, who was consecrated on that day in 1909. There will be the usual daily celebration of the Holy Communion, and Evensong will be festival in character with an address.

RELIGION OF YOUTH CONSIDERED

The College of Preachers has closed a successful five day conference under the leadership of the Rev. Frederic S. Fleming, D.D., of Providence, and the Rev. Frederick H. Sill, O.H.C. The subject of the conference was The Religion of Youth. From February 4th to 8th inclusive the college will give a conference under the leadership of Bishop Freeman for the rural clergy of the diocese.

The beautiful building of the college is rapidly rising in the Cathedral Close, and gives promise of making continuous operation of the college a reality in the near future.

PLAN FELLOWSHIP DINNER

Plans are nearing completion for the third annual Fellowship Dinner to be given by the men of the diocese in honor of the Bishop. The dinner will be held at the Willard Hotel on February 5th, and an attendance of 600 men is expected.

MISCELLANEOUS

A patriotic service under the auspices of the Society of Sponsors of the United States Navy and other patriotic organizations will be held at the Cathedral on Sunday afternoon, January 27th, at 4 o'clock.

The Washington assembly of the Brotherhood of St. Andrew will have a corporate Communion at the cathedral on Washington's birthday. The Bishop will be the celebrant. Following the service there will be a fellowship breakfast. The lay readers of the diocese will remain through the morning for a devotional conference with the Bishop.

PATRIARCH OF ANTIOCH DIES

LONDON—The death of the Orthodox Patriarch of Antioch, Mgr. Gregorios, is announced as having taken place at Damascus, the modern seat of the Patriarchate. The deceased Patriarch, who was in his seventieth year, had reigned for nineteen years, having been elected when Metropolitan of the Syrian Tripoli to succeed the Patriarch Meletios III, on the latter's death in 1909.

The Metropolitan of Laodicea, Mgr. Arsenios, who has been duly elected to the vacant patriarchal throne, was consecrated to the episcopate in 1903, and is in his sixty-fifth year.



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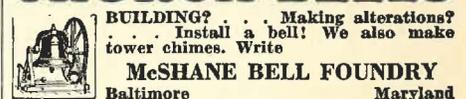
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BOOKS CLOSE WITH SURPLUS

NEW YORK—Of the \$805,782 due the National Council from dioceses December 1st on what was told the Council to expect \$782,485 was received before the books closed. The contributing factor was over payment by several dioceses.

This fine response enables the books to close with surplus, the shortage of \$23,297 being covered by a decrease in missionary expenditures compared with previous estimates. This is the best percentage of collections in three years, being over ninety-nine per cent of the amount promised.

LIBERAL CHURCHMEN PLAN CONFERENCE

PHILADELPHIA—The fourth annual Septuagesima Conference of Liberal Churchmen will be held in St. Stephen's Church and community house, Philadelphia, Tuesday and Wednesday, January 29th and 30th, under the auspices of the Protestant Episcopal Church League and regional patrons. The general subject of the conference will be the question: "What are the modifications and developments Liberal Evangelical Protestantism would like to make in and through the Protestant Episcopal Church?" Among the distinguished clergy of other Churches invited to address the body are Bishop Francis J. McConnell, president of the Federal Council of Churches.

The program is as follows:

Tuesday, January 29th. In the Church

2:30 P.M.—Opening Service.

3:00 P.M.—The Protestant Episcopal Concept of Church Government.

Paper by the Rev. James A. Muller, Ph.D., professor of Modern Church History, and lecturer on Liturgics and Polity at Episcopal Theological School, Cambridge, Mass.

Speaker. Its Adaptability to American Religious Needs. Dr. Earl E. Sperry, head of Department of History, Syracuse University.

In the Church

Popular meeting.

8:00 P.M.—Church Unity.

(A) The Theological Approach.

Paper by the Rev. Henry Sloane Coffin, D.D., LL.D., president, Union Theological Seminary, New York City, and Brown Professor of Homiletics and Pastoral Theology.

Speaker. The Rev. Joseph F. Newton, D.D., Litt.D., rector, the Memorial Church of St. Paul, Overbrook, Philadelphia.

(B) The Pragmatic Approach.

Paper by Bishop Francis J. McConnell, Bishop of New York Area of the Methodist Episcopal Church and president of the Federal Council of Churches.

Speaker to be announced.

Wednesday, January 30th. In the Church

10:00 A.M.—Holy Communion.

Devotional Address by the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York.

11:00 A.M.—Religious Values, Old and New.

Paper by the Rev. Wilbur L. Caswell, rector, St. Paul's Church, Yonkers, N. Y.

Speaker to be announced.

12:30 A.M.—Service. Preacher: the Rev. Beverley D. Tucker, Jr., D.D., rector, St. Paul's Church, Richmond, Va.

In the Community House

1:00 P.M.—Luncheon will be served for registered attendants, essayists, and speakers as guests of the conference and St. Stephen's Church. Please indicate when you register if you will attend the luncheon.

2:00 P.M.—The Values and Limitations of Controversy.

Paper by Dr. Woodbridge Riley, professor of Philosophy, Vassar College.

Speaker: The Rev. Frederick A. Wright, rector of St. John's Church, Tuckahoe, New York.

NOTE: The floor open only to registered attendants who are in sympathy with the Liberal ideals of the conference. The conference is not a debating society. The lay as well as the

clerical attendants are asked to register. Registration fee One Dollar. Essayists and speakers are guests of the conference, and registered members of the conference from other dioceses will be entertained by the conference at the Hotel Benjamin Franklin. Notify Dr. Carl E. Grammer, St. Stephen's Community House, 19 South Tenth street, Philadelphia, Pa.

TO CONSECRATE SUFFRAGAN BISHOP-ELECT OF LONG ISLAND

NEW YORK—The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, will consecrate the Rev. John Insley Blair Larned as Suffragan Bishop of Long Island, on Monday morning, February 11th, at 10:30 A.M., in the Cathedral of the Incarnation, Garden City, L. I. The co-consecrators will be the Rt. Rev. Junius W. Atwood, D.D., former Bishop of Arizona, and the Rt. Rev. Herman Page, D.D., Bishop of Michigan. Presenters are to be the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, and the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, will preach the sermon; attending presbyters are to be the Rev. E. Arthur Dodd, D.D., of Hyde Park, Mass., and the Rev. Samuel M. Dorrance of Brooklyn; master of ceremonies, the Very Rev. G. P. T. Sargent, dean of the cathedral in Garden City; and registrar, the Rev. Charles L. Pardee, D.D., of New York City.

COMMEMORATE ANNIVERSARY OF DEAN BERKELEY

NEW HAVEN, CONN.—The two hundredth anniversary of the coming of Dean Berkeley to the American colonies in 1729 was celebrated at the Berkeley Divinity School on January 23d. Addresses were given on The English Background, the American Background, New Light on Berkeley's American Sojourn, Berkeley's Contribution to American Church Life, Berkeley's Contribution to American Thought, Berkeley as a Patron of Art, Berkeley as an Educator, and Berkeley's Significance in Modern Philosophy. There was an exhibit of Berkeley books, manuscripts, and pictures. To further commemorate this event Bishop Acheson sent a request to the clergy of Connecticut, asking that they observe the Bishop Berkeley anniversary on Sunday, January 27th.

George Berkeley, Dean of Derry, afterwards Bishop of Cloyne, arrived in Newport January 23, 1729. He was already known in England as a distinguished philosopher and man of letters, and in the midst of his honors and influence decided to become a foreign missionary, believing that the best hope of European civilization was to strengthen the forces of religion in the new world. He would do it by establishing a Christian college where missionaries might be trained to work among the English colonists and in the surrounding Indian tribes. His first thought was to establish this college in Bermuda. He settled, however, in Newport, to await the transmission to him of the 20,000 pounds which the government had voted in support of his project.

The money never came. Eighteenth century Churchmen did not believe in foreign missions. They did not take Christian education very seriously. Berkeley's stay of three years in colonial New England had certain definite results. He became the friend of the S. P. G. missionary in Stratford, Samuel Johnson, and later when Johnson became the first president of



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UNIQUE SERVICE AT SYRACUSE, N. Y.

SYRACUSE, N. Y.—There was a service unique in the annals of Central New York in Trinity Church, Syracuse, on January 13th. The 11:00 o'clock service of Morning Prayer was made a combined service in which the rector, the Rev. Hubert S. Wood read the office in the usual way, while the Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York, and Western New York, rendered it simultaneously in the sign language. Similarly, the sermon, which was by Mr. Merrill, was read in signs by him and orally by Mr. Wood. The pre-sermon hymn, besides being played on the organ and sung by the choir, was sung in signs by Mrs. Robert E. Conley. The mixed congregation numbered something like 400, the hearing members learning something about the deaf and what the Church is doing for their spiritual welfare, and the deaf had opportunity to become better acquainted with their hearing brethren.

YOUNG PEOPLE OF MARYLAND MEET IN CONFERENCE

ANNAPOLIS, MD.—St. Anne's Church, Annapolis, entertained the conference of the Episcopal Young People of Maryland, January 11th, 12th, and 13th. The key note of the conference was Personal Evangelism, and Ogle R. Singleton, an attorney in Washington, made addresses on General Need of Personal Evangelism and Methods of Personal Evangelism. A banquet was held on Saturday evening, at which the speakers were the Rev. M. P. G. Leonard, chaplain of Toc H, and Captain Hurworth of the Church Army. After the banquet a short service was held preparatory to the celebration of the Holy Communion Sunday morning. The conference closed with the 11 o'clock service, at which the Rev. B. Janney Rudderow, rector of Holy Trinity Memorial Church, Philadelphia, was the preacher.

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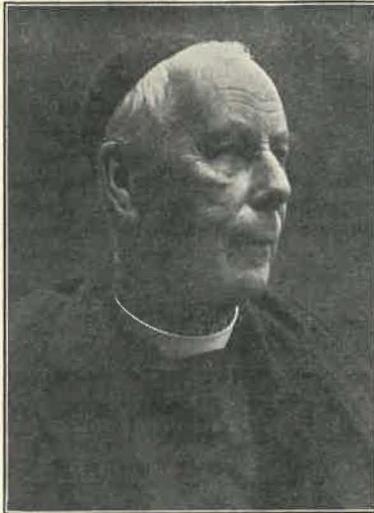
ILCHESTER, MD.—As part of the evangelistic campaign which is now in progress in the diocese of Maryland a training school for missioners was held January 7th to 12th, at the Donaldson School, Ilchester. The instruction was given by the Rev. Shirley C. Hughson, O.H.C. The mornings were occupied with devotional addresses followed in the afternoon and evenings by a series of practical instructions on the preparation of a parish for a parochial two-weeks' mission. Each instruction ended with a conference in which questions were raised and answered.

† Necrology †

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

CHARLES NEALE FIELD, PRIEST

BOSTON.—The body of the Rev. Charles Neale Field, former Superior of the Society of St. John the Evangelist, who died on Monday evening, January 14th, was taken into the Church of St. John the Evangelist on January 16th, the Rev. Spence Burton, Superior of the order, reciting the vespers for the dead at 5:15 P.M. Low Masses were said at 7 A.M. on the following morning, January 17th, and



FATHER FIELD

a High Mass of Requiem was said at 9:30 A.M. Persons from every station in life had visited the church to recite prayers beside the casket of this beloved Father, and a large throng filled the church for the funeral services. The Rev. O. B. Dale, S.S.J.E., sang the Mass with the Rev. William Hoffman, S.S.J.E., as deacon and Perry Marshall, lay reader of the Church of St. John the Evangelist, as sub-deacon. The Rev. F. C. Powell, S.S.J.E., read the lessons, Bishop Babcock read the opening sentences, Bishop Slattery read the prayers, and the Rev. Fr. Burton pronounced the absolution.

Fr. Burton accompanied the body to Mount Auburn Cemetery where it was placed in a tomb until spring when it will be taken to the beautiful burying ground at St. Augustine's Farm.

Fr. Field died while staying in the home of Mrs. Kimball, widow of the Rev. Thatcher R. Kimball, on Brush Hill Road, Milton. He was in his 80th year, having been born in Reading, Eng., in 1849; and he was the oldest member of the Society of St. John the Evangelist, for he was professed in Oxford fifty years ago.

Fr. Field began his ministry in America over forty-four years ago in St. Clement's Church, Philadelphia. Coming to Boston thirty-seven years ago, he was a pioneer in working among the colored people. He had a great social consciousness, leading the effort in Philadelphia to secure the Saturday half-holiday, and securing in Boston library privileges for his section of the city and a church and a farm for his charges of the colored race. He was an artist of ability and his sketches were gladly purchased, thus pro-

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curing funds for St. Augustine's Farm in Foxboro where the young folk of the Church of St. Augustine and St. Martin's were housed in the summer months.

ALEXANDER C. McCABE, PRIEST

DYERSBURG, TENN.—The Ven. Alexander C. McCabe, Ph.D., Archdeacon in the diocese of Tennessee, died here on January 19th. He was 72 years old.

Archdeacon McCabe received his theological education at the Seabury Divinity School, being ordained deacon in 1882 by Bishop Whipple, and priest the same year by Bishop Dudley. His first cure was at the Church of the Ascension, Mt. Sterling, Ky., leaving in 1883 for St. Philip's Church, Laurel, Md., and All Saints' Church, Annapolis, Md. He also held cures at Trinity Church, Findlay, Ohio, St. Michael's Church, Unionville, Ohio, Christ Church, Springfield, Ohio, and the Church of the Nativity, Huntsville, Ala. In 1909 he became Archdeacon of West Tennessee, with charge of St. Mary's Church, Dyersburg, St. Matthew's Church, Covington, Holy Innocents' Church, Trenton, and St. James' Church, Union City. He was at one time a canon of the Cathedral of St. Mary, Memphis, and in 1925 was appointed Bishop's Archdeacon.

JAMES R. L. NISBETT, PRIEST

PHILADELPHIA—The Rev. James R. L. Nisbett, for twenty-nine years vicar of Christ Church Chapel, Pine street, below Twentieth street, Philadelphia, died Sunday, December 23d, after an illness of several weeks. Burial services were said in the Church of the Redeemer, Bryn Mawr, and the officiating clergy were Bishop Garland, the Rev. G. Calvert Carter, rector, the Rev. S. G. M. Montgomery of the diocese of New Jersey, and the Rev. A. R. VanMeter, executive secretary of the diocese. Interment was in the adjoining churchyard.

Mr. Nisbett was born in England and was a graduate of the University of London in 1875. Coming to the United States, he was ordained by the late Bishop Doane of Albany in 1877. His first parish was Grace Church, Norfolk, N. Y., and he later served the Resurrection, Richmond Hill, L. I.; Christ Church, Walton, N. Y.; and Christ Church Chapel, Brooklyn. In 1896 he came to the diocese of Pennsylvania, becoming rector of St. Barnabas', Kensington, and in 1899 he began his long years of service as vicar of Christ Church Chapel.

LUCY DAVIES

MILWAUKEE—Miss Lucy Davies, for over thirty-five years a loyal and devoted member of All Saints' Cathedral, died at Wausau, Wis., on the 31st of December after a short illness. Miss Davies was visiting with friends over the holidays, when she was stricken with pneumonia.

Born in Fajol eighty-four years ago she came to the States in 1891 to make her home in Milwaukee with her brother, Henry Davies, who survives her. She was buried from the cathedral on January 4th, the Dean of Milwaukee saying the funeral Mass and officiating at the absolution of the body. The interment was in Forest Home Cemetery.

In spite of her advanced age and the fact that she was nearly blind, Miss Davies was a frequent attendant at the daily Mass, walking from her home to the church, a distance of two miles.

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