



The Living Church

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

VOL. LXXIV

MILWAUKEE WISCONSIN, JANUARY 30, 1926

No. 13

TO THE DIOCESES

A STATEMENT FROM THE NATIONAL COUNCIL

THE TURK

EDITORIAL

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Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac
Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

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plies in care THE LIVING CHURCH, to be forwarded from publication
office, 4 cents per word. These should be sent to the publication office,
so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per
insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages,
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must reach publication office not later than Monday for the issue of
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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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
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Agents also for (London) *Church Times*, weekly, \$3.50, and *The
Church in Japan*, quarterly, 50 cts. per year.

PRINCIPAL CONTENTS

TO THE DIOCESES	427
EDITORIALS AND COMMENTS	428
Meet Our Genial Friend, the Turk—Cardinal Mercier.	
ACKNOWLEDGMENTS	429
DAILY BIBLE STUDIES	430
BLUE MONDAY MUSINGS	431
RAISING THE NATIONAL DEFICIT	432
MEETING OF THE NATIONAL COUNCIL	433
GOLD, FRANKINCENSE, AND MYRRH, III. By the Rev. B. Z. Stam- baugh	434
SOME IMPRESSIONS OF THE CHURCH OF ENGLAND. By the Bishop Coadjutor of Albany.	435
OUR LAW OF MARRIAGE AND DIVORCE	437
THE CATHEDRAL IN THE TWENTIETH CENTURY CITY. By the Bishop of Washington	439
AROUND THE CLOCK. By Evelyn A. Cummins	440
CORRESPONDENCE	441
Ceremonial Notes Criticized (the Bishop Coadjutor of Albany)—A Mistake Somewhere (Very Rev. Robert S. Chalmers).	442
LITERARY	442
TWO ENGLISH BISHOPS PASS TO REST EARLY IN THE YEAR (London Letter)	445
PAST YEAR A CHRISTIAN JUBILEE, INAUGURATING PEACE AND GOOD WILL (European Letter)	446
AN EMINENT CANADIAN PRIEST DIES AFTER SUDDEN STROKE (Canadian Letter)	447
MASSACHUSETTS CHURCH SERVICE LEAGUE HOLDS ANNUAL MEET- ING (Boston Letter)	448
COMMITTEES CONSIDER PROGRESS OF ERECTION OF NEW YORK CATHEDRAL (New York Letter)	449
PENNSYLVANIA WOULD ATTRACT ATTENTION OF LARGE GIVERS (Philadelphia Letter)	450
THE NECESSITY OF GOOD PREACHING EMPHASIZED BY DR. G. CRAIG STEWART (Chicago Letter)	450
MARYLAND RAISING \$35,000 TOWARDS NATIONAL DEFICIT (Balti- more Letter)	451

HARDLY anything is more needed for the lifting of Chris-
tians to a higher level than to get a real grasp of the truth that
the object of our life is not to *get* anything in this world or the
next. The abundance of a man's life, his spiritual life, con-
sisteth not in the things that he possesseth, or even in the
glorious heavenly things that he is going to possess; it con-
sisteth in the abundance of what he can *give* to God, who
wants it.—A. H. McNeile.

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VOL. LXXIV

MILWAUKEE WISCONSIN, JANUARY 30, 1926

No. 13

TO THE DIOCESES:

THE NATIONAL COUNCIL, at the call of the Presiding Bishop, has today met in special session to consider the reports made by the dioceses indicating what amount they, respectively, expect to pay to the National Council for the Budget of 1926. Reports have been received from all the continental dioceses except four. Quotas were allotted to 97 dioceses and districts, including all the extra-continental domestic districts and all of the foreign districts except those in China and Japan. The reports show that 48 out of 97 will pay 100 per cent of the budget quota, with others so near the goal as to make almost sure their eventual success.

The aggregate of amounts reported, together with conservative estimates for dioceses not yet reporting and miscellaneous gifts, is \$2,918,507. As the amount apportioned to the dioceses by the General Convention was \$3,510,000, this indicates a shortage of \$591,493 in expected income for the Budget.

General Convention ordered the National Council to bring appropriations within the limits of expected income at its first regular meeting of the year. Therefore, on the basis of these reports, unless the estimated lapsed balances are discounted in advance, the Council will be obliged to stop work costing \$591,493 at its meeting on February 24th. Stoppage of work means not mere suspension but disintegration of organization and loss of opportunity.

It is to be remembered (1) that in calculating the amount to be apportioned to the dioceses all expected income from interest on invested funds and from the United Thank Offering was first deducted from the total of the Budget; (2) that the General Convention reserved undesignated legacies for permanent equipment save in a dire emergency; and (3) that the Convention directed that lapsed balances, which are unexpended portions of appropriations, be kept as a margin of safety. The only other source of income is the offerings of the people.

The National Council is confident that the general sentiment of the Church is against any crippling of the work or the withdrawal from missionary fields and projects, which would necessarily be involved in any reduction of an operating Budget prepared with such economy that the General Convention found it necessary to increase it. There is no way of averting the unhappy necessity of reducing the missionary work except by securing larger contributions from the Church.

The National Council appeals to the dioceses which have reported expected payments less than the amount of their budget quotas to secure, prior to February 20th, from individual givers additional pledges or underwritings to the amount of the apparent deficiency, and expresses the hope that in all the dioceses there are those who in loyal devotion to the Church's Mission will be glad to come forward with aid in time to prevent curtailment of the work.

THE NATIONAL COUNCIL,

John Gardner Murray,
President.

Lewis B. Franklin,
Vice-President and Treasurer.

Attest:

Franklin J. Clark,
Secretary.

January 20, 1926.

EDITORIALS & COMMENTS

Meet Our Genial Friend, the Turk

FELLOW American citizens, meet our genial friend, the Turk. Turk, meet a hundred million and more Americans—your humble servants. The United States government acts as sponsors for each of you on behalf of the other, and bids you to eternal friendship.

THERE has lately been published by the American Committee Opposed to the Lausanne Treaty an extensive "white book" of more than two hundred pages in which the most severe indictment against the United States government is made for its abandonment of the Armenian people as shown by this now pending treaty.

We have heretofore made our protest against the ratification of that treaty and we must now do it again. Without being able to discuss the matter in detail, we shall cite a very few paragraphs from this volume.

From a letter of James W. Gerard to President Harding, November 8, 1922:

"With the conclusion of the hearings on October 19, 1919, you, Mr. President, as Chairman of the subcommittee of the Senate, informed me that, realizing as you did the desperate character of the situation in Armenia, you would report at once, and, further, specified the recommendations which you were disposed to make. Then months elapsed, but no action was taken.

"Consequently, by numerous letters and telegrams, I conveyed to you information showing that the conditions in Armenia were growing worse from day to day; that the Turks were deriving comfort and encouragement from our delay; that the Armenians were defenseless, and could not get help elsewhere pending the disposition of your committee's resolution, and that we would be responsible for the consequences of our dilatory policy.

"You acknowledged the justice and force of these arguments, but owing to the Presidential primaries in which you were engaged, you did not make your report for seven months, or until May 13, 1920, and your report did not contain the recommendation which you said you would make.

"The delay of one and one-half years which we imposed upon the Allies deprived the Armenians of the opportunity of looking for help elsewhere; offered some of the Allies the opportunity to intrigue among themselves, and made it possible for the Turks to organize themselves with the active aid of two of the Allies.

"The destruction of the independence of Armenia; the slaughter, at the hands of the Turks, of 300,000 additional Armenians since the conclusion of the armistice, and the present terrible plight of the Armenian people, are the natural consequences of the policy of procrastination which we pursued. . . ." (p. 121).

In reply to the foregoing, President Harding, by letter dated November 10, 1922, gave assurances that—

" . . . Everything which may be done will be done in seeking to protect the Armenian people and preserve to them the rights which the Sevres Treaty undertook to bestow" (p. 122).

The narrative continues:

"On December 10, 1922, Lord Curzon, on behalf of Great Britain, France, and Italy, advised the Turkish Delegation at Lausanne that the Allies would insist on the erection of a State or National Home for the Armenians.

"But, on December 30th, Richard Washburn Child, Chief American Observer, spoke 'in principle' in favor of assigning a 'refuge' to the Armenians; and, the following day, the American Delegation displayed an official notice on the billboard that its statement of the previous day for Armenia was made 'unofficially' only.

"The Lausanne correspondent of *Vakit*, a Turkish daily of Constantinople, 'learned from a highly placed personage that the American Delegation, under pressure of religious organizations, may find itself in the necessity of speaking, in a perfunctory way, for the Armenians,' and *Vakit* editorially complimented Admiral Bristol (Second American Observer), for his 'unvarying efforts in behalf of the Turks,' and expressed 'gratitude to America for the benevolent attitude of her representatives at Lausanne'" (p. 122).

The net result was the abandonment of the Armenians by the United States and the negotiation in 1923 of a treaty of friendship with Turkey. It was transmitted by President Coolidge to the Senate in May 1924 and reported favorably by the foreign relations committee on February 21, 1925. Indignant protests were made from so many quarters that, as shown by a poll in executive session, it could not be ratified and was therefore recommitted. It is likely, however, to come to a vote at almost any time.

A committee report presented to the League of Nations in December 1925 tells of the horrors that were perpetrated by the Turks upon Armenians only last year—since this treaty was negotiated—in which abduction of great numbers of women, deportations under shameful conditions, wholesale massacres, sacking of villages, with the burying of five women alive, are details, and apparently all this is still going on. Horrible details of it all were printed in the *New York Times* in December last. And finally, the Kemalists, it is stated,

"during their five years of rule, have slaughtered over 1,000,000 Armenians and Greeks, and have expelled from their ancestral lands one and one-half millions. Of the 5,000,000 Greeks and Armenians in Turkey before the war, there remain today but 320,000.

"For the first time in 2,000 years, Christianity has been destroyed in Asia Minor—the lamps of the Seven Churches now lie broken and extinguished" (p. 109).

The condition of the women abducted during these past ten years, or of such of them as are still alive, is horrible beyond expression.

"The number of Christian girls and children now in slavery in Turkish harems has been variously estimated at between 100,000 and 400,000," says this report. They are "branded on the face to stamp them as fugitives who must be returned to their owners if they escape." English societies have been formed to purchase these women and seek to restore them to normal life, and THE LIVING CHURCH has several times been urged to assist in raising funds for their redemption. According to this report, they can be purchased at "five dollars a head" (p. 71). But the hopelessness of dealing with the problem in that manner has seemed to us so patent that we have not presented it to our readers; especially since more were added to the number enslaved last year alone than can probably be purchased by private contributions in a generation; and the one thing that—from the Turkish point of view—would make the system still more attractive, is to have created for the Turk a market in which these miserable women could be sold when they are no longer attractive to him. Yet a letter from the "Bible Lands

Missions Aid Society," of London, now on the editor's desk, implores gifts for the purpose; gifts which we would gladly transmit if any should care to send them. There are rescue homes maintained, we are told, under the auspices of the League of Nations at Aleppo and Constantinople. But the overwhelmingly important thing, in our judgment, is for our American government to make some gesture of disapproval of these horrors, which were made possible by the weakness and dilatoriness of our own government.

WITH these delightful people, the Turks, we are now in the act of making a friendly treaty. Any sort of expression of disapproval of their acts is carefully avoided. The capitulations—the one thing that has made American missionary institutions in Turkey possible—are to be abrogated. The rights of Americans in Turkey are to be "on a footing of equality with the nationals of the country"; "equally with the nationals of the country" they are to "have free access to the tribunals" of the land; upon which former Ambassador Straus, who knows Turkey intimately, drily observes,

"The treaty proposes that Americans shall have the same rights in Turkey as the natives. *The irony of this is that the natives have no rights.*" "I congratulate the Turks," he adds, "on having written the best one-sided bargain in international treaty making" (p. 116).

Possibly it is true that the American government could not negotiate a better treaty with Turkey. Turkey is the one nation left that is perfectly willing to engage again in war, and she knows that the rest of the world is not. The obvious alternative, then, is to negotiate no treaty with Turkey at all. To stand out against the treaty of Versailles because, forsooth, we do not like it, and then to surrender everything to Turkey at Lausanne, is degradation, indeed, for our American government.

The one redeeming feature in it all is the remarkable number of leading Churchmen, bishops and others, who have energetically made their protests at different stages of the sad affair. Bishop Talbot as Presiding Bishop and Bishop Gailor as President of the National Council, are among the most emphatic of these. Bishop Murray is one of three honorary chairmen of the committee of protest, and Bishop Brent a member of its executive committee. Very gladly does THE LIVING CHURCH associate itself with these and many others, prominent in Church and in State, who are seeking to prevent the ratification of the treaty. Indeed this editor feels honored in finding one of his own letters (p. 27) among the many protests quoted in the volume.

Can anything be done about it? We do not know. But the American people ought at least to know the facts. Whether anything will come from that knowledge we cannot say.

PERHAPS no other Roman ecclesiastic since the division of the Church has been so admired and beloved beyond the bounds of his own communion as Cardinal Mercier. His magnificent courage during the war was a source of never-ending encouragement to the Belgian people. Protected as he was by his rank as a "prince of the Church," von Bissing might fume and storm and threaten, but he could neither molest nor silence him. Mercier's war-time pastoral letters were models of wisdom and of courage, and his name became almost a household word in all the countries of the Allies. He was first respected, then admired, and then beloved.

Cardinal
Mercier

How was it possible, during those days when civil-

ization itself was tottering, to preserve his respect for Rome? Here was one, infallible in morals, silent when the most immoral onslaught was made upon the peace of the world and all the hosts of hell were turned loose upon the Cardinal's country by one who was sworn to protect it. And the vicegerent of Christ was "neutral"!

Of all the crises in the world's long history, never before was there such an overwhelming opportunity for an infallible voice to proclaim the truth in a moral issue in which civilization was at stake. True, a petty secular prince must remain neutral in the midst of so vast an Armageddon. But should the Vicegerent of Christ be but a princelet like those of Monaco and Montenegro, careful to preserve his crown when all else was tumbling into dust? And *that* was Mercier's great leader, who had but to speak the infallible word of God and his decision no man might question or disobey! The decree of 1870 was tested by fire—and was found to be but dust. Alas for Mercier, who knew the right from the wrong when his infallible master did not, and who would willingly have died by inches before he would have allowed himself to be "neutral" between them.

It was Mercier, also, who sought, with a group of English Churchmen, to find a way to restore unity between the Catholic communions of the West. Hopeless? Of course; but the point is that he *tried*, and the sneers of his fellow Churchmen troubled him not in the least. He knew that the Holy Spirit wills unity, and that where the Holy Spirit wills, there is always a way. Very likely he knew that both parties must change very greatly before unity can come; but he was willing to try to pave the way for the necessary change. The report that he has left a sealed message for the Archbishop of Canterbury cannot fail to arouse our curiosity. And American Churchmen will long remember the spontaneous acclaim which Mercier received when he visited our own General Convention in 1922. We felt that he was almost one of us; and he obviously felt himself no alien.

Perhaps Mercier's enlightened prayers—so different from any that most of us can pray, be we Anglicans or Romans—will be the greatest impetus to unity in this coming generation. God bless him abundantly with light and peace!

ACKNOWLEDGMENTS

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FOR ALL of us consecration will mean hardship; it will mean giving; and, in spite of all temptations, not taking back, but giving and giving and giving again; i.e., renewing our gift each day; renewing it in the sense of putting more and more of ourselves into it; of making it and ourselves more and more worthy of rendering the gift and the giver increasingly holy; and so, of carrying on the process of consecration. Yes, this entails hardship, but it brings joy and peace—joy and peace which grow deeper with the years.—*St. Margaret's Quarterly.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE GOD OF LIFE

January 31: Septuagesima

THE LIVING GOD

READ Psalm 84.

THE LIVING GOD: that is the phrase in which the Hebrew, who, till late in his history, when Jeremiah and Ezekiel had spoken of the significance and worth of the individual soul, had only an imperfect conception of personality, caught up the truth of the personal character of God. What a dynamic phrase it is! God lives: no, rather, He is life itself, and the source and sustainer of life in all the infinite manifestations in which we know it. The wind blows, the waves rise and fall, the stars burn in heaven: whence is their power? Behind all nature is the living God. But there is something more wonderful still than the life and movement which nature reveals. That is man, man the thinker, man the dreamer, man with his incredible capacities for goodness and love, man with all his moral and spiritual potentialities. Whence does he come; upon what does he draw? Again the answer is the Living God. All life is the revelation of God. He is the glowing center of energy and light from which everything proceeds.

February 1

GOD'S GIFT OF LIFE TO MAN

READ Genesis 1:27-31.

GOD took of the dust of the ground and of it formed man. We are enormously preoccupied today with the fact of man's humble origin. The doctrine of evolution is driving home its truth. Stage by stage we trace the upward growth of man from the slime, "of the dust of the earth"—that statement seems to have been invested with scientific certainty at least. Yet that very dust speaks with the grace and eloquence of Milton, thinks the thoughts of St. Augustine, loves with the passion of Jesus! The naturalistic explanation of man will never do; it will never explain that which is significant about him, his mind, his soul, and all the activity of his inner life. Life does not come from dust. Life comes from life. Man the thinker, man the dreamer, the lover, the good, the spiritually impassioned, has his life from God. God breathed upon the dust and man became a living soul. Man lives because he has been made in the image of the living God.

February 2: Purification B. V. M.

LIVING BY THE POWER OF GOD

READ Amos 5:1-8.

IT was the contribution of the Hebrew prophet to religion to make it a vital relationship with God. If God is life, the first thing necessary is to establish a personal association with Him, and to draw upon Him at every moment of one's living. Men, the prophet saw, are engaged in the endeavor to live, seizing all which they think makes for fuller life, and trying to turn every passing circumstance to life's account. That desire for life was really the explanation of their lust for wealth or honor or influence. And yet men neglect the only possibility or hope of living because they neglect God. Not only do they set aside God's good laws which make for well-being, but they are like those who, wanting warmth hide themselves from the light of the sun, or, being thirsty, drink of some stagnant pool when a clear stream runs by them. Men who want to live must go to the source of life. They can get life only from the hands of God who gives it.

February 3

JESUS CHRIST THE LIFE OF GOD

READ St. John 1:1-14.

ONE word is characteristic of the writings attributed to St. John—Life. Living is evidently a tremendous and thrilling thing to him. It is St. John who tells us that ordinary living can be so transformed as to take to itself the qualities of eternal

life. To understand his attitude to life and his joy in it, we must understand his attitude to God. He, above all men, thought of God as the Living God. It was not that he repeated or believed what men had spoken and believed about God before him, but that he had an intimate and personal experience of God in the person and life of Jesus. His impression of Jesus was summarized in the phrase, "In Him was life, and the life was the light of men." All that was so vital about Jesus, His personality, His power, His love, St. John carried back to his thinking about God, for Jesus was the manifestation of what God is. No one could ever know Jesus and not feel thereafter, that God was the most urgent, vital truth in His experience.

February 4

LIFE MORE ABUNDANT

READ St. John 10:1-16.

OUR Lord gives us here, in one short phrase, the purpose of the Incarnation: "I came that they might have life, and that they might have it more abundantly." Somehow we have often pictured religion as having a different purpose. We thought of the Christian religion as limiting and confining our living, and possibly as taking the freedom and the joy from it. Now we find that it is to make us live, live as we have never done, in all the full measure of capacities, with every function at its full exercise. Of course that must be true, when we come to think of it; it follows from our Christian conception of God as the God of Life. Where we have been wrong is in thinking that we could ever live the best life without God at all. It is only when God gives us the full capacity to live life that we enter into the possession of its treasures and satisfactions.

February 5

LIFE IN CHRIST

READ St. John 15:1-11.

HOW is it that we become partakers of the life of God? It is not through correctness of belief, though that is good; it is not through good deeds, though these are necessary. It is, St. John tells us, by personal identification of our lives with God's through companionship with Christ. There is possible a union with Jesus so close that the virtue of His life enters into ours, a participation in His living so real that we are made one with Him. This union Jesus describes under the figure of the vine and the branches. The thought of the identification of the divine and human life, not formally, but actually, so that God's life passes to the individual, is not part of the mysticism of St. John only. St. Paul knows of a relationship to Christ so close that he can say, "I, yet not I, but Christ that dwelleth in me."

February 6

LIFE AFTER DEATH

READ I Corinthians 15:1-26.

GOD is life, and this life is given to us in Jesus Christ. It becomes ours as we identify ourselves with Christ. It is that possibility of identification which is our hope in the presence of death says St. Paul. Natural man may have the promise of immortality within him, but he has not the power to achieve it. It is only as we lay hold of the life of God, and come to share in all which is imperishable because it is divine, that we can withstand the shock of death. Immortality is not a boon to be granted; it is an eternal life to be lived; it is the entering into the conditions under which God Himself lives. We who refuse now either to obey the conditions under which life must be rightly lived, or to accept God's helps to truer living, may find that we have no aptitude for eternal living.

MEDITATION hath a large field to walk in, since its very life is its daily view of heaven.—Richard Baxter.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IN this age of ours, we live under the bondage of mathematics. "Counting heads" is supposed to settle everything, and a numerical majority is the voice of God. The crowning argument for the truth of a new religious system is that it gets a crowd; and there is a breathless excitement, always, in the endeavor to keep up with the procession, and attract the crowd to one's own ministrations. If moving pictures and vaudeville won't do it, something else must be found immediately, or we shall drop behind. Therefore, advertisements in flaming type, with sensational subjects, are a most legitimate fashion of Church advertising; and where they are ineffectual, who knows what can possibly be resorted to? (Perhaps I had better label this "sarcasm," after the fashion of Artemus Ward, lest some of my readers suppose I really mean it.)

The assumption is made continually that such recourse is necessary, because the Churches are dying; and that the thing of which they are dying is a surfeit of dogma. Of course, between Catholic dogma and the elaborate hair-splitting metaphysical systems of the Sixteenth Century and afterwards, there is a great gulf. I take it that the common meaning of the phrase is, that the crowd goes away from anything definite, and wants a vague admixture of moderate morality and moonshine—I do not mean, of course, the illicit distillation of the mountains!

IT IS INTERESTING to note, in this connection, an article in the London *Daily News* of December 3d, quoted in *The Guardian*, which, under these headlines, "Census of the Churches: Steady Increase of Members," shows that, during the past year, the Anglo-Catholic Communion in Great Britain has increased its enrolled membership by 129,000 communicants, and that "the general position indicated by the returns is that the Churches are advancing steadily in adult memberships." Surely, that does not look as if Christianity were a spent force, or the Church a useless encumbrance! One has yet to find anything like such an increase in those religious forces which profess to have "got away from dogma" altogether. As a matter of fact they usually evaporate; it is only when steam is confined in a piston, that it develops power. Commenting upon this fact, *The Guardian* tells an amusing story of someone who, being in that class most affected by words, without definition, said: "I want no dogma: the Lord's Prayer is good enough for me." When it was pointed out to him that the first two words of the Lord's Prayer involved a number of dogmas, quite as definite as any set forth by St. Thomas Aquinas, he wailed: "There now, you've gone and spoiled the Lord's Prayer for me."

OUR OLD FRIEND, the ritualistic reporter, has been at work again! This time it is a signed article on the recent consecration of a Missionary Bishop, who "rose from his knees a Prince of the Church and another link in the Apostolic Succession, that dates back to the foundation of the Protestant Episcopal Institution." The observant young man comments upon the fact that three years ago another bishop "received his scarlet surplice before the same altar"; so we are not surprised to find that the new bishop, during an interval in the service, "was taken to the ante-room where he donned the scarlet and black robes of a bishop." "The choir was in vestments, long black robes with white under-jackets, the women wearing round caps on their hair, with the black and white of the clerical garments, the scarlet and black of the bishops' robes, and the majesty of the hymn, God is Working His Purpose Out, the scene was most impressive."

How often must one appeal to newspaper editors to send someone who has an elementary acquaintance with such services, to write them up. They would not think of sending a hysterical young woman to do a prize-fight, or a husky sporting editor to give an account of a fashion-show. If they have

no one available who has an elementary acquaintance with Church ceremonial, is it too much to intimate that, upon request, the clergy would be very glad to furnish a full and accurate account? Our Roman brethren have the name of looking after their own publicity; but they do not escape similar atrocities. Now and then it is really a pleasure to find a clear, lucid, accurate account, couched in technically appropriate language, of the outward and visible part of some great ceremonial. It may not be of interest to many people; but if it is worth the press reporting at all, it is certainly worth reporting correctly. Would that such might be done!

DANIEL GREGORY MASON, whatever else he may be, is evidently a man of good judgment about musical matters: witness this from a recent number of *The American Mercury*.

"MORONIC MUSIC"

"That the majority of what we are pleased to call our musical public are still in childish or savage stage of taste is shown by the popularity of jazz. Jazz is the doggerel of music. It is the sing-song that the schoolboy repeats mechanically before he becomes sensitive to refined cadence. It is not, accurately speaking, rhythm at all, but only meter, a monotonous repetition of short stereotyped figures. For precisely this reason is it popular with listless, inattentive, easily distracted people, incapable of the effort required to grasp the more complex symmetries of real music. If I am so dull that I cannot recognize a rhythm unless it kicks me in the solar plexus at every other beat, my favorite music will be jazz, just as my favorite poetry will be 'The boy stood on the burning deck,' or its equivalent. If I possess, moreover, the conceit of the dull, I can easily go on to rationalize my preference into a canon of universal excellence; and affirm, as so many are now affirming, that jazz is the only music for all true one hundred per cent Americans. And if I have also the hostility of the dull to all distinction, the desire to pull everything above me down to my own dead level of mediocrity that seems to be a part of our American gregariousness, I can complete my aesthetics by 'jazzing up' whatever genuine music may happen to come in my way."

THE FOLLOWING Associated Press paragraph might well afford matter for meditation to others than patriotic Arabs:

"ARABS QUIT SMOKING IN ANTI-ZION CRUSADE"

"JERUSALEM—The saving of Palestine by ceasing the habit of smoking is the latest idea of some of the Arabian leaders. They have decided to conform with the commandment of the Koran which prohibits Moslems from smoking.

"Five Arab notables have decided to quit smoking and to establish a fund for a bank 'to save Palestine from the Zionist menace.' The bank is to be known as the 'Smoke Bank.' *El Carmel* urges Arabs to give up the weed and turn over the money thus saved to the 'Smoke Bank.'"

HOW SWEET is this little poem, which I do not remember having seen before:

"A CHILD'S PRAYER"

"By Matilda B. Edwards

"God, make my life a little light
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

"God make my life a little flower
That giveth joy to all,
Content to bloom in native bower,
Although the place be small.

"God make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

"God make my life a little staff
Whereon the weak may rest,
So that what health and strength I have
May serve my neighbors best.

"God make my life a little hymn
Of tenderness and praise;
Of faith—that never waxeth dim,
In all His wondrous ways."

RAISING THE NATIONAL DEFICIT

Church Missions House
New York, January 19, 1926

FOUR more dioceses, Bethlehem, West Virginia, North Dakota, and Harrisburg, and the Japan mission, have reached the one hundred per cent mark in their work for the deficit. This makes thirty-one which have reached the objective. Southwestern Virginia reports a large increase in pledges and has raised eighty per cent. Ohio remits \$14,000 in cash.

A gift of \$5 comes from the Dominican Republic.

Cash receipts to date at the Church Missions House are \$644,375.33, an increase of \$46,544.98 for the week, and the grand total in cash, pledges, and definite assurances is \$1,054,230.

The report of payments and pledges on the National Deficit, corrected to January 19, 1926, is as follows (the amounts in the column "Amount Assumed" are the objectives of the several dioceses):

	Amount Assumed	Pledges and cash to January	19th
PROVINCE 1			
Connecticut	\$ 50,000	\$ 30,090	
Maine	3,000	3,029	
Massachusetts	100,000	100,000	
New Hampshire	2,000	2,221	
Rhode Island (Full amount assured)	30,000	16,500	
Vermont	2,000	3,242	
Western Massachusetts	20,000	10,400	
	\$ 207,000	\$ 165,482	
PROVINCE 2			
Albany	\$ 20,000	\$ 20,000	
Central New York	25,000	25,000	
Long Island	100,000	25,000	
Newark (Campaign starts Jan. 24)	80,000	5,112	
New Jersey (Balance in budgets 1926-7-8)	35,000	15,000	
New York	250,000	210,000	
Western New York	40,000	28,440	
Porto Rico		170	
	\$ 550,000	\$ 328,722	
PROVINCE 3			
Bethlehem	\$ 18,000	\$ 18,000	
Delaware (Balance in 1926 Budget)	15,000	5,000	
Easton	2,000	1,244	
Erie	3,000	3,000	
Harrisburg	5,000	5,000	
Maryland (Full amount assured)	35,000		
Pennsylvania (Full amount assured)	160,000	120,000	
Pittsburgh	40,000	28,910	
Southern Virginia	5,000	3,756	
Southwestern Virginia	5,000	4,009	
Virginia (Campaign later)	25,000		
Washington	30,000	15,000	
West Virginia	6,000	6,000	
	\$ 349,000	\$ 209,919	
PROVINCE 4			
Alabama (Working on basis of \$6,000)		\$ 2,450	
Atlanta			
East Carolina	\$ 5,000	5,000	
Florida	5,000	3,750	
Georgia		5	
Kentucky	8,000	4,344	
Lexington	1,500	1,500	
Louisiana (No pledge because of General Convention Expense)		25	
Mississippi (Assured)	1,000	720	
North Carolina	10,000	10,100	
South Carolina	4,000	104	
South Florida	5,000	5,000	
Tennessee	2,500	1,005	
Upper South Carolina	5,000	1,342	
Western North Carolina (Full amount assured)	2,000	1,360	
	\$ 49,000	\$ 36,705	
PROVINCE 5			
Chicago		\$ 20	
Fond du Lac (Total assured)	\$ 3,000		
Indianapolis	3,000	2,910	
Marquette	2,000	2,000	
Michigan		1,100	
Milwaukee	12,000	7,186	
Northern Indiana			
Ohio (Total guaranteed)	100,000	48,735	
Quincy		516	
Southern Ohio	30,600	30,000	
Springfield	3,000		
Western Michigan	4,000	221	
	\$ 157,000	\$ 92,682	
PROVINCE 6			
Colorado (Balance assured)	\$ 8,000	\$ 6,207	
Duluth	3,000	37	
Iowa		521	
Minnesota	1,000	1,150	
Montana	1,500	1,460	
Nebraska	3,000	420	
North Dakota	800	800	
South Dakota	1,500	1,500	
Western Nebraska (Total assured)	2,000	1,058	
Wyoming	1,500	1,500	
	\$ 22,300	\$ 14,653	
PROVINCE 7			
Arkansas	\$ 750	\$ 750	
Dallas	5,000	4,000	
Kansas	3,000	2,800	
Missouri	4,000	3,661	
Texas	7,000	4,132	
West Missouri	4,000	4,000	
West Texas	2,000	2,903	

	Assumed Amount	Pledges and cash to January	19th
New Mexico	1,500		
North Texas	500		500
Oklahoma	4,000		3,344
Salina			
	\$ 31,750		\$ 22,090
PROVINCE 8			
California	\$ 12,000	\$ 11,000	
Los Angeles	10,000	10,000	
Olympia (Balance assured)	5,000	3,000	
Oregon	2,000		
Sacramento	1,300	1,457	
Alaska			
Arizona	1,000	800	
Eastern Oregon	800	129	
Honolulu	500	500	
Idaho	1,000	500	
Nevada	500	230	
San Joaquin	1,500	1,500	
Spokane (Total assured)	2,000		
Philippines		150	
Utah		350	
	\$ 37,600	\$ 29,616	
FOREIGN			
Brazil	\$ 1,000	\$ 1,000	
Cuba	500	445	
Dominican Republic		5	
Haiti		206	
Japan	1,000	1,005	
Panama Canal Zone	500	500	
	\$ 3,000	\$ 3,161	
PROVINCE 1	\$ 207,000	\$ 165,482	
PROVINCE 2	550,000	328,722	
PROVINCE 3	349,000	209,919	
PROVINCE 4	49,000	36,705	
PROVINCE 5	157,000	92,682	
PROVINCE 6	22,300	14,653	
PROVINCE 7	31,750	22,090	
FOREIGN	37,600	29,616	
MISCELLANEOUS	3,000	3,161	
	\$ 1,406,650	\$ 903,810	
Cash and pledges to January 19th		\$ 903,810	
Additional positive assurances		150,420	
Grand total, January 19th		\$ 1,054,230	
Previously reported, January 13th		\$ 1,015,097	
Increase since January 13th		\$ 40,133	

CHINESE CHURCH STATISTICS

THE STATISTICS of the Work of the Church in China for 1924 have just been issued. A comparison of these with the record for 1915, when complete tables were first attempted, shows the progress made during the last nine years. It is especially noticeable that, while the foreign staff of clergy has decreased (chiefly in the English dioceses), the number of Chinese clergy has nearly doubled. The large increase in Chinese offerings for Church work is also encouraging.

	1915	1924
Total Chinese clergy	108	210
Total Chinese staff	2,297	3,570
Foreign clergy	165	143
Total foreign staff	686	743
Unconfirmed baptized members	20,583	25,290
Confirmed members	17,874	32,375
Catechumens	7,826	10,976
Total constituency	46,283	68,641
Infant baptisms	1,481	1,914
Adult baptisms	2,641	3,048
Confirmations	2,493	3,104
Chinese offerings for Church work	\$43,098	\$111,308
Total under Christian instruction	20,596	36,048
Chinese fees and contributions for educational work	\$13,446*	\$863,227
Hospitals inpatients	20,635	28,004
Fees and contributions to medical work	\$26,056*	\$408,110

*Incomplete returns: Dollars are in Chinese currency.

THE U. T. O.

THE TOTAL AMOUNT of the United Thank Offering from the Women of the Church through the Woman's Auxiliary, announced at the Audubon Park mass meeting on the evening of October 8th, was \$904,514.77.

The diocese giving the largest amount was Pennsylvania, it being \$85,000.

New York gave \$75,542.93.

Massachusetts gave \$46,806.44.

Central New York gave \$30,120.12.

Chicago gave \$28,506.15.

Western New York gave \$27,207.86.

Louisiana gave \$13,818.61.

LET IT BE our special business to make our religion alive and wide-awake. To begin with, let us make sure what we really believe. . . . What matters is how deeply we believe, not how much we accept. It is better to believe in one Article than to assent to Thirty-nine.—Dean Inge.

Meeting of the National Council

THE National Council, elected at the last General Convention, held its first meeting in New York City, January 20th. A new policy was put into effect at the last General Convention in the election of membership on the National Council; two bishops, two presbyters, and four laymen being elected for three years, and the same number for six years by the General Convention. These, with one representative, either a bishop, presbyter, or layman, from each province, with the President and Treasurer, in all twenty-six, form the membership of the Council.

Bishop Murray was the representative from the Third Province, but on his elevation to the office of Presiding Bishop he resigned and the President of the Province, Bishop Talbot, appointed the Bishop of Delaware in his place.

Twenty out of the twenty-six members were present at this meeting which was called especially to consider the reports from the various dioceses on the amounts they expect to pay toward the Church's Budget for the year 1926.

The Treasurer reported that all the continental dioceses except four had made definite reports, and that the number of dioceses promising their whole budget quota was larger than ever before. In spite of this, however, the reports disclosed a shortage of \$591,493 in expected income for the budget.

A STATEMENT TO THE DIOCESES

As the Council is faced with the necessity, at the February meeting, of readjusting the appropriations to fit the expected income, it was decided to issue a statement to the Church explanatory of the situation and appealing for such action as would avert the necessity of curtailing the missionary work of the Church. The President of the Council was asked to transmit to the diocesan authorities the appeal that appears on page 427 of this issue of *THE LIVING CHURCH*.

The following resolution was adopted:

"RESOLVED: That the members of this Council place themselves at the disposal of the Presiding Bishop for such time and service as he may find desirable and necessary between the present session of the Council and the next to solve the pressing problem of securing sufficient funds to maintain the present state of appropriations towards the Church's Budget.

ORGANIZATION

This special meeting was also called for the purpose of organization. The first order of business was to elect a secretary of the Council. The Rev. Franklin J. Clark, who has served as secretary of the Board of Missions and also of the National Council since its organization, was reelected secretary.

The canon provides for the appointment of a Vice President by the Presiding Bishop, and Mr. Lewis B. Franklin, who was appointed three years ago, and was the first one to hold that position, was reappointed by the President, and his appointment was unanimously confirmed by the Council. Six years ago Mr. Franklin was made Treasurer of the Domestic and Foreign Missionary Society by the General Convention meeting in Detroit. As such he is also Treasurer of the National Council. He was reelected Treasurer at the last General Convention in New Orleans.

The six departments had to be organized from the new membership on the Council. Each department is allowed six members from the membership on the Council except the Department of Missions, which is given ten members. Each department is allowed to elect not more than twelve additional members outside the membership on the Council. The departments were organized with the following membership:

DEPARTMENT OF MISSIONS

From membership on Council: Bishops Brown, Manning, and Francis, the Rev. Drs. Milton and Abbott, Messrs. Mansfield, Mather, Peterkin, Patten, and Manning.

Additional members: Bishops Lloyd, Freeman, and Stires, the Rev. Drs. Norwood, and Silver, Messrs. Stephen Baker, Philip S. Parker, Homer P. Knapp, Eugene Newbold, Mrs. C. R. Pancoast, Mrs. A. McGregor, and Miss Lucy Sturgis.

DEPARTMENT OF RELIGIOUS EDUCATION

From membership on Council: Bishops Cook, and Perry, the Rev. Dr. Stewart, the Very Rev. R. S. Chalmers, Mr. Sibley, and Mr. Houston.

Additional members: Bishops T. I. Reese, and H. St. G. Tucker, the Rev. Messrs. George G. Monks, Lewis B. Whittemore, and Phillips E. Osgood, D.D.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

From membership on Council: Bishops Lawrence, F. F. Reese, Perry, Sanford, the Rev. Dr. Witsell, and Mr. Monteagle.

Additional members: Bishop Lines, the Very Rev. Wm. J. Scarlett, the Very Rev. H. E. W. Fosbrooke, D.D., the Rev. W. Russell Bowie, D.D., the Rev. Frank H. Nelson, D.D., the Ven. Jas. S. Russell, D.D., Messrs. John M. Glenn, Mr. Haley Fiske, Clinton R. Woodruff, Mrs. V. C. Simkhovitch, and Miss Eva D. Corey.

DEPARTMENT OF FINANCE

From membership on Council: Bishops Lawrence and Burleson, Messrs. Mather, Tully, Pershing, and Houston.

Additional member: Mr. Charles E. Hotchkiss.

DEPARTMENT OF PUBLICITY

From membership on Council: Bishop Burleson, the Rev. Drs. Milton, Stewart, Witsell, and Abbott, and Mr. Manning.

Additional members: Bishop Wise, Messrs. John Stewart Bryan, James M. Bennett, Chas. McD. Puckette, Arthur E. Hungerford, Edgar T. Cutter, and Commander C. T. Jewell.

FIELD DEPARTMENT

From membership on Council: Bishops F. F. Reese, and Sanford, the Rev. Dr. Milton, the Very Rev. R. S. Chalmers, Mr. Pershing, and Mr. Patten.

Additional members: Bishops Lloyd, Cook, Darst, and I. P. Johnson, the Rev. R. W. Patton, and Mrs. Kingman N. Robbins.

Messrs. Burton Mansfield, Harper Sibley, and William J. Tully, the President and Treasurer of the Council were elected to serve as a Committee on Trust Funds for one year and until their successors are elected, in accordance with Article 2, Section 1 of the By Laws.

The Executive Secretaries and their staffs were reappointed, without material change.

NATIONAL COMMISSION FOR YOUNG PEOPLE

Last summer the young people of the Church formed the National Federation of Episcopal Young People. It adopted a Constitution, Article 5 of which provides for a National Commission for Young People, which shall consist not only of one young person chosen from each province, but also of six advisory members, consisting of the Executive Secretary of the Department of Religious Education and the Secretary of Young People's Work in the Department and four Advisors actively interested in young people's work in the field, to be chosen by the National Council. The Council appointed as the four Advisers, from the Second Province, Miss Clarice Lambright, from the Third Province, the Rev. Karl M. Block, D.D., from the Seventh Province, the Rev. R. M. MacCullan, and from the Eighth Province, the Rev. A. Leonard Wood.

A letter was received and read to the Council from students of the Orient who held a conference during the Christmas holidays at the National Center for Devotion and Conference, Taylor Hall, Racine, Wisconsin. This letter spoke most enthusiastically of the conference at which representatives of seven different nationalities and four great religions of the world were present. Arrangements were made to hold a summer conference for Oriental students probably in the early part of September. The Council approved this suggestion of a conference and asked its officers to cooperate in making arrangements for such a conference.

TO MEET IN RACINE

A very cordial invitation had been received from Mrs. Biller in charge of Taylor Hall, Racine, Wisconsin, for the Council to hold its May meeting there. It was voted that this invitation be accepted and that the meeting be held May 14th and 15th, with the departments meeting on May 13th.

RESOLUTIONS

The Council adopted a resolution recognizing, the invaluable contribution made to the Church's Work by the Rev. R. W. Patton, D.D., as secretary of the Domestic and Foreign Missionary Society, and voting him six months' leave of absence, and a resolution commemorating the late Edward Sargent, of the Department of Religious Education.

It was learned that the wife of Bishop Graves, of Shanghai, China, was quite ill, and the Council requested that a message of sympathy be sent to Bishop Graves.

Gold, Frankincense, and Myrrh

or

The Gifts of the Magi

By the Rev. B. Z. Stambaugh

III—MYRRH

THESE is a well-known painting which presents a supposed event in the house of Joseph the Carpenter, at Nazareth. It is late afternoon, and the shadows, lengthening across the room, fall on the opposite wall. The young Jesus stands there, strong-limbed and mighty, a splendid type of physical manhood. His arms are stretched out in weariness, after the day's labor. Mary, the Blessed Mother, sitting in the foreground of the picture, looks up and sees His shadow as it falls on an upright timber and its cross-beam. She is transfixed with terror, for the shadow seems to be the figure, so fearfully familiar in the turbulent provinces of Rome, of a man hanging on a Cross.

There is another picture, quite as well known, of the home-life in Nazareth, at an earlier date. The Child Jesus is helping Joseph, carrying on His shoulder a miscellaneous collection of tools and small strips of wood. Mary stands in the door, and her face is marked with fear, for the carpenter's square and other articles on the Child's shoulder have taken the outline of the Cross.

And then, there is that other picture, even better known, I suppose. It is still earlier in the life of the Holy Child, when He is just learning to walk alone. Mary kneels on the ground, as, with both arms outstretched, laughing in glee, half running, half falling, He rushes toward her. And His shadow on the ground before Him is the shadow of a Cross.

None of these pictures, I suppose, can be commended as a high form of art. Yet they remind us forcibly of the fact that over the life of the Babe of Bethlehem hung the shadow of Tragedy.

In the giving of the Myrrh, we can scarcely help thinking, the Magi, like the prophet Isaiah, were expressing their perception of the fact that the Servant of Jehovah must share in the bitterness of human woe, that He must suffer, must weep, must endure, and must win His victory over life and death through no special freedom from the burdens of common experience, but by the sheer invincibility of His Spirit. And these pictures I have mentioned express something of what must have lurked always in the heart of Mary, for she remembered the words of Simeon the Aged: "Yea, and a sword shall pierce through thine own soul" (St. Luke 2:35).

The problem of evil is as old as conscious life. Suffering, sorrow, pain, disappointment, disease, sin, these make up experience. When Jesus was born in Bethlehem of Judah, in the days of Herod the king, mankind was sunk in a welter of misery. And only the upthrust of Christian faith and hope can keep us from saying the same about mankind today. Life is so largely made up of mistakes and failures, of weaknesses and illnesses. Our richest affections are so closely knit with our bitterest sorrows, and our noblest purposes are peculiarly beset with dark temptations. The powers of nature are often deadly. The earth shifts a bit, in the process of its cosmic destiny, and the works of man crumble into nothingness. At any moment a malignant germ may gain the upper hand in your body, and you are done for. Col. Ingersoll once said that a really benevolent God would have made health catching, instead of disease. And, while it is difficult to see how the universe would have been improved by making disease the normal condition and health something that had to be caught, we must agree that the catching of misfortune, disease, and evil is altogether too easy in the world as it stands.

SIN and suffering come by our imperfect development, physical, mental, and spiritual. We have not yet mastered ourselves or the world about us. We do not know how to live as

Very Man. We are not the finished handiwork of God, and we are suffering for our own sins and for the sins of others. Yet we learn by suffering, and the steps toward perfection are taken as we conquer ourselves and life.

That is why, it seems to me, that our Lord's humiliation was necessary. The New Covenant in the Blood of Christ is a demonstration of the love of God. The idea that Jesus came merely to be an example of serene human perfection fails utterly to account for the result of His ministry. Such an example would have been the despair, rather than the inspiration, of mankind, and only a few sheltered philosophers would have preserved His memory. But a God who can live under all the limitations of human life, tempted in all points like as we are, bearing the burden of our incompleteness and our iniquity with us, suffering the common lot, and victorious through no special advantage of birth or environment, but purely through unwavering determination, such a God we can trust and obey and can love with all our hearts. For we know that all our troubles are borne in His heart, that our sorrows are His, that our pains give Him anguish, that our sins bow down His head with grief. We know that when our loved ones are taken from us untimely, our loss is His loss and our bereavement is His. We know that because death is our enemy, it is His enemy, too, but that because our Ally has been victorious over that enemy, we cannot be defeated.

If we are to be victorious and would have a part in the heavenly kingdom, we must share with Him in this bearing of the burdens of our race. It is not enough for you and me to be merely fair and square with our fellow men; we must be willing, like Him, to take the brunt of life's struggle. We must be done with the idea of exacting the pound of flesh, and must set for ourselves the standard of the Master, in bearing and forgiving.

Not only may we share in the Gold, the material equipment for life's achievements, not only may we partake of the Frankincense of divine fellowship, but we must also share in the Myrrh, the bitterness of human woe. Only thus, I think, can we approach the manger throne with the Wise Men, offering and presenting ourselves, our souls and bodies, a reasonable, holy, and living sacrifice. Only thus can we be assured that the Christ, not weighing our merits, but pardoning our offences, will accept this our bounden duty and service. [THE END]

THE ATTITUDE TOWARDS TRUTH

WE CANNOT NOW discard evidence as necessarily false because it clashes with our present idea of the possible, when we have to acknowledge that the very same evidence may safely convey to us facts which clashed with our forefathers' notions of what is possible, but which are now accepted. Our notions of the possible cease to be a criterion of truth and falsehood, and our contempt for the Gospels as myths must slowly die, as "miracle" after miracle is brought within the realm of acknowledged laws. . . . Scientific eminence is not always accompanied by scientific logic. . . . Men are slaves to the idea that the "laws of exact science" must be the only laws at work in the world. Science, however exact, does not pretend to have discovered all "laws" Natural law has been the fetish of modern thought, worshipped with the most superstitious devotion by those who have the least understanding of its real significance. . . . Science has nothing to do with entities. The Scientist whose life is devoted to the investigation of the properties of nature cares not, in so far as he is purely a scientist, whether matter has any objective existence or not. Science again has nothing to do with what set other particles in motion; it has to do with secondary causes, not primary. It ignores final causes.—ANDREW LANG, *Making of Religion*.

Some Impressions of the Church of England

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop Coadjutor of Albany

IT may not be without interest to recall that an American bishop was directly responsible for Wordsworth's three sonnets on the American Church. The poet had previously composed a series of sonnets in praise of the Church of England before and after the Reformation, but with no reference to the Church in America. This lack, according to his nephew who wrote his biography, was supplied at the suggestion of "an eloquent, learned, and zealous American prelate, Bishop Doane," a name which will always be held in reverence and esteem in Albany. It therefore seems not inappropriate to preface what I have to say with Wordsworth's lines of praise to those who founded American episcopacy.

"Patriots informed with apostolic light
Were they who, when their country had been freed,
Bowing with reverence to the ancient creed
Fixed on the frame of England's Church their sight,
And strove in filial love to reunite
What force had severed."

We may all share the poet's thankfulness that thus, by Divine Providence, our forefathers took this step which continued our organic connection with the Catholic Church of the ages and in particular with the Church of England. Though now grown up and quite independent, we are nevertheless a daughter of the Church of England and proud of the relationship. From her we derived our birth and nourishment in early days and much intellectual and spiritual guidance since. We are, of course, interested in our Mother and, since together with ourselves this ancient Church numbers some 30,000,000 Christians throughout the world, all right-thinking Christian men will naturally be somewhat interested in her fortunes.

Perhaps the first and most obvious thing that impresses a visitor is the antiquity of the Church of England. It gives one something of a thrill to be speaking in a church such as St. Martin's, Canterbury, and to realize that portions of that very structure existed in the time of the Romans and that the very font in which St. Augustine baptized King Ethelbert is still there; or to speak in St. Peter's Church, Monkwearmouth, associated with the Venerable Bede, the first English historian, and to participate in the 1251st anniversary of the founding of that parish. Or again, to view the granite steps in Canterbury Cathedral, worn by the knees of countless thousands of pilgrims to the shrine of Thomas á Becket, took one back to the days of Chaucer's *Canterbury Tales* and gave one a new realization of the continuity of the Church. Or, once more, to sit as I did in the deanery garden viewing the spire of Norwich and have the Dean recall that another American Bishop on a previous visit, in that very spot, after a few moments' thoughtful silence ejaculated, "Just think; that tower was pointing heavenward before we were discovered!" All of these experiences give one a vivid sense of the antiquity and continuity of the Church as well as a feeling of overwhelming responsibility at being the heirs of so great riches and the possessors of such an illustrious heritage.

Another inevitable impression is that of the tremendous spiritual impetus of an age which could produce such marvelous shrines. When one realizes that practically all of these great fanes of worship, an aggregation unparalleled in an equal area anywhere in the world, were erected within about two and a half centuries, and that at a time in the world's life when man lived in comparative poverty and without the aid of machinery, one is simply amazed. Such a triumph of spirit over the material could only come in an age of faith, when men placed God first and practically an entire people gave themselves and all that they had to the cause of religion. What would happen today, with such colossal wealth and power as is ours, if men ever caught such a vision of the reality of things unseen, needs little imagination to conceive.

Another impression, perhaps consequent upon these, is that of a sense of stability and repose. There is an absence of that haste and fussiness which betoken those men or institutions that are not entirely certain of their position; and in its place is a calm, quiet carrying-on of the day's work, which is not merely an historic but also a spiritual phenomenon, arising from a faith which, seeing God's enduring purpose through the centuries of the past, counts on its ultimate achievement in the days that are to come. In this atmosphere one realizes that man is on the stage for but a brief period while behind all things is God. He it is who is directing and controlling the destinies of His Church. This it is which gives one a sense of solidity and strength, which in these days and to one from this country of hurry and haste is very comforting. We all need to practise the counsel of the prophet, "Be still, and know that I am God."

Another outstanding characteristic of the English Church is that, in organization and administration, it is so utterly illogical. But, then, that is like the English nation. Both are heirs of a long tradition which has been gradually moulded and adapted to each succeeding age. To Americans who are willing at a moment's notice to scrap the old and begin afresh with a nice clear-cut, logical plan for anything, this strikes one as somewhat odd. But, after all, traditions do not arise and persist unless they have in them something of value and perhaps their procedure may prove wiser than appears. For example, they have inherited the custom of appointing bishops by the Crown; and, while they will admit that this is an illogical and bad system, they will immediately respond, "Nevertheless, it works with us," and will go on to tell you that they think in this way they probably get better bishops than if the choice were left to some assembly or convention. So with many other things in English life as well as in the Church, the lack of abstract logic or symmetry is readily admitted but the justification made again that "it works."

THERE are, of course, as with ourselves, numerous differences of opinion on doctrine and other matters; and to the casual observer the lines seem to be more sharply drawn and the contention somewhat more severe than with us. But this impression is due, I think, to the fact that over there they speak with something more of frankness and candor. Both in public and private they have a way of stating the full case without reserve, laying all the cards on the table, so to speak, and each contending valiantly for the thing he believes. In the main, however, the discussion seems to be carried on without rancor and with a breadth of view and charity of spirit such as rarely descends to personalities. And it seems to me that such a method will best conduce to the solution of our difficulties and the apprehension of such elements of truth as are contained in each position.

Another feature of a rather encouraging nature is that the Church of England seems to be shedding her insularity. She has rightly been called the roomiest Church in Christendom, and this is so true that outsiders are amazed that so many diverse points of view can be contained within the one body. But this, it seems to me, is the Church's glory and should enable her to be, if not exactly in her present form, nevertheless in some very real sense, a center of ultimate Christian unity. At the present moment she is stretching out her hands in two directions. I sat with several groups and committees composed of Churchmen and Nonconformists, and there was a complete absence of the bitterness and exclusiveness of an earlier generation and in its place a very evident desire on all hands to work harmoniously together. How close this rapprochement has become is evident from the statement made to me by one

of the leading Nonconformist ministers of England when he said in effect that not one of the historic reasons which caused the Nonconformists to leave the Church of England exists today and, that if the Church could make certain adaptations and concessions, he thought a large section of Nonconformity would come into the Church tomorrow. Whether he represented any great number, I have no means of knowing, but he himself is a leader of national and international reputation and, consequently, his utterance must be regarded as significant.

On the other hand, the Church of England is stretching out a friendly hand towards Rome, which some people appear to deplore, but to my mind it is all to the good. We cannot seriously and sincerely consider Church unity and leave Rome out. The "Conversations" at Malines were of a purely personal and unofficial character and productive of much good. I have been told by one of the conferees that at least one result of their meeting was that the Roman Catholic scholars went home with an increased respect for Anglican scholarship as well as a much better understanding of the Anglican position. Their eyes were opened to things to which they had previously been totally blind and they now possess a somewhat more sympathetic knowledge of Anglican claims. Surely such friendly conferences can be productive of nothing but good; and there is not the slightest fear that the Anglican Church will sacrifice on either hand any vital principles. We may be proud of being members of a Church which can thus stretch out friendly hands to both extremes of Christendom, and no one can tell whither, under the Providence of God, such activities may lead.

Perhaps most striking and encouraging are the many evidences of renewed spiritual vitality in the Church of England. On my previous visit before the War the Cathedral buildings were, of course, just as beautiful and inspiring, but the question was constantly forced home as to whether they were fulfilling their function, whether indeed they had not outlived their usefulness. They seemed for all the world like stately mausoleums, monuments of a by-gone age. Today this is all changed. While it might not be safe to intimate that the whole nation is converted and all the people flocking to church, nevertheless in practically every Cathedral and many parish churches abundant signs of new life and vitality are evident. At the early Communion services in all these places the attendance ranged from fifty to one hundred and fifty; and in nearly every Cathedral, in addition to the regular services, there is now held what is called "popular Evensong," a simple service with plenty of hymn singing and a sermon. This service apparently well justifies its name, because in every Cathedral, without exception, great masses of people, chiefly of the artisan class, throng these services. And there was no mistaking the heartiness of worship and spirit of devotion of those who came. Whatever may be the case in this land, in England the Church is not the Church of a class. While the upper classes and nobility have their place within it, so do the workers. At Norwich Cathedral, for example, the Dean begged me to go with him to the door when it was opened half an hour before service. On doing so I observed the queue extending halfway down the block, such as we should find in some of our popular movies, and that not only at the front door, but at the transept doors as well; and as soon as the doors were opened the people flocked in, filling the vast nave almost to capacity immediately. The joy and eagerness with which they came was evident on their faces, and simply watching them thus flocking into the House of God was an unforgettable experience. This surely is one of the characteristics of the present Church of England for which we may "thank God and take courage."

ANOTHER concrete evidence of the spiritual vitality of the Church is the renewed interest in the material fabric. Not only St. Paul's Cathedral, but Lincoln and many others are undergoing renovation and repair. Old chapels are being reopened and altars set up and put to daily use in Cathedral after Cathedral. With regard to St. Paul's, I cannot recall how many hundred thousand pounds have been contributed, not by Church people alone, but by citizens generally; and it may not be without interest to note that the present Lord Mayor of London, an ardent Roman Catholic, is one of the most earnest and efficient workers on the committee of the restoration of St. Paul's.

Then there is the Cathedral at Liverpool, a structure which in size and costliness is about equal to that of St. John the Di-

vine in New York. It was my privilege to be present at the anniversary of the consecration of this Cathedral, bearing a message of greeting from the American Church through the Presiding Bishop. And I took occasion to remind them that Albany and Truro, both of which were begun about fifty years ago and then considered anachronisms, were the precursors of the modern Cathedral movement now finding expression in New York, Washington, Baltimore, and elsewhere in this country, and in Liverpool, England. Thus I was able to bring them a greeting from "the oldest Cathedral in the new land to the newest in the old." That England, with its present terrific burdens of industrial depression, unemployment, and heavy taxation, a greater burden, in my judgment, than almost any other country is carrying today, should be able not only to restore its old Cathedrals, but to erect this new and costly structure, is surely a striking and concrete evidence of the vitality of its spiritual life. It is also, as I pointed out there, not without significance perhaps that in the two great seaports of our respective countries are rising these two majestic Cathedrals, a symbol of the spiritual unity of our Churches and, please God, also of the comity and coöperation of our respective peoples.

Another characteristic of English religious life, not limited to the Church, which has great significance and which we might well emulate, is that of Family Prayers. Not only in the households of the clergy, but in those of the laity whom I had the privilege of visiting does this custom prevail. The head of the household, gathering about him his family, including the servants, reads some portion of Morning Prayer or other devotional book, thus beginning the day with a recognition of God. Family Prayer in many households appears to be as fixed an item of the day's program as eating breakfast or washing one's hands. And, while in some instances this may be carried on partly as a tradition, it is nevertheless one of those traditions well worth continuing. Religion will never be strong so long as its outward expression is confined to the church. If it is to become a vital influence in our daily lives, it must find some corporate outlet and expression in the home.

Any institution may perhaps be best judged by the individuals composing it and particularly by its leaders. By any such test the Church of England today must be ranked very high. With Walpole's *Cathedral* in mind, I made earnest search at every Cathedral foundation for some such characters as he there depicts, but in vain. On the contrary, I found men working together earnestly and happily as Christian brethren, whether scholars or administrators, or teachers or preachers, each making his contribution to the whole. The groups of clergy whom I met impressed me as being in dead earnest about their jobs. And, as for the leaders, the bishops and archbishops whom I met, I cannot speak too highly. It perhaps would not be unnatural if men in such position were somewhat impressed with their rank and station, but I could discover no evidence of this. Both the Archbishop of Canterbury and the Archbishop of York impressed me as earnest, modest, simple, and sincere Christian gentlemen, while the Bishop of London has won the hearts of all by his genuine and thoroughly democratic spirit. If this treatment of myself, a very new and coadjutor bishop, was at all typical, as I think it was, his popularity is easily understood. It was at a "Welcoming Luncheon" tendered me at the Hotel Cecil, at which the Bishop of London was chairman. After the usual preliminaries he asked where I was stopping, and on hearing the name of the hotel, responded, "I don't like the idea of your stopping at a hotel. Come and stay with me as long as you like." So genuine and hearty was the invitation that we accepted the hospitality of Fulham Palace for a week long to be remembered. And at parting he took us into his study, and with simple naturalness said, "Now kneel down and I will give you my blessing, and then I will kneel down and you will give me yours." That act and utterance shows the man—kindly, spiritual, tactful, democratic, and real. Such a parting made us feel nearer to things unseen and also nearer to one another. It was truly a benediction.

In addition to all of this, while conserving the traditions of the past, the Church impressed me as having an eye to the present and future. Its leaders certainly are in touch with the main currents of life today and are doing their utmost to enable the Church to meet the needs of the times. Like the wise scribe spoken of by our Lord, they seem to be bringing forth

(Continued on page 440)

Our Law of Marriage and Divorce

Text of a Memorial from the Sanctity of Marriage Association to the late General Convention

TO the Bishops, and Clerical and Lay Deputies of the General Convention of 1925, this Association respectfully presents the following petition:

Seven reasons for the elimination of the novel and unscriptural exception and proviso concerning the innocent party in Canon 43, Section III.

1. Because nowhere in the New Testament is there a single word in support of remarriage of either party after "putting away" during the lifetime of the other.

On the contrary, in every case, without exception, Christ's law is absolute and unqualified. It reads, "Whosoever, everyone, that putteth away, etc., and marrieth another" (St. Mark 10:12; St. Luke 16:18; St. Matt. 5:32; 19:12). This is equally true of His words in St. Matthew (where alone the allowance for "putting away" occurs), as it is in the other two Evangelists.

2. Because nowhere either in Old or New Testament is there any assumption, much less assertion, of the modern theory that adultery, or any other sin, *ipso facto*, dissolves a marriage, which is not a mere contract but a state or condition.

If this theory were true it would necessarily follow that both parties were free, and that one or the other had only to commit a single act of adultery in order to be free to remarry, which is an utterly inconceivable inference as to the mind of Christ.

3. Because nowhere in the history of the first three centuries, when the Church was suffering persecution, and was free from all entanglements with the State, can there be found a single author who interprets the exceptive clauses of St. Matthew about "putting away" as reason for remarriage during the life of the other party.

It was to this age of the Church, when the mind of Christ was fresh in the memory, that the appeal of the Church of England was made for the reform of doctrine and discipline in the Sixteenth Century. Shall it be our appeal also today? "It is most significant," writes Mr. Oscar Watkins in his classic treatise on *Holy Matrimony*, "that the testimony of the first three centuries affords no single instance of a writer who approves remarriage after divorce, in any case, during the life of the separated partner, while there are repeated and most decided assertions of the principle that such marriages are unlawful. No writer is found to advocate or admit the remarriage of the innocent husband. If the voice of the earliest Church is to be heard," he adds, "Christian marriage is altogether indissoluble" (pp. 222, 225).

With this agree the ripe judgment of one of the greatest Christian scholars and historians of the Nineteenth Century. To read into our Lord's words any allowance for the breaking of the bond of marriage, with the right to remarry during the life of the other party, Dr. Döllinger wrote, "goes against language, history, and logic."

4. Because nowhere since the Fourth Century, in the whole Western Church, down to the year 1868, was there any canonical allowance for the remarriage of the so-called "innocent party."

In that year 1868, for the first time in the history of the whole Anglican Communion, a General Convention of this American Church presumed to overrule the plain teaching of the New Testament, the teaching and practice of the Church in the first three centuries, and, since then, of the whole Western Church, by allowing the "innocent party" under certain conditions to remarry.

(For reasons why the great Eastern branch of the Church departed from this scriptural and primitive rule in her Canon law, as she did in the Fifth and following Centuries, it must suffice here to say that the removal of the seat of empire to Constantinople placed this portion of the Church directly under the influence of a corrupt and half-Christian court, while the West remained free from such influence.)

It is very significant, moreover, of the haste and lack of careful consideration which caused this radical departure from

the law of Christ, that it had its small beginning in a resolution of the General Convention of 1806, expressing the opinion "that it is inconsistent with the law of God that the Ministers of this Church shall unite in matrimony any person who is divorced, unless it be on account of the other party having been guilty of adultery." The value of such a resolution may be judged by the fact that the Convention consisted of only two Bishops, thirteen clerical, and twelve lay deputies! There is evidence that there was similar haste and lack of scholarly study of the subject in the Convention which incorporated this exception in a Canon in 1868, thus giving it the form of legality.

5. Because the present proviso of Canon 43 is not only contrary to the repeated commands of our Lord, and of the doctrine and practice of the whole Primitive Church, and of this American Church up to 1868,

but was enacted in a single Convention of that year, contrary to Article 10 of the Constitution which provides that "No alteration [of the Prayer Book] or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof be made known to the Diocesan Convention of every Diocese, and may be adopted by the General Convention at its next succeeding triennial meeting by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies voting by orders." Such is the history of this fatal proviso, which half a century of experience has proved to be the ever-ready wedge of collusion, fraud, and falsehood, and the despair of honorable Judges.

6. Because, as a merely practical measure, the allowance of remarriage to the "innocent party" places upon the Bishops an impossible duty in view of the fact that, even with "the Court's Decree and Record" before them, but without power to call and examine witnesses, it is impracticable to distinguish between the innocent party (where such really exists) and the guilty.

Inasmuch as, in the opinion of many of our Judges, at least one-half of all the divorces granted are probably fraudulent or collusive, and that eighty to ninety per cent, are granted in default, without defense or rebuttal, how is it possible for Bishops, unskilled in law, and without secular powers, to form a right judgment in such cases?

7. Because, in accordance with our Lord's pragmatic test, "by their fruits ye shall know them," the Census reports for the United States, with their forty-eight codes and fifty-two causes for sundering the bond, show the most rapid increase of divorce of any country, pagan or Christian, in the world.

In only forty-six years after the adoption of the proviso of Canon 43, the number of divorces to every hundred thousand of the population increased from 28 to 112, exactly four times what it was in 1870. In 1916, while we had 112,036 divorces, Canada had only 57, or only one to every 120 in the United States. The Census report for 1922 showed that we had reached the low level of one divorce to every 7.6 marriages, while that for 1923 shows an increase of 11 per cent over 1922, whereas the increase hitherto has been only 30 per cent in five years, or about six per cent a year.

With such facts before us it should be evident that it is impossible to restrict divorce with remarriage to a single cause. "Where shall the line be drawn if divorce is granted?" asks a highminded and able non-Christian. "If divorce is granted in the first instance, it cannot be refused in the second or the third. To relieve the misery of the few, shall the expectation of the permanence of the marriage union be destroyed, and thus misery be imported into thousands of households from which it might have been averted?" (*Marriage and Divorce*, by Dr. Felix Adler, p. 48.)

It is noteworthy that the first Judge of the new Divorce Court in England, Sir Cresswell Cresswell, who was formerly

a pronounced advocate of the statute of 1857 which created it, publicly expressed this opinion: "I have been taught a lesson of experience. I have come to the conclusion that it is better for society to treat marriage as indissoluble, considering it merely as a social question."

In the Convention which adopted the fatal proviso of Canon 43, one of the few who vigorously opposed it was the Rev. Dr. Daniel Goodwin, of Pennsylvania, a venerable and recognized leader of the House of Deputies. This was the language of his protest: "I honor the State of South Carolina with all my heart for the peculiar and glorious distinction of a divorce having never been granted in that State. I believe it is a distinction placing her above all other States of the Union." (New York *Churchman*, 1868, p. 363.)

Mr. Francis A. Lewis, of the Philadelphia Bar, a former lay Deputy to the General Convention, has expressed his judgment as follows:

"No permanent relief can be looked for until every Christian minister shall refuse to solemnize the marriage of any person having a divorced husband or wife living. This involves no particular hardship. The Church once blesses a union presumably entered upon for life; the parties then go to the State and break the union. When the Church is asked to bless another union, has she not a right to say: 'If the civil law was good enough to separate you from the one to whom we united you, it is quite good enough to unite you to some one else; we will have no part or lot in the matter. Go to the magistrate.'"

SCIENCE AND RELIGION

BY THE RT. REV. C. P. ANDERSON, D.D., BISHOP OF CHICAGO

STRICTLY SPEAKING, THERE has been no warfare between science and religion, though there have been many lively skirmishes between scientists and theologians with many wounded on both sides. The warfare is between the new science and the old science.

Contrast the materialistic science of a few years ago with the new scientific doctrine of matter. The old materialism was somewhat arrogant. It boasted that it had explored the heavens and measured the stars and analyzed the contents of the planets and had not found God. It resolved the human body into its chemical constituents and found no soul.

Against this kind of science religion was at war. It insisted that that was not the way to know God or to arrive at human values. The new definitions of matter have overthrown the old materialism and are more reconcilable with the affirmations of religion concerning spiritual reality.

The definitions of matter which the learned physicists are now giving make it a form of ceaseless activity, instead of the mere solid stuff that we formerly conceived it to be. Matter itself seems to be something quite subtle, ethereal, unimaginable and, one might say, spiritual. It is as rational for religion to postulate God as it is for science to postulate ether. Of course, the certitudes of religion do not depend on any such considerations as these. Nevertheless, all truth is at unity with itself. A thing cannot be scientifically true and theologically false, or theologically true and scientifically false.

When, therefore, two avenues of knowledge appear to converge, real headway is being made. The chasm between the spiritual forces presupposed by religion and the activity presupposed by the physicist is certainly far less difficult to bridge than that between the older contrasts of spirit and matter.

The tendency and purpose which evolution discloses seem to be more in harmony with the Christian teaching concerning the eternal purpose of God than any mechanistic conception of the universe. The knowledge that the distant stars are made of the same kind of matter as this planet and that matter there and here are manifestations of the same ceaseless activity tends to put us in tune with the infinite activity of God which is implied in the doctrine of divine immanence.

Surely science and religion are both wonderful and mysterious. Religion would not be religion without mystery, for it encompasses the infinite. Science leaves its most learned devotees in a state of wonderment. An attitude of reverential awe toward the revelations of God in nature and grace, an attitude of mental expectancy that the apparently impossible may occur, is more appropriate than the assumption that all the facts of the universe have come or can come within our comprehension.

How CUNNINGLY Nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew!—*Emerson*.

WHEN "CIVILIZATION" LEADS TO SUICIDE

BY MARIETTA AMBLER

A YOUNG Japanese girl who is now living with the clergyman's family and coming to me on Sundays narrowly escaped death in a double suicide here where I am living. A young medical student first stabbed her and then killed himself in a little boat on the lake, and a fisherman discovered the two bodies in the boat the next morning and brought them to shore. A little life was discovered in the girl and she was brought to the Red Cross hospital where we came in touch with her.

We wonder what could have been in the child's mind to make her do such a thing. The clergyman says it was the idea of freedom, of getting rid of all the perplexities and shackles of life. A number of reasons, no doubt, entered. For one thing, the young man's parents wanted him to marry somebody else, but certainly this idea that ending your life is a glorious way to get rid of perplexities was the underlying reason for it. And why is life so complex for the young people out here now? Why are the old customs slipping so fast away and often in its place there comes an utterly erroneous idea of freedom being license to do whatever you please? One reason is certainly because of the impact of our western civilization.

Japanese book stores are flooded with translations of Russian and French stories, with all the morbid, unhealthy atmosphere so often in them. This young girl, of whom I am writing, has read ever so many of these things. I have no doubt that she knows infinitely more of this sort of literature than I do. Well, what is the result? They have no faith to fall back on, for they can't believe their own religions, so they are tossed about with every new idea. They won't put up with the barriers and restrictions of old Japan—they want to live to be free as they are in the West—to work out their own salvation, as it were, with this sort of literature as a guide.

They think they are going to be happy working things out in their own way, and then life with its hard realities comes: they are beaten and crushed, and they think there is no way out but this one glorious way of ending it all. Whether they have some idea of a free life beyond or not, I don't know.

Of course, it isn't by any means all the fault of the West that things are like this now out here, but I can't help feeling that we have a large share in the responsibility for it. We made Japan open her doors and pushed ourselves in, and taught her how to make warships and how to progress in every material way. We've dashed in on her with all our complicated western ideas and have succeeded in upsetting her old customs and ways of doing. Many of these old things needed upsetting, but I think we've helped to spoil even some of the good in her old civilization.

But the one thing she's simply got to have to save herself, to steady herself, and to give her power to discriminate between what is good and what is worthless in our western civilization, is Christianity, the best thing we've got and we haven't given her that as thoroughly as we've given her all the material things.

This little girl of whom I write is so young and so sweet I can hardly take it in that this awful thing has happened to her, but there is the scar of the knife for me to see and the dread that, unless the warmth and light of faith take hold of her, she may attempt it again. We are studying the Bible together, and I think the time when I felt the most response from her was when we were talking of man's being made in God's image and what that meant. We read of our bodies being the temple of God and talked of God's interest in every human being because we are made in His likeness. She loves poetry and we read that gorgeous Eighth Psalm from the fourth verse.

"What is man, that Thou art mindful of him, and the son of man that Thou visitest him?
Thou madest him lower than the angels, to crown him with glory and honor."

—(West Virginia) *Church News*.

LITTLE faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same, whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful, whether it be displayed in governing an empire or in writing an exercise.

—*Dean Farrar*.

The Cathedral in the Twentieth Century City

By the Rt. Rev. James E. Freeman, D.D.

Bishop of Washington

THE RT. REV. JAMES E. FREEMAN, D.D., Bishop of Washington and President of the National Cathedral Foundation, preaching at St. Bartholomew's Church, New York, recently spoke on the place and function of the Cathedral in the life of the Twentieth Century city and said in part:

ROBERT LOUIS STEVENSON says, "Man has never been so happily inspired as when he is building Cathedrals." Reflection upon the vast influences that have proceeded from the great Cathedrals of England and Europe discloses the significance of the foregoing statement.

The Cathedral has not only been the inspiration of art, music, and sculpture, but it has been a mighty factor in shaping the weighty policies that have had to do with the advancement of the race. For centuries past we have been so busy developing great cities along material lines that we have given little heed to the building of great structures that witness to the glory and majesty of God. This is more true of us in America than of the peoples of the old world.

We have built many and beautiful churches, but they have not served the purposes of a Cathedral. The parish church represents very largely local and parochial interests. The Cathedral, on the other hand, represents, in a comprehensive way, the Christian interests of the whole community in which it is placed. Our modern industrial interests have grown so vast, and the quest for wealth and power has been so great, that we have given scant heed to those things that represent the finer and the more beautiful in life.

One of the greatest financiers that the world has known said shortly before his death, that we had lost the genius of leadership. He emphasized this by indicating the decline of leaders in literature, art, music, and preaching. What he doubtless had in mind was, "Where there is no vision, the people perish." He was a man given to the most practical concerns of life, but he had grown clear in his conviction that there was need of revival, without delay, of the things that give to life its hope and inspiration.

No more striking evidence of the revival of interest in these things has been witnessed in our generation in this great city than the movement, so ably directed by the Bishop of New York, to effect the building of the great Cathedral of St. John the Divine. No effort that has been put forth for years here in the metropolis, has met with such a widespread and enthusiastic response, and this in the face of multitudinous appeals for many beneficent and worthy undertakings.

The general outpouring of gifts for New York Cathedral came from men and women of all religious communions, and was a superb manifestation of the growing spirit of Christian fellowship and unity. Entirely apart from the value of the money given and subscribed, this recent demonstration witnesses to the awakened consciousness of the people to the need of making more evident the spiritual realities upon which our whole civilization rests.

President Coolidge said with striking force sometime ago, "The strength of a nation is the strength of its religious convictions." He has repeatedly affirmed his belief that the only source of our security resides in unflinching allegiance to the high things of our Christian faith. We are witnessing today, over the length and breadth of this land, a growing indifference to the authority of law. Someone calls us the most lawless people in the world. We have long known that we were the most improvident. We can hardly expect for any fresh demonstration of respect for law until we have a fresh demonstration of respect for the things of moral character.

To be perfectly frank about it, religion has not kept pace with the other movements of our time. Its appeal to the imagination is not what it was a generation ago. By many it is tolerated as essential to the social order, but it is neither

respected nor revered as it once was, and its authority is challenged and questioned. We are living in an age where every movement and every enterprise is presented to us in a large and compelling way. The only thing that seems to move with halting gait is that which represents to us our Christian faith, namely the Church. In the face of this situation, reflective men and women are becoming more and more conscious that unless there can come a deep and far-reaching revival of religious faith, we shall presently be confronted with a situation fraught with grave perils.

One of the outstanding leaders in the commercial world said to me one evening at a banquet board, where hundreds of his own kind were assembled, "How little these men realize the insecurity of their securities." He was thinking in terms of the present situation, wherein the high claims of a character-forming religious faith seem to be forgotten. It was his deep conviction that the only thing that could stabilize and secure the material values of life was a moral character built upon the sanctions of religion. Not until reflective and sober-minded men and women realize more fully the perils of our present situation and assume a more practical and helpful attitude towards the ideals for which the Christian Church stands, shall we witness a change for the better in our present situation.

It is because I profoundly believe that the building of these great Cathedrals in New York and Washington may give a fresh impulse to the high claims of religion that I have joined with my brother, the Bishop of New York, in prosecuting this great enterprise. We are not unduly jealous for the prestige of our Church, nor are we consumed with a desire to give prominence to the artistic in the erection of these noble buildings. We have held to the conviction that the very magnitude of them, set as they are in two great commonwealths, possibly the most strategic in the world, will contribute mightily to both the spiritual and material well being of the cities in which they are placed.

We are living in an age in which commerce and industry are giving expression to their growing might and power in monumental buildings. The consolidation and concentration of vast interests discloses this on every hand. If our great centers are to be saved from the destroying touch of materialism, they must have in them adequate witnesses to the faith by which we live. If religion, the religion of Jesus Christ, is to be made regnant in the hearts of men, it must express itself in terms commensurate with the demands of the age in which we live.

In the capital of the nation we have one great building to witness to our power, our genius, and our wealth as a people. Whether legislation be helpful or hurtful, the Capitol, with its uplifted dome, focuses the loyalty of all our people. The very dignity of the building itself commands the respect of every American citizen. If Washington is the place in which our federal laws are made, it is not unreasonable to hope that it may become the place in which our ideals shall obtain freshened inspiration.

The influence of the great Cathedral in New York is already manifest, and more and more it is becoming an opinion-making power in this city. What cannot be done in the parish church may be done in the Cathedral. What is true of New York is true of Washington.

George Washington long ago conceived the building of a great monumental church in the capital of the nation. With far-seeing vision he realized that nothing would do more to stabilize and strengthen the government than a great sacred edifice. He foresaw the inevitable drift of America and, with prophetic vision, he realized its growth and expansion. With

like prophetic vision he realized the supreme need of a great central religious structure that in itself should be the visible symbol of that upon which the government was builded. On an eminence, four hundred feet above the city, this great Cathedral Church is in process of erection. It is being built for the ages. In beauty and symmetry it must, with New York, rank among the great religious buildings of the world. It is designed to be the place of sepulture of the great and the good; to be to America, in a measure, what Westminster Abbey is to Great Britain. Already, with its memorials and tombs, it has become a shrine to the thousands of pilgrims who visit it month by month. Circumscribed as it now is in the matter of space, I venture to say that its influence is altogether disproportionate to its present facilities. It has arrested the interest and attention of the foremost men in our national life. It has focused the reverent devotion of men and women of every religious communion, regardless of their denominational preferences; it has come to appeal to them as the majestic emblem of their Christian faith. What its influence is to be upon this nation, no one might venture to forecast. A distinguished former president of the Republic once said: "I believe it may become the greatest single spiritual force on the American continent."

Love of country and love of God is the impulse that is impelling us to erect this National Cathedral. It is national, in that it stands in the nation's capital; and I hope and pray that it may become national in the breadth of its administration, in the presentation of the faith, and in the freedom with which men and women may come to use it as a House of Prayer for All People.

SOME IMPRESSIONS OF THE CHURCH OF ENGLAND

(Continued from page 436)

treasures old and new. Any organization that can produce and bring forth such leaders is bound to exert a very potent and helpful influence. To my mind, the most encouraging and hopeful feature of English life today is its ancient and vigorous Church. May God direct, control, prosper, and bless our venerable Mother, the Church of England!

CHURCH PAPERS: GENERAL AND DIOCESAN

IT IS THOUGHT in some quarters that the growth and popularity of diocesan papers is resulting in fewer readers of the general Church papers. Now, the diocesan paper in no way takes the place of a general Church paper. The purpose of the former, particularly in a district of great spaces and scattered communicants such as North Texas, is to promote the sense of communion, to strengthen the ties which, under our father-in-God, Bishop Seaman, make us a great family, and to acquaint our members with District projects, obligations, and accomplishments which, through those family ties are of interest to all. But even as we work in the Five Fields of Service, Parish and Home, Community, Diocese, Nation, and World, so we have each an interest in the activities of those five fields. As the Church is a living organism and we its members we must be informed as to its progress and policies.

The time is ripe with opportunity, particularly in the mission fields. We must be intelligent Churchmen, for many are the questions that are being asked us about the Church.

Those who heard Miss Cooper in her discussion and explanation of Christian Nurture were impressed with the importance of, and the significant continuity developed in, the Christian Nurture Course for the education of intelligent Episcopalians. And, education being continuous it is as highly important that adult Episcopalians keep informed. In that household, where Christ, through His Church, occupies His rightful position, Church reading must have its proportionate place. Besides the *North Texas Adventure* and the *Church at Work*, which go to every subscriber to the Nation-wide Campaign, the *Spirit of Missions* and one other General Church paper should be read. Your rector can best advise you as to which of the several papers will best meet your needs and taste.—*North Texas Adventure*.

LET US, first of all, get our hearts clear with God by the pardoning grace of Christ our Lord: let us fill our minds with this truth that He, our risen and ascended Saviour, is ever watching us and pleading for us; let us be sure that whatever place we hold He has a bit of work for us to do, by the example, at all events, of a pure and dutiful and humble life.

—F. Paget.

AROUND THE CLOCK

By Evelyn A. Cummins

MARK SULLIVAN, famous journalist, has made the statement that the Old Guard does not favor renominating President Coolidge for a third term.

What the people will have to say on the subject remains to be seen. Newspapers and editorials seem to be about evenly divided, pro and con at the present time. One question seems to be whether his first years of service as President can rightly be called a term, and this in order to settle the matter of the "third-term bogey."

THE press has been lamenting the recent burning of the *Edward J. Lawrence*, the last survivor of six-masted schooners. Says *The Independent*:

"We mourn her passing as a symbol of good things outgrown. Sail is no longer justified by dollars and cents; therefore, let it die. But something fine and noble and intimate is dying with it, the glory of man's combat with nature on the face of the waters with no machines to aid him: a primal combat which—except as sport and play—we shall never in any large sense, know again."

Anyone who has heard the old type of sailor tell his stories wonders who will take his place for the coming generations. They will miss much of the fascinating lore of the seas. But nevertheless, he must pass, with all romantic figures, from a world of familiar things to a world of the imagination. And left to take the place of clippers and schooners and their hard-headed, adventurous, swearing, and singing crews are electric ships, electricians; steamers and engineers; oil-burners and mechanics; to say nothing of rum-runners and bootleggers.

Possibly our young people will find them as stimulating to their fancy as they wish, but there is a certain lack of wholesomeness and glamor about a mechanistic generation of sea-faring men. We will lose much of the mystery of nature and of the seas.

THE *Independent*, in a recent number, carries an amusing editorial on the Prince of Wales as a maker of styles, and claims that the cloak and suit trade yearns for a Princess. To quote from the editorial:

"Queen Mary is a grand woman and a good mother, but truth compels the admission that, sartorially, she is a dud. With the best intent in the world, loyal English women simply could not follow Mary back to the tomtit hat and tight waist, and the women of other lands took one look at the Queen in rotogravure and rushed to opposite extremes. But the Princess of Wales, when she materializes, will have the world for a mirror, and if she possesses any talent for dress, her example will stabilize an industry now suffering from a frenzy of innovations."

Yes, as Baird Leonard once said in *Life*, "Why does Queen Mary tee her hats so high?"

SAYS Lady Buckmaster, writing in a recent number of the *London Daily Express*:

"By five things you may know a friend and by six you may be sure of him.

"If his face brighten at your coming and cloud at your departure.

"If his footsteps hasten to your doorway and linger as they leave it.

"If he come to you not from self-interest, but from delight in your company.

"If he rejoice at your prosperity as much as his own.

"If in adversity he will stick to you closer than a brother.

"And, above all, if he never babble your secrets to another.

"In friendship there must be no debit and credit account. He who has most to give will give without a grudge, aware that the greater privilege is his. He who has most to accept will accept without misgiving, conscious that no greater pleasure is his friend's."

Now, all this is doubtless true. But, incidentally, it occurs to the present writer that maxims 1 and 2, and possibly 4 and 5, might apply also to book agents, bond salesmen, and pan-handlers. But let it go. It does not pay to be too analytical.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

CEREMONIAL NOTES CRITICISED

To the Editor of the Living Church:

IT WAS with much pleasure that I turned to read the helpful and interesting article on Ceremonial Notes on the Revised Order of the Holy Communion; and I should feel it scarcely worth while to take issue with some details therein, except for the fact that the assured tone of the article may cause a good many, especially of our younger clergy, to assume that the author writes authoritatively. In fact, a casual reader might be excused for assuming that the method therein laid down is not only the official but the only correct method of procedure.

In view of this, therefore, I feel impelled to ask Fr. Palmer if he will kindly quote his authorities on the following two points:

1. The position of the celebrant in reading the Comfortable Words and the Epistle.
2. The place of the ablutions.

The writer advocates facing the altar in reading both Comfortable Words and Epistle, giving no authority whatever for such direction except a reference to the "Latin rites" and some labored reasons about possible danger to the Missal, which are quite unconvincing to any priest who has used Missals that way for years.

Although the Summary of the Law may be in the corresponding place, it does not necessarily follow that it was intended in place of the Introit in the Latin rites. Rather does it appear in the Prayer Book to be a substitute for the Decalogue, and so intended for the edification of the people; and it would seem that the Prayer Book rubric preceding the Decalogue would apply, which reads, "Then shall the priest turning to the people rehearse distinctly the Ten Commandments."

Regarding the Epistle he states: "Still facing the altar (unless his voice is very poor) he reads the Epistle." This seems to me neither in accord with precedent, courtesy, nor common sense. When one person speaks to another, courtesy requires him to face him, and this also seems to me to be common sense. In addition, there are numerous authorities which indicate that this has been the best use of the Church. I quote only the following:

"According to old custom the Epistle should be read at the south part of the altar when the priest himself reads it, while it may be read at some other convenient place when another minister does so. Neither the priest nor any other minister ought to read the Epistle with his back to the people. The general rule laid down by the Bishops at the Savoy Conference is the supremely reasonable one that the minister should turn to the people 'when he speaks to them, as in Lessons, Absolution, and Benediction,' and 'when he speaks for them to God it is fit that they should all turn another way, as the ancient Church ever did.' This has always been the custom since the Mass has been said in English; when it was said in Latin it was reasonable enough that the priest should say it to himself if the people could not understand it; but now that they can understand it, they most properly resent its being read away from them, and thus unnecessary difficulties are put in the Church's way. When there was a congregation that knew Latin, as in a collegiate church at High Mass, the Epistle was sung from the prominent lectern of *pulpitum*. In the early Ordines and liturgical writers we find no trace of reading the Gospel or Epistle with back to the people."—*Percy Dearmer*.

"In the year 1661, the Bishops, in their reply to the objections of the Puritan party, used the following words: 'When the minister speaks to the people, as in lessons, absolution, and benedictions, it is convenient that he turn to them: when he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did . . .'" —*Cardwell, History of Conferences*, page 353.

"In accordance with these principles, which are preëminently reasonable, the commandments, the epistle and gospel, the absolutions, the exhortations, the lessons should be read facing the people."—*Staley*.

"Facing westward towards the people."—*Dearmer*.

"Facing the people."—*Alcuin Club, A Directory of Ceremonial*.

In addition to the above words of our own authorities I

should like to add a statement of the eminent Roman liturgiologist, Dr. Adrian Fortesque, who says regarding the priest's reading of the Epistle, "His position towards the altar is quite anomalous since he is reading to the people."

If there are any good authorities on the other side, I have yet to find them and shall be very glad to have them pointed out.

With regard to the ablutions, the writer indicates that the normal place for these is immediately after the priest's or people's Communion, the words being, "Then the ablutions are taken, if it be the custom." Again I ask by what authority, especially when this is in plain defiance of the rubric. Of course, I know that a number of young "spikes" in England boast of "tarping" as they call it, the substantive "tarp" being made up of the initials of the following: "Take ablutions Roman place."

The Rev. Kenneth D. Mackenzie, who is frankly an advocate of modern Western usage, suggests this practice, but gives, it seems to me, his entire case away in the footnote on page 200 of his book, *The Way of the Church*, as follows: "The consumption of the remaining portions of the Blessed Sacrament and the subsequent purification and ablution is, in some churches, deferred till after the Blessing. This custom is *prima facie* in accordance with the rubrics, and is also, it must be acknowledged, more in line with primitive practice." Admitted that there may be many good reasons for having the ablutions at this place, they cannot, except on the principle of pure individualism, be sufficient to weigh against the expressed directions of the Prayer Book; or, if they are weighty, the proper mode of procedure would seem to be to suggest to the Prayer Book Commission a change in the rubric.

I can well conceive of and sympathize with a priest breaking the letter of the law in obedience to some real conviction, but to do so in matters trivial and of small importance seems to me very unfortunate.

One wonders whether it is worth while for the General Convention to spend so many laborious hours on the consideration of Prayer Book changes if, after all is done, the completed product is to have so little weight. Has not the Prayer Book, so altered and adapted according to the best mind of the Church, a real binding authority upon its clergy? Otherwise, why waste so much precious time and labor? For my own part I cannot but feel that much harm is done the Catholic cause by this eclectic individual attitude which, in matters often trivial and unessential, needlessly violates the laws and directions of the Church. It is these little things which irritate and arouse suspicion and lack of confidence and I am sure weaken the cause of real Catholicity which so many of us have at heart.

This constant imitation of an alien rite would seem, in some quarters, to indicate a lack of certainty as to our own position. For my own part I feel sufficiently sure of our Catholicity, including valid orders and sacraments, that I feel no need of accrediting it by practices of any other rite. Instead I feel convinced that our own rite and traditional Anglican customs are indubitably Catholic and liturgically superior to modern Continental usage. Let us exalt and glory our own rite, be thoroughly loyal to our own Prayer Book, and thus justify our reason for existence. In brief, let us be ourselves and not a poor imitation of something else.

Albany, N. Y., January 18.. (Rt. Rev.) G. ASHTON OLDHAM.
(Bishop Coadjutor of Albany.)

A MISTAKE SOMEWHERE

To the Editor of The Living Church:

TO MY SURPRISE I find that I am listed in the *Living Church Annual* as Diocesan Chairman for the Society of the Nazarene.

There must be some mistake in this insertion, as I was not approached on the subject until after the Annual was issued, and I declined to accept the office. There is a branch of the society in this parish, and I have the highest respect for its work, but I was unable to accept diocesan responsibility, and do not understand how my name could have been inserted as Diocesan Chairman. (Very Rev.) ROBERT S. CHALMERS.

LITERARY

MISCELLANEOUS

COLONIAL EXPANSION, INCLUDING THE RISE AND FALL OF HISTORIC SETTLEMENTS. By William Henry Cavanaugh. Boston: Richard G. Badger.

The reader is much perplexed by this book. It professes to be "an attempt to present the true history of the perils and adventures of the New Comers, who, since 1794, have been called Pilgrim Fathers." The comparison of school and other modern histories with existing records will disillusionize the most ardent enthusiast of adventure. As one reads the deadly narrative, chronicled with painstaking attention to the "careful verification of references," subject to digressive interpolations, and poured out in rich, if indiscriminating, profusion, it is very difficult to see the wood for the trees. The author has worked hard, and his quotations, excerpts, and documents are the most valuable part of this essay. He has not properly evaluated his material, nor has he adequately digested and presented it. He may, however, be credited with the zeal for an honest endeavor to get at the facts and for an attempt to recognize other factors beside flawless religious idealism on the part of the Pilgrims. It is a hopeful token of the quickened interest in the subject that so much effort should have been thus expended. It is unfortunate that results should not have been more cogently and lucidly presented.

PROJECTS IN WORLD-FRIENDSHIP. By John Leslie Lobingier. Chicago: The University of Chicago Press.

This brief manual represents a sequel to the author's *World-Friendship Through the Church School* and applies the principles there presented. It is "based upon the conviction that children and young people can most effectively help such causes as social service, Christian missions, and world-peace by becoming intelligent in regard to the people of other races and groups and classes, and by engaging freely in friendly and helpful enterprises for them." The author has initiated a pioneering effort in this direction, in line with the general program of the University of Chicago series on Principles and Methods of Religious Education. There is much in it suggestive and useful to Churchmen who feel the need of concrete project-material in reshaping the methods of religious education today.

THE GENEVA PROTOCOL. By David Hunter Miller. New York: The Macmillan Co. \$3.50.

Few documents of late have attracted more wide-spread attention and discussion than the Protocol of Geneva, adopted October 2, 1924, and Mr. Miller has done a timely and most useful service in giving us this critical and constructive analysis of the idea which inspired the League of Nations. Believing that the Protocol, which aims at the reduction and limitation of armament "by guaranteeing the security of states through the development of methods for the pacific settlement of all international disputes and the effective condemnation of aggressive war" to be an epochal chapter in the world's history, Mr. Miller discusses the genesis and nature of the Protocol, then the parties to the Protocol and their relations among themselves are analyzed in detail. The provisions for the compulsory settlement of international disputes; the ancillary problems of the *status quo* and domestic questions; the difficult problems of defining an "aggressor"; of "covenants against war"; applicable sanctions and "security" receive thoughtful consideration. Demilitarized zones and disarmament are also discussed. Of special interest to Americans is the chapter on The Protocol as to Non-Signatories, that is those countries, like our own, which have not yet adhered to the covenants under which the League of Nations is organized.

TWO ORDEALS OF DEMOCRACY. By John Buchan. Boston: Houghton, Mifflin Co. \$2.

Seldom does one find such a comprehensive survey of two great events as John Buchan, the English historian of the Great War, has packed into these fifty-six pages that constitute a lecture delivered last autumn at the Milton Academy. The Civil War and the Great War are the two ordeals which he considers with what one is impelled to say "a master hand." The survey of the strategy of the former and of the lonely leadership of the great Lincoln is admirably done. He believes

Lincoln to have been one of the two or three greatest men ever born of our blood and that Lee was one of the five or six of the foremost of the world's soldiers, a view quite generally held by English students of war. Of Lee he says he could fight without anger, win without ambition, triumph without vanity, and lose without bitterness.

Buchan's summation of Lincoln's place in history, our own and the world's, is touching to a high degree:

"That rugged face had become one of the two or three best known in the world. He has already passed into a legend, and a figure has been constructed in men's minds, a gentle, humorous, patient, sentimental figure, which scarcely does justice to the great original. What I want to impress upon you about Lincoln is his tremendous greatness . . . When I study his career, behind all the lovable, quaint, and often grotesque characteristics, what strikes me most is his immense and lonely sublimity."
C. R. W.

AND WHO IS MY NEIGHBOR? Distributed by the Association Press (347 Madison Avenue, New York) for *The Inquiry*, 129 East 52nd Street, New York.

This is not a comfortable book, but it is a worth while one, and it is unhesitatingly recommended for reading and meditation. It is uncomfortable because it is so searching in its questions. It is described by *The Inquiry*, an interesting experiment in democracy, to have been built up from "the contributions of men and women in the different parts of the United States of diverse ranks and ages, and of varied experiences with American race problems. It addresses itself to all who desire to participate actively in their solution. It helps them to a better understanding of the difficulties, and not least of their own attitudes toward people of other racial and national groups. It invites them to share in the discovery of solutions that will harmonize the demands of social expediency and religious ideals."

There are seventy-three references in the index to Negroes, twenty-three to Jews, twenty-three to Italians, and nine each to Japanese and to Russians. These figures give one an insight into the make-up of our neighbors. There are six references to the Irish, showing how they have been assimilated, and there is no reference to the English.

I was on the point of commending this book to all who are interested in race relations. I must amend that and recommend it to all who are commended to love his neighbor as himself!
CLINTON ROGERS WOODRUFF.

THE LOST GOSPEL. By Arthur Train. New York: Charles Scribner's Sons. \$1.50.

This is a rather cleverly constructed story suggesting the need of a fifth Gospel. A very interesting part is the Postscript, that gives the story of the inception and production of the story—and of the rather late discovery that other writers have also occupied themselves on this subject.

HIS PRONOUNCEMENT: a Layman's Version; A Layman's Message. By R. G. S. Collamore. Philadelphia: Dorrance & Co. \$1.75.

This book has the quite laudable purpose of setting both Modernist and Fundamentalist right in their present controversy, which the author thinks he can do by disproving the Copernican theory.

THE LAND OF VISION. By Pauline Russell. Boston: Christopher Publishing House. \$1.

This attractively built little book portrays in the form of allegory the subject of pre-natal influences and early ideals, and the objectifying of these in later life and so "creating goodness for ourselves." The writer sums up the means of developing life in the words, "Centralize, Concentrate, Create."

AMERICANS ALL. By Chellis V. Smith. Boston: Lothrop, Lee & Shepard Co. \$1.25.

The author, a Protestant chaplain in the late war, gives us brief glimpses into the lives of nine men, most of whom paid the great sacrifice and all of whom proved that they were the stuff of which heroes are made and true Americans.

Church Kalendar



JANUARY

31. Septuagesima Sunday.

FEBRUARY

DIE WHEN I MAY, I want it said of me . . . that I always plucked a thistle and planted a flower where I thought a flower would grow.—*Abraham Lincoln.*

1. Monday.
2. Tuesday. Purification B. V. M.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. Ash Wednesday.
21. First Sunday in Lent.
24. Wednesday. St. Matthias.
- 24, 26, 27. Ember Days.
28. Second Sunday in Lent.

CALENDAR OF COMING EVENTS

- February 1. Diocesan Convention, Lexington.
- February 2. Diocesan Conventions, California, Chicago, Dallas, Olympia, South Carolina.
- February 3. Diocesan Conventions, Sacramento, Washington.
- February 4. Diocesan Conventions, Colorado.
- February 7. Diocesan Conventions, Iowa, Kansas; District Convocation, Spokane.
- February 8. District Convocation, Eastern Oregon.
- February 17. Ash Wednesday.
- February 22. District Convocation, Panama Canal Zone.
- February 24. Meeting of the National Council.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SEXAGESIMA

- St. Luke's Church, Baltimore, Md.
- Holy Nativity Sisters, New York City.
- All Saints' Church, Stirling, Colo.
- Grace Church, Elmira, N. Y.
- Western Counties' Missions, Diocese of Newark.
- St. John's Church, Shawano, Wis.

APPOINTMENTS ACCEPTED

- BILKEY, Rev. C. L., of Clinton, Ontario, Canada; to be rector of Grace Church, Defiance, Ohio, with associate missions, March 1st.
- JACKSON, Rev. J. F., rector of St. James' Church, Wooster, Ohio; to be *locum tenens* at St. Paul's Church, East Cleveland, Ohio.
- KINTZ, Rev. GEORGE B., Jr., assistant at Trinity Church, Pittsburgh, Pa.; to be rector of St. James' Church, New Bedford, Mass.
- LANSDOWNE, Rev. BURDETTE, of Anchorage, Alaska; to the cure of the parish of St. James, Fall River, Mass.
- PARKINSON, Rev. H. H., curate at St. Mark's Pro-Cathedral, Grand Rapids, Mich.; to be rector of Trinity Church, Coshocton, Ohio.
- THOMPSON, Rev. JAMES A., rector of Trinity Church, Bridgewater, Mass.; to be minister in charge of St. Andrew's Church, Framingham, Mass.
- WILSON, Rev. E. M., rector of Christ Church, Geneva, Ohio; to be curate at Trinity Church, Pittsburgh, Pa.

RESIGNATIONS

- BANKS, Rev. JOHN S.; as rector of All Saints' Church, Cleveland, Ohio.
- BANKS, Rev. WILLIAM; as rector of St. James' Church, Maumee, Ohio.
- TICKNOR, Rev. H. W.; as Managing Editor of THE LIVING CHURCH.

CORRECT ADDRESS

MCMULLEN, Rev. G. WHARTON; at Rockville, Centre, N. Y.

ORDINATION

DEACONS AND PRIEST

MINNESOTA—On January 15, 1926, in the oratory of Seabury Divinity School, Faribault, Bishop McElwain, acting for the Bishop of Pennsylvania, ordained WILLIAM R. MCKEAN deacon; and, acting for the Bishop of Maine, ordained ERNEST O. KENYON deacon. The candidates were presented by the Rev. Dr. F. F. Kramer, and the sermon was preached by the Rev. Dr. F. H. Hallock.

On January 17, 1926, in Christ Church, Austin, Bishop McElwain advanced the Rev. JAMES EDWARD BLAKE to the priesthood. The Rev. G. H. Ten Broeck presented the deacon, and the Rev. W. S. Howard preached the sermon.

DIED

GERMOND—Entered into life eternal in New York City, January 18, 1926, SARAH C. GERMOND.

"Thine eyes shall see the King in His beauty."

HUNZIGER—VEDA HUNZIGER, of St. Andrew's, Tenn., died January 16, 1926, at Chattanooga, of pneumonia. The burial was at St. Andrew's School, St. Andrew's.

MEADE—Died, early on the morning of January 16, 1926, at his home in East Chicago, Ind., WILLIAM MEADE, in his seventy-fourth year. He was for many years senior warden of the Church of the Good Shepherd, a humble servant of Holy Church, and a Christian gentleman.

Grant to him, O Lord, eternal rest.

PIPER—Entered into rest, at Concord, N. H., LEWIS HENRY PIPER, on January 6, 1926, and AURORA OAKSMITH PIPER, his wife, on January 15, 1926, being the parents of the Rev. Laurence Frederick Piper.

SHERIDAN—Entered into life eternal from his home in Mt. Washington, Baltimore, Md., January 16, 1926, HERBERT, the beloved husband of Jennie M., and father of Richard C., SHERIDAN.

"He went about doing good."

TORBERT—Entered into rest at Galveston, Tex., January 16, 1926, MARIA KEITH TORBERT, of Newtown, Pa., sister of the late Rev. Henry Martyn Torbert. The burial was at Galveston.

MEMORIALS

Harry B. French

Rosemont, Pa., January 7, 1926.

The vestry of the Memorial Church of the Good Shepherd of Rosemont, Pa., records with deep sorrow the passing of Mr. HARRY B. FRENCH. He was a member of the vestry of this Church for over forty years. In 1892 he gave the present church building to the parish and was always a leading subscriber when any financial necessity arose in the parish or Diocese. His generosity was wonderful but, to his fellow vestrymen, his strong faith, wise counsel and steadfastness of purpose will be the outstanding features in their memory. A brave Christian gentleman by whose death the Diocese and parish have lost a benefactor and the parishioners a true friend.

We, the rector and vestrymen, desire to express our deep sympathy to those most dear to him.

"Blessed are the dead who die in the Lord; Even so, saith the Spirit for they rest from their labour and their works do follow them."

ALBERT L. HOSKINS,
Secretary.

RESOLUTIONS

Samuel Marx Barton, Ph.D.

WHEREAS: SAMUEL MARX BARTON, Ph.D., Professor of Mathematics at the University of the South and junior warden of Otey Memorial Parish, died Tuesday, January 5, 1926; and

WHEREAS: in the death of Dr. Barton, the University has lost its senior professor, a distinguished scholar, an author of repute and a teacher beloved by generations of Sewanee students; the community has lost a valuable and public-spirited citizen; and the parish has lost a faithful vestryman and an efficient warden;

BE IT RESOLVED, by the Otey Memorial Parish, in annual meeting assembled, that we are deeply conscious of our irreparable loss and that we desire to extend to the family of Dr. Barton our sincere and heartfelt sympathy.

JOHN BANHOLZER, SR.,
TELFAR HODGSON,
HENRY M. GASS,
Committee.

Sewanee, Tenn.,
January 11, 1926.

OF THE Church General Hospital in Wuchang, China, a visiting doctor writes, "This is one of the finest hospital plants anywhere and could compare with any hospital of its size in the world. If it only had the full support of the people at home, to keep it up and not forget it!"

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OF

THE LIVING CHURCH

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POSITIONS OFFERED

CLERICAL

PRIESTS WANTED — GENERAL MISSIONARY, \$2,000; rector city parish, \$1,800. Testimonials, age, experience, Churchmanship in application. Midwest, DIOCESAN-525, care LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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REAL OPPORTUNITY TO GET CITY REC-TOR, age forty-one, who has just built up difficult parish. Wants chance to improve another parish. Present salary \$2,600 and rectory. Address J-520, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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ORGANIST AND CHOIRMASTER DESIRES change. Churchman. Received training in boy choir work and mixed choir work in New York City. Best of references. Address B-519, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Thorough Churchman, seeks position with live parish. Expert with mixed or male choirs. Would combine any sort of clerical work with church duties. Address R-521, care LIVING CHURCH, Milwaukee, Wis.

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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 rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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SISTERS OF THE HOLY NATIVITY

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

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

New York

Cathedral of All Saints, Albany
CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

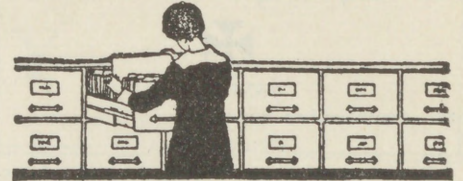
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Madison Avenue and 35th Street
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Noonday Services Daily 12:20

RETREAT

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Begins Monday evening February 1st; closes Friday morning, February 5th. No charge. Address GUESTMASTER, Holy Cross, West Park, New York. Seminarians will be welcome.

IT HAS BEEN possible to reconstruct permanently only one church building in Tokyo. Eight temporary churches have been supplied for homeless congregations.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

E. P. Dutton & Company, 681 Fifth Ave., New York, N. Y.

The Autobiography of Richard Baxter. Being the *Reliquiae Baxterianae* abridged from the Folio (1696) with Introduction, Appendices, and Notes by J. M. Lloyd Thomas. Illustrated. Price \$3.

Anthology of Ancient Egyptian Poems. Compiled by C. Elissa Sharpley. Price \$1.50. The Wisdom of the East Series. Edited by L. Cranmerbyng, Dr. S. A. Kapadia.

Funk & Wagnalls Co. 354-360 Fourth Ave., New York, N. Y.

The New Standard Bible Dictionary. Designed as a Comprehensive Help to be the Study of the Scriptures, their Languages, Literary Problems, History, Biography, Manners and Customs, and their Religious Teachings. Edited by Melancthon W. Jacobs, D.D., dean, and Hosmer Professor of the New Testament Exegesis and Criticism, in Hartford; Edward E. Nourse, D.D., professor of Biblical Theology and instructor in New Testament Canonicy and Textual Criticism, in Hartford Theological Seminary; and Andrew C. Zenos, D.D., dean and professor of Biblical Theology, in McCormick Theological Seminary, in Chicago. In association with American, British, and German scholars. Completely revised and enlarged. Embellished with many illustrations, plans, and maps. Price \$7.50.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Personal Religion and the Life of Fellowship. By William Temple, Bishop of Manchester. With an Introduction by the Bishop of London. Price \$1.

Mrs. Henry D. Waller. 291 Sanford Ave., Flushing, L. I., N. Y.

The Divine Tragedy. Address on the Seven Last Words of our Lord. By Henry Davey Waller, late rector of St. George's Parish, Flushing, Long Island. Price \$1.25 postpaid.

PAPER-COVERED BOOKS

Columbia University Press. New York City. Longmans, Green & Co. 55 Fifth Ave., New York City, Sales Agents.

Labour and Nationalism in Ireland. By J. Dunsmore Clarkson.

Johns Hopkins Press. Baltimore, Md.

American Relations with China. Report of the Conference held at Johns Hopkins University, September 17-20, 1925.

PAMPHLETS

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

Indian Tribes and Missions. IV. Publication No 8, December, 1925. Quarterly, 25 cents.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Surveying Your Community. A Handbook of Method for the Rural Church. By Edmund D. S. Brunner.

Two English Bishops Pass to Rest Early in the Year

Consecrated Bishop of Ripon—
H. R. L. Sheppard—A Herrick
Memorial

The Living Church News Bureau/
London, January 18, 1926

IT IS A SAD DUTY TO HAVE TO RECORD, AT the beginning of the New Year, the deaths of two of our Bishops. On New Year's Day there passed to his eternal rest Dr. H. H. Pereira, late Suffragan Bishop of Croydon, who was in his eighty-first year. After eighteen years' service as rector of St. Lawrence's, Southampton (1876-90), and Chilbolton, Hants (1890-94), Dr. Pereira was offered the important vicarage of Croydon, Surrey, which he held for ten years. He was then asked to become first Bishop of Croydon, a position created by the present Archbishop of Canterbury to relieve the strain of work attaching to the primatial office. Dr. Pereira was consecrated on the Feast of the Conversion of St. Paul, 1904, and in the same year was appointed to the city rectory of All Hallows, Lombard Street. He resigned the Suffragan Bishopric in 1924, but still held the rectory of All Hallows at the time of his death.

The Bishop of Thetford, Dr. J. P. A. Bowers, passed away with painful suddenness on the Feast of the Epiphany, in his seventy-second year. The Bishop, who has long been associated with English Freemasonry, attended a masonic banquet on Tuesday evening and returned home in his usual good health. His death was discovered in the early hours of Wednesday morning.

Dr. Bowers was born in 1854, and was educated at Magdalen School and St. John's College, Cambridge. He was ordained at Rochester in 1877, and served curacies at Coggeshall, St. Giles', Cambridge, and St. Mary Redcliffe, Bristol. In 1882 he was appointed to a minor canonry in Gloucester Cathedral, of which he was later librarian. For more than twenty years he was examining chaplain to the Bishop of Gloucester, and for most of those years he was Diocesan Missioner. In 1902, Dr. Bowers was appointed to the Archdeaconry of Gloucester and the vicarage of Sandhurst, Gloucestershire. He left Sandhurst in 1903 for the rectory of North Creake, Norfolk, which he held for seven years. His consecration to the suffragan bishopric of Thetford took place in Lambeth Palace on June 29, 1903, in which year he was also appointed to the archdeaconry of Lynn.

CONSECRATED BISHOP OF RIPON

On the Feast of the Epiphany, in York Minster, Dr. Edward Arthur Burroughs, lately Dean of Bristol, was consecrated as Bishop of Ripon in succession to Dr. Strong, who has been translated to the see of Oxford.

After the Nicene Creed, the sermon was preached by Canon C. S. Woodward, recently appointed to a stall in Westminster Abbey, and then the Bishop-designate retired to put on the rochet, the choir singing the great hymn known as St. Patrick's Breastplate. On his return, Dr. Burroughs was presented to his Grace by the Bishops of Bristol and Liverpool, the King's Mandate was read by the Vicar-General, and the oath of canonical obedience administered. The "questions of examina-

tion" followed, and then Dr. Burroughs again retired to assume his full episcopal habit, the choir meanwhile singing Wesley's anthem, *Thou Wilt Keep Him in Perfect Peace*. After the *Veni Creator*, the solemn imposition of hands followed, those taking part in it, with the Archbishop, being the Bishops of Durham, Sheffield, Newcastle, Bristol, Chester, Bradford, Carlisle, Manchester, Liverpool, Sodor and Man, and six suffragan bishops.

H. R. L. SHEPPARD

The January number of the *St. Martin's Review* states that early in November the Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, placed his resignation in the hands of the Parochial Church Council, on account of his continued ill-health. At the adjourned meeting of the Council, however, a way out of the difficulty was found in a proposal that Mr. Sheppard should feel himself free to make arrangements to be absent from St. Martin's for at least six months in each year, in order that he might have complete physical rest and freedom from parochial responsibilities. The proposal was gratefully accepted by Mr. Sheppard, subject to the Bishop's sanction, which has been subsequently given with his warm approval.

The matter is referred to by Mr. Sheppard in his opening article in the *Review* in the form of a letter, which he quaintly addresses "Dear Mr. Editor," who, of course, is himself. Heading his letter, "A Home Thrust," Mr. Sheppard takes "the Editor" to task, and offers himself some good advice on the subject of New Year resolutions.

"I frankly confess, old friend," he writes, "that I want to improve you. I want to make you more useful, and less like an understaffed American office. In a letter which may be read by everybody I will not address myself to any failure in morals that may be yours: I am only concerned here with you as editor of *St. Martin's Review*, and how you might become a better editor. I yield to no one in my admiration of that peculiar journal. I confess that I think the history of its phenomenal growth is very remarkable."

Passing to the proposal of the Church Council as to his extended leave, Mr. Sheppard writes:

"You are at liberty to go away into the wilderness for several months. I want you to use that time properly, so that you may be able to come back equipped as far as possible to offer the constructive criticism of organized Christianity for which the world at large is waiting. I hope that you may be prepared to shelter yourself for some months even from the letters of your friends, in order that you may be free to pray, to read, and to think constructively; then, and not till then, let us have your conclusions."

The Rev. C. H. Ritchie will act as deputy vicar of St. Martin's during Mr. Sheppard's absence.

A HERRICK MEMORIAL

In the parish church of Dean Prior, a remote and nearly unspoiled Devonshire village on the southeastern slopes of Dartmoor, a chancel window was dedicated last Sunday morning to the memory of Robert Herrick. There is a close connection between Dean Prior church and the Seventeenth Century poet, who lived as vicar here for thirty years, and from the

surrounding countryside drew material for most of his pastoral lyrics which are familiar today. An entry in the parish register of 1674 attests his burial in the small churchyard, but his tombstone seems to have disappeared.

The window which was dedicated to his memory on Sunday morning is of a typical West Country perpendicular design. Its main subject is the Nativity, which Herrick so often used as a theme for verse. This subject is flanked in the outer lights by St. George and King Charles I. (in whose reign Herrick became vicar), while under the three lights Herrick is represented kneeling at a faldstool. The window was dedicated by the vicar, the Rev. C. J. Perry-Keene, and Herrick's Ode on the Birth of Our Saviour, and his Litany to the Holy Spirit, were sung.

DR. BURY RESIGNS

Dr. Herbert Bury has resigned his position as Anglican Bishop for Northern and Central Europe, in which office he has been a suffragan to the Bishop of London. Dr. Bury has zealously discharged his onerous duties, constantly travelling in his overseership of a hundred permanent chaplaincies to two hundred continental churches for fourteen years. During the war his work was particularly responsible and difficult. The resignation is to take place in the spring. Dr. Bury was Bishop of British Honduras for three years prior to his appointment, in 1911, as Bishop of Northern and Central Europe.

ARCHBISHOP'S PICTURE

Members of the Church Assembly and of the Church House are contributing to a fund for the painting of a portrait of the Archbishop of Canterbury as first President of the Church Assembly, at the request of the Archbishop of York, the Dean of Westminster, the Archdeacon of St. Albans, Lord Selborne, and Lord Daryngton. It is the intention to hang the portrait in the most prominent position possible in the Church House until such time as the permanent chamber for the Church Assembly is built, when the portrait will be transferred to that chamber.

CATHOLIC PLAY SOCIETY

The good work which the Catholic Play Society is doing, especially at this season of the year, is not as well known and appreciated among Church people as ought to be the case.

The Society exists for the purpose of presenting in dramatic form the truths of Christianity in a way which may attract and instruct those who are not essentially church-goers.

It tries to carry out its work by its own productions in London and by helping parishes and local guilds of players in the following ways: 1, by supervising their productions, giving advice and assistance; 2, by supplying dresses and properties at exceptionally cheap rates from its hiring department, and especially for Cribs and Bethlehem tableaux; 3, by means of its list of Religious Plays, ancient and modern, the only list of its kind in existence; 4, by receiving parochial and local guilds into affiliated membership, which carries the advantage of special reduction in regard to hiring and like expenses.

The society also arranges plays in London from time to time which, though not necessarily of a distinctly sacred character, are thoroughly wholesome in tone and written implicitly from the Christian point of view.

GEORGE PARSONS.

Past Year a Christian Jubilee, Inaugurating Peace and Good Will

An Orthodox Christmas—Persecuted Assyrians—German Lutheranism

The European News Bureau
London, January 12, 1926

THE YEAR 1925 WAS MARKED AS A Jubilee year by the Roman Communion, and the whole Christian world can join in wishing that it is inaugurating an era of peace and goodwill. The results of the Conference at Locarno are certainly ones which should make Christian hearts throughout the world rejoice, and perhaps France and Germany may live henceforth as friends. The year has also seen Lord Halifax speak to crowds of admiring undergraduates at Louvain, it has seen two great conferences at Stockholm drawing delegates from many lands, it has seen an Old Catholic Congress, it has seen a great procession of Prelates of the Eastern Church join with Anglicans at Westminster Abbey in commemorating the Council of Nicea. Truly 1925 has been a great year and one which should cause us to be thankful.

AN ORTHODOX CHRISTMAS

In connection with the last mentioned event, an interesting ceremony took place at St. Philip's Church, Buckingham Palace Road, London, last week on the day that was the Russian Christmas Day. This Anglican building has been lent by the London Diocesan authorities to the Russian Refugees now in London as a place of Orthodox worship and the Divine Liturgy is celebrated after the Eastern rite there every Sunday. On this occasion Canon J. A. Douglas received the *Grammata* sent him by the Synod of Russian Orthodox bishops as a mark of their appreciation of the work done by him in furthering the rapprochement between the Anglican and Orthodox Churches. Canon Douglas made one of his striking speeches after the ceremony, in which he said:

"If in the past six years I have been privileged to be a humble instrument of the good will, the admiration, and the brotherly sentiments of the Anglican Church, I am but the humble servant of the Archbishop of Canterbury and his brother bishops who feel for, admire, and love your Church and nation, and who inspire all of us Anglicans to labor unceasingly for the mutual love and well-being of all mankind and especially of all who bear the Name of the Lord Christ. Upon the unprecedented event of the great and historic Liturgy of the East in Westminster Abbey, I need not expatiate here. The significance is apparent not only from the presence of the Russian bishops, but of representatives of everyone of the nine particular autocephalous Churches except Serbia, and from the fact that among those representatives were the patriarchs of the two famous thrones of Alexandria and Jerusalem.

"I would desire to correct a misapprehension which some of those who desire to proselytise from the Orthodox Church are endeavoring to use to its injury. That official representation in no way signified compromise or weakness in regard to those matters of dogma in which, thank God, the whole Orthodox Church and above all the suffering Russian Church stand and always has stood firm. It was of a piece with the Christlike brotherliness of such confessors of the Faith as

the late Ecumenical Patriarch, Joachim III, and very many other Orthodox hierarchs who, before the Great War, attended or sent representatives to Anglican liturgies and commemorations and invited Anglicans to Orthodox. Because those who do not wish well to the close friendship between your Church and ours are active in misunderstanding our Orthodox visitors, we were at pains to say here was no sort of compromise of dogma, but only an act which the well-known principles of Orthodoxy approve and commend. One and all they stated again and again that intercommunion and reunion can, under God, be brought about only on the basis of the full essential Faith of the undivided Church of the first eight centuries, defined by the seven Ecumenical Councils and preserved by the tradition of the Orthodox Church. For my own part I could not wish it otherwise. A union of expedience would be no true union. For your fidelity to the Faith in the bygone age of martyrdom, we Anglicans render you Orthodox thanks. I would ask you to aid the working of God's spirit and the ceaseless intercession of the Saints led by the Mother of God, for the blessed work of Reunion and to strive and pray for it on the basis of one Faith revealed in Christ and safeguarded infallibly in His Church by His Spirit."

Meanwhile the *Times* reports fresh persecution in Russia. In connection with the recent "Church Convocation," of which I have written before in these notes, which was held under the auspices of the Soviet government, a fierce persecution has been started against certain of higher Orthodox clergy who have remained loyal to the Metropolitan Peter. Over fifty bishops, who arrived in Moscow, driven from their sees by persecution, have now been arrested by the OGPU, the political police of the Soviet. Great consternation is reported to reign among Church circles in Moscow in view of the disquieting rumors concerning the fates to be meted out to these unfortunate prelates. It is to be all the more hoped therefore that Anglicans and Orthodox will draw closer and closer together in these critical times.

PERSECUTED ASSYRIANS

Bad news still continues to arrive concerning the unfortunate Assyrians in Mosul. A telegram in the *Times*, dated December 28th, states that numbers of Christians have recently arrived over the border in dire straits. Many of the women had cut off their hair on the way, which they sold to provide food for themselves and their children. The present scale of relief, which is being well administered, is just sufficient to keep body and soul together, for which all are immensely grateful. The most urgent problem for immediate consideration is the question of permanent settlement before the generosity of the Committee can be exhausted. The necessary funds are estimated at £60,000 to purchase seed for sowing, agricultural implements, and herds of cattle, sheep, and goats, to make these good people self-supporting.

GERMAN LUTHERANISM

There has been recently a certain amount of searching of hearts among the followers of Martin Luther in Germany. A certain king of Prussia made himself head of the Protestant Church within his own State. The overthrow of the Hohenzollerns in 1918 did not make it subject to a Republican President and Constitution.

The problem as to the government of this Church seems so difficult to settle that the question has been deferred for a year. Suggestions for calling the "general superintendents" for the future "bishops" have been put forward by members of the *Hochkirchliche Bewegung*, but this has been objected to by the more Protestant members of the Lutheran body. These say that their Church is becoming "Americanized," a term which will doubtless cause my readers to smile. Another question that has arisen is that of allowing female ministers of religion. Women now study theology at the Universities and are appointed to help the incumbents, but they are not permitted to preach. Yet, as in other branches of Christendom, the principle that *mulier taceat in ecclesia* is still in force.

The recent conference at Stockholm has caused much comment in Germany. Dr. Engelhardt, of Munich, is of the opinion, expressed in the *Neue Kirchliche Zeitschrift* that it was a demonstration of unity in the sense at least that its acts are free from the bitterness which makes the history of the Councils of the Church so repulsive. There was a real endeavor to avoid giving offence. There was nothing in the services to which a Lutheran could object, though he might attach less importance to the ceremonial. They did not require any Nicene Creed because the Conference was concerned with the center of the Faith and the worship of God. Their unity was found in the expression of Christian devotion and Christian love.

C. H. PALMER.

ADVANCED WORKERS' SCHOOL

WASHINGTON, D. C.—A summer school for the advanced training of leaders in Church work will be held at Hood College, Frederick, Md., from July 20th to the 31st, if the plans proposed by the Committee on Program are approved by the Governing Board of the Fourth Province.

The Committee on Program, of which Mrs. Mary C. D. Johnson, of Washington is chairman, met in Washington on January 13th, together with the Rev. N. B. Groton, Executive Officer of the Governing Board and Commander C. T. Jewell, its Secretary. After discussion it was decided that the school is to be for persons who are already occupied as leaders in Church work or who are occupied in Church work and feel the need of instruction in leadership, or of persons who, while not active in Church work, are familiar with it and would be glad to take part if they knew how. Thought was given also to those who for one reason or another have been attending summer schools or other means of training, and who now desire more advanced instruction than the summer schools provide.

It was also decided that there must be created an atmosphere of high spirituality and devotion, and the program will endeavor to reawaken in the students, the love of Christ and the spirit of devotion to His service. It was decided to divide the morning into four periods of fifty minutes each, with reasonable intervals between. The lecture in the first period, is to be devoted to personal religion, or some kindred subject. The remaining periods will each provide for three lectures so arranged that, in every period, there will be classes for workers in various branches of Church activity. Due attention will be paid to teachers desiring to obtain credits in the National Accredited Teachers' Association.

An Eminent Canadian Priest Dies after Sudden Stroke

Progressive Churchmanship — A
Quiet Hour—An Epiphany Can-
vass

The Living Church News Bureau
Toronto, January 22, 1926

SURROUNDED BY FRIENDS IN OAKVILLE, the Rev. Canon R. J. Moore, retired rector of St. George's Church, Toronto, was suddenly stricken while sitting at dinner. He was carried into the sitting room and passed away peacefully almost immediately. He was sixty-eight years of age. Canon Moore was well and favorably known for his yeoman service in Christian social welfare work. He had welfare work at heart, and was instrumental in a very large degree in the founding of the Church Home for the Aged on Larch Street, the Downtown Church Workers' Association, St. Faith's Lodge for underprivileged girls, and Moorelands, a summer home for poor mothers and children on the shores of Lake Simcoe near Beaverton. Striking tributes were paid to his worth and work at the memorial service at St. George's by the Bishop of Toronto and the Rev. F. H. Cosgrave.

PROGRESSIVE CHURCHMANSHIP

"What is most wrong with us in Canada today is the lack of an effort to meet our new problems and to forget the past," declared the Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton, in delivering the first University sermon of the term in Convocation Hall, University of Toronto. "Party shibboleths are repeated that are as old and threadbare as the family ghosts that were handed down and cherished in old English families. This turning to the past, this ancestor worship, is a danger that menaces the Church today. Thousands of men and women are contentedly walking a beaten rut in religion."

It was true, the speaker declared, that for the purpose of fostering a wide patriotism nothing was so great as the history of the nation. National growth was not a matter of natural and passive process, but was imbued with the activity to be seen in history; and the heritage of history in Canada, when rightly studied and understood, was the spiritual life of the people. However, the spirit of the past was not enough. Everywhere was to be discovered a clinging to what had gone before, even when its falsity was proven. "God is forever making all things new," declared the Bishop. "Life is a progressive thing. The secret of the excellence of science is that it venerates the past but refuses to worship it. What we need is the spirit that finds, not in truth possessed, but in truth pursued, its salvation. The man who never questions his convictions is the man who never grows."

A QUIET HOUR

The Bishop of Toronto conducted a helpful Quiet Hour for Men at St. Alban's Cathedral under the auspices of the Diocesan Layreaders' Association. His Lordship emphasized the need of spiritual strength and manhood in every relation and sphere of life. He stressed its need in the home to preserve the sanctity and the old ideals of home life, with all their possibilities of character building in the children, who were the citizens of the future. Pleading earnestly for high ideals

in public life, he urged, "let not low motives be always imputed to any and every candidate nominated for a public position, whether in municipal, Provincial or Dominion responsibilities." The public servant not less than the private individual must seek to rise above pettiness, and must be alive to the greatness of service to his fellows or the life of the community would indeed be on the downgrade, contended the Bishop.

AN EPIPHANY CANVASS

At the last meeting of the Executive Committee of the Diocese of Huron, the following resolution on the Diocesan Budget was carried:

"That, during the Season of Epiphany, every parish in the Diocese should be visited by a strong deputation of clergymen and laymen, and that, on the following Monday, the work be followed up by a personal canvass, if necessary, and, as far as possible, have a guarantee of one hundred per cent Budget.

"That this work be undertaken by the Rural Dean, and Deanery Chairmen of the Laymen's Association, and anyone that they may deem fit to call."

CANADIAN NEWS

The Rev. Roy S. Montgomery, rector of St. Michael's and All Angels' Church, South Hill, Moose Jaw, has been honored by the Lord Bishop of Qu'Appelle with appointment of Rural Dean of Moose Jaw, in succession to the late Canon Pratt of Pense.

The corporate communion of the St. Joseph's Chapter of the Guild of the Servants of the Sanctuary, which is held annually on the Feast of the Circumcision, took place this year at St. Thomas' Church, Toronto. The service was a Solemn Eucharist, at which the Rev. J. Templeton, Curate of St. Thomas', was celebrant, assisted by the Rev. C. J. S. Stuart, vicar of the parish, and Mr. Davies, as deacon, and subdeacon respectively. The Eucharist was sung to Merbecke's setting. After the Eucharist a hearty breakfast was served in the parish hall by the ladies of St. Thomas'.

The death of Canon T. R. Davis, for forty years rector of Sarnia, diocese of Huron, is reported from Vancouver, B.C. The Rev. Canon Davis was forty-seven years in the ministry, his first charge being at Aylmer, where he spent four and a half years, following which he was rector of St. Jude's Church, Brantford, for three years, and forty-three and a half years ago, on May 19, 1882, he went to Sarnia to take charge of the congregation of St. George's Church. That period was one of success and steady growth of the congregation and saw the building and the completion of payment for the present fine edifice and the church schoolroom. For thirty-nine years Canon Davis was the chaplain of Victoria Lodge, A. F. & A. M., for twenty-six years chaplain of the 27th Lambton Battalion, Rural Dean of the County of Lambton for twenty-six years and president of the Upper Canada Bible Society for some years.

The Bishops of Toronto and Niagara and Bishop Newnham assisted Archdeacon Renison at the funeral of Adam Brown, "Hamilton's grand old man," at the Church of the Ascension. Mr. Brown, who would have been a hundred years old had he lived to next April, was active

to the last alike in Church and State. He attended the last session of the Synod of Niagara and the day before his death for the first time had to miss the annual meeting of the Canada Life Assurance Company, of which he had been a director for seventy-five years.

By the will of the late Judge John R. Armstrong, of St. John, the sum of \$1,000, to be known as the Louisa Armstrong Fund, is given to the Diocesan Synod of Fredericton to use the interest to purchase Prayer Books and hymn books for needy churches, and \$1,000 also to the Diocesan Synod the income to be paid to one or more clergymen in the diocese who may be in need of special aid, the names not to be published.

For the fifty-third time since his ordination, His Grace Archbishop Matheson preached at the eleven o'clock service in St. John's Pro-Cathedral, Winnipeg, on Christmas Day. The Christmas Day Service in which His Grace takes part, has long been considered as a special event with the old-timers of the parish. Of the pioneer families which were connected with the Pro-Cathedral at the time His Grace first took part in the service, only two remain, the Inksters and the Banermans.

The Bishop of Qu'Appelle held his ordination services in St. Chad's Chapel, Regina, on Sunday morning, December 20th, and Monday morning, St. Thomas' Day, at which Mr. John S. Linder, was made deacon, and the Rev. Messrs. Robert S. Rayson, Charles C. Raven, Earnest S. Bishop, David L. Dance, Wilfred S. Yates, John Atkinson, and Fred Riley, were made priests.

The Bishop of Montreal has recently raised to the priesthood the Rev. Messrs. Arthur Radmore, Fred T. Norman, and Harry Andrews.

A beautiful brass memorial tablet to perpetuate the memory of those members of All Saints' Church, Westboro, who fell in the Great War, was unveiled with impressive ceremony on Sunday evening, Dec. 20th. The tablet was provided through the efforts of the Soldiers' Comforts Club.

The estate of the late Dr. G. L. Starr, Dean of Ontario, is valued at \$30,000. Besides several personal bequests, the late Dean leaves \$2,000 to St. George's Cathedral, and \$1,000 to missions. The income from a certain amount is to be set aside to give a vacation each year to some clergyman in the Diocese who is unable to pay for one. Eventually the balance of the estate will go to the Diocese of Ontario.

The chancel screen in St. Andrew's Church, Ahuntic, Diocese of Montreal, in commemoration of the 1,600th anniversary of Nicaea, was dedicated by the Bishop of Montreal.

The Bishop of Huron has announced to his executive Committee that \$4,000 had been received from the estate of the late Matthew Wilson, K. C., to be added to the capital of the mission funds of the Diocese.

ONE HUNDRED BAPTISMS

NEW YORK, N. Y.—Word has been received by the Department of Missions from Balbalasan, the Church's new central station in the Philippine Islands among the Igorots, of "A joyous Christmas, with one hundred baptisms." The services were taken by the Rev. L. C. Wolcott who went to the Philippines in June, 1925, to meet the emergency situation in the Igorot work.

Massachusetts Church Service League Holds Annual Meeting

Woman's Auxiliary Meeting — An Acolytes' Service—Dean Rousmaniere Improving

The Living Church News Bureau }
Boston, January 22, 1926 }

THE MASSACHUSETTS CHURCH SERVICE League held its sixth annual meeting in the Cathedral Church of St. Paul in Boston on Wednesday, January 20th. The meeting opened with a celebration of the Holy Communion, the celebrant being Bishop Slattery, the President of the League. At the conclusion of this service the annual business meetings of the Woman's Auxiliary, and of the Church Periodical Club were held in the crypt, as was also the annual meeting of the Bishop's Committee of the men of the Diocese.

At two o'clock, after a recess for luncheon, the Bishop gave his annual address to the League. In this report the Bishop gave a most enthusiastic report of the activities of the League during the past twelve months, and offered great encouragement for the future. He most strongly urged the organization in every parish of a council to coördinate the work for the Church and the community, and the world beyond. Referring to the discussion of such Councils at the recent General Convention, he said:

"A parish council, the people at New Orleans last October said, is not the fifth wheel to the coach. It is a necessity if the members of the parish are to work for the greatest advantage of the whole Church."

Speaking later of the Laymen's Committee, he said:

"Another encouraging advance during the year has been the organization of some of the laymen of the Diocese in a laymen's committee which they have called The Bishop's Committee. Two chairmen have been chosen for each county in the Diocese, except that Barnstable, Duke's, and Nantucket are united in a single group. . . . As the chairmen send to me names, I am asking laymen in each county to serve with them in certain work which, from time to time, I shall suggest to the chairmen for their respective counties. Already the chairmen, barely organized, have helped in the canvassing of the parishes to give encouragement and to learn the amount which each parish stands ready to give in 1926 towards meeting the Quota for the work of the Diocese and the General Church. . . . There are other genuine tasks which I shall assign to these county committees. These tasks will not need to be invented. . . . For example, I shall ask to have a sub-committee formed in each county, made up of efficient business men and lawyers which can go, at my request, to, talk over with a vestry perplexed about its affairs and wishing, perhaps, in order to meet an emergency, to mortgage its property. It will help us all if such a conference can find the necessity and wisdom at such a moment."

He also pointed out the further possibilities of this committee by way of advising parishes with regard to repairs to church property, church insurance etc. He spoke with gratification of the increase in parish Bible classes taught by the rector, and of the continued notable work of the women of the Diocese.

WOMAN'S AUXILIARY MEETING

At the annual business meeting of the Woman's Auxiliary, which took place in the morning, the officers for the ensuing year were elected as follows: President, Miss Eva D. Corey; Secretary, Miss Margaret Dexter; Assistant Secretary, Miss Dorothy Blake; Treasurer, Miss Frances C. Sturgis; Vice-president in charge of Middle District, Mrs. Henry A. Cox; Vice-President in charge of Southeastern District, Mrs. Albert L. Sylvester.

The Auxiliary devised a new scheme for raising funds for current expenses, and undertook the following definite missionary projects for the year:

The sum of \$50 for the upkeep for the year of one room in the Bishop Tuttle Memorial Training School, at St. Augustine's, Raleigh, N. C. This is known as the Macintosh Room, and is furnished by the Diocese of Massachusetts in grateful memory and honor of the life and work of Miss Jennie Macintosh, a valuable worker in the Massachusetts Woman's Auxiliary.

The sum of \$150 for the school for the children of missionaries at Kuling, China.

The sum of \$250 towards the expenses of the delegates to the next Triennial.

The sum of \$400 for an emergency fund to meet special missionary calls which may be made from time to time.

LEAGUE RESPONSIBILITIES

The Church Service League undertook, at this time, the following financial responsibilities:

The sum of \$1,000 as salary of Miss Marguerite Knapp, who went out from the parish of Our Saviour, Brookline, and is secretary to Bishop Moulton, of Utah.

The sum of \$1,000, as part salary of the Rev. A. C. Lichtenberger, who went from the Episcopal Theological Seminary in Cambridge, to teach in Boone University in China.

Part of the salary of Miss Margaret Roberts, daughter of the Rev. W. D. Roberts, of St. John's Church, East Boston, who is teaching in St. Hilda's School, Wuchang, China.

At the conclusion of the general business meeting, the Church Service League's Diocesan Council, assisted by Miss Eleanor Denman, the Rev. John T. Dallas, D.D., the Rev. Herman R. Page, and Mr. Henry B. Duncan, a native of Liberia, presented a dramatization of the making of a parish budget. This proved a new and fascinating manner of putting before the Service League the question of the budget and very much more interesting than the usual methods.

AN ACOLYTES' SERVICE

The annual service for acolytes, under the auspices of the Guild of St. John's Church, Bowdoin St., took place on the evening of Wednesday, January 20th. There were over eighty visiting acolytes present, over and above the acolytes of St. John's Church itself, who turned out in full force.

First Vespers of St. Vincent were sung by the Rev. Spence Burton, Superior of the Cowley Fathers, and immediately at its conclusion a sermon was preached by the Rev. Wm. C. Robertson, of Cambridge.

The sermon was followed by a Solemn Procession, after which Fr. Burton officiated at Benediction of the Blessed Sacrament. After the service, all retired to the

schoolroom, where some time was spent in social entertainment and refreshments.

DEAN ROUSMANIERE IMPROVING

The many friends of the Very Rev. E. S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, will rejoice to hear that, while, at this writing, it is impossible to speak as though he were convalescing, yet he is still improving in health, though very slowly.

PRIEST'S FORTY-FIFTH ANNIVERSARY

As forecast last week, Sunday, January 24th will be a red letter day in the annals of Grace Church, North Attleboro, when all will unite to honor the forty-fifth anniversary of the coming to this rectorship of the Rev. George Endicott Osgood. On Monday, January 18th, the Archdeaconry of New Bedford held its annual meeting at Grace Church, Bishop Babcock, Archdeacon of New Bedford, in the chair. The meeting was made the special occasion for the Archdeaconry to add its share of praise for Mr. Osgood who has served as secretary of the Archdeaconry ever since its first formation, thirty-two years ago. Bishop Lawrence was another honor guest on this occasion.

An engrossed testimonial, signed by all the clergy of the diocese was at this time presented to the Rev. Mr. Osgood by the Rev. D. B. Matthews, S.T.D., rector of St. Paul's Church, Brockton, which contained a beautiful expression of admiration.

The annual parish meeting took place the same evening, and recognition of this great event is being made by the establishment of an endowment fund to be known as The George Endicott Osgood Endowment Fund.

MASSACHUSETTS NEWS

The Greater Boston Federation of Churches held its annual meeting in Ford Hall on Wednesday, January 20th. In the election of officers the Church is represented by the Rev. G. L. Paine, Executive Secretary, and among the twenty-eight vice-presidents elected, the names of Bishop Slattery and the Rev. Henry K. Sherrill are noted.

On January 17th, Bishop Remington, of Eastern Oregon, preached in All Saints' Church, Brookline in the morning and addressed a large gathering in Trinity Church, Boston, in the evening.

On Friday evening, January 22d, the Emmanuel, Somerville, chapter of the Guild of St. Vincent, held a service in keeping with the occasion, and entertained as their guests the servers of the neighboring parish of St. James. The Vespers of St. Vincent were said, followed by admission of members to St. Vincent's and St. John's Guild, and an address by the Rev. F. W. Fitts, rector of St. John's Church, Roxbury Crossing, who was connected with the guild in its former years.

R. H. H. BULTEEL.

LATIN AMERICAN PLAY

NEW YORK, N. Y.—The Woman's Auxiliary calls attention to the fact that parishes desiring a simple missionary play on Latin America will find *Our American Neighbors*, by Marion Renfrew, very useful. It can be given by any parish in a parish house or in a private house with little stage setting and few rehearsals. It has been published by the National Council, and may be ordered from the Bookstore, 281 Fourth Avenue, New York, 15 cents. This will interest parishes in the study of *That Freedom*, by Dr. Gray.

Committees Consider Progress of Erection of New York Cathedral

Gifts to Church Mission of Help— Church Club Dinner—Bishop Freeman in New York

The Living Church News Bureau
New York, January 22, 1926

EXACTLY A YEAR AFTER THE GREAT mass meeting in Madison Square Garden, when the campaign for completing the Cathedral was officially begun, a meeting of committees was held to consider the progress of the campaign to date and to plan for the future. Bishop Manning presided at a luncheon given at the Bankers' Club on Monday the 18th, at which reports were given by the heads of the various committees or divisions.

Especially important and significant was the announcement made by the Bishop that, following a suggestion made to him by the late Mr. Frank A. Munsey, a committee of the press has been formed to raise at least \$150,000 for a bay in the Cathedral. This new division is headed by Mr. Wm. M. Dewart, chief associate of the deceased publisher.

Bishop Manning told of the construction accomplished, that the foundation of the west front is about completed and that the north and south walls of the nave are now above the windows of the chapels in the bays. He also expressed the hope that the two great towers of the west front will be given as memorials of families who have long been identified with the life of the city.

Sixteen divisions are now directing the Cathedral campaign: Art, the Children's Arch, Education, Historical and Patriotic, Military and Naval, Medical Profession, Legal Profession, Sports and Athletics, Women, Business Men, Laymen's Club, New Jersey, Labor, the Press, the Bishop Greer Memorial, and the Dean Grosvenor Memorial. The total amount assumed by these is \$4,007,000, and the total obtained is \$1,897,703.42.

The Times, which has throughout the campaign manifested a most loyal interest in the project, commented editorially upon Monday's meeting by stating that "public interest in the great undertaking seems to be undiminished. Those devoted to this enterprise have every warrant for thanking God and taking courage to press forward with the work upon which the crown ought to be placed within the lifetime of many of them."

GIFTS TO CHURCH MISSION OF HELP

The annual meeting of the Church Mission of Help of this Diocese was held in St. Thomas' parish house on Monday, January 18th. At that time announcement was made of two gifts that will mean much in the continuance and extension of the society's work. Mrs. James McLean, of New York, has given to the Mission her estate, known as Riverside Farm, located at South Kortwright in Delaware County, N. Y. It comprises an area of 250 acres. In addition to the farm buildings and farmer's house, there is a modern, substantial family residence. There is a small lake on the property. The society will use Riverside Farm for girls who need convalescent care, special study, or help. The only stipulation with the gift is that this property shall be used for the benefit of girls. It is given as a

memorial to her husband who, in his lifetime, was very active in philanthropic work and who expressed the hope in his will that his heirs would continue his policy. In order that the society may be able properly to utilize the newly-acquired country home, Mrs. McLean has made an additional gift of \$100,000 as an endowment.

At the meeting Mr. H. P. Robbins, the treasurer, announced that the income of the society during 1925 had been the largest in its history. The annual election resulted in the choice of the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, as president, to succeed the Rev. Dr. Milo H. Gates.

CHURCH CLUB DINNER

The annual dinner of the Church Club of New York was given last night in honor of the Bishop of New York at the Hotel Biltmore. A large and distinguished company of Churchmen gathered in honor of their Diocesan, and also to accord a welcome to the new Presiding Bishop. Among those present were Bishop Freeman, of Washington, Bishop Burleson, of South Dakota, Bishop Creighton, of Mexico, Bishop Colmore, of Porto Rico, Bishop Atwood, late of Arizona, and Bishop Lloyd, Suffragan of New York.

Dr. Henry Goddard Leach, president of the club, and editor of *The Forum*, presided. Bishop Manning, the first speaker, spoke optimistically of diocesan conditions as evidenced by the interest in the building of the Cathedral and in the progress in paying the quota toward wiping out the National Deficit of the Church. He made a splendid plea in behalf of beautifying the services of the Church, by bringing in what has been found right and good in making them attractive and expressive of the joy that is in true religion.

A most cordial welcome was extended to Bishop Murray by all the speakers and by the company present. He responded in an effective speech, dealing with the work of the National Church and the high place which the Diocese of New York holds therein. As former Governor Silzer expressed it, his auditors knew, after hearing Bishop Murray's devotional and business-like speech, why he was chosen Presiding Bishop.

The other speakers were Bishop Stires, who spoke in happy vein on the relationship between the Diocese of New York, where he was a leader for a quarter of a century, and the Diocese of Long Island, where he is its new Bishop; and the Hon. George S. Silzer, formerly Governor of the State of New Jersey. The company was dismissed with the blessing of the Bishop of Washington.

BISHOP FREEMAN IN NEW YORK

That we live in a Cathedral-building age is apparent. The activities in behalf of the New York Cathedral of St. John the Divine and of the National Cathedral of SS. Peter and Paul at Washington are evidences of the spiritual vigor of present-day life in the American Church.

Last Sunday morning the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, preached in St. Bartholomew's Church in an initial endeavor to interest New York Churchman in the completion of the great edifice on Mt. St. Alban in the

capital city. Portions of his sermon appear on another page of this issue of THE LIVING CHURCH.

On January 24th, he is to preach at St. Thomas' Church, and on the 31st at Trinity Church. In his sermons the Bishop makes no appeal for money but plans, by means of personal visits, to interest possible contributors. The New York Chairman of the Washington Cathedral Foundation is the Hon. Henry White, formerly Ambassador to France. The first of several private dinners for Bishop and Mrs. Freeman was given by Mr. and Mrs. White at their home on Fifth Avenue.

Assisting the Bishop in his appeal to New York people are two Canons of the Washington Cathedral, the Rev. Anson Phelps Stokes, who preached at the Chapel of the Intercession, and the Rev. Henry Lubeck, D.D., formerly rector of the Church of Zion and St. Timothy, New York, who preached at the Church of the Incarnation.

Fifteen million dollars is required to complete the National Cathedral and at present one-third of that amount has been subscribed.

NEW YORK NEWS

The Rev. George William Douglas, honorary Canon of the Cathedral of St. John the Divine, New York, has been temporarily unable to exercise his ministry on account of serious eye trouble due to infected teeth. Although his general health is excellent, his physician has forbidden him to write or read except thrice daily, five minutes at a time. By the oculist's order he will be absent in Bermuda until April, after which he will probably recover his normal vision.

The coming week will witness the departure of two newly-consecrated Bishops to distant fields of work. On January 30th both Bishop Campbell and Bishop Creighton will start for their new homes and fields of work, the former to Monrovia, Liberia, and the latter to Mexico City.

Bishop Campbell will speak on Liberian work at the Church of St. Mary the Virgin on Thursday evening the 28th, under the auspices of the Woman's Auxiliary of that parish.

Dean Ladd, of the Berkeley Divinity School, preaching in Trinity Church last Monday noon, aroused a considerable interest by advocacy of a universal observance of the newly-decreed festival of The Kingship of Christ. He saw in a world-wide annual emphasis upon the fact that our Lord is King over us all a further step toward unity.

Several of the friends of the Rev. C. W. Peabody recently gave him a dinner in recognition of his ten years of faithful service as an assistant priest at the Church of St. Mary the Virgin, and presented him with an altar missal.

HARRISON ROCKWELL.

PRIMATE TO VISIT OHIO

CLEVELAND, OHIO—The Most Rev. John G. Murray, D.D., Presiding Bishop, will visit Cleveland at the opening of Lent. He will address the Cleveland Church Club at a banquet in Hotel Statler on Shrove Tuesday evening. Representatives from all parts of the Diocese will attend. A united meeting of all west side parishes will be held on Ash Wednesday morning in the Church of the Ascension, Lakewood, when Bishop Murray will be the speaker. In the evening he will preach in Trinity Cathedral, when parishioners from all east side churches will constitute the congregation.

Pennsylvania Would Attract Attention of Large Givers

Mission Chapel Dedicated—Educa- tional Day—Philadelphia News

The Living Church News Bureau
Philadelphia, January 24, 1926

IN COMPLIANCE WITH THE ACTION OF THE General Convention in New Orleans this Diocese has notified the National Council of what can be expected from this Diocese for the Budget for 1926. The Executive Council of the Diocese had carefully canvassed the parishes and missions of the Diocese as to what could be expected from them through the regular channel of the missionary envelopes. It showed some gain over last year, but it was apparent that not more than \$200,000 could be expected from that source. Indeed some of those best acquainted by experience with this whole matter in the Diocese have about reached the conclusion that this method has nearly reached its capacity for development, and if our missionary giving is to be increased some new and supplementary method must be devised.

The Nation-wide Campaign has done one excellent thing for the Diocese, both spiritually and financially, in that more parishes are interested in, and working for, the missionary cause than ever before in the history of the Diocese, and more people in those parishes are giving. The Nation-wide Campaign has greatly distributed the burden and increased the number of individuals who care and show it by their gifts. While that is all to the good, there has been another result not so good. It has relieved people of large means from the calls that used to be made on them at the end of the year to make up the old apportionment. People, with the ability to give far beyond their share in the quota of their respective parishes, have been neglected. And human nature being what it is, we have to face the fact that it is exceedingly difficult to get people to give large sums to an impersonal quota. They need the stimulus of relation to definite pieces of work and workers. That is the situation which was freely discussed at a recent meeting of the Executive Committee of our Diocesan Council.

In order to conserve the gain in numbers resulting from the Nation-wide Campaign and also to regain the large special gifts, the Committee recommended to the Executive Council that this Diocese notify New York that \$200,000 could confidently be expected from this Diocese through the normal channels of parochial giving, and, in addition, that the Council would endeavor to raise \$50,000 for such designated pieces of work in the Budget in the various fields of the Church as might be assigned to the Diocese by the National Council. A committee of nine is to be appointed to carry out this purpose.

While it is not a definite pledge or guarantee of this additional \$50,000, it is a pledge of definite effort and an earnest of the determination of the Diocese to support the National Council with all its strength. Those who know the situation and advocated this action feel confident that the money will be raised. And this is in spite of the necessary drain made by the raising of the \$160,000 for the Deficit, which fund is now gradually near-

ing completion. At the present time there is in hand in cash and pledges \$131,000 of the required amount.

MISSION CHAPEL DEDICATED

In the evening of the Feast of the Conversion of St. Paul, the Chapel of the Nativity in Germantown was dedicated by the Bishop of the Diocese. This is the completion of a stage in the life of a mission started in East Germantown by the Rev. Dr. Upjohn, the late rector of St. Luke's Church. The mother parish, under the leadership of its present rector, the Rev. Wallace E. Conkling, has carried on the work and has erected a very attractive chapel. It is located in a part of the city which is rapidly being built up and where a church was much needed. At the service of dedication the preacher was the Rev. G. Herbert Dennison, rector of St. Luke's Church, Newton, who, as curate of St. Luke's, Germantown, was in charge of the mission when it was started eleven years ago. Fr. Conkling, and the present vicar of the chapel, the Rev. Hazen F. Rigby, assisted the Bishop in the ceremonies of the dedication.

EDUCATIONAL DAY

The Woman's Auxiliary has an excellent program for Educational Day on January 28th. It is to be held in the Church House beginning with the Holy Eucharist in the chapel at eight o'clock, breakfast being served afterwards for those who wish it. At ten will come three separate conferences. Mrs. John E. Hill,

Educational Secretary of the Auxiliary, will conduct the one on Mission Study Classes; Miss Lily Cheston, Vice Chairman of the Church School Service League, will be the leader in the discussion of the Church School Service program; and Mrs. Arthur Van Harlingen, herself one of our successful leaders of mission study classes, will be the leader in the discussion of the difficult and perennial problem of Training for Leadership. The noon-day intercessions are to be taken by Bishop Burleson, of South Dakota, whose presence is a promise of help and power for the day. In the afternoon the Rev. B. N. Bird, rector of St. Asaph's Church, Bala, and president of our very successful diocesan Church normal school, will conduct a conference on that subject. And the day will close with a conference on the Church's Program conducted by Bishop Burleson and the Rev. E. N. Schmuck, Field Secretary of the National Council.

PHILADELPHIA NEWS

The annual mid-winter banquet of the Alumni Association of the Divinity School in Philadelphia will be held on Tuesday, January 26th. The guest of honor and chief speaker of the evening was the Rt. Rev. Frank Creighton, Bishop of Mexico, an alumnus of the school.

The Rev. Edmund Seyzinger, of the Community of the Resurrection, is conducting an eight day mission at St. Clement's Church. He is also to address the Clerical Brotherhood while he is here. The Clerical Brotherhood is to have the pleasure of listening to yet another English visitor of distinction, the Rev. Dr. Duncan-Jones, rector of St. Mary's Church, Primrose Hill, London, and associate editor of *The Guardian*.
GILBERT PEMBER.

The Necessity of Good Preaching Emphasized by Dr. Craig Stewart

Dr. Waters' Plans—St. Luke's Board Meeting—Gifts for St. Alban's

The Living Church News Bureau
Chicago, January 23, 1926

THE REV. GEORGE CRAIG STEWART, D.D., is recognized throughout the American Church as one of her leading preachers, and his paper, read at the meeting of the Round Table on January 8th, was eagerly listened to by the large number of clergy present.

Here is a brief summary of what Dr. Stewart said:

The parson's life cannot be divided into departments. He could spend all of his time on some one phase of his work. Some people think he should. Such departments include visitation of the sick, young people's work, religious education, priestly offices, and sermons.

"Preacher" is a title resented by some young priests. The tragic truth is that many priests are no preachers. People apologize for them by saying they are such good men. Good men should use more diligence to carry out the ordination vow to preach the Gospel. The apostles won converts to baptism by "the foolishness of preaching." A good priest should have something to say and should know how to say it.

1. One must give preaching an important place in his ministry. Liddon, Scott-Holland, Lightfoot, and others won their fame by preaching.

2. Hard work is necessary. Easy writ-

ing is hard reading. Hard thinking brings results in preaching.

3. Literary piracy. One cannot be a good preacher by stealing sermons out of a book. A patchwork of Liddon, Fosdick, and other great preachers will not make a good sermon.

4. Preach your sermon, do not read it. Be free, but one is only free if—

5. He has carefully blocked out, and written his sermon first. Otherwise one will be diffuse and often inarticulate. Select words carefully. Read Bunyan and Quiller-Couch to determine style. Use the active verb, and the concrete noun.

6. Simplicity. Avoid jargon, and make your meaning clear.

7. People are peculiarly responsive to humor. Humor ties the people to the preacher. But avoid Billy Sundayism.

8. Delivery. A big voice is not necessary, but articulation is necessary. Bring out final consonants. The greatest dramatic power lies in the words spoken, and not the voice. Do not rant.

9. The subject of the sermon. Church seasons and events of the day are suggestive. One must know what the people are talking about. Try to allude to some current event in the course of a sermon.

There must be an end to all preaching. "He died to make us good" is not true. We strive to be good that we may be Christians, and be with God. He died to restore us to life with God. Preaching must show the way to do this.

Bishop Anderson, who was present, highly approved Dr. Stewart's paper. He said that one bad result of the Oxford movement was that it led certain Anglican

clergymen to look down on preaching. There are things that could be less highly exalted than the Sacrament of the Altar, and still be very highly exalted. This is a scientific age, so the preacher must know science. He must also know theology. He should read both subjects continually. He recommends that the clergy read six good books during Lent, two on science and four on theology. Bishop Weller also spoke.

DR. WATERS' PLANS

The Rev. Dr. W. O. Waters, rector of Grace Church, died suddenly last summer in New England. While he was rector, old Grace Church was burned, but the services and the work were still carried on by the present indefatigable rector. Since Dr. Locke's day Grace Church has always been closely connected with St. Luke's Hospital which was founded by Dr. Locke. It was Dr. Waters' wish that a new Grace Church should be built near or adjoining the hospital, and, before his death, he had made extensive plans for carrying out his scheme. Among private papers, that have been recently disclosed, is an article written for publication by Dr. Waters in which he says:

"To have a famous old church so closely associated with, and devoting all its resources to, the religious welfare of a hospital is in itself a mark of distinction and a unique accomplishment. Already the coming of Grace Church has made a marked impression upon the life of the hospital.

"Think of the time, not far distant, when a beautiful church will stand on a site conveniently located near the hospital, whose impressive interior will uplift and inspire all who enter! Visualize a service with vested choir, the mellow notes of the organ, the reverent congregation of hospital patients, convalescents in wheel chairs, nurses in uniforms, doctors, officials, and friends!

"In coöperation with skillful physicians the curative power of the Christian religion can be brought to bear intelligently and efficiently in the healing of disease."

ST. LUKE'S BOARD MEETING

At the annual meeting of St. Luke's Hospital on January 14th, Mr. Charles H. Schweppe was elected president of the Board of Trustees, succeeding Mr. John A. Spoor. All other members of the board were reelected. Mr. Louis R. Curtis, vice president of the board, and superintendent of the Hospital, under whose direction the new twenty story addition to the hospital was built on Indiana Ave., announced at the meeting that all but one of the floors were now in use. Mr. Curtis also announced that, on January 13th, 471 patients had been registered, the largest number in the history of the hospital. It will be recalled that the new addition to St. Luke's was built as a result of a campaign over a year ago, of which Mr. Samuel Insull was chairman.

GIFTS FOR ST. ALBAN'S

To help St. Alban's school carry on a building program which must mean the start of a gymnasium, two friends of the school have given a \$1,000 each. The Rev. Charles W. Leffingwell, D.D., founder of the school, who has been most generous in years past and has remembered the school in his will, wired as follows: "Am pledging \$1,000 for your gymnasium fund in hopes that other gifts will follow." The second gift of \$1,000 comes from an old boy who wants the gift reported as a "gift from an old boy."

OVER THE DIOCESE

There are now more than 500 communicants at Trinity Church, Aurora, the Rev. B. F. Chapman, rector. Aurora, situated forty miles west of Chicago, has well over 40,000 inhabitants. Seven years ago, when the present rector took charge, the number of communicants was 300. Since then there has been a steady gain. During this time \$23,000 has been spent in improvement of the church property, and the income of the parish has more than doubled.

MISSION OF CHRIST CHURCH

Last week we told of the dedication of the new Church of the Messiah in the growing district of Avalon Park on the far South Side. River Forest is another rapidly growing district far out on the West Side beyond Oak Park. Here ground was broken for the mission of Christ Church, December 2nd. The foundations are finished and the walls of a parish house to be used first as a church, are going up. The corner-stone will probably be laid in another two months. The total cost of the building will be about \$27,000, which has nearly all been given or pledged. Of this amount the Diocese

is giving \$5,000. The Rev. Francis J. Tromp is priest in charge.

NEWS ITEMS

The new assistant at St. James', Chicago, is the Rev. Lawrence Faucett, a Rhodes scholar at Oxford in 1916 and, since 1922, professor of English at St. John's University, Shanghai. Mr. Faucett is an Illinois man, having been born at Quincy, Ill. During the War he served as lieutenant in the British Royal Air Force. He has degrees from Oxford University and the University of the South. He began his work January 17th.

The Rev. W. B. Stoskopf addressed the Catholic Club at its meeting on January 19th at the diocesan rooms. The topic was The Invocation of Saints.

The annual Requiem of the Confraternity of the Blessed Sacrament in the United States was said at the Church of the Ascension, Monday, January 18th, the rector, Rev. W. B. Stoskopf, being the celebrant. Bishop Weller was the preacher, and the guest of honor at the luncheon held afterwards. Between forty and fifty of the clergy were at the service, besides many members of the Catholic Club and others. H. B. GWYN.

Maryland Raising \$35,000 Towards National Deficit

Suburban Growth—Of Community Appeal—Lenten Missionary Services

The Living Church News Bureau
Baltimore, January 20, 1926

MARYLAND'S PLEDGED GIFT TO THE NATIONAL Deficit is \$35,000. The amount of money is in process of being raised. The largest individual gift received to date is \$2,000. The Woman's Auxiliary of the Diocese, Mrs. Albert Sioussat, president, has most generously given \$1,000. The Girls' Friendly Society of the Diocese, Miss Julia J. Cunningham, president, has generously pledged \$100 towards the undertaking. The appeal is reaching all congregations, and organizations as well as individuals are responding.

SUBURBAN GROWTH

March 5th of this year will mark the tenth anniversary of the new Church of the Good Shepherd, Ruxton, Md. This congregation, which is the outgrowth of a small mission formerly situated at Riderwood, was started by the late Rev. W. H. Powers, D.D., then rector of Trinity Church, Towson, and it is located in a rapidly growing suburb of Baltimore, where it ministers to an increasing population scattered over a large area. Under its present rector, the Rev. William O. Smith, Jr., D.D., the congregation has been organized, and a beautiful church edifice of English Gothic has been constructed of dark red brick laid in Flemish bond, with a Church school building attached. The church is situated on a hill, and the grounds surrounding the church are artistically laid out, planted with an abundance of shrubbery and with red brick walks leading to the entrances. The church is "a city set on an hill that cannot be hid."

A comparatively short time ago, a residence opposite the church was purchased for a rectory, the cost of which, together with all the expenses in connection there-

with, has been paid by a group of twelve men. The full indebtedness was cancelled in December last, so that the property is now free from all encumbrance.

From an asset of \$2,000 ten years' ago, the value of the properties today is estimated at nearly \$50,000.

OF COMMUNITY APPEAL

The Church of the Prince of Peace, the Rev. Christopher Sparling, rector, is seeking every opportunity to enlarge its appeal to the community in which it is placed. The recent completion of a fully-equipped parish house is a great help in this direction.

A community reception was held in the parish house on New Year's Day. Representatives of neighboring churches were present, including clergymen from the Presbyterian, the Methodist, and the Roman Catholic Churches. A new era of Christian brotherhood has thus been inaugurated in Walbrook, the section of Baltimore in which the Church of the Prince of Peace is situated.

The Young People's Fellowship of the Church gave a dance to the young Churchmen of the city early in January in the great hall of the parish house. The dance was well attended by representatives of the Fellowships of all the parishes in Baltimore.

On January 3d, the Rt. Rev. St. George Tucker, D.D., former Bishop of Kyoto, now resident at the Virginia Theological Seminary, visited the parish and conferred Confirmation. Bishop Tucker is now taking the visitations of the Presiding Bishop during his absences from the Diocese.

LENTEN MISSIONARY SERVICE

The Church of the Ascension, Baltimore, the Rev. Robert Browning, rector, has always taken a great interest in Christian Missions, an interest accentuated since a former rector was made the Bishop of Honolulu, and the authorities of the Church accept every opportunity to bring the subject of Missions before their people.

In accordance with this policy there will

be a Lenten Missionary Service on March 11th, in the Church of the Ascension, under the auspices of the local branch of the Woman's Auxiliary. The preacher for the day will be the Rt. Rev. Ethelbert Talbot D.D., Bishop of Bethlehem.

CLERGYMEN WELCOMED

A reception to the Rev. Percy C. Adams, the new vicar of the Church of the Advent, South Baltimore, was held in the parish house of the Church of the Advent, on Tuesday evening, January 19th. Many of the clergymen of the city and the members of neighboring parishes attended, and the affair was a great success. The Rev. Mr. Adams has already made a most favorable impression upon his people.

The recently elected rector of St. John's Church, Mount Washington, the Rev. R. S. Litsinger, will shortly assume his new duties. Mr. Litsinger began his ministry nineteen years ago at St. Peter's Church, Paris, Ky., in the Diocese of Lexington. After four years in Kentucky, he returned to Maryland, where he was born and educated. He served, after this, two parishes in the Diocese of Easton: Old St. Paul's, Arcadia, Kent Co., and Trinity Church, Greensboro, Caroline Co. From the latter parish, he went into the Diocese of Virginia, where he has been ever since. For the past seven years, he has been rector of St. Thomas' Parish, and Chaplain of Woodberry Forest School, at Orange, Va.

H. P. ALMON ABBOTT.

CHURCH CONGRESS PROGRAM

NEW YORK, N. Y.—The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, has accepted the invitation to be the preacher at the Celebration of the Holy Eucharist at the Congress in Richmond, Va., Wednesday morning, April 28th.

The Rev. Samuel M. Dorrance, General Secretary of the Congress, announces the following program:

THE CHURCH AND WAR

Tuesday Evening, April 27th: Popular Meeting.

Brig. Gen. Harry H. Smith, of the Office of the Chief of Staff, War Department, Washington, D. C.

The Rt. Rev. Paul Jones, Secretary of The Fellowship of Reconciliation.

The Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany.

CONGRESS EUCHARIST

Wednesday Morning, April 28th: Celebration of the Holy Eucharist.

Preacher, the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio.

THE CHURCH AND MARRIAGE

Wednesday Afternoon, April 28th: Conference limited to the clergy.

Prof. Hornell Hart.
Rev. Charles N. Lathrop, Secretary of the Department of Social Service of the National Council.

WHAT MESSAGE HAS EVANGELICAL THEOLOGY FOR OUR DAY?

Wednesday Evening, April 28th: Popular Meeting.

Rev. W. Russell Bowie, D.D., Grace Church, New York City.

Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia.

THE NEW PSYCHOLOGY AND CHRISTIAN DISCIPLESHIP

Thursday Morning, April 29th: Round Table Conference.

I. 10:00 to 11:30, Psychology and Belief. Rev. Leonard Hodgson, General Theological Seminary.

Rev. Angus Dun, Episcopal Theological School in Cambridge, Mass.

II. 11:30-1:00: Psychology and Christian Living.

Dr. John R. Oliver, Johns Hopkins University.
Rev. Pryor M. Grant.

WHAT IS LOYAL CHURCHMANSHIP?

Thursday Evening, April 29th: Popular Meeting.

Rev. George Craig Stewart, D.D., St. Luke's Church, Evanston, Ill.

The Rt. Rev. Frank H. Nelson, D.D., Christ Church, Cincinnati, Ohio.

STANDARDS OF SUCCESS IN THE CHURCH

Friday Morning, April 30th: Round Table Conference.

I. 10:00-11:30, Do Our Present Methods of Administration Endanger Spiritual Values? The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Rev. William Way, D.D., Grace Church, Charleston, S. C.

II. 11:30-1:00, What Constitutes Ministerial and Parochial Success?

The Rev. Elmore McKee, St. Paul's Church, New Haven, Conn.

THE PLACE OF MYSTICISM IN RELIGION

Friday Afternoon, April 30th: Popular Meeting.

The Rev. J. G. H. Barry, D.D. Church of St. Mary the Virgin, New York City.

The Rev. Robert W. Norwood, D.C.L., St. Bartholomew's Church, New York City.

DRIVES

THROUGH A BLIZZARD

ST. LOUIS, Mo.—An Associated Press dispatch from Cape Girardeau, Mo., printed in the *Globe-Democrat*, says:

"Braving weather so severe that persons living a few blocks away remained at home, the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, drove his automobile 150 miles through a snow blizzard to speak on the night of January 21st at a dinner given by the Cape Girardeau *Southeast Missourian* to local Church leaders.

"Bishop Johnson took his trip as the theme for his talk and remarked that if he were a sewing machine salesman and had a 'prospect' in Cape Girardeau he would have come, regardless of weather, and added, 'Why should not a Churchman, with a "prospect" here, be as loyal to the cause he represents?"

"With the thermometer hovering around the zero mark, Bishop Johnson arose early the next morning and started out alone over the slippery, drifted roads, back to St. Louis to keep a one o'clock appointment."

WELSH MEMORIAL TO AMERICAN CHURCHES

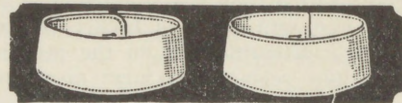
SIGNED WITH THE NAMES OF THE Bishop of St. Davids and the Bishop of Monmouth, followed by the signatures of heads of the leading Protestant religious bodies in Wales, a memorial was sent from that country to the Federal Council of Churches at the recent meeting of its executive committee in Detroit, which is well worthy of general publication. It reads as follows:

"With profound respect we, the undersigned, in virtue of the position held by us in the religious life of Wales, would approach you on a matter which is causing us deep concern. We feel that the years through which we are passing are the years of decision upon which depends the fate of everything for which we have striven and the fathers who begat us.

"We rejoice in the noble efforts for world reconciliation which have been put forth by the Churches of Christ in America, and we recall with pride the Memorial which you conveyed to the Paris Peace Council urging the immediate formation of a League of Nations. Nor can we ever forget the part taken by the Churches in America in bringing about the Washington Conference on the Limitation of Armament. And it gives us much encouragement to know that the Permanent Court of International Justice has won the almost unanimous approval of the Churches in the United States.

"Mindful of the traditions of your country, we would venture to make an appeal to you at this turning point in the world's history on behalf of what ap-

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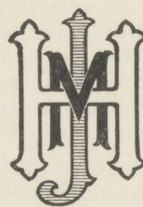
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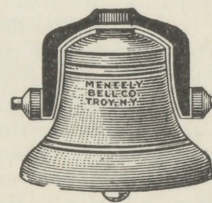
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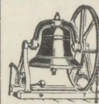
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ASSIST AT ORTHODOX SERVICE

SOUTH BEND, IND.—On the morning of the Second Sunday after the Epiphany, the Rt. Rev. Philaretos Johannides, D.D., Greek Orthodox Bishop of Chicago, celebrated the Liturgy of St. John Chrysostom in St. James' Church, South Bend. Bishop Philaretos was assisted by the Rev. Demetrios Mazakopakis, D.D., of the Cathedral of St. Constantine, Chicago, and the Rev. Kapenakas, of Flint, Mich. In the sanctuary were the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Ven. H. R. White, Archdeacon of the Diocese, and the Rev. John M. Francis, rector of St. James' Church.

A male choir under the direction of Mr. Demetrios Pappageorge, of Chicago, sang the responses in the Liturgy. The epistle and gospel were read in Greek and afterward in English. Short addresses of welcome to the Greek Orthodox Bishop and clergy and congregation were made by Bishop Gray and Father Francis. A response to these addresses and a short address in English to the American Churchmen present was made by Bishop Philaretos who preached the sermon in Greek. A congregation composed of Church people and members of the Greek Orthodox Church resident in South Bend and vicinity taxed the capacity of the church to overflowing.

The Holy Communion was administered to a number of young children presented by their parents, and the "holy bread" was distributed to the congregation at the close of the service.

In the afternoon, a meeting of Orthodox Greeks with Bishop Philaretos, attended by Bishop Gray and Fr. Francis and a number of St. James' parishioners, was held in the church. After informal addresses by Bishop Philaretos, Bishop Gray, and Fr. Francis, and a number of laymen, a site for a Greek Orthodox Church and a liberal pledge to its support was given by Mr. Eustice Poledor, and \$10,000 was pledged by others present toward the building fund.

A committee was appointed to proceed with the organization of the congregation, and to take the necessary steps to raise sufficient funds for the building of a suitable church. Bishop Philaretos, Bishop Gray, the Rev. John M. Francis, Messrs. Poledore, Mobbille, Stratigos, Ballanis, Stasinis, Kandis, Jacovides, and Tracas, of South Bend, and Mr. Megremis, of Mishawaka, compose the committee.

Pending the erection of the new church, the Orthodox Churchmen will worship with St. James' congregation and will send their children to St. James' Church school.

A resolution of thanks was tendered Bishop Gray, Fr. Francis, and St. James'

congregation, for the hospitality and interest shown by the promotion of the service of the morning, and for the attendance of St. James' people at the service, as well as for the interest shown by St. James' Parish in the Orthodox Churchmen of the city.

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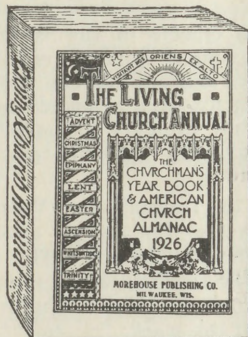
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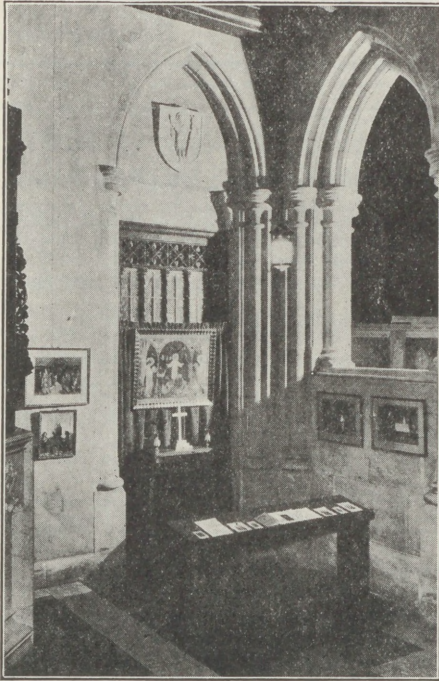
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A CHILDREN'S CORNER

NEW YORK, N. Y.—The accompanying illustration is of the new Children's Prayer Corner that has recently been installed and dedicated in St. James' Church, Madison Ave., New York City. This corner, and a reading corner, is the gift of Mr. and Mrs. Herbert Eggert, in memory of their son, John Edgerton Eggert, who died at the age of sixteen months. An account of these corners was



CHILDREN'S PRAYER CORNER AT ST. JAMES' CHURCH, NEW YORK CITY

printed in THE LIVING CHURCH for January 9th.

The illustration is of interest as the detail is clearly worked out and shows plainly. The project of such corners has been taken up by many churches over the United States, a notable corner being at All Saints' Cathedral, Milwaukee, Wis.

INTERESTING WORK
AMONG ITALIANS

HACKENSACK, N. J.—A congregation of Italians in Hackensack, has recently been brought into close relations with the Episcopal Church and has practically been consolidated with it.

Several years ago there was organized here an independent congregation of Italians under the ministrations of a man who had been connected with the Roman Church. This man gave up the work in the fall of 1924, and the church was closed for some six months afterward. A year ago the congregation appealed to the Episcopal Church for guidance and assistance. Through the cooperation of the rector of Christ Church, Hackensack, and of the Foreign-born Department of the Diocese, provision was made to give them services on Palm Sunday, during Holy Week, and on Easter. Shortly afterward the wardens and representative members of the congregation expressed themselves as desirous of coming under the care of the Episcopal Church, not as an affiliated congregation, but as a definite parish of the Diocese. There were financial difficulties which had first to be cleared away. The congregation surrendered the title to its property to Christ Church, Hackensack, and the latter parish took over the

work temporarily, making provision for the mortgage and other indebtedness. The Rev. Joseph Anastasi, an Italian priest of the Episcopal Church, was placed in charge under the Foreign-born Department, while Christ Church cared for the temporalities.

Bishop Stearly visited the church on September 27th, when, vested in cope and mitre, he blessed it and received it into union with the American Church. The Foreign-born Department of the Diocese has assumed the oversight of the work, Fr. Anastasi remaining in direct charge. The congregation numbers about 350 souls. The property consists of a basement church, a rectory, and about six lots situated in the midst of the Italian colony. The outlook for the work is promising.

An interesting story is received relating to the celebration of Christmas Day and of its Eve. At midnight High Mass was celebrated by the priest in charge according to the Latin rite, followed by the unveiling of the crèche, when incense was offered in honor of the new-born King. The image of the Infant was removed from the manger and carried about the church in procession according to a familiar Italian custom, acolytes with their censers at its head. Afterward the entire congregation advanced to the chancel and kissed the feet of the image of the new-born King, after which the image was replaced in the crèche erected on the north side of the church and the Holy Communion proceeded. Collect, Epistle, and Gospel were intoned in Italian and in English, and about fifty communions were made.

MIDWEST WOMEN

RACINE, WIS.—The women of the Province of the Midwest met at Taylor Hall, Racine, on January 12th to the 15th, in a joint session of the Provincial House of Churchwomen and a conference for diocesan and parish officers of the Woman's Auxiliary. Thirty-eight women were present for the entire session, and the visitors from Racine and Kenosha brought the total attendance up to sixty. Twelve dioceses were represented, including two not in the Province.

The sessions of Tuesday and Wednesday were devoted to the annual meeting of the House of Churchwomen. The routine reports of the three standing committees were each followed by a conference on some phase of the work.

On Wednesday evening Miss Elizabeth Matthews led a conference on Working Together, and Thursday and Friday were given up to conferences on the different phases of the work of the Auxiliary.

ILLNESS OF BISHOP JETT

ROANOKE, VA.—The Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, was suddenly taken ill with ptomaine poisoning at Clifton Forge, Va., on the night of January 8th. He was immediately provided with excellent medical attention, and was able to return to his home in Roanoke on the following Sunday morning. He was confined to his bed there for several days, but, on the 19th, he was sufficiently recovered to visit his office in the parish house of St. John's Church.

The Bishop plans to take a much needed rest during the month of February, but he has not yet decided where he will spend this vacation.

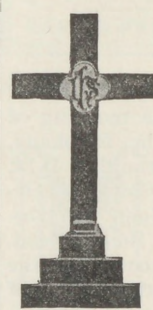
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CONDITIONS IN MOSUL

NEW YORK, N. Y.—Referring to the recent Assyrian deportees from Turkey, Mr. Applegate, one of the Church's representatives in Mosul, writes to the Foreign-born Americans Divisions:

"Mosul, Iraq, December 1, 1925.—I have just taken a complete census of the Assyrians of Mosul, in the town itself, and report as follows: In Mosul proper, Assyrian deportees, 1,524; with relatives in 'Iraq Levies,' 432; without relatives in 'Iraq Levies,' 1,092; very needy deportees, reported upon below, 424; total 3,472.

"All of the 424 very poor Assyrians, much in need of help, have been personally investigated by me. There are 72 men, 139 women, 213 children. It is almost impossible to describe the condition of these. They are living in the large khans, in different sections of the town, many of them no better than the cattle that generally occupy the courtyard. I found most of them living in small rooms, sometimes as many as fifteen persons, but on the average from six to eight—one, two, and three families huddled together, as they cannot afford to pay the rent alone. For most of these rooms they are paying from four to twelve rupees a month. A rupee is about thirty-seven cents. . . .

"There seems to be no scarcity of children, and surely under such conditions most of them must die. I found mothers lying on cold floors, just having delivered a child, and one little child lying face downward on the stone floor—and yet life goes on. In some of the so-called homes I was so sick I had to get out in the air, and you know I am no stranger to such sights.

"I would strongly recommend that for the time being we help these people, until the cold rainy season is over at least,—and the cheapest they can live on is from eight to ten annas a day. An anna is about 2 and one half cents.

"England has just sent five thousand pounds to the Iraq government.

"The conditions in Mosul proper are bad, but nothing to those in the villages."

A SELF-APPORTIONMENT SYSTEM

ROANOKE, VA.—Beginning with the Every-member Canvass in the fall of 1924, a new plan was adopted in the Diocese of Southwestern Virginia, which was a rather radical departure from the system previously in use here and generally throughout the Church.

No apportionments were assigned to the various churches. Instead, the total diocesan goal was laid before them, a list was published showing the actual average contribution of each parish and mission in the previous four years, and each was asked to select and subscribe its own quota.

The total amount asked of the churches was not subscribed, but the following points are interesting:

1. Ninety-nine per cent of the total subscribed was remitted to the Diocesan Treasurer.

2. Almost \$2,000 more was sent to the Diocesan Treasurer in 1925 than he received in 1924 under the old plan.

3. While the percentage of total collections has been almost as good in former years—usually running around ninety-five—the gratifying record of 1925 is, to a greater degree than heretofore, due to uniformly full payments on the part of nearly all the churches rather than large over-payments by a few balancing off considerable deficits of others. This new condition is particularly gratifying in that it indicates, apparently, a more general sense of responsibility for meeting obligations

in full under the new system of self-apportionment.

4. The spirit of coöperation throughout the Diocese is excellent at the close of 1925. While this has been true in the past, there is a general feeling of comfort in the fact that the good record in the Diocese as a whole has been maintained without the assignment of quotas by the Executive Board, even though these quotas had been calculated according to a formula fixed by the Council of the Diocese.

5. The appropriations through the year were "cut according to the cloth."

6. The Budget Quota to the National Council was paid in full.

7. Pledges for 1926 have not yet been received from a few of the churches, but it appears that total receipts will be about the same as in 1925.

8. Ninety-five per cent of the Diocesan Assessments for 1925 was paid.

9. The Diocese has remitted to New York \$3,000 of the \$5,000 which was assumed on behalf of the Diocese as its part of sum required to eliminate the General Church deficit.

ROCHESTER YOUNG PEOPLE'S FELLOWSHIPS

ROCHESTER, N. Y.—After three years of experiment and experience with the Young People's Fellowship in the city of Rochester there are eight branches in different parishes. All these Fellowships have come into being as the result of a recognized need, and not merely as another organization. The average group numbers from fifteen to thirty, and meets at 6:30 P.M., on Sunday evening.

Rochester has no standardized programs or set organization, the idea being to accomplish the purpose in a way best suited to the group of individuals concerned. There is a City Council, however, which consists of a boy and girl from each Fellowship. It is no more than a clearing house which serves as a place for exchange of methods, planning city-wide meetings, rallies, etc. Miss Clarice Lambright is working with all these groups and just now is planning a diocesan meeting, which will be held in Christ Church, Corning, from January 29th, to the 31st.

WESTERN MICHIGAN CONVENTION

MUSKEGON, MICH.—A principal interest of the diocesan Convention, which met in St. Paul's Church, Muskegon, January 19th and 20th, was the annual banquet at which Bishop McCormick, the diocesan, gave a retrospect of the twenty years of his episcopate, and the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, spoke on Practical Christian Social Service.

The offering at the memorial service Wednesday morning was for the deficit of the National Church, and amounted to \$1,822.

The sessions of the Convention were devoted to routine business.

At the same time the Woman's Auxiliary of the Diocese held its annual meeting. Distinctive features were the Quiet Hour conducted by the Rev. H. C. Adams, a talk by Archdeacon Vercoe on the Vision of the Church's Work in the Diocese, and an address by Bishop Grey.

The Catholic Club also held its meeting at this time. The Club has arranged a course of three lectures on American Church History.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

February, 1926 Vol. XVIII. No. 6
Subscriptions \$3.00 Single Copies, 25 cts.

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TOWN AND CHURCH CHANGE NAMES

PANAMA CITY, FLA.—It is seldom that a town and a church change their names simultaneously, but such an event has recently happened in the Diocese of Florida. The great increase in population and business in and around Panama City, the thriving railroad terminal and port in West Florida, has caused the incorporation of Panama City, together with the adjoining towns of Old Town, St. Andrew's, and Millville. On the Beach Road, in St. Andrew's, which changed its name in the incorporation, was Christ Church, the Rev. Randolph Blackford, priest in charge. The people of this church had long cherished the desire that their church, overlooking St. Andrew's Bay, should bear the name of the Apostle who first became a fisher of men. So now the church is St. Andrew's Church, Panama City.

ST. VINCENT GUILD MEETING

BOSTON, MASS.—The Guild of St. Vincent of the Church of the Advent, Boston, has invited the clergy and acolytes of the Church in the United States of America to participate, vested and with banners, in its festival service and procession at the eleven o'clock service on Monday, February 22nd, in the parish church. The Rev. Maxwell Ganter, rector of St. John's Church, Portsmouth, N. H., will be the preacher. A reception, with light refreshments, will be held in Crosswell Hall following the service.

Those who purpose to attend are requested to notify Robert T. Walker, secretary, 55 Frost St., Cambridge, on or before February 15th, stating how many may be expected.

BEXLEY HALL ENDOWMENT

GAMBIER, OHIO—The Committee on Increased Endowment of Bexley Hall, of which Dean Grant is chairman, has issued a report of progress to date. Since last June over \$233,000 has been collected in cash and pledges, and the committee hopes to secure the remaining \$67,000 before the end of the current academic year. Of the sum raised, almost \$200,000 has come from the Diocese of Ohio, and the larger part of that from the city of Cleveland. Mr. Samuel Mather and his brother, Mr. William G. Mather, contributed \$50,000 each. Mr. William C. Proctor of Cincinnati has pledged \$25,000 conditionally upon the completion of the entire amount, \$300,000.

In addition to these and other generous gifts to the endowment, Mrs. Thomas J. Emery, of Cincinnati, has pledged \$3,000 a year for five years toward the Library fund, providing salaries of librarian and secretary, book and magazine funds, and a publication fund. It is hoped that, as soon as the entire fund is raised, a chair of Practical Theology may be established, and regular courses given in Pastoral Theology, Sociology, Religious Education, Parish Organization, and Administration. The plan also contemplates field courses in parish work, social service, and religious education, with an optional fourth year—usually spent by graduate students in their diaconate—under supervision of the professor in charge, doing various kinds of work, mission, suburban, downtown, and social.

At the present time, Bexley Hall is com-

pletely overcrowded, with thirty-five students in residence. This is the largest number since 1862, and the second largest enrolment in Bexley's history. Two students have entered since the holidays, one coming from Kenyon College, the other from the University of California. Of the students in residence, sixteen are from the Diocese of Ohio, nine from Southern Ohio, and eight from other dioceses; one is a Methodist and one a Baptist. Since the Bexley dormitory accommodates only twenty, rooms have had to be secured in the villages of Gambier and of Mt. Vernon, seven miles away, for fifteen men.

The large number of applications already received for admission in September, 1926, indicates that the housing problem will continue until definite provision is made for meeting it.

NEW JERSEY WOMAN'S AUXILIARY

TRENTON, N. J.—The annual meeting of the Woman's Auxiliary of the Diocese of New Jersey was held at the Pro-Cathedral, Trenton, with sixty-five parishes represented. The report upon the Bishop Tuttle Memorial showed \$2,030.59 given as against an assignment of \$1,500. The meeting fixed the sum of \$7,000 as the minimum share of the diocesan quota, to be raised by the branches in the several parishes.

A minute of the Executive Board upon the death of the late Mrs. Munroe, who had served on the Board for twenty-three years, was duly adopted, as was also a resolution upon the retirement, because of the new rule of rotation in office, of Mrs. Wm. F. Stroud, of Moorestown. Mrs. Stroud's husband, a layman, with the opening of the new year, succeeds, as the director of the Field Department of the Diocese, the Rt. Rev. Dr. Walter Mitchell, recently consecrated as Missionary Bishop of Arizona.

HOUSTON SEAMEN'S CHURCH INSTITUTE

HOUSTON, TEX.—The Seamen's Church Institute in the Port of Houston, Texas, has just completed a year of increased service. There are physical limitations to the work by reason of the smallness of the plant, but every inch of space is utilized.

The following statistical report will give some idea of the service rendered:

	1924	1925
Beds furnished seamen, free..	1,485	3,789
Beds furnished seamen, paid..	3,197	5,988
Meals furnished seamen, free..	899	380
Meals furnished seamen, paid..	16,274	46,884
Loans and financial help.....	329	401
Positions secured ashore.....	187	455
Positions secured aboard ships	1,360	2,198
Ships visited by manager.....	382	786
Pieces of baggage cared for..	1,115	1,266
Seamen attending Church services beginning April, 1925..		1,249

During the year 1925 approximately 1,200 vessels, foreign and American, entered the port of Houston, each with a full complement of seamen. It is bound to be a source of gratification to these sailors, scattered from all the four corners of the earth, to know that in the port of Houston there is a place where they may be cared for, where mail may be found, and where assistance may be obtained when needed.

Mr. B. C. Allin, Captain of the Port, is chairman of the Board of Directors of the Institute, and Mr. J. L. Taylor is the superintendent.

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PARENT-TEACHERS' ASSOCIATION

DAVENPORT, IOWA.—A rather unique organization for a Church School was formed at Trinity Cathedral, Davenport. Tuesday afternoon, January 19th, when thirty of the mothers and teachers of the children of the Church school met at the parish house. After the work and aims of the Church school, had been explained it was decided by the mothers to form a Parent-Teachers' Association, much like those of the public schools, to secure the interest of parents in the work of the Church school. Regular meetings are to be held one afternoon a month, with occasional meetings in the evenings so that the fathers can attend. This organization will cooperate with the teachers, and will be of service in many ways in the parish, and especially in its work with children. It will also fill a need by interesting the mothers.

REAL ESTATE TRANSACTIONS

JACKSONVILLE, FLA.—A most desirable piece of property, suitable for the erection of a church, has been given the Diocese of Florida in San Jose, a promising residential and tourist development near Jacksonville, where new houses and hotels have already been built.

The old episcopal residence on Riverside Avenue, Jacksonville, has been sold and a smaller, but comfortable and attractive house has been purchased in Elizabeth Place.

The old Church Club building has also been sold, and the diocesan headquarters and Bishop's office, are, through the hospitality of St. John's Church, in the community house of the parish.

A SIGNIFICANT MEMORIAL

GEORGETOWN, S. C.—There has recently been placed in the vestibule of the Church of Prince George, Winyah, Georgetown, a little memorial which is of great interest to the congregation. It is an alms box from the Society for the Propagation of the Gospel in Foreign Parts, London, in the form of a pelican feeding its young, an ancient symbol of the sacrificial element in the missionary work of the Church. This box is a replica of the one at the home office in London. "The Venerable Society" fostered and aided this parish from the time of its foundation in 1721 to the Revolutionary War, and this alms box will be a reminder to the people of their great debt to the S. P. G. On last Sunday, the rector, the Rev. H. D. Bull, spoke of the significance of the memorial and of the relation of the parish to the Society.

A TEACHERS' CONFERENCE

LITTLE ROCK, ARK.—The second teaching conference for colored Church school workers of Arkansas and the Province of the Southwest, together with workers of Tennessee and Mississippi, is to be held in St. Philip's Church, Little Rock, from February 2d to the 4th. It is under the presidency of the Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of the Diocese.

Lectures will be given by the Rev. Drs. Davis and Dean Lathrop, of the National Council, the Rev. John Boden, of Little Rock, and Mrs. George Biller, of Taylor Hall, Racine, Wis. Bishop Winchester, Dean Edwards, Prof. M. J. Nelson, Professor Battle, and others are to be special speakers.

THE PRIMATE CHIEF SPEAKER

NEWARK, N. J.—The Most Rev. J. G. Murray, D.D., Presiding Bishop, was the chief speaker at a banquet tendered him by the Church Club of the Diocese of Newark, at the Robert Treat Hotel, Newark, on the evening of January 15th. Other speakers were Mr. Howard I. Dohrman, president of the club, Bishop Lines, Dr. Joseph R. Lynes, Dean Dumper, Mr. Walter Kidde, and Bishop Stearly.

The primate spoke of the influence of the Church in the nation, its increase in value to the nation especially within the last six years, and of its future possibilities in inculcating love among all members of the nation.

He closed his address by saying:

"Just one more word in closing, and that is in regard to what will be the policy of the Church if the dioceses will all make good, as I feel, here tonight, that the Diocese of Newark is going to make good. In giving us a clean sheet in the liquidation of the deficit, the General Convention has outlined that policy; the National Council is the agent of the General Convention, and obedient to it, and that policy is that there shall be such a conduct of the affairs of the Church that there shall be no future deficit in its treasury. That points to 1926 and to 1927 and 1928.

"The National Council is going to obey the orders of the General Convention; but in that act of obedience, are you and are the brethren of the Church throughout the length and breadth of this land going to lay upon the National Council the necessity of limiting the work that is being done, abandoning some of it, and making no new ventures for the spread of the Kingdom of God?"

"I do not believe you are. I do not believe the Church as a whole is; and I am here tonight to tell you that my inspiration is born of confidence in this belief; and also to assure you that before there shall be any curtailment, before there shall be any abandonment, this whole proposition will be placed before the Church; first, diocese by diocese; if necessary, parish by parish through the Diocesan of every diocese; and if still further necessary, individual by individual through the rector of every parish, so that it may be fully and clearly under-

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VOL. VIII JANUARY, 1926 No. 3

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- A New-Found Book of Proverbs
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stood that, failing in this duty, we are looking into the face of God and telling Him we are not willing to bear the penalty of the success He has so graciously conferred upon us as we have tried to obey His commands.

"It isn't a question of simply carrying on the work of an organization; it is a question of doing the works which the Master told St. John the Baptist were the testimonials of His divinity; making the blind to see; the lame to walk; cleansing the lepers, opening the ears of the deaf; raising the dead, if not physically certainly spiritually by preaching the Gospel to the poor.

"Brethren, we are going to do it God helping us, and He will."

MEMORIAL WINDOWS

BUFFALO, N. Y.—Two new windows have been recently added to the group on the south side of St. Paul's Cathedral, Buffalo. The subjects of these windows are Christ Feeding the Multitude, with the prophetic scene from the Old Testament showing Joseph Dispensing Grain in Egypt, and Christ teaching in the Synagogue, with Ezra expounding the law as the Old Testament incident prophetic of the same.

These windows are the gift of one of the wardens of the parish, Mr. E. H. Hutchinson, as is indicated by the inscription on one of them which reads: "In loving memory of Jeanie Blanche Ganson, wife of Edward Howard Hutchinson." Mrs. Hutchinson was a devout and faithful member of St. Paul's Parish and such a gift, with the associations of one who now rests in paradise, is a great addition to the church.

DEATH OF COL. H. C. GWYN

HAMILTON, ONT.—On January 8th, Colonel Herbert Charles Gwyn, K.C., of Dundas and Hamilton, Ontario, passed to his rest after an illness of three months. He was in his eightieth year, and still Clerk of Wentworth County, and Registrar of the Supreme and Surrogate Courts. Almost all his life had been spent in Dundas, though he was born in Russelltown, Lower Canada, the son of William Beechey Gwyn, a member of a very old Norfolk, England, family, that has given many of its sons to the Church, to the army and to the navy, as well as to public office in the state.

Colonel Gwyn was a graduate of Osgood's Hall, the well known law school of Toronto. He was a public-spirited man, holding many offices in his city. A staunch Conservative, he was for many years Chairman of the Riding of North Wentworth. His heart, however, was in the army, and he rose rapidly from the lieutenantancy of the old 77th Wentworth Regiment to its command.

As a devoted Anglican he had merited recognition in Church circles. His eldest son, the Rev. H. B. Gwyn, has been for over twenty years in the Diocese of Chicago; his eldest daughter is the wife of the Rev. Dr. H. P. Almon Abbott, D.D., of Baltimore, and the youngest daughter is the wife of the Rev. Cecil Stuart, vicar of St. Thomas' Church, Toronto. Other children are Dr. N. B. Gwyn, of Toronto; Mrs. Thomas McCrae, of Philadelphia; Mrs. Britton Osler, of Toronto; W. T. Gwyn, a banker of Winnipeg; and Major Aylmer Hammond Gwyn, of India. The youngest son, Major Campbell Gwyn, was killed at Vimy Ridge in the great War.

Colonel Gwyn's wife died just a year

ago. She was Charlotte Elizabeth Osler, daughter of the Rev. Canon F. L. Osler, for forty years rector of Dundas, and father of four sons famous not only in Canada but elsewhere for their eminence in law, finance, and medicine.

The funeral was held in the old family church of St. James', Dundas, the Bishop of Niagara officiating, with the rector of the parish, Archdeacon Macintosh, and the Rev. Canon Robertson, rector of St. Thomas' Church, Hamilton.

A man of fine loyalties and standards, Colonel Gwyn was highly regarded for his personal integrity and unselfish public service. A man of poise and reserve, he will be remembered for his unflinching courtesy, gentleness, and kindness to all, one greatly beloved.

NEWS IN BRIEF

BETHLEHEM—The Church of the Good Shepherd, Scranton, is making a "drive" for a parish house. Last year the beautiful church was consecrated, and the next great need for the growing parish is a parish house. The people hope to raise at least \$65,000 by Easter. All but about \$15,000 of this amount is in hand already. The rector, the Rev. William B. Beach, D.D., has desired, for eighteen years, a completely equipped parish. Under his rectorship the present property was secured and the church built. This coming summer he hopes to see his dream fulfilled.—There will be held in St. Luke's parish house, Scranton, on January 25th and 26th, a conference of the social workers of all kinds in and surrounding Scranton. The program was prepared by Miss Mary S. Labaree, of the Department of Public Welfare of Harrisburg, and by Mr. George R. Bedinger, of the Public Charity Association of Pennsylvania, together with the officers of the Council of Social Agencies of Scranton, of which council the Rev. Robert P. Kreidler, is the president as well as the rector of St. Luke's Church. This conference will be worth while for the speakers are experts on the problems on which they are to speak and a number of them of national reputation.—The Convocation of Reading met in St. Luke's Parish, Lebanon, on January 20th and 21st. It was unusual for the reason that Father Huntington, O.H.C., was the only speaker. His first address was on the proper preparation for Holy Baptism and Confirmation. In the evening he preached and on the next day he delivered four addresses.

CUBA—The Rev. Reese F. Thornton, missionary at La Gloria in the province of Camagüey, reports an unusually successful observance of Christmas in his parish, which has been changing in the last few years from an American colony to a Cuban community. A midnight celebration of the Holy Communion was held on Christmas Eve, and on a later evening eighty pupils of the Sunday school gave a Christmas mystery play, which the whole population tried to attend. There is no Roman church within several miles of La Gloria. Mr. and Mrs. Thornton have started a Girl's Friendly Society with twenty members, and a candidates' class of about twenty more.—A baptismal font of Carrara marble and made in Italy after designs left by the architect, the late Bertram G. Goodhue, has been presented to Holy Trinity Cathedral, Havana, by the boys and girls of the Junior Service League of the Cathedral, who have themselves raised the necessary funds within the last few months. The font will be dedicated on Tuesday, February 2d, the Feast of the Presentation of Christ in the Temple, by Bishop Hulse.—Miss Liu Tsiang Yin, editor of the Chinese daily newspaper published in Havana, gave a very able address on Religion and Women before the January meeting of the Woman's Auxiliary of Holy Trinity Cathedral. Miss Liu is a graduate of the University of Peking and her address voiced the aspirations of the young educated women of China. She became a Christian while still a school-girl.—An Epiphany Candlelight Service was held at Holy Trinity Cathedral, Havana, for the first time this year and deeply impressed the evening congregation, which is composed of British West Indian colored people.

HARRISBURG—Through the love and affection that Mrs. Anna M. Phillips has for the Church, she has given St. Andrew's Church, Shippensburg, \$2,500, as a partial endowment, and during March she desires to increase this amount to \$3,000. During the past year, many

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improvements and repairs have been made possible to the church and the rectory because of Mrs. Phillips' generosity.—A very happy feature of the annual meeting of the congregation of Trinity Church, Steelton, the Rev. George J. McCormack, rector, was the burning of the mortgage on the rectory. For ten years interest charges have been paid on this account. A very splendid effort during 1925 succeeded in clearing the whole amount of \$3,000. The entire effort is all the more worthy when it is remembered that close to \$2,000 had also to be expended to make sorely needed renovations to the church property. A very enthusiastic and thankful gathering watched the burning.—On January 7th, the Ukrainian Orthodox Eastern Church of Janesville celebrated the Christmas liturgy at 6 A.M. The service was in charge of the local priest, the Rev. A. Haluschynsky, who invited the Ven. Franklin T. Eastment, of Philipsburg, to assist in the service. The sermon was preached in the English language by Archdeacon Eastment.—The Mount Calvary Missionary Guild, of Camp Hill, has been dissolved, and the entire membership have been organized into a branch of the Woman's Auxiliary.

LONG ISLAND—All communications for the Standing Committee of the Diocese of Long Island should be addressed to the secretary, the Rev. William R. Watson, St. Peter's Rectory, Bay Shore, N. Y.

MINNESOTA—The Rev. Douglas Matthews rector of St. Luke's Church, Billings, Mont. will hold a seven day preaching Mission in the Cathedral of our Merciful Savior, Faribault, beginning February 2d.—Holy Trinity Mission, at the edge of Minneapolis, built in 1854, was destroyed by a tornado June 11, 1925. Six months to the day, Dec. 11, 1925, it was rebuilt, and consecrated by Bishop McElwain. It is one third larger than formerly, has a full basement and fully equipped for Sunday school guild suppers, and other parish activities. The Rev. D. F. Bolles is priest in

charge.—Minneapolis has two city chaplains to take care of the jail and the workhouse. The Mayor appointed a Roman priest to care for the people of his Communion, and the Rev. D. F. Bolles, of St. Matthew's Church, to care for others. This is a new venture for Minneapolis. The Rev. E. Croft Gear, of St. John's Church, Linden Hills, and the Rev. D. F.

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Bolles, of St. Matthew's Church, Minneapolis, have just finished a week's Mission at St. Matthew's Church, St. Paul, the Rev. C. E. Haupt, rector.

MISSOURI—St. Louis parishes are preparing to extend a hearty and devoted welcome to the Most Rev. John Gardner Murray, D.D., Presiding Bishop, when he visits that city next month. He will preach in Christ Church Cathedral Sunday morning, February 14th, and, the following evening, will be the guest of honor and speaker at a big dinner, followed by a reception, in the Chase Hotel, when clergy and members of all parishes will unite in welcoming and greeting the new head of the Church. The committee in charge of plans for Bishop Murray's visit includes Bishop Johnson, Dean Scarlett, the Rev. Dr. E. S. Travers, and the Rev. Leighton H. Nugent.

SACRAMENTO—The rector of St. Mark's Church, Yreka, Calif., Diocese of Sacramento, is the Rev. Blake Hadow, and not the Rev. E. T. Simpson as stated in *The Living Church Annual*. Mr. Simpson is a non-parochial priest, whose address is the same.

SOUTHERN VIRGINIA—The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, spent several days in the Diocese speaking at various points in the interest of the Church's Program. Bishop Roberts came under the auspices of the National Council. —At the meeting of the Executive Board, held January 14th, the Rev. Norman E. Taylor, rector of St. Peter's Church, Norfolk, was elected part-time Executive Secretary to succeed the Rev. Robert A. Goodwin, recently resigned and transferred to the Diocese of Alabama.—The second annual session of the Norfolk Normal School is being held this year in St. Luke's parish house, Norfolk. The school is held one night each week for a period of five weeks. The program includes lectures by the Rev. E. R. Carter, D.D., rector of Grace Church, Petersburg, as well as conferences led by competent teachers of the different courses.

SOUTHWESTERN VIRGINIA—The Rev. Pembroke W. Reed, of Richmond, assisted by Mr. A. C. Bussingham, lay reader in charge, is conducting a Mission in St. Peter's Church, Roanoke, during the week from January 20th to the 29th.—A Roanoke layman, noticing that that automobiles of both Bishop Jett and the Rev. G. Otis Mead, rector of Christ Church, were open cars and rather the worse for wear, instituted a movement that resulted in the purchase of new Dodge sedans for both.

TEXAS—Work is being pushed rapidly in the construction of the new building in Trinity Parish, Marshall, and it is hoped that it will be completed before the beginning of Lent.

WESTERN NEW YORK—Miss Isabelle Rountree, who for the past two years has been the nurse at St. Mark's, Tanana, Alaska, was the speaker at a meeting of the Women's Auxiliary of St. Thomas' Church, Bath, on January 19th. Miss Rountree is on her way to take work in a Church hospital in New Mexico, and told in a most interesting way of her experience in Alaska.—On Friday, January 15th, the Woman's Auxiliary of Christ Church, Rochester, celebrated the fiftieth anniversary of its organization. Miss Charlotte Davis read a paper of reminiscences covering the entire period of fifty years since this work was undertaken in the parish. A great many women of the parish were present.—Mr. and Mrs. John C. Woodbury have recently made a gift of \$5,000 to St. Paul's Church, Rochester, N. Y., for the endowment fund. It has been found advisable to build up a limited endowment to care for the upkeep of the real property of the parish. This gift of Mr. and Mrs. Woodbury will establish the fund.—St. Thomas' Church, Rochester, will celebrate its hundredth anniversary on April 18th. A parish reception will be held on Saturday evening, preceding, and at the service the next day, Bishop Brent will be the special preacher. Bishop Brent will be the University Preacher at Toronto University, Toronto, Canada, on Sexagesima Sunday, February 7th.—Messrs. Mercer and Hadley, lay Missionaries, have conducted splendid eight-day preaching missions at Sodus, Cuba, Belmont, and Wellsville. They desire to thank all those who have joined in the prayers for these Missions.

FOUR gymnasium classes now held in orphanages, taught by graduates of the parish gymnasium classes of St. Mark's, Vancouver, are an interesting outcome of the recreation program of this parish which has been exceptionally successful in such work.

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