



# The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 6, 1926

No. 14

## THE MISSIONARY PROBLEM IN CHINA

EDITORIAL

## JOSEPH DODDRIDGE, PIONEER PRIEST

BY THEODORE DILLER, M.D.

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**PRINCIPAL CONTENTS**

EDITORIALS AND COMMENTS . . . . .	463
The Missionary Problem in China.	
ACKNOWLEDGMENTS . . . . .	464
BLUE MONDAY MUSINGS . . . . .	465
DAILY BIBLE STUDIES . . . . .	466
CHINA MISSIONARIES SEND OPEN LETTER . . . . .	467
TWO MORE DIOCESES ON HONOR ROLL . . . . .	468
JOSEPH DODDRIDGE, THE PIONEER PRIEST OF WESTERN PENNSYLVANIA. By Theodore Diller, M.D. . . . .	469
NORWAY AND THE ONLY ENGLISH POPE By the Rev. Albert Nicolay Gilbertson, Ph.D. . . . .	471
CORRESPONDENCE . . . . .	473
A New Festival (the Bishop of Montana)—Bishop Brent's Appointment (the Bishop of Western Michigan)—Dr. Chorley's Reports (Rev. E. Clowes Chorley, D.D.)—The Ceremonial Notes (Rev. W. D. F. Hughes)—A Horned Hippogrif (William H. Dunphy).	
DIOCESAN AND DISTRICT CONVENTIONS . . . . .	478
MEETINGS ARRANGED FOR PROGRAM IN CONNECTION WITH WORLD CALL TO CHURCH (London Letter) . . . . .	481
CHURCH OF THE EPIPHANY, DORCHESTER, BURNS MORTGAGE, DEDICATES CHURCH (Boston Letter) . . . . .	482
HENRY HADLEY TO DIRECT WORK AT REVIVED CALVARY MISSION, NEW YORK (New York Letter) . . . . .	483
PHILADELPHIA RECEIVES VISIT FROM DISTINGUISHED ENGLISH CLERGYMEN (Philadelphia Letter) . . . . .	484
CHICAGO PROTESTANTS RECOGNIZE NEED OF RITUAL IN SERVICES (Chicago Letter) . . . . .	485
BALTIMORE HOLDS ENTHUSIASTIC CONFERENCE FOR G. F. S. WORKERS (Baltimore Letter) . . . . .	486
DEAN JOHNSON OF ARIZONA ACCEPTS CALL TO CATHEDRAL IN DETROIT (Detroit Letter) . . . . .	487

THE BELIEF in creation—the belief in a Divine Will manifested in the existence of the world—is the necessary foundation for the life of faith in all its manifestations. Hence, this primary action of faith is declared first. By faith we attain to the assurance that the world—history—is not the result of blind faith but answers to an expression of the Will of God. And so we can attain to fresh victories corresponding to our position, even as in the past the heroes of faith triumphed. The conception of creation by God's Word rightly leads to a present belief in the power of God as Preserver and Governor of that which He created. The whole record of past divine history shows us that the trial of faith depended on the Will of God, Who looked forward to the end. Here, then, lies our patience.—*Bishop Westcott.*

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MILWAUKEE, WISCONSIN, FEBRUARY 6, 1926

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## EDITORIALS & COMMENTS

### The Missionary Problem in China

DR. POTT, President of St. John's University, Shanghai, contributes to the *Spirit of Missions* for January an exceedingly informing paper relating the difficulties connected with the promotion of Christian education in China.

The anti-foreign and anti-Christian movement, which has attained to such a wide extent during these past two years, seems to have singled out St. John's for special attack. Several hundred students were induced to sign agreements never to return to St. John's, and the "student movement," a sort of bolshevism, threatens to compel all schools to be registered in the Ministry of Education and to eliminate religious teaching and compulsory attendance at religious services.

Thus a possible crisis in Christian missions in China seems to loom ahead. Dr. Pott's tentative policy is no longer to seek government registration but to continue the work as heretofore but as a private institution. This would mean a loss of prestige and a diminution of students, but we agree with Dr. Pott that we cannot surrender the definitely Christian character of our institutions for the sake of government recognition or of prestige. If, as is threatened, the Chinese should build an institution in rivalry with St. John's, but on a definitely anti-Christian basis, we should have no right to complain; they would be wholly within their rights. But the question of the wisdom of continuing St. John's would not depend upon that contingency one way or the other. We are in China definitely to promote the Christian religion and its ideals among the Chinese people; and though education of the individual is among those ideals, we should scarcely be willing that the Church should finance an institution for education from which Christianity should be excluded.

There has been a growing conviction on the part of Chinese educators, among them many Christians, that a Government system of education should be adopted in all mission schools so far as religion is concerned, and that therefore no compulsory religious instruction should be given in such schools. Whether sufficient stress could be laid upon the Christian religion where such instruction is not compulsory is a question, but not necessarily to be decided in the negative. More recently there has come into the foreground the question of required attendance upon religious services in mission schools. There are some among the Christian

Chinese, as well as among the missionary body, who question the wisdom of such required attendance on Christian worship, just as its wisdom is questioned at home.

Most of our schools contain an average of one-third Christian and two-thirds non-Christian students. The proportion of non-Christian students in an entering class is considerably larger than the proportion of non-Christian students in a graduating class, thus indicating that the school influence is, as it is intended to be, strongly in the direction of Christian faith and discipleship.

In a missionary address delivered in New Orleans during General Convention, Bishop Graves very earnestly expressed the conviction that we could not recede from the prevailing practice of treating as compulsory the presentation of the Christian religion. [We are writing from memory only.] He probably had in mind a conference held in Central China last summer by missionaries and others at which the wisdom of this course was seriously considered and questioned. On the other hand, the heads of institutions of higher learning from the Middle Schools upward in our District of Shanghai, at a meeting held in July, put themselves on record as convinced that in order to retain their Christian character, our schools in China should require religious instruction and chapel attendance. But the situation is becoming increasingly acute. It is not certain that St. John's can be maintained indefinitely on that basis.

Again, a news report printed in THE LIVING CHURCH in October stated, in effect, that the Synod of the District of Hankow had decided that compulsory chapel attendance at Trinity Middle School, Wuchang, should, as an experiment, be given up. Three things should be said in this connection:

1. This decision affects only chapel attendance, not religious instruction.
2. The action is stated to be experimental and applies only to this one school.
3. This school is an institution established and supported by the Chinese. The National Council makes no direct appropriation for it, except that a part of the salary of the Chinese priest in charge is provided by our appropriation, he being a recognized missionary and rector of Trinity Church in Wuchang. Notwith-

standing this, the determination of such a question by the synod of one district, with no previous discussion of the matter by representatives of the Church and of missionary institutions in other Chinese districts, strikes us as of doubtful wisdom. Yet it is to be remembered that in our institutions in Japan there is neither compulsory attendance upon chapel nor required religious instruction, yet we continue to make converts. The extent to which compulsion anywhere really promotes Christianity is a difficult question, and there are two sides to it. Probably the value of compulsion as a policy is greatest where there is least intellectual activity and becomes more and more questionable as intellectual vigor increases.

Be that as it may, we counsel only patience and sympathy on the part of Churchmen at home. Events are moving very rapidly in China. It may be necessary temporarily to close our institutions in Shanghai, and perhaps in other centers. Most of the questions that arise must be answered in the field rather than at home, and they must often be answered very quickly. Our bishops in China need our sympathy and our support just now more than they need our advice.

ALLIED to the problem of our schools, yet not wholly identical with it, is the whole evangelistic problem in China. With the increase of the nationalistic spirit, we could wish that the American Church had followed the precedent of one of the English dioceses in China in consecrating a native Chinese as suffragan in at least one and perhaps in all our dioceses. Quite recognizing the difficulties involved, we feel that this step must very shortly be taken and ought to have been taken before this. A native episcopate in any foreign land is always a desideratum to be worked up to, and the intermediate stage of providing native suffragans under bishops of foreign race ought, in our judgment, to be reached just as early as possible. We have reached that stage in Liberia, and exceeded it in Japan, and cannot see why we should not already have reached it in China. Everywhere among the yellow races there is increasing dissatisfaction with white dominance in religion.

We noted with pleasure, in the December *Spirit of Missions*, an open letter addressed to Bishop Gailor as President of the National Council from a group of our missionary workers chiefly of the District of Hankow, with the names of the Rev. Robert E. Wood and the Rev. Edmund L. Souder at the head. Their view is that of workers situated hundreds of miles from the treaty ports, and neither being nor wishing to be under the protection of foreign police or foreign guns. Their letter—crowded out of earlier issues—is printed in this issue. Their view of conditions seems to us an admirable one. Yet it should be remembered that western nations, asked to waive their privileges of extra-territoriality, cannot view the question as one, primarily, of missionaries. That these should prefer to cut the Gordian knot of foreign complications by getting entirely away from the protection of their own nations is to their credit. But the United States, for instance, must treat all its citizens in foreign countries alike. Has China such a government as to be in position to guarantee order and to punish offenders against the peace? That question must be susceptible of an affirmative answer before it can be said that the United States ought to waive the right to protect its citizens engaged in lawful pursuits in China, and perhaps missionaries ought to remind the Chinese quite definitely of that fact. Especially are we pleased with the reminder of these missionaries that:

"It is in the sealing of such bonds of fellowship that we

wish to place our trust for personal protection. He who is among friends needs to carry no gun at his shoulder. Physical force is a protection only so long as it can inspire fear. It cannot displace hate, but rather inspires and increases it. The stronger the bonds of friendship and love, based on mutual service, the less need is there for force. We should recognize that our use of force is the measure of the feebleness of our love."

Out of all that is transpiring in China, something will emerge that cannot be outlined at the present time. Our Church mission in China is to promote the foundation of the Christian religion and of the apostolic Church. This evangelistic work goes on in spite of wars and rumors of wars. The unrest abroad everywhere in the land denotes the failure of the old Chinese religions. The newer ideals are not tempered with the restraints of Christianity. The rebellion against the old China is, thus far, an indiscriminating rebellion that has found no valid substitute for the things that are being torn down.

To what extent the prophets of Christianity are able to convince the Chinese students and people that the Christian religion is the cure for their distress, no one can say. At any rate it is a pleasure to learn that, on the whole, our own Church people in China have acquitted themselves well, partly, no doubt, because of the balance that is given by our episcopal form of government. Another writer in the December number of the *Spirit of Missions* speaks of a split between Chinese and foreign Christians in the National Christian Council as "barely averted." A better warning to us to keep out of such "entangling alliances" could scarcely be given. Churchmanship is a better specific for Chinese ills than a vague, individualistic least common denominator in Christianity.

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#### MANIFESTATIONS OF CHRIST

LET us look at some of the great manifestations of the Lord Christ. From the beginning, even through the rest of the garden tomb and on to His gathering in to the Invisible Home, our Master showed that the mystery of pain and suffering is laid bare in the birth of freedom. The Epiphany of His rejected ministry at the hands of His own people and its sequel in the Cross of Calvary struck the shackles of Judaic and Pagan formalism and ecclesiasticism from men's souls and manifested forth the glory of the godlife as the common possession of every man.

The increasing inquiries of men as to the why and whither of life's tangled ways find their answers in the manifestation of the Christ as the living solution of all these. The finality of His replies, which are addressed to the deathless part of man, his spirit, are an Epiphany whose radiance pierces even the densest darkness.

Before the days of the Nazarene no religion or school of philosophy claimed an universal appeal and none had more than a provincial outlook. We behold the all-embracing grandeur of the Christ as we truly comprehend the foundations that He laid for universal society. Wherever men withdraw their tribute to the small gods of yesterday and with cleansed and liberated hearts place their hands in those of the Christ, hailing Him as both a Leader and a Comrade, there a unit is formed of that spiritual organism which shall ultimately bring in a new world. Upon such Epiphanies rest the hopes of world unification and salvation. In the bright beams of such days men find the God whose offspring they are.

—Very Rev. Edmund Randolph Laine, Jr.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE death of Cardinal Mercier, Archbishop of Malines and Primate of the Church of Belgium, has brought to mind how nothing succeeds like success! A chorus of laudatory voices is raised in deserved tribute to the man who, more than any other, preserved the morale of the Belgian people during their fiery trials. But it is well to remember that many of those same voices were silent, or hostile, in the day when it was Mercier against the armed might of Germany. One recalls a powerful American Roman Catholic prelate, now ready with his tribute, who said, in Belgium's hour of utmost need: "I do not know who began this war; I do not even know whether Belgium had any neutrality to violate!" Even now something of the old rancor remains, since in his eulogy he says that any bishop would have done what Cardinal Mercier did. I wonder!

It is touching to see that the mind of the great Belgian Churchman was occupied almost to the end with the question of Reunion. The spirit which constrained him (despite the reluctance of his ultramontane host) to visit General Convention in Detroit, in 1919, and to greet the bishops, priests, and laymen there assembled as brethren in Christ, was shown in his conversations with Lord Halifax on his death bed. And one cannot but speculate upon the content of that "testament" which, according to the despatches, he entrusted to the Archbishop of Canterbury.

He was a wise leader, a great patriot, a loving shepherd, a holy bishop. God rest his soul.

A DESPATCH from London announces the death, on January 21st, of Charles Montagu Doughty, in his eighty-third year. I wonder how many of you will note that obituary with anything of personal regret, or even with the recognition of the name. Very few, I fancy. And yet Doughty was an extraordinary figure, whose fame is secure in the small circle that knows him; he saw himself a classic long before his death, and in those years (now far off so far as our feeling goes, though actually less than ten) when the Hashimite dynasty was being established in Arabia, he saw himself a military authority as well, deferred to in the affairs of nations and speaking the final word of authority on the affairs of the sons of Ishmael. The author of *Arabia Deserta* had lived a quiet, almost a hidden life in Eastbourne for many years. He had published several volumes of poetry, and one or two archaeological works; but it is as the chivalrous traveller in regions almost unknown to our day that he will be remembered. A Cambridge man, from Gonville and Caius College, he set out alone, and not in disguise, equipped only with some simple medicines and an extraordinary knowledge of vernacular Arabic, to journey through the unfrequented deserts of the Arabian peninsula. For two years he was a pilgrim, never concealing his Christian profession among the most fanatical Moslems, sharing the destitution of the Bedouin tribes, the guest of Arab princes in their high-walled kasbas, visiting places perhaps never seen by Christian eyes, and making fragmentary notes on scraps of waste paper. Safely returned to England, he wrote the most curious and remarkable book of his travels that was ever done. Two large volumes were published in 1888; and though at first they were scarcely noticed, men began to discover that here was a true master of Elizabethan English, writing such an *Odyssey* as had not appeared in English for many a generation. Recognition, though slow, was complete. He was made Fellow of his college, and received the degree of Doctor of Letters from Oxford and from Cambridge. The rather small edition of his great work was exhausted, and stray copies fetched enormous prices. A condensed edition was prepared; and then, with the Great War,

new editions were demanded. In the last month of the war he wrote to me of the satisfaction with which he welcomed every sign of friendship from over the Atlantic, which had, as he said, ceased to separate kinsmen, and mentioned his delight in Archdeacon Stuck's volumes of Alaskan travel, as vital as his, though in frigid regions, and with a far different style.

And now this son of the rectory has fallen asleep in a good old age. God rest his soul.

I HAVE just been reading Chesterton's new book, *The Everlasting Man*. It has seemed to some of us that Chesterton had written himself out, and that, particularly since his submission to the Roman see, one looked in vain for the old pungent style, the old flashing wit, the old annihilating and god-natured satire. But here are all these qualities that we used to find so refreshing, manifested as brilliantly as ever. Perhaps it may be partly because he writes not to order in controversy with Christians of another stripe of Catholicism than that he now professes, but to maintain the Christian Faith as a whole, in the presence of that omniscient skepticism which is the pose of men "of the scientific mind" today. However that may be, we can be grateful for the new book, and rejoice as we read it. The introductory chapter, on the cave-pictures as contrasted with the altogether fictitious "cave-man," is delicious fooling, with a basis of solid sense; and I love the comment on the scientist, dealing with the Cro-magnon skull of astonishing capacity, and warning us against being too much affected by a single example; that the business of a cave-man skull was to show us how vastly inferior our ancestors were to us, and that any skull which so far forgot its duty as to show something else must be regarded as a case of swelled head. I am still in the midst of the book; so I forbear any general criticism, however appreciative, in favor of this recommendation based upon first impressions.

But one comment is provoked by even so much. What a thankless task most controversial writing is, and how much more effective, as Christians, we are when we join forces to advance belief in God and in His Kingdom! Sometimes it seems inevitable to be polemic; but far more converts are made by other methods, and there is a far greater economy of effort in putting our energies on the positive side. The resultant of forces so applied is vastly more satisfactory than that which comes from struggles where the various workers largely spend themselves in cancelling out each other.

For example: Churchmen, Romans, Protestants, free-lance Christians of every description, are convinced theists, who believe that the One true God has revealed Himself specially and definitely in Jesus Christ, and that the Will of God is to be known through Him. All around us are agnostics, philosophic deists, atheists. Surely, our witness for the truth will be stronger if we make it clear on that one point, not complicating the matter with our subsequent divisions. Let the case for them come in course of time, not at the beginning. So (to take another point, of morals) all Christians are agreed that profanity and wilful irreverence are evil. Why should we not all work together to check the flood of blasphemous talk on the stage, in the modern play? Callow young folk are much influenced by examples with the weight of the stage behind them. Let us purge the stage, so far as that special outrage against decorum goes, at least.

In this book of Mr. Chesterton's there are weapons admirably suited to the needs of the present hour in any hands. Let us be grateful for them and use them in the warfare for peace, nor allow ourselves to be turned aside from that by irrelevant considerations *de Belloc*,—as someone, tracing G.K.C.'s change of base to its ultimate cause, has jested.

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE NATURE OF GOD: HIS POWER

February 7

GOD AS POWER

READ Psalm 46.

**P**OWER is the attribute of God which first impresses itself upon man's mind. In primitive religions it is God's outstanding quality. The mysterious forces of nature, the movement and shock of elemental forces, the tempest, the earthquake, the lightning, all spoke to primitive man of a God whose strength was titanic, and he looked upon Him with an awe akin to dread. The sheer awe of God's might finds its place in the Bible; the Psalms especially reflect it, but it is awe from which the element of dread has gone. What has taken place is that God's strength, once estimated in terms of physical power, which might be controlled only by caprice, has taken on a moral value. It has become particularly the energy of His moral nature. Hence God's power is not opposed to man, or at least it is not hostile to those who do not oppose it, but it is available for his support and protection. If the heavens declare the glory of God that glory is no longer thought of as might unrestrained, but as power turned into channels of beneficence. "As long as the sun and moon endure, seed time and harvest shall not fail."

February 8

GOD'S POWER AND GOD'S RIGHTEOUSNESS

READ Isaiah 44:6-28.

**I** AM the Lord that maketh all things . . . that frustrateth the tokens of the liars." It was the special contribution of the Hebrew prophet to relate the conceptions of power and goodness. God's strength lies in God's righteousness. "Ascribe ye greatness unto our God. He is the Rock, His work is perfect, for all His ways are judgment; a God of truth and without iniquity; just and right is He." This identification of two attributes, commonly opposed, might and goodness, gave to Hebrew religion a peculiar tenacity and a peculiar idealism. It enabled men to believe, in the face of overwhelming circumstance, in God's goodness and ultimate power of rescue, since God's power to save and His will to save were equal, while it gave to them a mistrust of power unrighteously exercised.

February 9

GOD'S POWER TO REDEEM

READ Isaiah 43:1-13.

**T**HE circumstances of the lives of the people of whom the prophet was writing were different from ours, but the problem was much the same with them and with us. It was the problem of suffering and pain. Change the accidentals of life, yet there is "the eternal note of sadness" caused by the presence of evil, and the difficulty of reconciling it with either God's goodness or His power. We ask why God allows pain, why He who is omnipotent should allow His universe to suffer, often cruelly, often seemingly unjustly. To the problem the prophet in general answered simply that God is not powerless, "His hand is not shortened that it cannot save." He left the solution of suffering as a problem to others, and asserted that God will ultimately vindicate both His goodness and His might. If He gave no answer to the question of pain, He gave men a victorious attitude in dealing with it, and a confidence to transcend it. "Fear not, for I am with thee. I, even I am the Lord, and beside Me there is no Saviour."

February 10

GOD'S POWER WILL NOT FAIL

READ Isaiah 35.

**L**ORD, How long?" By that cry you will set yourselves free. You will refuse to acquiesce in the blind facts. You will declare your claim to survive the worst, and to come out on

the other side. You will testify your undefeated faith in God, on whom you have staked your life. You will be prophetic; you will in spirit and in prophecy and in assurance have travelled beyond your present distress. You will be out in the light, you will make your demand on God that the night should end. You make this demand by assuming that of course it must. And to that demand God never fails to respond. To make it is to verify your faith in Him. Rely, then, on the good, and not on the evil. Believe that God is stronger than the devil. Look to the end; look to it in defiance of all the facts that tell against you. That faith is not blind or unjustified, for it has behind it the whole force of Jewish prophecy. In that faith the prophets lived and died. By that faith their prophecy was fulfilled. "God is good," they said. "God is true, God prevails."—Henry Scott Holland.

February 11

GOD'S POWER IS SHOWN IN HIS RIGHTEOUSNESS

READ Isaiah 25:1-8.

**I**T is shown also in His love. When we look at the tragedies of life—the weak pushed to the wall by the strong, some fair life crushed out by a senseless catastrophe, we are apt to think that sheer might bulks large, that it is force which at last resort wins. But there is another side to the question; there are other factors in life. They are the evidences of God's love, our joys, our capacity for happiness, our recoveries from darker moods, the solace which follows anguish, the peace which comes after strife. The prophet noted these, and he saw them as evidences of God's power. With an optimism grounded in His experience of God, he looked forward to the time when sorrow should flee before the might of God, and pain should be no more.

February 12

GOD'S POWER TO GIVE PEACE

READ Isaiah 26:1-9.

**G**OD is our strength and our salvation: of whom, then, shall we be afraid?" If only we could reflect that confidence in God in our own lives, and take refuge from the fears and doubts which harry us in the thought of the love and mercy of God! That was the secret of the prophetic confidence. The prophet looked at life honestly and fearlessly. He saw the facts of life as they are, and did not deny their often grim character, but for all that he was an invincible optimist. He looked from life to the character of God, and saw written there truths, more real than pain, which gave him certainty and peace.

February 13

THE POWER OF GOD'S PRESENCE

READ Isaiah 41:10-13.

**F**EAR not, I am with thee." These words bring us to the heart of the prophet's confidence. God has given him the power of His presence. We do not understand the power of God, much less experience it in our lives, till we have discovered that God is personally with us. Vital religion does not depend upon the strength of our ideals, or the force of our moral motives, though these enter into vital religion—but upon our entering into a personal relationship with God Himself.

---

NEARLY 200 Negro girls were turned away from St. Paul's, Lawrenceville, Va., at the opening of the school year, for lack of dormitory space. The new dormitory is to cost \$50,000. The amount required before construction can begin, \$25,000, is in hand. It is hoped that the remainder may be forthcoming so that construction once begun need not be stopped. The completion of a unit of the boys' trade building and the beginning of the new Letcher Memorial Hospital has delayed the beginning of the girls' dormitory.

# China Missionaries Send Open Letter on Chinese Situation

American Church Mission,  
Kuling, China, August 22, 1925.

To the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, 281 Fourth Ave., New York, N. Y.

Right Rev. and dear Sir:

IN view of the serious situation which has recently arisen in China, and its intimate relation, not only to the future peace of the world, but more particularly to the success of Christian missions in the Orient, it would seem the duty of every Christian to do all in his power to bring about a just solution of the difficulties. In the hope of aiding American Churchmen to gain that true understanding of the issues involved which is essential if wise action is to be taken, we, the undersigned, missionaries of the American Church in China, seek, in the following open letter to you, to state what we believe to be certain important factors in the present unrest in China, and the spirit in which alone the problem can be permanently solved. We do not profess to speak for the whole missionary body, but we are confident that we express substantially the views of many of our fellow-workers.

Although in the present time of emotional stress and international misunderstanding, it is exceedingly difficult to think dispassionately, yet it is essential that men of good-will should endeavor to do so if improved conditions are to result.

We believe that the Chinese are correct in saying that the present wide-spread ill-feeling is due fundamentally to a sense of grievance which the Chinese feel, owing to grave injustices suffered by their nation in the past at the hand of foreign Powers, and that the only permanent and satisfactory solution is one which will remove that sense of wrong by generous and large-minded action on the part of those same Powers. Such factors as Bolshevik propaganda and student anti-Christian agitation are undoubtedly contributory causes of the present unrest, but it is abundantly plain that there are tens of thousands of Chinese quite untouched by these influences, who are, nevertheless, smarting under a sense of injustice.

We desire to record our conviction that the attitude of all foreigners in China should be of a character becoming guests in the home of a friend, that is to say, courteous and considerate, especially as we recall that in the countries from which many of us come there are restrictive laws against the residence of Chinese. The failure of many foreigners to make any serious effort to understand Chinese civilization, with its riches of history, poetry, philosophy, and art, breeds an attitude of racial pride, which is rightly resented by a people of such established culture as the Chinese. We deplore, with a recent writer, "the attitude of arrogant superiority . . . with which many members of the Western communities in the Treaty Ports, with, however, notable exceptions, habitually regard and treat the Chinese in their own country." Our enthusiasm for the material and spiritual accomplishments of Western civilization should not blind us to the high intellectual and spiritual attainments of the Chinese.

In this connection we should like publicly to express our gratitude for the unnumbered acts of kindness we have received from Chinese friends. No one can live for long in close contact with the Chinese and fail to recognize their innate spirit of courtesy, their responsiveness to kindness, and their high capacity for friendship.

It is in the sealing of such bonds of fellowship that we wish to place our trust for personal protection. He who is among friends needs to carry no gun at his shoulder. Physical force is a protection only so long as it can inspire fear. It cannot displace hate, but rather inspires and increases it. The stronger the bonds of friendship and love, based on mutual service, the less need is there for force. We should recognize that our use of force is the measure of the feebleness of our love.

In the present disturbances in China the places where

foreigners have been chiefly subjected to the attacks of angry mobs have been in almost every case those where gunboats, or other symbols of foreign force, were close by. It is open to question whether foreigners were not less safe in a foreign concession just because the concessions drew the violence of the Chinese. All through this great land of China, in hundreds of places where foreign missionaries have been at work, far from the possibility of any foreign military protection, the protection of the Chinese officials and police has been such that not one single foreign life has been lost. A foreigner was fatally shot on the borders of the foreign settlement in Shanghai, another was killed on the outskirts of the concession in Hankow, and another lost his life in the concession at Canton, but so far as we are aware no foreign life has been lost in places far removed from foreign military influence. As one of our Anglican bishops said, after having taken without incident a two weeks' journey through inland China, "I have spent twenty years in China, and have never lived within four hundred miles of a foreign gunboat."

The great missionary heroes of Church history, ancient and modern, have not required a guarantee of personal security before volunteering to preach among the heathen the unsearchable riches of Christ. St. Augustine in England, St. Boniface in Germany, and Livingstone in Africa, to pick three names at random, did not carry on their labors for the Prince of Peace under military protection, and we who write this letter are prepared to see the withdrawal of foreign gunboats from the interior waters of China, resting our safety on the providence of our Heavenly Father, and on the good-will and protection of the Chinese. In preaching a Gospel of the triumph of love over force, of right over might, we are increasingly convinced that our cause is immeasurably weakened by our connection with rights and privileges gained and maintained through the use of foreign military force. We, therefore, wish to free ourselves from such rights and privileges, and to this end express our desire to waive the special privileges of extra-territoriality. We are willing to be governed by Chinese laws, and in case of danger to our persons or property, we desire no other protection than that afforded by the Chinese authorities. In case of personal injury or death we wish our government to make no demand for punishment or indemnity. We would make our appeal for a more earnest effort on the part of all Christians toward the upbuilding, through justice, conciliation, and humility, of that spirit of fellowship and love which will make appeals to force increasingly unnecessary.

As American citizens we desire to express our respectful appreciation of the high-minded attitude taken by our President during the past few months in the negotiations between the Powers *vis-à-vis* China. In the face of the evident opposition of other Powers who would indefinitely postpone consideration of China's demands, our Government has consistently sought to win for China an impartial hearing and just treatment.

The China of today is not the China of a generation ago. It would seem inevitable that the period of profound transition through which China is passing should be a time of unrest. The present intellectual and cultural changes in China are a more far-reaching *Renaissance movement* than that of the 15th Century in Europe. Further, there is taking place a *Reformation in religious thought* more radical than the movement of the Sixteenth Century, associated especially with Luther. In addition, China is in the midst of *political changes* more profound than those of the French Revolution, or the American fight for independence. Super-imposed on all this, is the *industrial transition*, made more acute than in the West by the impact of Western Powers, with all their developments of science, and immense financial strength. All of these changes, which in the West came largely as slow evolutionary processes, separated by centuries, are intensified in China by being concentrated within a decade or two. It would not be strange if the taking in of countless new ideas from the West, to-

gether with the re-evaluation of many of the old ideas in China, should cause temporary indigestion. Nevertheless, in spite of the apparent chaos in China today, marked progress has been made in many things, and what China has a right to expect from nations calling themselves "Christian" is sympathy, patience, unselfish assistance, and the early removal of the fundamental causes of international friction through treaty revision.

As we plead for this from the West, however, we ask our Chinese friends, in their eagerness to abolish "unequal treaties, to remember that equal rights and equal privileges entail equality of responsibility. If foreigners are to be judged in Chinese courts, then the latter should be purged of their present corruption, and brought into much closer proximity than they now are with Western standards and ideals of justice. If China wishes to be treated as an equal in the family of nations, she needs to do a lot of housecleaning, such as the disbandment of needless and undisciplined soldiery, the redeeming of political life from self-seeking and dishonest officials, and the suppression of the opium traffic. But in struggling with these domestic problems, China ought to have the coöperation of the West, as, for instance, in such matters as the enforcement of the embargo on the importation of arms and narcotics.

We believe it to be essential to the future peace of the world that men and women of Western nations shall make a conscientious effort to coöperate with the aspirations of all those Chinese who are laboring constructively for a better China, for the emergence of which we look with confident hope, believing that this nation with a history and culture so venerable, and national characteristics so worthy, has a great contribution to make toward the upbuilding of the Kingdom of God among men.

Faithfully yours,

ROBERT E. WOOD, Priest.

MARY L. JAMES, M.D.

EDMUND L. SOUDER, Priest.

HARRY B. TAYLOR, M.D.

EMILY L. RIDGELY, Deaconess.

MARIAN DE C. WARD.

JULIA A. CLARK, Deaconess.

HAROLD S. GRAY.

TWO MORE DIOCESES ON HONOR ROLL

Church Missions House  
New York, January 27, 1926

**D**URING the past week Rhode Island and Montana have completed their work and are definitely in the one hundred per cent class. This makes thirty-three on the honor roll. New York and Pennsylvania show substantial gains and both are within striking distance of their goals.

Cash received at the Church Missions House amounts to \$711,617.24, an increase of \$67,241.91 for the week.

The grand total in cash, pledges and definite assurances is \$1,074,481.

Report of payments and pledges on National Deficit (corrected to January 27, 1926). (The amounts in the column "Amount Assumed" are the objectives of the several dioceses.)

	Amount Assumed	Pledges and cash to January 27th
<b>PROVINCE 1</b>		
Connecticut	\$ 50,000	\$ 30,090
Maine	3,000	3,029
Massachusetts	100,000	100,000
New Hampshire	2,000	2,271
Rhode Island	30,000	30,000
Vermont	2,000	3,242
Western Massachusetts	20,000	11,100
	<b>\$ 207,000</b>	<b>\$ 179,732</b>
<b>PROVINCE 2</b>		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	25,000
Long Island	100,000	25,000
Newark	80,000	5,112
New Jersey (Balance in budgets 1926-7-8)	35,000	15,000
New York	250,000	228,000
Western New York	40,000	28,440
Porto Rico		170
	<b>\$ 550,000</b>	<b>\$ 346,722</b>
<b>PROVINCE 3</b>		
Bethlehem	\$ 18,000	\$ 18,436
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	132,072
Pittsburgh	40,000	28,910

	Assumed Amount	Pledges and cash to January 27th
Southern Virginia	5,000	4,731
Southwestern Virginia	5,000	4,009
Virginia (Campaign later)	25,000	
Washington	30,000	15,000
West Virginia	6,000	6,000
	<b>\$ 349,000</b>	<b>\$ 223,402</b>
<b>PROVINCE 4</b>		
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	1,521
Louisiana (No pledge because of General Convention Expense)		25
Mississippi (Assured)	1,000	820
North Carolina	10,000	10,200
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
	<b>\$ 49,000</b>	<b>\$ 36,926</b>
<b>PROVINCE 5</b>		
Chicago		\$ 35
Fond du Lac (Total assured)	\$ 3,000	
Indianapolis	3,000	2,910
Marquette	2,000	2,000
Michigan		1,100
Milwaukee	12,000	7,324
Northern Indiana		
Ohio (Total guaranteed)	100,000	48,735
Quincy		510
Southern Ohio	30,000	30,000
Springfield	3,000	
Western Michigan	4,000	221
	<b>\$ 157,000</b>	<b>\$ 92,835</b>
<b>PROVINCE 6</b>		
Colorado (Balance assured)	\$ 8,000	\$ 6,207
Duluth	3,000	37
Iowa		521
Minnesota	1,000	1,150
Montana	1,500	1,549
Nebraska	3,000	1,050
North Dakota	800	800
South Dakota	1,500	1,500
Western Nebraska (Total assured)	2,000	1,058
Wyoming	1,500	1,500
	<b>\$ 22,300</b>	<b>\$ 15,372</b>
<b>PROVINCE 7</b>		
Arkansas	\$ 750	\$ 750
Dallas	5,000	4,000
Kansas	3,000	2,800
Missouri	4,000	3,696
Texas	7,000	4,132
West Missouri	4,000	2,903
West Texas	2,000	
New Mexico	1,500	
North Texas	500	500
Oklahoma	4,000	3,344
Salina		
	<b>\$ 31,750</b>	<b>\$ 22,125</b>
<b>PROVINCE 8</b>		
California	\$ 12,000	\$ 11,000
Los Angeles	10,000	10,000
Olympia (Balance assured)	5,000	3,066
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
	<b>\$ 37,600</b>	<b>\$ 29,682</b>
<b>FOREIGN</b>		
Brazil	\$ 1,000	\$ 1,000
Cuba	500	490
Dominican Republic		55
Haiti		206
Japan	1,000	1,072
Panama Canal Zone	500	500
	<b>\$ 3,000</b>	<b>\$ 3,323</b>
PROVINCE 1	\$ 207,000	\$ 179,732
PROVINCE 2	550,000	346,722
PROVINCE 3	349,000	223,402
PROVINCE 4	49,000	36,926
PROVINCE 5	157,000	92,835
PROVINCE 6	22,300	15,372
PROVINCE 7	31,750	22,125
PROVINCE 8	37,600	29,682
FOREIGN	3,000	3,323
MISCELLANEOUS		680
	<b>\$ 1,406,650</b>	<b>\$ 950,799</b>
Cash and pledges to January 27th		\$ 950,799
Additional positive assurances		123,682
Grand total, January 27th		\$ 1,074,481
Previously reported, January 19th		1,054,230
Increase since January 27th		\$ 20,251

ONE OF THE REASONS why men don't "do" more, in the way of things worth while, is because they are not willing, as a frequent preface, to "undo."—Rev. Wm. Porkess, D.D.



# Joseph Doddridge, the Pioneer Priest of Western Pennsylvania

By Theodore Diller, M.D.

FROM Doddridge's Notes, which are now rare and out of print, I quote the following from *Memoirs of the Author* by his daughter.

"The author of the following Notes, the Rev. Dr. Joseph Doddridge, was the eldest son of John Doddridge of Maryland, of English descent, and of Mary, daughter of Richard Wells, of the same state. He was born October 14, 1769, in Friend's Cove, a valley situated a few miles south of the town of Bedford, in Bedford county, Pennsylvania. His father, having lost his estate in Bedford county by neglecting to complete his title to settlement right, in the spring of 1773 removed to the western part of Washington county, Pennsylvania, settling a short distance east of the line which divides that state from Virginia.

"Leaving his mother before he was eight years of age, his father sent him to Maryland to school, where he remained some years. After his return, until he attained the age of eighteen years, he was mostly occupied in labors on the farm. His father, a strict disciplinarian in the training and government of his family, was a member of the Wesleyan Methodist society, then in its infancy, and differing but little in its doctrines and public ritual from the Church of England, to which he had been attached in his native state. He was a man of intelligence and remarkable for firmness and decision of character, qualities which, as they were always exerted in favor of morality and religion, rendered his influence in the neighborhood in which he resided healthful and salutary. Shortly after identifying himself with the settlers in Washington county, he erected on his own premises a house for public worship, designed also for educational purposes. This memento of his piety and the interest he took in moral and intellectual improvement of those around him is yet standing, though in a dilapidated condition, still retaining its original cognomen, Doddridge's Chapel."

At a conference held in Uniontown about 1783, Joseph Doddridge was commissioned to act as travelling Wesleyan preacher. He labored in the West River and Pittsburgh circuits.

At the request of Mr. Asbury he studied the German language with the thought of preaching in the German settlements. In April 1791 he was recalled from his field of labor to attend the death bed of his father. The duties incident to his father's death rendered it necessary to relinquish his duties as itinerant preacher of the Methodist Church; these duties he never again resumed.

But Doddridge was full of ambition and religious zeal, and desirous of improving his education; so, with his brother Philip, he entered the famous Jefferson Academy at Canonsburg, Pa., and pursued academic studies. While attending the Academy, both these boys labored daily in the forest, and at night pored over their books by the family hearthstone. Philip, a strict disciplinarian in the training and government subsequently became an eminent jurist-statesman and died in Washington in 1832 while a member of Congress.

A letter written by the Rev. Robert Patterson, a Presbyterian minister of Pittsburgh, reveals the esteem in which the brothers were held in the institution at Canonsburg:

"Both of them were remarkable for original genius, intellectual strength, and close investigation of any subject that came before them. These qualities, combined with ingenuous, amiable dispositions and uprightness of deportment, endeared them to all who had the pleasure of knowing them."

Doddridge's daughter, in her *Memoirs* says:

"It is probably about this time that the subject of this memoir resolved to take orders in the Protestant Episcopal Church. This determination was not, we presume, the result of any diminution of his regard for the society with which he had been previously connected; for through life he manifested a warm attachment to that people, treated their ministers with the greatest courtesy and hospitality, and was ever ready to testify to their zealous and self-denying labors in the cause of their Lord and Master. In the absence of any direct information as to the cause of his withdrawal, we have grounds to conclude that as his mind became more mature and his reading more extended, his confidence in the Episcopacy of that body was lessened. We are, furthermore, well assured that his judgment and preferences were decidedly in favor of a pre-composed ritual of public worship. The labors subsequently performed by Dr. Doddridge as a member of the Episcopal

Church were so extensive and valuable, and his devotion to that Church so zealous, that we consider it proper to give our readers all the information upon the subject now attainable."

In March 1792 Dr. Doddridge was admitted to the order of deacons in Philadelphia, by the Rt. Rev. Bishop White; and by the same prelate and in the same city he was ordained priest, March 1800.

Doddridge's daughter writes:

"To the doctrines and formularies of the Protestant Episcopal Church Dr. Doddridge was devotedly attached, regarding them as promotive of piety and edification. And although for nearly twenty-five years he occupied the cheerless position of an advanced guard in her ministry, yet he faltered not in his labors, but untiringly exerted himself to promote the growth and prosperity of the Church, and to awaken an interest in the transmontane diocese by appeals to their bishops in behalf of the scattered members of the fold, who, in the vast regions of the West, were as sheep without a shepherd, destitute of that nourishment and fostering care essential to their spiritual growth and happiness. The convention which organized the diocese of Ohio was held at Columbus in 1818. For twenty years prior to that date Dr. Doddridge had been preaching frequently at various places in Eastern Ohio, and there formed a number of congregations which afterwards became members of the diocese of Ohio. Of his labors as a minister we now propose to give some details which will show how truly apostolic were the services which he rendered to the Church."

"We do not find among his papers any indication that he entered into written agreements with his parishioners to perform clerical duties previous to the year 1800. He attended to such duties continuously from the year 1792, but probably, prior to 1800, all his receipts were from voluntary contributions, which we may conclude did not amount to much, from the fact that a few years after his entrance into the ministry he was under the necessity of combining with his clerical profession that of medicine in order to obtain a support.

"His lovely and amiable wife, when speaking of this early period of her married life, would playfully say that, before her husband commenced the practice of medicine, he was too poor to buy a second suit of clothes, and when Saturday afternoon intervened, he was obliged to remain incognito, while she adjusted his habiliments for his appearance in the pulpit on Sunday. The labor of the laundress as well as the skill of the seamstress were frequently called into requisition on these occasions, knee breeches and long stockings being then in vogue.

"Dr. Doddridge's subscription papers for the year 1800, and for some years thereafter, show that, in his country parishes, the remuneration promised him for clerical services was to be paid in cash, or wheat delivered in some merchant mill, or such other product as might be agreed upon by the parties.

"In Virginia he seems to have found many who desired to walk in the 'old paths' by worshipping God in the way of their fathers. As a matter of interest to their descendants, we shall give the names of the supporters of the Church in several of these parishes built up in the wilderness, as they stand on the subscription book of their pastor for the year 1800. From these lists may be gleaned some knowledge of the number of their descendants who still adhere to the faith of their forefathers. They will also show that the number of those in the western regions who felt a decided preference for the Episcopal Church at that early day was by no means small.

"In the notes furnished the writer by Judge Scott he says: 'In the year 1793, the Rev. J. Doddridge had three parishes in Virginia, viz: West Liberty, in Ohio county, St. John's and St. Paul's in Brooke County.'"

In this connection it is well to remember that what is now called West Virginia was, in Doddridge's time, part of old Virginia, and moreover for a number of years the southwestern portion of Pennsylvania was claimed as part of Virginia. For instance, Gen. John Neville, who was appointed by Washington as excise officer to collect the whiskey tax which later led to the Whiskey Insurrection, settled on Chartiers Creek, a little west of Pittsburgh, supposing he was in the western part of old Virginia. He caused to be erected St. Luke's, Woodville, the first Episcopal Church in this district.

Among the parishes which Dr. Doddridge founded or for which he was largely responsible, are the following: St. John's Parish, in northwest Virginia, was founded in 1793, and re-

mained under his pastorate nearly 30 years. In 1792 Dr. Doddridge collected a congregation at West Liberty, the county seat of Ohio County in what is now West Virginia. This parish was much weakened by the removal of many of its members when the county seat was removed to Wheeling. Doddridge held services in West Liberty every third Sunday until the year 1800.

St. Paul's Church, Brook County, was founded in 1793. It was located about five miles east of Charleston and the Ohio river. The building was of logs surrounded by noble forest trees. Among the supporters of this parish was George Hammond, father of Charles Hammond, editor and jurist. He represented Jefferson County as a lay delegate at the convention which organized the Diocese of Ohio at Columbus in 1818. The account of David Moody, one of the early settlers of Steubenville, states that Dr. Doddridge was the first Christian minister to preach in this place. He held monthly services as early as 1796. In 1798 services were held in the court house.

Charlestown, now Wellsburg, Brook Co., Va., was at one time the residence of Dr. Doddridge; in the year 1800 services were held in the Brooke Academy.

In 1800 Doddridge entered into an agreement with a number of individuals living west of the Ohio to perform duties of a clergyman every third Sunday at the house of the widow McGuire. This little congregation was the germ of the present parish of St. James, on Cross Creek, Jefferson Co., Ohio. There were a number of families from Wheeling, Maryland, and eastern Virginia, who had been brought up in the Church of England, and now in the wilderness longed to unite in prayer and praise to God in the language of her incomparable liturgy. Doddridge visited these people as often as his engagements would permit, not infrequently holding services in the open air, the stately forest trees being the only shelter from sun and shower.

Doddridge's records show that a convention was held in St. Thomas' Church, Washington County, Pa., in 1803, and there were present the following: the Rev. Robert Ayres, the Rev. Joseph Doddridge, and the Rev. Francis Reno. After divine service, the Rev. Robert Ayres was appointed chairman and Stephen G. Francis; Secretary. The Rev. Francis Reno was given leave of absence at this convention. It was voted that the next Convention be held at Gen. Neville's old place, Chartiers Creek, and that the Rev. Robert Ayres be appointed to preach the opening sermon.

A meeting of the clergy was held at St. Thomas' Church, Washington county, 1810. It was resolved that Dr. Doddridge be authorized to open a correspondence with Bishop White of Philadelphia for the purpose of obtaining through him permission from the General Convention to form a diocese in the western country. From another source we learn that the object of the memorialists at this time was to unite the western counties of Pennsylvania, Western Virginia, and the state of Ohio in one diocese.

Over and over again Doddridge complains of the lack of Episcopal oversight, and writes Bishop White begging that a diocese be created, but also that a suffragan bishop should be placed in the field. But his appeal was doomed to disappointment. No missionaries came and no diocese was erected under bishop or suffragan.

St. Thomas' Church at St. Clairsville, Belmont county, Ohio, was brought into existence in 1813 by the removal of some of Doddridge's former parishioners to that place, and he made occasional visits and later held monthly services at Morristown, which was soon afterwards represented in the Convention. About the same time Doddridge began to preach in Zanesville, Ohio, and soon organized a parish, of which he was rector in 1818. This parish was represented in the first Convention by John Matthew as lay delegate. Of the ten parishes represented in the first annual convention of the diocese of Ohio, four had been organized by Doddridge. Doddridge left a nucleus of a congregation in many places. He corresponded frequently with his brother clergy. In another letter to Bishop White, dated December 14, 1818, Doddridge writes as follows:

"When, in 1810, the few Episcopal clergymen in this country made application through you to the general convention, to be associated together in a separate diocese, we confidently expected that, as our situation so evidently required the arrangement, it would be made. We never received the slightest information respecting the fate of our petition until the arrival of a clergyman at my house from Philadelphia, whose name

I do not now recollect, in 1812, about eighteen months after the session of the general convention in which the subject had been agitated. The issue of the business blasted our hopes. From that time our intercourse with each other became less frequent than it ever had been before; our ecclesiastic affairs fell into a state of langour, and one of our clergymen, wearied with disappointment, and seeing no prospect of any event favorable to the prosperity of the Church, relinquished the ministry.

"I kept my station, cheerless as it was, without hope of doing anything beyond keeping together a few of my parishioners during my own life time, after which, as I supposed, they and their descendants must attach themselves to such societies as they might think best.

"Such was the gloomy prospect before me. How often, during these years of hopeless despondency and discouragement, have I said to myself, is there not a single clergyman of my profession, of a zealous and faithful spirit, who would accept the holy and honorable office of a *chorea episcopus* for my country, and find his reward in the exalted pleasures of an approving conscience, in gathering in the lost sheep of our Israel, and planting churches in this new world? Is there not one of our bishops, possessed of zeal and hardihood enough to induce him to cross the Alleghany mountains, and engage in this laudable work? Year after year answered these questions in the negative.

"You may judge how strange it appeared to me to see the annual statement of the contributions of my Atlantic brethren to Bible societies and other institutions for propagating the gospel in foreign countries, while no concern was expressed or measures adopted for the spiritual relief of their own people, in their own country, who are perishing for lack of knowledge.

"Meanwhile other ecclesiastical societies here were blessed with the presence and ministrations of their Episcopal fathers, while, to this day, this country has never been favored with the presence of a bishop of our Church.

"We claim, and as I hope justly, the apostolic succession, but where, I ask, is our apostolic zeal for the salvation of mankind? While the Roman Catholic missionaries for the society *De Propaganda*, as well as those of other denominations, are traversing the most inhospitable climes, encountering every difficulty, privation, and danger, for the laudable purpose of making converts to the Christian faith, will the spiritual fathers of our Church never leave the temples erected by the piety of their fore-fathers to visit and administer to the spiritual wants of their destitute people even in their own country?

"I beseech you, my friend and brother, not to consider anything in this letter as directed by a spirit of asperity, or the chagrin of disappointment. The statements I make proceed from the anguish of my heart, and truth compels me to say that fortunately for the Christian world, but to the disgrace of our community, such an instance of the utter neglect of the spiritual interests of so many people, so near at hand, and for so long a continuance, is without a parallel in the whole history of the Christian Church.

"When, about three years ago, I heard, through indirect channels, some favorable reports concerning the prospects and the extension of the Episcopal Church in the eastern states, I determined to make one more effort, for the purpose of ascertaining the practicability of planting churches to the westward. Accordingly, in the autumn of 1815, I made a missionary tour in the interior of the state of Ohio, going as far as Chillicothe, where I held divine service twice. I also officiated both going and returning in nearly all the intermediate towns between that place and my place of residence. The prospect which this service presented was not discouraging. In almost every place, I found skeletons of Episcopal congregations.

"The year following, in October 1816, according to an agreement made with the Rev. James Kilbourn at my house a few weeks previous, I went to Worthington, Ohio. During the tour I officiated eighteen times. The proceedings of our meeting at that place are known to you. The communications which I made to you and Bishop Hobart at that time concerning them, were never answered.

"Last week I made a tour of six days in the southern part of Belmont and Monroe counties, Ohio, during which I officiated seven times and formed one congregation—in the latter county—in which I baptized thirty children, and had it not been that a mistake of one day occurred in the appointment, I was informed that the baptisms would have exceeded one hundred. Many of these people had been my parishioners previous to removing to their present localities, and, together with their neighbors, had delayed the baptism of their children, in the hope of receiving that rite from a clergyman of their own Church. This occurrence affected me deeply.

"Your brother in Christ,  
"JOSEPH DODDRIDGE."

(To be continued)

A PRAYERLESS DAY can never be anything but a day of loss and failure. It may not seem so. Business may be as prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks Heaven's benediction, it is a sad day.—*J. H. Miller.*

# Norway and The Only English Pope

By the Rev. Albert Nicolay Gilbertson, Ph.D.

SOME words of Woodrow Wilson, on the only occasion the present writer heard him speak (an address in the chapel of the University of Minnesota when Governor of New Jersey) have remained distinct in memory; they are found also in the volume entitled *The New Freedom*. The speaker emphasized the fact, and the significance of the fact for civilization and government, that the Church in the Middle Ages was "a great democracy"; "There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom." We gladly agree with this great American and Democrat (only secondarily a Democrat) when he pointed out in the same connection that this glory may still be claimed by the Roman Catholic Church; of this, recent papal elections have furnished more than one instance.

A shining example of this working of a true democracy, equality of opportunity, and recognition according to ability, entirely aside from name and family, wealth and class, is the medieval Pope who has also the unique distinction of being the only Englishman who has ever occupied the papal chair. On the thirteenth of June, just passed, the Hertfordshire village of Abbots Langley commemorated the name and achievements of a native son, Nicholas Breakspeare, who became Pope Adrian IV. A play-pageant represented the main events of his life, and a tablet was placed in that part of the parish church built during his pontificate (1154-59).

Many who are neither English nor Roman Catholic share the feelings of a recent writer in the *Catholic World* and "experience a thrill of pride when they recall that once upon a time there ruled a Pope who was an Englishman, who breathed English air, and who imparted to his actions and his speech something of the freshness of English meadows, and the stern independence of his ancestry." Macauley, staunch Protestant surely, wrote:

"At a time when the English name was a reproach, and when all civil and military dignities of the kingdom were supposed to belong exclusively to the countrymen of the Conqueror, the despised race learned with transports of delight that one of themselves, Nicholas Breakspeare, had been elected to the papal throne, and had held out his foot to be kissed by ambassadors springing from the noblest houses of Normandy."

It is not, however, in his native England that Nicholas Breakspeare's memory has been most deeply treasured and most highly honored, but in that nation which Captain Amundsen's poleward flight and President Coolidge's western journey have, these very days, given such renewed prominence in the public eye. Christianity was introduced into Norway from England by the great kings, Olaf Trygvason and Olaf Haraldson, the Saint, by the aid of English bishops and missionaries. Later the Norwegian Church came under the jurisdiction of the Archbishop of Bremen, the see founded by St. Ansgarius, sometimes erroneously called "the Apostle of Scandinavia" (he had nothing to do, directly or indirectly, with the Christianizing of Norway). In 1102, Norway, together with the rest of Scandinavia, was separated from Bremen, and the see of Lund, in what is now southern Sweden, but until the Seventeenth Century a part of the Danish kingdom, was raised to metropolitan authority. The Norwegians were no more satisfied with a Danish archbishop than they had been with a German one. Norway already had its own patron, St. Olaf, whose shrine was at Trondjem (in the Middle Ages, as now again in ecclesiastical use, called Nidaros), and whose cult extended far beyond the borders of his kingdom. Nor did the Norwegians ever forget the old ties with England.

The year 1152 is a great date in the history of Norway. For hundreds of years it was referred to in saga and legend as "The year in which Nicholas the Cardinal came to Norway." Breakspeare, who had been made a cardinal and titular Bishop of Albano, was that year sent by Eugenius III as papal legate to Norway. He removed the Norwegian Church from the overlordship of the foreign Archbishop, placing it directly under

Rome, thus recognizing it as an equal in dignity with the Churches of other nations in universal Christendom. He conferred the pallium on Jon Birgarson, Norseman in name and soul, and, as the saga puts it, "settled that the archbishop's seat should be in Nidaros, in Christ Church, where King Olaf the Saint reposes." In the province of the Archbishop of Nidaros were included not only the dioceses of Norway proper, but also of Iceland, Greenland, the Faroe Islands, the Orkneys, and Shetland, the Hebrides, and the Isle of Man. The last two named formed one diocese. The title of the present-day Anglican bishop on the Isle of Man is a memorial of this old relation; his see is still called *Sodor and Man*, the first part of the name being from the Old Norse *Sudreyar*, the southern isles, to distinguish the Hebrides from the northern isles of Orkney. (In like manner in the extreme north of the mainland of Scotland is Sutherland, the land south of the Orkneys.)

Shortly after Cardinal Breakspeare's return to Rome, and largely on account of his success in the North, he was elected to the papacy. Of him the great Icelandic historian of the Thirteenth Century, Snorri Sturluson, wrote in his *Sagas of the Kings of Norway*: "There never came a foreigner to Norway whom all men respected so highly, or who could govern the people so well as he did. After some time he returned to the South with many friendly presents, and declared ever afterwards that he was the greatest friend of the people of Norway." After he became pope, Snorri relates: "According to the report of men who went to Rome in his days, he had never any business, however important, to settle with other people, but he would break it off to speak with the Norsemen who desired to see him," and, the saga writer concludes, "he is now considered a saint"; canonized, not by the decree of any of his successors, but by the love and gratitude of the people of Norway.

THE pledge of the Norwegian people has never yet gone unredeemed," said President Coolidge last fall in Minnesota, nor has a friendship ever been forgotten. This very year 1925, four centuries after the Reformation, from a land where only one in a thousand of the population belongs to the Roman Catholic Church, Norsemen have gone in pilgrimage to Rome to pay tribute to the memory of the pope whose pride it was to be known as the best friend of Norway. The ceremonies in June at Abbots Langley were anticipated, on a much more elaborate and imposing scale, in Rome, on February 6th. There was then unveiled in the crypt of St. Peter's a tablet which will be seen by countless pilgrims in this jubilee year, bearing a Latin inscription enumerating the acts and virtues of Pope Adrian IV. The tablet, which is affixed to a pillar near the granite tomb that contains the remains of this pontiff, bears also the arms of the kingdom of Norway, the city of Trondhjem, and the Cathedral of Nidaros. It is the gift of the Royal Society of Sciences of Trondhjem.

The dedication and presentation of the memorial tablet took place in the presence of many dignitaries in Church and State and men eminent in literature and science. The events of the day began with a Mass celebrated at St. Olaf's altar in the Church of San Carlo al Corso. Four cardinals, of as many nationalities, it may be noted, took part in the ceremonies in St. Peter's, namely Merry del Val, former papal secretary of state, Gasquet, the learned English Benedictine and historical scholar, Granito di Belmonte, present bearer of the title of Bishop of Albano, and Van Rossum, the Dutch head of Propaganda, who made a visitation in Norway and the other parts of Scandinavia two years ago, being the first cardinal to make such a journey since the Thirteenth Century. Two Norwegians, papal chamberlains, Paus and Dahl, delivered the official greetings of the Government of Norway and of the Royal Society of Sciences. The response was made by Cardinal Merry del Val. Correspondents of the Norwegian press were deeply and favorably impressed by the Cardinal's words, and also by the at-

tractiveness of his personal appearance, describing him as the handsomest man in Rome, and mentioning in that connection that his brother, Spanish minister to Great Britain, is reputed to be the handsomest man in London. An address on richly illuminated parchment was presented to Cardinal Merry del Val at the dedication in St. Peter's, on behalf of the Royal Society. A like address was presented to Pope Pius XI in private audience the day before.

The Norwegian minister in Rome, Hr. Irgens, and the legation staff, occupied seats of honor at the ceremonies, and, under their diplomatic titles and in their official capacity, were introduced to the representatives of the curia. This circumstance was especially commented upon, in view of the breach between the Vatican and the Italian government. The Danish and Swedish ministers were also in attendance, thus manifesting the fraternal spirit which today marks, as never before, the relations of the Scandinavian sister countries, at the same time graciously recognizing that it was Norway's day. Among other noteworthy features was the presence, standing and walking side by side, of two clergymen, one a Roman Catholic priest, the other a pastor of the established Lutheran Church, Kjeldstrup and Ulsaker their names, one in Norse blood-brotherhood.

With such a splendid example set by Norway, it is but fitting that Englishmen, and Christians with an English spiritual heritage, should follow suit, in commemorating the good and wise Peasant-Pope, the son of England's soil and soul, Nicholas Breakspere.

#### THE FOUNDATION OF THE CHURCH

THE FOUNDATION of the Church is its entire loyalty to Truth and that Truth is Jesus Christ, the Saviour of the World. We glorify the Church, when we repeat either of the great Creeds in our Prayer Book, by calling it Catholic. This makes its extent in message and in power like unto that of its Lord.

Our beloved Master is for all times, all peoples, and all places. It is impossible to try and keep either the Christian experience of an individual or the life of the Sacred Society within the confines of the action of those years of beginning and fulfilling that are contained in the New Testament. We read about them that our hearts may burn within us over the prospect of the greater Christ and the greater Church that are to come. In order to effect its mission, the Church has received precious gifts from its all-giving Founder. The Sacraments not only witness that He, who once laid down His Holy Life for His friends, still lives in giving at Font and Altar, but that the things which are unseen in God and man are the eternal treasures. The ministry of the Church is the company of those who have given themselves up to the leading of the seekers after the Christ to The Way. They ever stand as the good Samaritans along its pathway. Their commission comes directly from the One who first, in pain and joy, trod that road now worn by countless eager pilgrim feet.

Does this all mean that that Church which has had an identity of organization and experience and hope from the beginning must draw aside from the other lovers of the Saviour God because in times past through the selfishness and materialism of men the true vision of Him became dimmed and confused and even obscured? Rather does it not mean that he who goeth forth with the precious seed of the Church's Faith and Order is under a bounden duty to come again bringing sheaves of unity, peace, and understanding with him. To possess much either of material or spiritual goods is to be placed under an overwhelming obligation to use them to plant, to tend, and to bring into the garner of God. The more loyal we of our Church are to the things for which without question through the ages it has firmly stood, the greater need to find a common ground of serving faith with those of other spiritual descents. Wherever our Master is loved and sought by hearts that would humbly follow Him there must we, of historic consciousness, come close, not in surrender, but in a comradeship born of the ever-binding love of Jesus, our Way and our Truth and our Life.—*Very Rev. Edmund Randolph Laine, Jr.*

PROBABLY we do not gain half the strength we might from this thought of the Communion of Saints. The blessed dead are not separated from the Church, they are only the most advanced part of the Church. They are not only our examples in holy living, nor is it only that we owe to them the heritage of our holy faith; it is also the fact that we and they live one life of prayer and praise and faith in one body in Christ.

—Charles Gore.

## AROUND THE CLOCK

By Evelyn A. Cummins

IN a recent number of the *Cornhill Magazine* Anthony M. Ludovici has an article on Rodin. In this article he tells a rather amusing story of Whistler. The incident took place at an inn in Etaples, the main room of which was decorated with original paintings given to the proprietor by various artists, who had visited there. The story, as quoted in the *Cornhill*, is as follows:

"Now, on one occasion, Whistler, with his eye-glass in action, was slowly walking round this front room, examining the mural decorations, while another artist whom he knew slightly, a Mr. A, was sitting on one of the leather seats watching his movements, when B, a friend of A's, who very much wished to speak to Whistler and make his acquaintance, begged A to introduce him. Feeling very proud to be able to grant his friend's request, A replied, 'Yes, certainly, come along!' and went straight up to where the American was standing.

"'Oh, Mr. Whistler,' said A a little nervously, 'excuse me, but this is my friend B.' Whistler halted in his slow march round the room, and then, looking back over his shoulder and casting a rapid glance at B, replied, 'Oh, indeed, well, it doesn't matter!'"

WHO does not know Big Ben of London, the most famous clock in the world? And, who, knowing him or of him, did not experience the thrill of a lifetime when he was broadcast in America, direct from London, last year? Listen, then, to a tale of how he sounds on the platform near the bells, as told by one H. V. Morton in the *Daily Express*:

"No warning; and then—

"Startling, hair-raising sound broke suddenly from the four Little Bens and ran round them again. Before every hour they say:

"'All through this hour, Lord, be my guide,  
And, by Thy Power, no foot shall slide.'

"Then they stop to let Big Ben do his gigantic bit. . . .

"It seemed that Big Ben gathered himself together to tell London that it was five o'clock. In a flash the great battering ram drew itself apart from the bell, and—

"Bang!

"It seemed to me that a howitzer had fired a shell. . . .

"Bang!

"It seemed to me that Big Ben was striking in my head. . . .

"Bang!

"It seemed to me that the tower of the Houses of Parliament could not remain erect another minute. . . .

"Bang!

"It seemed to me that the whole of London must surely be alarmed at this!

"Bang!

"It seemed to me very beautiful that it was not twelve o'clock!

"The hammer came to rest against the hard cheek of Big Ben, but the sound went on and on and on up there in the clock tower. It was shattering, unforgettable! I looked down into London, but no one seemed surprised. . . .

"On the way earthwards in the spiral tube I sank into an angry rumble of sound, the echoes of the great noise made when Big Ben has kept one of his many appointments with Eternity."

A BOOK which should appeal to those who are interested in healing in the Church, is *The Healing Gods of Ancient Civilizations*, by Walter A. Jayne, M.D.

It is published by the Yale University Press through a memorial endowment fund for publication. The author says: "It is a matter of common knowledge that from the dawn of history the healing art has been more or less intimately connected with religion." He shows the development of religions, religious psychology, and also the relation of religion to disease. Dr. Jayne says:

"Mankind instinctively is dependent upon the Supreme Power for life and all benefits, and it is not a matter for surprise that many in our communities, rejecting modern professional ideas of disease, its causes, and its treatment, prefer to rely, as did the people of old, upon Divinity for the preservation of health and for relief from all physical ills. The prevalence of this faith, side by side with 'new thought' and the many variant forms of mental healing resulting from modern psychological studies, excites a very special interest in the types of belief of those ancient peoples who exercised the religious healing function. . . ."

# 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.

## A NEW FESTIVAL

To the Editor of *The Living Church*:

THE CALENDAR of the Roman Church is to be enriched by the designation of the last Sunday in October as an annual "Festival of the Kingdom of Christ," an Encyclical to that effect having been recently issued by Pope Pius. The observance of this festival is to be a proclamation that Christ is King of all the peoples of the world; that the domestic and social, the commercial and political affairs of men must all be ruled by Him.

No right-thinking or right-feeling Christian man but will instantly support such a statement. And it is not strange that already, under the anticipation of wonderful blessings from a widespread observance of such a day, a plea is beginning to be heard that we join in such observance. Which thing, it seems to the writer, should be carefully considered.

For the Roman Church, evidently "Prayer Book Revision" is a very simple matter. The present government of Italy is also a very simple matter. For better or for worse, we have other ways of doing things. The Supreme Pontiff declares that the last Sunday in October is to be the Festival of the Kingdom of Christ; and it is so. It is needless for me to recall with what difficulty, at what cost of time, any change whatever can be effected in our own Calendar and Prayer Book.

Is it quite indisputable that the date set is peculiarly felicitous? The last Sunday in October may be with us anything from the Nineteenth to the Twenty-third Sunday after Trinity, and it may be also the Feast of St. Simon and St. Jude. It so happens that the Gospel for the Twenty-third Sunday after Trinity closes with the tremendous words of our Lord's: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Here is always on that day the appropriate theme for our own preachers, all round the world wherever the Prayer Book is in use, not only for exhortation to perform every civic duty religiously, but for solemn warning against surrender to Caesar of things which belong to our Heavenly King. To such use I have myself been accustomed for years to devote this Gospel on that Sunday.

And I may be pardoned for adding (being an old-fashioned Churchman) that I have always regarded and treated the season of Advent as our great opportunity to witness to the Coming of the Kingdom in all the realms of human life; and the Epiphany for the proclamation of the King to whom "all nations shall do service." Truly it is no fault of our Prayer Book, or deficiency in our Calendar, if we fail to bring home to our people the constantly, regularly recurring "Social Teachings of the Christian Year."

Suppose, however, that we were to conclude, under some great wave of a new enthusiasm, that all this was of little value, and that, "to be perfect," we ought to incorporate the "Festival of the Kingdom of Christ" in our Calendar: how should we go about it to get it done? I think that as soon as this question is faced practically, the present hopelessness of such a proposal requires no further stressing.

But it may be said, we need not have a new "Day" incorporated in our Prayer Book, with Collect, Epistle, and Gospel; all we need do is to preach on this theme in all our churches, and offer some appropriate prayer or prayers, on that day. Well, if this is all that is proposed, the new "Festival" would fall into the class of fifty-odd designations of Sundays set forth by various patriotic, philanthropic, and propagandist organizations; on its own merits perhaps the best of them all; but nothing official.

Every bishop so inclined can send out his request to the clergy to preach on that day upon the Kingdom of Christ; can set forth a prayer or prayers. Speaking for myself, I should gladly make such a "gesture" of good will toward our Roman brethren, and should be willing to show at least as much deference to the Pope as to the various directors of our "pulpits" already in the field. And that, it seems to me, is as far as this Church can enter upon the consideration of this matter. Meanwhile, the discussion of it ought to lead every one of us to a renewed recognition of our responsibility in preaching, from Advent to Advent, the great messages now in our Prayer Book,

of Justice and Brotherhood and Peace—of the Kingship of Jesus Christ.

Helena, Montana.  
January 22, 1926.

(Rt. Rev.) WILLIAM F. FABER,  
Bishop of Montana.

## BISHOP BRENT'S APPOINTMENT

To the Editor of *The Living Church*:

WHILE ACTING temporarily as Bishop in charge of the American Churches in Europe, by appointment of Bishops Garrett and Talbot, I was glad to carry on the policy of the late Bishop G. Mott Williams and of the Convocation of the American Churches in Europe in advocating the election by the General Convention of a permanent and resident Bishop. This objective was presented to the Convention of 1925 in the form of a memorial from the Convocation of the Churches in Europe, and had been previously advocated by myself and others in the Church papers and in various groups and meetings, both at home and abroad.

When the Joint Commission on the American Churches in Europe met in New Orleans it was apparent that a majority of the Commission were opposed to the election at that time and were not in favor of the passage of canonical legislation making it possible for a Bishop to be elected at a special meeting of the House of Bishops prior to the Convention of 1928. The opinion prevailed that the whole question should be very carefully considered during the years between the sessions of the Convention and the following resolution was passed:

"RESOLVED, That the Commission having duly considered the memorial presented to the General Convention relating to the proposed election of a resident Bishop to be permanently in charge of our churches in Europe is impressed with the possibilities of the various spheres of influence open to a Bishop possessing the peculiar qualifications called for by the memorial.

"Realizing, however, that the policy as proposed is a new and untried one, for this American Church, it recommends that the full consideration of this memorial be postponed until the next General Convention, and that the Presiding Bishop be asked to appoint under the present canon as Bishop in Charge of the American Churches in Europe one of special qualifications, said Bishop to remain in Europe for a period of not less than three, and, if possible four months each year in order that the spheres of influence set forth in the memorial may be tested and the results reported back to the Presiding Bishop for the information of the Church."

This resolution was embodied in the report of the Joint Commission to the General Convention made by Dean Beekman in the House of Deputies and by myself in the House of Bishops, and by the acceptance of the report it was passed by both Houses. It seemed, therefore, inexpedient to press the question of the enactment of a new canon and the matter was allowed to remain as it is. In order that there might be no gap in the administration I continued to act until January 1, 1926. The new Presiding Bishop, acting under the suggestion contained in the resolution as above, has appointed the Bishop of Western New York as Bishop in charge, and the object of this communication from me is to express for myself, and, I am sure, for the Convocation of the Churches in Europe, and for other interested persons, our gratification at having advanced the matter thus far and at having brought anew before the whole Church the importance of our work in Europe and its affiliations and contacts with the Near-East. Without transgressing the bounds of propriety I may be permitted to say that whenever I was asked as to what Bishop, or what sort of a Bishop it would be proposed to elect should the legislation be secured, I always took the liberty of saying, "Bishop Brent." I am, therefore, profoundly grateful that Bishop Brent finds himself able to accept the appointment and to remain abroad for the suggested period. I am confident that the whole cause will thereby be strengthened and advanced and that many of the objects which seemed desirable to my predecessor and myself and to the Convocation of the European congregations and their friends, will thereby be secured.

(Rt. Rev.) JNO. N. McCORMICK,  
Bishop of Western Michigan.

## DR. CHORLEY'S REPORTS

To the Editor of The Living Church:

PERHAPS THE BEST REPLY I can make to your strictures in the editorial on The Anti-Roman Fever in THE LIVING CHURCH of January 23d, on my reports of the New Haven Catholic Congress for the New York *Herald-Tribune*, is to ask you to print the following letter:

"Holy Cross, West Park, N. Y.

November 20, 1925.

"My Dear Dr. Chorley:

"In closing up the affairs of the Catholic Congress, we feel that the work would not be complete without a line to you to express our appreciation of the reports in the *Herald-Tribune* and the *Churchman*. They were admirable every way, and on behalf of the Committee it gives me pleasure to make this acknowledgment.

"With best wishes, I am,

"Faithfully yours,

"S. C. HUGHSON, O.H.C.,

"Chairman, The Congress Committee."

I may be allowed to add that I did not report the Congress for the *Churchman*. Without consulting me, the editor of the *Churchman* sought and obtained permission from the *Herald-Tribune* to reproduce the articles which appeared in that paper.

Faithfully yours,

Garrison, N. Y.

(Rev.) E. CLOWES CHORLEY.

January 25.

## THE CEREMONIAL NOTES

To the Editor of The Living Church:

I FEEL IMPELLED to make a vigorous protest against the tone of the article on Ceremonial Notes on the Revised Order of the Holy Communion, by Fr. Palmer, in your issue of January 16th.

The plan of providing reasonable ceremonial directions for the new service is so necessary and welcome that it is unfortunate it should be marred by suggestions, both in explicit direction and also by implication, of disobedience to the Prayer Book.

In the first place, the rubric of the revised Prayer Book is quite plain that the Commandments in short or long form are to "be said at least one Sunday in each month." Fr. Palmer in his direction takes no account of this, contemplating only the service where the Summary and Kyries take their place, and so suggesting that the clergy shall deliberately violate a rubric inserted, or rather revised, at this time.

In the next place—though here there is no disobedience of the rubrics involved, but rather an inability to believe that the Anglican Liturgy can be understood or intelligently performed except by being approximated to the Latin Liturgy—he directs that the Summary shall be said facing east, because it corresponds "to the Introit in the Latin rites." Except that it occurs at the same place in the service, there is no correspondence whatever. The Summary is one of the peculiarities of the Anglican rite. It came into the service because of, and can only be explained by, the presence of another of the peculiarities of that rite, the Decalogue. A brief comparison of the Introit, made up of Antiphon and Psalm changing with the day, with the Summary, a Scripture passage giving a commentary of our Lord on the Law, will serve to show even one who is ignorant of the history of this part of the Liturgy that they have nothing to do with one another. There is no rubric directing how the Summary shall be said, but there is one directing the Decalogue to be said "turning to the people," and since the Summary has been and is either an extension of the reading of the Decalogue or an alternative to it, the presumption will be that it also should be said facing the people—in which case there seems to be no reason why the celebrant should not remain where he was for the Lord's Prayer and Collect.

I note in passing that Fr. Palmer prefers the directions of the Roman Congregation of Rites to those of the Anglican bishops at the Savoy Conference with regard to the position for the Epistle, and also, presumably, for the Gospel, and proceed to his next and quite unpardonable direction of disobedience—that the *Benedictus Qui Venit* shall be said after the *Sanctus*. There is no provision in the Prayer Book which can warrant any interruption of the service at this point, and General Convention has just definitely rejected a proposal to insert the *Benedictus* here.\* The action of General Convention was doubtless foolish and ill considered, entirely to be deprecated, and yet it has been taken. There can be only one course of action except for those who do not believe that "to obey is better than sacrifice." In view of this it appears rather naive for Fr.

\*Our correspondent is mistaken on this point. The *Benedictus Qui Venit* was adopted but has not yet been ratified.—EDITOR L. C.

Palmer to discuss the propriety of inserting the Collect for Unity after the Lord's Prayer.

The last direction contains the most serious attack upon the genius of the Anglican Liturgy, placing the Ablutions immediately after the Communion. The rubric orders that the "Consecrated Elements" be covered "with a fair linen cloth," and that they be consumed "immediately after the Blessing." Quite aside from the fact that this leaves only one place for the Ablutions, the whole significance and spirit of the post-Communion devotions and the Blessing is altered if they be not in the presence of the Blessed Sacrament. Only the blindness of a fanatical devotion to a fetish—the fetish of aping Rome—can fail to recognize this.

Surely one of the chief characteristics of Anglo-Catholics is our exaltation of the authority of the Church. Why cannot we act as though we really believed in it? This matter of ceremonial is after all very trifling, though goodness knows we take pains enough over it, but it serves as a kind of straw to show which way the wind blows. There is no question, of course, of Anglo-Catholics going over to Rome, but is it not plain that our only reason for staying where we are is the conviction that the Anglican Communion represents a valid branch of the Catholic Church possessing full autonomy in these matters? Let us cease this business of attempting to serve two masters.

Salisbury, Conn.

(Rev.) W. D. F. HUGHES.

St. Paul's Day.

## A HORNED HIPPOGRIF

To the Editor of The Living Church:

I RUB MY EYES with astonishment on perusing an article in this week's LIVING CHURCH entitled Churchmanship: a Passing Phase? In it the Church is represented as neither fully Catholic nor Protestant, but a *tertium quid*. Full loyalty to Catholic truth is inconsistent with membership in it.

Let me quote: "If a member of it is either altogether Catholic or altogether Protestant in his theological ideas and religious sympathies, can he be loyally a member of this Church?" "No, he cannot be." It is needless to say that every Catholic would leave the Church tomorrow if this were true.

Again: "Are there elements of Catholicism which this Church can use and remain true to herself? . . . Yes." "Are there elements of Catholicism which this Church cannot use and remain true to herself? To this the answer, I take it, is as unhesitatingly, 'Yes.'"

This picking and choosing between different parts of the Catholic faith is the very essence of heresy, to use St. Paul's terminology. Should this Church ever repudiate any of the elements of Catholicism, there would immediately be such an exodus from her as history has never before witnessed.

This sort of thing is but typical of the looseness of thought and nebulosity of expression which is all too common in our Communion. The good, middle-of-the-road P. E. standpatism which looks askance at the beautifying and glorifying of God's House and worship, or the honor due His Mother and the Saints, but which utters not a word when atheists communicate at our altars—as one notoriously did last week—which sheds sentimental tears when a man who denies every article of the Faith is removed as Bishop, but has no word of protest when the consecrated Host is consigned to the ash-barrel, and the Sacred Blood poured down the sink—what in the name of sweet reasonableness and Christian common sense does it conceive the Church to be? A Society for the Propagation of Platitudes, or an Anarchist Club?

We shall sooner see a pink elephant or a winged horse—a horned hippogrif or a white blackbird, than a Protestant Catholic Church. The endeavor to run without locomotion and to fly without wings—to stand on both sides of the fence at once, to blow hot and cold with the same breath, and to be at a place without ever having arrived there—this state of mind cannot go on forever. The mitred stupidity and sanctified dullness which reigns in high places in the Church may disguise it for a while, but its doom is near. We shall either see the speedy end of that compound of confusion and apex of asinities which is summed up in "Protestant Episcopalism," or the P. E. Church will add another contribution to the wrecks strewn on the sea of heresy, without so much as a *hic jacet* to commemorate or bemoan her destruction.

Boston, Mass.

WILLIAM H. DUNPHY.

January 27.

It is not always easy to discern the will of God, but if the fountain of our life is kept pure, the water of life must flow from it, and our day's work contribute to the great stream of life that flows out from the city of God for the healing of the nations; and in this stream all our own little trials get turned into gold.—H. Monsell.

# Church Kalendar



## 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.*

- 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 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 QUINQUAGESIMA

- Church of the Advent, San Francisco, Calif.
- St. John Baptist Convent, Ralston, N. J.
- St. Augustine's Chapel, Trinity Parish, N. Y.
- St. Luke's Church, Lebanon, Pa.
- St. Barnabas' Church, Tomahawk, Wisconsin.
- Church of the Transfiguration, New York City.

## APPOINTMENTS ACCEPTED

- BENNETT, Rev. THOMAS W.**, former rector of St. James' Church, Dillon, Mont.; to be rector of the Church of the Holy Spirit, Missoula, Mont.
- BOYLE, Rev. VICTOR O.**, formerly of Lansdowne, Ont.; rector of Trinity Church, Gouverneur (Albany), N. Y., since Advent, 1925.
- HART, Rev. OLIVER J.**, former rector of Christ Church, Macon, Ga.; to St. Paul's Church, Chattanooga, Tenn.
- PECK, Rev. HERBERT M.**, to be rector of the Church of Our Saviour, North Platte, Nebr., February 10th.
- RENISON, Rev. GEORGE E.**, rector of Grace Church, Jefferson City, Mo.; to St. Barnabas' Church, Eagle Rock, Calif.
- STAUNTON, Rev. JOHN A.**, formerly 403 Roy St., Seattle, Wash.; to be priest in charge of St. Michael's Mission, St. Mark's Parish, with address at 308 Nob Hill Ave., Seattle, Wash.

## NEW ADDRESSES

- ATKINSON, Rev. GEORGE H.**, 2800 35th St., Washington, D. C.
- MATTHEWS, Rev. GORDON**; at 2236 Cadillac Ave., Detroit, Mich.

## ORDINATIONS

### DEACONS

**HAITI**—The Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, in Holy Trinity Church, Port au Prince, on December 20, 1925, the Sunday following the Ember Days, ordered the following to the diaconate: CHARLES EMILE EMMANUEL HEREAUX, JEAN DERICE ABBELARD, LOUIS JEAN FELIX DORLEANS. The candidates were presented by the Ven. Albert Rupert Llwyd, Archdeacon of Port au Prince, and the sermon was preached by the Rev. Edouard Charles Jones, B.D., curé of the parish. After several years of private reading, the candidates received their training in the Theological Seminary of the District. Assignment of work has been made as follows: The Rev. Mr. Hereaux, curate to the Rev. Georges E. Benedict, Aux Cayes; the Rev. Mr. Abbelard, missionary on the Island of Gonave, canonically curate to the Rev. Elissaint St. Vil; the Rev. Mr. Dorleans, chaplain to the Bishop.

**MASSACHUSETTS**—On Saturday, January 23d, Mr. WILLIAM CLEVELAND HICKS was ordained deacon by Bishop Slattery in the Cathedral Church of St. Paul, Boston. The candidate was presented by the Rev. D. R. Magruder, rector of Hingham. The epistle was read by the Rev. Frederick C. Lawrence, the litany by the Rev. S. O. Dexter, of Concord, Mass.

The sermon was preached by the Rev. Angus Dun, of the Episcopal Theological School, Cambridge.

Mr. Hicks is a graduate of Trinity College, Hartford, Conn., and recently of the Episcopal Theological School. He is to assist the Rev. F. C. Lawrence in his work among the students at Harvard University.

**WYOMING**—Convocation sessions were preceded by the ordination on January 26th at the Church of the Holy Communion, Rock Springs, of two deacons: Mr. PERRY H. SMITH, presented by the Rev. R. Emmet Abraham, rector of the Church of the Holy Communion, Rock Springs, and Mr. E. P. BAKER, presented by the Rev. F. C. Smith, rural dean, the sermon being preached by the Rev. Elvon L. Tull, rural dean. The Rev. Mr. Smith remains in charge of the Jackson Hole missions and the Rev. Mr. Baker of the Kemmerer missions.

## DIED

**BUNTON**—A notable layman of the Diocese of Massachusetts has passed away in the person of Mr. HENRY S. BUNTON, for many years senior warden of Christ Church, Hyde Park, who died on Wednesday, January 27th, and was buried on Saturday, January 30th. The funeral service was conducted in Christ Church by the rector, the Rev. E. A. Dodd, Ph.D., assisted by two former rectors, the Suffragan Bishop of the Diocese and the Rev. W. H. Dewart, Litt.D., of Christ Church, Salem St. Grant him rest eternal, O Lord, and let light perpetual shine upon him.

**SISTER ELISABETHA** of the Community of St. John Baptist, died at St. John Baptist Convent, Ralston, N. J., January 22, 1926. Elisabetha Laurence Finley was born in New York, 1853, the daughter of John Beekman and Elizabeth Fowley Finley. Sister Elisabetha had been Sister Superior at St. Michael's Home, Mamaroneck, N. Y., and at St. Andrew's Convalescent Hospital, New York City, also St. Anna's, Ralston, N. J., and was for several years Assistant Superior of the Community. The funeral was January 26th in the Convent Chapel, followed by burial in the Sisters' private Cemetery at Ralston.

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

**HARDY**—The Rev. ANTHONY C. HARDY, formerly rector of the Church of the Ascension, Wakefield, R. I., but lately minister-in-charge of St. Philip's Church, Cambridge, Mass., and the Mission of Our Saviour, Cliftondale, Mass., died in the Massachusetts General Hospital on the morning of January 28th. He had served in the World War, receiving a wound which finally resulted in his death. He was buried from St. Philip's Church, Cambridge, on Sunday, January 21st, by the Rt. Rev. S. G. Babcock, Suffragan Bishop of the Diocese. May he rest in peace.

**KIENCKE**—EDWARD S. KIENCKE, born February 23, 1861, entered into eternal rest January 19, 1926, in Mobile, Ala., while working at his desk as secretary-treasurer of the firm which he had served in different capacities for fifty years. He served as vestryman for many years in St. John's Church and then in Trinity, both of Mobile. He attended a number of Diocesan Conventions as a delegate from the church with which he was affiliated. For over fifty years he attended three services regularly every Sunday, and for many years in addition served as an officer of the Church school. He leaves a wife, and two nephews, the elder being the rector of the Church of the Redeemer, Biloxi, the Rev. Edward A. DeMiller. The funeral was held from Trinity Church, Mobile, the same church in which his father and mother had been married over eighty years ago.

"Christ the first fruits, afterwards they that are Christ's at His coming."

**MUNDY**—Entered into rest in her eighty-second year at her home in Eutaw, Ala., on January 20, 1926, Mrs. MARY E. MUNDY, mother of the Rev. Thomas G. Mundy, rector of St. John's Church, Albany.

**SACKETT**—MRS. SARA L., widow of H. B. SACKETT, died in Cleveland, Ohio, January 24th; buried in Hanover County, New York. A gentle soul who loved our Lord and served Him truly all the days of her life. May she rest in peace.

**STUDWELL**—Died at his birth on Sunday night, January 24th, a son of the Rev. and Mrs. William G. STUDWELL, Battle Creek, Mich. "He shall gather the lambs with His arms, and carry them in His bosom."

## MEMORIALS

### James Augustus Baynton, Priest

In ever-loving memory of JAMES AUGUSTUS BAYNTON, priest, late beloved rector of St. John's Church, Centralia, Illinois, who entered into Life Eternal, Sunday evening, February 8, 1925. "Christ's faithful soldier and servant unto his life's end."

### Jane Maria Bennett Bishop

JANE MARIA BENNETT BISHOP entered Life Eternal February 1, 1924. "Beseeching Thee to grant her continual growth in Thy love and service."

### George Coolidge Hunting

In loving memory of GEORGE COOLIDGE HUNTING, Bishop, who entered Paradise, February 6, 1924.

"Where loyal hearts and true,  
Stand ever in the light,  
All rapture through and through,  
In God's most holy sight."

### Sarah Thorne Matthews

In Goshen, N. Y., January 1st the beautiful life of Mrs. SARAH THORNE MATTHEWS came to a peaceful close. She was a member of a long lived family, and was herself within a fortnight of being ninety-five years old when called to life eternal. With many relatives in several generations who were communicants of the Church, she also lived within its fold, and besides being active in work for the Master, manifested in an exceptional measure the graces of sainthood. She seemed never to flag in faith and zeal in kind deeds for others, or in joy in the devout offices of the Church.

Until near the close of her days she received her Communion fasting. Her funeral held in St. James' Church called together many friends from the parish and remote places, thus to manifest their love and regard for her.

### James Findlay Torrence Sargent

JAMES FINDLAY TORRENCE SARGENT, February 2, 1924.

"Oh then what raptured greetings  
On Canaan's happy shore."

### James McDonald Gardiner

At a meeting of the Council of Advice of the District of North Tokyo, held on November 27th, the following Resolutions were adopted:

"WHEREAS, in the passage to Life Eternal of JAMES McDONALD GARDINER, the Missionary District of North Tokyo has lost one who has been connected therewith for forty-five years, during almost the whole of which time he has been a member first of the District's Standing Committee and later of the Bishop's Council of Advice, serving for the greater portion of that time as its efficient Secretary, and

"WHEREAS, by means of Mr. Gardiner's artistic skill the whole American Church Mission in Japan and the churches connected therewith have been benefited by the many appropriate and attractive buildings erected through his ability and infinite patience, and

"WHEREAS, during all the years of his connection with our Committee and Council his unselfish devotion to the cause of Christ and His Church, his unflinching courtesy and kindness, his readiness to perform any service however great or however arduous, his kindly counsel, and his genial companionship, have endeared him to every associate in his long career; therefore

"BE IT RESOLVED; That this Council place on record its devout gratitude to Almighty God for the long fellowship and labors of this beloved associate, and its deep sense of personal loss as well as its acknowledgment of the loss to the Mission in his death, and that it assure his family of its love and sympathy in their bereavement, with prayers for his eternal peace; and

"BE IT FURTHER RESOLVED; That this minute be published in the public and Church press, and a copy of the same be given to Mrs. Gardiner and her children."

Signed: CHARLES H. EVANS, Pres.,  
JAMES CHAPPELL,  
R. W. ANDREWS,  
N. S. BINSTED,  
S. V. KIBBY.

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**POSITIONS WANTED**

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**PRIEST, MIDDLE AGED, AVAILABLE FOR** supply Mid-west or South, for two or three months after February 15th. References can be given. Address F. J. 528, care LIVING CHURCH, Milwaukee, Wis.

**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**

**ORGANIST AND CHOIRMASTER, SPECIAL-**ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F. 455, care of THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER, YOUNG** bachelor, good Churchman. Finest references from other churches. Desires position in good sized church where high standard choir training and church music is appreciated. Will be available after September 1st, after summer's study in English cathedral. Address ORGANIST-517, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER SEEKS** change. Boy choir expert. Well instructed Churchman. Highest credentials. Address C-527, LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD  
AND INCENSE**

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers—(round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

**S. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

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**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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**WANTED—JOURNALS**

**ANYBODY POSSESSING ANY OF THE FOL-**lowing Journals, and willing to dispose of them at a reasonable price, please communicate with Rev. J. M. WIPHYCOMBE, Trinity Cathedral, 2021 E. 22d St., Cleveland, Ohio.—North Carolina 1910 to 1914 (inclusive); Maine 1865, 1868; Maryland 1852 to 1855 (inclusive); New Jersey 1814, 1815; New York 1831, 1835, 1838, 1841, 1845, 1855, 1856, 1857, 1865; Pennsylvania 1790 to 1798 (inclusive), 1830, 1833, 1842, 1843, 1850, 1862, 1863, 1864, 1867, 1869, 1899, 1905, 1906, 1918, 1919; Virginia 1882 to 1886 (inclusive), 1888, 1889; Fond du Lac 1921; Michigan 1837 to 1870 (inclusive), 1902; Quincy 1887, 1890; Springfield 1914.

**CATHOLIC PUBLICATIONS**

**LOW MASS CEREMONIAL. PLAIN GUIDE** for priest and server. Extensive notes on vestments, altar-linen, vessels, etc. Price fifty cents. C. P. A. BURNETT, 300 East Fourth St., New York.

**TRAVEL**

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**New York City**

**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.

**APPEAL**

**THE VICAR OF ALL SAINTS' CHURCH,** 292 Henry Street, New York, invites those interested in its work on the lower East Side to send him contributions for the purchase of an altar suitable for the reservation of the Sacrament. Received \$46.

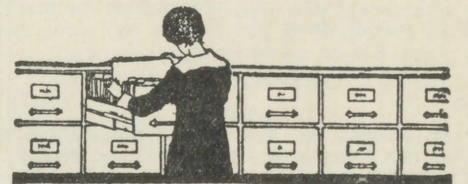
**FOR SALE**

**\$60 SUPER-FRONTAL AND PULPIT** Hanging of black cloth with white applique made to fit an altar not exceeding six feet long. MISS E. F. MORTON, 7 Braun Square, Newburyport, Mass.

**SISTERS OF THE HOLY NATIVITY**

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

**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.

FROM SOUTHERN BRAZIL, the Ven. A. V. Gabral, missionary archdeacon, reports 108 persons presented to the Bishop for Confirmation during the past year, in his pastoral district which includes six missions.



## CHURCH SERVICES

### California

**St. Matthias' Church, Los Angeles**  
West Washington and Normandie Avenue  
Rev. IRVING SPENCER, Rector  
7:30 A.M., Low Mass and Communion.  
9:30 A.M., Children's Mass and Church School.  
11:00 A.M., Choral Mass and Sermon.  
7:30 P.M., Solemn Vespers and Benediction.  
Daily Mass, 7:00 A.M.; Thursdays, 9:15.

### District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

### Minnesota

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

### 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)

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20

### RETREAT

THERE WILL BE A RETREAT FOR WOMEN at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Monday, February 22d, beginning at 8 A.M., and closing at 5 P.M. Conductor, Rev. Charles Townsend, D.D. Those desiring to attend are asked to notify THE SISTER IN CHARGE.

### BOOKS RECEIVED

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

Christopher Publishing House. Boston 20, Mass.  
*Paradise: Or the Garden of the Lord God.* By George Chainey, author of *The Unsealed Bible*, etc. Price \$2 net.  
*Trail Sketches.* Word Pictures of the West. By Stuart Falconer Forbes. Price \$1.50 net.  
*Colonel Torkey Shabb.* By James Tandy Ellis, author of *The Tang of the South, Stories*, etc. Price \$1.50 net.  
*Legend of the Grand Canyon of the Yellowstone.* By H. C. Reagan. Price \$1.50 net.  
E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.  
*Hephaestus or the Soul of the Machine.* By E. E. Fournier d'Albe. Price \$1. Today and Tomorrow Series.  
*Thrasymachus or The Future of Morals.* By C. E. M. Joad. Price \$1. Today and Tomorrow Series.  
Houghton Mifflin Co. Boston, Mass.  
*Jefferson and Hamilton: The Struggle for Democracy in America.* By Claude G. Bowers. Price \$5.

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

*The English Church and the Reformation.* By the Rev. C. Sydney Carter, M.A., Litt.D., sometime rector of Aston Sandford, Bucks; author of *Ministerial Commission, The English Church in the Seventeenth Century*, etc. With Illustrations. Second Edition. Price \$1.80.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

*Our Federal Republic.* By Harry Pratt Judson. Price \$3.

*Genesis of the Constitution of the United States of America.* By Breckenbridge Long, A.B., M.A., LL.M. Price \$2.50.

Yale University Press. New Haven, Conn.

*A Grammar of Politics.* By Harold J. Laski. Price \$6.

### PAPER-COVERED BOOKS

Harvard University Press. Cambridge, Mass.

*The Idea of Faith in Christian Literature from the Death of Saint Paul to the Close of the Second Century.* Thèse présentée à la Faculté de Théologie protestante pour obtenir le grade de Docteur d'Université et soutenue publiquement le 6 juillet 1925 par William Henry Paine Hatch, Ph.D. (Harvard), D.D. (Union Theological Seminary, New York), D. Theol. (Strasbourg), professor of the Literature and Interpretation of the New Testament in the Episcopal Theological School, Cambridge, Massachusetts.

### PAMPHLETS

Trinity Chapel. 16 West 26th St., New York, N. Y.

*Spiritual Healing.* By the Rev. J. Wilson Stutton, D.D., vicar of Trinity Chapel, New York. No. 8 in series What We Believe and Why. Plain Talks on Religion. Price 5 cents.

### BULLETINS

American Schools of Oriental Research. South Hadley, Mass.

*Reports, 1924-1925.* Number 20. December, 1925.

The National Council of Young Men's Christian Associations. 347 Madison Ave., New York, N. Y.

*Report of the Second Annual Meeting of the General Counseling Commission of the Churches.* Held at the Yale Club, New York, November 4, 1925. Edited by Dr. H. B. Grose.

## BETHLEHEM WELCOMES NEW PRESIDING BISHOP

### Russian and Greek Primates Join in Service of Mutual Friendship

BETHLEHEM, PA.—The Pro-Cathedral of the Nativity was packed to the doors at three memorable services on Sunday, January 24th, when the Most Rev. John Gardner Murray, D.D., Presiding Bishop, paid his first official visit to the Diocese of Bethlehem as Primate. The morning service was parochial, primarily for the members of the Pro-Cathedral congregation. That in the afternoon was diocesan, twelve parishes being represented by large delegations. That in the evening was one of fellowship with the Orthodox Churches, the American metropolitans of both the Russian and Greek Churches participating.

The evening service was by far the most colorful. It was preceded by a long procession of American and Eastern clergy, following which the Diocesan, the Rt. Rev. Ethelbert Talbot, D.D., former Presiding Bishop, delivered an address of welcome. A hymn of greeting was then sung in Greek in honor of the Most Rev. Platon, Metropolitan of the Russian Orthodox Church of North America and Canada, and the Most Rev. Alexander, Archbishop

of the Greek Orthodox Archdiocese of North and South America. The Very Rev. D. Wilmot Gateson, dean of Nativity Cathedral, then sang Evensong, portions of the Orthodox Vespers being included in Greek and Russian. Bishop Murray's address was one of good will to the Orthodox Communion, and was gracefully answered by Metropolitan Platon, whose words, though spoken in Russian, were interpreted by the Rev. Michalius Kaimakan. The Russian prelate spoke of the deplorable conditions in his native land and expressed appreciation of the sympathy of American Churchmen with their Orthodox brethren, especially on the occasion of his own unjust expulsion from his New York Cathedral.

Archbishop Alexander also spoke, taking for his subject the relations between the Anglican and Orthodox Churches. While declaring that unity between the Churches was his dream and hope for the future, he cautioned against undue haste, declaring that there is rather needed a slow educating of the people in the fundamentals and foundation principles of the two Churches so that no hasty or false step might be taken, and that the movement might grow among the masses of the two peoples.

Bishop Murray was the preacher at both the morning and afternoon services. In the morning he took as his text the words from St. Paul's epistle to the Corinthians: "We are laborers together with Him." At the afternoon service, the Presiding Bishop presented in graphic manner the financial situation of the Church, and especially the need of removing the deficit once and for all. The choir at this service consisted of 150 choristers from all parts of the Diocese, while that in the evening consisted of Russian choristers. A part of the afternoon service was sung in Italian by Fr. Capozzi, of St. Mary's Italian Mission, Wind Gap.

## CHINESE MINISTER TO BRITAIN IS CHURCHMAN

LONDON, ENG.—Again a son of St. John's University, Shanghai, is serving China in a most important post. Dr. W. W. Yen, a former student and instructor at St. John's has been appointed Minister to Great Britain. He is the son of the Rev. Y. K. Yen, one of the first Chinese clergy of our Church. The *London Daily News* remarks:

"Dr. Yen will be quite at home in London. He speaks English with remarkable fluency, and probably knows more about the language than a good many Englishmen. In America, where he was educated, he won gold medals for English composition, and on his return to China, he edited the standard Chinese-English dictionary, a work of 3,000 pages. He was one of the founders of the World Chinese Students' Christian Federation. He has been Chinese Minister to Germany and Denmark. In 1920 he was Foreign Minister and in 1921 and 1922 he acted for short periods as Premier. Among the educated classes in China, he said recently, English is rapidly becoming a second tongue."

## HAITI GUARANTEES 165 PERCENT

NEW YORK, N. Y.—Haiti guarantees \$1,000 gold as its budget quota for 1926. A message to that effect has just been received by the Department of Missions, from Bishop Carson. Since its quota is \$600, the message indicates that Haiti proposes to pay 165 per cent.

# Diocesan and District Conventions

## CHICAGO

CHICAGO, ILL.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, addressed the opening session of the Chicago diocesan Convention on February 2d in the Church of the Epiphany, Chicago. An early celebration of the Holy Eucharist preceded the Primate's address.

"Discussing the Church deficit of \$1,400,000 the wiping out of which, he said, "is the first work of the Church today," Bishop Murray said:

"As we take stock tonight in the face of this deficit of ours, I ask you to go into the warehouse with me and take cognizance of the new churches, of the parish houses, the rectories, the schools and of the hospitals which we have in actual existing fabric representing the expenditure of the money which created this deficit.

"Then I ask you to go with me into another realm than the material—into the realm of increase in ministerial salaries; and then I ask you to go with me into a larger realm even than ministerial salaries, and to consider, with heads bowed and hearts full of gratitude and praise to Almighty God, the alleviation of human ills and the salvation of human souls. Then tell me whether it is nothing; whether it is a vacuum. That is the existing situation tonight. This Church of ours is by no means bankrupt; it has three times—four times—as much in every one of these responsibilities as it had six years ago."

Outlining the attitude in which Christian citizens should face the problems of life, Bishop Murray declared that self-love stripped of all egotistical implications, and based upon the realization of the dignity of having been created in the image of the Almighty, finds its "highest expression in the bestowal of what I am able to command honestly and uprightly in contributing to the gratification of my desires, in the way and to the extent that is going to augment my manhood and make me more powerful among my fellow men in the discharge of the duties of life in that position, the same to which it has pleased God to call me."

He strikingly phrased the declaration which the manhood of Christian America should make, as follows:

"I love my home, my wife and my children; and my love for them finds its highest expression in being a good husband; a provider as well as a protector; in being a bountiful father as well as a guardian and adviser to my children; in giving them that which is going to make them worthy citizens of their country and true examples of Christian manhood and womanhood.

"I love my country; and if my love is that of a patriot, and not a partisan; if my love is that of a contributor—of a producer and not of a parasite; if I am honest in my citizenship, my love for my country finds its highest expression not only in the giving of my money for the support of my government, but giving my very life itself, if necessary, for the honor and integrity and the high position of that country among the civilized nations of the world.

"And oh! I love my Church; I love my God, and my Master the Head of that Church. And shall I differentiate here; shall I eliminate it from the natural and

the normal of all life that belongs to Jesus Christ? Shall I forget the sacrifice of the Cross on Calvary? No! The love of my Church, my God and my Master finds its highest expression in the most lavish bestowal that I can make in any and every relationship of my life. . . ."

"From the foundation of this government of ours," said the Bishop, "in the creation and the adoption of its Constitution, all the way through its career, checkered at times, but onward and upward, in the main, thank God, this Church of ours has been associated as has no other body, religious or secular, with its affairs. Think for a moment, if you will, and you will find that in all three of the departments of our government, executive, legislative, and judicial, prominent figures in the accomplishment of the work of those departments have been members of the Protestant Episcopal Church; and through stress and storm, and in every time of tempest, this Church has been the balance wheel, the organization, the agency that has kept in equilibrium the action of those different departments.

"In 1830, 90 years ago, we numbered one in every 417 of the population of this land. That is, every four hundred and seventeenth person you met was a member of the Protestant Episcopal Church. Ninety years later, the time of the taking of the last census, every ninety-fourth person you met was a member of the Protestant Episcopal Church in the United States of America.

"Now, who is the Church? We are part of it; and if this great work of saving America, and through America saving the world, is to be perfectly accomplished, then you and I as members of this church—which I say, is a legitimate agency for the accomplishment of it—must not only have, but take and exercise our share. And we must do it because while we may have the League of Nations, while we may have the World Court, while we may have Locarno Treaties—and God multiply them without limitation—unless, in it all and through it all, the spirit that found its manifestation in the sacrifice of Calvary shall also find full expression in the life of man, there can never be that prosperity of life which makes it comfortable, and there can never be that peace which passeth all understanding, and is permanent for the ages. And that spirit can find its expression only through the Church which is the Body of Him who consummated that sacrifice for the salvation of His brethren."

## DULUTH

ST. CLOUD, MINN.—The thirty-first annual Convention of the Diocese of Duluth was held on January 26th and 27th in St. John's Church, St. Cloud, the Rev. E. C. Biller, rector.

The celebrant at the opening service was the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese. The Rev. James Mills assisted as gospeler, and the Rev. H. J. Wolner as epistoler.

The Bishop in his annual address set forth the following goals for the Diocese:

1. Payment of the Church's Program, including Duluth's share of the National Deficit.

2. Erection of a boarding school for Indian boys at Cass Lake.

3. Creation of an Endowment Fund of at least \$100,000 for missionary work in the Diocese.

4. Division of the Diocese into two dioceses.

The Rt. Rev. Wm. F. Faber, D.D., Bishop of Montana, the guest of the Convention, preached a memorable sermon at the Tuesday evening service, spoke before the Women's Auxiliary Conference, and made the principal address at a meeting of the Diocesan Men's Club.

Women were made eligible for election on parish vestries in the Diocese.

Elections resulted as follows:

### STANDING COMMITTEE

Rev. James Mills	Mr. J. W. Lyder
Rev. Wm. Elliott	Mr. Geo. H. Crosby
Rev. H. J. Wolner	Mr. F. W. Wilhelmi
Rev. S. J. Hedelund	Rev. Donald G. Smith

### EXECUTIVE COUNCIL

Rev. Wm. Elliott	Mr. J. W. Lyder
Rev. W. K. Boyle	Mr. G. H. Alexander

### DELEGATES TO PROVINCIAL SYNOD

Rev. E. C. Biller	Mr. J. W. Lyder
Rev. James Mills	Mr. F. W. Paine
Mr. W. H. L'Estrange	Mr. G. H. Alexander
Rev. A. E. Saunders	Mr. W. H. Gemmill
Rev. Oscar Lindstrom	Mr. E. M. Walsh
Rev. A. D. Jones	Mr. B. D. Ramsey

BOARD OF TRUSTEES: Messrs. J. W. Lyder, W. H. Gemmill, R. T. Campbell.

Mr. C. P. Grady, Jr., was reelected treasurer of the Diocese, and the Rev. James Mills secretary. Mr. G. H. Alexander of Hibbing, Minn., is the new president of the Diocesan Men's Club.

At a Church Workers' Conference, held in connection with the Convention, recommendation was made to the Executive Council that plans be inaugurated for the establishment of a Summer School at Cass Lake, Minn., for the Diocese of Duluth and the Missionary District of North Dakota.

At the Annual Conference of the Woman's Auxiliary it was decided to use The Message, with particular emphasis upon standing behind the parishes for the Church's Program, and working for the awakening of a deeper spiritual life among the women of the Church. The Conference also accepted the budget plan for Auxiliary work. The Conference program included addresses by Bishop Faber, and by the Rev. Palmer R. Bowdish, Superintendent of Indian Missions in the Diocese.

Mrs. C. T. Fitzsimmons of Duluth was reelected president of the diocesan branch of the Auxiliary for the coming year.

## HAITI

PORT AU PRINCE, HAITI—The thirty-fifth annual session of the Convocation of the Church in Haiti coincided with the third anniversary of Bishop Carson's consecration, the opening service being held on Sunday night, January 10th, in Holy Trinity Church, Port au Prince. The address of the Bishop, delivered at the opening service, was concerned mainly with affairs of interest to the District.

Commemoration was made of the American Bishops who died in 1925, and also of the Rev. Dr. Pierre Emery Jones, one of the founders of the Haitian Church, who died April 30 last, and of Mr. Matthias Constant, a son of a pioneer priest and a faithful lay-reader for many years in the Leogane district.

A brief summary of certain facts was given:

Number of clergy, including the Bishop	20
Confirmations during 1925	327
Ordinations to the Diaconate	3
Postulants for Holy Orders	4

The Bishop spoke feelingly of the serious illness of the Venerable Albert R. Llwyd after eight years of self-forgetful service.

Attention was called to the increase in the number of primary schools attached to certain missions, each year seeing an increase over the preceding year. This will be necessary so long as the Established Roman Church is also entrusted with the educational work of the island. Our high object should be to put at least a primary school alongside every mission chapel. The Bishop expressed his gratification to learn that official government commendation had been given to a number of our Church schools.

The Bishop spoke of the status of the Cathedral project. The corner-stone was laid almost a year ago but since that time it has been necessary to continue the quest for funds. If plans of architect and estimate of contractor can be brought to correspondence, it is hoped that work may be begun this year.

Reference was made to the election of Bishop Murray as Presiding Bishop, and he was commended to the loyal obedience of the Church in Haiti; also to the body of canons approved by Bishop Talbot for the House of Bishops for the government of the Church in Haiti; and to the amendment of the canon which permits membership in the Second Province of the American Church.

For the first time, the Bishop made announcement of the success of his efforts to put Haiti on the honor roll of the Church, by paying its quota. This was done in 1925 for the first time; it was not a great sum in comparison with what has been given elsewhere, but it is from a people whose popular coin is a fifth and a tenth of a cent, and whose own necessities are very great. Later, a reverent *Te Deum* was sung in thanksgiving for the success that had attended the effort. A brief charge on the subject of Confirmation concluded the address.

On the Monday morning following, the first business session was held, the Holy Communion having been celebrated at 6 A.M. The Rev. Edouard C. Jones was elected Secretary and the Rev. Felix Dorleans was appointed assistant Secretary. The other officers remain the same as last year.

The Bishop appointed the following Council of Advice: The Ven. Albert R. Llwyd, the Rev. Georges E. Benedict, the Rev. Edouard C. Jones and Messrs. Henry H. Jones, E. F. Clements and Manasses St. Fort Colin. He also made appointment of the following Examining Chaplains; the Ven. Albert R. Llwyd, the Rev. Messrs. Georges C. Benedict, Edouard C. Jones, Elie O. Najac and David Macombe. A committee was appointed to draw up a letter of greeting to the newly elected Presiding Bishop, to be signed, by all the clergy of the District, and the Bishop was authorized to cable the Treasurer of the National Council the glad acceptance of the same quota for 1926 as for 1925.

The Convocation closed its sessions with an interesting Missionary Mass meeting; addresses were made by the Rev. Georges Benedict on the work in the south of Haiti, by the Rev. Leobrun Adolphe on the work in the north of Haiti, and by the Rev. Edouard C. Jones on the

Church's Program. A solemn *Te Deum* of thanksgiving, the Bishop being vested in cope and mitre, was sung immediately before the benediction.

MILWAUKEE

MILWAUKEE, WIS.—The most interesting event in connection with the seventy-ninth annual Council of the Diocese of Milwaukee, was the presentation, by the clergy, of a purse of gold to the Bishop, the Rt. Rev. William Walter Webb, D.D., in honor of the twentieth anniversary of his consecration, which falls on the feast of St. Matthias. The presentation was made by the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, at the annual Church Club banquet, at the Elks Club, January 27th. At the suggestion of the Rev. F. E. Wilson, D.D., the laity were given an opportunity to join in honoring the Bishop by pledging the balance due on Milwaukee's share of the deficit of the National Council. Christ Church, Eau Claire, led with a pledge of \$200, and other parishes and missions followed until the sum of \$3,500 was reached, which was sufficient to complete the amount pledged by the Bishop and deputies at New Orleans.

The speakers at the banquet were, Dean Nutter, of Nashotah House, the Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippine Islands, the Bishop Coadjutor, Dr. Ivins, and Bishop Webb.

The most important legislation of the Council was the adoption of a canon calling for the reorganization of the Diocese on the plan of the "Bishop and Council," to be known as "The Bishop and Executive Board." There will be the usual five departments of Church Extension, Religious Education, Social Service, Finance, and Publicity, and provision is made for the employment of an Executive Secretary. Members of the Executive Board were elected, and met for organization immediately after the Council.

Most of the work of the Council was merely routine. Much time was given to questions involved in the reorganization of the Diocese and the necessary changes in the canons. The election of the Standing Committee resulted as follows:

The Rev. Messrs. H. Whitmore, H. Sturtevant, C. S. Hutchinson, D.D., and M. B. Stewart, D.D.; Messrs. F. C. Morehouse, S. G. Moon, H. N. Laffin, and J. K. Edsall.

The following deputies were elected to the Provincial Synod:

The Rev. Messrs. H. Sturtevant, W. F. Hood, H. H. Lumpkin and F. E. Wilson; Messrs. F. C. Morehouse, C. F. Smith, Vrooman Mason, and F. P. Jones. Alternates, the Rev. Messrs. H. Willmann, N. C. Kimball, N. D. Bigelow and M. B. Goodall; Messrs. B. G. Edgerton, C. A. Ocock, J. V. Cargill and G. B. Swan.

The Annual Meeting of the House of Churchwomen was held at the same time as the Council, in St. Paul's Church, Milwaukee. The Diocesan Council passed a substitute canon, making the Woman's Auxiliary to the National Council, the Woman's Council of the Diocese. This has effected a union of the Woman's Auxiliary and the House of Churchwomen. Much time was given to the work of reorganization. Officers elected were:

Mrs. Forbes Snowdon, President; Mrs. Edith Day, Recording Secretary; Mrs. J. K. Edsall, Corresponding Secretary; and Mrs. T. B. Maxfield, Treasurer.

Members of the newly elected Bishop and Executive Board are as follows:

CLERICAL	LAY
Rev. Holmes Whitmore,	Mr. S. G. Moon,
Rev. H. Sturtevant,	Mr. C. F. Smith,

CLERICAL	LAY
Rev. F. E. Wilson, S.T.D.,	Mr. F. C. Morehouse,
Rev. N. C. Kimball,	Mr. Carl B. Rix,
Very Rev. C. S. Hutchinson, D.D.,	Mr. H. N. Laffin,
Rev. R. D. Vinter,	Mr. J. K. Edsall.

APPOINTED BY THE BISHOP	
Rev. H. H. Lumpkin,	Mr. C. M. Morris,
Rev. A. H. Lord,	Mr. F. P. Jones.

ELECTED BY THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL AND WOMAN'S COUNCIL OF THE DIOCESE	
Mrs. Forbes Snowdon,	Mrs. B. F. P. Ivins,
Mrs. Herbert N. Laffin,	Miss Julia Camp,
Mrs. Charles M. Morris,	Miss Frances Bussey.

MISSOURI

ST. LOUIS, Mo.—The eighty-seventh annual convention of the Missouri Diocese was held in Christ Church Cathedral, St. Louis, on January 26th and 27th, followed by the annual meeting of St. Luke's Hospital Association, of which the clergy of the diocese are ex-officio members, on the evening of January 28th, and the annual meeting of the Woman's Auxiliary on January 29th.

Opening on the eighty-ninth anniversary of the birth of Bishop Tuttle, the Convention was informed by Bishop Johnson in his opening address that half a million dollars was available through pledges and cash for the erection of the Memorial to Bishop Tuttle, which will start shortly. Almost all of this, he stated, had come from St. Louis, there having been very little response from the Church at large as yet.

A tribute to Cardinal Mercier was paid by Bishop Johnson in his address, reminding the delegates that the great prelate visited the triennial General Convention in 1919, giving an address at that time. "He was a striking personality among Christian leaders of his time. His body lies in state in Belgium's capital city while we assemble here. I feel that we should like to put it in the record that we admired his character, and that we are in full sympathy with those who mourn the loss of such a sweet and saintly shepherd," said Bishop Johnson in part.

Despite the earnest efforts of two of the clergy of the Diocese, who made fervent appeals for an increase in the payment to the General Church during 1926, it was felt that this was impossible and the budget passed as follows: \$34,825 for Diocesan expenses, and \$17,799 for the general Church. This was set as the minimum with the hope expressed of increasing the latter.

A canonical Sunday for the collection of funds for the University of the South was established. Due to the nucleus of a legacy of \$2,000 from the late Miss Sallie Stevens, a devoted Churchwoman of the Diocese, to the Bishop for that purpose, the Convention moved to have the Bishop appoint a committee of five to promote the project.

The following were elected members of the Diocesan Council: The Rev. Dr. J. J. Wilkins, the Rev. F. J. F. Bloy, Messrs. Guy N. Hitchcock, and A. C. Garrison. The Rev. Henry Watson Mizner and Mr. Thomas Q. Dix were elected deputies to the Provincial Convention, and on the standing committee the following were elected: The Rev. J. Courtney Jones, the Rev. John S. Bunting, the Very Rev. William Scarlett, Judge Davis Biggs, Messrs. James M. Bull, and Vincent L. Price.

## OKLAHOMA

OKMULGEE, OKLA.—The thirty-second annual Convocation of the District of Oklahoma was held at the Church of the Redeemer, Okmulgee, on Wednesday and Thursday, January 27th and 28th, opening with a celebration of the Holy Communion at ten o'clock, at which the Bishop was the celebrant, assisted by Archdeacons Davis and Smith, the Rev. Hugh J. Llwyd, and the Rev. Carroll M. Davis, domestic secretary.

The Rev. C. L. Widney of Shawnee was elected Secretary and Registrar with the Rev. Herbert B. Morris, Assistant.

Following the celebration, the Bishop delivered his annual address and emphasized four important matters, namely, the early completion of the Norman Building project; the value to the District of the *Oklahoma Churchman*, the coöperation of all in paying for the land in Oklahoma City for an episcopal residence, which cost \$13,500, and on which there is a debt of \$6,000, and the necessity of bonding all who handle diocesan or parochial funds, with a frequent auditing of accounts.

Mrs. T. H. Dwyer addressed the Convocation in behalf of the Woman's Auxiliary; Miss May Case Marsh spoke for the Girls' Friendly, the Rev. Carroll M. Davis made an inspirational address, and Mr. Walter McPherson spoke for the Brotherhood of St. Andrew.

The elections resulted as follows: Church Program Committee, Archdeacon Davis, the Very Rev. John W. Day, and Messrs. Wade Willard and Bruce McClelland. Treasurer, Mr. John C. DeLana. Pension Fund, the Rev. Messrs. Dwight W. Graham, J. C. Donnell, W. L. Witmer, and Messrs. P. Greet, F. M. Morris, and N. L. Bragdon. District Board of Religious Education, the Rev. Franklin Davis, the Rev. B. N. Lovgren, Mrs. C. G. Templeton, Secretary, Mrs. C. Brigham, Mrs. J. P. Oilave, and Mrs. Roy Dood. Chancellor, Mr. Preston C. West. Examining Chaplains, the Rev. Messrs. D. W. Graham, J. W. Day, B. N. Lovgren and Joseph Carden. Delegates to the Synod of the South West, the Rev. Messrs. Franklin Davis, Joseph Carden, and H. E. Toothaker; Messrs. L. W. Pratt, H. H. Diamond and W. H. Angel. Committee on Diocesan Autonomy, the Bishop, Messrs. L. W. Pratt, T. W. Dwyer, E. S. Stahl, Bruce McClelland, and the Rev. Messrs. H. J. Llwyd and J. C. Donnell.

It was voted to accept a quota of \$16,000 for the Sewanee Endowment Fund and pay interest on it until the principal could be raised. It was voted to push the Norman building project to an early completion and to build in the University City a church to cost \$75,000, \$30,000 now being in hand, or subscribed.

The Convocation marked the fifteenth anniversary of the Bishop's consecration, but was saddened by the announcement that the Bishop by the advice of his physician must take a complete rest, for a year, to prevent a nervous collapse.

## SOUTHERN OHIO

SPRINGFIELD, OHIO.—The fifty-second annual Convention was held January 26th and 27th in Christ Church, Springfield, the Rev. E. M. Tasman, rector. The Rt. Rev. T. I. Reese, D.D., presided. The Rt. Rev. Boyd Vincent, D.D., was present at the Convention but for the first time during his episcopate did not preside, but delivered his annual address, as did also the Bishop Coadjutor, at the evening session.

The most important event was the question of woman's suffrage which was recommended by Bishop Reese in his address. A committee was appointed to consider the matter and report to the next Convention. The Convention was re-

quested to guarantee its quota for the general Church, but the word guarantee was changed to "intends to pay," and in this form the resolution was unanimously carried.

The Standing Committee was reëlected, as were the deputies to the Provincial Synod, with the exception of the Rev. Floyd van Keuren, who has left the Diocese. The Rev. Geo. T. Lawton, of Norwood, Ohio was elected in his place.

## TEXAS

GALVESTON, TEXAS.—The Diocesan Council was opened Sunday morning, January 24th, at eleven o'clock, with a celebration of the Holy Eucharist. Bishop Quin, the Bishop Coadjutor, was the celebrant, assisted by the Rev. Raimundo DeOvies, the Rev. William Garner, and the Rev. Frank A. Rhea. The council sermon was preached by the Rt. Rev. Harry Tunis Moore, D.D., Bishop of Dallas.

The Council met Sunday afternoon for organization and to receive the addresses of the Bishops. The Diocesan, Bishop Kinsolving, was unable to attend, and in his absence his address, written in his own hand and very tender in its references, was read by the Bishop Coadjutor, who then read his own Council address.

The Sunday night service was devoted to reports of the missionary, educational, social service, and colored work of the Diocese. Business sessions were held Monday and Tuesday. The Executive Board presented the 1926 Budget, basing the work upon the estimated income as indicated by the reports from the parishes and missions. The following officers were elected:

Secretary of the Diocese: The Rev. William Garner, St. David's Church, Austin. Standing Committee: The Rev. Peter Gray Sears, D.D., Houston; the Rev. W. P. Witsell, D.D., Waco; the Rev. S. Moylan Bird, Bryan. Examining Chaplains: The Rev. Messrs. Frank A. Rhea, Beaumont; C. W. Spouse, Houston; W. D. Bratton, Houston. Registrar: The Rev. H. M. Kellam, Galveston, Chancellor; Mr. Sidney McClelland, Houston; Assistant: Mr. W. G. P. Morrison, Houston. Treasurer: Mr. W. S. Farish, Houston.

One mission, St. George's, Port Arthur, made application for admission as a parish and was heartily welcomed. Several other missions reduced or gave up entirely the amounts asked from the Diocese in previous years. The report of the Committee on the State of the Church showed a marked growth in the Diocese through a period of ten years, although 1925 was marked by a decrease in the number of confirmations. This was due to the comparatively few priests at work in the Diocese, the number being considerably below normal.

The Church Service League of the Diocese met on Monday. The Daughters of the King and the Woman's Auxiliary had a Joint Corporate Communion Tuesday morning and filled the day with their annual meetings. The Church Periodical Club, Girls' Friendly Society, and Guild of St. Barnabas, held conferences also. The diocesan dinner was held Monday night in the Hotel Galvez.

The speakers from outside the Diocese at the various meetings included Bishop Moore, the Council Preacher, the Rev. F. D. Goodwin, Secretary for Rural Work, Mr. B. F. Finney, Chancellor of the University of the South, and Miss Florence Newbold, Extension Secretary of the Girls' Friendly Society.

The Council will meet in Houston in 1927.

## WYOMING

ROCK SPRINGS, WYO.—"In no one year since I have been Bishop of Wyoming have so many monumental additions been made to the fabric of our diocesan structure as during this memorable centennial year of the Council of Nicea (1925)," was the message of Bishop Thomas to the seventeenth annual Convocation of the Missionary District of Wyoming, which assembled in the Church of the Holy Communion, Rock Springs, January 20th and 21st. "The putting under roof of the glorious building erected upon the Cathedral Square, Laramie, by Mrs. J. J. Blodgett in memory of her father, to be known as Sherwood Hall; the gift of the Cathedral broadcasting station KFBU by Mrs. E. H. Harriman; the phenomenal gift of Charles B. Voorhis of a Skinner organ of some seventy stops, built with special reference to the requirements of broadcasting—this great instrument with its three organs and the chimes are to be played from one console—the further gifts of Mr. Voorhis of the beautiful dormitory, Virginia Cottage at Ivinson Hall, the athletic field for Sherwood Hall, the completion of the Church of the Transfiguration at Menor's Ferry; the putting into complete repair of the hostel and the hospital in the town of Jackson, the Church car, *The Vagabond*; Dray Cottage, erected through the united efforts and hard labor of many, which has been built to house fifty underprivileged and homeless boys, thus making the Cathedral Home for Children probably the best equipped institution of its kind in the western country; Akerly Cottage, given by Miss Lucy Akerly of New York in memory of her sister, Miss Mary Akerly, beautifully located opposite the University campus, as a residence for our diocesan organist; the gift of the beautiful new residence of Mrs. Harriet Balch, standing opposite the University, as the University Episcopal Club; the furnishing of the Riverton rectory by our most devoted Lady Bountiful, Miss Grace Scoville—all of which benefactions aggregate a total of about \$300,000."

Passing to district matters, the Bishop outlined the policy of placing each district task so far as possible into groupings with such definite specification as will give each member of the district a definite place wherein he may work if he is so disposed. Treating of the proper functioning of a diocese, the Bishop said: "Any diocese articulate enough to create and maintain all the departments of activity which minister to human needs, has a right to separate existence. But any diocese created out of another diocese or erected out of a missionary district which has no program of teacher and worker training, no program of adequate social service, no program for the spiritual stimulation of the clergy or the training of lay readers and catechists, no program for the evangelization and teaching of the foreign-born, no program of publicity with its free use of the lanes of transportation from radio to church wagon, can never develop full diocesan consciousness, and for that, if for no other reason, is not functioning."

Convocation wired the National Council that it would pay its 1926 Apportionment in full. Plans were made for the second session of the Summer School at Laramie in June. The Executive Council was enlarged by electing two clergymen and one layman for each department, and the Trustees of Church Property were made the Department of Finance.

## Meetings Arranged for Program in Connection with World Call to Church

The Birmingham Situation—Lord Halifax to Speak—Fire Destroys Bristol Church

The Living Church News Bureau  
London, January 15, 1926

ARRANGEMENTS ARE WELL IN HAND FOR the meetings and services to be held in connection with the World Call to the Church contained in four reports prepared by the Missionary Council of the Church Assembly. The resources of the Assembly and the accommodations of the buildings to be used are already taxed to the utmost by the demand for seats.

The meetings, which are part of the plan to present the nature and extent of the world call to the Church of England, will be held at the Central Hall, Westminster, on each day from Tuesday, January 26th, to Friday, January 29th. On the 26th the chair will be taken by the Bishop of Salisbury, and the Archbishop of York and others will speak. The report on the Moslem World will be presented that afternoon. On Wednesday, January 27th, the report on Africa will be presented in the morning, and the report on India in the afternoon. On Thursday morning, January 28th, the report on the Far East will be presented. There will be a final meeting on Friday morning, January 29th, to discuss plans for issuing the call throughout the country.

Services will be held each day in Westminster Abbey at 5:15 p. m., and in St. Paul's Cathedral at 5:45 p. m. It is hoped that official representatives of every diocese in the provinces of Canterbury and York, of the Episcopal Church in Scotland, and the Church of Ireland, will be present, as well as representatives of all the leading Free Church and inter-denominational Missionary Societies.

The Press and Publications Board of the Church Assembly will publish the four reports, with a general preface by the Bishop of Salisbury, on January 23d, in order that they may be available in advance for all those attending the meetings. These four volumes give the results of a close examination of the conditions in the four great mission fields of Africa, India, the Far East, and the Moslem World. They represent the first attempt which has been made to provide a conspectus of the work of the Church overseas, merely sectional aims, however vital, being subordinated to the need as a whole.

Commissions of highly qualified persons appointed by the Missionary Council of the Church Assembly have done this work. Diocesan bishops in England have furthered the effort; bishops overseas have coöperated from abroad; missionary societies at home shared their knowledge and experience. The commissions have drawn from every source of reliable information facts on which action can be based. As a result of this joint endeavor, a series of volumes, filled with authoritative and inspiring statements, covering vast areas of the world and great numbers of the human race, is presented to the Church of England with the express purpose of calling out response in prayer and service.

### THE BIRMINGHAM SITUATION

In connection with the deplorable dispute at Birmingham between the Bishop

and certain of his clergy, it is interesting to note that a number of newspapers are making "copy" out of it. The facts have been presented (not always accurately, be it said), and some of the Birmingham incumbents have been interviewed. One paper went so far as to suggest that Dr. Barnes had threatened to prosecute those of his clergy who refused to abandon reservation of the Blessed Sacrament in their churches. It has been officially denied that there was any such threat, but the "head-line" no doubt served its purpose!

The situation has been discussed fairly, and, on the whole, with good sense, in such responsible newspapers as the *Yorkshire Post*, and the *Liverpool Daily Post*, while an article by Mr. Hugh Martin in the *Daily News* is comprehensive, accurate, and sympathetic. Other journals are not quite so fortunate. In a leading article in the *Yorkshire Post*, the writer says: "The Reservation of the Sacrament, whatever its devotional value may be, is not of vital importance. Many Anglo-Catholics would be prepared to sacrifice it, rather than allow the practice to add impediments to the corporate life of the Church." This statement is not in accordance with the facts. The demand for Reservation of the Blessed Sacrament in the open church comes not only from the entire Anglo-Catholic party, but also from that section of Church opinion associated with the Life and Liberty Movement, which was largely responsible for the passing of the Reservation rubric in the House of Clergy. Misleading statements such as the one quoted show how important it is that serious newspapers should be accurately informed at this critical time.

What all Catholics should endeavor to make generally known is that the real question is not whether Reservation should be allowed in the Birmingham diocese, but whether the Christian religion is to be whittled down to a nebulous creedless Unitarian sentimentality; whether the English Church is to make good her claim to be a living branch of the Catholic Church. There seems to be a prevalent notion that a certain amount of bargaining is permissible in the name of "comprehension," that Catholics in one theological college may teach the doctrine of the Real Presence, on condition that Modernists, in another, may teach that Baptism and the Eucharist are unnecessary ceremonies, and should be made optional. It must be realized that such a condition of things would be bad for the Church of England, and defer all hopes of reunion for a long time to come.

### LORD HALIFAX TO SPEAK

Great interest is shown in the announcement that Lord Halifax is to speak at a meeting at the Church House next Wednesday, January 20th, in connection with the Church Unity Octave. His Lordship is expected to refer to his recent visit to Belgium, and its effect on reunion. Lord Shaftesbury is to preside at an E. C. U. meeting on the following evening at the same place, when the important subject of the relation of Convocation to the Church Assembly will be considered.

### FIRE DESTROYS BRISTOL CHURCH

A fire, believed to be the result of incendiarism, destroyed the Church of St. Michael and All Angels, Bedminster,

Bristol, last Saturday morning, the loss amounting to £12,000, apart from the destruction of memorials that are irreplaceable. The church, which is the center of parochial life of 10,000 people in a quarter of the city which is chiefly concerned with the Bristol tobacco industry, stood on an eminence with the vicarage within its grounds. The vicar, the Rev. Harold Bryant Salmon, was only inducted last June, before which he was Vice-Principal of Wells Theological College.

In less than two hours from the outbreak of the fire, the building was completely burned out. The fine war memorial window recently erected at a cost of £600 was totally destroyed, and also the handsome choir-stalls given as a memorial to the late Mr. and Mrs. Capper.

### PARISH REGISTERS

An interesting example of the useful study of local annals is furnished by the rector of Headley, in Hampshire (the Rev. W. H. Laverty), who recently published the first of a series of short notes upon his parish, to which he intends to add a second towards the end of this year.

From the parish registers, which began in 1539, he has elicited some curious and interesting information, and oral tradition has furnished him with quaint reminiscences. He has found that the trials to which the clergy were subjected during the Commonwealth (1649-1660) resulted in badly kept registers. In the Seventeenth Century most of the entries as to baptism showed simply the date and the name of the child, and the distinction of certain local families is indicated by the appearances of the names of the parents with "Gent" and "Mistress" affixed or prefixed. That surnames may have erratic origin is shown by the record that a child found beside Frensham Pond in 1739 was given the name of William Pond. His descendants, as the author remarks, will have no idea as to how their name arose.

The rector has discovered the curious fact that the last person to suffer hanging for the crime of forgery was a resident of the parish, a banker who is said to have forged "not for himself, but for his bank." A picture is presented in a few lines of local schoolmasters who lived a century and a half ago. One "was fond of beer," and had two half-starved lurchers as his constant companions. His successor in the village school "was very choleric and had a long black ruler, as heavy as iron, for ruling paper for writing, and with this he would hit the boys."

Interesting sidelights are thrown upon old customs, such as the perambulation of the bounds of the parish before Ordinance maps existed; the vexatious requirements of an Act, long since repealed, relating to marriage; the trouble to which people were put to get lights before matches were known; and other details of rural life in old times which are interesting in themselves and may be of incidental use in the writing of the larger history.

GEORGE PARSONS.

ONE OF THE special features of the work of St. James' Hospital, Anking, China, has been the coöperation between the hospital and the city authorities. This has been so effective that, while other cities in the Yangtze Valley have had annual epidemics of cholera, Anking has had but a few cases. As soon as a case has been discovered it has been isolated and all means taken to prevent the spread of the disease, and so it has been practically stamped out.

## Church of the Epiphany, Dorchester, Burns Mortgage, Dedicates Church

St. Stephen's, Boston, to Build—To  
Reconstruct Trinity, Haverhill—  
A Golden Jubilee

The Living Church News Bureau  
Boston, January 29, 1926

CONGRATULATIONS ARE DUE THE PARISH of the Epiphany, Dorchester. This year the parishioners celebrated the feast of its title by burning the mortgage, and, on the Sunday in the octave, they received a visit from the Coadjutor and Suffragan Bishops at eleven o'clock. Bishop Slattery, in the presence of a good congregation and with the customary ceremonial consecrated the church and set it apart from all profane uses, and Bishop Babcock, who has been closely associated with the working of this parish ever since its first inception as a mission in his own archdeaconry, preached the sermon.

ST. STEPHEN'S, BOSTON, PREPARING TO BUILD

The parish of St. Stephen's, formerly on Florence St., has an abundance of hope, courage, and daring. There may yet be not a few scattered to other parts of this country who once valued, at this church, the ministrations of the present Bishop of Western New York, and of the late Fr. Torbert, of blessed memory. To them it will, no doubt, give delight to know that, after a short period during which the congregation has been enjoying the use of a Methodist church, they are now making preparations for a new church on a different location.

TRINITY, HAVERHILL, FACES RECONSTRUCTION

At the annual meeting of the congregation of Trinity Church, Haverhill, considerable time was devoted to the question of the dilapidations to the Church property and the most profitable way to overcome them. The proposition receiving most favor, and on which, apparently, it was decided to act, is the entire reconstruction of the present church, after which it is hoped to sell the property on which the rectory now stands, and rebuild the rectory and parish house adjoining the church.

GOLDEN JUBILEE OF ST. JOHN'S, ARLINGTON

Sunday, January 17th, was a red letter day in the annals of the parish of St. John's, Arlington. On this day, and during the week following, the congregation celebrated the fiftieth anniversary of the organization of the parish, with suitable services, and in the afternoon Bishop Slattery preached and confirmed candidates presented by the rector, the Rev. Charles Taber Hall. On the Wednesday following, an anniversary supper was held in the vestry of the Pleasant Street Congregational Church, very kindly loaned for the occasion. There were four hundred present, including representatives from the denominations. Addresses of congratulation were made by representatives of our Congregational and Methodist brethren, as also by the Rev. Messrs. E. M. Paddock, James Yeames, former rector, and Dwight W. Hadley, rector of Grace Church, Medford, who was also connected with the parish in former years, and by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the Diocese.

BISHOP SLATTERY ADDRESSES STUDENTS

On the morning of Sunday, January 17th, Bishop Slattery visited the Church of the Messiah, Boston, for the purpose of addressing the students who make this their spiritual home. This Church is fortunate in having for its rector, the Rev. W. E. Gardner, D.D., formerly General Secretary of the Department of Religious Education, and therefore, well fitted for the peculiar needs of this community. He is assisted by the Rev. A. V. Bennett.

BISHOP SLATTERY'S LENTEN ENGAGEMENTS

Bishop Slattery has promised to preach at the noonday services in St. Paul's Cathedral, on the first three days of Lent. He will also conduct a quiet morning for the women of the Diocese in Emmanuel Church, on March 4th, and preach the Three Hours of the Passion in Trinity Church, Boston, on Good Friday. He has also promised to preach at the noonday services in Trinity Church, New York, on March 22d to the 26th, inclusive, and also at St. James', New York, on the afternoons of March 23d to the 26th, inclusive.

MEETING OF THE DEAN'S COUNCIL

Addressing the regular meeting last week of the Dean's Council, Bishop Slattery spoke of the permanent foundation laid for this Cathedral by Dean Rousmaniere, and said he should do everything in his power to maintain the traditions established by the Dean. He congratulated the congregation on having Dr. Dallas with them this winter, and expressed the hope that he would spend several weeks every winter at the Cathedral in Boston. In closing he said, "St. Paul's Cathedral is different from anything in England—it is new in our own country. We have a great heritage, a great responsibility and a great privilege to carry on the work."

CHURCH EDUCATIONAL CONFERENCE

A conference of all clergy doing college work in New England, and of the headmasters of all the Church boarding schools in New England was called in the Church of the Messiah, Boston, on Wednesday, January 27th, by the Executive Secretary of the Province of New England, the Rev. Malcolm Taylor. There were, in all, twenty-seven clergy present. The Rev. Mr. Taylor was elected chairman of the conference and the Rev. W. Cleveland Hicks, secretary. The purpose of the conference was a discussion of the methods and problems of student work, and the question of meeting the intellectual and moral difficulties of students was discussed. Among the leading men present were the Rev. Dr. Dallas, Bishop-elect of New Hampshire, lately closely associated with Dartmouth University; the Rev. Cyril Harris, Tiverton, R. I., formerly student pastor at Cornell University; and the Rev. Dr. W. E. Gardner. In discussing a communication received from the national Department seeking advice regarding engaging new national workers in place of the Rev. Paul Micou and Miss Agnes Hall, the conference unanimously felt that this work could be better carried out by provincial representatives, and it was pointed out that, in the past five years, the whole of the college work in New England had received its impetus from provincial, rather

than from national sources. During the course of the conference, those present were the guests at luncheon of the ladies of the Church of the Messiah.

THE EPISCOPALIAN CLUB

The Episcopalian Club of Massachusetts held its annual meeting at the Copley-Plaza Hotel on Monday evening, January 25th, at six o'clock. The guests of honor for the occasion were the Rt. Rev. Drs. C. L. Slattery, Bishop Coadjutor, and S. G. Babcock, Suffragan Bishop the Rev. Charles R. Brown, dean of the Divinity School, Yale University, and Mr. Philip H. Gadsden, vice-president of the United Gas Improvement Co., of Philadelphia, and member of the Board of Directors of the United States Chamber of Commerce.

CORONATION IN GRACE CHURCH,  
SOUTH BOSTON

On Sunday afternoon, January 31st, at four o'clock was held at Grace Church, South Boston, the Coronation of the first Queen of the Betsy Ross Chapter of the Order of the Fleur de Lis. Miss Marion Rosebaugh was crowned in the presence of the new Court, members of the Congregation, and visiting delegations from neighboring chapters of the Order.

NEWS NOTES

Bishop Lawrence will be absent from the Diocese for a month, having gone for that period to Jekyll Island off Brunswick, Ga.

It is a matter of regret that we are still unable to record anything approaching the complete recovery of Dean Rousmaniere, but his many friends will be glad to know that he is still improving in health, even though very slowly.

The Rev. Carlton Putnam Mills, rector of the Church of Our Redeemer, Lexington, and for a long time Secretary of the Diocesan Board of Religious Education, has resigned his rectorship, his resignation to take effect from April 1st.

R. H. H. BULTEEL.

MISSION

PRAYER DAY APPOINTED

NEW YORK, N. Y.—A day of prayer for missions has been appointed for Friday, February 19th, by the Federation of Women's Boards of Missions. The Woman's Auxiliary of the Church is represented in this Federation, and the Auxiliary officers hope that Churchwomen will cooperate with the women of other Communions in the observance of this day. Suggested programs and kindred literature may be obtained from the Executive Secretary, Council of Women for Home Missions, 156 Fifth Avenue, New York. The programs are two cents each or \$1.50 a hundred.

BISHOP JOHNSON  
HOLDS MISSION IN ALBANY

ALBANY, N. Y.—An eight days' preaching mission by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, was concluded in the Cathedral of All Saints', Albany, on January 24th. Bishop Johnson's introductory sermons on January 17th were on the Reality of the Life of Christ and the consideration of Christ the Teacher, and followed on the week nights by addresses on the Parables of our Lord. Large congregations filled the Cathedral and a profound impression was made by Bishop Johnson upon the community.

## Henry Hadley to Direct Work at Revived Calvary Mission, New York

### City Mourns Passing of Cardinal Mercier—St. Ignatius' Holds Dedication Festival

The Living Church News Bureau  
New York, January 29, 1926

ON MONDAY EVENING, FEBRUARY 1st, Calvary Church, New York, under the leadership of its new rector, the Rev. Samuel Shoemaker, Jr., will inaugurate a new feature in its parochial work by the re-opening of Calvary Chapel for evangelistic work among the very poor. That this new venture is to be supported in best possible manner by the parish is shown in the choice for a superintendent of Henry H. Hadley II. His name at least is known to most Churchmen by reason of the Mercer-Hadley missions which he and Mr. "Ted" Mercer have conducted in our parishes throughout the country. At the opening service the preacher will be the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, who was, many years ago, affiliated with the work at Calvary Chapel, and who has, throughout his long and successful ministry, been an ardent advocate of evangelistic work. Mr. Hadley is a son of Samuel H. Hadley, for many years the superintendent of the Jerry McAuley Water Street Mission. His uncle was Colonel Hadley whose work on East 42d Street, New York, developed into the extensive activities of St. Bartholomew's parish house.

In the days of the rectorship at Calvary of Dr. Satterlee, who was later the first Bishop of Washington, this parish maintained Calvary Chapel on East 23rd Street near Second Avenue and also Galilee Mission, a block further east, and the Olive Tree Inn, a lodging-house for poor men. These activities are now to be directed from the chapel which will be known as Calvary Mission. The nature of the work will be thoroughly evangelistic, not unlike the efforts of the Mercer-Hadley services or of the Water Street Mission, and is, therefore, unique and something that will be watched with interest and hope by all Churchmen who know of it.

#### NEW YORK MOURNS CARDINAL MERCIER

On Sunday last, the day following the death of Cardinal Mercier, appreciative mention was made of the prelate by clergymen throughout the city, irrespective of their religious affiliations. Roman Catholics, Anglicans, Protestants, and Jews have hastened to pay honor to a great religious leader and hero. The press printed eloquent tributes from both Bishop Manning of New York and Bishop Stires of Long Island.

From radio station WLWL, maintained by the Paulist Fathers, a memorial program was broadcast on Tuesday evening. The speakers were the Hon. James J. Walker, Mayor of New York; Rabbi Stephen S. Wise of the Jewish Free Synagogue; the Rt. Rev. W. T. Manning, Bishop of New York; and the Rt. Rev. John J. Dunn, Auxiliary Bishop of the Roman Catholic Archdiocese of New York. A Requiem Mass was said at St. Paul's Chapel of Trinity Parish, by the Vicar, the Rev. Dr. J. P. McComas, at noon on Thursday. The New York Catholic

Club meeting Tuesday at St. Luke's Chapel, sent a cablegram of sympathy to King Albert of Belgium. These are indicative of the universal feeling among American Churchmen at the ending of a long and holy life, spent sincerely and persistently toward effecting visible unity among Christian people.

#### ANNUAL FESTIVAL AT ST. IGNATIUS'

St. Ignatius' Church, 87th Street and West End Avenue, New York, announces its program of special services and meetings for St. Ignatius' Day and its octave, and for the festival of the dedication of the church. On St. Ignatius' Day, Monday, February 1st, at 8:15, the Rev. Dr. W. A. McClenthen, rector of Mt. Calvary Church, Baltimore, will be the preacher. Fr. Seyzinger, C. R., of Mirfield, England, will preach at the eleven o'clock Mass on the Sunday, in the octave, February 7th. On Sunday morning, the 14th, the festival of the dedication, the preacher will be the Rev. Dr. W. H. van Allen of the Church of the Advent, Boston.

The rector of St. Ignatius', the Rev. Dr. McCune, has issued his financial report for the year past which shows that during that time the parish was blessed with unusually large offerings and began an endowment fund, now amounting to \$6,600.

#### A CLINIC IN PERSONAL WORK

The Rev. S. M. Shoemaker, Jr., rector of Calvary Church, New York, is directing a clinic in personal evangelistic work in a series of meetings held in his parish house each Thursday evening. The talks and discussions, which are open to the public, are meant to help those who find themselves faced with the opportunity to aid someone in need and who do not understand how best to bring the spirit of Christ to bear upon the situation.

#### ANNUAL ACOLYTES' SERVICE

At the Church of St. Mary the Virgin, 139 West 46th Street, there will be held on the morning of Lincoln's Birthday, Friday, February 12th, at 10:45 o'clock the annual acolytes' festival. The preacher this year will be the Rev. Dr. Frank Gavin, Professor of Ecclesiastical History at the General Seminary. The service, which is for the acolytes of New York and vicinity, is a Solemn High Mass, followed by a procession of the Blessed Sacrament.

#### NEW YORK NEWS NOTES

Bishop Manning was the sponsor of a recital given at the Town Hall this afternoon by the Chalif School of Dancing to aid the DuBose Training School of Monteagle, Tennessee.

The chapel at the Church Missions House was filled at noon today with friends of the newly consecrated Bishops of Liberia and Mexico who had come to join with them in a farewell service. Bishop Campbell and Bishop Creighton leave New York tomorrow for their respective fields.

The clergy of the Diocese met with Bishop Manning this afternoon in St. James' Church to plan for the complete assumption by the parishes of the diocesan quota in the 1926 Nation-Wide Cam-

paign. The meeting was addressed by the Bishop, Field Secretary Larned, and Mr. Lewis B. Franklin. Suggestions were approved unanimously for securing adequate pledges before the February meeting of the National Council.

The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, is scheduled to preach at St. Paul's Chapel, Columbia University, at four o'clock on the afternoon of Sunday, February 7th.

A gift of \$250 to All Saints' Church, Henry and Scammel Streets, permits the renovation of the first floor of the rectory, a house 103 years old, for parish hall uses.

The Rev. Albert J. M. Wilson, who has been for the past several years an assistant priest at St. Bartholomew's Church and he was priest-in-charge of the parish between the rectorships of Dr. Parks and Dr. Norwood, has resigned to become the rector of St. John's Church, Passaic, N. J. His new work begins February 1st.

HARRISON ROCKWELL.

### CHRISTMAS AT ST. JOHN'S UNIVERSITY

SHANGHAI, CHINA—The Christmas celebration at St. John's University began on the 24th directly after supper with a baptism in the Pro-Cathedral. Two students received that holy sacrament, a sacrament which can hardly be appreciated by one who has not seen it administered in a non-Christian country. What in St. Paul's epistles seems exaggeration is here seen to be the sober truth: it is indeed a transfer out of darkness into light, a death unto sin and a new birth unto righteousness. The falling off in the number of candidates is doubtless due to the reduced registration, to the disturbed political conditions and to the anti-Christian movement which has suggested to many that it is not patriotic to accept a foreign religion. But in the church almost all the Christians were gathered together to welcome the new recruits and a very happy service it was. Going out of the church the congregation joined a still larger number on the lawn in front of a community Christmas tree. Under the bright stars the carols were sung which are loved alike both east and west. Then there was a rush for the assembly hall where an entertainment was given—Chinese and foreign music and a moving picture. So about half past ten everyone went to bed happy and tired. On the next morning at seven thirty there was a choral celebration of the Holy Communion at which almost every Christian partook. At ten forty-five there was another service, Morning Prayer, with a rousing sermon by the Rev. Dr. J. W. Nichols, dean of the theological school, and then the students all scattered to their homes for a few days' rest and recreation.

### THE ANTI-CHRISTIAN MOVEMENT IN SHANGHAI

SHANGHAI, CHINA—Christmas had been announced for the day of the great anti-Christian drive in Shanghai, but actually little occurred. Meetings of a general nature and public parades such as were contemplated were forbidden by the Chinese military authorities, who now are desirous of maintaining the peace. A very few individuals distributed leaflets attacking Christianity but the Chinese public generally are still indifferent.

## Philadelphia Receives Visits from Distinguished English Clergymen

### Dr. Duncan-Jones Gives Encouraging Picture of English Church Life

The Living Church News Bureau  
Philadelphia, January 29, 1926

WE ARE HAVING A SERIES OF INTERESTING visits from clergy of distinction in the Church of England. In December Dr. Major, Principal of Ripon Hall, addressed us. In February we are to hear from Fr. Seyzinger of the Community of the Resurrection. In January the Clerical Brotherhood had a most interesting address from the Rev. Dr. A. S. Duncan-Jones, rector of St. Mary's Church, Primrose Hill, London, and Associate Editor of the London *Guardian*. Dr. Duncan-Jones is in this country for the purpose of delivering a course of lectures at the Berkeley Divinity School on the invitation of Dean Ladd, to whom we owe the pleasure and profit of the opportunity to hear each year the message of men who are leaders in the English Church.

Dr. Duncan-Jones gave us a most vivid and encouraging picture of the state of life and thought in the Church of England. One got the impression that we were listening to a man who had three—no, four—qualifications for dealing with his subject: a very wide and intimate acquaintance with men and movements in the Church of England; the will and ability to enter sympathetically into the view points of others; rare mental powers to grasp the significant point; and a delightful sense of humor, which is after all largely a keen sense of proportion and balance.

The speaker laid stress on two fundamental movements of religious thought which are struggling for, and finding, expression in life. And first is the passing of what he called the "severe conception of God," which may roughly but not very exactly be called the Puritan idea of God. In its place has come the more tender conception of God as Love. The other great tendency of thought was the passing of satisfaction with a purely personal and individual religion. It was not, he said, failure of personal religion, but the demand that religion should be socialized; a tendency emphasized and illustrated by the increasing practice of finding the great strength of personal religion in the sacramental life of the Church and the great expression of religion in social life and action.

This has meant the passing of old fashioned Evangelicalism as a growing, or even going, movement in the Church, perhaps not without some loss to the Church. The changed emphasis of thought has dislocated the bases of that movement, which has traditionally rested on three things, a rather gloomy conception of the Atonement, a theory of Inspiration which involved a hard and fast idea of the literal and verbal infallibility of the Scriptures, and personal and subjective assurance of salvation. The new note of joyousness in Religion springing out of the emphasized truth of God's love has changed the emphasis of thought as to Atonement; modern knowledge and science together with reverent and historical criticism of the Bible have largely

discredited the second, and the new social consciousness has rendered the third incomplete and unsatisfactory. To these causes of the weakening of the Evangelical movement Dr. Duncan-Jones added the new attitude toward beauty, making the three great objects and purposes of living, truth, goodness, and beauty. These things are all finding concrete expression in English Church life.

Dr. Duncan-Jones thought that the rather persistent charge that popular religion was in a state of decay is very much exaggerated, and due partly to the Englishman's habit of insisting that everything he does is more or less of a failure. He thinks there is a definite reaction in favor of religion which is full of promise.

#### MEMORIAL CHURCH GIVEN

The youngest of our parishes in Germantown has just received and accepted the gift of a new church. Seven or eight years ago under the guidance and inspiration of Bishop Rhinelander a congregation was gathered on School Lane. The Rev. W. Y. Edwards was placed in charge and it was known as the Chapel of the Good Shepherd. Within a few years it became a parish in union with the Convention. A handsome, though small church was built, and the work has steadily grown.

One of those who had shown interest in the work and had of recent years worshipped there was Mr. Henry W. Brown, a leader in insurance circles in this city, and a devout and devoted communicant of the Church. On December 22d of last year after a long illness Mr. Brown entered into the larger life. During his life time he had expressed his desire and purpose of erecting a suitable memorial to his beloved wife, Alice P. Brown, deceased. Though no provision had been made for such a memorial in his will, his three sons, Messrs. Reynolds D., Henry I., and Theodore E. Brown, determined to carry out their father's expressed wish, and erect such a memorial, only making it include their father as well as their mother. They, therefore, offered to the parish of the Good Shepherd, first, a valuable piece of ground from their father's estate on Oak Road, and second, the entire cost of the erection and equipment of a beautiful church to be a perpetual memorial to Henry W. Brown and his wife Alice P. Brown. This munificent gift has been gratefully accepted by the parochial authorities and it is expected that the new building will be erected in the near future. The site is in a rapidly growing section of the city and the new church will be a great addition to the equipment with which the Church in this Diocese is meeting its opportunities.

#### CHURCHMAN TO HEAD UNIVERSITY

Church people are rejoicing in a very great honor which has just come to one of our laymen. Mr. Charles E. Beury has been elected President of Temple University in succession to the late Rev. Russell Conwell. Temple University is a permanent memorial to the faith, wisdom, and unremitting toil of Dr. Conwell, a really great leader among the Baptists, and indeed among all Christian people in this City. He started Temple University in a very humble way as a place where young

men and women of slight means, or no means, might obtain an education and a training for professional life. Under his personal guidance and through his personal efforts it has grown to a great institution. Its traditional policy of providing education and training for those who could not hope to avail themselves of the standardized and more expensive institutions will be continued under the leadership of Mr. Beury, who is in entire sympathy with the motives and principles that guided Dr. Conwell. Mr. Beury brings to his work not only sympathy but understanding and experience, as he has for a number of years been one of the active trustees of the University.

#### NEWS NOTES

The Rev. Dr. John A. Maynard, Associate Professor of Semitic languages at Bryn Mawr College, has been elected rector of L'Eglise de St. Esprit, New York City. It is understood that he has accepted his election but will continue his work at Bryn Mawr until the end of the current academic year.

The Bishop of the Diocese will have the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, to assist him in the visitations for Confirmation from the first of February until after Easter. GILBERT PEMBER.

#### MISSOURI WOMEN GIVE \$1260

ST. LOUIS, Mo.—A gift of \$1,260 from the Woman's Auxiliary of the Missouri Diocese raised the diocesan pledge of \$4,000 promised at New Orleans toward the national deficit to \$5,000. This was raised at the annual meeting of the Auxiliary in Christ Church Cathedral, St. Louis, January 29th, which was the largest and most enthusiastic ever held. Mrs. Robert Burkham, president of the Auxiliary, who is a member of the National Board of the Auxiliary, and also chairman of the Corporate Gift for the coming triennial, presided at the meeting. As a mark of loyalty to her, members of the Auxiliary plan to raise \$4,000 for the Corporate Gift, which is double the amount they gave last time.

In addition, pledges of \$1,476 for general Church work, diocesan and mission needs were made by the Auxiliary. A beautiful ceremony of investiture of new members of the Board, who include Mrs. Alfred Kammerer, Supply Secretary, Miss Elizabeth Dyer, United Thank Offering, Mrs. Sidney Johnson, Member at Large, Mrs. A. Blair Ridington, Auditor, Mrs. James Bull, Secretary, and Mrs. Harry Gerhard, Corresponding Secretary, was conducted by Bishop Johnson. Mrs. G. K. B. Wade, National Supply Secretary, and Dr. A. E. Bostwick, St. Louis Public Librarian, who represented the National Library Association last summer in China, were among the speakers.

#### PRIEST'S WIFE FATALY BURNED

PRINCESS ANNE, Md.—Mrs. Catherine Brown, wife of the Rev. James A. Brown, retired, a resident of Princess Anne, died of burns received on January 2d when she accidentally set fire to her clothing. The funeral on January 5th was from St. Andrew's Church, and was conducted by the rector, the Rev. R. R. Gibson, assisted by the Rev. William G. Woolford and the Rev. G. Victor Bell. Interment was at Princess Anne.



# Chicago Protestants Recognize Need of Ritual in Services

**Festal Service at St. Luke's, Evanston—Son of Brotherhood He and Speaks**

The Living Church News Bureau  
Chicago, January 30, 1926

THE COUNCIL OF RELIGIOUS INSTRUCTION of the Chicago Federation of Churches had a joint meeting with the Protestant ministers of the city this week at which leading ministers and educators spoke emphatically on the great need of the right use of the arts and ritual in the services of Protestant churches. Professor H. Augustine Smith of Boston University, a former choir director in Chicago, was one of the leading speakers. Professor Smith is conducting a nation wide campaign for more sacred art in Protestant religious services as against the "growing tendency toward a tawdry theatricalism." He declared that the American churches are wasting 90 per cent of the \$700,000 being spent annually in music.

Evidently the contribution of the liturgical Churches, as our own, Rome, and the East, is being recognized.

#### FESTAL SERVICE AT EVANSTON

A great festal service of Evensong was rendered at St. Luke's, Evanston, on Sunday afternoon, January 24th, when the united choirs of St. Chrysostom's Chicago, the Holy Spirit, Lake Forest, and St. Luke's, Evanston, numbering one hundred choristers, filled the chancel. The service was intoned by Dr. Stewart, rector of St. Luke's, the lessons were read by the Rev. H. W. Prince of Lake Forest and by Dr. Hutton of St. Chrysostom's. The service was broadcast through Station WBBM. The church was taxed to its capacity by the great congregation of people. This is the first time St. Luke's has broadcast a service.

#### MR. BONSTALL SPEAKS TO THE BROTHERHOOD

The Rev. Edward H. Bonsall, Jr., son of the president of the Brotherhood of St. Andrew, made the address of the evening at the quarterly meeting of the Local Assembly of the Brotherhood held at the Church of the Messiah, on Saturday, January 23d.

The Church of the Messiah, Avalon Park, dedicated recently by the Bishop, is largely the result of the diligent work of Brotherhood men. One of the leaders and founders of the mission is Mr. A. S. Hope, president of the Chicago Diocesan Assembly. The Rev. N. B. Clinch is the priest in charge.

#### NEWS NOTES

The Rev. Franklyn Cole Sherman, executive secretary of the American Guild of Health, is conducting a successful preaching mission in applied religion this week at Christ Church, Winnetka.

Through an arrangement with Bishop Ivins, Coadjutor of Milwaukee, and others, the rector of the Church of the Atonement, Edgewater (the Rev. F. S. Fleming), has secured the services of the Rev. Paul Bull, C. R., for a mission to be held at the Atonement from Mid-Lent to Palm Sunday inclusive. This, according to the rector, will be the first time that the parish has had a mission in fifteen years.

The Rev. George Sherman Keller has

#### OAK PARK CHURCH BURNS

Chicago, Ill.—Considerable damage was done by fire to Grace Church, Oak Park, on the night of January 25th. The fire began in the parish house adjoining the church and spread to the rectory. For a time the flames threatened the church, one of the most beautiful in the country, but the good work of the firemen prevented this. The loss, especially to the rectory, was heavy.

been called to succeed the Rev. Dr. P. C. Wolcott at Trinity Church, Highland Park. It will be recalled that Dr. Wolcott resigned his charge on January 1st, after thirty-four years service. Mr. Keller is a graduate of the University of Pennsylvania and the Philadelphia Divinity School and so far has served his ministry in Philadelphia, Rapid City, S. D., Huron, S. D., and Winona, Minn.

St. Christopher's, Oak Park, has made splendid progress during the ministry of the Rev. J. S. Cole, priest in charge. At the meeting of the finance committee on January 25th it was resolved to forego any assistance that is being received from the Bishop and Council, to advise the Bishop to this effect and to declare the intention of the congregation to become a parish in 1927.

At the annual meeting of Emmanuel parish, La Grange, on January 18th, Mr. John N. Tilton was elected a member of the vestry. Mr. Tilton is a son of the late John N. Tilton who for many years was a member of the vestry of Emmanuel Church and was also architect of the old church which was burned more than a year ago. The present Mr. Tilton is architect of the new Emmanuel Church and is associated with the well known firm of Marshall and Fox, Chicago.

H. B. GWYN.

#### MEMORIAL TABLET UNVEILED

BEATRICE, NEBR.—A bronze memorial tablet in memory of the late John E. Smith, senior warden for nearly half a century, was unveiled on Sunday, January 10th, at Christ Church, Beatrice. The tablet, executed by the Gorham Company under the supervision of Mr. C. G. Baker, a vestryman of the parish, and Mr. Wallace Robertson, bears the following inscription:

"To the glory of God and in loving memory of John Edgar Smith, 1842-1925. For 48 years senior warden of this parish. A pioneer of the Church in Nebraska. This is a tribute from those to whom his life was an inspiration."

#### NINE DEAF STUDENTS CONFIRMED

ROME, N. Y.—The Rt. Rev. Edward Huntington Coley, D.D., Suffragan Bishop of Central New York, visited Zion Church last evening and confirmed a class of nine. All the members of the class were students at the Rome School for the Deaf. The candidates were presented by the Reverend Herbert C. Merrill, Diocesan Missionary to the Deaf. After the rite of confirmation, the Bishop made an address and the rector, Rev. Edmund H. Carhart Jr., added a word of greeting. Prof. William J. Keating acted as interpreter.

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## Baltimore Holds Enthusiastic Conference for G. F. S. Workers

Daily Mass Endowed at St. Luke's  
—A Happy Decision—Volunteer  
Choir School Inaugurated

The Living Church News Bureau  
Baltimore, January 27, 1926

THE BEST CONFERENCE FOR WORKING associates of the Girls' Friendly Society ever held in the Diocese of Maryland took place on Saturday, January 9th, at the diocesan headquarters of the Society in Baltimore. Supper was served previous to the conference. Thirty-seven working associates from the Convocations as well as from Baltimore were present. Speakers from the floor gave inspirational addresses, and problems and achievements were frankly and enthusiastically discussed. The next morning there was a corporate communion at Grace and St. Peter's Church, followed by a breakfast served by the parish branch.

The members' conference was held on Saturday, January 23d. The program was in two parts. The first part was given over to Holiday House activities, and "a day at camp" was staged by different branches. St. John's branch, Baltimore, used their glee club to lead the songs. Part two consisted of reading of papers by members of branches that did not appear in the first part. The papers were of an unusually high order. The program closed with prayers, preparatory to the corporate communion to be held the next morning at Memorial Church. Sunday afternoon Christ Church, Baltimore, served tea at the Central House. One hundred and forty-five were present at the conference, and twenty-five at the early service.

The branches represented were: Ascension, Christ Church, Resurrection, The Epiphany, Grace and St. Peter's, Holy Cross, Memorial, St. Andrew's, St. John's, St. Mary's, Trinity, Ten Hills, St. Bartholomew's, all of Baltimore; St. Anne's, Annapolis, Holy Cross and Emmanuel, Cumberland; St. Mark's, Pikesville; St. Timothy's and St. Barnabas', Frederick; St. Thomas', Hancock; and one paper was sent from St. John's, Frostburg. Miss Eleanora Warfield was Chairman of the Conference. At both Conferences it was decided to pledge from this Diocese \$100 towards the deficit of the national Church. During the year 1925 the membership in the Diocese increased by 233.

### RAISING OF AN ENDOWMENT

In memory of the late Father Harrison, for twenty-five years faithful assistant at St. Luke's Church, Baltimore, the Rev. Henry N. O'Connor, rector, the congregation of the church is planning to raise the sum of \$25,000 to be used as an endowment to perpetuate the daily Mass in the parish. This seems a most fitting memorial, as the altar was the center of the life of that priest of God, and his devotion to our Lord in the Blessed Sacrament and his frequent reception of the precious Body and Blood made him the great spiritual force that he was in the parish and community. At a small gathering of devoted friends \$5,000 was pledged, and it is hoped that the remaining \$20,-

000 can be gathered from others who knew and loved this saintly priest.

### A HAPPY DECISION

The Church of the Holy Nativity, Forest Park, Baltimore, the Rev. Hugh Powers, rector, has been held up for some months in the project for building a new church by supposed church building restrictions in the part of Forest Park where the new edifice was to be erected. The difficulty has now been removed. The Court of Appeals at Annapolis in its opinion rendered this month has sustained the lower court in its decision that there are no building restrictions on churches in Lenox, Forest Park. This decision permits the congregation of the Holy Nativity to commence work at once on a new church, to cost about \$150,000. Seventeen thousand dollars in cash, out of \$20,500 pledged, has already been collected. The Women's Guild pledged and paid \$2,200 this past year.

The Holy Nativity has had the best year in its history. Parochial expenses, and diocesan and national apportionments have been paid in full. Extra-parochial quotas have been paid in full for the entire fifteen years of its existence. Communicants total five hundred and forty. The Holy Nativity is much indebted to Mr. Edward N. Rich and to Mr. T. H. Swank, attorneys, who argued the case before the Court of Appeals. Both these gentlemen are devoted Churchmen, and their services were given gratis.

### CHOIR SCHOOL

The Church of the Resurrection, Baltimore, the Rev. Joseph Waterman, minister-in-charge, has inaugurated a volunteer Choir School. The school is divided into three sections, men and women, girls, and junior girls. The school is in charge of Joseph Privet, a Peabody student. Mr. Privet is also in charge of the choral work at Gilman School. Miss Lillian Bartholomay and Miss Harriet Merritt are the assistants. The school opened with an enrolment of fifty persons.

### DIOCESAN TREASURER'S REPORT

The annual report of the treasurer of the Diocese, Mr. Arthur Boehm, has been forwarded to all the clergy of the Diocese, and lay delegates to the Diocesan Convention. It may be summarized as follows:

Income for 1925: \$149,184.77.  
Disbursements: \$149,184.77.  
Balance on hand: \$29,229.85 (Included in disbursements.)

This cash balance includes commitments which have been held in trust for payment amounting to \$21,600.18, leaving a working balance of \$7,629.67 for meeting expenses during the first part of the new fiscal year.

The treasurer says:

"The largest churches have supported the Diocese better than ever before, many paying regularly, the large majority paying in full, and a few over-paying their quota. With the exception of a small percentage of the parishes which, for some unexplained reason, did not reach the total, almost every one has made a wonderful record, reflecting earnest endeavor on the part of all."

Receipts and Disbursements for the Church's Mission:  
Income: \$168,838.82.  
Disbursements: \$168,832.82.

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## Dean Johnson of Arizona Accepts Call to Cathedral in Detroit

**Atheists Move Against Week-day Religious Education—Boys' Worker for Michigan—Room Dedicated**

The Living Church News Bureau/  
Detroit, February 1, 1926

THE VERY REV. HERBERT L. JOHNSON, dean of Trinity Cathedral, Phoenix, Ariz., has accepted the call to become dean of St. Paul's Cathedral, Detroit, effective February 28th, on which date Bishop Page will install him at the evening service. Dean Johnson was born in Chelsea, Que., Canada, in 1887 and is the son of the then rector of Chelsea. He had his secondary education at the Montreal High School. After some years in the service of the Imperial Bank of Canada, he entered McGill University, Montreal, in 1908, graduating in 1912. After taking a course at Cambridge Theological Seminary and securing his master's degree at Harvard, he served as curate to the Rev. William Appleton Lawrence, rector of St. Stephen's Church, Lynn, Mass. Four years ago he became associate rector. After that he succeeded the Very Rev. William Scarlett as dean of Trinity Cathedral, Phoenix, Ariz.

### WEEK DAY RELIGIOUS EDUCATION STIRS ATHEISTS

Howell S. England, a Detroit attorney, says that a test case will be brought before the courts in a short time to restrain the Sault Ste. Marie schools from dismissing scholars early so that they may go to their parishes for religious instruction. The Lansing schools are facing similar opposition on account of their recent determination to employ a teacher of religion. Funds for the contest have been provided by the American Association for the Advancement of Atheism, and the movement will be instituted as soon as a tax payer can be found who is willing to make the complaint. The Supreme Court has already handed down a decision saying that it is not a violation of the constitution to dismiss scholars early for religious training. Mr. England expects that this decision may be reversed.

### BOYS' WORKER FOR MICHIGAN

At their annual meeting January 19th, the Men's Club of the Diocese presented a check for \$7,000 to Bishop Page as a contribution towards a fund to provide a boy's worker for the Diocese.

The boys' worker has been secured in the person of Mr. I. C. Johnson, who has been until recently editor of the *Michigan Churchman* and head of the publicity work in the Diocese. Mr. Johnson is graduate of the University of Michigan, and his wide experience includes a close connection with student activities while at the university, many months experience in foreign fields during the war as a Y.M.C.A. worker, and successful building up of a strong diocesan boys' camp featuring vocational tests and classes.

Bishop Page announced as his slogan, "A new project carried out each year." For the present year he challenged the people of the Diocese to provide a parish house for St. Matthew's (colored) Church. In this church there are 300 children in the Church school, and over 700 communicants, and the congregation has long out-

grown its inadequate facilities for social activities.

### TRAIL BLAZER ROOM DEDICATED

On Saturday, January 23d, the Rev. Allan N. McEvoy, assistant minister of St. Paul's Cathedral, officiated at the dedication of a room on the top floor of the diocesan headquarters, 63 E. Hancock St., to be set apart as a center for the work of the Trail Blazer, a group of 'teen age girls who are working from within to develop the younger membership of the Girls' Friendly Society.

### BISHOP PAGE CATCHES THEM YOUNG

On Saturday, January 23d, Bishop Page presided at a gathering of some forty boys with ages ranging from 15 to 21, all of whom are seriously considering their vocation, and most of whom are very seriously considering the ministry. After supper the group sat around the fire in the home-like Neighborhood House of Christ Church, Detroit. The Rev. B. W. Pullinger, rector of Grace Church, Detroit, at the request of the Bishop, started the ball rolling by relating, in a simple manner, the steps by which he was led into the ministry. Then the boys, one by one, gave their impressions of the ministry as a calling. Many of them were surprisingly frank in their criticisms and keen in their observations of ministerial life, and the whole meeting was full of valuable suggestion on the matter of the ministerial vocation and rich in promise for the future in Michigan.

### G. F. S. AND AUXILIARY MEETINGS

The annual meeting of the Girls' Friendly Society, Diocese of Michigan, was held at St. Paul's Cathedral, Detroit, Saturday and Sunday, January 23d and 24th. The following officers were elected:

President, Miss Malintha Williston; Vice Presidents, Mrs. C. H. Brodt, Mrs. Frederic B. Stevens, Mrs. Edward R. Breitenbecker, Miss Caroline Walker, Mrs. James McDonald; Corresponding Secretary, Mrs. James Benedict; Recording Secretary, Mrs. Ralph Favor; members of the Executive Committee, Mrs. C. F. Mellish, Mrs. C. L. Torrance; Heads of Departments: Organization, Miss Victoria Allen; Finance, Miss Frances W. Sibley; Membership, Miss Ina McEachran; Housing, Mrs. H. E. Hathaway; Activities, Mrs. Thomas M. Weber.

On Sunday evening a picturesque service of Evensong was held in the Cathedral, headed by the sixty Cathedral Girl Choristers. An inspiring sermon was preached by the Rev. Lewis B. Whittemore. The activities ended with the serving of tea in the Cathedral House.

The semi-annual meeting of the Women's Auxiliary was held in St. Paul's Cathedral House, Thursday, January 21st. One hundred and seventy-five were present from twenty-six branches. One of the interesting features of the meeting was the description by Mrs. Charles R. Pancoast of Philadelphia, of the Gold and Silver Offering as carried out in the Diocese of Pennsylvania, and it was unanimously resolved that the Michigan Auxiliary should also adopt the plan. At the afternoon meeting greetings from Canadian Auxiliary workers were brought by Mrs. Leathers, for twenty years president of the auxiliary in the Diocese of Niagara. An interesting address was delivered by the Rev. Lindel Tsen.

### MICHIGAN SCHOOL OF RELIGION

Speaking as the guest of honor at a dinner at the Detroit Club January 19th,



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Dr. Kirsopp Lake, Professor of Ecclesiastical History in the Harvard Divinity School, gave an account of the first semester of the work of the new Michigan School of Religion at Ann Arbor. This institution was incorporated in June, 1923. It is supported and endowed by friends and alumni of the University of Michigan for the purpose of offering to students at the State University an opportunity for the same type of study and research in religion which they are given in other branches of learning. There is no corporate connection between the school and the university nor is it under the control of any religious sect. The courses offered are open to all students of the university with a credit basis on a par with other schools and colleges.

ALLAN N. McEVoy.

#### PRESIDENTS OF CHURCH COLLEGES MEET

CLIFTON SPRINGS, N. Y.—The Association of Church College Executives met at Clifton Springs, New York, for a conference on January 23d. It was attended by the Presidents of Kenyon, Trinity, Hobart, and St. Stephen's Colleges and was presided over by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York. Vice Chancellor Finney of the University of the South was unable to be present, although he cooperated in preliminary arrangements and was cognizant of the purposes of the conference.

The Association had a long discussion about the necessity of the Church developing a definite collegiate policy, similar to that of other Christian Communions. This discussion resulted in the unanimous adoption of the following resolution:

"The Association of Church College Executives of the Episcopal Church expresses its belief that no college should be endorsed by Church officials, or advertise or be mentioned in the Church press, as 'a college of the Episcopal Church,' or 'under the auspices of the Episcopal Church' until such college has been investigated by educational experts and endorsed by the National Council.

"It is moreover convinced that no college should be recognized or endorsed by the National Council until it shall have conformed to the requirements of the collegiate rating organization having jurisdiction in that part of the country in which it is located.

"It further requests that the National Council publish in its paper at least once a year a statement commending to the people of the Church the colleges which it has endorsed."

#### LOYALTY IN CHINA

NEW YORK, N. Y.—The Rev. C. F. McRae, D.D., of All Saints' Church, Shanghai, China, writes to the Department of Missions: A young shop-assistant was baptized and confirmed a few years ago. He was regular in attendance and seemingly much in earnest as long as he remained in Shanghai, and even after returning to his home some ten miles away he used to manage to get out to special occasions at the church. For more than a year, however, we heard nothing from him until just a few weeks ago a letter came telling us that during the war last year and in the early part of this year his home had been repeatedly looted by the soldiers, and finally he and his family had been obliged to escape for their lives "without clothes or hats." He went on to say that he had finally succeeded in getting a job in Nansiang and was enclosing a money order to pay up his Church dues.

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**MASONS LAY CORNERSTONE**

MACON, GA.—Masonry again touched the life of this parish when, on the afternoon of January 25th, the Grand Lodge of Free and Accepted Masons of Georgia, Grand Master W. S. Richardson, of Atlanta, in charge, laid the corner-stone of Christ Church parish house among the rough foundations so far reared. Its first contact was in the beginning, for at a small informal meeting, held in the Lodge Room of Macon Lodge No. 5, on March 5, 1925, this parish was organized.

The building under construction will be modern and thoroughly equipped. A cloister will connect the two buildings, which otherwise will be separated by a wide court. The project will cost approximately \$100,000.

The Masonic rite was preceded by a short service in the church, attended by the Lodge and conducted by the rector, the Rev. Oliver J. Hart, who later acted as Grand Chaplain of the Lodge. The Rt. Rev. H. J. Mikell, D.D., Bishop of the Diocese, was orator and spoke in simple, eloquent words of the two-fold duty and privilege of man: love of God and neighbor, here symbolized, respectively, by the church and parish house.

Contained in the copper box deposited in the corner-stone, were the following articles: Bible, Prayer Book, list of members of the parish, list of members of the church school, list of parish house subscribers not members of the congregation, copy of the parish History, copy of the centennial program, copy of the *Chimes* (parish paper), copy of *Macon Daily Telegraph*, copy of *Macon News*, Statement by the rector.

**CHURCH OPENED IN SHANGHAI**

SHANGHAI, CHINA—The new church building for All Saints' parish, Shanghai, was opened for divine worship on Christmas Day, 1925. At nine o'clock over ninety foreigners assisted at the English Eucharist and at eleven o'clock the body of the church was filled with an attentive and reverent Chinese congregation. The new church is built of brick in the Romanesque style and will seat four hundred. From the outside the lofty yet firm bell tower makes it attractive. On the inside the massive pillars, graceful windows, handsome reredos, and altar, and the general harmony of all details make it a worthy house of prayer for all people. Dr. C. F. McRae, the chairman of the council of advice is the priest in charge.

**ALBANY ACQUIRES  
DIOCESAN HOUSE**

ALBANY, N. Y.—A Diocesan House has been secured for the Diocese of Albany in a commodious residence situated at 68 South Swan Street, Albany, almost opposite the west entrance to the Cathedral of All Saints. The house has been occupied since January 1st. The Bishops' offices, a committee room and the office of the Church Mission of Help are furnished and in operation, and work on the necessary alterations and equipment of the rest of the house is in progress. During the month of occupancy various diocesan committees and organizations have met at the central headquarters and on several occasions luncheon has been served. The acquisition of the house marks an advance in the administration of the affairs of the Diocese, and Church people are manifesting enthusiastic interest in completely fitting it for the required purposes.

**TEXAS STUDENTS  
HOLD COUNCIL**

GALVESTON, TEX.—The Students' Council of the Diocese of Texas this year brought together some forty or fifty representatives from the University of Texas, Texas A. & M. College, College of Industrial Arts, and Rice Institute, during the opening days of the Diocesan Council.

The reports of the units were received at the opening session after the keynote address by Bishop Quin. The afternoon session was an open forum discussion of several interesting subjects. The Unit Serving Its Institution, brought out some helpful suggestions. Cooperating with Campus Christianity was an attempt to bring the Students' Council into closer harmony with other religious groups.

Two helpful addresses were delivered by Bishop Harry T. Moore, of Dallas, and Miss Florence Newbold, Extension Secretary of the Girls' Friendly Society.

**SNOW BATTLE**

**FEATURES TEXAS MEETING**

GALVESTON, TEX.—For the first time in their lives, many members of the Young People's Service League in the Diocese of Texas participated in a snowball fight—just one of the many features of interest in the Sixth Annual Council of the League, which was held in Trinity Parish, Galveston, January 22nd, 23d, and 24th.

There were 276 present at the opening dinner Friday night when vocalistic Christianity came in with a vim with the songs, cheers, and yells of the various Leagues. The guests of honor included the Bishop of the Diocese and Mrs. Quin, Bishop Harry T. Moore, of Dallas, and



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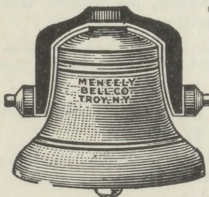
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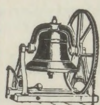
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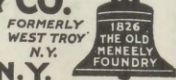
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SELDEN PEABODY DELANY, D.D., Editor

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

**EDITORIAL COMMENT:**

What is a Socially Minded Churchman?  
—The Gift of Light—Are We Ready for Confession?—Thirty Cents per Communicant—Religion by Proxy—What's Wrong with the Breens-Papal Encyclical Against Laicism?

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There was a service in Trinity Church following the dinner with visitors from the Epworth Leagues, Baptist Young People's Union, and the Christian Endeavor Societies of Galveston. There were addresses by several of the young people on World Fellowship, and a splendid summing up by Bishop Moore, who took Our Lord's Summary of the Law as his text.

The Corporate Communion Saturday morning was attended by more than two hundred, and the day was given over to business sessions. Bishop Quin led a Life Work Conference in the afternoon, after which the Leaguers went to a pavilion on the beach for recreation. The Honor Shields were awarded to Christ Church League, Nacogdoches, in the small League class, and to Christ Church, Houston, in the large League class.

**RACINE CONFERENCE COMMITTEE MEETS**

CHICAGO, ILL.—The Executive Committee of the Racine Conference met in Chicago on January 22nd. The dates for the Conference this year will be June 28th to July 9th, inclusive. Among the members of the faculty will be Bishop Burleson of South Dakota, Bishop Ivins, Coadjutor of Milwaukee, the Rev. Francis J. Hall, D.D., of the General Theological Seminary, the Rev. M. Bowyer Stewart, D.D., of Nashotah House, the Rev. A. Haire Forester of the Western Theological Seminary, the Reverend Frank Wilson, D.D., and the Reverend D. A. McGregor. Other members of the faculty will be announced later.

The Reverend Gerald G. Moore of the Church of the Advent, Chicago, is General Chairman of the Conference. The Reverend Charles H. Young, D.D., of Howe School is Chairman of the program Committee, and the Reverend Charles L. Street is Chairman of the Publicity Committee.

**CONNECTICUT YOUNG PEOPLE MEET**

MIDDLETOWN, CONN.—The annual conference of the Young People's Fellowship of the Diocese of Connecticut was held at Holy Trinity Church, Middletown, January 16th and 17th. With it was combined the reunion of those who had attended the Summer Conference held last June at Pomfret School. There were present about 225 young people from all over the Diocese and the meeting was, of course, lively.

On Saturday afternoon was the business session. The officers elected for the Fellowship for the ensuing year were: President, Standish MacIntosh of Hartford; Vice-President, Florence W. Meickle of New Haven; Secretary, Marjorie Pike of Middletown; Treasurer, John E. Hetzel, of Southport. In the evening two excellent addresses were given; one on the subject of Service by the Rev. Elmore M. McKee, rector of St. Paul's Church, New Haven; the other on the subject, What is Expected of the Rising Generation, by the Rev. Malcolm Taylor, Executive Secretary of the Province of New England.

The conference met for Evensong in the chapel of Berkeley Divinity School, where Mr. Melbourne, a senior in the school, made an address. On Sunday there was a Corporate Communion early in the morning with a brief address by

the Rev. John H. Rosebaugh, Director of Religious Education of the Diocese. Later at Morning Prayer, Dr. Lewis, rector of the St. John's Church, Waterbury, preached the sermon.

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EDITED BY

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VOL. VIII JANUARY, 1926 No. 3

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.....William Foster Peirce
- The Psychology of Religious Practices  
.....Angus Dun
- A New-Found Book of Proverbs  
.....Samuel A. B. Mercer
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**NEW PARISH  
HOUSE AT RALEIGH**

RALEIGH, N. C.—Christ Church, Raleigh, the Rev. Milton A. Barber, rector, has received a notable gift for its mission, St. Saviour's Church.

At the annual congregational meeting held January 11th announcement was made that Mr. Ernest Haywood would erect the second unit in St. Saviour's building plan, namely, the parish house in memory of his brother Edgar Haywood, who died April 28th, 1924. The building is to be called the "Edgar Haywood Memorial Parish House," and the cost is estimated at \$40,000. This is the largest single gift the parish has ever received.

**THE CULTURAL COLLEGE**

GENEVA, N. Y.—The cultural colleges are increasing in popularity, and the proportion of students wishing to enter technical undergraduate institutions is steadily declining, President Murray Bartlett of Hobart College said in a talk on The Place of the Small College in the Educational World of Today broadcasted from station WEAJ, New York, recently:

"Great business corporations are more and more looking for men who have received in their education a 'cultural background' rather than those who have had a distinctly technical preparation," President Bartlett said.

What is the reason for this very remarkable trend in the educational world of today? To answer it is to find the purpose and function of the liberal arts college. It is to teach men to think, and to have a right sense of values. This has to be done by the best qualified teachers, not by mere instructors. Teacher and student must know each other. Student activities should be for all and not for a select few. To get the real value of student life, it must be on a common basis and you cannot have this without acquaintance. So the small college is particularly adapted to carry out the function of the liberal arts college in the educational world.

**THE DESIRED RESPONSE**

NEW YORK, N. Y.—Rectors as a rule, have to have courage, but this rector seems to have had an unusual amount. He is the Rev. H. S. Ruth of St. Andrew's Church, Ashland, Wis. For some time his parish had shown a considerable lack of interest in the work of the general Church. This was partly due to the fact that the parish is on the northern edge of the diocese, far from the diocesan center. The people have felt more or less out of things in the diocese, and certainly the contact in years past between that parish and the general Church has been practically nothing. They had an old plant which had to be repaired. Then, too, we must not forget local business conditions in Wisconsin during the past few years. The Executive Secretary of the diocese sums up the situation by saying that the "usual peculiar conditions existed." If the parish paid half or three-quarters of the quota they felt happy. But the rector was not satisfied. He determined upon the following method for bringing his people to a realization of their full responsibility for the Church's Program. He writes:

"This morning at both Masses I said, 'For thirty years or more, members of this congregation have tried to build up a good work here. Good work has been done and a reasonable showing is being made today. However, in the interest of economy I now propose that we abandon our work (in this community) and turn

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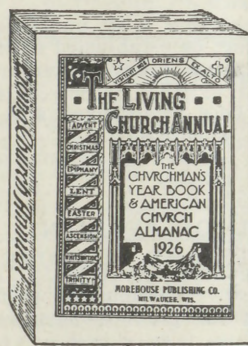
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it bodily over to the Roman Catholics or Methodists!"

He then paused for a long time to notice the various reactions in his congregation. There undoubtedly were some of astonishment, as old parishioners gasped at this declaration. Others must have smiled in puzzled amusement. He then told the story of the deficit of the National Council and the present plan of abandoning work in fields already begun and successfully carried on, if each communicant does not do his full share. He pointed out that every communicant in that parish should give something regularly, if only ten cents a week, to prevent this calamity.

What were the results of this dramatic presentation? In 1925, twenty-five per cent of the people in this parish made a pledge for Missions. Over ninety per cent of the communicants have pledged for 1926, and the rector expects to have at least ninety-five per cent when all the figures are in. Every communicant but one pledged through both sides of the envelope and the rector says even he will pay something for Missions. Furthermore, the rector expects to pay his full quota in 1926.

The rector expected action and he got it, after the people thoroughly understood the seriousness of the situation in terms of their own experience and realized that they were a part of the "Presiding Bishop's Parish" as well as of the local parish.

#### CHECK BOOK AND CONSCIENCE

NEW YORK, N. Y.—"I was recently looking over a check-book of the year 1912," writes a Church worker in a southern diocese, "and I found the first entry in it covered a check to the treasurer of the parish, for June 2d to November 3d, five months, for \$2.10. At that time I was a typical communicant with a little more than average interest in the affairs of the Church. Ten cents a Sunday went to 'missions.' When this was raised to twenty-five cents a Sunday I puffed with pride."

The Nation-wide Campaign had come into being. This communicant's mind was informed and her conscience awakened. Today \$2.10 will not cover one Sunday's pledge to the Church. This is only one out of thousands of such experiences.

#### TO ERADICATE SLEEPING SICKNESS

NEW YORK, N. Y.—Perhaps for Africa, most important and far-reaching is the announcement by Dr. Mabel Pierce, of the Rockefeller Foundation, that, after six years of experimentation, the Foundation is ready to pronounce the success of its new cure for sleeping sickness. Tryparsamide, the only known effective remedy for the disease, is now on the market, its efficacy in the most severe cases seems assured by numerous tests over the years, and the world may look hopefully to the early eradication of the dread disease from the African continent.

This pronouncement is all the more significant at this time when Europe is turning its attention to the development of Africa, pouring its capital into mines and industries, and when Henry Firestone announces his plan for a huge American rubber development in Liberia. According to Dr. Pierce no colony in central Africa is free from the disease and the white men in these settlements are not exempt from its effects. Its extent varies among from twelve per cent to fifteen per cent of the people in some colonies, though in others as many as fifty per cent or sixty per cent suffer from it. She

points out that it is wholly impossible to wipe out the carrier fly because of the enormous territory and the tropical condition of the country; the only practical way to combat the disease is to treat the affected person.

While the remedy is at hand, it is very costly and the treatment of one person extends well into a year's time. The problem now faced by the Rockefeller Foundation and others interested in wiping out sleeping sickness is to find the agency for carrying on the work.

#### A FEDERAL JAIL SYSTEM

NEW YORK, N. Y.—The Judges of the 130 United States District Courts throughout the country are urged to institute grand jury investigations of the conditions under which federal prisoners are jailed in their respective districts in a communication addressed to each judge individually by Dr. Hastings H. Hart, chairman of the committee on jails of the American Prison Association and Consultant in Penology for the Russell Sage Foundation. With his letter Dr. Hart sent to each judge a copy of the report of his committee, revealing that the Federal Government, with no jails of its own, and with approximately 60,000 prisoners on its hands each year, has been farming out these prisoners—including thousands of unconvicted men and women simply awaiting trial—to city, county, and state jails, many of which the committee reports "unfit for human habitation."

The letter to the judges calls their special attention to the following recommendations of the committee:

"That the Federal Government should, at this time, give careful consideration to the establishment of a jail system of its own, each one to cover districts where the number of federal prisoners is large, or where the local jail accommodations are inadequate, beginning with the borders of Canada and Mexico.

"That, in connection with our federal penal system, there be established a training school for prison officers similar to that maintained by the British government in which both preliminary and advanced training be provided."

#### BUREAU OF AFRICAN LANGUAGES AND CULTURE

HARTFORD, CONN.—Missionaries pointed out that one of the greatest barriers to educational progress is the fact that Africa speaks about 800 languages and dialects, that there is scarcely any literature in these tongues, and that the personnel and means of translating seem almost unavailable at present. In only three or four of the more largely used languages of the

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continent it was pointed out, could one gather together a library of twenty books, while in most of the few that have been reduced to writing the entire available literature could be wrapped up in a handkerchief—two or three very small books.

It was announced, at the Foreign Missions Conference held in Hartford last fall, that there is under way a plan for the organization of an International Bureau of African Languages and Culture, in which mission boards of America, Europe, and Africa, and learned societies from all parts of the world, will cooperate for the study of these languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translating work. One of the first activities of the proposed bureau would probably be to prepare a number of necessary volumes—such as an agricultural primer, book of health rudiments, etc.—in a basic tongue and founded on African experiences and conditions, which would then be translated into various tongues and dialects. It is believed that this plan would prevent much unnecessary duplication of translation work, would provide a proper material for translation, and would assist in eliminating many unscientific methods of reducing unknown languages to writing.

TO VISIT MISSION STATIONS

NEW YORK, N. Y.—Robert S. Barrett, an associate secretary of the Field Department of the National Council, has sailed for an extended tour of the Far East, during which, at his own expense and on his own initiative, he will visit all of the principal mission stations of the Church in the Orient. The fact is of more than usual interest to Churchmen, for, in the past, Mr. Barrett, as a volunteer official of the Field Department, has assisted materially in carrying forward the work of the Church's Program.

Mr. Barrett is a world traveller of note, and is a conspicuous example of a layman who, after a successful banking, commercial, and journalistic career, and extended service under the Government of the United States in all parts of the world, has retired to devote himself to the service of the Church and humanity. This will be his seventeenth ocean voyage. He has encircled the globe twice, crossed the desert from Damascus to Bagdad, penetrated to the center of Africa, and visited every country in Central and South America. He has written authoritatively upon the various countries which he has visited. Among his other activities, Mr. Barrett is President of the National Florence Crittenden Mission.

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## NEWS IN BRIEF

ARKANSAS—The Bishop of the Diocese laid the corner-stone of St. Luke's Church, Hot Springs, on January 21st, assisted by the rector, the Rev. Charles F. Collins, and the Rev. A. E. Lyman, Wheaton, rector of St. Paul's Church, Newport. It was a very inclement day and most of the service, with address by the Bishop, was held in the parish house.—The second Teaching Conference of Arkansas and the Province of the Southwest with the workers of Tennessee and Mississippi will be held in St. Philip's Church, Little Rock, on February 2nd to 4th. Bishop Demby, Suffragan Bishop for Colored Work in Arkansas and the Province of the Southwest, has arranged to have the Rev. Carroll M. Davis, D.D., the Rev. Charles N. Lathrop, and Mrs. George Biller present with Bishop Winchester. Subjects for discussion are Religious Education, Christian Social Service, Missions and Organized Efforts of Women of the Church.—The canvass for The Church's Program has met most encouraging results. The outlook now indicates that the quota will be met this year.—Christ Church, Little Rock, St. John's, Helena, St. Paul's, Newport, Good Shepherd, Forrest City, Trinity, Pine Bluff, are among the large parishes that have pledged the full amount asked of them by the committee. Most of the Missions have likewise assented to the amounts asked of them. The amount pledged for the National Council Deficit was immediately raised and forwarded to Mr. Franklin.—The Rev. John Boden, rector of Christ Church, Little Rock, has undergone an operation at Trinity Hospital, Little Rock, and is doing well, though it may be several weeks before he is equal to his duties.

MONTANA—The Rev. J. Philip Anshutz of Trinity Church, Tacoma, Wash., is giving a few weeks to his former diocese of Montana in making a canvass for the Episcopate Fund of the Diocese.

NEBRASKA—On Sunday, January 24th, at St. Barnabas' Church, Omaha, a statue of St. Barnabas was dedicated to the glory of God and in loving memory of the Rev. John Williams, D.D., rector of St. Barnabas' for thirty-seven years. The figure is life-size, and of natural oak; so perfectly executed, that the artist must have had a deep knowledge of human anatomy, as well as a spiritual appreciation of the life of St. Barnabas. St. Barn-

abas was the almoner for the Apostles, who relieved the needy and those in distress. His travels in this work are typified by a staff in the left hand. In the right hand is a book denoting the Bible, or spiritual nourishment; on the book are three loaves as symbols of physical nourishment. Fr. Williams' life and work were similar to those of the apostle whose figure has been obtained as the memorial.—Due to illness, Bishop Shaylor could not be present; and in his absence the rector, the Rev. Bertram L. Smith was dedicating. The Rev. Arthur E. Marsh read a communication from the Bishop and preached.

NEVADA—The Rev. Charles O. Brown, vicar of St. Mark's Church, Tonopah, was elected secretary of the District at its nineteenth annual Convocation held in Reno, January 19th. All communications should be addressed to him.

NEWARK—The Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of the Diocese, paid his annual visit to All Saints' Mission, Leonia, on January 24th. The Bishop blessed a new lectern Bible, the gift of St. Catherine's Guild. Plans have been made for the conversion of the mission to a parish, and a campaign to raise a building fund will be made early in the spring.

TENNESSEE—The following should be noted as chairmen of the departments mentioned of the Bishop and Council, instead of the names in the last issue of the *Living Church Annual*: Missions and Church Extension, the Rev. Charles F. Blaisdell, D.D.; Religious Education, the Rev. George O. Watts; Finance, Mr. Douglas M. Wright; Program (Field), the Rev. E. P. Dandridge, D.D. Social Service and Publicity are unchanged. Also, the Rev. Charles F. Blaisdell, D.D., is dean of the Convocation of Memphis, succeeding the Very Rev. I. H. Noe.

TEXAS—Christ Church, Eagle Lake, destroyed by fire on All Saints' Day, 1924, is being replaced by an attractive Spanish mission type building of hollow tile and stucco. The work is progressing favorably and it is hoped to occupy the church before Lent is far along.—Mr. E. G. Mullen, a student at DuBose Training School, is occupying the long vacation by taking oversight of Christ Church, Jefferson, Trinity Church, Longview, and St. Mark's Mission, Waskom.—Holy Cross Church, Harrisburg, has been placed in the charge of a young layman, Mr. Gresham Marmion, past-

president of the diocesan Young People's Service League. He is meeting with a splendid response.—Miss Florence Newbold, Extension Secretary of the Girls' Friendly Society, is spending ten days in the Diocese with a view of extending the work of the G. F. S. which has only four chapters at present.—The newly appointed deans of four Convocations have been asked to form themselves into a committee to promote a Rural Work Conference shortly after Easter. Matagorda County has been selected as the field for intensive work this year.

WESTERN NEW YORK—The Rt. Rev. Charles H. Brent, D.D., Bishop of the Diocese, will be at the annual meeting of the Christian Unity Foundation in New York on Monday, February 15th, and at the meeting of the Committee on Faith and Order on Tuesday, February 16th.—On Thursday, January 15th, the Fiftieth Anniversary party of the Woman's Auxiliary Branch of Christ Church, Rochester, was held. About 150 women were present, among them two diocesan officers, the Honorary President, Mrs. P. N. Nicholas, of Geneva, and the U. T. O. Custodian, Mrs. Champlin, of Hammondsport. Many friends from city parishes came to bring their greetings and good wishes.—St. Luke's Church, Rochester, is having a pre-Lenten series of Sunday addresses by the rector on The Work of the Church. These are given at the evening services with illustrated colored pictures.—Christ Church, Corning, has just received a set of purple Eucharistic vestments from London. They will be used for the first time at the late Mass on Septuagesima Sunday and will be blessed by the rector.

JANE WELTE, one of the Church's missionaries, writes from Japan that, when the schools open there in the fall, an Imperial Edict is read, commanding the children to "attend school daily, study diligently, love the country, and be true in all things."

AMERICAN investors are taking \$400,000,000 a year out of Cuba and are putting back comparatively nothing for necessary religious and educational work.

## The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

Vol. XCI FEBRUARY, 1926 No. 2

### CONTENTS

Message of the Presiding Bishop to the Children of the Church To the Dioceses.....	William Hoster
Dominica, the Republic of Great Opportunities.....	William Hoster
In Praise of the Agricultural Missionary.....	The Hon. William M. Jardine
Lengthen the Cords and Strengthen the Stakes.....	Bishop Remington
Our Educational Chaplain in Palestine.....	The Rev. Thomas Burgess, D.D.
The Privilege of the Lenten Offering.....	Frances H. Withers
Some Timely Suggestions for Lenten Reading.....	Bishop Fiske and William C. Sturgis, Ph.D.
St. Matthew's Church Realizes Its Ideal (Anking).....	The Rev. Lloyd R. Craighill
Consecration of the Church of the Love of God, Tokyo.....	The Rev. P. K. Goto
Our Arctic Hospital at Fort Yukon as Others See It.....	
Our Hospital for Women and Children in Shanghai.....	Maurice E. Votaw
Deficit Fund Passes the Million Dollar Mark.....	Lewis B. Franklin

PICTORIAL SECTION: EDITORIAL: THE NATIONAL COUNCIL.

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Dividends on these shares are paid, by checks mailed to shareholders, on March 1, June 1, September 1 and December 1, each year.

During its nearly thirty years in business, the company has paid every obligation on the due date in full. It has paid its preferred share dividends in cash and in full every three months for the last twenty-six years. It has paid cash dividends averaging 8% on its common shares every year for the last twenty-three years.

The business is managed by the common shareholders. Before they can pay any dividend on the common shares they must pay all preferred dividends in full, for every year, cumulatively.

Every dollar of the company's outstanding stock and bond capital is backed by more than a dollar's worth of income-producing property. The preferred shares, having a prior claim over the common shares to be paid off in full, in case the company ever sells the business, are backed by more than \$200 of income-producing property for each \$100 share.

State regulation does not permit the business to earn large profits. It does permit the earning each year of a reasonable profit, ample to assure regular payment of dividends.

Under State regulation, the company cannot sell a dollar's worth of new bonds or shares until the Railroad Commission has certified that the proposed new investment is necessary for the public service.

These facts, with the long, honorable and successful business record of the company, make these shares a very safe and desirable income investment for the savings of Wisconsin men and women.

The Milwaukee Electric Railway & Light Co. is Wisconsin's largest, strongest State-regulated public utility. It supplies substantially all of the electric service sold at retail and wholesale in the Greater Milwaukee district, with over 600,000 population. It sells electric power at wholesale, through its affiliated utilities and many municipal electric systems, serving a population of more than 700,000 in eastern Wisconsin and upper Michigan.

The company's property and business has grown in value from around \$12,000,000 in 1897 to nearly \$100,000,000 as of Dec. 31, 1925. New capital investments made this year will make Milwaukee Electric Wisconsin's first hundred-million-dollar public utility.

The Milwaukee district has grown steadily in population, volume of business and wealth, during those years. Milwaukee Electric's business and property have grown much faster than the district as a whole, because the electric service business is the fastest-growing large industry in the United States. Competent observers believe the industry has its greatest growth still ahead of it. City and town folks each year use more electricity, in both old and new ways. Farm folks are using it each year in larger numbers, and finding it even more convenient and desirable than city folks.

The company's gross income for 1924 was \$22,559,912.15; for 1925, \$23,992,653.17—a gain of \$1,432,741.02. Net income for 1924 was \$5,006,327.05; for 1925, \$5,569,200.27—a gain of \$562,874.22.

The number of electric service customers of the company Dec. 31, 1924, was 152,302; on Dec. 31, 1925, 171,696—a gain of 19,394. Number of street railway and bus passengers carried in 1924 was 201,832,551; in 1925, the number was 203,164,372—a gain of 1,331,821.

The company's condensed balance sheet, as of Dec. 31, 1925, showed the following:

ASSETS	
Property and plant .....	\$ 79,152,772.94
Capital expenditures, current fiscal year .....	4,536,653.02
Sundry investments .....	2,359,398.75
Reserve, sinking and special fund assets .....	584,078.32
Current assets: cash, bills and accounts receivable, materials and supplies .....	5,440,499.74
Inter-company accounts .....	3,411,858.11
Prepaid accounts .....	22,970.05
Bond and note discount .....	3,182,526.71
Suspense accounts .....	851,023.72
Purchase leasehold Orton property .....	30,002.50
<b>Total .....</b>	<b>\$ 99,571,783.86</b>
LIABILITIES	
Preferred capital stock .....	\$ 14,546,891.28
Common capital stock .....	11,250,000.00
Founded debt outstanding .....	47,045,900.00
Current liabilities: notes, bill and accounts payable .....	2,084,748.26
Inter-company accounts .....	4,231,713.38
Taxes accrued .....	695,084.56
Interest accrued .....	475,514.76
Dividends accrued .....	105,069.50
Sundry accrued liabilities .....	1,127.75
Suspense accounts .....	412,167.48
Reserves .....	15,967,732.56
Surplus .....	2,755,834.33
<b>Total .....</b>	<b>\$ 99,571,783.86</b>

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The shares are on sale here, and at the offices of Wisconsin Gas & Electric Co. in Racine, Kenosha, Waukesha, Watertown, Burlington, Whitewater, South Milwaukee and Cudahy; at the offices of Wisconsin Traction, Light, Heat & Power Co., in Appleton and Neenah-Menasha; at the office of Badger Public Service Co., in Plymouth; at the office of Peninsular Power Co., in Iron Mountain, Michigan.

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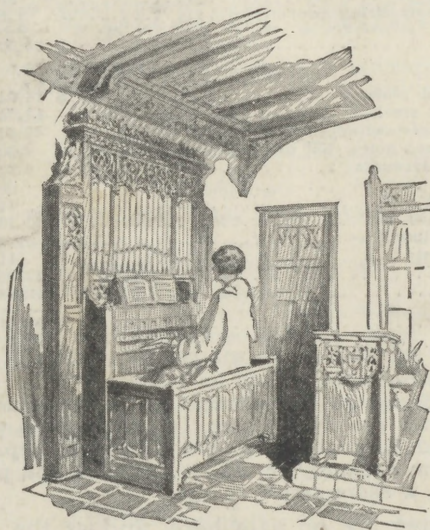
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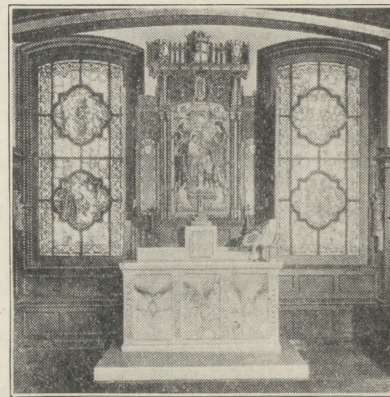
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