



The Living Church

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

VOL. LXXX

MILWAUKEE, WISCONSIN, JANUARY 5, 1929

No. 10

Pitch or Pearls

As Purveyed by the "Atlantic Monthly"

EDITORIAL

My Friend the Indian

THE BISHOP OF SOUTH DAKOTA

The Gospel of Our Church

REV. BAYARD H. JONES

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EDITORIALS & COMMENTS

Pitch or Pearls

As Purveyed by the "Atlantic Monthly"

ONE wonders how many more of the literary remains of Robert Keable exist, to be peddled around among American magazines—the only possible purchasers that they are likely to find. And one wonders how many more of these magazines will be gullible enough to buy them and serve them up to their readers as modern thought.

Discussing another magazine article by the same writer, What if Life is God? in the issue of May 12th, we briefly explained that Robert Keable had been a priest of the Church of England, had lost his faith, retired from the exercise of his ministry, done what he could to undermine the faith of others, and then had recently died. Apparently, before his death, he had had some partial return of a part of his earlier faith (though this may have been our imagination based upon some parts of the article then under discussion).

Whether so or not, a series of two papers in the *Atlantic Monthly* for November and December, respectively, undoubtedly dates from the days of his complete agnosticism. And so naïve are the various paragraphs expressing his attacks on the faith that once was his, that one wonders that the editor of a modern American magazine should have supposed that the intelligent reader would not generally see at a glance the answer to his doubts. In briefly reviewing those articles, one can, of course, only comment on particular paragraphs here and there, though these must, of necessity, be so chosen as to give an accurate idea of the scope of the argument.

Mr. Keable contrasts the "traditional Jesus" with the "historical Jesus." Observing that the only sources from which we have knowledge of the latter are the original but extinct Mark, which is not to be confused with the existing gospel bearing the same name, and the hypothetical Q. which is supposed to have once existed, he rejects everything in the four existent gospels that is not probably taken from those sources.

Yet he gives not the smallest reason to uphold such a position. Granted, as many scholars hold, that Q. and the original Mark were source books that were drawn upon freely by the four evangelists, or at least by the

synoptists, what sort of reasoning is it that assumes that the latter had nothing of their own to add to the original record? For our part, if we were to believe that the four evangelists were romancing in each particular that they had not taken over bodily from Q. or Original Mark, we should see no reason to give implicit faith, as does Mr. Keable, to the two shadowy documents that are only supposed to have once existed but which no living critic has ever seen. Thus, Mr. Keable's fundamental thesis being one that has not a leg to stand on, his whole series of subsequent arguments falls to the ground. And this is the usual course of the man who loses his faith. Pinning the most child-like faith to some guess of his own, that is absolutely devoid of proof, he rejects whatever rests upon real evidence, and expects the rest of mankind similarly to throw its faith away, and to substitute for it his own unsupported guess. After all, how does Mr. Keable know that the hypothetical Q. is more trustworthy than the gospel of St. Matthew?

Guileless indeed is Mr. Keable's observation that, since "it was early observed that practically the whole of Mark was included in Matthew and Luke," "the authors we call by these Gospel names had undoubtedly sat down to write with this book (Original Mark) before them and chose rather to use it than their own recollections of the story." How does Mr. Keable know that they chose anything of the sort? Rather, would it not be sensible to say that, assuming that St. Matthew and St. Luke used already existing materials for a part of the framework of their gospels (which itself is only an hypothesis and not proven), they supplemented that material by adding facts from their own knowledge or from that of other credible witnesses? Mr. Keable's brilliant argument appears to be this: Because the evangelists used trustworthy material that they found in existence, therefore whatever they added to that material is spurious and to be rejected. Alas, for the gullibility of Mr. Keable, in the days of his agnosticism!

He is particularly contemptuous of those who attribute any worth to the Gospel of St. John: "John has none at all of the other stories connected with the

birth; in their place he says, 'In the beginning was the Word,' and 'the Word was made flesh.' . . . "The figure of Jesus as seen through the eyes of John is, to an unprejudiced reader, simply not the figure of the other three." But since it is universally agreed that the Gospel of St. John was considerably later than the other three, and that these were in common circulation before the former was written, why is it unreasonable to hold that it was the purpose of St. John to write an *interpretation* of the Life, rather than a fourth account of the Life itself? The whole context of the fourth gospel bears out this hypothesis. As Mr. Keable himself observes, nearly all the particular incidents told in that gospel are omitted by the synoptists. If the other evangelists wrote simply to perpetuate the accounts of Q. and Original Mark, as Mr. Keable naïvely supposes, why should he esteem it strange if St. John "chose" to write something different? Surely in an age in which five independent narratives of the Life—Q., Original Mark, and the three synoptics—existed, what could possibly have been the purpose of St. John in writing at all unless he had something to say that was not written in any of these others? And if Mr. Keable deems it proper to accuse the three synoptists of "plagiarism" when they drew from the existing documents, and of writing untruths when they did not, why should he not rather have respected St. John for writing a totally new book, supplemental to those that had gone before?

BUT Mr. Keable sees a constant and far reaching distinction between the historical Jesus and the traditional Jesus. Of the former, he holds, we know almost nothing. Of the latter, "it has no support whatever—as, indeed, of course, in some matters it cannot have—from either history or the Gospels which we possess." Yet, curiously enough—he himself says "incredible and amazing as it may seem"—the picture of the traditional Jesus "is the original portrait, in the sense that it is the portrait which, in embryo, the Christian Church originally accepted. *The Christian Church, considered historically, derives from its acceptance of that portrait.*"

And then follows a curiously illogical panegyric of the "traditional" Jesus. "The traditional Christ must be the subject of our worship." "The minister of religion has to remember that it is with the worship of the traditional Christ rather than with the study of the historic Christ that he is mainly concerned."

But how one can worship One in whom he does not believe passes our comprehension!

AND so we might go on, paragraph by paragraph, did space permit. And the fact that there are some beautiful passages in the articles, and some true exegesis, cannot permit us to lose sight of the other fact that Mr. Keable's fundamental contention is illogical—sometimes almost absurd—from beginning to end. To remove the bad taste from your mouth after reading, pick up *Scribner's* for December and read *The Dominion Balances his Ledger*. One wonders: Did Mr. Keable ever balance his? And was he pleased with the result?

But what troubles us is this: Why did the *Atlantic* accept and print the articles?

Can it be that the editor did not see their fallacy at the first glance? Or must we assume of the *Atlantic* that there is no longer a sense of responsibility for what is to be printed? That to tear down is as acceptable as to build up?

This is an age in which there is tremendous need for *leadership*. And sometimes it seems as though construc-

tive, trustworthy leadership were almost a thing of the past. In politics, in the pulpit, in the press we find mediocrity on every hand.

Yet the *Atlantic* itself has borne witness to the fact that there *are* men in our day who are capable of such leadership. It has given to the world some of Bishop Fiske's most constructive writings. Even in these two issues containing the unhappy Keable articles, the *Atlantic* has been extremely hospitable to our own constructive Church writers. In the November number Herbert Parrish writes wisely of Some Constructive Principles, while Louise Strong Hammond, one of our missionaries in China, meets some inane criticisms of the foreign missionary which the *Atlantic* unhappily permitted to be printed in its August number. In the issue for December President Bernard I. Bell is permitted to write a striking article entitled *The Larger Agnosticism*, Owen Wister presents a magnificent picture of Dr. Coit of St. Paul's School, "A Great Schoolmaster"—yes, and much more—and John McCook Roots (a son of Bishop Roots) writes constructively of Buchman and Buchmanism, speaking of the former as An Apostle of Youth. Yes, the *Atlantic* has been generous in giving place to helpful articles by our own fellow Churchmen.

But how can it abdicate from the position of leadership among magazines that was once so generally accorded it, by giving place to this recrudescence of the worst side of mid-Victorian destructive agnosticism by Robert Keable? And, as regular readers know, this is not an isolated instance.

We want to think well of the *Atlantic*. We remember its creditable past. We recognize that, month by month, it gives place to some of the most constructive articles on religious and other serious topics.

But has the *Atlantic* no principles of its own? Has it no conception of the value of the leadership that it is capable of giving—if it chooses to?

Or is it purely a commodity, to be esteemed negligible among the constructive forces of the day? Pitch or pearls: is it important which it will purvey?

The *Atlantic* is compelling Christian people to ask these questions. They look beyond Robert Keable to the editor who accepted Keable's articles for publication.

A LETTER entitled *Counting Communicants*, printed in the Correspondence columns of this issue, shows the perplexing problem of counting communicants, in a rather aggravating form.

Outgoing rector had reported a communicant list of 1,636. Incoming rector, in his first annual report, reduced the number to 1,060.

The first result was that this sweeping elimination of 576 communicants changed what would have been a fair increase in the communicant list of the diocese into a decrease of 239. That was a discouragement to everybody in the diocese. There had been no exodus from the diocese or from its largest parish. When incoming rector dropped so large a number, every parish and mission in the diocese was made a sharer in the result—a decrease for the diocese.

The second result was that when the editor of the next *Living Church Annual* began his annual analysis of the figures reported to him from the several dioceses—for nobody need suppose that officially reported figures are so accurate that they can be published to the Church without being very carefully scrutinized—he began an inquiry as to *why* there had been a decrease in the communicant list of this diocese. And the result of that scrutiny was the discovery that one

parish had dropped the names of 576 communicants—more than a third of its entire number—within the year. Since in like instances it has for many years been the policy of the *Annual* to explain why there is a decrease of communicants in any diocese, the cause of that particular decrease was frankly stated. Year after year the same thing occurs somewhere; year after year the explanation, when the cause can be discovered, is made in the *Annual*.

The third result was that outgoing rector was indignant. Here, when he had scarcely left the parish, one third of his communicant list was removed at one fell swoop. What would seem to be the reflection thus cast upon his work of a number of years past?

Incoming rector now writes the letter in question, taking the blame upon himself and writing most generously—and, as we happen to know, deservedly—about the work of his predecessor who had built up one of the largest parishes in his section. In his explanation he writes, "in making my report of communicant strength I have gone on one theory of reporting while [his predecessor] used another. He reported the names of communicants who looked to ——— Church for pastoral care. I have reported the names of those who are active in the work of the parish." When, however, he adds, "One report is as accurate as the other," we must demur. And when he also suggests that "it is somewhat out of proportion in dealing with the statistics of our entire national Church to single out any one parish by name" we demur still further. The *Annual* reports statistics for national Church, for dioceses and for parishes, and insists on the greatest approach to accuracy in each. And when incoming rector expresses the opinion still further that "A rector of a parish should have the privilege of making a change in his report without being subjected to such embarrassment," we demur for a third time. A rector, removing names from his parish register, is assuming a very grave responsibility, is performing a public, official act, and he must not complain when he finds that his act must and will be criticized as public, official acts should be.

For his idea that he should report as communicants in his parish only those "who are active in the work of the parish" is absolutely untenable. True, it is difficult even to the point of impossibility to set down in cold words a description of what constitutes a communicant such as will fit all cases. Theoretically a name should not be removed until its owner has died or been transferred elsewhere. Practically, if that were literally applied, a parish roll would be filled with deadwood in a very few years. The only workable interpretation is to apply the test of common sense. When a person has simply disappeared, when letters are returned undelivered, when a reasonably long time has elapsed since the person has made himself known in the parish, or when he has directly repudiated his Church membership and privileges, his name should no longer be reported as that of a communicant of the parish. Even then the card bearing his name should only be transferred to a compartment in which names of dormant communicants are kept. Such a person may sometime resume his proper place as a communicant, may ask to be transferred to another parish, or some statement may be obtained from him showing his present attitude toward Church and parish. The record of his name and status should not be lost.

It is next to impossible to express all this in legal phraseology. No sort of canon can take the place of this test of common sense. The Church does not wish those counted as communicants of a parish who, in

fact, are not. But neither does it desire to have enumerated only those "who are active in the work of the parish." There must somewhere be a happy medium between counting all those who have not been heard of for years and counting only those who are in active work.

In the particular parish and the particular erasures we have, naturally, no way of ourselves knowing the facts. But as between the two conceptions which our correspondent names we have no hesitation in saying that that which he attributes to his predecessor is, in principle, right, and that which he avows for himself is, in principle, wrong.

An incoming rector always has the temptation to make drastic cuts in the parish roll that he finds. Names that meant something to his predecessor, many of whom (perhaps never all) he could easily identify, mean nothing to his successor. Off they go—the easiest of all ways to solve a problem that perhaps is insoluble. And of all ways to count the communicants in a parish, that is the way that is most certain to be wrong.

We are not judging between two individuals, the outgoing and the incoming rector. We are commenting on two diverse principles, which our present correspondent, the incoming rector, states. And it is very necessary that the Church should see what is the result of the practical application of the wrong principle; while also we can promise that where a diocese is made to show a decrease in its communicant list by such drastic cuts in particular parishes, the *Living Church Annual* will continue to publish the facts.

But no incoming rector could be more generous in vindicating his predecessor than our present correspondent proves himself.

ACKNOWLEDGMENTS

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CO-OPERATION WITH GOD

WHEN YOU LOOK at the world around you, what do you find? A world run by God Himself without any human agency, or by means of men and women created, like so many machines, to carry out His purpose automatically, who cannot help running it with Him exactly as He wills? No. He has created a world in which men and women must cooperate with Him if they are to make anything of it at all. But they are not mere machines. He leaves them free to work with or against Him just as they like—and this law of free cooperation runs throughout the whole of life.
—Fr. Vernon, S.D.C.

DAILY BIBLE STUDIES

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

THE LIGHT OF THE WORLD

Sunday, January 6: The Epiphany

READ St. Matthew 2:1-12.

THE visit of the Wise Men has always been something of a mystery, but it has added greatly to the blessed "story which never grows old," the Bible record of the birth of Jesus Christ. There is a spiritual romance about the narrative which makes the supernatural at once beautiful and real. For be it remembered that romance is not fiction. It may indeed be made fictitious and unreal by flights of human imagination, but at the root even of imagination there lies a wonderful truth.

Hymn 95

Monday, January 7

READ Ephesians 3:1-12.

WHETHER the Wise Men were kings or not, they certainly were Gentiles as distinct from the Jews. The descendants of Jacob were God's "chosen people," and God called them as the center of the human race until Christ came. But the Redeemer was the Saviour of the world. Hence the Epiphany brings us the message of light for all people everywhere. It is the season when we think of foreign missions. Only as Christ is brought to the nations can the light of truth drive away the darkness of error. There is no limitation to the love of God. He is the Father of all. No people on the face of the earth are outside of His care, and He sends a message of mercy and redemption, the message of Jesus Christ, to all, and He bids Christians to carry that message.

Hymn 99

Tuesday, January 8

READ Psalm 72.

THE Old Testament brings us prophecies concerning the Magi, and from this psalm and from the sixtieth chapter of Isaiah the tradition has grown that they were kings. It may well have been so, and they may also have been astrologers, or students of the heavens. Their gifts suggested the Christ whom they worshipped as being Prophet, Priest, and King. "The people that walked in darkness have seen a great light," cried the prophet Isaiah. That divine light of love and purity and wisdom is the Light of the World, and it is not merely a Power, but a Person. From Jesus Christ there radiates a holy brilliance, before which sin and sorrow and sighing flee away. He warms the cold heart. He touches the mind with wisdom. He gives light upon the way. And He reveals the coming glory of His kingdom, a reign of peace and fellowship and knowledge.

Hymn 477

Wednesday, January 9

READ Ephesians 5:6-14.

THIS Feast of Lights has a personal as well as a general appeal. We are to walk as children of light. As Christ says: "While ye have Light, believe in the Light, that ye may be the children of Light" (St. John 12:36). Holman Hunt's great picture, "The Light of the World," in Keble College, Oxford, represents Christ with a lantern in His hand standing at a closed door and knocking. So He seeks an entrance into our hearts and lives that He may drive out the darkness of sin and ignorance. If we are to be the children of light we must welcome Him, for so only can we find peace and joy. He comes especially at this Christmas time and in His love asks us to make room for Him, and when we open our hearts He brings with Him untold blessings. There was no room for Him in the inn. Is there room in our hearts for Him?

Hymn 132

Thursday, January 10

READ St. Matthew 5:14-16.

IF WE open the doors of our hearts and bid Christ enter He becomes a light for us to share with others. We are not to hold our blessed Gift as if it were for us only. We are to let the light shine out that others may be led to know His dear goodness. The Master said: "Ye are the light of the world." O wonderful condescension, to permit us to bear His divine title! Yet we must remember that the gift is His and the light is His, and so the glory comes to the Father as, through Christ, we do good works. We cannot assume any excellence when the excellency of the power is of God (II Corinthians 4:6-7). But we are thus drawn into a sacred fellowship with Jesus Christ as we take His light and send it out into the world's sad darkness. And the wonder of it is that the more we send out His light the more gloriously bright it becomes in our hearts and lives.

Hymn 40

Friday, January 11

READ St. John 1:1-14.

THE light of the Cross has shone down through the ages, and wherever the darkness has comprehended it there has come a glorious salvation. Christ's death was the fulfillment of the bright shining of His glory. There on Calvary, though men knew it not, there was a manifestation of Christ's mercy and God's love which has sent its gleaming splendor through the centuries and which will glow with ever-increasing power in the centuries to come. It is the mystery of divine compassion which, like the aurora of the northern skies, flashes upon human shame and burns it out, gleams upon little children and gives them a new birth, quietly glows over the bed of pain and soothes the sufferer, and lightens the grave with a vision of the golden gates of Paradise. There is no sharp contrast between Christmas and the Epiphany and Good Friday. They are all one in the manifestation of God's mercy and Christ's victory. They are the Trinity of Eternal Light.

Hymn 152

Saturday, January 12

READ Revelation 21:22-26.

IT IS a joy to know that He who was, and is, the Light of the World, is, and will ever be, the Light of Heaven. O glorious shining of the Divine Redeemer, when the earth-lights grow dim, and the trumpet sounds, and the way to the throne gleams a welcome to those who have endured and served to the end! There is a mystery in light which baffles even the scientist. God's first decree when the earth was formless and void—"Let there be light!"—seems to bring creation and the fulfillment of redemption very near together. Can it be that all this strange and varied power which we call "light," has, in spite of science, something—nay, much—of the supernatural? When Christ calls over my darkened and imperfect nature, "Let there be Light," may it not be that He Himself causes His glorious salvation to come and lift me up and make me His child? May not that be the call to service here, the call to unending Life and Light hereafter?

Hymn 241

Send out Thy Light, dear Lord; even come Thyself, Thou who art the Light of the World and of Heaven, and enter my heart. Drive darkness away. Show me how to reflect Thy light that others may open their doors and bid Thee enter. And, O bring me at last, as I follow the Light that cannot fail, to the eternal brightness of heaven where I may worship the King in His beauty. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

HOW strange it is to begin the New Year! Of course, it is all arbitrary, this division of time as we know it, and one might with even more justification reckon the beginning of a new year with the beginning of spring, as they used to figure, taking a day in March for commencement. But acknowledging it to be merely conventional, still it is a sign of the transient, and sets us to thinking of how fast time goes. Or, rather, as Ronsard puts it:

Time goes, you say? Ah no;
Alas! Time stays, we go.

Everything is relative, of course; and the passage of a mere century is nothing at all to speak of, if one is accustomed to think in terms of dynasties, like the Egyptologist, or in terms of cycles, like the geologist. One of my friends announced his purpose to go to Palestine to study the reliquiae of ancient man; and when I spoke of the problems touching the Philistines and other old peoples, he was not careful to answer me: "Those are only of yesterday! I shall be concerned with palaeolithic people."

Yet the time that is past is as irrevocable, whether it be of one year gone or a millennium. They all perish and are accounted, as the Latin proverb on the sun-dial puts it. God send us wisdom to make a right use of the time that is given to us, remembering the reckoning we must give.

HERE is a letter I have just received, which calls for some serious consideration:

"I have read your page in THE LIVING CHURCH for many years, until, though I have never met you face to face, I feel quite as if we were intimate acquaintances. So I do not hesitate to ask your advice about a case which touches me closely.

"When I was a mere boy, a group of us counted ourselves special friends; and that friendship lasted well into manhood, when we were all priests, growing deeper with the years. We separated, but saw one another with comparative frequency; and no cloud appeared on our sky. Then, after years of that close friendship, I returned to the city where I had first known him, only to discover that he was estranged—why, I could not imagine! I went to his wife, to learn whether there was any cause unknown to me. She scouted the whole idea, said I was imagining an alienation, and was just as good-humored and delightful as ever; so I fancied that perhaps there was some truth in what she said, and asked her whether she would definitely find out from her husband whether I was in error. She gladly promised, saying that she was sure she would find out nothing because there was nothing to find out. But she never reopened the question again! I have seen him several times since then, but always as a stranger; though his wife is as friendly as ever.

"Now it grieves me that this condition should last. Life is short at best; and we are both growing older, too old for any foolish trouble of this kind. If I knew what was wrong, and it was anything of my doing, I should hasten to make amends; but on my honor, I am utterly unable to imagine the cause. What can I do, then? Is it possible for death to overtake one or both of us with this barrier still erected? It seems specially sad, since we are both priests. Advise me, please; and be certain that I shall follow your counsel if possible."

This is indeed a strange situation. I do not see what my questioner can do more, since he knows nothing for which he owes amends, and has already approached his brother to find out, only to learn nothing. Likes and dislikes come and go, with no special reason; but when two men are middle-aged and supposably settled in their feelings toward one another, it seems incredible that one should break with the other for no reason. One is tempted to conjecture; but guessing is unwise. I publish the letter sent to me, on the chance that the alienated one may see it here, and be moved to explain to his sometime friend why he has ceased to be friendly. That would indeed be a consummation to be desired in this New Year's beginning.

WHAT A MERCY it is that the Nicaraguan imbroglio is apparently settled! Everyone is glad of that; and nobody has

any evil will at that tiny Central American state, least of all our government, which has the best reason in the world for wanting peace and good-will to be established there. The only people who come out of that with discredit are those unfortunate Americans who forget their country's special responsibilities and its treaty obligations and slander everything done by it as "imperialistic." Such persons are apparently eager to find fault with our government on the slightest occasion. They would do well, in this special case, to listen to the concordant voices from Nicaragua, rather than to the complaint of bandits who are opposed to any government, even to the duly elected officials of their own country.

Anti-patriotism, by whatever name it chooses to disguise itself, is always a base thing, even though patriotism may be used loosely to disguise a multitude of sins. But the commonest reproach urged against our government is that of "being basely subservient to Wall street"; yet it needs only an elementary acquaintance with figures to perceive that such a charge is fantastically imbecile. Why cannot men of American blood give America the credit for not being actuated by evil motives? It is a strange manifestation of pacifistic spirit to construe everything done by our countrymen in the worst possible light. Take the slanders uttered against our marine corps: according to what certain papers have published, the men are below the level of human beings and the officers are worse than any Prussian ever was in their "militarism"! But one has only to know members of that glorious body to perceive that such charges made wholesale are absurdly and mutually destructive.

Of course we are glad to have the marines at home; and we hope that Nicaragua can get along in future without any American "policing." But I am grateful for what they have done in the past, and put it down to their credit, as members of what may be called without extravagance "the Corps to enforce peace."

FROM a Virginia rural paper I cut this funeral note:

"_____died near his home on South River. He felt the cool sweet winds of oblivion; he saw the wide vacant hallway of the beyond, the dim mystic spiritland: he heard the strange alluring voices: he had only to let go: then and there met the brother angels, Death and Immortality. They, as the chisel of Thorwaldsen depicted on the monument of Eugene de Beauharnais at St. Micheals in Munich, left together, with arms around each other, the sweet countenance of Death has a cast of sorrow with inverted torch and a wreath of poppies among his clustering locks. Immortality, crowned with never-fading flowers, looks upward with a smile of triumph, and holds in his hand a blazing torch.

"Our dear Saviour, I vouchsafe, will redeem them (the dead) from death, and will ransom them from the grave. The sleepers of a long night shall awaken to an eternal day.

"The funeral services were eloquently and feelingly conducted by a talented neighbor Methodist divine. There was a very large and sympathetic attendance upon the obsequies, both at the home and at the cemetery. The entire community suffered alike with his own near and dear relatives in their anguish by his sudden and heartrending end. There was a profusion of rare and beautiful flowers laid by tender and loving friends upon his bier, of whom he had a host. Your humble scribe is proud to have been numbered among them.

"Peace to his ashes.

"No life lives for ever,
Dead men rise up never;
And even the weakest river,
Winds safely to the sea."

It needs no comment—except that the departed met his end at the revolver of an injured husband!

GOD surely did not create us, and cause us to live, with the sole end of wishing always to die. I believe in my heart we were intended to prize life and enjoy it, so long as we retain it.
—Charles H. Jefferson.

NEWS FROM TRISTAN DA CUNHA

MANY of our readers have followed with interest the Church's missionary work at Tristan da Cunha, "The Lonely Island" in the South Atlantic described by Mrs. Rogers*, and perhaps the most remote spot in the world where a civilized community is living. When we had our contest, nearly two years ago, to determine the most remote reader of THE LIVING CHURCH, Miss Gladys W. Barnes of the National Council sent a copy of the paper to the Anglican missionaries at Tristan, the Rev. A. C. Pooley and Mr. Philip C. Lindsay, entering them in the contest, but no reply had been received from them when the contest closed, so they lost their chance of winning the award. In our issue of June 2, 1928, we wrote:

"Perhaps in time we shall hear from Fr. Pooley or Mr. Lindsay. If we do, we shall gladly share our letter with our readers, for ever since reading *The Lonely Island* we have been most interested in this isolated little spot."

At last we have heard from these two valiant missionaries! In a letter dated April 16, 1928, but not received until just before Christmas, Mr. Lindsay tells us something of their life and work in Tristan. The envelope containing the letter, with its distinctive stamp, evidently rubber-stamped, is pictured herewith. Mr. Lindsay writes:

Island of Tristan da Cunha,
April 16, 1928.

Dear Mr. Editor:

THE prophecy is to be fully realized. Here is the long sought for letter from this "Lonely Little Isle." Surely we can claim to be the remotest people on earth. To give the history of the Island would take too much space, so suffice it to say that we are roughly 1,600 miles from the nearest part of civilization. It will be remembered that we arrived here in March, 1927, after a wait which was fortunate. Mr. Pooley had fallen ill, and I (Mr. Philip Lindsay) was to proceed to the Island unaccompanied. How pleased I was when the boat did not turn up to time; it gave my partner a better chance of complete recovery before sailing. For eleven months after arriving, we did not see a single ship or a white person. Very few can say this, I am sure. Just imagine how anxious our friends were, but in God's good time a ship called, and lo! Mails!! I had almost forgotten what it was like to receive a letter. The Canadian Pacific Liner *Empress of France* brought us mail and took mail to our friends; this being the first dispatch since leaving the *Suveric*. It will surprise you when I say that my mother, father, and sisters live at St. Albans, Vermont, so just drop a line to Mrs. J. J. Chaffee, Parsons avenue, St. Albans, Vt.

The work of Christ carries on here as in other civilized parts of the world, and although our family of 150 souls are colored, nevertheless they are the type of Church people which in some parts of the world are not to be found. Sensible Christianity, one might say. As to our life here—some might say, Well! They haven't very much work to do. Let me say, we are never finished. First comes our pastoral work, then a whole string of extras, school teachers, doctors, builders, dentists, organizers of all sports and pastimes, and last but not least, looking after the general welfare of the Island. Of course this does not include sundry items as bootmakers, cooks, and to put it in a nutshell, "Jack of all trades." Can anyone else have such a various assortment of things to do? Well; here I am, at the end of my letter. Many, many thanks are due to Miss Gladys W. Barnes for your paper, and, as I have said before, her prophecy will come true. Many people are watching our movements with interest. "Lord, Her watch Thy Church is Keeping." This letter I hope to get away on the *Franconia* about the end of this month.

Best wishes for the further success of your paper.

Very sincerely yours,

PHILIP C. LINDSAY,
Missionary to Tristan da Cunha.

* *The Lonely Island*, by Rose Annie Rogers. Milwaukee: Morehouse Publishing Co. \$3.00.

The *Church Times* (London) received a letter on November 27th, dated April 28th, from Fr. Pooley, in which an appeal is made for second-hand clothing. We quote the following:

"Large numbers attend the Blessed Sacrament. The singing, minus an harmonium, which is out of order, is good, considering the difficulties to be faced. All the people are happy, and they are learning the valuable lesson of coöperating, adding strength to their work. Some of the folk should leave for Africa. Others should remain here for whaling and future airship traffic. The Government should help the people to emigrate. The men need clothes and boots. Can any parish send some second-hand suits and coats to these poor folk? Ships call seldom. The G.P.O. will inform the public when a mail leaves for Tristan. Our wireless is too weak to work over hundreds of miles of sea. It is very trying waiting eleven months for the sight of a ship. We wish all readers a very happy Christmas, as this may be the last chance of writing this year!

"We cannot thank enough our many kind friends for their gifts and prayers. *Orate pro nobis* still."

A BRAZILIAN APPRECIATION OF BISHOP KINSOLVING

ALTHOUGH the probability that Bishop Kinsolving's health would not permit him to take up work again in his *Brasil amada*, the announcement of the acceptance of his resignation by the House of Bishops has caused sorrow and consternation among Brazilian Churchmen. *Estandarte Christao* (*The Christian Standard*) is the diocesan magazine. In its issue of October 30, 1928, the editor, the Rev. José Severo da Silva, voices the sorrow and affection of all Brazilians, whether of his own or other communions, who know Bishop Kinsolving. The editorial may be translated as follows:

A TELEGRAM from the United States to the *Correio do Povo* announces that the House of Bishops, convened in Washington, has granted the retirement asked by the Rt. Rev. Dr. Lucien Lee Kinsolving, our eminent Chief Pastor.

Therefore this action officially withdraws from the Brazilian Episcopal Church the distinguished man who was our first bishop, and who for the space of thirty-nine years has crossed the hills and plains, the mountains and rivers of this land of the *gauchos*, and has borne unfurled to the eyes of plainsman and mountaineer the snowy standard of the Son of God.

In the cabin of the settler, in the ranch of the herdsman, in the home of the grateful, in the palace of the opulent, wherever the love of Christ has gone through the instrumentality of the Brazilian Episcopal Church, Lucien Lee Kinsolving is esteemed and loved with an indestructible sincerity.

His honored name, as holy bishop and tireless missionary, will shine forever in the annals of Brazilian evangelization. The Brazilian Episcopal Church, which to the retiring bishop and to the venerable Dr. Morris, owes its existence, will continue, under heaven's favor, on the path which was traced for it by these renowned men.

Homage more sincere, more inspiring than this we cannot render to these two missionaries in the evening of their lives, self devoted to doing good.

With eyes bedewed with tears, tears of gratitude and *sadades*, we bid goodbye to the good and generous, wise and loving prelate, under whose orders we have served during four decades and shall never cease to love and admire him for his goodness of heart and the shining gifts of his spirit.

May there descend from the Father of lights blessings innumerable upon our beloved Bishop Kinsolving and his family.

No MAN is too big to be kind and courteous, but many are too little.
—By Way of Illustration.



My Friend the Indian*

By the Rt. Rev. Hugh L. Burleson, D.D.

Bishop of South Dakota

Greetings to my Unseen Hearers:

TO YOU I am only a voice, but I should like to be something more. It is not worth my while to take your time, nor yours to listen, unless I can give you something of value; and the value of what a man says depends upon his knowledge and experience. This is my excuse for introducing myself with a few personal words.

I am to speak about my friend, the American Indian, and I who speak am the Bishop of the Episcopal Church in South Dakota, born on the prairies of Minnesota in the days when Sioux and Chippeway still roamed over a large part of the Northwest. My father was a pioneer missionary, and in my youth he worked among the Oneidas in northern Wisconsin, where he died and was buried on a hill-top among the red men he had served. I was adopted into the Oneida tribe, and have an Indian name, both among them and my later people, the Sioux, more properly called the Dakotas. For the last twelve years I have been Bishop of South Dakota, giving a large part of my interest and service to our Indian people. Thus for the greater part of a life-time I have been intimately associated with them. At present I am the Bishop of some ten thousand Sioux Indians who are baptized members of the Episcopal Church. Among them we have a hundred churches and chapels, thirty-five ordained clergy, twenty-nine of whom are natives, and sixty-five Indian men serving as lay pastors.

Now let me introduce to you the Indian himself. Who and what is he? It was General Sherman, I believe, who said that "The only good Indian is a dead Indian." He also said that "war is hell." He certainly knew about war, but what about the Indian? What, in his mind, would constitute a "good" Indian?

He probably had about the same idea that most white people have, that is, that a "good" Indian is one who stands out of their way, does what he is told, and dies as soon as possible in order to make room for more white men. But the Indian doesn't do this.

There are some widespread misapprehensions about Indians. One is that they are a dying race and will soon disappear. It is true that in many cases they have been wiped out by their contacts and conflicts with the whites; overwhelmed by the ruthless march of our civilization; but as a matter of fact there have probably never been more than half a million Indians living in America, and today there are three hundred and fifty thousand. At this time they are slightly increasing in numbers. Not by extermination will the Indian disappear, but by absorption into the stream of our population. As an isolated and separate race they are bound to pass, within a few generations at the longest; but there is a vitality and strength about them which has amazingly resisted the hardships they have encountered and the ruthless treatment so frequently accorded them.

Another mistaken impression about Indians is that they are a sour and a cruel people. It is true that their methods of warfare were primitive, and that they fought desperately to hold what was their own, using any weapon which was at hand, but the story of our treatment of the Indian in warfare is hardly less revolting than theirs. They are, in fact, a really gentle people—good friends, but stout enemies. The Indian squaw, supposed to be a down-trodden slave, is far less a drudge than many a white farmer's wife. Their homes are kindly places and their children are almost too fondly loved and indulged.

Concerning Indian cruelty, I would like to quote a phrase from a letter which I received during the Great War. Every three months I sent a personal message to each of my boys who was overseas, including of course the large number of Indians, who volunteered far in excess of the whites. One Indian boy, responding gratefully, said, "I try to do everything they

tell me, but some of it seems awful blood-thirsty!" This was an Indian comment on what we call civilized warfare. Just think it over!

STILL another idea, which is almost universal, is that the Indian is no good anyhow; that he is lazy, thriftless, dirty, and dishonest. We Anglo-Saxons demand that everybody should try to be just like us. We think if any man is different from us in his point of view, color, language, or customs, he is therefore inferior. We want to fit every one into our frame; and if he doesn't fit that frame so much the worse for him. We probably are the champion snobs of the world.

In the case of the Indian, let me ask you if you ever tried to make a farmer out of a hunter or a fisherman? It is much easier to get up at 4 o'clock in the morning to go fishing than to milk the cows! I know, for I have tried both. It is tremendously difficult for one who has lived the free life of adventure to endure the dull monotony of what we call productive industry. I fancy the Indian is farther advanced in these ways than our ancestors were when they had been only one hundred years out of barbarism, and the Sioux celebrated recently the fiftieth anniversary of their settlement on the Rosebud Reservation.

As to thrift, why should we expect the Indian to become immediately thrifty? His fathers were fed by the bounty of nature, and all shared in good fortune or ill. It might be feast or famine, but they met it together with stout hearts, and they rather despised, and still question, the thrift which serves itself while others suffer. That some should feast and others hunger is unthinkable among them. Their response to calamity or suffering is instant and generous. But you cannot have *our* kind of thrift and *their* kind of generosity. I confess I cannot feel that our attitude is more commendable than theirs.

As to the Indian being dirty; I wonder how many of you have had to haul your water from three to five miles in a barrel, as many of our Indian people still do? How many have traveled for days over the prairie finding only an occasional water-hole, which was mostly mud? When I spend time among them, I grow a little saving of this precious water, and perhaps a bit soiled in person. I am really surprised at their neatness and personal cleanliness. The average white man would not do nearly so well under the same conditions.

With regard to the Indian's honesty. There are thieves and rascals among all people, but fewer among the Indians than any race I know. In the days of my childhood Bishop Whipple of Minnesota, while conducting a series of visits to Indian camps, chanced to leave a valuable cloak on a stump near the camp-fire where he had been preaching. He discovered his loss after he was well on his way to his next appointment, and said to the Indian clergyman who accompanied him, "I have left my cloak. Do you think it will be safe?" "Yes," the Indian missionary, Enmegahbowh, earnestly reassured him, "There isn't a white man within forty miles."

There are thieves among the Indians who hang about towns and agencies, but it is as unfair to judge this race by its degraded representatives as it would be for a foreigner, after having spent an hour in Hell's Half-acre, New York City, to say that he was acquainted with the character of the American people. Among themselves and in their own life Indians are remarkably honest and upright, though the sense of personal possession is not so strong among them as our own, due to their community habit of life.

I HAVE tried to draw a little picture of the Indian as I have found him. He is normally courageous, self-respecting, courteous, and patient. He has elements of character that are worthy of esteem, and which can contribute much to our common American life. There are weaklings and rascals among them. Their customs are different from ours—some better and

* A radio address broadcast from Washington during the 1928 General Convention.

some worse—but they are real people, with a sound basis of character, and a sincerity and loyalty which are refreshing.

I have been asked whether Indians ever become real Christians. I wish I were as sure of the white man's sincerity in his religion as I am of theirs. On August 19, 1927, the President and Mrs. Coolidge visited the Pine Ridge Reservation in South Dakota. Ten thousand Indians of all sorts gathered to greet them there; but on their way to the great gathering at the fairgrounds, they made a pause at the Church of the Holy Cross, where we were just finishing a religious gathering of our Episcopal Indians. Three thousand had been in attendance. Nearly a hundred lay and ordained pastors in vestments were gathered to welcome the President, and behind them were the vast crowd of Christian Indians. They presented President Coolidge with an address which I shall now read to you as the voice of our Christian Indian people. It was written in their own language, and translated for you by one of our missionaries who has lived among them for fifty-four years:

"Pine Ridge Agency,
"August 17, 1927.

"To His Excellency the President of the United States of America:—

"You have come to the land of the Oglalas where dwell the descendants of those who offered the last resistance to the white man. Here are the children and the grandchildren of those who fought on the Little Big Horn. It is the home of the last and the most stubborn of the fighting Sioux. A few miles to the east of you is Wounded Knee. Here your soldiers killed many of us. From the Black Hills you have come, where your summer home stands in the midst of our sacred region, the invasion of which by the gold-seeking white man brought on the final struggle.

"We repeat these facts to show the contrast between yesterday and today. Fifty years ago those who killed Custer hated the white men; now in the same place are gathered hundreds of Christian Indians engaged in religious meetings. Members of the Episcopal Church, representing the Sioux nation throughout the state of South Dakota, one hundred bishops, clergy, and layworkers, five hundred more delegates representing a body of five thousand communicants, greet you in this message of loyalty and respect.

"This is an example of the great change which has taken place in Indian conditions. No longer are the tomahawk and scalping-knife stained with white blood, nor will they ever be again; in fact they no longer exist. We seek not the lives of our white brothers; it is rather some of them who seek what little we possess.

"To you, who are our great White Father, we present our loyal and respectful greetings. You hold our fortunes in your hands; you and your successors control our destiny. With the passing of the old free life, the old world of the Indian disappeared forever. If we live at all, we and our children must live in the new world of the white man, and we must have your help to do this.

"Therefore, we are glad that you have come among us, hoping that you may see the Indian as he really is. You have seen much of war-paint and feathers and dances. Those are all things of yesterday, which mean little today, and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life.

"Many of us are still children of the primitive world which has disappeared, and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience, and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship.

"Praying God's blessing upon you, and His guidance in the discharge of the great duties of your high office,

"We are
"YOUR CHILDREN OF THE WEST.

"Signed in behalf of the Convocation by:

"AMOS ROSS,
"PHILIP J. DELORIA,
"DALLAS SHAW."

THE Indian is facing a new day, and it is for us who believe in him to see that he is given a fair chance. We not only owe him a debt in the past, but we need the contribution which he can make to our American life. All of them are now voters, and we should do our part to help them become worthy citizens. This is the earnest desire of the majority among them, particularly the younger generation. I want to close my talk by relating an experience which illustrates this.

A year ago I visited the Lower Brule and Crow Creek Indian Reservations, between which flows the wide and muddy Missouri River. As the missionary and I were crossing this stream on a rickety little ferry, he asked me if I would stop to visit an Indian house on the farther bank where a young

woman had just died. It was the home of old Medicine Crow, and it was his daughter, a young married woman, whose death he was mourning. Medicine Crow is one of the few remaining pagans. He still has two wives; but he is a wise old pagan, and has solved his domestic problem. He has a house for himself and a house for each wife.

We entered Medicine Crow's own house, a log cabin 12 x 20, divided into two rooms. The outer room was pretty much Indian in character—only a dirt floor on which a few old people squatted in their blankets. In the middle of it, however, was a new and modern cook-stove which the oldest squaw was feeding with chips and twigs which she had picked up in her blanket.

The inner room could have been duplicated in a white house. There was even an organ in it, and around the walls sat a dozen or fifteen young Indians as well dressed and as mannerly as could be gathered in any white community. The body of the dead girl lay on a bier at the side of the room, covered with a spotless sheet.

They sang their hymns and joined in the prayers in the Sioux language, with devotion and reverence. The old and the new life were sheltered under that one roof, and, in passing from the first room to the second, we had leaped two generations.

Another feature seemed to me a parable. Behind the bier, to cover the mud-chinked log wall, they had stretched a large American flag, and above the flag, with its gorgeous colored feathers falling over the white and red stripes, was the war bonnet of Medicine Crow. Now if Medicine Crow ever wore that war bonnet in battle, he wore it fighting *against* that flag. Yet now they hung together, with the war bonnet as a mere decoration. The flag was the only thing that mattered. This is the attitude of the young Indian. We shall do both him and ourselves a great wrong if we do not encourage and develop it.

I am grateful for the opportunity to speak in behalf of these friends, in whom I so fully believe, and I can only hope that some of those who have listened may hereafter have a juster and kindlier view of the American Indian.

NEW CONFIDENCE

NO LIFE IS IMMUNE to periods of doubt and misgiving. To one and all of us come times when clouds obscure the sky and every aspect of life is enveloped in shadow. In such a situation, when the human element in Him naturally craved companionship, when indescribable loneliness seemed to consume Him, Jesus said to His disciples, "Will ye also go away?" In response to this query, one of them answered, as he felt the awful sense of lost leadership, "Lord, to whom shall we go? Thou alone hast the words of eternal life."

We have fallen upon times today when these words of the Master have a particular significance and application. The whole world about us is passing through a period of great confusion and disorder. It is literally true that "men's hearts are failing them for fear and for looking for those things that are coming on the earth." Even those who are stalwart and strong at times hesitate and grope for light on darkened pathways. In the midst of a world restless and torn with strife, seeking a way out of its difficulties, looking for some new and fearless leader to show it the way, even those of strong faith at times lose their grip and hesitate. Even our religious leaders, in an age of great speculation, at times seem to lose confidence in the old landmarks that have guided the generations of the past. In such a situation we turn again to Him who dared, even in the face of impending crucifixion and the apostacy of His disciples, to say: "Let not your heart be troubled, neither let it be afraid."

The perfect calm of the Master, His freedom from all concern, and His sublime assurance in the outworking of His divine plan, make Him, more than ever, the incomparable leader for such a time as the present. To His vision the whole plan and scheme of things is clear. . . . There come back to us now and again the lines:

One part, one little part, we dimly scan
Through the dark medium of life's feverish dream;
Yet dare arraign the whole stupendous plan,
If but one little part incongruous seem.

New confidence in Him whom even a cross could not defeat, a sense of repose that grows out of His divine authority, we sorely need today, and it must issue ultimately in that "peace which passeth all understanding."

—BISHOP FREEMAN, in *Voices of Assurance*.

The Gospel of Our Church

By the Rev. Bayard H. Jones

"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—I THESS. 1:5.

AFTER some eight years we are beginning to get the real meaning of that great missionary movement in the Church, which was first christened the Nation-wide Campaign, and which has never yet been adequately named, precisely because its implications are too sweeping to be condensed into a formula. It began as a drive for missionary money; it has developed to a profound realization of the fundamental missionary nature of the Church. Its present emphasis is on Evangelism—the recognition that we have not merely a work to maintain, but a Gospel to preach: and that "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

As long as our Church was criticized by mere "dissenters" for lack of evangelical zeal, we ignored that criticism with a serene consciousness of our own perfection. But when the same suggestion emerges from the depths of our own conscience, our first reaction is the horrified question, *But what have we been doing?*

Maintaining the work, of course. Like Martha, we have been "cumbered with much serving"; ministering to the needs of a most complicated administrative machine, whose methods were perfection, but whose central moving fires have burned low. In the manifold details of a most conscientious pastoral routine we have lost the crusader's ardor and ecstasy.

Curiously enough, the very perfection of our Church conduces to the imperfection of her clergy. We have come to depend on organization, not initiative. In reliance on the power of God, we tend to forget how He uses the ministry of men. We rest upon the Church as the Ark of Salvation, and deprecate the aggrandizement of individual personality. We live under the last traces of the evil tradition of the eighteenth century, when our Church was universally regarded as so completely sufficient that her clergy felt themselves dispensed from doing any work whatever.

We have a great handicap in the unimpeachable respectability of our Church. "The least of all saints," we accept complacently from other Christians a prestige and a respect entirely out of relation to the number of souls actually under our sway. We are content to wield an indirect influence rather than a compelling power.

We are bound by the restraints of "good form." The figure of the English Gentleman is the *beau idéal* of our clergy. The raised voice, the burning word, the dramatic but unaccustomed ceremonial, are frowned upon as not in the best of taste. A carefully inculcated "Anglo-Saxon reticence" restrains the tongues of the clergy from the heart-shaking words of salvation even in personal contacts, and makes of the pastoral call a mere social occasion.

We are actually hampered by what Dr. Lloyd Douglas calls a "foolproof" Liturgy. A gentlemanly lay-reader with a little training can conduct our daily offices as acceptably as an apostle. Personality is covered by uniform; the ears of the hearers are lulled with the sedative rhythm of accustomed words; point is given to the gibe that we "spend too much time reading the minutes of the previous meeting"; and our clergy are deprived of the soul-searching devotional adventure of extempore prayer.

We cannot evade the issue. Actually, this sufficiency of the Church, regardless of the efficiency of her clergy, has been elevated into a dogma, in the 26th Article of Religion, "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments."

BUT definitely, what is our Gospel, the Good Tidings of Salvation, which this Church has had committed to her, to bear witness to in the world? Traditionally, the "evangelical" message is associated in our minds with dubious doctrines and dubious methods which it has been our sound instinct to avoid. Our well-founded distrust of revivalism is explanation

enough why we have not preached that Gospel. But it is hard to find any reason but ingrained timidity of mind at the immeasurable implications of the Catholic Faith, to explain why we have not always fearlessly proclaimed the Gospel that is fundamental to our Church.

We cannot in conscience promulgate the familiar Protestant "plan of salvation." Fundamentally, we do not believe that the infinite mercies of God to the varied needs of human nature can be cramped into a plan. And the details of this plan—an accursed race; the reconciliation of an offended God; the substitution of an innocent Victim; the remission of deserved punishment; heaven gained at a bound—are all exceedingly doubtful to the intelligent mind and the charitable heart. However this stern outline may be softened and humanized in current preaching, the essential legality and artificiality of the old Calvinistic scheme remains.

And we rightly object to the current conversion psychology, that puts the whole emphasis on a single artificially induced emotional orgy, and confines the meaning of religion to a single experience, which lives in recollection, and must be rekindled by revivals. "Justification by faith" is extremely important; but it is not the whole of Salvation; it is the first step of the long and arduous course of sanctification, that eventual perfecting of fit citizens of heaven by the training of decent citizens of earth. At the same time, there is no question that we have underestimated the importance of some actual conversion of each individual, with its enormous release of latent forces; some real response, that will make man a fellow-worker together with God.

Our Gospel is to preach Christ, but the whole Christ; not simply the Teaching Christ, in those mere rudiments of universal religion which He gave in the first training of His disciples; nor a dead Christ, whose redeeming work was consummated solely upon the Cross; nor a past Christ, remote in the mists of history, living only in memory and example; Christ as God in human life, not as God beyond the stars. "I am He that liveth, and was dead; and behold, I am alive for evermore!" We preach an Atonement which is co-extensive with an Incarnation that has never ceased.

In the great words of the ancient Palm Sunday liturgy, "God sent His Son into the world, to humble Himself to us, and to call us back to Him." Christ came not as One unattainable above us, an example of despair, not as a Hero, a King, a Philosopher, but in all weakness of our flesh, as a Baby. For us and with us He lived in poverty, weariness, want, hunger, and thirst, loneliness, hostility, persecution, anguish, and death: and through it all He won the victory of human nature made perfect through suffering, Conqueror even over sin, and therefore even over death, in a Resurrection which was not the interference of Omnipotence, but the triumph of the victorious human spirit over all material limitations. And then this redemption of Humanity in His own flesh was made effectual to us by an Ascension that raised our human nature with Him to the very throne of the universe, and made the Incarnate Son of Man eternally omnipresent with the Son of God; and a Church not left orphans, but vivified by the Holy Ghost coming not as a substitute in Christ's absence, but the priestly agent of His own presence.

Such is the sweep and scope of the Incarnation: a religion to meet every need of human nature, not only in the hours of success and optimism, when faith is easy, but in the times of sin, suffering, and despair, when faith is hard, and when we most need faith; the only religion that can avail "in all time of our tribulation, in all time of our prosperity, in the hour of death, and in the day of judgment!"

Our method of approach is the way of Christian nurture. We preach God's covenant with children. Their growing years are not overshadowed with the condemnation of the children of wrath: they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

But it is our task to awaken them to a realization of the

faith, a personal and active conviction, a true appropriation of the Redemption. Unworthiness of the ministers may not hinder the effect of the sacraments as seriously as it certainly does hinder the people's frequenting them: but unworthiness of the communicant is an unsurmountable obstacle to the grace of God. It is not sufficient to float through the service in a pious dream, lulled by the hypnosis of holy words. There must always be some motion of individual effort if we are to "feel after Him and find Him, though He is not far from every one of us." It is not without our coöperation that Christ is able to restore our imperfect human nature by His perfect human nature, our sinfulness by His sinlessness, or hatefulness by His love. We are renewed to His likeness and conformed to His character as we strive to follow Him.

WHAT shall we do then? We of the clergy must take more seriously our office as evangelists. Instead of deprecating "the foolishness of preaching" as secondary to a fixed service of worship, we must be mindful of those great words that rang as a thunder-peal in the ears of Coleridge:

I preached as never sure to preach again,
And as a dying man to dying men!

We must abandon the comfortable dullness of the old expository tradition. In place of detailing those ethical objectives of Christian living which in these days are quite as familiar to our people as they are to us, let us try to give them some real heart-touching inspiration, some personal contact with the Redeemer, which may help them not only to "perceive and know what things they ought to do," but effectually to "have grace and power faithfully to fulfill the same." Nor must we forget that up-to-date counsel, that the purpose of a sermon should not be "to treat the congregation to a kind of aerial joy-ride, but to transport them to a better spiritual locality, and to land them safe with their feet upon the common earth."

The proclamation of our Gospel must inform the mind as well as appeal to the emotions. Real conviction is essentially a conscious intellectual act. Fortunately this does not mean a dogmatic Gospel, for dogmatism is sheer magisterial assertion that is satisfied with the mere absence of contradiction; and what we require is active appropriation and response. Nor does it mean a contentious Gospel, for such is the self-witnessing character of the truth, that the Catholic religion does not have to be proved: but it does have to be stated.

In my days as a neophyte, the amiable priest of our Church who was permitting me to convert myself by my attempt to convert him, was driven by the arguments presented to the cautious statement that on the whole perhaps he was "prepared to admit" an objective presence of Christ in the consecrated elements. "You admit it? But do you teach it to your people?"—"Heavens, no!" he replied.

The fact is that the sacraments are not what the typical Protestant theory makes of them, an optional appendage to public worship: they are integral to the Atonement; they are essential to redeeming personal contact with the Incarnate Lord. Without sacraments of reality the religion of our Church is nothing but a more formal, and therefore a more dead, type of Protestantism.

And it is precisely the things which we take for granted, the things which we concede as part of the total corpus of theological theory, but which are no present reality to us, which should be brought forth from their concealment and preached from the housetops in the fulness of the living Gospel of a living Church. "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance!"

Our evangelism must not be left to the visit of a trained missionary, nor relegated to the activities of a flying squadron of local laymen seeking for the lapsed. It must begin and continue in the pulpit of the parish church. If the voice of conviction rings there, the momentum gained from a Mission can be maintained; and the missionary energies of the laity will be set free to bring in their brethren, in the spirit of the prophetic response: "We will go with you, for we have heard that God is with you."

EVERY TIME we make the sign of the Cross we make the letter "I," and then we cross it out. We ourselves are to be nothing, that God may be everything.

—By Way of Illustration.

THE MISSION TO DEAF-MUTES

By THE REV. J. M. KOEHLER
MISSIONARY TO THE DEAF

THE Church's Mission to Deaf-Mutes has now been in existence over seventy-five years and has in every way but one fulfilled the vision of its founder, the late Rev. Thomas Gallaudet, D.D., of New York. The one exception is adequate provision for support and expansion.

From a small localized mission in the East the work has grown until it now ramifies into every diocese in the land; and from dependence upon precarious voluntary offerings it has come to its proper place in the budgets of diocesan and provincial bodies.

This is as it should be, for this is a purely missionary work and must always remain so. And it is a missionary field right at our doors, for these are not an alien people but flesh of our flesh and bone of our bone, not assembled in colonies nor gathered in households but scattered everywhere. There is not a family in the land but may be called upon to give up to this group one of its members—it may be the best beloved! Except in a few isolated cases, deaf-dumbness is not hereditary—it results largely from accident or disease.

In the large cities, where these people are numbered by the thousands, it is possible to have churches for them with constant pastoral care. Thus we have St. Ann's Church in New York with 442 communicants; All Souls', Philadelphia, 279; All Angels', Chicago, 104; St. Agnes', Cleveland, 104. In Boston efforts are making to build a chapel for St. Andrew's Mission with its 120 communicants; in Durham, N. C., for St. Philip's with 48; and in Denver for All Souls' with 57. In Baltimore, Grace Mission, 129, is housed in the Church of Grace and St. Peter; St. Thomas', 130, is sheltered by the Cathedral in St. Louis; St. Margaret's, Pittsburgh, 55, is planning a communal center of its own; also Ephphatha Mission, Detroit, 78.

In almost any large town or city all over the country may be found groups of deaf-mute communicants numbering from ten to fifty or more, with hundreds more "scattered in the wilds." It is with these latter, in the smaller towns and in the country districts, that the mission is chiefly concerned. In the larger centers it is possible to have weekly services, Bible classes, and other parochial activities, but elsewhere the people are dependent upon the occasional ministrations of an itinerant missionary whom they may see not oftener than once a month or at longer intervals. Most of the present missionaries have to cover several dioceses in order to acquire even a modest stipend, and they all have fields all too large for effective pastoral work; for it must be stressed that this is emphatically a mission to individuals and adults.

As it is, none of the missionaries is able to spend more than a day at any given station, too often only a few hours a month. Intensive pastoral work is out of the question in such conditions. One missionary in recent years covered two whole provinces. With stations as far apart as Aberdeen, S. D., and San Antonio, Tex., he fairly lived on trains with no means to provide even the more ordinary comforts of travel. Indeed, a goodly part of his small stipend went to pay necessary expenses. Another missionary now covers a whole province in the northwest, living some six hundred miles from the station nearest his home and other stations a thousand or more miles away. Several of the present missionaries are dependent for their support on secular incomes.

There is no general fund from the income of which inadequate salaries may be augmented or additional workers secured for the fields now "white unto the harvest"; and there is nothing set apart to enable qualified deaf men to take seminary courses in preparation for Holy Orders.

The deaf clergy are organized in "The Conference of Church Workers among the Deaf" in an effort to remedy these untoward conditions. They have recently received a bequest of \$3,000 from the estate of J. Vaughan Morrell of Brookline, Mass., to be held in trust and the income used for the purpose of the conference. To yield an adequate income for all the needs of this mission, a capital sum of \$30,000 would not seem to be too large. May the Lord put it into the hearts of His generous people to provide laborers for this portion of His Vineyard that the prophecy may be fulfilled—"the deaf shall hear the Saviour's voice and the tongue of the dumb shall sing."

Posadas

A Mexican Christmas Celebration

By the Ven. William Watson

Archdeacon of Mexico

IT IS the 16th of December; the *puestos*, or booths, are all up along the Alameda, the children are happy because the toys glitter in the lovely sunshine, the sweets perfume the air and the alluring *piñata* is in evidence everywhere. What would Christmas be without *posadas*? The feast, like our Christmas, is both religious and secular. The Alameda represents the secular part, and every one who can afford to has at least one *posada*. The little images of the Virgin on a donkey, St. Joseph, and the angel must be obtained for the procession, and the *piñata* for the fun.

First comes the procession all through the house singing the Litany of the Virgin, and it is most likely to be rather irreverent. Years ago at a procession two women behind us carried on a conversation in this manner: "*Sancta Maria: ora pro nobis*—We had wonderful beans for supper tonight—*ora pro nobis*—Juanna prepared them in a—*ora pro nobis*—special manner—" and so on through the whole procession, the Litany mixed with beans! Then comes the *piñata*, an earthen jar filled with goodies and suspended by a rope. Children are blindfolded and take turns trying to break it with a stick and, when broken, there is a wild scramble for the sweets. The elders in the meantime are drinking *tequila* or *pulque*. Then comes the dancing and the religious feeling is sadly missing.

The Church tried to correct the feast by a grand celebration in the temples, and before the churches were closed it was a joy to see the crowds celebrating. Our people went to the Roman celebrations or the secular ones or else were done out of their Christmas because they cannot understand the hard-headed Nordic missionary who tries to teach them the Christian Christmas tree observance in place of heathen *posadas*.

So we decided to have *posadas* in our Church of San José de Gracia. The symbolism carried out is the journey of the Virgin and St. Joseph from Nazareth to Bethlehem—their troubles in finding a place to sleep every night. On the 16th



BEFORE THE CHURCH ENTRANCE

of December the altar is decorated with pine and fir branches, poinsettia, Spanish moss, and tinsel. On a table at the gospel side of the altar is a small platform and on it are the images of the Virgin seated on the donkey, St. Joseph walking by her side, and an angel leading the way. A small evergreen tree covered with moss and tinsel shades the holy pilgrims.

When the wriggling and expectant children are all in place a shortened form of Evening Prayer begins. The hymn before the Magnificat, an old Spanish *villancico*, or carol, begins the story—"Divine Infante, tierno Mesias"—"Divine Infant, tender Messiah, anxiously I await Thy coming to me." And how the children do sing! After the collects comes the next hymn, "O Promised Messiah, Come Thy People to Redeem"—a delightful old carol in dance rhythm. During this hymn candles

are distributed and lighted, and the church looks very gay. The clergy and acolytes form in front of the altar. Four young girls bear the platform holding the images on their shoulders, and are surrounded by children dressed as angels. Then the Litany of the Holy Name is begun, sung to a traditional litany tune used for the Litany of the Virgin in the *Posadas*. *Kyrie*



READY FOR THE PROCESSION

eleison is sung, clouds of incense arise, and the air is sweet and melodious. At the proper time the procession begins, "*Jesus, Hijo del Dios, vivo, ten piedad de nosotros*," the censer bearer, the cross bearer, and acolytes precede the holy pilgrims, then the clergy and more acolytes, and then—all the people. On reaching the vestibule of the church, the pilgrims and clergy go out and the door is shut and a pause is made in the Litany. A knocking is heard at the door, and St. Joseph begins to sing:

In the name of Heaven
I ask you for shelter
For my wife is tired,
She can go no farther.

The people reply:

I am no inn keeper,
You cannot stay here—
(Scoundrel he may be,
Who would make a fray here).

St. Joseph:

My wife is that Mary
Who is Queen of Heaven—
Shelter you refuse
Just for one night even?

People:

Well, if she's so queenly,
She is not wished or known here!
How is it at night
She goes forth alone here?

St. Joseph:

Carpenter you see me,
My name's Joseph—brother;
Mary is my wife,
She is God's own Mother.

People:

Is your name Joseph?
Mary there beside you?
You two we knew not;
Enter! good betide you!

The doors are opened and the people sing:

Come in, holy pilgrims, come in,
In this nook take your part,
Not alone of my poor dwelling
But take also of my heart.

Lovely in sentiment and lovely for its beautiful old melody.

The procession is resumed and the Litany finished, the pilgrims are left beside the altar until the next night and all the children go to the sacristy where they receive a few sweets, a sweet lemon and a bit of sugar cane and some peanuts—ah! that is Christmas indeed!

(Continued at foot of next page)

RELIGION AND RATIONALISM

BY J. W. POYNTER

AS the affairs of no two countries are exactly alike, that fact, of course, must apply to religious matters as well as to those of a more strictly temporal kind. This article is being written in England, and the writer naturally views things more as they are in that country than as they are in America. Nevertheless, the large degree of kinship of the culture of the two countries produces a mutual interest and much similarity; while the essential problems of religion are common to both and to other lands; for, in the last analysis, those essential problems are world-wide.

No idea could be farther from the truth than the notion that England is in any way ceasing to be a fundamentally religious country. The nation is not expressing itself in the Puritanical mode common two or three generations ago; but that fact is a natural result of the growth of wider outlooks, greater opportunities for recreation, and the diffusion of education. Religion is viewed in a broader way than formerly; but that it is still a fundamental factor in the national life is proved by innumerable facts. No features arouse so great interest in the newspapers as discussions of religious problems. These discussions may represent many and very varied points of view; but the fact that they run for weeks through the most prominent columns of widely-circulated national dailies, as well as taking up large space in other publications, shows the deep interest of the public in these matters. The annual meetings of the British Association for the Advancement of Science turn their attention as inevitably to religious problems, as related to science, as they did fifty years ago. In short, England remains essentially a religious country.

Its attitude, however, is more and more "broad." The religious spirit shows some curious, and even apparently contradictory, developments. In the Church of England, the Catholic movement has made great advances, but so has the Broad Church (now commonly called Modernist) movement. There is much tendency to make public worship more beautiful and ornate, and to look with sympathy on the Catholic past in that respect; but that tendency is accompanied by a less and less adherence to rigid ideas of dogma. On the whole, it may be said that England is as religious as ever in spirit and ideal; but that those ideals are expressed more vaguely than in the nineteenth century. People are conscious of the necessity of religion, but are uncertain as to many of the modes of its expression.

That state of affairs raises the question of Rationalism. In the nineteenth century, the Rationalist and the Christian faced each other in frank antagonism: it was a clear battle. Even at the beginning of the present century it was largely so; when the drastic anti-Christian propaganda of Haeckel, Robert Blatchford, etc., created a wide agitation. Then, however, came the "New Theology," which aimed at interpreting religion in non-dogmatic ways. It was really a sort of "religio-Rationalism." In its aggressive form it had but a brief vogue; but it left a permanent legacy in widely-diffused non-dogmatic tendencies in the Churches. Such a state of affairs leads to some interesting logical problems.

What, precisely, is "Rationalism"? Why should that word be applied particularly to opponents of religion? Etymologically, it applies simply to the proper use of reason: *ratio*, "a reckoning," "the reasoning powers," "the reasonable cause of a thing," "knowledge." To use the word Rationalism then, as descriptive of schools of thought opposed to religion, is to beg the very question in issue: *i.e.*, whether religion is true or not. If a person honestly uses his reason to arrive at his conclusions, how is he less a Rationalist if those conclusions are favorable to religion than if they are adverse to it? In either case, he is a Rationalist if he has done his best to reach results by candid reason. "Rationalism" is a word rightly applicable not to *conclusions*, but to *methods*; candid use of reason. It is a misuse of terms to have the word ascribed wholly to the negative conclusions in these problems.

I myself am convinced, by the facts of moral consciousness, that religion corresponds with reality; *i.e.*, is fundamentally true. It seems to me clear that (to use words of Lord Balfour: *The Foundations of Belief*, 8th ed., p. 393): "Science is at least as much as Theology compelled to postulate a Rational Ground or Cause of the world (*i.e.*, God), who made it intelligible and

us in some faint degree able to understand it." How is such a conclusion non-Rationalist—seeing that its very essence is belief that the universe is rational? If there is no conscious God behind the world, the world is essentially non-rational. Is it not a great paradox to claim the word "Rationalist" as the particular appellation of the school of thought which believes the world to be essentially non-rational? If believers in that theory have reached it by the candid use of reason, they are Rationalists; but how are they more so than are people whose candid use of reason has led to the conclusion that the universe is rational: that is, has a conscious Mind behind it?

Indeed, the futility of any attempt to claim *reason* as especially the province of any one school of thought is sufficiently evident from the widely differing theories which it has produced. As the late Sir Leslie Stephen pessimistically asked in his *Agnostic's Apology*: "What theory of the universe am I to accept as demonstrably established? At the very earliest dawn of philosophy men were divided by earlier forms of the same problems which divide them now. Shall I be a Platonist or an Aristotelian? Shall I admit or deny the existence of innate ideas? Shall I believe in the possibility or the impossibility of transcending experience? . . . Shall I believe in Hobbes or Descartes? Or shall I follow Locke's guidance, and end with Hume's scepticism? Or listen to Kant: and, if so, shall I decide that he is right in destroying theology, or in reconstructing it, or in both performances? Does Hegel hold the key of the secret, or is he a mere spinner of jargon? May not Feuerbach or Schopenhauer represent the true development of metaphysical enquiry? Shall I put faith in Hamilton and Mansel, and, if so, shall I read their conclusions with the help of Mr. Spencer, or shall I believe in Mill, or in Green? . . . When all the witnesses thus contradict one another, the *prima facie* result is pure scepticism. There is no certainty."

When such manifold and dubious results follow, it is sheer perversity to speak as though any one claimant has a special claim to be thought the right user of reason! Indeed, I think the English public mind has more and more realized that the old theory, of an irreconcilable "conflict between religion and reason," was largely a result of identifying religion too much with narrow interpretations, and it is seen that, when this is not done, such conflict gets less and less; and that, indeed, true wisdom is as expressed by the poet:

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music, as before.

POSADAS

(Continued from preceding page)

Christmas Eve is more elaborate, *Noche Buena! Noche Buena!* The service begins with the posada, but on returning to the altar a curtain has been drawn showing the stable with the star glittering above it and Mary and Joseph are placed within beside an empty manger. Evensong is begun as usual but terminates with *Noche de Paz, Noche de amor!* "Silent Night, Holy Night." The candles are relighted, and the procession begins again. On reaching the sacristy at the end of the church a pause is made, the officiant goes within and there is silence—the curtains are then withdrawn, little angels appear bearing a cushion on which rests the Christ Child, shepherds and shepherdesses accompany them, and as all slowly move toward the altar, all sing:

A la ro ro Niño
A la ro ro ro—
Duermete niño
De mi corazón.

Lullabay my Baby
Lullabay my boy
Sleep, my darling Baby
Thou my heart's true joy.

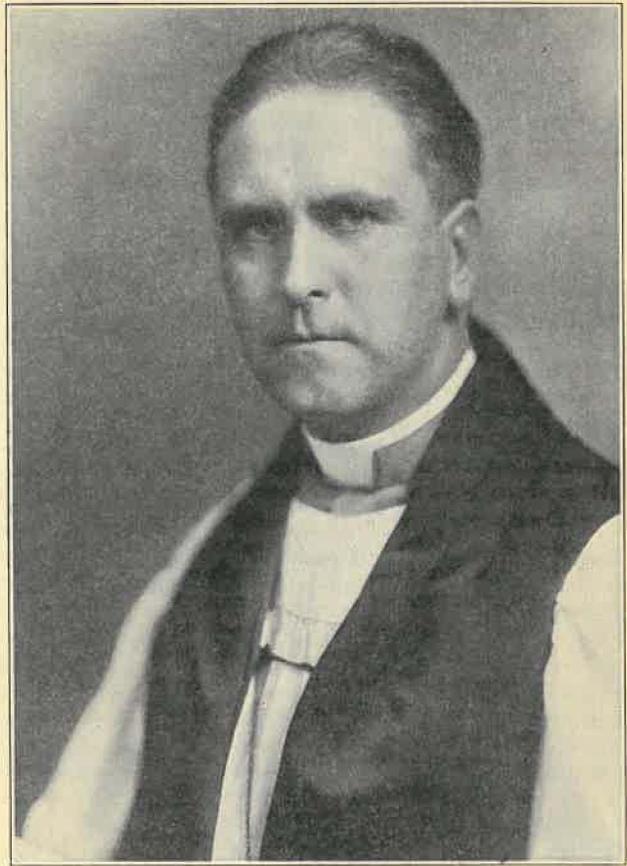
The Baby is placed in the manger, the *Adeste Fideles* is sung—the service is over and then comes the feast.

What an improvement on Santa Claus and the Christmas Tree! The children are very poor, the night is cold, some of them are very thinly clad and barefoot and the hot *atole* sandwiches, the broken candy, a simple toy, are more than welcome, for it is *Noche Buena*—the Good Night. Not only have they given Joseph and Mary a place in their hearts, but they have sung the Holy Child to sleep and, with the angels, placed him in His bed.



ACCEPTS APPOINTMENT

The Rt. Rev. N. S. Thomas, D.D., former Bishop of Wyoming, who will assume charge of the American Churches in Europe for 1929. (Story on page 352.)



BISHOP OF TOHOKU

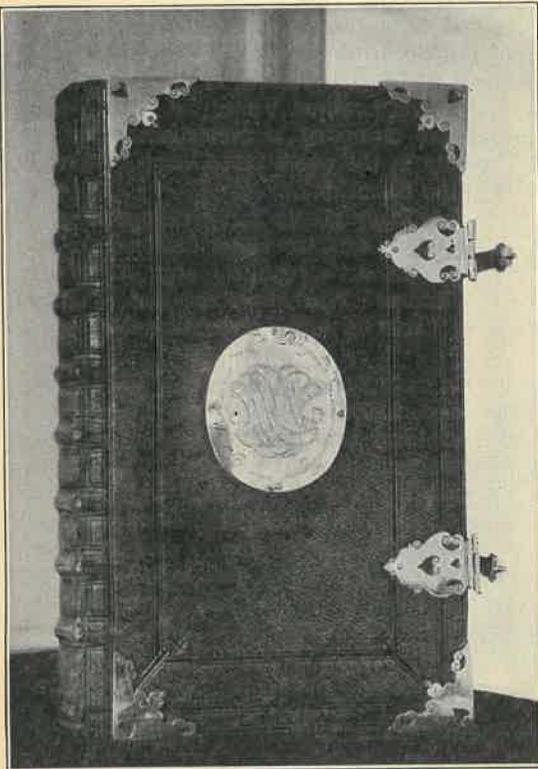
Rt. Rev. Norman S. Binsted, consecrated in St. Alban's Church, Washington, D. C., December 3d. (See THE LIVING CHURCH of December 8th.)



RIDES A BICYCLE IN CHICAGO

Rev. H. L. Cawthorne who has just completed thirty years as rector of St. Luke's. (See THE LIVING CHURCH of December 8th.)

News of the Church in Pictures



DUTCH BIBLE

At the left is the Bible recently presented to the Cathedral of St. John the Divine, New York City, by the government of the Netherlands.

Right: The illuminated title page.



THREE STUDENTS AND THE CHURCH

BY FRANK BANCROFT

SATURDAY has come and gone in State College. Morning classes, afternoon thrill of the gridiron, evening of bridge and the movies are yesterday. It is the Sabbath morn and the chapel bells are ringing. Undergraduate Adams rolls from his right side, toward the window, to the left, which faces the wall. His mind is a gentle succession of pictures of the evening before, of the incomparable joy of sheets and warmth, and of self-reproach for "drawing this room under that darned chapel bell." Sleep.

Brown, his room-mate, smiles wryly at this bit of impeccably-observed Matin ritual, closes Shakespeare, and seeks the door. Down the stairs he goes, hoping gently that the preacher will be better than last week, and hoping more decidedly that Helen will be in her accustomed seat. Sorry he couldn't finish *Merry Wives!* "Oh, well, chapel comes only once a week, and occasionally someone drops a pearl. Anyway, a really educated man should know *something* about religion."

Twenty miles away, in Bushton, Campbell, the third room-mate, is having the big experience of the week. He is standing beside the pew, deferentially allowing mother and dad to take their seats. He likes it. Mother always looks her best on Sunday, and dad's years as faithful vestryman shed over him a glow of vicarious respectability. After this climax, Morning Prayer is a gentle decline until the sharp rise when they walk out. "How are my other boys?" asks the rector (referring to Adams and Brown). "Great, sir!" says Campbell as he reaches for the door, the delightful foretaste of chicken already in his palate.

IT IS Monday; the sabbath lacune is past, and the business of living begins again in State College. There are thousands of men in the dormitories and class-rooms, and no number of categories would adequately place them all in their spiritual niche. But one little room (the unfortunate one under the chapel bell!) contains three common garden varieties—and all from Bushton parish. Adams is the attractive agnostic—agnostic practically, for religion and religious things have simply been pushed outside the crowded circle of attention. Brown is the confused Christian—Christian at heart, scholar by training, and very confused boy by the combination. Campbell is the conventional Christian, conditioned by childhood, but uninspired in maturity. Oh, yes, there are atheists and vital Christians, but one seldom meets them, and they don't live in the room under attention. These are the boys who left their Bushton homes and their Bushton church two years ago to go up to State; these to whom we refer are those who will return to their Bushton homes and to their Bushton church (perhaps) in two years to come.

Part of the Church is conscious of this situation and is, to a degree, alarmed. Most of the Church is largely unaware of it. Obviously they must know that the boys are away at college but they do not realize that college is so often a spiritual island cut away from the mainland of parish ministrations. To be sure, there is a church in the college town, but is the boy connected with it, and, if he is, is the minister endowed with the ability to transmit real religion to college men? Is the boy growing religiously, or merely growing religiously indifferent? Or is he, in the sweep of a very definite and very powerful college current, growing religiously—antagonistic? Who knows? Parents? The Bushton rector? the dean?

Those who realize the seriousness of the situation sometimes comfort themselves with the idea that college people, after all, are only a minority in the Church. This, however, is to fail to recognize that the last thirty years has seen a revolution in the field of education. There has been a weedy growth of hundreds of small colleges and great academic communities. There is a new "average student." No longer is he the scion of wealth sent to college for knowledge of the fine arts or of a particular profession. He is the son (frequently the daughter) of all the little houses along the street. Once a *rara avis*, the subject of caricature, he is now the rule, and has periodicals and columns in the papers dedicated to him.

This change, resulting largely from increase in national wealth and from leisure following the end of pioneering, has added a new and perplexing problem to the already adequate

list of difficulties facing the Church. It is what the Rev. C. Leslie Glenn, secretary for college work, has correctly called "the Church's Newest Mission Field." It is new not in the sense that the parish priest has not had to deal with college-trained laymen before the present period; the change lies in the fact that he may no longer regard them as exceptions. The pews in his church are filled with the parents of absent collegians. And the absentees—who is preaching the Word to them? Perhaps a series of visiting preachers, taking, not to be disrespectful, religious potshots in the dark (how can they do else?). Perhaps there is a college chaplain, and, again perhaps, a college chaplain who is a capable and consecrated man. If college chapel is voluntary, very likely no one at all, or some one at rare and uneven intervals.

When the son returns to Bushton, very likely he does not return to Bushton church. He would rather read, or play golf, or cultivate the social nature than to go to church. These seem so real and satisfying to him; religion has been left behind with other childhood fancies—Santa Claus, Alice in Wonderland, Hallowe'en. Now if we bear in mind that this is no longer the case of the exception, but that of an ever-increasing group of our laity; and furthermore, that that group is the most-promising element in it and the one of greatest potential service to the Kingdom, we may see cause for concern.

CONCERN is not despair, however, and there are religious elements at work in the colleges which point toward a better condition. College above all is a great adventure. It is often the first adventure in separation from family; it is a great mental adventure into regions unknown, an adventure in life. The college man respects the spirit of scientific and philosophic adventure, and wherever there is one of spiritual adventure, he respects that, too. Now the fortunate thing is that the Church, or any other Christian movement, is stressing this element of spiritual adventure, is using nothing extrinsic to attract the college man, but is preaching the heart of the Gospel. Canon B. H. Streeter, in his book *Adventure*, drives home this point in the following words: "To Saint Francis of Assisi is due the rediscovery of the historic Jesus—or rather, its first and most important step. He bade his followers be *joculatores Domini*, the Lord's merry-men, and to make religion more an adventure in the world than a meditation in a cloister. The sense of spiritual adventure thus reawakened soon bore fruit in apparently alien departments of the mental life of man. The next generation saw the rebirth in Europe of Science and Art. . . . In our own times historical criticism has, so to speak, brought down the Christ from the stained-glass window into the market-place. It may be that this will be the prelude to another spiritual rediscovery. . . ."

The regrettable fact is that college men somehow have, for the large part, failed to realize the affinity of their adventuresome ways of thinking with the Gospel they have left at home. The small part which does succeed in tying its religion into its college adventure, however, comes out with a faith which is somewhat less interested in sectarianism, but one which has found reality in the whole broad, deep advance of Christendom toward the Kingdom.

From this fact—that many college men, perhaps it would be safe to say most college men, want and welcome the real Christian challenge—we are driven into the crux of the matter. Where are the leaders? Where are the men who can preach the Gospel of Christ in terms understandable by college men?

In confronting this situation the Church can scarcely fail to see a three-fold responsibility. There is the responsibility of rousing herself completely into consciousness of the situation; of seeing it, of realizing it, of accepting it. There is the responsibility of coöperating in a difficult task with those already attempting, in an initial and experimental way, to meet the problem. And there is the responsibility of sending trained and consecrated ministers into the field. This last, as in every crisis of the Church, is the ultimate need. Given men with the spirit of the Master and an understanding of their people, and Christ conquers.

THERE IS no moving staircase in the Christian path. We must tread every step of it ourselves.

—By Way of Illustration.

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.

COUNTING COMMUNICANTS

To the Editor of *The Living Church*:

YOUR EDITORIAL in the *Living Church Annual*, later reprinted in *THE LIVING CHURCH*, regarding an "incredible cut" of over five hundred names from the parish list of Grace Church, Grand Rapids, would seem to call for some kind of a statement.

In the first place, I wish to suggest that it is somewhat out of proportion in dealing with the statistics of our entire national Church to single out any one parish by name. A rector of a parish should have the privilege of making a change in his report without being subjected to such embarrassment. Certainly in this particular case your singling out of Grace Church has caused very genuine distress. On the face of it it looks very much as if either the present rector is lacking in a sense of pastoral responsibility, or that the former rector was reporting more communicants than he actually had.

As a matter of fact, neither of these interpretations is the correct one. Grace Church is not now, and never has been, a parish on paper. Dean Sargent, my predecessor, has done one of the best bits of work in the country in building up Grace Church to its present position. An indefatigable pastor, a splendid organizer, a man with a genius for education, he built up a parish of which any diocese could feel proud. He increased the income of the parish at least five hundred per cent. He built up the endowment fund, adding perhaps one hundred thousand dollars in this and other funds to the assets of the parish. He made Grace Church one of the few parishes in the diocese to meet the full amount of its quota for the National Church Program. He created a staff which would be a credit to any church and he left an absolutely united and harmonious congregation to his successor.

Why then should a cut be made? Simply because, in making my report of communicant strength, I have gone on one theory of reporting while Dean Sargent used another. He reported the names of communicants who looked to Grace Church for pastoral care. I have reported the names of those who are active in the work of the parish. Under the present necessities of the situation in which only one figure can be reported neither of the reports can express the real situation. One report is as accurate as the other, according to the point of view from which it is made. This whole matter is one on which the Church needs guidance. A resolution was passed at the General Convention (if I remember correctly) calling for an authoritative statement as to just what is meant by the word "communicant." We certainly need a careful study of the whole matter. It may be that for the purposes of financial estimate we need a list of active members, while for the purposes of pastoral care we need a supplementary list of communicants who, while inactive, still look to the Church.

However, my principal object in writing this letter is to do justice to Dean Sargent. Work such as his deserves no reflection to be cast upon it. If any blame is to be apportioned, it should rather be upon the present rector, who has perhaps leaned backward in the attempt to make a report based upon his theory of listing only those who were regularly active in the work of the Church. (Rev.) LOUIS B. WHITTEMORE,
Grand Rapids, Mich. Rector of Grace Church.

[See comment in editorial columns.—EDITOR L. C.]

THANK YOU!

To the Editor of *The Living Church*:

PLEASE ALLOW me to congratulate you on the issue of *THE LIVING CHURCH* of December 22d.

From the front page where that wonderful water-color drawing of William Hole is reproduced to the very last page of advertisements it is replete, not only with instructive articles on the present Church season, but with Church news, both at home and abroad, and your readers are to be congratulated that they have the opportunity of reading the news of the Church at large in such a comprehensive way.

Especially commendation should be given of the cut of the enthronement of the Archbishop of Canterbury and showing

him as seated in the ancient Chair of St. Augustine, which brings to mind to the student of Church history the continuity of the Mother Church of the United States, the Church of England.

The article that really impressed me the most was your editorial *Beads and Bigotry*, for it brought vividly to my mind an incident of the World War.

I had the honor to command an Arkansas regiment, the 153d Infantry, during that war and took my regiment to France. While returning home, I was sitting in a sheltered place on the deck of the vessel on which I was returning, one Friday morning, reading the Litany, and there came up a chaplain, who was also returning home. He took a seat beside me and we finished reading the Litany together. He was a minister of one of our numerous denominations. He remarked on the beauty of the Litany and said that was the first time he had ever read it or even had had the Book of Common Prayer in his hand. After discussing with him what the Book of Common Prayer was and what it meant to us Churchmen, he suddenly took out of his blouse pocket and handed me a rosary and a cross. I looked at him with curious anticipation and used a slang phrase: "Chaplain, how come?" He replied as follows, with much feeling: "Colonel, I am a Protestant minister brought up with all the prejudice possible against the use of such things, because it is Catholic." I remarked, "You mean, Roman?" "Yes," was his reply, "if that is your idea, but to me it is a real eye opener."

He then related to me the following incident: "At the battle of (naming it) I was going over the field after the firing had ceased and among the many dead and wounded I came to a young man about to go west. He looked up to me and saw evidently my chaplains insignia and with a look of pleading said feebly, "Father, let me have your rosary." I told him I did not have one and tried to say a few words of comfort to him, but he turned his head away, his lips moved in prayer, and his spirit went to God." The chaplain continued, "I could not sleep that night, for thinking of that dying man. I called to mind that a regiment near us had a Roman Catholic priest for a chaplain. I got up and walked at least three miles, through mud and rain, to the headquarters of that regiment and soon located the chaplain. When I woke him up and asked him if he had an extra rosary, he replied, "Yes, but why do you want it, you a Protestant?" I told him of that dying soldier and his request of me for a rosary. I told him I wanted it as a comfort to others of his faith. The priest gave me this rosary and cross. I walked back to my headquarters with it held tightly in my hand, and, Colonel, I have placed them in the hands of many other dying soldiers both on the battlefield and in hospitals, American and French, of the Catholic faith and I am taking them home as a holy relic of this terrible war."

I thought then, and think now, how wonderfully tolerant he was and what a gracious act his was to those dying men of the Roman faith.

Would that we all could profit by this incident of that great war.

Eureka Springs, Ark.

CHAS. D. JAMES.

To the Editor of *The Living Church*:

FIRST, I wish to express my keen appreciation of the beautiful Christmas number, with its exquisite cover, lovely poems, and wonderfully interesting and helpful articles.

As a lover of animals, *Making the Dumb Articulate* has for me a wistful appeal. I wish the truth it contains could be brought home to every thoughtless and unfeeling person. There is so much needless suffering endured by animals.

Even Unto Bethlehem—what a wealth of new thought it provoked! The Stable Boy at the Inn—what a new beauty it gave to humble duty!

Please tell *Presbyter Ignotus* that he's usually (according to my notion of things) quite right in his *Musings*, but this time the glasses were too blue. Goodness! In this Jazz Age what a relief to go back to the traditional Santa, the boar's head, mistletoe, and all the rest. And think of the good the poor weatherbeaten old street-corner Santas do with the pennies; the little feet that are comfortably shod and the little

bodies that are warmly clothed. As for the old fashioned customs, our local Service League has an annual "Twelfth Night party" on Twelfth Night, with wassail bowl, king, queen, and jester.

The Light from the Manger awakened thoughts too deep for words, joy in contemplation, that truly led one to the Heights where the Blessed Babe dwells.

Please tell Mr. C. H. McBean that they were "not in sympathy" with Stephen, so they stoned him. They were "not in sympathy" with Martin Luther so they excommunicated him. They were "not in sympathy" with Joan of Arc so they burned her at the stake. They were "not in sympathy" with Abraham Lincoln, so they martyred him. They were "not in sympathy" with the dear Christ, so they crucified Him.

I hope you will not think it too presumptuous for a humble reader to have opinions and express them. But this Christmas number of THE LIVING CHURCH has been so unusually interesting, helpful, and arresting, that I felt almost compelled to write as I have.

HELEN E. HARLEY.

Defiance, Ohio.

To the Editor of The Living Church:

I AM sending a hasty line to express our delight in reading The Stable Boy at the Inn in the Christmas number of THE LIVING CHURCH. It should be published as a Christmas booklet, it is so much above the average.

St. Paul, Minn.

ALICE S. MILLARD.

[Letters such as the three above are the joy of every editor, and are always deeply appreciated.—EDITOR L. C.]

UNION WITH LUTHERANS

To the Editor of The Living Church:

AFTER READING and hearing of the General Convention, I am of the opinion the majority are well satisfied with the proceedings. But I cannot forbear to ask a question. Why were the Methodists and the Presbyterians singled out for union? Why not look in a direction where there is more hope? The Lutherans are sacramental and liturgical. With a few minor definitions we are doctrinally the same. Outside of the Missouri synod narrowness and bigotry is disappearing, the younger Lutherans are beginning to understand and appreciate the Episcopal Church. I know pastors in that Church who advise their people if they move where there is no Lutheran church to go to the Episcopal.

I have just been reading a very interesting book by the Rev. R. Anderson of Brooklyn, a pastor in the Danish Lutheran Church, *The Trail Blazers*, in which he shows the close relation existing from the earliest times between the Church of England and the Church of Denmark, the many Danish and Swedish ministers who entered the service of the Episcopal Church in the United States, in the Virgin Islands, of the friendly greetings from Bishop Rordam of Copenhagen to the Lambeth Conference. It is a book well worth reading and can be secured from the Church Missions House, 481 Fourth Ave., New York City.

In my own ministry of twenty years I have never found it difficult to be on friendly terms with Lutherans. I have ministered to them, I have preached in their churches, I have baptized and married, presented them for confirmation. What success I have had amongst them has largely been because of sympathy and understanding. I am not out to proselyte but to establish more friendly relations with them. I look for that amongst all true Christians of whatever name, but if there is any hope of union anywhere I am firmly of the opinion it lies with the Lutherans, who have been trained sacramentally and liturgically from childhood.

Moorhead, Minn.

(Rev.) S. J. HEDELUND.

"NEW HORIZONS"

To the Editor of The Living Church:

THERE SEEMS to have been some mistake made in the printing of my review of Dean Grant's Hale Lectures in last week's issue of THE LIVING CHURCH. As I wrote it, the fourth paragraph ended with the words "moulding of civilization." As printed, these are followed by twenty-one more words, which destroy the rhythm of the sentence and express a judgment which did not proceed from me. I shall be much obliged if you will print this letter to inform your readers that I was not responsible for the insult to their literary taste provided by that sentence as it appeared.

New York City.

(Rev.) LEONARD HODGSON.

[As is frequently the case in all periodicals, the editor was forced, in the case mentioned above, to expand the material of the review in question by two lines in order to make it fill the column. He regrets that he exercised his prerogative of so doing in an unhappy and offensive manner.—EDITOR L. C.]

AROUND THE CLOCK

By Evelyn A. Cummins

THE *Spectator* has been conducting a true "Lost and Found Stories" contest. Some curious tales were told. One correspondent told the following:

"Some twenty years ago, on an Atlantic liner, two days out from New York, eight gentlemen lingered over their coffee while one of their number, Sir Arthur P—, told the history of the latest addition to his famous coin collection. A brilliant speaker and an authority on coins, he made much of the tale, while the priceless bit of metal itself passed from hand to hand for examination. The story done, the coin was nowhere to be found. In vain the table and floor were searched; in vain napkins were shaken, cups examined, questions asked; in vain it was suggested that each man present should be searched: seven assented, but one, a Mr. S—, refused, politely, but firmly.

"Of course, after that, for the rest of the trip they cut him dead; the other passengers, too, except Sir Arthur, who generously acted as if nothing untoward had happened. The night after land was sighted, a steward, stooping to pick up a spoon, found the coin on end, between the carpet and wall. He laid it at once on the table in front of Sir Arthur, and, as the news flashed through the room, apologies were made to Mr. S— for unjust suspicions entertained toward him. 'I will tell you, now, why I refused to be searched,' he said, when the excitement died down. 'Like Sir Arthur, I have made a hobby of coin collecting for some years, and I should have confessed as much, the other night, if Sir Arthur's fascinating story had not ended so abruptly with the unfortunate disappearance of his coin. After that I was reluctant to speak because,' he paused, smiling, then reached across the table and laid beside Sir Arthur's coin its exact duplicate, 'because this was in my pocket at the time. Even Sir Arthur,' he added, 'would have found it hard to believe that, with only two coins of the kind in existence, I should have had the other, that evening, in my possession.'"

And here is a story which Lady Carew told: "From Chelsea I took a taxi at 9:30 p.m. to a nursing home in Fitzroy square to await result of operation to a relative, and I left my bag in the taxi. At 12:30 p.m. I left the home with a friend and walked into Euston road, and we stood talking for quite a little time, letting several cabs pass before I hailed one to return home to Chelsea. To my surprise I found it was the same I had come in. The driver said, 'Yes, and a good thing, too, ma'am, for you left your bag in my cab.' I asked where he had been. He said, 'Oh! half 'round London since I put you down.'"

Another wrote this: "A young seaman who had sent home no word of his existence for some years, in a moment of idleness had cut his name on a piece of wood which dropped into the sea off Tampico. It was washed ashore the other side of the Atlantic and found by his mother below her cottage in the Hebrides, and some time after the lost one returned himself."

A VISITOR to Premier Baldwin's house says he saw this verse framed:

Retire each evening and survey
The various actions of the day;
Whatever has amiss been done,
Take care in future time to shun.

A NINE year old girl was recently shipped by express to this country from Ecuador. She was tagged to go via steamer to New York, where she was received by an agent of the express company, who sent her on to the office of the company in Indianapolis. At that city she was delivered in turn to her mother.

THE *Forum* has printed these definitions of poetry by its readers:

"1. Poetry is a creation of word painting by a genius."

"2. Poetry is the expression of abstract thought in concrete terms by means of artistic metaphor. Poetry brings near the far, makes the unfeeling the feeling, the inanimate the animate, translates the foreign into the vernacular—in a word, makes the insensuous the sensuous. The imagination must be enlisted to understand and appreciate excellent poetry."

"3. Poetry is a criticism of life in terms of beauty."

"4. Poetry is the spontaneous, instinctive interpretation of truth and beauty, requiring the full, free play of the imagination, and finding exalted expression in metrical language designed to stir the emotions of men."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

BITS OF CONTROVERSY

THE Rev. William Nes' little book, *The Breach With Rome*, published in 1924, has been issued in a new edition revised and corrected and with Introduction by the Rt. Rev. J. H. Darlington, D.D., LL.D. (Morehouse. 75c). It is a clear and dependable defense of the continuity of the Church of England during the Reformation—a useful corrective of the notion that Henry VIII founded the English Church.

In a pamphlet, *What Happened at the Reformation?*, which has an Introductory Note by the Bishop of Ely (Morehouse. 10c.), Canon Henry E. Oliver, M.A., describes the Church of England's liberation from papal control; the reduction of medieval service books to one Book of Common Prayer; and the dissolution of the monasteries. He shows that these things happened without breach of the Church of England's continuity and catholicity. An instructive pamphlet in the main, but he mistakenly identifies the ancient British Church with the English, and seriously underrates the influence of the Roman see over the English Church previous to the Norman Conquest.

Dr. Leighton Pullan gives us a very serviceable popular account and criticism of Mrs. Eddy's "*Christian Science*" (London: Rivington's. 80 cts. net). It is short, 42 pp., but for lending purposes admirable, being accurate, clear, comprehensive, and written in good temper. Students will of course look further, but it should be widely circulated.

The Rev. Arthur Simmonds, M.A., has devoted considerable attention to the fanciful but constantly recurring theory among the uneducated that the lost ten tribes of Israel inhabit the British Isles today, the promises to Abraham being now fulfilled in the advance of the British Empire. Maintainers of this theory, if open at all to conviction, will be effectually disillusioned by reading his little pamphlet—*Facts and Opinions Concerning the British-Israelite Theory* (London: Chas. J. Thynne & Jarvis, Ltd. 3d).

F. J. H.

THE HEBREW-CHRISTIAN Publication Society, which has issued *The Higher Critics' Hebrew*, by B. A. M. Schapiro, states as its object the publication of "Christian literature adapted to the Judaic mind." On the board of directors are some distinguished Christian names; one wonders how many of them sanctioned the issue of this pamphlet. For while it may be adapted to the Judaic mind, it is not Christian literature.

The two higher critics picked out for assault are Lyman Abbott and Charles A. Briggs. Now Dr. Abbott won great distinction as a preacher and as an editor, but he could hardly be called a higher critic, still less a Hebraist. The shallowness of the attack on Dr. Briggs may be shown by this example. Schapiro says a certain verse of Psalm 27 could not be an interpolation from the Maccabean age, as Dr. Briggs maintained, because Aramaic was then the Jewish speech, and the verse in question is in Hebrew. Does the critic contend that no Jew could write a verse of Hebrew at that time? Why, Schapiro himself could even today write a whole book in the Hebrew tongue!

L. W. B.

FOREIGN PERIODICALS

Orientalia Christiana. Vol. XI—5. No. 44. May, 1928.

History and Cartulary of the Greek Monastery of St. Elias and St. Anastasius of Carbone. I. History. By GERTRUDE ROBINSON, M.A., late scholar of Girton College, Cambridge.

THIS excellent monograph opens to us some aspects of the life and activity of the Greek monks in Italy in the tenth and eleventh centuries. A certain St. Luke of Armentum founded the monastery before the end of the tenth century, which under the Normans grew into great importance in the Middle Ages. Two disastrous fires—in 1174 and 1432—were followed by extensive rebuilding, but the close of the fifteenth century saw

the decline of the eminent Religious house whose history Miss Robinson sketches by use of the documents (given often in facsimile and translation).

Vol. XII. No. 45. July and September, 1928.

Un Grand Mystique Byzantin: Vie de Symeon le nouveau theologien (949-1022) par Nicetas Stelhatos. Texte grec inédit . . . publié par le P. Irénée Hausherr, S.J., et Traduction française en collaboration avec le P. Gabriel Horn, S.J. Pp. xciii-255.

THIS extremely interesting study, of substantial size and scholarship, has materially advanced our knowledge of Simeon the New Theologian beyond the classic investigations of K. Holl (*Enthusiasmus und Bussgewalt beim griechischen Monchtum*. Leipzig, 1898). The whole matter of "hesychasm"—that bizarre method of Greek mysticism which gives such great ground for slander—needs the opportunity for fresh study. Fr. Hausherr in an earlier number (IX, 2. No. 36, June and July, 1927) of the *Orientalia Christiana* supplied us with the text of the method of hesychastic prayer attributed to the Simeon whose life is here published. We are brought into an exotic and alien atmosphere—of devotion and piety, of monastic ideals, and of animating spirit—so foreign to us of the Western tradition that such help, by way of introduction, exegesis, and comment, as the prefaces and notes afford is all but indispensable. Nicetas' scheme of the spiritual life, for example, as "apathy, vision, and knowledge" (or "union") needs the exposition which our author gives us in pp. xxv ff. All of this material demands correlation with the contemporary history of Western mysticism. Fr. Hausherr has put us greatly into his debt by this fresh investigation of the famous Simeon the "New Theologian."

Vol. XIII. 2. No. 47. October 1928.

Griechische Patriarchen und römische Päpste: Untersuchungen und Texte. I. Samuel Kapsoules, Patriarch von Alexandria und Papst Klemens XI. By GEORG HOFFMANN, S.J.

THE Foreword of this volume reads: "With this issue begins a series of investigations on the relations between Greek Patriarchs and Roman Popes, and the publication of outstanding sources hitherto inaccessible. In this series only those materials will be collected which will serve as building-material for a history of the union of the Papacy and the Greek Patriarchs, which task falls into three parts: I. Alexandria; II. Constantinople; III. Antioch and Jerusalem." Fr. Hoffmann draws upon the Vatican, Propaganda, and Franciscan archives to elucidate in this number the relations between the Patriarch Kapsoules (1710-1723) and the Pope, to whom he made his submission, prefacing the study by an account of his predecessor's, Gerasimos II (1703, 1704, etc.), correspondence with Rome. Papadopoulos' aspersions on the genuineness of Kapsoules' surrender to Roman Catholicism and the general verdict on his character will have to be extensively revised in the light of the documents here given. These comprise three-quarters of the monograph (pp. 23-102) and frequent photographic facsimiles are given. The author's conclusion is that Samuel still remained to his life's end a Roman Catholic—a singular and paradoxical fact if the persuasive arguments of our author be found valid!

Internationale Kirchliche Zeitschrift. 18(36): 3(143), July-September, 1928. Stampfli & Co., Bern.

THE chief article of this number is that of Schnitzer (Munich) on Raphael Lambruschini, nephew of the Cardinal Lambruschini. Born in 1788, he lived to a ripe old age (1873) in the midst of stirring and amazing experiences. The sympathetic exposition of his thought is a much desired and needed undertaking. Dr. Gilg's essay—comparing and contrasting the Zwinglian Reformation and the Old Catholic Movement—is equally good.

F. G.

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.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

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

SUBSCRIPTIONS

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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, \$3.25; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



JANUARY

6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Septuagesima Sunday.
31. Thursday.

CALENDAR OF COMING EVENTS JANUARY

7. Convocation of Haiti.
13. Convocation of Texas.
15. Conventions of Western Michigan and West Missouri. Synod of province of New York and New Jersey, Garden City, N. Y.
16. Conventions of Arkansas and Nebraska.
20. Convention of Kentucky and Convocation of North Texas.
22. Conventions of Indianapolis, Mississippi, Missouri, South Florida, Southern Virginia, and Upper South Carolina. Convocation of San Joaquin.
23. Conventions of Alabama, Atlanta, Louisiana, Pittsburgh, and Tennessee. Convocation of Oklahoma.
25. Consecration of the Rev. Dr. Thomas Jenkins as Bishop of Nevada, Portland, Ore.
27. Convocation of Iowa.
28. Conventions of Duluth and Milwaukee.
29. Conventions of California, Fond du Lac, and Southern Ohio.
30. Conventions of Lexington (to elect Bishop), Los Angeles, and Maryland. Convocations of Arizona and the Philippine Islands.
31. Convention of Michigan.
- Conventions of Colorado, Florida, and Oregon. Convocations of Arizona, Nevada, Utah.

CATHOLIC CONGRESS CYCLE OF PRAYER

- | | |
|---------|---|
| January | 6—St. Paul's, Brunswick, Me. |
| " | 7—St. James', Long Branch, N. J. |
| " | 8—St. Paul's, Norwalk, Conn. |
| " | 9—Christ Church, Schenectady, N. Y. |
| " | 10—St. Timothy's, Roxborough, Philadelphia. |
| " | 11—Holy Cross, West Park, N. Y. |
| " | 12—St. Andrew's, Newark, N. J. |

APPOINTMENTS ACCEPTED

BATTY, Rev. E. J., formerly priest-in-charge of St. Mark's Church, La Grange, Ga. (At.); to be vicar of St. Paul's Church, Visalia, Calif. (San. J.). Address, 206 N. Encina Ave., Visalia, Calif.

BROWN, Rev. THOMAS D., formerly rector of St. Luke's Church, Columbia, S. C. (U.S.C.); has become priest-in-charge of Osgood Memorial Church, Richmond, Va. Address, 315 S. Lombardy St., Richmond.

BURLESON, Rev. JOHN K., formerly rector of Ascension Church, Springfield, S. D.; to be vicar of St. John's Church, Porterville, Calif. (San. J.). Address, 714 E. St., Porterville, Calif.

GUMMBRE, Rev. JOHN WESTCOTT, formerly rector of St. Andrew's Church, Mount Holly, N. J.; has become a member of the staff of Washington Cathedral. Address, 3107 Macomb St., N.W., Washington, D. C.

KELLOGG, Rev. H. H., curate at Christ Church, Greenwich, Conn.; to be rector of St. James' Church, Danbury, Conn. February 3d.

KILPATRICK, Rev. ALEXANDER JOHN, formerly rector of Trinity Church, Renovo, Pa. (Har.); has become rector of Trinity Church, Swedesboro, N. J. Address, 208 Main St., Swedesboro, N. J.

MACDOUGALL, Rev. GEORGE M., formerly vicar of mission of the Good Shepherd, Hemet, Calif. (L.A.); to be vicar of St. Paul's mission, Santa Paula, Calif. (L.A.)

NURSE, Rev. O. J., formerly rector of All Saints' Church, Vancouver, B.C.; to be vicar of Trinity Mission, Escondido, Calif. (L.A.) January 15th.

WELLS, Rev. SAMUEL E., formerly archdeacon of the diocese of Western Nebraska; has become priest-in-charge of St. James' Mission, Westwood, Cincinnati, Ohio (S.O.). Address, 3357 Cheviot Ave., Westwood, Cincinnati.

RESIGNATIONS

TOURET, Rt. Rev. FRANK HALE, D.D., as rector of Church of the Good Shepherd, Waban, Newton, Mass., because of ill health. New address, Tryon, N. C.

HEAGERTY, Rev. WILLIAM B., M.D., as superintendent of Good Shepherd Mission, Fort Defiance, Ariz.

RUNKLE, Rev. MILTON S., as rector of Holy Trinity Church, Alhambra, Calif. (L.A.)

WILLIAMS, Rev. D. J., as rector of St. Andrew's Church, Roswell, N. Mex., on account of ill health. Address, St. Luke's Hospital, Denver, Colo. The Rev. Mr. Williams has also resigned as secretary of the district of New Mexico and Southwest Texas, and all communications for the district should be addressed to the Bishop.

WINECOFF, Rev. THOS. E., as rector of Church of the Good Shepherd, Scranton, Pa. (Be.). Effective March 1st.

ORDINATIONS

DEACONS

KANSAS—On the Fourth Sunday in Advent, December 23d, Prof. OSKAR WETKLO, of Friends University, Wichita, was ordained deacon by the Rt. Rev. James Wise, D.D., Bishop of Kansas, who also preached the ordination sermon. The candidate was presented by the Rev. O. E. Gray of St. James' Church, Wichita.

Prof. Wetklo was a German officer during the war and is probably the first officer of the Imperial German army ordained in the American Church. He received his education at Glessen, Basel, Berlin, Greifswald, and Bonn, and is a scholar in Semitic languages.

MINNESOTA—ARLAND CARL BLADGE was ordained to the diaconate on St. Thomas' Day, December 21st, by the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, in Trinity Church, Anoka. The Rev. Paul R. Palmer of Benson preached the sermon.

The candidate, who was presented by the Rev. E. H. Eckel, Jr., of St. Paul, is a graduate of the University of Minnesota and is a senior at Seabury Divinity School, from which he will be graduated next May. During his diaconate he will serve as minister-in-charge of Trinity Church, Anoka, under the supervision of the archdeacon of the diocese.

On Sunday, December 23d, Bishop McElwain ordained ELMER MILBROOK LOFSTROM to the diaconate in Trinity Church, Litchfield. The Bishop preached the sermon.

The candidate, who is a nephew of the late Rev. Prof. Elmer E. Lofstrom of Seabury Divinity School, was presented by the rector of Trinity Church, the Rev. William E. Harman. Mr. Lofstrom is to continue his studies at Nashotah House, where he is in the senior class.

DEACONS AND PRIESTS

BETHLEHEM—On Tuesday, December 18th, the Rev. HARRY E. ELSTON was advanced to the priesthood in the Church of Faith, Mahanoy City, by the Bishop, the Rt. Rev. Frank W. Sterrett, D.D.

The Rev. Robert F. Kline, who was the candidate's rector for many years, preached the sermon and presented him to the Bishop. The Rev. Joseph R. Clair, a classmate, read the litany. The Archdeacon of the diocese read the epistle and assisted in the Holy Communion. The Rev. Howard W. Diller, dean of the convocation of Reading, read the gospel.

The Bishop appointed Mr. Elston as the missionary to the Church of Faith, Mahanoy City, where he has been serving since last June.

On St. Thomas' Day, in St. Stephen's Church, Wilkes-Barre, JOHN HENRY LEHN was made a deacon by Bishop Sterrett. The Rev. Dr. F. L. Flinchbaugh, rector of the church, preached the sermon. The Rev. Henry R. Taxdal of St. George's Church, Naticoke, read the litany. The Rev. John H. Griffith of St. Peter's Church, Plymouth, presented the candidate. The Rev. Robert F. Kline of Calvary Church, Wilkes-Barre, was the epistoler, and the ordinand read the holy gospel. The Bishop was the celebrant.

Mr. Lehn came to us from the Lutheran ministry. He is at present connected with the staff of St. Stephen's, having as his special work the mission at Nuangola, St. Martin's-in-the-Field.

CHICAGO—On St. Thomas' Day the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, ordained JOHN B. HUBBARD, JR., and L. M. MORSE to the diaconate, and advanced the Rev. OTIS JACKSON to the priesthood in St. Luke's Church, Evanston.

The Rev. Mr. Hubbard, presented by the Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston, is to continue as assistant at St. Luke's; the Rev. Mr. Morse, a student at Nashotah House, was presented by the Rev. L. H. Danforth; and the Rev. Mr. Jackson, assistant at St. Luke's, Kenwood, was presented by the rector, the Rev. Dr. George H. Thomas.

WYOMING—On Sunday, December 16th, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, and acting Bishop in Wyoming, ordained A. ABBOTT HASTINGS to the diaconate and advanced the Rev. W. W. KENNERLY, D.D., to the priesthood, in St. Matthew's Cathedral, Laramie. The Bishop preached the sermon.

The Rev. Mr. Hastings, who was presented by the Rev. Canon F. G. Harkness of the cathedral, is superintendent of St. Michael's Mission to the Arapahoes at Ethete, Wyo., and continues in his present charge.

The Rev. Dr. Kennerly, presented by the Ven. Franklin C. Smith of Laramie, came to the Church from the Lutheran body. He continues in his present charge at Trinity Church, Lander.

PRIESTS

ALBANY—On December 21st, the Feast of St. Thomas, in the Cathedral of All Saints', Albany, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, ordained to the priesthood the Rev. ARTHUR ROOR COWDERY. The presenter was the Rev. Johnson A. Springsted, rector of the Church of the Messiah, Glens Falls, who also preached the sermon. The epistoler was Mr. Springsted and the gospeller the Rev. Henry Hogg, of Sidney.

Since his ordination to the diaconate Mr. Cowdery has been assistant at Zion Church, Morris, and the surrounding missions. On December 1st he took charge of Christ Church, Gilbertsville, to which parish he has been elected.

EASTERN OREGON—On Tuesday morning, December 18th, the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, advanced to the priesthood in St. Matthew's Church, Ontario, the Rev. FREDERICK MARX BARTON.

The candidate was presented by Archdeacon S. W. Creasey and the sermon was preached by the Rev. Thomas Ashworth of Payette, Idaho, who also read the gospel. The Rev. Herbert E. P. Pressey, rector of St. Stephen's Church, Baker City, Ore., read the litany and the epistle.

MAINE—On St. Thomas' Day, December 21st, at St. Matthew's Church, Hallowell, the Rev. JOSEPH HAROLD BESSOM was advanced to the priesthood by the Rt. Rev. Benjamin Brewster, S.T.D., Bishop of Maine.

The Rev. Mr. Bessom was presented by the Rev. C. E. O. Nichols of Haverhill, Mass., and the sermon was preached by the Rev. E. O. Kenyon of Rockland; the Rev. Nelson W. Bryant of Gardiner, read the litany.

The Rev. Mr. Bessom is rector of St. Matthew's Church, Hallowell, and priest-in-charge of St. Barnabas' Mission, Augusta, Me.

MARYLAND—On Thursday, December 27th, in the chapel of the Church Missions House, the

Most Rev. John Gardner Murray, D.D., Presiding Bishop and Bishop of Maryland, advanced the Rev. CLAUDE HILL LEYFIELD to the priesthood.

The candidate was presented by the rector of St. Paul's Church, Albany, the Rev. A. R. McKinstry, and the sermon was preached by the Rev. G. Warfield Hobbs of the National Council.

The Rev. Mr. Leyfield is to be assistant minister at St. Paul's Church, Albany, with address at 80 Lancaster street.

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. WILLIAM T. BULKELEY to the priesthood in All Saints' Cathedral, Milwaukee, on Sunday, December 23d. The Rev. Harley Smith of Burlington preached the sermon, and the Rev. Archie Drake, curate of the cathedral, read the litany and acted as chaplain to the Bishop.

The Rev. Mr. Bulkeley, who was presented by the Very Rev. C. S. Hutchinson, dean of the cathedral, is to be priest-in-charge of St. John's Church, Sparta, Wis.

SOUTH DAKOTA—On the Fourth Sunday in Advent, December 23d, the Rt. Rev. William B. Roberts, D.D., Suffragan Bishop of South Dakota, advanced the Rev. KELLY BRENT WOODRUFF to the priesthood in Calvary Cathedral, Sioux Falls. The Very Rev. E. B. Woodruff, dean of the cathedral, and father of the candidate, presented his son. The Rev. C. A. Weed of St. Mary's Church, Mitchell, was the preacher, and the Rev. C. H. Gesner, canon of the cathedral, read the litany. The Ven. Edward Ashley, in whose jurisdiction Mr. Woodruff will work, joined in the laying on of hands.

Mr. Woodruff graduated from the Episcopal Theological Seminary, Cambridge, last June. He has leave of absence for post graduate work at Harvard University this year, majoring in the Dakota language and Indian Ethnology. In June he will enter the Indian field in South Dakota, at St. Elizabeth's School, Wakpala, on the Standing Rock reservation.

WEST VIRGINIA—The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, advanced the Rev. MORGAN CILLEY to the priesthood in Emmanuel Church, Keyser, on Sunday, December 16th.

The candidate was presented by the Rev. Jay Johnson Dimon of St. Andrew's Church, Washington, and the Rev. Dr. Paca Kennedy, professor at the Theological Seminary in Virginia, preached the sermon.

Mr. Cilley will continue his work as priest-in-charge of Emmanuel Church, Keyser, St. Stephen's Church, Romney, and Emmanuel Church, Moorefield, with address in Romney.

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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.

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

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

DIED

LINGOLD—Entered into life eternal at Texarkana, Ark., December 18th, VERNETTE WRIGHT LINGOLD, devoted Churchwoman and long time member of the Woman's Auxiliary. Funeral services were conducted in St. James' Church by the Rev. W. L. Botkin, rector, on Thursday, December 20th. Mrs. Lingold is survived by her husband, Edward D. Lingold, one daughter, Mrs. LeVerne Lingold McCurry, and one sister, Miss Carrie Wright.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

RODGERS—LAURA COOPER RODGERS, widow of the late Rev. William C. Rodgers, D.D., and mother of Mrs. Edward Stuart Hale, died on Wednesday, December 19th, after a short illness of pneumonia in her 65th year, at Rosemont, Pa.

SLATER—The Hon. W. T. Slater, chancellor of the diocese of Oregon, and formerly justice of the supreme court of the state, passed to rest on St. Andrew's Day. Burial was on December 3d, from St. Mark's Church, Portland, of which he was for many years a vestryman.

TROXBELL—At his home, "Westwinds," River-ton, N. J., on Thursday, December 20th, EDGAR R. TROXBELL, M.D., aged 78, beloved husband of Marie Nugent, and father of Helen Ely, Thomas Nugent, Edgar R., Jr., George Steele, Elizabeth (Mrs. H. L. Randall), and Gilbert McCoy Troxell.

A devoted husband and father, a beloved physician, an upright, unselfish man.
"I was sick and ye visited me."

POSITIONS WANTED

CLERICAL

PRIEST, GRADUATE, MIDDLE AGE, DESIRES village work, or two missions. Minimum salary \$1,600, and furnished rooms. Available Lent. References. M-284, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

CHURCH LINEN

ALTA R 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.

VESTMENTS

CHURCH EMBROIDERIES, ALTA R 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.

ST. CHRISTOPHER'S GUILD, INEXPEN-sive Gothic Vestments, entirely hand-made, \$60 to \$150, five-piece set. Samples and designs submitted. 25 CHRISTOPHER ST., New York.

PARISH AND CHURCH

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

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.

NOTICE

AN OPPORTUNITY FOR INTENSIVE study of the Bible and of Church History on the English tutorial plan. Library facilities. Residence. ELLEN S. OGDEN, Ph.D., Resthaven, Milford, Mass.

THE FIRST NATIONAL BANK, TRUST DE-partment, Davenport, Iowa, is the treasurer of "The Trustees of Funds and Donations for the Diocese of Iowa."

THE QUEST OF THE SANGREAL. CON-taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Advent-ures, 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.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR-ganized under the laws of the state of Wis-consin, asks for gifts and bequests for an endowment, the income to be used for "the publi-cation and distribution of literature in the interest of the Christian religion, and specifi-cally of the Protestant Episcopal Church ac-cording to what is commonly known as the Catholic conception thereof, and/or in the in-terest 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 suit-able medium for the accomplishment of the purpose of the foundation." Three trustees re-present **THE LIVING CHURCH**, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Sec-etary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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MISCELLANEOUS

KNIGHTS OF SAINTS JOHN IS A NA-tional, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KStJ. Address, NATIONAL COUNCIL OF KStJ, Box 327, Ma-lone, N. Y.

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 Gar-dens, Homestead, Fla.

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

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 re-quired.

WHEN the mayor of Newark, N. J., Thomas L. Raymond, died recently, Arme-nians of the city held a memorial service at Grace Church, with Archbishop Tirayre presiding, assisted by the Rev. Charles L. Gomph, rector of the church, Canon Les-lie, missionary for the foreign-born, and the Rev. Bedros Vartanian, Armenian rec-tor. The new mayor and the president of the board of education made addresses. The former mayor was a good friend of the Armenian race, and also a devoted Churchman, a generous supporter of the work of the Church at large as well as of his own parish.

Church Services

California

Christ Church, Ontario Southern California

In the Midst of the Orange Groves
REV. RICHARD H. GUSHÉE, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11 A.M.; Evensong
5:00 P.M.
Daily Masses as announced.

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. Even-
song, 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.

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 Lec-
ture, 8:00. Confessions, Saturdays and by ap-
pointment.

Minnesota

Gethsemane Church, Minneapolis

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

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: 8:00, 10:00, 11:00 A.M., 4:00
P.M.
Noonday Services Daily 12:20.

St. Mark's Church in-the-Bouwerie, New York

10th Street, just West of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11:00 A.M., 4:00 P.M.,
8:00 P.M.

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

Church of St. Mary the Virgin, New York

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

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
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.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough
Hall, then Court street car to Carroll street.
The church is at the corner of Clinton and
Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector

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

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7:00 and 8:00.
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.

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 fur-
nish 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.

WEBR, 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 Sun-
day, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
cycles (230.6). Grace Cathedral. Services
every second Sunday at 11:00 A.M. Organ re-
citals every Monday and Thursday from 6:00
to 6:30 P.M., C. 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 Sun-
days at 11:00 A.M., C. S. Time.

RETREAT

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

BOOKS RECEIVED

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

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

The Making of the Christian Mind. By
Gaius Glenn Atkins, D.D., L.H.D., profes-
sor of Homiletics, Auburn Theological
Seminary. Net, \$3.00.

E. P. Dutton & Co., Inc. 300 Fourth Ave., New
York City.

Who Is Then This Man? By Melanie Marnas.
Translated from the French by Henry
Longan Stuart. With an Introduction by
the Translator. \$2.50. Publication date,
January 11, 1929.

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

Spiritualism and the Church. By the Rev.
Donald Hole, author of *Love and Death*,
etc. \$1.50.

BOOKLET

The Stratford Co. 234-240 Boylston St., Boston,
Mass.

Arista: The Trail of a Lost Child. By Charles
Elmer Furman. 60 cts.

BULLETIN

The Carnegie Foundation for the Advancement of
Teaching, 522 Fifth Ave., New York City.

*A Retirement Plan for Colorado Public
Schools.* By Howard J. Savage and Ed-
mund S. Cogswell. Bulletin No. 22. 1928.

KALENDAR

Irving P. Fox. Sudbury Building, Boston 14, Mass.

A Church Calendar, 1929. According to the
Usages of the Protestant Episcopal Church
in the United States of America. A Weekly
Calendar giving the Order of Service for
Every Day, with Instructions and Quota-
tions; also Suggestions for Altar Guilds
and Special Tables of Lessons, Psalms,
and Hymns. Thirtieth Year.

THE IMMEDIATE result of the visit of
Bishop Demby, the Negro Suffragan
Bishop for Arkansas and the Southwest
province, to St. Augustine's, Wichita,
Kans., a Negro mission without a resident
priest is shown in larger congregations,
reorganization of Woman's Auxiliary and
Church school, more activity among guild
members and vestrymen, the licensing of
three lay readers, and the establishment
of services under their care every Sunday
afternoon.

INFORMATION BUREAU



THIS department will be glad to serve our
subscribers and readers in connection with
any contemplated purchase of goods not obtain-
able in their own neighborhood.

READERS who desire information in regard
to various classes of merchandise used by
the churches, rectories, parish houses, church
institutions, or homes, may take advantage of
our special information service, and send us
their wants and we will transmit their request
to such manufacturers or dealers, writing the
letter for them, thus saving them time and
money.

ADVERTISERS in THE LIVING CHURCH are
worthy of your consideration when making
purchases. If you desire literature from any-
one who is not advertising in this publication,
write his name and address, or the name of the
product in which you are interested, and we
will see that you are supplied.

Address INFORMATION BUREAU, THE LIV-
ING CHURCH, 1801-1811 Fond du Lac Ave., Mil-
waukee, Wis. Enclose stamp for reply.

Impressive Ceremony of Lights Held in St. Barnabas' Church, Calgary

Bishop Hackenley of Nova Scotia Recovering—Plan for 1929 Summer School

The Living Church News Bureau
Toronto, December 20, 1928

A UNIQUE SERVICE IS REPORTED FROM St. Barnabas' Church, Calgary. With every light in the church extinguished and with only the rays of the Toc H light illuminating the darkness, came the words "With proud thanksgiving let us remember our Elder Brethren," from the Toc H ceremony of light.

At the words, "We will remember them," the entire congregation repeated the pledge, and then stood in silent remembrance. The Last Post was sounded at the conclusion of the silence.

An inspiring address was delivered by the Rt. Rev. L. Ralph Sherman, D.D., Bishop of Calgary, during which he very feelingly referred to the late Gilbert Talbot in whose memory Toc H house at "Pop" was founded, and who was a student at Christ Church, Oxford, at the same time as himself.

The service was in charge of the rector, the Rev. H. M. Henderson, padre of the Toc H group. This was the first time in the history of Calgary that such a service had been celebrated, and the first time many in the congregation had seen performed the Ceremony of Light.

TORONTO W. A. RECEIVES ESTATE

With the death of her brother, Dr. Alexander Stewart, which occurred lately, an estate of about \$8,000 left by the late Miss Alice E. Stewart, of Orillia, passes to the Toronto diocesan board of the Woman's Auxiliary, the income therefrom to be used by the said board to support, or assist in supporting, a missionary or missionaries in Canada or abroad, or for the conversion of the Jews at the discretion of the said board.

By the permission of the educational authorities of the province of Alberta, the facilities are given to all religious bodies alike to give religious instruction to Normal students at Calgary on Fridays from 1:15 to 1:45.

Although this is an inconvenient hour and the attendance is quite voluntary, some twenty-five students are attending the Anglican instruction, which is in the capable hands of the Very Rev. Dean Robinson.

BISHOP HACKENLEY OF NOVA SCOTIA CONVALESCING

The Rt. Rev. J. Hackenley, Bishop Coadjutor of Nova Scotia, who has been confined to his bed in his summer residence at Upper LaHave for several weeks on account of illness following an attack of pneumonia, is now convalescent, and will soon be resuming his duties.

MISCELLANEOUS

On the patronal festival of the Winnipeg Actors' Church Union, Holy Communion was celebrated in the Lady Chapel of All Saints' Church by the local chaplain, there being present some twenty members of the D'oyly-Carte Opera Company.

A largely attended meeting of the summer school committee for the dioceses of Toronto and Niagara was held in the board room of the synod office, Hamilton.

The Rev. P. J. Dykes of Toronto was elected chairman and F. G. Lamb of Hamilton re-elected secretary-treasurer. Plans for the school of 1929 were formulated and much progress was made thereby. The school will either be held in Toronto or Whitby.

Australian Government Delays in Scheme for Removing Sydney Cathedral

Might Enlarge Cathedral Instead— Bishop of Adelaide Opens Church Congress

The Living Church News Bureau
Sydney, November 15, 1928

THE CHIEF NEWS ITEM OF CHURCH interest from Sydney is that the present government has decided it cannot go any further at present with the cathedral removal scheme. It will be remembered that a special synod was held to consider the offer of £500,000 and a prominent site in another part of the city in exchange for the present cathedral land adjoining the Town Hall. That was promised by the Labour Government. The Nationalist treasury now finds the money is not there so cannot pay. This is not altogether bad news as an influential minority in the synod and probably a majority in the parishes are against moving St. Andrew's from its historic and central position in George street. A scheme of enlargement might now be thought out.

CHURCH CONGRESS MEETS IN ADELAIDE

Australia is in keeping with America with its Church Congresses. The tenth Australian Church Congress has just finished its sessions in the beautiful city of Adelaide, S.A. The president was the Rt. Rev. A. N. Thomas, Adelaide's Bishop. In his welcome to the many delegates from the far flung territories of this island continent he said: "It is more than a quarter of a century since Adelaide last entertained the Church Congress. On that occasion I believe the city was taken by storm by a horde of bishops. A hearty welcome awaits our visitors. Our program has its educational, dramatic, musical, social, and devotional side. A Church Congress can be used to glorify God and to benefit humanity." Archbishop Wright of Sydney, the Primate, at a farewell session described Adelaide as "a city of beautiful parks, beautiful flowers, noble buildings, a city characterized by good fellowship and boundless hospitality."

The subject of the Congress was The Lord of all Good Life. Most of the dioceses were well represented and there was a Japanese delegate and also Bishop Gwynne from Egypt and the Sudan. In his paper on National and Regional Churches, Bishop Gwynne reminded his hearers that "in 1813 the bishopric of Calcutta had been formed. This diocese included India, Ceylon, Mauritius, the Malay States, Australia, and New Zealand. Since then the Church had grown and had overflowed the bounds of the Empire. There are now nearly 400 bishops in our communion." In the paper read on The Church of England in Australia the Congress heard how

All summer school enthusiasts and especially those who attended this year's school will rejoice in the fact that the committee saw fit to reelect the Rev. R. J. Shires of Bowmanville as dean of the school, and Mrs. Laidler of Hamilton as housemother for the 1929 school. This is the first time that any leaders have been reelected for a second term, it being the rule that each school should have an entirely new staff of leaders. It was felt by all that no mistake is being made in this departure on this occasion.

the Church here grew in a little more than 125 years from one priest to a regional Church with twenty-five dioceses and 1,500 clergy.

Tribute was paid to the societies of the Bush Brotherhood and the Bush Church Aid. This was abundant evidence that "The Lord of all Good Life" was with us. The Rev. E. R. Harrison from Japan told the story of the *Nippon Sei Kokwai* with its own Prayer Book and Hymn Book and with its 30,000 members in ten dioceses. An inspiring pageant was another feature of the Congress. It portrayed the fight of the Church against evil influences of the world.

The Congress banner was a spectacular affair elaborately worked in rich colors and golden brocade. Representing St. Peter and the Keys it was a fine piece of symbolism with its combination of blue and deep rose and oxidized gold.

The results of the Congress hoped for are the deepening of devotional life, increased Catholicity of Churchmanship, and encouragement in advancing further to conquer the world for Christ especially in the Church's message in the industrial problems of the day.

R. HARLEY-JONES.

DEDICATE NEW PARISH HOUSE FOR ALL SAINTS', BROOKLYN

BROOKLYN—At All Saints', Brooklyn, on Sunday, December 9th, the Rev. Emile S. Harper, rector, dedicated a new parish house with special services. This is the culmination of eighteen years of work. The heavy debt on the church when Mr. Harper became rector in 1910 took about fifteen years to liquidate, and since then the parish house building fund has been accumulating. The property which then consisted of a beautiful but heavily mortgaged church is now a complete plant with church, rectory, and parish house. In the new building there is a gymnasium equipped for various games with adjoining showers and locker rooms for boys and girls.

The second floor contains a large choir room with ample library space and vesting rooms with lockers for men and women; also the rector's office.

There was also dedicated at this time a new gateway consisting of four massive brick columns connected with ornamental iron work and surmounted by handsome lights, making an imposing entrance to this beautiful property. This was given in memory of Mrs. Eliza Carlisle.

The treasurer of the building fund is the Hon. Stephen Callaghan and the chairman of the committee is H. H. Carlisle. At the recent Every Member Canvass, sixty new members came into the parish.

Explains Meaning of Christmas at Massachusetts Service League Meeting

New Educational Secretary for Woman's Auxiliary—Services at Christmastide

The Living Church News Bureau
Boston, December 27, 1928

THE CHRISTMAS PARTY OF THE DIOCESAN Church Service League on the afternoon of December 19th in the crypt of St. Paul's Cathedral was, as usual, a huge success. Over 200 women filled the crypt and entered wholeheartedly into a meeting replete with true Christmas spirit. Miss Eva D. Corey presided and the Rev. S. Harrington Littell of Boone University, China, was the chief speaker. As Mr. Littell said, this was his valedictory for the nonce, as he will sail for China next week.

Mr. Littell's address was enlightening and interesting, lightened by illustrations of the "unconverted" and the "converted" music of China, glowing with epigrammatic summaries such as that the doctrine of Confucianism is the preservation of self; that of Buddhism, the annihilation (or repression) of self; that of Christianity, the consecration of self. His message was fired with the meaning of Christmas and the hope it holds for the Orient.

The roll of Massachusetts missionaries was called and a prayer for them, near and far, was said. And then as "The week before Christmas when down in the crypt" was being read, Santa Claus came in costume, bells a-jingle, with presents for missionaries, for Chinese students who had been invited, and with jokes for prominent diocesan leaders, and merry quips for all. Chinese fireworks blazed and added their cheerful pop-pop as tea was served and the meeting broke up into sociable little groups.

NEW EDUCATIONAL SECRETARY OF W.A.

The Presiding Bishop has appointed as educational secretary of the Woman's Auxiliary to the National Council Miss Margaret I. Marston, secretary for adult education under the Massachusetts Church Service League. Miss Marston will begin her new duties in New York on January 15th.

Miss Marston, a graduate of Wellesley College, class of 1916, began her duties under the diocese in the autumn of 1923, after having taught in the public schools of Pennsylvania and the high school in Concord, N. H. As secretary for adult education, her attention has been mainly directed to furthering educational programs for adults in the parishes. In connection with this she has done a large amount of speaking and conducting study classes, and has compiled a leaflet entitled *The Lamp*, appearing periodically and containing suggestions for reading and study. Miss Marston has also been a member of the faculty of various summer conferences for Church workers, in particular of the conference of the province of New England in Concord. She has also been interested in the work of young people and has led discussion groups on problems of interest to them.

CHRISTMAS SERVICES

In our churches, services were held on Christmas Eve and at midnight. Some parishes began their Christmas services on December 23d, instead of continuing the Advent mood, for several reasons such

as those outlined by the Rev. Dr. Sullivan of Trinity Church, Newton Center, in his parish leaflet. After mentioning that practical considerations necessitated the erection of the Christmas rood screen and the decorating of the church with Christmas greens before December 23d, thus making incongruous an Advent service with purple hangings in a church decorated for Christmas, Dr. Sullivan continued:

"Moreover, comparatively few people come to church on Christmas Day—sad but true. Because of this, the great majority of the people get their first Christmas service on the Sunday after Christmas, well toward the end of the intensive Christmas season or octave; and some days after the children's festivities and parties—making a belated Christmas service.

"This happens whenever Christmas Day falls on the early weekdays. It is very desirable that the First Impact of the Christmas message should be in the church lest Santa Claus usurp the whole meaning of Christmas, and the Christ Child be forgotten in His own Birthday Season. If we were celebrating the birthday of a child of our own, it would be strange if we gave the postman, who brought the birthday gifts, the place of honor, and the child be nowhere visible, nor mentioned! Santa Claus will be outgrown, and what then will the children have to remember about the meaning of Christmas?

"So, when the people will not come to Church on Christmas Day, when Christmas really comes, we must give them the Christmas message early, not late; at the beginning, when their spirits are fresh, not at the end of the season, when the mood has somewhat waned."

"HAS CHRIST CHANGED THE WORLD?"

Bishop Slattery, preaching in St. Paul's Cathedral on Christmas morning, asked the question, "Has Christ really changed the world?" He answered the question by drawing a picture of the world to which Jesus came, and contrasting with conditions today that earlier life when absolute ownership of lives and bodies of men, a general belief that work was ignoble, and lack of pity for the sick, the deformed, and the helpless were the dominating influences. Bishop Slattery listed the principles introduced by Christ and which are now generally accepted: that all men are children of one Father and therefore brothers; that labor is respectable; that weakness and illness are to be pitied and helped; and that the family and the home are sacred.

"These are the principles," said Bishop Slattery, "which came into the world on Christmas Day. The men whom Christ changed, changed the world; the next generation caught His spirit, and so on down through the centuries the world has been changed through the power of the principles which Christ lived. Brotherhood is now a part of our civilization, it is ignoble not to work, tolerance is everywhere, there are hospitals everywhere and family life is honored today. . . ."

SAILORS ENTERTAINED IN CHARLESTOWN

Seven hundred or more sailors are being entertained at dinner tonight in the Sailors' Haven, Charlestown. The only necessary introduction to the hospitality of this Haven is possession of the regular "papers" that every true seaman owns. The Sailors' Haven is under the direction of Stanton H. King, who has been its guid-

ing spirit for thirty-eight years; it is one of the numerous activities of the Episcopal City Mission and is visited by an average number of 200 men daily—sailor men, members of the marine corps, merchant marine, men of every nation, creed, and color.

CHURCH HOME SOCIETY PACKS GIFTS FOR CHILDREN

Members of the staff of the Church Home Society have been busy for more than two weeks selecting and packing the gifts provided for more than 200 children of Episcopal parentage who are under the supervision of the Church Home Society, in foster homes, or in their own homes. The presents include four boxes of useful gifts, the annual generous contribution of the Women's Guild of Christ Church, Hamilton. All of these presents are sent well in advance of Christmas Day so that the children may associate them with their foster parents or with their own parents in preference to receiving them from a welfare organization. This purposeful giving is one of the many thoughtful arrangements of this society which aims to provide for the children under its care the same experiences which are enjoyed by normal children in their own happy and sheltering homes.

MISCELLANEOUS

The Endowment Fund of Trinity Church, Boston, has been increased by \$25,000, the bequest of Miss Maria E. Hatch, for many years a member of the parish. Such generous thought, as the rector says, helps to insure the future of this great church.

The Health Center for Little Children, supported entirely by the voluntary contributions of the congregation of St. Paul's Cathedral, benefitted by the offerings on Sunday and on Christmas Day. A committee of the cathedral congregation, known as the child service group, is responsible for the management of the health center.

Among the numerous Christmas pageants and mystery plays given at the Christmas season was *Bethlehem*, written by the Rev. Arthur Ketcham of New York, formerly of Christ Church, Hyde Park, Massachusetts, and presented by the Girls' Friendly Society of St. Stephen's Church, Cohasset.

A Guild of the Nazarene has been organized in Grace Church, Lawrence, where the Rev. Raymond A. Heron is the rector. This guild will be a class in personal religion with special emphasis placed on the healing power of the Christian gospel.

A set of tubular organ chimes was dedicated in St. Stephen's Church, Lynn, on last Sunday morning. Mr. and Mrs. Warren Breed gave this notable addition to the equipment of the parish in memory of their son, Robert Warren Breed. The chimes have been placed in the loft above the baptistry and are played from the organ keyboard.

ETHEL M. ROBERTS.

APPOINT NEW BISHOP FOR CHURCHES IN EUROPE

NEW YORK—The Rt. Rev. Nathaniel Seymour Thomas, D.D., formerly Bishop of Wyoming, has accepted the appointment as Bishop-in-charge of American Churches in Europe for 1929. He succeeds the Rt. Rev. William Lawrence, D.D., who until recently had charge of the churches in Europe.

Bishop Thomas resigned as Bishop of Wyoming in June, 1927, and is at present in residence at Palm Beach, Fla.

Western Theological Seminary Receives Gift of Funds for Completion of Tower

Plea for Funds for Industrial School in Virginia—Anniversary at Holy Nativity Church

The Living Church News Bureau
Chicago, December 27, 1928

A GIFT OF FUNDS FOR THE COMPLETION of the tower on the new Western Theological Seminary plant in Evanston by Mr. and Mrs. R. Floyd Clinch of Christ Church, Winnetka, is announced by the Rev. Dr. Frederick C. Grant, president of the seminary. The tower will cost at least \$25,000. It is to be in memory of Mr. and Mrs. A. Tracy Lay and their daughter, Margaret S. Lay, father, mother, and sister, respectively, of Mrs. Clinch.

The tower is to be in gothic perpendicular style, in keeping with the other buildings of the seminary now under construction and will be surmounted by a spire, thus binding together by its height, the whole group. The tower and spire together will be 125 feet high. The general design of the projected tower is inspired by Magdalen Tower, Oxford, and the spire derives suggestion from Chichester Cathedral. John N. Tilton, of the firm of Armstrong, Furst, and Tilton, is the architect.

Of particular interest to the diocese are the chimes which Mr. and Mrs. Clinch are giving to the seminary also. They were originally given to Grace Church, Chicago, when it was located on South Wabash avenue. After the fire of 1915, the parish returned them to the donors, as they could not conveniently be used in the new Grace Church connected with St. Luke's Hospital. They will, therefore, be housed in the belfry of the new tower in Evanston, where they will call successive generations of students to study and worship. As it is the plan of the seminary to open its chapel doors to residents of the neighborhood and to students in the university, the bells will soon come to have a widening circle of associations in their new location, it is hoped.

The gift of Mr. and Mrs. Clinch is the second large gift from Christ Church, Winnetka, to the seminary in recent months. Lucius K. Baker of the same parish has given \$25,000 toward the new seminary.

PLEA FOR INDUSTRIAL AND NORMAL SCHOOL IN VIRGINIA

A plea for completion of the fund for erecting the Chicago building at the St. Paul's Industrial and Normal School, Lawrenceville, Va., has been sent to clergy of the diocese by the Rev. H. W. Prince, rector of the Church of the Holy Spirit, Lake Forest, and chairman of the fund committee.

"Our diocese will have pride in knowing one of the new buildings in the expansion program of the American Church Institute for Negroes bears the name, 'The Chicago Practice School Building,'" he says. "It will serve as a training school for primary and junior teachers.

"Yet only fifty parishes and missions have contributed to this project. Many individuals will be proud to have a share in this admirable social service and educational contact."

Nearly \$3,000 remains unpaid toward the fund of \$35,000, Mr. Prince said. It will be recalled that this is the fund toward which Julius Rosenwald, prominent Chicago Hebrew, contributed \$10,000. The Church of the Holy Spirit, Lake Forest,

has contributed more than \$2,800 to it; St. Luke's Evanston, more than \$1,700; St. Chrysostom's, more than \$1,400; St. James', Redeemer, and St. Elizabeth's, Glencoe, \$1,000 each.

ANNIVERSARY OF CHURCH OF HOLY NATIVITY, CHICAGO

Thirty years ago, in a dilapidated barn, the Church of the Holy Nativity, 95th and Longwood drive, was founded. It was organized as a result of services held for some years in private homes and in a room rented from St. Paul's Evangelical Church, Howard and 94th streets, for Sunday afternoon services. The financial obligation of the latter arrangement proved too heavy, and the barn was then offered, free of charge, for the purpose, by Mrs. Emma B. Hillard.

Speaking of the little barn chapel, the Chicago Tribune said:

"In their church, which with their own hands they transformed from a dilapidated barn, members of the Episcopal congregation of Longwood listened to a sermon last evening preached by their rector, the Rev. Harold Morse. The women raised \$1,000, which is the nest egg of a building fund."

The walls of the barn were sealed, the floor carpeted, a reed organ installed, and a lectern. A box served at first as an altar. The box altar was soon replaced by a carved oak altar, which is still in use. It was from the association with the barn and the season of the year that the parish received its name—Holy Nativity. Bishop Anderson suggested the name and to this little barn chapel he made one of his first visits after his consecration.

The Rev. Thomas Bellringer is the present rector of the parish.

CHRISTMAS SERVICES IN CHICAGO

Christmas services throughout the diocese were well attended, according to reports from the clergy. Bishop Anderson preached at St. James' Cathedral Christmas morning. Bishop Griswold was the celebrant at St. Mark's Church, Evanston. An unusual feature at the Church of the Epiphany was a communion service at 6 o'clock Christmas morning for nurses and doctors on the west side. The church is in the center of a hospital district. The attendance was large, the rector, the Rev. John F. Plummer, reports. Fr. Plummer also instituted an unusual service Christmas Eve. The church was thrown open for passers-by to come in for short periods of prayer, and the organist, Frank Aulbach, gave a recital of Christmas hymns and carols.

Christmas programs continued throughout the week in many parishes. The choirs of the Church of the Redeemer, the Rev. Dr. John Henry Hopkins, rector, gave their annual musical service last Sunday, singing the *Messiah*. The choirs of St. Paul's gave their annual carol service Sunday afternoon. Dr. Hopkins reported 400 communions and offerings of more than \$1,000 at the Christmas services.

LEON C. PALMER ADDRESSES LAYMEN IN CHICAGO

A closer relationship between the national Church and the Brotherhood of St. Andrew than has ever existed before was reported by Leon C. Palmer, general secretary of the Brotherhood, who spent two days in Chicago during the past week and

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addressed Brotherhood leaders at the Young Men's Christian Association on Tuesday. Mr. Palmer told of the establishment of a national clerical committee on coöperation and said that representatives on this committee have been appointed in virtually every diocese. The Very Rev. Duncan H. Browne, S.T.D., dean of St. James' Cathedral, is the Chicago representative.

Mr. Palmer also reported that during the past year, eighty-one new Brotherhood chapters have been chartered, while an average of sixty-two losses had been reported yearly for the six years previous.

The Brotherhood will sponsor a Church attendance campaign during Epiphany and continuing through Lent. Emphasis will be placed upon Sunday evening evangelical

services, he said, and in many instances these will take the form of open confirmation classes. The first of such classes reported in the diocese is being undertaken by the Rev. Alfred Newbery, rector of the Church of the Atonement.

JUNIOR WARDEN OF ST. PAUL'S,
KENWOOD, DIES

Edward F. Bryant, junior warden of St. Paul's Church, Kenwood, and a vestryman of the parish for twelve years, passed away suddenly last week. The funeral was from St. Paul's. Mr. Bryant was a well known banker in Chicago. His son, Donald Bryant, has been elected to the vestry, and Paul Willis has been elected junior warden.

A. Felix duPont Gives Million Dollar Church School to Diocese of Delaware

Farm of 350 Acres Bought Near Middletown — Plan Moderate Price School

The Living Church News Bureau
Wilmington, Dela., January 1, 1929

THE DIOCESE OF DELAWARE IS TO HAVE a new educational institution which will cost more than \$1,050,000. It is the gift of A. Felix duPont.

While the name of the institution has not yet been chosen, it will be a Church boarding school for boys, formed primarily for the purpose of training boys for greater efficiency in Christian service. The school will be under the direction of a corporation now applying for a charter and to be known as the Delaware Church School Association, which will also have title to the property which has been donated by Mr. duPont. It is understood that several other persons will also be interested in the founding of the school later.

FARM IS PURCHASED

As a first step toward the realization of the plan, Mr. duPont has purchased the Comegys Farm about two miles from Middletown, comprising a tract of 350 acres. The property was bought for \$50,000 and lies between Noxentown lake and Silver lake. The place is easily accessible from this city and is a half mile from the duPont highway.

The charter is being applied for by a directing committee chosen by Mr. duPont and comprises Allen Henry, Walter J. Laird, and the Rt. Rev. Philip Cook, Bishop of Delaware.

The corporation will constitute the trustees of the school and they will select the headmaster and the faculty and also direct the building program.

While the cost of the school has not yet been determined, it is expected it will approximate at least \$500,000, with a similar sum as an endowment.

The plans as so far worked out do not contemplate a large school at first, but to get it in operation as soon as possible with a carefully selected group of students and an efficient teaching staff and then to add to the buildings as the requirements arise.

COMMITTEE MAKES STATEMENT

The following statement has been issued by the committee:

"More than a year ago, Mr. A. Felix duPont made known to a few friends his de-

sire to build and endow a Church boarding school for boys in the diocese of Delaware. This matter was informally discussed among them for some time and impetus given to the plan by discussion of it with the headmasters of Church schools at the time of the General Convention of the Episcopal Church meeting in Washington. All of those consulted expressed the conviction that there was the greatest demand for a moderate priced Church boarding school for boys in this section of the East. There are very few, if any, such schools between New England and Maryland, and Delaware appeared to them as a very suitable and central point for such a school.

"Mr. Theodore N. Denslow, formerly headmaster of Donaldson School, near Baltimore, had been secured to make a careful survey of possible sites and a study of methods prevailing in Church schools in the East. He visited practically every part of the state for a situation and the Comegys Farm on Noxentown lake seemed to offer just the location desired. It is within easy riding distance of Wilmington, but has all the advantages of the country. It borders Noxentown lake and includes a point of land extending out into the lake, with high banks and commanding view, sufficiently large for the location of the different buildings. There are many trees along the lake and the landscape is altogether pleasing."

CHURCH HEADMASTERS TO MEET

The headmasters of many of the Church boarding schools for boys have been invited to come to Wilmington during the holidays on Friday, January 4th, to visit the site of the school and later to have dinner together and make such suggestions and give such advice as their own experience in this work may lead them to offer. Eight headmasters have already accepted, including Dr. Thayer of St. Mark's School; Mr. Haslam, of the Episcopal Academy of Philadelphia; Father Sill, O.H.C., of Kent School; Mr. Hoxton, of the Episcopal high school in Virginia; Mr. Onderdonk, of St. James' School, Maryland; the Rev. Page Dame, of Christ Church School, Virginia; Mr. Church, of St. Alban's School, in Washington; and the Rev. Mr. Monks, of Lenox School, Lenox, Mass.

Dr. Walter Hulihan, president of the University of Delaware, and Burton P. Fowler, headmaster of the Tower Hill school, this city, will also attend the conference, the committee announces.

A. Felix duPont is a vice-president of the duPont Company. He attends St. John's Church, this city, where he is a vestryman.

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EAST AND WEST UNITE IN PRAYER AT RACINE, WIS.

RACINE, WIS.—One of the most unusual Christmas services ever held in America was conducted Christmas Eve, in St. Luke's Church, Racine, when representatives of a dozen faiths united in common prayer at St. Luke's Church. Hindus, Confucianists, Shintoists, Christian Scientists, Jews, Episcopalians, Methodists, Congregationalists, Quakers, French Huguenots, Roman Catholics, and members of the Community church kneeled before the same altar.

The ceremony, which is believed to be unprecedented, was conducted by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Though most of the worshippers were garbed in conventional Occidental dress, several of the Hindu women wore a *sari* or veil, bound around the body and thrown over the head, while one Chinese girl was dressed in a quaint jacket of mandarin blue.

The Orientals who took part were attending the annual Oriental students' conference at Taylor Hall, Racine College.

PLAN CONSECRATION OF DR. JENKINS AS BISHOP OF NEVADA

NEW YORK—The Rev. Thomas Jenkins, D.D., Bishop-elect of Nevada, and rector of St. Barnabas' Church, McMinnville, Ore., is to be consecrated Bishop of Nevada on Friday, January 25th, in Trinity Church, Portland, Ore. The chief consecrator will be the Presiding Bishop, the Most Rev. John Gardner Murray, D.D. Others assisting in the service will be:

Co-Consecrators

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon; the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah.

Presenters

The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska; the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho.

Preacher

The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin.

Attending Presbyters

The Very Rev. Horace M. Ramsey, D.D., St. Stephen's Pro-Cathedral, Portland, Ore.; the Very Rev. Allen Jacobs, Trinity Cathedral, Reno, Nev.

Masters of Ceremonies

The Ven. Jay Claud Black, Portland, Ore.; the Rev. R. A'Court Simmonds, St. Mark's Church, Portland; Blain B. Coles, Portland; A. W. Stone, Portland.

Deputy Registrar

The Rev. Edward H. Clark, diocesan registrar, Portland.

PEACE MOVEMENT PUBLICATIONS

NEW YORK—How greatly interested are readers of the religious press in the publications of the American Peace Movement today? This is a matter of debate among the staff members of several leading American organizations devoted to the promotion of international understanding. The World Peace Foundation is endeavoring to procure some indication as to the situation which really exists.

A year ago the Foundation published a 72-page pamphlet—*International Relations Publications Available From a Group of American Organizations*—designed to inform the interested public of the most pertinent available material, outside of books and documents, published by American organizations on various phases of international relations. Comments were added to indicate the character of each publication without passing judgment upon it. More recently the Foundation has devoted a special number of its *International Book News* to a similar listing of

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SHORT RELIGIOUS ARTICLES: Sarah Elisabeth Roberts, who wrote the series on *The Church's Honor Roll of Knights and Ladies*, so much liked by our readers, has prepared another on *The Book of Books*. It will explain briefly what our Bible is and why we treasure it, bringing to light many interesting facts.

FICTION: *YOUNG CHURCHMAN* stories are chosen with especial care. Our next serial will be one of boy life at a prep school by that popular writer, Archie Joscelyn. This will be followed by a tale the background of which is Rome in the days of Nero. Ivy Bolton is the author.

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Secretary General, 653 Greenwich St., New York, N. Y.

the many publications which have appeared during the past twelve months. This number is entitled *More International Relations Publications*.

As a rough test of the general trend of international interest possessed by readers of THE LIVING CHURCH, the Foundation has now offered to send a copy of its more recent bibliography, without charge, to any reader addressing a request—letter or card—to Raymond T. Rich, General Secretary, 40 Mt. Vernon street, Boston. The Foundation is keeping a score which will be reported to the various religious papers early this month. Therefore, please refer to THE LIVING CHURCH if you write.

RELIGIOUS CENSUS SHOWS 34 FAITHS IN STUDENT BODY

MADISON, Wis.—Voluntary census of religious beliefs among University of Wisconsin students resulted in definite answers representing thirty-four faiths by 6,479 out of 9,042 registrants, according to a compilation just completed by Miss A. B. Kirch, university statistician. The census is the first of its kind conducted at the university.

Among those who expressed their affiliations, 1,042 named the Roman Catholic Church, 1,018 Lutheran, 959 Methodist, 887 Congregational, 680 Presbyterian, 553 Jewish, 441 Episcopalian, 235 Baptist, and 189 Christian Science. These nine faiths represent ninety-three per cent of the total answers.

The census is based on cards handed to registrants at the opening of the first semester, with explanations that answers were not required.

No cards were returned by 1,977 students, and 586 others did not specify affiliation with any faith. Forty-nine merely designated Protestant affiliation, and twenty-five named Union or Community churches.

THREE NOTABLE SERVICES AT WYOMING CATHEDRAL

LARAMIE, Wyo.—There were three services of unusual import on the Third Sunday in Advent, in St. Matthew's Cathedral, Laramie.

At 8 A.M., Bishop Bennett blessed the new cup and paten and celebrated the Holy Communion. On the inside of the base of the cup is the following inscription: "To the glory of God, and in loving appreciation of twenty years of faithful service of Dean Thornberry in the district of Wyoming, this chalice and paten are presented by the parishioners of Rawlins and Laramie." The Very Rev. D. W. Thornberry was rector of St. Thomas' Church, Rawlins, for five years and a half and has been dean of the cathedral for nearly sixteen years. The cup and paten are of solid silver, the work of the Gorham company.

At 11 A.M. Bishop Bennett ordained to the diaconate and the priesthood, respectively, Alfred Abbott Hastings, warden of St. Michael's Mission, and the Rev. William W. Kennerly, D.D., of Lander.

At 7:30 P.M. the formal dedication of the magnificent new Skinner organ, the gift of Mr. and Mrs. Charles B. Voorhis of Pasadena, Calif., took place. Bishop Bennett, after the lesson, accompanied by Dean Thornberry, proceeded to the organ console, where he made a statement relative to the gift and its significance. Following the sermon and blessing, Prof. Roger C. Frisbie, organist and choirmaster, gave a beautiful organ recital.

SOOCHOW ACADEMY OPEN

NEW YORK—Soochow Academy is open and running smoothly, according to a report to the National Council. For the present the number of students is limited to one hundred. The Rev. H. A. McNulty, headmaster, writes that he feels almost lost with so small a school when he has been accustomed to having 350 boys to look after. So far as the spirit of the school is concerned, he says:

"It has never been better, either on the part of the faculty or of the students. We can but try to have a model small school, and plan for the future. No school in Soochow, nor in this part of China outside Shanghai, so far as I have heard, is quite like it. The other missions in Soochow are watching us with, it seems to me, a good deal of sympathy as being the only school that has taken the stand definitely for religion and education as going hand in hand in these parlous days of goodness knows what. Five of the boys who in September entered as non-Christians have asked to be prepared for baptism.

"We are happy, and tremendously interested in working out the problem before us. If we do not 'make good,' at any rate, believe in us enough to know that we shall try our best."

BISHOP GARDINER RETURNS TO LIBERIA

NEW YORK—The Rt. Rev. Theophilus Momolu Gardiner, D.D., Suffragan Bishop of Liberia, made a brief farewell address in the chapel of the Church Missions House on December 20th, in which he thanked the Church people in this country for their help and interest in Liberia.

"My visit here the second time has been of much interest to myself and to others among whom I have been sent in the Southern states. The people have been awakened to a sense of responsibility for Liberia. They were interested before, but an ocular demonstration, seeing me myself, hearing the story of my conversion, awakens them to what is being done in Liberia.

"The Church will be glad to know that we are on the line of taking care of ourselves. We cannot come out at once and do everything, but as far as I go into the interior I tell the people to look forward to the day when they shall take over the work.

"I am myself taking care of fifteen children besides my own family, children who have been sent to me for evangelizing and teaching. Every clergyman in Liberia is doing the same thing, adding more to his own family, because they cannot otherwise take care of nearly all the children who want to come to the schools. All the clergymen I have seen in this country have expressed their desire to do better in their work for Liberia and to give more."

The Bishop sailed from New York on December 22d, returning to Liberia.

NEW YORK CATHOLIC CLUB MEETS AT NEWARK, N. J.

NEWARK, N. J.—The December meeting of the New York Catholic Club was held at St. Andrew's Church, Newark. The rector, the Rev. Frank Damrosch, Jr., was celebrant at the Mass, and the Rev. C. M. Dunham, rector of All Saints', Orange, gave the meditation. The Rev. John H. Schwacke, rector of St. Peter's Church, Freehold, opened a discussion upon the last General Convention.

The next meeting, to be held at St. Luke's Chapel of Trinity parish, New York, January 22d, will be the annual meeting.

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FOUNDING OF CHURCH AT PALATKA, FLA., CELEBRATED

PALATKA, FLA.—St. Mark's parish, Palatka, celebrated its seventy-fifth anniversary on Wednesday, December 12th, and fitting ceremonies, covering a period of two days, were shared by the congregation with the general public. The commemoration began with a celebration of the Holy Communion at 10 o'clock Wednesday morning, the rector, the Rev. Francis B. Wakefield, Jr., being the celebrant.

The anniversary commemoration service was held on Wednesday evening and consisted of Evening Prayer and Confirmation. A congregation of about 400 persons taxed the capacity of the old church. The choir was composed of representatives of the Methodist, Baptist, Presbyterian, and Roman Catholic choirs. In addition to the Bishop of the diocese, the Rt. Rev. Frank A. Juhan, D.D., who preached the sermon and confirmed the class, those assisting were the Rev. L. F. J. Hindry, rector of Trinity Church, St. Augustine; the Rev. A. G. Harrison of the Penny Farms, and the Rev. F. Stuart Hyatt, rector of St. Mary's Church, Green Cove Springs.

Thursday afternoon a pageant depicting the founding of the parish and some of the high spots of progress since that time, was presented. The members of the original congregation, including the first Governor of Florida, the Hon. W. D. Moseley, were represented in costumes appropriate to 1853 by some of the older communicants of the present congregation. In four instances the parts were taken by actual descendants of the founders. The rector of the parish represented the Rev. Henry B. Whipple who, in 1853, presided over the meeting at which the parish was organized and, who six years later, became the first Bishop of Minnesota.

The same evening the parish entertained at a reception for the members and friends of St. Mark's. The Rev. Melville E. Johnson, student rector at the University of Florida, was the principal speaker.

CONGREGATION IN SOUTH RICHMOND, VA., CHANGES NAME

SOUTH RICHMOND, VA.—Meade Memorial Church in South Richmond, in the diocese of Southern Virginia, the Rev. Thomas Senmes, rector, at a meeting of the congregation held on December 9th decided to change the name of their church to St. Luke's, to take effect upon their removal to the new church building recently erected at the corner of Bainbridge street and Cowardin avenue. The new building has been completed, but delay has occurred in the delivery of pews and the formal opening of the new church is planned for the early part of January.

Meade Memorial Church was established in 1869 in what was then the town of Manchester on the south side of the James River, but is now a part of the city of Richmond. The church was named for the Rt. Rev. William Meade, D.D., former Bishop of Virginia. The growth of a large business section around the church in recent years has forced it to seek a more convenient and more commodious building in the residence section of the community.

The old church building has been sold to another body of Christians, the final service of the Meade Memorial congregation being held on the evening of December 9th. At this service reminiscences were given by older members of the congregation of the nearly sixty years during which the old church building had been their home.

MEMORIAL LIBRARY GIVEN TO BOYS' SCHOOL, RICHMOND

RICHMOND, VA.—On Tuesday, December 20th, St. Christopher's Memorial Library, a gift from the trustees and interested friends, was presented to St. Christopher's School, Richmond, at a memorial service held in the main assembly hall. After a short service conducted by the chaplain of the school, the Rev. Giles B. Palmer, rector of St. Stephen's Church, Westhampton, Richmond, and the headmaster, the Rev. Dr. C. G. Chamberlayne, the Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond, delivered a most interesting and moving address on the traditions and spirit of St. Christopher's School. Concluding with a stirring appeal to the boys to keep ever in mind the cloud of witnesses who compass them about, he formally announced the gift.

Speaking in behalf of the boys of St. Christopher's, the headmaster accepted the gift. He then read the names of the sixteen boys in whose memory the library has been founded.

At the conclusion of the service, which was attended by many of the relatives and friends of the boys memorialized and by the student body of the school, the library with its beautiful bronze memorial tablet by Tiffany was opened for inspection.

COLORED WOMAN'S AUXILIARY ISSUES PUBLICATION

SAVANNAH, GA.—The *Sewanee Messenger* is one of the latest publications in the Church, and it is the organ of the Woman's Auxiliary of the provincial conference of Church workers among colored people of the Episcopal Church in the province of Sewanee. The editor is Mrs. Adelaide L. Brown, of Savannah, wife of the Ven. J. Henry Brown, Archdeacon for colored work in the diocese of Georgia. The little paper is to be published bi-monthly and will record the activities of the colored members of the Woman's Auxiliary in the fourth province.

Like many others engaged in publicity work, the editor makes a plea to those who are doing regular work to send in their

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news that others may benefit thereby. The missionary spirit and intent of the little publication are evident and interesting items are given on the recent General Convention in Washington. It is recorded in the last issue that twenty-two members of the colored Auxiliary were present at the triennial and one delegate from Liberia was among the group.

ITALIAN CONFERENCE HELD IN NEW YORK

NEW YORK—A notable conference was held in New York December 13th and 14th. It was called at the request of the Italian clergy by the Foreign-Born Americans Division. Eleven out of fifteen of our active Italian priests were present. After Evensong at the General Theological Seminary, they dined at the hotel where they were quartered and spent the evening informally together. At 7 next morning they went to Holy Communion at the seminary and then to breakfast in the refectory. The formal morning session was at the seminary, and in the afternoon at the Church Missions House. The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, presided in the morning and the Rev. Dr. Thomas Burgess in the afternoon. The whole conference was on a high plane and did much to weld together and encourage the Italian clergy. All of them were veterans of ten to thirty years in the priesthood.

Most of the time was taken with the exchange of experiences on matters vital to pastoral care, including the Nation-Wide Campaign and Evangelism. Bishop Lloyd and the officers of the division were deeply impressed with the devotion and wisdom of these priests and with the heroic work they are doing. There was also a discussion—and in this the few non-Italian priests present were allowed to take part—of the opportunities for reaching Italians in the ordinary parishes and how the Italian-speaking priest could help in this.

BISHOP TOURET RESIGNS CURE AT WABAN, MASS.

WABAN, MASS.—Because of continued ill health, the Rt. Rev. Frank Hale Touret, D.D., formerly Bishop of Idaho, has resigned as rector of the Church of the Good Shepherd, Waban. Bishop Touret and his family will move to Tryon, N. C., sometime in January.

Bishop Touret resigned as Bishop of Idaho on October 8, 1924, and became rector of the Church of the Good Shepherd, Waban, in September, 1926. He received his education at Whitman College and the Episcopal Theological School, being ordained deacon in 1903 by Bishop Lawrence and priest the same year by Bishop McVickar. On February 2, 1917, he was consecrated Bishop of Idaho.

BISHOP HOLDEN of Kwangsi-Hunan, in Southern China, must be almost, if not quite, the only bishop or indeed the only Christian, who has built a Moslem mosque. Mission property in Kweilin burned down, a mosque burning with it. The anger of the Moslems was only appeased when the bishop offered to pay for a new mosque. There are 25,000 Moslems there, with six mosques. Their faith is not aggressive, but nevertheless they are hard to get at. There have been some converts, including the senior pastor of the diocese. The Moslems are rich in literature, with more than three hundred books in Chinese.

† Necrology †

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

JUDGE ERSKINE M. ROSS

LOS ANGELES—The Hon. Erskine Mayo Ross, federal bench veteran and former supreme court justice of California, died in this city on December 10th at the age of 83. He was one of the oldest parishioners of St. Paul's Cathedral, with which he had been connected for sixty years. He had one of the longest records as a judicial officer in the United States.

Judge Ross was born in Culpepper County, Va., June 30, 1845. He left the Virginia Military Institute at the age of 17 to join the Confederate Army. He returned to his studies at the close of the war and graduated in 1865.

Coming to Los Angeles in 1868, he was admitted to the bar the following year. In 1879 he was elected a justice of the California supreme court, and in 1882 reelected for a twelve year term. He resigned, however, in 1887, to accept President Cleveland's appointment to serve as United States District Judge.

In 1895 Judge Ross was advanced to the United States circuit court and served as such until quite recently. Although eligible for retirement at the age of 70, he continued his work on the bench, only accepting partial retirement two years ago. Judge Ross was one of the most widely known jurists in the country and probably had fewer reversals than any federal judge on the bench.

After coming to this city the entire Church life of Judge Ross centered about what was then St. Paul's Church, the only parish in Los Angeles. In 1872 he was elected a vestryman and junior warden. Two years later he was the first lay delegate from the parish at the diocesan convention, and was one of the incorporators of the parish. In recent years he again served on the vestry.

The funeral was held at Hollywood Cemetery on December 12th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiated, assisted by the Very Rev. Harry Beal, dean of St. Paul's Cathedral.

The will of Judge Ross contained generous bequests to religious, educational, and philanthropic institutions. Among these are: the American Bar Association, \$100,000; Memorial Home for Girls, Richmond, Va., \$50,000; Virginia Military Institute, \$40,000; Los Angeles Children's Hospital, \$20,000; Salvation Army, \$5,000, and the Orthopedic Hospital of Los Angeles, \$5,000.

To the Los Angeles Pilgrimage Play Judge Ross bequeathed \$20,000, "with which to increase, if possible, the impressiveness and effectiveness of the picture of the life, suffering, and death of our blessed Lord and Saviour for the benefit of humanity."

Judge Ross also left \$5,000 to the Alpha Tau Omega fraternity, of which he had been one of the three founders in 1865.

After the payment of these institutional and several personal bequests, the will names as residuary legatees, in equal shares, St. Paul's Church, Richmond, Va.; St. Paul's Cathedral, Los Angeles; and Grace Cathedral, San Francisco. The executors expect that the residue will amount to about \$500,000.

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W. T. SLATER

PORTLAND, ORE.—The Hon. W. T. Slater, chancellor of the diocese of Oregon, and formerly justice of the supreme court of the state, died on St. Andrew's Day, November 30th.

The burial was on December 3d from St. Mark's Church, Portland, of which he was for many years a vestryman.

NEWS IN BRIEF

ALBANY—The Rev. McVeigh Harrison, O.H.C., held a four-day mission at the Cathedral of All Saints, Albany, the week preceding Christmas. This was a follow-up of a two weeks' mission held by Fr. Harrison and Fr. Palmer last winter, and consisted mainly of conferences and instructions with an evening preaching service.—At a recent meeting of the board of religious education, Deaconess Elizabeth C. Fracker was elected secretary of religious education for the diocese of Albany. Deaconess Fracker is a graduate of St. Faith's School, New York, and has been engaged in educational work in the diocese of Southern Ohio. Recently she has been on the staff of St. Paul's Church, Burlington, Vt.

FLORIDA—Christ Church, Pensacola, the Rev. G. Hendree Harrison, D.D., rector, has just completed a most successful teacher training institute under the leadership of Miss Annie Morton Stout of the educational staff of the province of Sewanee. Some twenty-five teachers took examinations for N.A.T.A. credits.

LOS ANGELES—The Convocation of San Diego met at Grace Church, Oceanside, on December 12th, and included in its program a pilgrimage to the Little All Saints' Church, San Luis Rey. The Rev. Robert B. Gooden, D.D., of the Harvard School, told of the work of the General Convention. The Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, was re-elected rural dean.—The County and City Mission Society of Los Angeles provided Christmas cheer for about 2,000 inmates of public institutions in Los Angeles County.—From January 13th to 19th the Rev. Richard A. Lief of Pasadena is to conduct a preaching mission at the Church of the Redeemer, Los Angeles. The Rev. Louis Sasse II is vicar of this important mission on the southeastern edge of the sea city.

MARYLAND—Bishop Murray spent a very happy Christmas "at home" and on Sunday, December 23d, he preached in the Church of St. Michael and All Angels. He was rector of this church at the time he was elected Bishop of Maryland. On Christmas Day he celebrated the Holy Communion at 8 o'clock in the pro-cathedral, and at 11 o'clock he preached and celebrated the Holy Communion in Grace and St. Peter's Church.

He left New York on the 28th for Haiti, where he is to consecrate the cathedral at Port au Prince on January 6th.

MILWAUKEE—The Rev. F. H. O. Bowman, non-parochial priest of this diocese and former priest-in-charge of St. Edmund's, Milwaukee, is critically ill of blood poisoning, at Resthaven, Waukesha, Wis.

WESTERN MASSACHUSETTS — A beautiful bronze tablet designed by Gorham and Co., in honor of the members of the parish who served in the World War, was recently dedicated at a special service at St. John's Church, Worcester. The Rev. John N. Nolan of Springfield, chaplain of the 104th Infantry, Massachusetts National Guard, was the preacher.

NEW NATIVE BISHOP

AOTEORO A is the name given to a new assistant bishopric in New Zealand, created for the Maori people who have long desired a bishop of their own race. The first bishop to be appointed, the Rev. F. A. Bennett, is said to be part English, though he has ministered to the Maoris since his ordination in 1896. He will be assistant to the Bishop of Waiapu, one of the seven dioceses of New Zealand and one whose 15,000 square miles contain some 81,000 Europeans, 19,000 Maoris, and several hundred half-castes. There were 24 Maori clergy with congregations of their own people, according to the *S.P.G. Almanac* of 1922; probably there are more by now.

AN "EPISCOPALIAN BIBLE"

THERE is a "union" church building in a certain small town, which was built some time ago and which, according to its deed, was to be used by any except Mormons and Roman Catholics. At the time the deed was drawn, Episcopalians had not been heard of in those parts. One of our women workers arrived a while ago and started a Bible class. Community perplexity. Could the Episcopalians use the church? Some one wrote to Dr. Cadman to ask who or what we were. His reply is not recorded, but must have been reassuring, for the Bible class continues, averaging fifteen men and three women, and an evening service draws about forty.

One of the friendly men asked the Church worker to get him an Episcopal Bible. "But it's just the same as yours!" "Maybe it is," he replied, "but I want to show these people." So she sent to Morehouse, and gave the man a guaranteed Episcopalian Bible.

It seems a pity that there is not more general knowledge among our Church people as to the extraordinary beliefs and misconceptions which our workers are up against in many such communities. Fuller knowledge of their problems would certainly increase our interest in the Church's rural work.

INTERESTING EXHIBITS AT CHICAGO DIVINITY SCHOOL

IN THE exhibit and source material room of the Divinity School of the University of Chicago and the Chicago Theological Seminary are being gathered for permanent exhibit current materials used in the work of the Church and Church school; text books for all departments of the Church school for Sunday, week-day, and daily vacation classes; leadership training texts; drama and pageantry materials; books on story telling and stories for children; publications on recreation and play; world friendship texts; hymnals, anthems, and cantatas; pamphlets dealing with social and industrial problems; materials on character education; posters for character education and missionary education; promotional materials of denominations and organizations; samples of Church bulletins, record systems, etc.

It is the desire of the Divinity School and the Chicago Theological Seminary that the exhibit and source material room serve as large a group of people as possible. An invitation is extended to students, pastors, Church and Church school workers, leaders of young people's organizations, music directors, and any others who may be seeking materials of the sort mentioned above, to visit this room.

FORT VALLEY

GEORGIA is the largest state east of the Mississippi River. "It's news until you know it." And speaking of Georgia, the Carnegie Library at our Fort Valley School for Negroes, the only library to which Negroes for many miles around have access, needs good books. There is a trained librarian in charge, secured from Hampton, which has the only Library Training School for Negroes.

Two new buildings were opened this year at Fort Valley. The students of the High School and Normal departments desert the cramped and inadequate quarters in the Trades Building and take up their work in the new \$100,000 Academic

Building with its large, well lighted, modernly equipped class-rooms, science laboratories, and fine auditorium. This releases the Trades Building for use of the classes in boys' trades. The Elementary department moves out of its scattered primitive quarters into the new Training School with its fine large class-room equipped for first-class work and its beau-

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tiful Domestic Science kitchen. The students and faculty have entered their fine new quarters with prayers and thankfulness in their hearts to the friends who have aided Mr. and Mrs. Hunt in the pursuit of their dreams.

One further mark of progress is somehow the least bit pathetic. For many years the tolling of a bell mounted high on a rugged pole has summoned the students to school, marked the school hours, hastened them to their meals, sent them to bed. Now an automatic bell-ringing clock has been installed and its mechanical gongs punctuate the day.

THE 1931 GENERAL CONVENTION

DENVER, COLO.—A Denver parish paper, St. Mark's, heralds the approach of General Convention in 1931 with the words, "Let us be worthy of the honor and the inspiration by advancing, in this triennium more than ever before, the Church's program—the whole Gospel for the whole world."

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