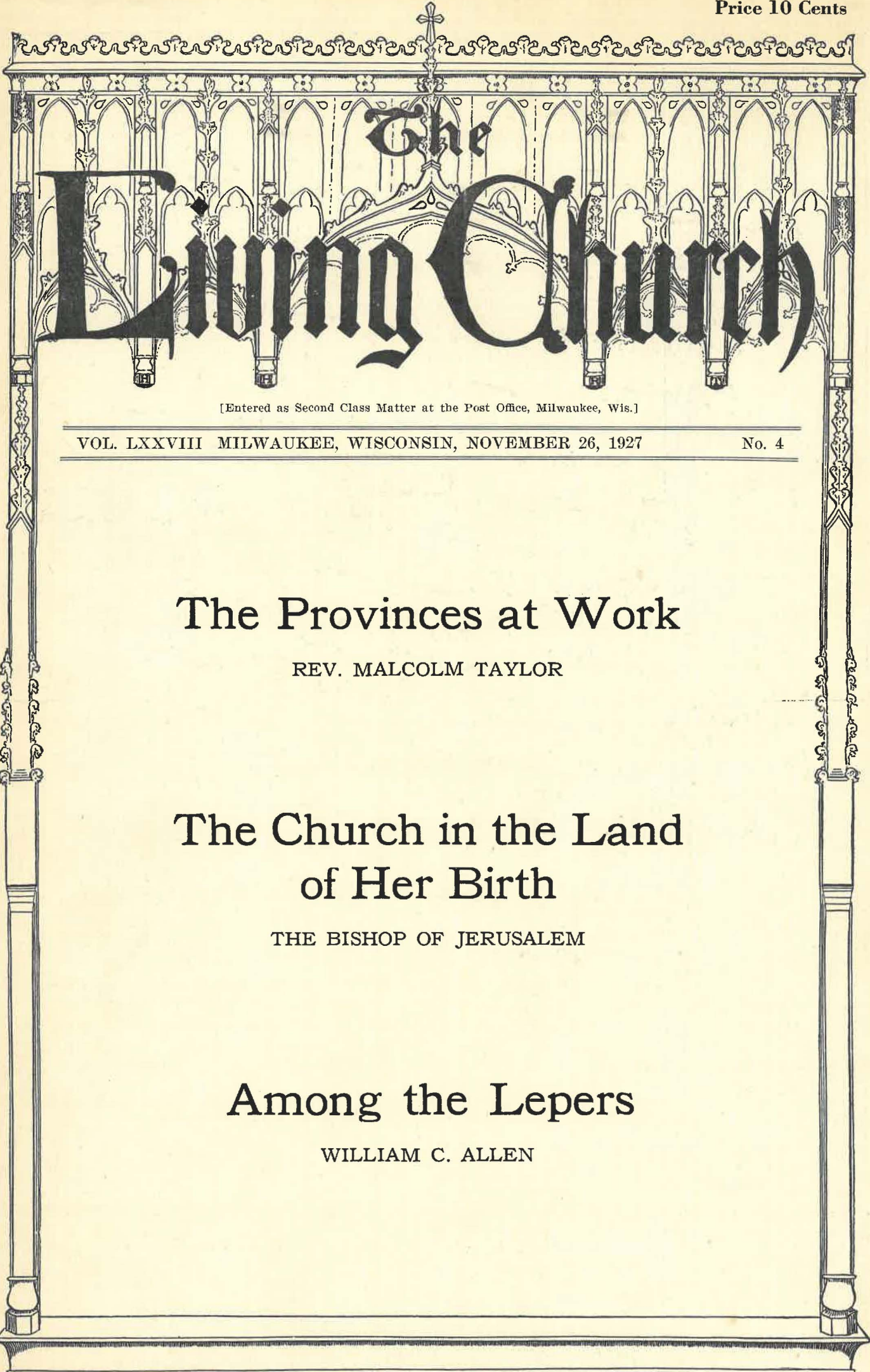


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The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, NOVEMBER 26, 1927

No. 4

The Provinces at Work

REV. MALCOLM TAYLOR

The Church in the Land of Her Birth

THE BISHOP OF JERUSALEM

Among the Lepers

WILLIAM C. ALLEN

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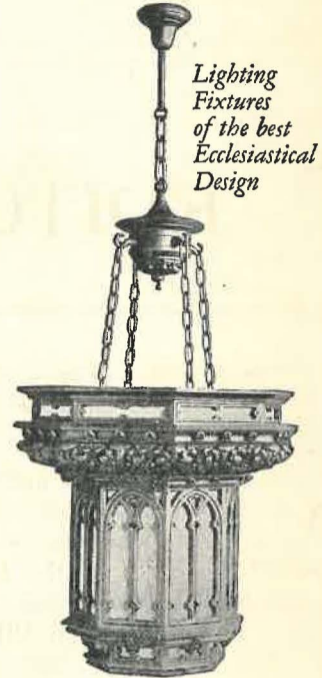
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Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
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Assistant Editor for Poetry, **Rev. F. H. O. BOWMAN.**
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EDITORIALS & COMMENTS

"The Church is pointing with considerable pride to its work in Williamson county, in which Herrin and Marion, two Church centers, are located."

SO concluded a brief notice in last week's issue to the effect that "The Advent offering of the boys and girls of the diocese [of Springfield] is to be given this year toward the wiping out of the debt on the new building at Herrin." Herrin, and Williamson county, Illinois, in which it is situated, are the scenes of those many riots and disorders that have disgraced American civilization in recent years. Bishop White is trying to introduce the religion of love in place of the cultus of hate that was almost unchallenged for a number of years. And so St. John's mission was planted there two or three years ago.

Fire

The "new building" was a combined parish house and rectory in which the former was also used for services. Now comes the information that the building was destroyed by fire on the morning of November 17th. The missionary, the Rev. G. L. Whitmeyer, had gone to a restaurant for breakfast. His wife and infant child were visiting in Chicago, and there was no one in the building. The building is a total loss. Its value was \$5,000, upon which there was a debt of \$1,500 and insurance of \$2,000.

Also the missionary, a deacon, only ordained last January, has lost all his household furniture and effects, the family clothing, his vestments—and everything that he was not wearing at the time. It was practically uninsured, "because of the fact," we are told, "that conditions at Herrin had caused the insurance companies to withdraw renewals just before he went into residence there." It was those "conditions" that the mission was trying, by a work of social service, to improve. The missionary's salary is the munificent sum of \$900 a year—all the diocese could afford. For he is "only a deacon"; and a deacon, his wife, and baby, are assumed by the Church to require very little to live on. Happily the wife and baby were not there to suffer during the fire.

And Herrin has appreciated the work and had begun to respond to it. It wasn't easy to get in originally, but Bishop White kept at it and succeeded. Beginning with almost nobody, the congregations have overflowed the building in recent months and there was a very successful Church school; for there are plenty of children

in Herrin. The Elks' hall and the county court room have been tendered for services. The owner of the mortgage on the destroyed building has generously offered to extend the time for payment so that the insurance money can be used as an emergency fund.

But of course nothing can be done unless some more money can be provided—at least \$2,500 to start with, and then some more. And the diocese of Springfield is about the poorest diocese in the Church.

Well, that's all; and it really should have been told in the news columns, and been compressed into a few lines; for space is very precious and very expensive, and the managing editor has been instructed that he *must* condense the news items more because we must economize our space.

But we have a wonderful degree of confidence in THE LIVING CHURCH FAMILY, and they have shown so often before how wide is their sympathy and how consecrated their means. And *this* is in our own household, the Church. We ask nothing; we simply tell the story.

YES, but Vermont may need some help also because of its devastating floods. One or two of our FAMILY have been so impatient that they have sent checks for the purpose before we could even find what are the needs. So far we have heard of actual damage to only two of the churches, being those at Montpelier and Proctorsville. A conference of the clergy

—and Flood

from all parts of the diocese, with the Bishop and the Bishop Coadjutor, was in session this week. But—"railroads and highways are mostly impassable, our mails delayed and irregular," writes Bishop Hall, but again, "The spirit of the people has been splendid, in courage and mutual helpfulness." Here, as in the Mississippi valley floods, the principal difficulty for the Church arises from the sudden impoverishment of the people, who cannot respond to the emergency needs of the Church. The Red Cross attends to immediate relief of individuals and families; it cannot repair the losses to the Church.

But we hope to know more about this next week. We may rest assured that outside assistance will not be asked for unless it is needed. Also, that the Church in Vermont knows that THE LIVING CHURCH FAMILY *wants* to help if help is needed.

DR. W. D. SMITH gives, on another page, a disappointing picture of the Liberal Evangelical Conference in Richmond. If its chief conclusion was that the credal articles on the Virgin Birth and the Resurrection should be altered or omitted from the Creed, it failed, certainly, to justify the confidence that many had given to it.

The Richmond
Conference

Yet we question whether Dr. Smith is right in believing that "Liberal" and "Evangelical" necessarily represent "divergent and even inimical attitudes." The terms are commonly used too vaguely to admit of precise definition. Heretics generally proclaim themselves to be Liberals but it does not follow that all Liberals are heretics. Fundamentalists commonly call themselves Evangelicals but it does not follow that all Evangelicals are Fundamentalists.

Men grow. Nineteenth century Evangelicals held that view of the Bible which is now called Fundamentalism; so, with modifications, did High Churchmen and Catholic Churchmen. But when a newer learning, fostered chiefly, we are frank to say, by Broad Churchmen, demonstrated the untenability of that position, it was gradually abandoned by students in each of the major groups within the Church, yet we cannot feel that these forfeited the right to think of themselves still as Evangelicals, High Churchmen, or Catholic Churchmen. Whether present-day Liberals or Modernists are the lineal descendants of nineteenth century Broad Churchmen is difficult to say, and there appears to be less cohesion, less common ground among them than among these other groups. After all, no one of the group or party names current among us really establishes the position of one who calls himself by that name because of the wide gradations of thought within each of the groups.

Our own feeling is that the two terms, Liberal and Evangelical, ought to be so used as not to exclude one another, and we had hoped that such was the intention of those who gave the name to the Richmond conference. Liberalism ought to inspire Evangelicalism with the necessity of thinking, even religiously, in terms of the day, and Evangelicalism ought to keep Liberalism from degenerating into heresy. If Evangelicalism failed to do this at Richmond, so much the worse for Evangelicalism as it was there represented, but we do not believe that that failure was inevitable or necessary. And on the other hand few Evangelicals in Virginia or elsewhere stand exactly where Bishop Meade or Bishop Whittle stood, but rather hold today to an Evangelicalism that has been modified by Liberalism and by Catholic Churchmanship. Yet we are not prepared to say that their school of thought ought not to be termed Evangelical. Men ought not to be presumed to stand intellectually in a past century—although some do.

We like to think of these group terms in the Church as denoting tendencies of thought rather than precise dogmatic peculiarities; as susceptible of correlation rather than as excluding one another. It distresses us to find a Liberal in fact a heretic or a narrow-minded bigot, but we are optimistic enough to feel, when confronted with the fact, that it is not that excess that makes him a Liberal. It hurts us when an Evangelical assails Catholic Churchmanship and practically treats the Church as uncatholic, but we only think of him as a pretty poor Evangelical. In precisely the same way we observe the phenomenon of a mere formalist calling himself a Catholic Churchman without concluding that Catholic Churchmanship is mere formalism. Neither Liberals nor Evangelicals nor Catholics are groups of men who are all alike. Each of them includes strong men and little men—and ought to.

THE LIVING CHURCH reserves to itself the right to think and speak of itself as a Liberal spokesman, an Evangelical spokesman, or a Catholic spokesman according to circumstances, because of its real sympathy with what seems to us the essence, the purpose, of each of the movements denoted by those terms. If we commonly use the third of them, it is because we believe Catholic Churchmanship to be inclusive of the real spirit of the other two.

So we hope that Virginia Churchmen will not be discouraged but will try again on a Liberal-Evangelical correlation. But we Evangelicals must be careful not to assume the rôle of interior lamb to an exterior lion—meaning us Liberals. We Catholics will be very sympathetic with the attempt.

WE HAVE several times mentioned the *Religious Press Digest*. It is a small monthly magazine described as a "monthly condensation of sapient articles and significant information gleaned from the periodicals of the various religious groups."

The Religious
Press Digest

It does for the religious press what the *Literary Digest* does in other fields; it gives its readers a general idea of the thought that is expressed monthly in the religious papers of all sorts.

Lausanne revealed how little the different factors know of the current thought in each of the religious groups. Nor is this strange. Churchmen will realize how impossible it is for them generally to keep up with the current thought of the different denominations. Even if their principal papers were available to them, few would or could give the time to read them regularly or to extract the articles of general value from those that are only denominational. Yet as we delve through our own exchanges, it frequently occurs to us how real a loss it is to the intellectual and religious world that particular papers in the *Congregationalist*, the *Commonweal*, *America*, the *Reformed Church Messenger*—which is just celebrating its centennial—the *Catholic Citizen*, the *Presbyterian*, and other denominational papers will not be seen beyond the borders of a single denomination. So also as to THE LIVING CHURCH, we are sometimes so egotistic as to feel that occasionally there are articles and even editorials that might with profit be read by a larger constituency than its own subscribers, while the *Churchman*, the *Southern Churchman*, the *Witness*, and our monthly magazines frequently have papers that our own readers would be glad to see. Yet there is a limit to the number of even our own Church periodicals which a single individual can take.

The *Religious Press Digest* comes to our rescue by reprinting each month a good synopsis of the principal papers of the religious press of the preceding month, and the difficult task of condensation is invariably well done. How varied are its sources will appear when we state that the October issue quotes at least one and in many cases more than one article from one Anglican, one Baptist, one Christian, one Congregationalist, two Episcopal, two general, one Lutheran, one Methodist, two Presbyterian, one Reformed, two Roman Catholic, and one Universalist periodicals. In thirty-two pages we have in this manner an admirable summary of the religious thought of the month.

Yet we have recently learned that the subscription list of the *Digest* is very small and wholly inadequate to meet the cost of publication. The continuance of the magazine must necessarily depend upon a greater showing of appreciation from the various elements of the Christian world. Its hundreds of readers would greatly

miss it if its monthly visits should be discontinued; yet can it be possible that among fifty million professing Christians in America, only a few hundred care to be in touch with religious thought in the various groups other than their own? Men in all denominations pride themselves upon their "breadth." Does this indicate that "breadth" of sympathy in any denomination is very widespread?

We believe that there is a place for this magazine—in which we have not the remotest pecuniary interest. We believe that among our own subscribers alone there must be enough who would welcome it to afford a subscription list adequate for its needs. We should like to suggest to all of these the value to themselves and to the whole religious world of giving their support by subscribing to it.

And then we would venture to suggest to our brother editors of the religious press, and especially of those leaders within it whose names we have mentioned—and many others are drawn from in the course of the year—whether they might not profitably call the magazine to the attention of their own readers. Each of us would like to give an inter-denominational scope to the best things he may write; here is the opportunity to do it effectually. And we think that most of us would like to have our own special constituency abreast with the current thought in other bodies. Will the religious press generally collaborate in this attempt to put this unique clearing house of religious thought on a secure foundation?

The *Religious Press Digest* is published at 510 Enterprise Building, Milwaukee, Wis., at \$1.50 a year. Its editor and publisher is Carl L. Zimmermann.

WITH respect to the "papal chamberlain" who has come to New York and opened an office "for the purpose of dealing with the annulment of marriages in the Roman Catholic Church," etc. (see issue of November 5th), a personal statement on his behalf is printed on the correspondence page of this issue. Why a papal chamberlain should be free to leave the Pope's personal service and engage in the practice of an unusual profession in New York is not stated. The use of the title undoubtedly conveys the impression that the man is in New York officially, and acting in that capacity. If he is not, we should suppose that he would be estopped from using his title in that way evidently for advertising purposes.

We asked "the editors of the Roman Catholic press of America and England, as exponents of Roman Catholic thought, to denounce this violation of the sanctities of the home . . . as it ought to be denounced." Several of these papers have taken the matter up for comment. Some of them (as the *New World*) are content simply to abuse THE LIVING CHURCH. Several did not credit the report until it was officially verified to them. Some (as the *Catholic Citizen*, of Milwaukee, which is never abusive) express no opinion concerning it. One (the *Catholic Columbian*) still doubts the authenticity of the card. One (the *Catholic Telegraph*) admits that "it is easy to understand how 'the man in the street,' be he a Protestant Episcopal editor or an average Christian person, feels his choler rise on seeing such a card as that of Dr. Leccisi," and adds, "It makes one think of ambulance chasing."

So there seems to be nothing more to be said about the case. Those who are satisfied with the explanation given, and gladly published, on the gentleman's behalf, will be satisfied. Those who supposed papal chamberlains were confined to Rome will see that they are

mistaken. Those who believed that the Roman Catholic press would be united in denouncing a thing like this will also note their error, though they will find that it is not pleasing to some of the better papers. Those who wish the sanctity of the home preserved will, we still believe, be greatly saddened. And those who wish to find a pretext to have their marriage annulled, have been furnished freely by THE LIVING CHURCH with the name and address of a suitable expert.

In saying which, we have no desire whatever to reflect upon the integrity or honor of the Christian gentleman whom we are said to have attacked. Apparently his profession and his intention have the approbation of those best fitted to express the thought of his ecclesiastical associates. His apologist is good enough to observe that he is "simply an ecclesiastical lawyer" and that "his business" "is really no concern" of ours. Obviously, therefore, he will not be greatly interested in our opinion.

ARTHUR BRISBANE is right: companionate marriage is not only as old as the human race but as the monkey race—which may or may not be our seniors—as well.

Those who prefer monkey marriages to Holy Matrimony may suit themselves if the laxity of American law and practice do not intervene—of which we are not at all sure. Once in a while the American people insist on obedience to law.

But the Christian religion will continue to hold up to Christian people the teaching that marriage is "an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church."

To some people, evolution seems to be a circle reaching from monkey to monkey. And having proceeded thus far in the progress from the hypothetical ancestral monkey, we are now to round up the circle by a return to monkey morals and monkey manners.

It is this sort of evolution to which the Church is relentlessly opposed. We may have sprung from a primeval jungle; but we were not provided with a return ticket, and we do not intend to turn backward.

An evolution that keeps the light of the heavenly Jerusalem always in the eyes, never at the back, will not find it necessary to lapse into practices that are a few million years behind the times.

ANSWERS TO CORRESPONDENTS

L. S. T.—(1) Whether it is proper for one of our clergy to attend a Roman Mass would depend entirely on circumstances. He is bound to attend our own services and to make his communions regularly, whatever be his duties in regard to rendering services. (2) To kiss the Prayer Book after reading the gospel is in accordance with a widely prevailing custom. Of course it is wholly optional.

ACKNOWLEDGMENTS

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M. F. M., St. Paul's Parish, Milwaukee, Wis. (for Armenian orphans	\$ 30.00
St. James' Church School, Painesville, Ohio	5.00
	\$ 35.00
FOR VERMONT FLOOD RELIEF	
C. M. G.	\$ 2.00
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St. Agnes' Church, Little Falls, N. J.	\$ 5.00

THE WEB of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.
—Thomson.

DAILY BIBLE STUDIES

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

"HE SHALL COME AGAIN!"

Sunday, November 27: First Sunday in Advent

READ Romans 13:8-14.

THE Advent of Jesus Christ! The words are thrilling. They call us to look backward and forward. We see the infant Jesus, the Christ, the Messiah, as a little Babe lying in His Mother's arms while the angels sing over the Judean hills. God come to earth, the Son of God come to deliver His people! And then we hear the angels as they surround God coming to earth again with power and great glory, King of kings, to reign forever. The first coming announces the second coming. The Church from the first has declared her faith in this great fact, and we declare our faith every time we say our Creed.

Hymn 67

Monday, November 28

READ St. John 14:1-4.

I WILL come again." It was a comforting truth declared to the troubled apostles, and it brings to us a like comfort. For to the Christian the truth of the glorious Second Coming is a matter of joy. It is only the unrepenting sinner who is afraid. I cannot think that Thomas of Celano, who in the thirteenth century wrote that great hymn, *Dies Irae*, "Day of Wrath, O Day of Mourning," quite grasped the wonderful assurance of final victory through Jesus Christ. Miss Havergal understood the truth better when she sang: "O the joy to see Thee reigning."

Hymn 61

Tuesday, November 29

READ St. Matt. 25:1-13, 31-40.

THIS is the time of watching and working. We know not when that Great Day will come, but we are to be always ready. The Master has given us our task. We are to tell the story of divine Love, while we feed the hungry and clothe the naked, and comfort the sick. And in all these privileges, as we follow the Master, we are declaring the faith which is to bring victory. We are not to be idle. Watching does not mean "quitting the busy career." It calls for activity, for putting on the armor of light and walking honestly. And our lamps must be trimmed and burning, ever replenished with the power and grace of the Holy Spirit as we receive gladly the nourishment He provides. We are to make the world ready for its Redeemer when He comes with power and great glory. We will be ready to greet Him only as we are found active in faith and deed.

Hymn 319

Wednesday, November 30

READ St. John 1:35-42.

ST. ANDREW'S Day comes as a reminder of the Advent privileges. He brought his brother to Jesus, and so must we, each one of us, bring his brother to the Master. We are all called to be evangelists, to lead others to Him whom we love and serve. There will be not greater joy in the day of Christ's coming (save the joy of seeing His face and hearing His voice calling "Come, ye blessed of My Father") than the joy of having some one cry to the King, "He told me of Thy love. I am here to greet Thee because he led me to know Thee." Such service is the dearest of all privileges, for it makes real our own faith even now, and it will be for a crown of rejoicing when the Christ welcomes the wanderer we brought home. To pray for others, to work diligently for them that they may know Jesus as we know Him, to kneel by their side as we receive the proofs of His love at the Altar, this is to be "ready."

Hymn 268

Thursday, December 1

READ Acts 1:6-11.

THE Christians of the early Church believed that the Second Coming of Christ would not be delayed. They hoped it would come while they were still living. And they thought also that it would result in Jerusalem being taken from the Romans and the old Hebrew Kingdom reestablished. St. Paul rebuked this expectation (II Thes. 2:1-4). But there never was any doubt but that Christ would come again and establish a spiritual Kingdom. He said, "My Kingdom is not of this world." The Kingdom is in our own hearts where the dear King reigns, and when we are true followers of Christ we ask others to open their hearts to Him, and thus the Church becomes a great body looking for the visible Lord to come and claim His own. We call the Church here on earth the "Church Militant," because we are fighting for the King. Those who have gone from us and are in Paradise form the "Church Expectant," and at last when He comes again, and we, by His merciful love, enter Heaven, the Church will be "triumphant."

Hymn 508

Friday, December 2

READ I Thes. 4:13-18.

JESUS Christ was very real to Paul, and he made Him real to others through his epistles. He tells us that when Christ comes again with power and great glory, those who are living on earth at His advent will not anticipate or go before those who are in Paradise and whose bodies are resting in the world's graves. There will be a great resurrection of the faithful, and then the mortal bodies of those who are living at the time shall be changed and made like the resurrection bodies of those who rise from the graves; and so we all shall join the glorious Christ as He descends. There is something very impressive and helpful in this message.

Hymn 507

Saturday, December 3

READ I Cor. 15:20-25.

THEN cometh the end." And Daniel long ago, in the perplexity of his life, cried: "O my Lord, what shall be the end of these things?" And we, too, oppressed by various ills and confused by the world's condition, cry out: "O quickly come, true Life of all!" We may be sure that the dear Christ wishes the end (which is really the beginning) to come even more than we, and we may be sure, too, that He will come again in glory to claim His own just as soon as He sees it is best. Meanwhile we must not be impatient. It is good for us that we still have time to grow in grace so as to be ready to meet Him, and that we can still go everywhere telling the message of Jesus Christ and so bring His children in all lands to His feet. Always, however, the devout Christian and faithful believer must look forward to the day of His coming. Our dear service of Holy Communion so leads us when in the Prayer of Consecration the priest prays: Jesus Christ "did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again." It is this hope that makes us brave and patient. Our faces and our hearts turn always to the East.

Hymn 128

Come, Lord Jesus! Oh, I thank Thee for the assurance! It makes my battle easier and my life more real to know that some day Thou art coming again. Make me patient. Make me active in the cause of Thy Kingdom. And while I wait and work and pray, come to my heart, Lord Jesus, and live there. Amen.

The Provinces at Work

By the Rev. Malcolm Taylor

General Secretary of the Province of New England

IT HAS been frequently stated, especially by those opposed to provincial organization in the Church, that the provinces should first demonstrate their usefulness before being given the additional powers and resources recommended by the Joint Committee on Provinces. The condition is a hard one, for a measure of power and reasonable financial support are essential to any effective service. Notwithstanding the handicaps under which they have worked, lack of power and resources, and the skepticism, and frequently the opposition, of a considerable element in the Church—the provinces have, by definite and notable achievements, proved the value of provincial organization and justified the demand for powers and resources commensurate with the opportunities of provincial work.

1. PROVINCIAL ORGANIZATION

THE existence of the provincial organization has in itself been of value. It has led to an exchange of experiences and a sharing of burdens. It does in a more limited way, but for a larger number, what the General Convention does in lifting the vision beyond diocesan boundaries. The Eighth Province finds it worth while to meet for four or five days, and in several provinces, especially the Fifth and Eighth, the synod is the unifying center around which gather the representatives of the various lay organizations active within the province. In the Fifth Province there is a House of Churchwomen which meets at the same time as the synod, and in the First Province there is a gathering of the Church Service League comprising lay workers from all the dioceses. Eight members of the National Council are those elected by the synods of the provinces.

The synod has a provincial council to direct the work which the synod may undertake. There are also various departments or commissions on Church extension, religious education, social service, etc., corresponding to similar departments in the national and diocesan fields. In three provinces, the First, Fourth, and Eighth, there are paid executives, giving whole or part time to provincial work. Within the past year another province, the Seventh, has decided to employ such an executive and has voted the necessary appropriation. Officers of the synod are usually *ex officio* members of the provincial organization of Church societies and in many instances the provincial organization of these societies has been due to the activity of the province.

Until recently the financial support of the provinces came in part from the National Council and in part from the constituent dioceses. Beginning with the year 1926 all aid from the National Council was withdrawn and provincial work is now wholly supported by diocesan appropriations, the synod apportioning among the dioceses a sum sufficient to meet the budget of its work. It is a significant fact that these apportionments have, with very few exceptions, been paid in full, often by dioceses which fail to meet the whole of the national apportionment, a testimony to the confidence of the diocesan authorities in the work of the province and their appreciation of its value. The provincial budgets have been small in comparison with diocesan and national expenditures, and the meagerness of their financial resources has, of necessity, restricted the work which the provinces could undertake.

2. RELIGIOUS EDUCATION

THE work of the provinces has been chiefly in the field of religious education. This has been due in part to the fact that the Department of Religious Education of the National Council has worked through the provinces, delegating to them definite tasks, while the other departments of the National Council have not so used the provinces; and in part to the pressing and particular needs of the dioceses for assistance in religious education, which offers a particularly fruitful field for diocesan coöperation.

A majority of the dioceses have no educational executives.

They have not the financial ability to employ a field secretary, and, if he could be supported, the field of a single diocese is often too limited to justify a man of any capacity giving his whole time to it. Such dioceses must look to the province. In the First, Fourth, and Sixth Provinces the secretaries spend much time in guiding diocesan educational activities and in assisting individual parishes. Even those dioceses which have educational executives have often turned to the provincial leaders for help. Where there has been no paid secretary, the provinces have functioned helpfully. They have organized and conducted training classes, institutes, and conferences, made surveys, encouraged week-day religious education, and sent volunteer workers into the field. The Second and Third Provinces have been especially active in this volunteer work carried on by their departments of religious education. Conferences of educational leaders have been held in the First, Second, Fourth, Fifth, and Eighth Provinces.

Within the last year three booklets of prayers for use in family worship and one on *Religion in the Home* have been printed and widely distributed. These booklets were issued by provincial departments of religious education of the First, Second, and Third Provinces. The First Province during the year 1926-7 made a systematic effort to promote religion in the home, the general secretary having spoken on that subject in some forty parishes, besides preparing and distributing literature.

The Fourth Province surveyed the field and prepared and used a standard for Church schools which has helped to raise the educational ideals of its dioceses. The Sixth Province has instituted demonstration centers in Church drama. In connection with the synod of the Eighth Province there are educational exhibits, pageants, etc. The Third and Fourth Provinces especially have been helpful in promoting the Lenten offering.

The Fourth Province has initiated and maintained the Southern Conference on Religious Education, a regional conference equivalent on a smaller scale to the National Conference on Religious Education. It has also furthered the activities of the Church school service program of the national department. It has issued from time to time bulletins and hand books on religious education.

Much helpful literature has been circulated in several other provinces. The national department has found the provincial organization essential in promoting its plans. The extended use of the Christian Nurture lessons, interest in the N. A. T. A., and the wide use of the text books for teacher training have been greatly assisted by the efforts of provincial leaders. The annual National Conference on Religious Education is organized on a provincial basis and could hardly be held without provincial coöperation. The advisory commission of the national department at a meeting in May, 1927, passed a resolution expressing the unanimous conviction of the eighteen members of the commission that provincial organization in the field of religious education was essential if the work was to develop, and expressing the hope that the provinces would be given more generous support.

3. COLLEGE WORK

IN NO field has provincial activity proved more successful than in college work. A college is concerned with more dioceses than that in which it is situated, and assistance may justifiably be looked for from the province. As a matter of fact this has been happily given. In the First Province, by general consent, college work is being made a provincial responsibility. When the province took up the work six years ago diocesan efforts were negligible and there was little interest in college work. Today one diocese alone is spending about \$10,000 a year in college work. The credit for this enlarged interest has been fairly given to the province. Three of the most successful college pastors are men discovered and recommended by the province in response to requests for advice

from bishops and vestries. The Third Province has also aided in finding such men.

A conference of all the clergy working in college parishes in the First Province recommended that the national department urge the appointment of provincial rather than national college secretaries. They felt that the provincial secretary had the larger opportunity and could do better work.

The First, Third, Fourth, and Fifth Provinces have held conferences of college students and the First and Sixth, conferences of college pastors. The Third Province placed a student pastor at the University of Maryland and the First Province suggested the need of such pastors at Harvard and Yale, leading to diocesan action in their appointment.

The general secretary of the First Province visits annually not only most of the colleges but a number of preparatory schools, preaching, celebrating the Holy Communion, conducting discussion groups, and holding conferences with the Church students in which their relation to their Church as well as religious and moral difficulties are frankly discussed. The Third Province made a survey of the institutions of learning within the province and an association of schools under Church influence was organized. The Third Province aided in securing the erection of Church buildings at the University of Virginia and the Pennsylvania State College. The First Province has established a boys' boarding school where the charges are moderate. While the school is under independent management it was founded as a result of provincial initiative and may properly be called a provincial institution. The Fourth Province took the initiative in organizing the Southern Federation of Episcopal Educational Institutions.

The growth in summer conferences owes much to provincial initiative. The First Province has established and conducts a conference of two hundred and fifty young men and women at Concord, N. H. The Second Province has established conferences at Geneva, N. Y., and Princeton, N. J. The Third and Sixth Provinces assist diocesan conferences. The Third Province manages a conference for Negro Church workers, originally started by one of the dioceses, which has since sought the aid of the province. In the Fourth Province a successful summer conference under provincial guidance is held at Sewanee. In the case of one of these provincial conferences, one of our senior bishops has publicly stated that the value of the conference is such that it alone would justify the provincial organization.

4. OTHER EDUCATIONAL ACTIVITIES

THE Young People's Fellowship, or Movement, or Service League, as it is variously called, has now a provincial organization in all the provinces. In the First, Fourth, Fifth, and Sixth Provinces, conferences of the fellowship are held each year. Nearly all the provinces have been active in promoting this and other societies of young people. The provinces, more than any other agency, have been influential in giving unity to the youth movement and coördination to the diverging diocesan aims.

The Third Province did pioneer work in assisting examining chaplains, preparing the first syllabus of theological studies, and initiating much of the work now carried on by the Commission on the Ministry. Under the auspices of the province an Examining Chaplains' Conference is held from time to time. The province has raised funds for aiding candidates for the ministry. The Commission on the Ministry of the National Council is organized on a provincial basis, its members, other than the representatives of the theological schools, being chosen by the provincial departments of religious education.

5. SOCIAL SERVICE

IN FIELDS other than religious education and work with students and young people, the provinces have been less active, but some things of value have been accomplished. The Fifth Province has undertaken an important work for deaf mutes, a work for which the diocese is obviously too small a unit. The provincial council employs two deaf mute missionaries who work throughout the province, their ministrations being under the control of the bishops in whose dioceses they work, but their support is underwritten by the province and they account financially to the treasurer of the province. In the Third Province the diocesan work for the deaf has been coördinated so that the work has been done in a better way

and the salaries of the priests working among the deaf adjusted in such a manner as to relieve them of much former financial anxiety and especially from the burden of having to raise a large part of their own support.

The Fourth and Sixth Provinces each have a part time missionary to deaf mutes.

The Fourth Province has a part time secretary for general social service work.

6. OTHER MATTERS

THERE is evident a growing conviction that the province can be helpful in securing a fair distribution of aid given by the National Council to dioceses or missionary districts within the province. In the Fifth Province each diocese receiving aid reports to the synod on the work being done in the diocese, and the synod, through its provincial council, makes recommendations to the National Council as to the value of such work and also as to additional work desirable to undertake. The First Province has offered to assist the national Department of Missions in placing available missionary speakers where they could do the most good. This province has also, through its general secretary, been active in promoting interest in the quotas, and in 1925 called together a conference of diocesan treasurers and chairmen of finance committees for the discussion of the most effective methods in their work.

The province of Washington has promoted the publication and distribution of a booklet giving in outline the social resources in the institutions of the province; and the province of the Mid-West has undertaken a survey of its institutions.

Several provinces have been active in disseminating the best methods in rural work.

To those engaged in provincial work the opportunities are obvious. There are many kinds of work for which the diocese is too small and the national organization too large a unit to handle effectively. The provinces are ready for these tasks; but two conditions must first be met. The National Council must be willing to delegate to the provinces work that they can more effectively handle; and within the province the stronger dioceses must be willing to share unselfishly the burdens of the weaker dioceses. Neither of these conditions has as yet been wholly met; but the reasonableness of them is becoming more evident with each forward step in provincial work.

THE LIFE OF MARY

FOUR journeys Mary made,
In Holy Writ set down—
To Bethlehem, to Egypt,
To homely Nazareth town;
And last to high Jerusalem,
That gave her Son His crown.
But Holy Writ it hath no smallest part
Of the far, loving journeys of her heart.

Four griefs Mary knew:
The mean birthplace; her fears
When Pilate spoke the Young Man's doom;
Her townfolks' laughing sneers;
And last the day He dragged His cross—
End of her hopes of years.
But of her greatest grief there is naught said—
That He, her firstborn, darling Lad, lay dead.

Four joys Mary held:
Her baby's smile; the day
She found Him in the temple
Among the rabbis gray;
The feast He blessed at Cana;
The palms that strewed His way.
Her greatest joy—the day she fell asleep,
And found again her Son—hers now to keep.
KATHERINE BURTON.

A SENSE of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us.

—Daniel Webster.

The Church in the Land of Her Birth

By the Rt. Rev. Rennie MacInnes, D.D.

Anglican Bishop of Jerusalem

WHEN the Church was born in Jerusalem, there were present at her birth Parthians, Medes, and Elamites, and all that medley of nations and tongues which we have since come to speak of as Pentecostal. There is perhaps no diocese in the world where so many of those nations and tongues are still gathered together within the walls of a single city as in Jerusalem.

Certainly there is no city in the world to which so many millions of people look with reverent longing as the sacred city of their faith in one God—be they Moslems, Jews, or Christians.

Nor probably is there any other Anglican bishopric in the world which exists at the special request of the head of another, though not rival, branch of the Catholic Church.

The first Anglican Bishop in Jerusalem was a Jew—Michael Solomon Alexander—appointed by the Archbishop of Canterbury in 1841 under a curious agreement between England and Prussia, whereby the Christians of both those countries living in Palestine were to unite under episcopal government, the bishops to be nominated by each in turn, subject to the approval of, and with orders derived from Canterbury. After the first three appointments this plan broke down, and it was only after an interval of six years that in 1887 the bishopric was revived as purely Anglican at the direct request of the Orthodox Patriarch, who expressed his hope that in the Holy City, where almost every other branch of the Church had its representative Church and bishop or patriarch, the Anglican Church also should worthily display herself, her teaching, and her work.

In a day when more than ever before the thoughts and conscience of Christendom are turned to the shame of her disunion, and her hopes and prayers to the vision of ultimate unity, the position of Anglicanism, as the "Bridge Church," in Jerusalem, the mother city, is one of tremendous but hopeful responsibility.

Nor must we forget the importance of fellowship of work with our own kith and kin. For example, much of the missionary work of Syria is being done by American and Irish non-episcopal bodies, while Galilee is indebted to Scottish Presbyterianism for most valuable work in hospitals and schools. The United Missionary Conference of Syria and Palestine, which met this year at Beirut, and was largely housed in the American University there, provides an admirable opportunity for the interchange of ideas with other reformed bodies.

For "Fellowship," as the Bishop of Manchester has observed, "is always a by-product." You don't get people together by telling them to get together: give them a piece of work that needs them all, needs them at once, and needs them to the utmost limit of their powers, and they will find long before it is done that they have come together in the doing of it.

SO from the first the Anglican Church in Palestine, while seeking the closest fellowship with her sister Churches—Greek, Latin, Armenian, Coptic, Syrian, Abyssinian—has had her eyes set first upon the common task of presenting the un-

searchable riches of Christ to the Jew and the Moslem. For centuries under Turkish rule missionary work was forbidden, and conversion to Christianity spelled danger to life and certain loss of home and property. It is not for the Churches of the West to cavil if missionary work has not been done, but rather to offer respectful help and service to those Eastern Churches which have kept alive the Christian faith in the land of its birth through centuries of persecution both before and after the short period of the Crusaders' Latin Kingdom of Jerusalem.

At the door of the Holy Sepulchre lies the remains of Sir Philip D'Aubigny, an English Crusader who has slept there these 700 years. Ten years ago, on December 9th, his successors of the "Last Crusade" set Jerusalem free, and the moulding of her future lies now in Anglo-Saxon hands, and her Christianity is looking wistfully to the Anglo-Saxon Church.

The first objective of the Anglican Church in Palestine was the Jew, and the Jewish problem was never more insistent than it is today. There are large numbers in Jerusalem itself of the old Orthodox Jews. You can see them in the streets on a Sabbath, a New Year, or a Feast of Tabernacles, when these lines are written, very Shylocks in purple velvet

coat, fur cap, long ringleet, and praying shawl—a devout, pathetic people, still wailing every Friday at the ruined wall of the Temple Area, still hoping and seeking for Him to whom Christendom, for very lack of His spirit in dealing with them, has failed to open their eyes. But besides them there are many thousands also of young Zionist Jews, intensely nationalist, sometimes communist, sometimes without a creed at all, building agricultural colonies on the coastal plain and in the valleys of Esdraelon and Jezreel, suburbs to the growing city of Jerusalem, and the great coast town of Tel-Aviv, beside Jaffa, in the effort to realize the dream of a national home for the Jews.

The work of the Anglican diocese on this side was begun under the auspices of the London Jews Society long before Zionism had become a pressing practical reality, and it is from their original headquarters within the city walls—Christ Church—that the work of the diocese on this side is still in the main directed. At the same time the cathedral—or more properly the collegiate Church of St. George—built later a little way north of the city by Bishop Blyth (1887-1914) with the aid of a diocesan organization known as the Jerusalem and the East Mission, has also its Jewish side and a residentiary canon who is a recognized authority in Jewish scholarship.*

Work among Moslems, the vast majority of the population of Palestine, Syria, and Transjordan, is carried on along two main lines. Of these the Church Missionary Society has been in the main responsible for direct evangelistic work in towns and villages, with several hospitals and schools, and native

*Canon Danby's translation of Klausner's *Jesus of Nazareth*, and his recent work, *The Jew and Christianity*, are already well known.



Imperial War Museum Photo.
GENERAL ALLENBY ENTERING JERUSALEM ON FOOT
December 9, 1917

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RT. REV. RENNIE MACINNES, D.D.
Bishop of Jerusalem



ST. GEORGE'S CATHEDRAL AND BISHOP'S HOUSE (LEFT)

In the foreground is the newly-excavated corner tower of the "Third Wall" of Agrippa, about which interest has been world-wide.

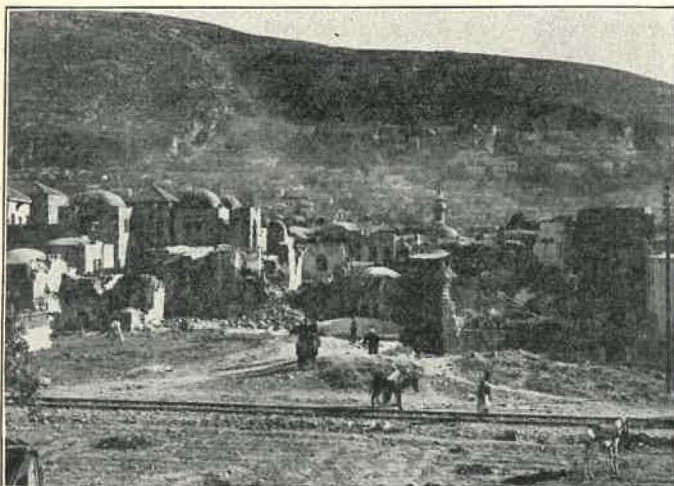


DAMAGE IN JERUSALEM
Caused by the earthquake of July 11, 1927



ALLENBY'S PROCLAMATION

Reading the proclamation in six languages on General (now Lord) Allenby's entry into Jerusalem, December 9, 1917. (Lord Allenby shows just above the paper in the reader's hand.)



EARTHQUAKE DAMAGE TO NABLUS
The C. M. S. hospital here suffered severely



ANGLICAN AND ORTHODOX PRELATES

Group at St. George's Cathedral taken after the Liberation anniversary service, December, 1920.

Left to right: Coptic Abbot, Syrian Bishop, Greek Patriarch Damianos I, Anglican Bishop, Armenian Patriarch Tourian, Abyssinian Abbot.

Palestinian congregations with their own churches and clergy. Conversions from Islam are still necessarily few and slow; there are forms of persecution which no legislation can check; but much real and self-sacrificing work is being done, even if the harvest is not yet. The society's properties and buildings suffered not a little in the earthquake of last July.

THE other line of work, also necessarily slow but of deep and far-reaching importance in the future, is the educational. The Anglican Church may claim with some confidence to provide the best secondary and higher education in Palestine. St. George's Boys' School in Jerusalem, the Jerusalem Girls' College, Bishop Gobat School, the Jerusalem Men's College, St. Luke's Girls' School at Haifa, the L.J.S. schools in Jerusalem and Jaffa—these and more are maintained by one or other of the three societies working in the diocese, or in some cases by all three jointly. Among them they seek to give a really good education on a frankly Christian basis to the young men and women of the next generation, without detaching those who belong to other Christian communities. The importance of this work can hardly be exaggerated. In the case of a mandated country it is the proper object of the mandatory power to develop faculties of administration and self-government as soon as possible. The number of mission-bred young men taking their places in government posts shows how much this is being done by the Church, while on the girls' side the startlingly rapid emancipation of women and girls from the traditional seclusion of the Moslem East affords an acute problem which only Christianity can solve. For boys and girls alike, the British school tradition of "playing the game" and playing it in the team spirit, can make and is making a most valuable contribution to the building up of a people whose budding nationalism has to be steered into the path of service rather than self-seeking.

Another side of educational work is the production of literature. A diocesan literature committee, greatly aided by the Society for the Promotion of Christian Knowledge, provides the machinery for a growing output of Christian books and pamphlets in Arabic, and is helping particularly to meet the great shortage of suitable reading matter for the young.

The other objective laid down in the constitution of the Jerusalem and the East Mission, that of cultivating friendly relationships with the Orthodox Churches of the East, is never lost sight of. My predecessor, Bishop Blyth, did a very great deal in leaving a foundation of mutual sympathy and confidence, and whenever possible I have kept on the staff of St. George's a chaplain specially charged with the duties of liaison officer."

ANGLICANISM exists in Palestine, at Palestine's own request, to show what she can do: she is trying to show that what she does she does well, but there is far more to be done than in present circumstances she can do. From the first America has given frequent and generous help, and I am glad of this opportunity of expressing our grateful acknowledgment. St. George's is the church of the American as well as of the British community: the President is regularly remembered in our daily prayers, and every diocese and bishop of the Anglican communion, American or British, is specifically named at our altars on one day in each year. The Church of the United States provides a resident priest on the cathedral staff who is at once chaplain to the American residents and a regular teacher in the Armenian theological seminary, representing America's part in the work of helping and cooperating with the Churches of the East. The Church in Canada provides the medical officer in charge of St. Luke's Hospital at Haifa. It is partly with funds contributed in America that there is being built at this moment a new Orthodox church in Beisan which, by arrangement with the Orthodox Archbishop of Nazareth, is to be available for Anglican services—a highly interesting venture which is, I think, the first of its kind.

A Palestinian Moslem remarked not long ago that he supposed when the English came to Palestine the Anglican Church would leap to the fore. Can we show that he was right?

On December 9th of this year, as each year since 1917, there will be gathered in the sanctuary of St. George's Cathedral the representative heads of all the Eastern Churches in Jerusalem, to unite with the Anglican Church and Field Marshal Lord Plumer, High Commissioner for Palestine, and representative

of King George, in giving thanks for the liberation of the Holy City and for the God-given opportunity to the Churches of Christ in the country of His Birth, Death, and Resurrection. Will those who read these lines join with us in prayer that we may use that opportunity to the uttermost?

A THANKSGIVING SOLILOQUY

IT IS very late at night, and as I write, behind me on the wall, hanging where I cannot see it, is a cross, and on the cross hangs the figure of our Lord. Before me, on the other wall, and in plain sight, hangs an old fashioned clock, whose pendulum swings industriously to and fro, accompanied by a clear vigorous tick-tock, tick-tock, which fills the silent room with the sound of busy activity. And as I sense the presence of these two, the one unseen and silent, the other with insistent voice and familiar face, my thoughts of Thanksgiving shape themselves around these two familiar objects.

The busy clock is Time itself, ever moving, passing, progressing, whether we notice it or not. Time, the measure of our life, brings to each of us Opportunity, and Opportunity grasped or lost means to you and to me Success or Failure. Success and Failure in turn mysteriously change for us into Joy or Sorrow. And all of these, Time, Opportunity, Success, Failure, Joy, and Sorrow, are to us—LIFE, the one thing which means so much to us, and about which we know so little.

And how like the old clock is Life. It has been going on a very long time before we ever came into it, and now that we are a part of it we find it something over which we seem to have little control. How busy life is! Sometimes we know not whether we are masters of our own life, or whether, perhaps, Life is our overlord, driving us along with the passing of the minutes as with incessant blows.

And all these things which go to make up Life, our work, our friends, our pleasures, our little triumphs, our unhappy failures, how mechanical they sometimes seem, and how heartless is Life with respect to our experiences. We may live or die, we may rejoice or weep, and Life in general seems to go on unheeding, even as the old clock ticks relentlessly on, heedless of my presence in the room. And sometimes we are tempted to wonder what we have to be thankful for!

But even as I write these very words, my ears grow deaf to the noisy tick, and the face of the old clock fades away, as my mind's eye goes out to another and more glorious vision. Into the stillness of the room there comes a Presence, and I know that the Master of Time, He whose broken body hung long hours on the Cross for me, is here! And with Him comes peace, that peace which passeth man's understanding. And Life, sometimes so pressing, so often hard and full of bitter disappointment, is sweet once again. And to me through the deep silence comes that promise—"Because I live, ye shall live also," not in the narrow limits of Time alone, but in the spacious fullness of Eternity, in which Time is as the single tick of a clock.

The tick of a clock! Ah yes. Into the sweet stillness there steals again that steady tick-tock, tick-tock, but it is now but a gentle reminder that my time belongs to God. It is for me

". . . to catch the hours which one by one go by,
And mark the Cross upon them as they fly."

No longer is it the fierce demand of the slave driver, for we are not the slaves of Time. We are free! We are the children of our Father, blood-bought on Calvary's tree. And from our hearts there wells up a great spring of gratitude, of thankfulness, that we are the objects of our Saviour's love.

The dream is over. The face of the clock again shines from the wall, and the gentle tick-tock is the only sound to be heard, but I know that behind me and above me and all around me is the strong, abiding, silent Presence of God's everlasting love. God it is who rules and governs our lives through Time and through Eternity, and God is love.

For this love, the source of all our joy, nay of our very being, let us give thanks every moment of our life!

—*Faith and Work.*

A SMILE is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself.—*Landor.*

THE LIBERAL EVANGELICAL CONFERENCE IN RICHMOND

By THE REV. W. D. SMITH, D.D.
RECTOR OF ST. MARK'S CHURCH, RICHMOND, VA.

WE HAVE been holding a conference in old Virginia. A program was arranged, a meeting was called, and a name was given—Liberal Evangelical—adding just another title to that ever-increasing list of doctrinal puzzles which are daily arising. The object of the conference seemingly was to remove the scales from the eyes of some of us, the moss from our backs, and to lead us into that larger freedom that modern scholarship has provided. The hope was expressed that this conference would develop along the lines of the Church Congress, and prove a clearing house for the difficulties into which we are falling.

As we saw it, from program and paper, this conference differed radically from the Church Congress in at least two important features:

It labelled all who should attend (and to a certain extent Virginia theology as well) with an impossible and contradictory title. We ought to be Liberal Evangelicals, and doubtless many are individually; but unfortunately in the theological world today, in spite of our individual views, terms become fixed, and rightly or wrongly they come to represent, at least in the general religious world, fixed attitudes of thought and very fixed attitudes in the interpretation of truth. However we may argue, Liberal means Modern, and Evangelical means Fundamental. You cannot mix them—they represent divergent and even inimical attitudes. And when a man today claims to be a Liberal Evangelical, in the eyes of the thinking public he is trying to occupy an impossible position; trying in his so-called Liberal attitude to harmonize two unharmonious elements. The Church Congress has always been an open forum but it has not labelled itself, its attendants, or its speakers.

Again, the Virginia Liberal Evangelicals differed from the Church Congress in that apparently on the vital questions of Scripture and Creeds the speakers were wholly in sympathy with the caller of the conference, and only what they seemed to interpret as "liberal" was on the program. There were several practical subjects on the program, such as country work, city work, amusements, and religious education, and men dealt with these in a practical and helpful way. But a discussion of these subjects was not the *raison d'être* of the conference. That was centered in the inspiration of the Scriptures and the interpretation of the Creeds.

As we studied the program and listened to the speakers on these two subjects, there was no chance for a prepared presentation of differing views, nor even for an impromptu expression of dissent. This was conspicuously illustrated in the presentation of the subject, The Interpretation of the Creeds. This is the subject of all subjects which presents today a many-sided approach and needs a serious and thoughtful presentation by carefully prepared utterance of well-considered words. So far-reaching is its importance that it is hardly safe for a man, however much he may have thought on the subject, to speak without carefully weighing his words.

After the opening paper on The Interpretation of the Creeds, the leader of the conference stated that though there would be no time for discussion because of the fullness of the program, he felt that a pertinent resolution was in order. This intrusion was due to the fact that from his unusual experience with young men he knew that certain articles of the Creed kept many young men out of the Church. Ergo, these articles (on the Virgin Birth and the Resurrection of the Body) should be changed or omitted from the Creeds. Whereupon an informal resolution was offered that these articles should at least be so changed as to destroy their meaning. To some of us such action destroyed the liberal idea of the conference, and made it radical. We hear much of the doubts of today and the need to change the Creed to meet modern conditions. As we listened we wondered whether this so-often-mentioned skepticism comes from biology teachers and scientific fallacies in our universities, or is its origin within our seminary walls? Have our clergy become Unitarian through college lectures or seminary teaching and influence? Does the average young man of today doubt because of the skepticism in college or because of the waver-

ing uncertain tone of the pulpit? A prominent physician of Richmond, in discussing the reports of this conference, remarked, "Seventy-five percent of the Episcopal clergy are Unitarians." And a prominent Jewish rabbi read some of the findings on the Creed to his congregation and remarked, "That is what we have always believed." They may both be wrong in their inferences, but such conclusions should be a warning to us and show us how easy it is to be misunderstood, and how careful we should be not to give any man an occasion for misunderstanding.

The Church Congress in arranging for its meetings has a large and representative committee of men of varying types of thought, and as speakers, men of national reputation who are known to differ widely on the subjects to be presented. And time is always given for discussion. So we feel that in calling a conference dealing with such vital subjects as we discussed, the call, the name, the subjects, and the speakers should be at least in the hands of a committee. It is too large a responsibility for an individual and too undemocratic for the American republic. As it is corporate in its bearing and results, so should it be corporate in its creation and direction. The intent and purpose of the individual will be interpreted by many as the intent and purpose of Virginia, and this will create a wonder as to what has come to a diocese that has in the past stood loyally in the old paths. The liberality expressed in the name should extend to a willingness to give opportunity for differing views. We have high regard for the leaders of this conference, but we feel that they have been hardly generous to Virginia's traditions or to those who differ from them.

THE BLESSED SACRAMENT

LET US understand clearly and permit no doubt in our minds that there is a Catholic belief concerning the Blessed Sacrament, which is a necessary part of the Christian Faith. One has only to glance at the New Testament to realize that no other conclusion can be called sane. Our Lord laid it down categorically and without any sort of qualification: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." Following upon this declaration, the Church has ever held that the reception of the Blessed Sacrament is, along with Baptism, necessary to salvation. Now let us ask this question: Is it conceivable that our dear Lord would have promulgated in so solemn a manner a certain thing as necessary to the saving of our souls, and then have left us totally at sea as to what that thing was, and what we were to believe concerning it?

But there are those, and they are not a few, who talk to us about the distinctive teaching of the Anglican Church. Distinctive from what? From the rest of Catholic Christendom? They forget that the moment any part of the Catholic Church adopts a doctrine or a position regarding the necessary faith which is distinctive from the rest of the Church, in that moment it involves itself in false doctrine, if not in formal heresy. The Catholic seeks to align himself always with the Church throughout the world, never to be distinguished from it. What, then, is this revelation concerning the Real Presence, which we believe to be a necessary part of the Catholic Faith? It is simply that where a validly ordained priest of the Church consecrates bread and wine to be the Body and Blood of Christ, Incarnate God becomes really and objectively present in that Sacrament. Further, we believe that this Presence is effected at a given moment in time by the Holy Ghost through the consecration—that is, through the words and acts of the earthly priest. And this Presence is in no sense dependent upon the faith either of the priest officiating or of the people participating. The priest may not himself believe in the Presence, but if he duly consecrates the bread and wine, according to the divine institution, Christ is present upon that consecration. It is analogous to Baptism. The officiating minister may deny that the child is regenerated in baptism, but this does not mean that the children he baptizes have to be baptized again in order to become regenerated. It were monstrous to think that an ignorant or wicked want of personal faith on the part of the minister could invalidate the work of the Holy Ghost, who is the real agent in all the Sacraments.

Most men, whether Catholic or Protestant, recognize that in some sense, however remote or indirect, there is a Presence in connection with the Eucharist. But by some strange mental perversion they quote as against the Church's Eucharistic faith her own words—that "the Body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner." —Rev. Shirley C. Hughson, O.H.C.

Among the Lepers

By William C. Allen

MY first visit to a leper settlement was in 1905. It is on an island in the Atlantic Ocean, near San Juan, Porto Rico. It is a desolate spot. The accommodations were crude, the waves hurled themselves upon the rocks, the sea was in all directions with the exception of the faint outlines of the Morro and San Juan in the distance. My friend and I had a meeting with them. At first some of them feared to be beguiled by the invitation of "the Protestant priest," as they called me. That day my eyes were first opened to the thirst for sympathy and gospel cheer on the part of these afflicted people. How they drank in every word! How my own heart was stirred as I beheld their twisted limbs and distorted faces! I confess to feeling that that afternoon's service alone repaid me for my journey of thirteen hundred miles to Porto Rico.

I remember asking one of the patients through an interpreter how they passed their time. He replied, "We read a little, we talk a little, and cry a great deal." I asked, "Why do you cry?" His response was, "We want to see our people." As our little boat tossed its way back to San Juan the government official, who had accompanied us and who did not profess to be a religious man, thoughtfully remarked, "After all, say what you will, religion is a great solace."

Another leper colony, surrounded by an oftentimes restless sea, is Robben's Island, about one hour's run from Capetown, South Africa. Glorious Table Mountain, behind the city, recedes from view as we approach the landing. Here are hundreds of patients, mostly natives, awaiting their doom. Every care that can be afforded, according to the depleted financial resources of the government, has been granted. The world war left the country very poor, and when I was last at Robben's Island, many partly arrested cases were being returned home. The wisdom of such a reduction of expenditures seems questionable.

I recall an incident when going over the hospital. I was endeavoring to comfort a native who could barely articulate because much of his face and mouth had been destroyed, but who brokenly conversed in the English language. Finally, rather inanely, I said, "We must leave our afflictions with the Lord." He replied, "We can't do better and we can't do worse." Of course, I knew what he meant.

In the high altitudes of the Transvaal, South Africa, one thousand miles north of Capetown, is a large leper settlement. That lovable little Frenchman, Chaplain Bourquin, accompanied me when visiting it. The number of patients—Christians and non-Christians—were about one thousand, probably one hundred and fifty of them being of white or near-white parentage. There was a large group of young folks from six to sixteen years of age. I asked how long these children were likely to live, and was informed that possibly within eight years the remorseless malady will have completed its course.

At this colony I had two leper interpreters, one a Negro minister who translated into Zulu, the other into Santo. Elsewhere in Africa a full-blooded Kafir proved to be one of the most responsive interpreters I have had in any part of the world. Englishmen acquainted with him declared that he was the most nimble-minded man they had ever known, being apt at numerous languages, he also being a leper.

Chaplain Bourquin told me that a few days prior to my visit, when he had administered Communion to 230 of these people, he in many cases had been compelled to hold the cup to their lips. It has always been a nerve-trying experience to address these deformed, scarred, mutilated wrecks of humanity with their blighted hopes, their sufferings, their fears. What could I say to them? I admit that after meeting with such pitiful congregations I have been glad to leave the fetid air, yet thankful because of the happiness which visits from a stranger seemed to bring into their monotonous lives.

After a meeting with the natives in the over-crowded assembly room of the settlement in the Transvaal, Chaplain Bourquin overheard one man say to another, "Now I know that God loves us. See, He has sent this gentleman all the way from

America to tell us how sorry he is for us. Now I am sure God loves us!" How uplifting is a simple faith!

White lepers seem to suffer keenly from mental depression. Among the white patients in this large settlement were two brothers, both young men of fine physical appearance and presenting no exterior indications of trouble. I have been told that leprosy is "not contagious but is transmissible," yet have observed that while in many cases it has not been transmitted where the most intimate relationships have existed there are other cases which seem to justify the belief that it can be communicated to others.

On the Canal Zone, 1926, I visited Palo Seco, a leper colony near Panama. It is controlled by the United States government. The location is beautiful. Trade winds sweep through the rustling palms and lovely tropical foliage. The views across Panama Bay, for miles dotted with islands, are charming. The patients are given occupations in harmony with their physical ability. Ground is allotted to them, which they till, and the products are paid for by the institution at market value. When I was there 200 reels of moving picture films were soon to be delivered to the colony. There is a little library. Tokens, made of metal representing the value of the denominations of United States money, are used by the patients. This does away with the possibility of money finding circulation outside of the colony after the lepers may have used it. A dollar of tokens has the same value among them as has a United States silver dollar.

There is a tiny church in this community. Romanists, Anglicans, and Protestants use it alternately. They have their own accessories for the one altar. Canon Melcher, of the Cathedral, holds a service there once a week. An interesting history is attached to the brass book-holder in this little house of prayer. Years ago the lepers of Palo Seco heard through a visitor of a leper settlement in Japan. They saved \$10 and sent it to Japan. The Japanese lepers in return raised \$10 and forwarded it to Palo Seco. The proceeds were invested in the book-holder. International sympathy can be experienced by all people of any race or clime.

About eighty lepers have been declared cured at Palo Seco, and returned to their homes after treatment with the chaulmoogra oil remedy. Probably about twenty per cent of lepers to whom it elsewhere has been applied have been cured; but after having been released they have continued under medical observation. The same percentage of cures is being realized among thousands of lepers throughout the world. For centuries the oil of the chaulmoogra tree has been known in India as a remedy for leprosy. It has been of comparatively recent years that the identity of this tree has become known to European and American physicians and the process of extracting the oil into a reliable medicament has become established. It is stated that after a few applications of the modern preparation, both physical and mental conditions improve. The awful sores eventually heal up. Of course, lost members can never be restored and disfigurements remain.

The dark-skinned peoples of the Caribbean Sea are apparently susceptible to leprosy. They are often very religious. Their magnificent voices, strangely rich in pathos, pour forth such grand old hymns as Jesus, Lover of My Soul, or What a Friend We Have in Jesus. Every syllable swings out to a true note—every word carries a personal appeal to the Saviour, their abiding hope.

The number of lepers throughout the world is probably as large as ever. It is stated that in portions of East Africa one per cent of the native population suffers from the disease. The victims of this malady constitute a menace to the physical and economic life about them. They become destitute in almost every relation of life. They suffer in untold ways. The American Mission to Lepers aids more than one hundred hospitals in twenty different lands. I want my readers throughout our much-blessed country to help these suffering people.

CORRESPONDENCE

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

"REGISTRATION OF SCHOOLS IN CHINA"

To the Editor of *The Living Church*:

IN THE correspondence column of your issue of October 29th appeared a lengthy epistolary tirade by one Mr. C. C. Chen, who attacked an article in a previous issue of *THE LIVING CHURCH* written by the Rev. E. N. Forster under the title above.

The impression created by the letter is that Mr. Chen, unable to answer cogently and effectively the points put forward by Mr. Forster, is forced back upon the childish expedient of calling names. In two places he refers to Mr. Forster's ignorance, and in another accuses the author of the article of having a "superiority complex." (Mr. Chen's letter illustrates the inferiority complex at its best.) As a matter of fact the Rev. Mr. Forster is peculiarly well qualified to write upon the subject of education in China. Before studying for orders he spent a number of years teaching in Mahan School at Yangchow. Mahan is an important feeder for St. John's University and is generally admitted to be one of the finest preparatory schools in China. Mr. Chen would have great difficulty in naming a preparatory school, operated and financed entirely by Chinese, with educational standards even approximating those of Mahan School.

It is one of the tragedies of the present chaotic situation in China that Chinese of education both there and abroad find it necessary to spend so much time and energy attacking the *one* educational system in their country which has actually produced results, *i.e.*, the mission school system. Says Mr. Chen: "From the Chinese standpoint, education is the sacred affair of the nation," so sacred, in fact, that not more than eight per cent or ten per cent of the total population has been touched by it. In spite of statements of this kind the historic fact remains that the Government-sponsored educational system in China, which gave such promise in the years immediately following the Revolution of 1911, has proved an almost complete fiasco. During those same years the mission schools prospered and drew their students from many of the best families in China because they were free from political meddling, they were honestly administered as to finances, their policies were dictated by educational experts and not by immature undergraduate students, and because they sought to give a well-rounded education according to the best modern standards. If Christian propaganda was to be found in the schools, and very frankly it was, will Mr. Chen say that it was not for good, that it did not help to build character, or that it was introduced surreptitiously into the curricula of the several mission schools?

Your correspondent says again, "The Chinese, furthermore, believe firmly that all the educational institutions in China should be under the control of the Chinese government—private or otherwise." And one is constrained to ask, wearily, "What sections of the Chinese people believe this? For whom is Mr. Chen speaking?" Also, "Under *what* government?" For seventeen years the mission school authorities have had the opportunity to observe Chinese-controlled education, its struggles, vicissitudes, and failures, and there is no wonder that there has been no mad rush to register schools for control by people who have made such an appalling mess of their own educational program.

The Rev. Mr. Forster's remarks about the late Dr. Sun Yat-Sen represent merely the consensus of opinion of qualified observers whose access to impartial sources of information give them a true picture of the man whose memory has been all but deified by the Chinese. No one doubts that it was due largely to the unselfish and patriotic work of Dr. Sun that the Chinese Revolution of 1911 was accomplished. Had Dr. Sun gone into retirement immediately after the Revolution he would doubtless have been numbered among the world's great men. His actions during subsequent years, however, tended to undo much of his former reputation. He posed as a statesman and failed; he attempted to qualify as a military leader with equal lack of success. Dr. Sun deceased has been much more of an asset to the Nationalist group than Dr. Sun alive. It was not until after the death of this leader that the Nationalists found it possible to bid for the control of all China. Mr.

Forster's comments on the lectures by Dr. Sun on the *Three People's Principles* may be slightly ironic but they are certainly true. These lectures are both elementary and platitudinous.

Mr. Chen speaks in one place of the "un-Christlike spirit manifested" by Mr. Forster, and in another of the necessity for the Chinese students to carry on the anti-missionary movement. Mr. Chen is quite obviously not a Christian, and like many an educated non-Christian Chinese seeks to make an appeal to sentiment by using the Master's name. His idea of one *with* a Christlike spirit is evidently a person who will accept uncritically all the destructive propaganda put forth by the Soviet-inspired Chinese Nationalists, and who, coupling a soft heart with a soft head, will attempt to make peace on any terms with a political party with nebulous doctrines about politics and ridiculous ideas about education. Returning to China, Mr. Chen will probably climb up on the "Down-with-everything-that's-up" band wagon, and instead of trying to help his country in a constructive way by improving its educational system and putting it on a basis where mission schools will be glad to register under it and cooperate closely with it, he will merely add one more voice to the confusion that now reigns.

Haymarket, Va.,
November 19th.

(Rev.) WARREN A. SEAGER.

THE "PAPAL CHAMBERLAIN" IN NEW YORK

To the Editor of *The Living Church*:

CHREV. Giacinto Leccisi, whom you saw fit to attack in a most outrageous manner in your issue of November 5th, has asked me to write to you. I do so as one who is associated with the *Catholic Standard and Times* of Philadelphia.

The Chevalier is an Italian gentleman engaged in an honorable profession. He is not making a "direct assault upon the Christian home" nor is he looking for technical flaws with the object of collecting fees. The business that he is engaged in is regularly transacted, free of cost, in the diocesan courts, but there are people who prefer to employ ecclesiastical lawyers. You must know that any marriage that is annulable is, in the eyes of the Catholic Church, no marriage at all. To put people into a position where they can receive the sacraments and live in a state of grace is not a dishonorable motive. The Chevalier, who is amazingly charitable to you, in spite of your imputation of vile motives, is sure that you are laboring under a misapprehension. He is not an emissary of Rome. He is simply an ecclesiastical lawyer. He is not trying to undermine anyone's religion; his business is with Catholics and it is really no concern of yours. Your reference to the sovereignty of the United States is entirely beside the point. When the Episcopal Church is willing to recognize every legal marriage in any one of the many states of the union as a sacramental marriage, and when it is willing to recognize every legal divorce as a severance of the bonds of matrimony, then it will be time to give the Catholic Church a lecture on loyalty. Your readers must, upon second thought, have wondered why you saw fit to make such an extraordinary attack upon something that really does not concern you. I ask you kindly to insert this letter in your next issue as some slight reparation for your attack upon a Christian gentleman.

Philadelphia, November 14th. (Rev.) EDWARD HAWKS.

ANNOUNCES RESIGNATION

To the Editor of *The Living Church*:

I SHALL appreciate space in your Correspondence columns to notify my many friends throughout the Church, gained during my nine years' service with the Brotherhood of St. Andrew, that my resignation as executive secretary has been accepted by the executive committee. I may be addressed at my home, 536 Penn Avenue, Drexel Hill, Delaware County, Pa. My future plans are unsettled.

Philadelphia, November 17th.

CHAS. CAIN.

TOLERATION, BEFORE AND AFTER THE LAUSANNE CONFERENCE

[Condensed]

To the Editor of *The Living Church*:

IF PROTESTANTISM can get any thrill out of the Christian spirit, the fairness, the justice, or the tolerance or open-mindedness of the so-termed Protestant Reformation, it is more than the writer has ever been able to do. Even from the study of Fisher, Robertson, Wakeman, etc., in seminary days, and in the reading of D'Aubigny and other violently Protestant writers, or Miss Muhlbach's *Henry VIII*, or Froude's *Life of Erasmus*, or dozens of other accounts of this period of cursing and fighting and virulent interchange of violent language, the writer was prepared to agree absolutely with the thesis of Father S. C. Hughson in his answer to the question, "Was the Protestant Reformation a Liberal Movement?"

He quotes the lamentation of the editor (Unitarian) Albert C. Dieffenbach "over the death of Modernism," and comments with a twinkle in his eye that perhaps it is only in coma. (However, since Modernists are not strong on resurrection of any variety, perhaps the comatose state may become oblivion, if not nepenthe.) Of Luther and Melancthon he describes the controversy, and Luther's insistence on "*Hoc est Meum Corpus*" as his own fundamental position. He describes the scurrilous broadsides delivered by Henry VIII against Martin Luther, and the ex-monk Luther's choice language toward the English monarch. He mentions the sanction of the death of Servetus by John Calvin; and moreover the killing of Gruett by Calvin because the hated Gruett had written "Rubbish" on one of Calvin's books. He takes note of the uncalculated number of deaths under Henry VIII—which any history, in detail, of this period will corroborate—and goes on to say that the first edition of the Greek Testament did not come out for sixty years after the invention of printing. The opposition of the Reformers to the Copernican theory and the dissociation of Erasmus with the radical Reformers is noted. I do not observe that Father Hughson noted the cruelty of Martin Luther in the Peasants' War. . . .

No one denomination, Roman, Anglican, Presbyterian, Lutheran, Methodist, Baptist, or any other can claim immunity from the spirit of narrow bigotry and partisan satisfaction with itself, and Pharasaic self-righteousness. All are tarred with this same stick. All have sinned. What every sect on the map needs to do is to recognize the largeness and beauty of the Kingdom of God, the glory and extent of Christ's limitless love for men, and the fact that unity in one body, and one spirit, and one Lord, one faith, and one Baptism, can and shall only come when men and denominations shall cease to vaunt and flaunt their petty shibboleths and prejudices.

New York City. (Rev.) WYTHE LEIGH KINSOLVING.

DR. BARTON'S VIEW OF LAUSANNE

To the Editor of *The Living Church*:

DR. WILLIAM E. BARTON is a genial man and one would wish to assume that when he talks about "closed Communion" as "blasphemy beyond pardon" and so forth, he is to be taken as not meaning what he says but is employing Torquemada's language to help the conversion of those whose opinions he cannot suffer.

But when he describes the "Greeks"—half of them were Russians, Bulgars, etc., and not Greeks—present at Lausanne as "catapulted into another century than that in which they do their thinking," he makes a statement as ridiculous as it is pharisaic in its arrogance. If he had troubled to turn up their names in the *Who's Who* of the Conference, he would have found that among his "Greeks" were men who had studied at Munich, Freiburg, Berlin, Lausanne, Leipzig, Strasburg, and so on, and who have written much, well, and widely on many current questions. If he had read their writings, he would have discovered that they are familiar with the best German, French, and English thought and with the current movements of life in Europe and America, including whatever contributions he may have made himself to such literature. If he had conversed with them, he would have found that they would have satisfied his every test as to their being as progressive as himself except only that they have a conscientious disinclination to deny their convictions and to become Congregationalists.

Speaking for myself, at Lausanne I found everyone kind and profitable. The only intolerance—and it is amazing how even in the twentieth century a good Christian can be horribly intolerant—which I perceived there was that of those "Open Communion" bigots who, like Dr. Barton, imagine that they can force down the barriers with the blows of their tongues.

That he should caricature the "Greeks" because they declined

to be driven by him into his narrow tabernacle is not only a breach of good fellowship: it makes one realize that he is himself living far back in the century of the Puritans, and wonder whether, had he the Puritans' power, he would not brand his mark on the cheeks of those whom he could drag to his river and souse in it but could not make drink.

London, October 30th.

(Rev.) J. A. DOUGLAS.

"CONSCIENCE AND ITS PROBLEMS"

To the Editor of *The Living Church*:

IN YOUR ISSUE of October 8th appeared a notice of Dr. Kirk's book, *Conscience and Its Problems*; and, apropos of this, the reviewer alluded to a recent suggestion of the Bishop of Ripon. This was to the effect, he said, that, in order that new problems in ethics might be successfully dealt with by theologians, there are required new "adjustments in our outlook upon the universe."

The reviewer here appeared to find prompt occasion for expression of philosophic sympathy with the Rev. Henry Lewis of Ann Arbor, in connection with his address before the Church Congress at San Francisco. Of this, the "main thesis" was stated by the reviewer to have been this: that, "as . . . the conditions vary under which human life is lived, new problems arise in ethics."

The reviewer should have better faced, I think, the serious fact, that it was substantially conveyed by Mr. Lewis that his arsenal of personal counsel to parishioners had been largely reduced to the basis of *laissez faire*. Witness his adducing, without even sign of distaste, an observed practice of purely temporary and of course wholly sinful alliances between young people, unsanctified by legal marriage, and accompanied with physiological practices facilitative of a purely brutish use of the estate so entered into. It is certainly a cause for regret that your reviewer found nothing more caustic to offer here than to suggest that the citations by Mr. Lewis were but "used" by him as "illustrations."

It was assuredly open to him to have said something far more to the purpose, so long as he had supposed it to be pertinent to drag in Mr. Lewis at all. Addressing himself to people of that gentleman's mode of thinking, he might have impressed upon them that any devout priest will always find his hands sufficiently full in fruitful work for his Master, if he will confine his pastoral work to exercise of fatherly and sympathetic understanding and to inspirational and religious instruction. But, with these additions: that he shall countenance no shadow of breach of the Ten Commandments, or of Christ's rule of the sanctity of marriage.

Instead of this, the reviewer offers some very strange advice. Mr. Lewis is advised that the "help" he calls for cannot at all now be afforded to him. No one can attempt to construct it for him "in our sermon next Sunday." And if asked Why not?, the reviewer answers that the fresh scientific data of the last "fifty years" must be first "digested!" The clergy may then acquire a "technique." And, as to the nature of this? Well, it will be theirs so soon, forsooth, as they "learn to deal with our moral problems in a scientific manner!"

Book reviews of this order are rather beyond the need of comment.

L. ALLYN WIGHT.

Montclair, N. J., November 10th.

BROADCASTING CHRISTMAS SERVICES

[Condensed]

To the Editor of *The Living Church*:

I WAS WONDERING if you could be a help to your radio readers, especially those who enjoy tuning in on distant Church services. Now this coming Christmas Eve, a number of churches will have a midnight Eucharist, some will broadcast. If you would ask through the columns of *THE LIVING CHURCH* for the different rectors intending to broadcast their services on that night to let you know what time and station in advance, so you could publish them in *THE LIVING CHURCH*, we will say no later than Saturday, December 17th, it would arrive in time for us radio fans to pick the church we wanted.

THOMAS McFADDEN.

Chester, Pa., November 12th.

[*THE LIVING CHURCH* is always glad to list Church radio broadcasts, when received in time, in the appropriate column.—EDITOR.]

FOR ONE WORD a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed what we say.

—Confucius.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE DIVINE COMMISSION: A SKETCH OF CHURCH HISTORY. By Frank E. Wilson, S.T.D. (New York: The National Council. \$1.00.)

HERE is a book that should be in the hands of every man and woman of the Episcopal Church. Beginning with the choosing of St. Matthias to fill the place of Judas, the story of the Divine Commission to make disciples of all nations comes down through the ages to the present time. The book is clear, concise, and very readable; there is not a dull page in it: though nowhere are necessary statistics omitted for fear of boring the reader. If the English is very up-to-date and smacks of western high schools, it is stimulating and refreshing, and makes us glad that the author was born on this side of the ocean.

The presentation of a tremendous series of events is always a difficult matter to compress into a few pages without doing injury to the subject. This Dr. Wilson has done remarkably well. He has avoided a sketchy treatment of Church history on the one hand, and has kept free from burdensome details on the other, never failing to keep the main thread of the story before his readers. The author shows a thorough grasp of his subject, and gives a clear presentation of its main outlines. The book is the result of hard work and diligent study.

There are a few criticisms that might be made of this valuable manual of Church history. Like so many writers, the author is rather sweeping in certain statements which bear investigation. For instance, Dr. Wilson evidently "has it in for" St. Wilfrid, who, he says, "spent some time in an English prison and the rest of his life in another field." As a matter of fact, St. Wilfrid was one of the greatest missionaries that England has ever known, and was the instrument of the conversion of Sussex to Christianity. That he was on the side of the Pope in debatable questions showed that he realized the need of the time in centralized government, but can prove nothing for modern ultramontaniam.

Evidently Dr. Wilson has been influenced by the Puritan history books which fulminate against King Charles the Martyr and Archbishop Laud. On the whole his description of these two martyrs is just, but he fails to point out the fact that Charles' firmness for the Church saved the Apostolic Succession for the Church of England; rather than give up the Catholic heritage the king gave his life. Laud, of course, was high-handed, though no more so than his opponents, but by the fearless devotion of his death, the shedding of his blood (not by assassins as in the case of St. Thomas à Becket, but by the authority of the state) an Archbishop of Canterbury gave his life for the Catholic Church in England. It is a pity that it is the fashion to pass over briefly a glorious product of English Christianity since the Reformation—the Caroline divines. Though Bishop Andrewes receives a very glowing tribute, no mention is made of George Herbert, the poet and saint of Bomerton, or of the semi-monastic community of Little Gidding.

The description of the Colonial Church in America and the wonderful work of the Society for the Propagation of the Gospel in Foreign Parts is intensely interesting. So is the account of the early days of the American Church. One might wish that the author in describing the activities of Churchmen and women since the World War had mentioned the Anglo-Catholic movement which, in whatever way it is regarded, is recognized as one of the great outstanding religious revivals of the day.

ALBERT C. LARNED.

A GREAT DEAL is written in these days about "modern" problems, "modern" religion, and the like; but for a brief treatment of modern difficulties the Rev. E. S. Kiek's little book on *The Modern Religious Situation* (T. & T. Clark, \$1.75) is to be highly recommended. Originally a series of summer

school lectures given at Parkin College, Adelaide, and now slightly modified, the book goes right to the heart of most of the fundamental problems about fundamentals. God, Prayer, the Christian Ethic, the Virgin Birth, the Resurrection, the Atonement, and the Church are some of the subjects whose difficulties Principal Kiek sets forth. And while he does not claim to remove all problems or even to shed much new light on them, he does collect and summarize them and gives some valuable hints for their solution by the thoughtful reader. The book provokes thought rather than instructs, and should be useful for the clergy who have discussion groups to lead, especially among students.

W. F. L.

PLAINSONG ACCOMPANIMENT. By J. H. Arnold. (New York: Oxford University Press, American Branch.)

EVERY so often comes a book that is a joy forever; to read it is to know both the subject and the full mind of the author; to possess and study the work is a giving of thanks continually for the matter and the making of it. Such a book is Mr. J. H. Arnold's *Plainsong Accompaniment*, and it will go on the bookshelves of musicians alongside of such treasures as Forsyth's *Orchestration*, Kitson's *Evolution of Harmony*, Coward on *Choral Conducting*, and the like. And yet our author modestly gives the impression, by the title, that his work is merely a treatise on the accompaniment of Plainsong. It is the characteristic modesty of the truly great!

This volume is the finest introduction to the study of Plainsong that this reviewer knows of. Where else is to be found more brilliant scholarship, used only as the background of a charmingly enthusiastic, simple, lucid discussion of the many problems of a difficult art? Dry, forbidding introductions to the art of Plainsong abound; they are to be found most certainly in the libraries of the Church musicians of these United States. Judging by results, they have not advanced the practice of the art in our churches; we are content still to explain lamely the absence of Plainsong from American Church music on the ground that such an art has to be indigenous. A slightly truer explanation is the lack of time for such studies, particularly in the case of the non-professional choir (non-choir school) churches. Undoubtedly in the earlier stages the teaching of Plainsong requires loving devotion and ample time; but the effort has its own reward. Ask Canon Douglas, our own devoted custodian of the art.

To the hasty modern who asks about practical values, who likens Plainsong to a dead language, read the chapters on Notation and Rhythm and consider whether this true differentiation of syllabic values is not the basis of our modern interpretative art; the corollary of real nuance in music.

The chapters on accompaniment, with manifold illustrations, are of course the author's great concern. Here we have modal harmony that is musically fascinating and that is also the willing servant of the exacting and ever-changing text. The accompaniments are living examples of the free use of permitted material; not the deadly dry and too-well known stock prescriptions according to formula. Even in the matter of color our author is a human being; it is gently conveyed that flutes and soft diapasons of eight and four feet are not the sole possibilities in the important matter of color. This is only one of the many strikingly liberating suggestions of which the work is full. The confusions, bugbears, and false ideals which have had a share in retarding the study of practical Plainsong are done away with in this gracious and stimulating book.

FREDERICK ROCKE.

I WAS eyes to the blind, and feet was I to the lame.

—Job 29:15.

Church Calendar



NOVEMBER

- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew, Apostle.

DECEMBER

- 1. Thursday.
- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14, 16, 17—Ember Days.
- 18. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas, Apostle.
- 25. Sunday. Christmas Day.
- 26. Monday. St. Stephen, Martyr.
- 27. Tuesday. St. John, Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. New Year's Eve.

APPOINTMENTS ACCEPTED

BARR, Rev. **GEORGE DUDLEY**, formerly non-parochial priest of the diocese of Central New York; to be temporarily in charge of the missions at Port Leyden, Constableville, and Lyons Falls, N. Y. (C.N.Y.), with residence at Port Leyden.

CLAYTON, Rev. **FRED W.**, D.D., who has been serving as locum tenens at All Saints' Church, Omaha, Neb.; to become rector of that church. Address, 506 S. 26th St.

FENTON, Rev. **ARTHUR K.**, formerly curate at St. John's Church, Pittsburgh; to be curate at St. Peter's Church, Germantown, Philadelphia, Wayne Ave. and Harvey St.

FOUST, Rev. **ROSCOE T.**, formerly assistant at St. George's Church, Flushing, N. Y. (L.I.); to be rector of Trinity Church, Cranford, N. J. Address, 111 Forest Ave. December 1st.

HOLLEY, Rev. **ALLAN J.**, formerly rector of All Saints' Church, Peterborough, N. H.; to be rector of St. Thomas' Church, Brandon, Vt. December 1st.

HUGHES, Rev. **I. HARDING**, formerly rector of Holy Trinity Church, Greensboro, N. C.; to be rector of All Saints' Church, Concord, N. C. December 1st.

STORY, Rev. **G. CARLTON**, rector of St. Luke's Church, Dixon, Ill. (C.); to be rector of Church of the Mediator, Chicago. Address, 11051 South Hoyne Ave. Effective January 1, 1928.

TYNG, Rev. **WALWORTH**, formerly missionary at Changsha, China (H'k); to be assistant at Church of Incarnation, Madison Ave. & 35th St., New York City, while awaiting return to China. Address, Bernardsville, N. J.

WHITTLE, Rev. **WILLIAM**, formerly rector of St. Mary's Church, Franklin, La.; to be rector of St. James' Church, Vincennes, Ind. Address, 610 Perry St.

RESIGNATIONS

BENNETT, Rev. **EDMUNDS**, as rector of St. John's Church, Ensley, Ala.

FRANKEL, Rev. **CLARENCE D.**, as missionary in charge of Kemper Memorial Chapel, Darlington, Wis., but will continue as priest-in-charge of Trinity Church, Platteville, Wis. (Mil.)

NEW ADDRESSES

BAYARD, Rev. **G. LIVINGSTON**, U. S. Navy, formerly care of Postmaster, New York City; Navy Department, Washington, D. C.

HATCH, Rev. **RICHARD D.**, priest-in-charge of St. Philip's Church, Putnam, Conn., formerly Putnam; Brooklyn, Conn.

HUSKE, Rev. **BARTHOLOMEW F.**, chaplain U. S. Navy, (L.A.), formerly Hampton Roads, Va.; U. S. S. *Maryland*, care of Postmaster, San Francisco, Calif.

MCCOY, Rev. **WILLIAM S.**, rector of St. George's Church, Rochester, N. Y. (W.N.Y.), formerly 22 College Ave.; 21 Portsmouth Terrace.

TEMPORARY ADDRESSES

JUDGE, Rev. **ARTHUR H.**, rector emeritus of the Church of St. Matthew and St. Timothy, New York City; 58 Gardens Apartment, Forest Hills, N. Y., until May 1, 1928.

MCKIM, Rev. **JOHN COLE**, of Japan; care of Rev. W. L. Essex, 501 Main St., Peoria, Ill., from November 26th to December 1st.

ORDINATION

DEACON

INDIANAPOLIS—On October 30th the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, ordained **CHARLES SPENCER HECKINGBOTTOM** to the diaconate in St. Stephen's Church, Terre Haute.

The candidate was presented by the Rev. John E. Sulger of St. Stephen's Church, and the sermon was preached by the Ven. William Burrows, Archdeacon of Indianapolis.

Mr. Heckingbottom is a business man of Terre Haute who, several years ago, became interested in the people of the mining district in West Terre Haute. He gathered the people for services and gave every Sunday evening as a lay reader, and under his direction the people themselves have erected a church building.

Mr. Heckingbottom is to be in charge of St. George's mission at Terre Haute.

BORN

ROBINSON—Born to Rev. and Mrs. C. E. B. ROBINSON, MAY ANN, November 18th.

DIED

JACKSON—Entered into Life Eternal **EVELYN QUINTARD JACKSON**, widow of the late Charles E. Jackson of Middletown, Conn., on November 9, 1927.

ORME—After a brief illness, **WILLIAM B. ORME**, for many years a faithful vestryman of Christ Church, died at his residence in Georgetown, D. C. A kind friend and exemplary citizen.

"Mark the perfect man; and behold the upright; for the end of that man is Peace."

MEMORIALS

Frederick T. Datson

AN APPRECIATION

THE REV. FREDERICK T. DATSON, rector of the Church of the Good Shepherd, Wichita Falls, Texas, entered into eternal rest on Wednesday, November 9, 1927.

We, the clergy of the diocese of Dallas, desire to place on record, together with our sense of bereavement and our profound sympathy with the sorrowing family, our deep and sincere appreciation of the personal character, and the intellectual, pastoral, and administrative ability of our late associate and fellow-priest.

Coming to this diocese of Dallas early in 1914 as rector of the Church of the Good Shepherd, Wichita Falls, he served his parish, community, and diocese with conspicuous efficiency up to within a few months of his decease. For about a year and a half, 1918-19, he served as rector of Trinity parish, Fort Worth. At the time of his lamented death, at the age of fifty-three years, he was the third priest of the diocese in order of canonical connection.

By reason of his widely exercised civic and religious activity in Wichita Falls in furtherance of educational, philanthropic, and Christian enterprises, he had come to be recognized as one of the city's foremost citizens, known, honored, and loved by all classes of people. This fact was impressively indicated in local newspaper accounts of his death, and was strikingly manifested, at the time of his burial, by the numerous representatives from various civic bodies who paid their sorrowful tribute to his memory.

The extensive and valuable parish property in the heart of the city embracing a new church and parish house, stand as a lasting monument to his energy and success as an executive and administrator.

The diocese of Dallas has lost by his demise one of its most capable, conscientious, and useful clergy, whose wider interest and service have been of great benefit to the diocese, and have been recognized by the bestowal of the highest honors that were within its gift.

"Lord, all-pitying, Jesu blest,
Grant him Thine eternal rest."

Signed for the Clergy:

HIRAM J. ELLIS,
EDWARD HENRY ECKEL,
CHAUNCEY E. SNOWDEN,
Committee.

Emma Wellsman Hunter

Entered into rest at Chestnut Hill, Pa., November 8, 1927, **EMMA WELLSMAN HUNTER**. A devoted Churchwoman, a selfless and loving friend. May she rest in peace.

"The eternal God is thy refuge, and underneath are the everlasting arms."

Anne McCulloh Hubbard

In the death of **ANNE MCCULLOH HUBBARD** on October 15, 1927, the Church as well as a large circle of devoted friends has met with a great loss. For her there is rejoicing that her suffering is ended, and that she is reunited to the family she loved, of which she was the last of seven brothers and sisters. Miss Hubbard was born September 26, 1866, in Westerly, Rhode Island, where her father, the Rev. John Parkinson Hubbard, was then rector, and was a descendant of Hubbard, the first historian of New England, and prominent in Harvard University. Her maternal grandfather, Mr. McCulloh, was at one time Controller of the Currency at Washington. Her father moved to Philadelphia when she was a child, and her closest associations have been with this diocese. For seventeen years she was secretary of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary, and though obliged by ill health to resign in 1922, her interest never flagged in the work or workers, with many of whom she kept in close touch until the end. To a deeply spiritual nature, which bravely met the limitations and disappointments of her life, was added a keen mind, which she devoted unsparsingly and with great ability to the training of young leaders in the Church, many of whom rise up and call her blessed.

Truly it may be said of her, "She being dead yet speaketh."
L. G. B.

Philadelphia, November, 1927.

RESOLUTION

Thomas G. Perkins

The rector, wardens, and vestrymen of St. Andrew's parish, Buffalo, N. Y., desire to place on record their feeling of sincere personal sorrow and great official loss in the death of their recent fellow-member, **THOMAS G. PERKINS, ESQ.**

For many years Mr. Perkins was an earnest and devoted member of St. Andrew's parish and vestry. He was ever faithful in the discharge of all his religious duties, and generous in the support of his parish.

We thank God for his good example and pray that in the nearer presence of his Lord the divine light may perpetually shine upon him and eternal peace be with him.

Copies of this minute to be sent to his bereaved family and to THE LIVING CHURCH, Buffalo, N. Y., November 14, 1927.

Signed **CHARLES E. HILL,**

Rector.

CHARLES M. CLARKE,

Warden.

BENJAMIN H. BENNETT,

Warden.

W. G. L. COULTER,

Clerk of Vestry.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

CAUTION

S.S.J.E.—Caution is suggested in dealing with individuals claiming to represent the Fathers of the Society of St. John the Evangelist in San Francisco. Recently we have heard from both Washington, D. C., and Philadelphia, that persons claiming some connection with us have used that alleged association to deceive and defraud. In case of uncertainty in dealing with such strangers, we suggest immediate communication with us.—(Rev.) CHARLES P. OTIS, S.S.J.E., Church of Advent, San Francisco.

POSITIONS WANTED

CLERICAL

AMERICAN, 40, ATTACHED TO WIDELY known London church, reputed forceful preacher and capable organizer, would return to the home-land, being incurably homesick. Wanted: rectorship, curacy (clergy house preferred), L. T., or any live connection. Stipend is of no present importance. Available any time within three months. Address, PRIEST, 22 Marjorie Grove, London, S. W. 11, England.

PRIEST OF THE CHURCH DESIRES TO serve as assistant in large parish where he can have charge of the choir and opportunity for giving private vocal lessons. Extensive training in choral and vocal rendition, also in dramatic presentation. City where golf course is located imperative. Address W. J. H.-959, LIVING CHURCH, Milwaukee, Wis.

WANTED—PARISH BY PRIEST, AGE 40. Married; two children. Best of credentials. Teacher, preacher, wide experience. Town preferred where much work is to be done. F-951, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN DESIRES parish. Graduate, good preacher, teacher, active worker, experienced. Correspondence invited. S-957, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHOLIC CHURCHWOMAN, EXPERIENCED teacher, very fond of children, wants position in school, institution or family. Capable taking entire charge young children. M-968, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, ENGLISH-trained, Associate of Royal College of Organists and of Royal College of Music, London, desires appointment in Church requiring high musical standard. Experience with both boy and mixed choirs. Excellent accompanist, recitalist. A-964, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-952, THE LIVING CHURCH, Milwaukee, Wis.

POSITION AS CHURCH SECRETARY BY thoroughly experienced private secretary and bookkeeper, now employed as parish visitor. Church and business references. B-965, LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, TRAINED AND EXPERIENCED in Religious Education, now holding position of responsibility, desires to locate in eastern states. Field must present real opportunity for extensive program. O-967, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY EXPERIENCED missionary at practically no extra expense to your parish? Address, REV. WALTER E. BENTLEY, Port Washington, L. I.

RELIGIOUS

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

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLES' PLAIN AND stamped wafers—(round). ST. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120; Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles. Damasks, Fringes, Linings, Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox, Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

STOLES—HAND EMBROIDERED, TWO white and one red. New, reasonably priced. Address, F. PANTER, 1509 Hinman Ave., Evanston, Ill.

THE SISTERS OF THE HOLY NATIVITY will furnish vestments, altar hangings and linens at moderate cost. Also Priests' girdles, hand-made of imported linen thread. CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis.

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

PARISH AND CHURCH

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

CHURCH LINEN

LINENS FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also handkerchiefs. Samples on request. MARY FAWCETT, 350 Broadway, New York City.

BOARDING

Los Angeles

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

New York

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

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIES, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. 6½ in. set, at \$5.00 per group. 14 in. set, at \$10.00 per group. Also larger figures, 2 to 3 ft. in height, at \$50 and \$75 per group.

OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbana, Va.

CHRISTMAS CARDS

CHRISTMAS CARDS: TWENTY IMPORTED religious cards for \$1.06, postpaid. Write for circular of other cards. GIRLS' FRIENDLY SOCIETY, 15 East 40th St., New York City.

CHRISTMAS GREETING CARDS, ENGLISH imported, exquisite designs. Folder variety with separate envelopes. \$1.25 per dozen, postpaid. Address, H. ENGLE, 845 Hamilton Terrace, Baltimore, Md.

FLORENTINE CHRISTMAS POST CARDS. 75 cts. per dozen. M. C. ZARA, Germantown, Pa.

MISCELLANEOUS

COLLEGE GIRL, CATHOLIC, WISHES CULTURED Church girl to share attractive apartment, New York City, centrally located. Private garden, kitchen, shower, fireplace. One who appreciates atmosphere of quaint old house. Forty-five dollars monthly. WATKINS 9279. W-966, LIVING CHURCH, Milwaukee, Wis.

HOME BUILDERS! PERSONAL SERVICE by post. Your Bungalows or Home plans made to your own ideas. Minimum charges. Also stock plans. Write EXCELSIOR PLAN SERVICE, P. O. Box 1944, Asheville, N. C.

HEALTH RESORT

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

SISTERS OF THE HOLY NATIVITY

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

RETREAT

CHICAGO, ILL.—A DAY'S RETREAT FOR women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, November 29, 1927, beginning with the Mass at 10:00 A.M., and closing with Vespers at 3:30 P.M. Conductor, the Rev. McVeigh Harrison, O.H.C. Will those desiring to attend kindly send their names to THE SISTER SUPERIOR.

INFORMATION BUREAU



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.

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

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

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

THE FIRST Chinese girl in the province of Shansi to be trained as a physician finished all but two months of her course at the Tsinanfu Medical School this year. She had to be recalled for the emergency of the hospital at Fenchow, and has proved indispensable, helping with the soldier patients and maintaining perfect poise and calm despite the difficult conditions. This hospital, built by Dr. Percy Watson, is part of a Congregational mission. Dr. Watson and one other man at some distance were at last accounts the only foreigners remaining in the province.

CHURCH SERVICES

District of Columbia

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

Illinois

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

Minnesota

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

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sun.), 10:15 A.M.; The Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M., Week Days (in Chapel); the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Mon. and Sat.), 5:00 P.M.

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

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

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

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

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S
Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228
meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBR, BUFFALO, N. Y., 244 METERS.
St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M. E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., COURIER
Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBO, EVANSTON, ILL., ST. LUKE'S
Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WNBR, MEMPHIS, TENN., 316 METERS.
Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS.
Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

BOOKS RECEIVED

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

H. R. Allenson, Ltd. 7 Racquet Court, 114 Fleet St., London, E. C. 4, England.

Prayers and Meditations. Composed by Samuel Johnson, LL.D. Third new and revised edition with additional matter.

Feathers On the Moor. By Archibald Alexander, M.A., D.D., author of *The Glory in the Grey*, etc.

Richard G. Badger. Boston, Mass.

The Delinquent Boy: A Socio-Psychological Study. By John Slawson, Ph.D., research secretary, Federation of Jewish Charities, Cleveland; formerly psychologist, New York State Board of Charities.

A. S. Barnes & Co. New York City.

The Brotherhood of Man: A Pageant of International Peace. By Alice C. D. Riley.

Special Day Pageants for Little People. By Marion Kennedy and Katharine Isabel Bemis.

Christopher Publishing House. Boston 20, Mass.

Nature's Way. By Charles F. Clarke. Price \$1.50 net.

A Vampire: and Other Stories. By Lavinia Leitch (Mrs. W. A. Hynd). Price \$2.00 net.

The Vase of Bronze. By Myrtle Fuller Logan. Price \$1.50 net.

Primary Edition. Second edition. By Helen Adele Whiting. Price \$2.00 net.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

The Churches of Eastern Christendom. From A. D. 451 to the Present Time. By the Rev. B. J. Kidd, D.D., warden of Keble College, Oxford, and honorary canon of Christ Church; examining chaplain to the Bishops of London and Oxford.

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

If I Had Only One Sermon to Preach. Sermons by Twenty-one Ministers. Edited, with an Introduction, by Dr. Charles Stelzle. Price \$2.50.

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

Memories Grave and Gay of William Fairbairn La Trobe-Bateman, honorary canon of Christ Church, Oxford; first vicar of St. John's and St. Alban's, Norwood, and rector of All Saints', Ascot. With a Foreword by the Rt. Rev. Bishop Gore. Edited by Mildred La Trobe-Bateman. With four illustrations. Price \$1.80.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

Christianity, Past and Present. By Charles Guignebert, professor of the History of Christianity, University of Paris. Price \$4.50.

The Plastic Age of the Gospel. A Manual of New Testament Theology. By Andrew C. Zenos, D.D., LL.D., dean and professor of Historical Theology, McCormick Theological Seminary. Price \$2.75.

The Evolution of the English Hymn. An Historical Survey of the Origins and Development of the Hymns of the Christian Church. By Frederick John Gillman. With a Foreword by Sir H. Walford Davies. Price \$2.50.

The Church and the Russian Revolution. By Matthew Spinka, Ph.D., the Chicago Theological Seminary. Price \$2.50.

PAMPHLETS

A. S. Barnes & Co. New York City.

Springtime: A May Day Pageant. By Catherine Snodgrass.

Galahad: A Pageant of the Holy Grail. By Liuwood Raft.

Three of Memory: An Armistice Day Pageant. By Grace C. Moses.

Persephone: A Pageant of the Seasons. By Elizabeth Selden.

Catholic Literature Association. 2013 Appletree St., Philadelphia, Pa.

The Reserved Sacrament: Its Devotional Aspect. A paper read before the Third Anglo-Catholic Congress in London, July, 1927, by Father L. S. Thornton, of the Community of the Resurrection. Price, for a limited time, 10 cts.

The Reserved Sacrament: Its Use for Communion. A paper read before the Third Anglo-Catholic Congress in London, July, 1927, by H. F. B. Mackey, vicar of All Saints', Margaret Street, and Prebendary of St. Paul's. Price, for a limited time, 10 cts.

Federal Council of the Churches of Christ in America. 105 East 22nd St., New York City.

Social Aspects of Agricultural Credit. Published by the Department of Research and Education. Price 25 cts.

Milwaukee Art Institute. Milwaukee, Wis.

The Value of An Art Institute to the Community. By Alfred G. Pelikan, director.

YEAR BOOK

Rev. Henry Knox Sherrill. 233 Clarendon St., Boston, Mass.

The Year Book of Trinity Church in the City of Boston, 1927.

PLAN DIOCESAN HIGH SCHOOL IN VIRGINIA

ROANOKE, VA.—Great interest was manifested in the plans outlined by the Rt. Rev. Robert Carter Jett, Bishop of Southwestern Virginia, for the establishment of a diocesan industrial high school in the southwest part of the diocese, at a clergy conference, assembled November 10th and 11th in the parish house of St. John's Church, Roanoke.

The first session of the conference was held Thursday evening, the 10th, and was followed by an informal reception. At 9:30 Friday morning there was a celebration of Holy Communion in St. John's Church.

In the first resolution adopted, the members of the conference expressed their sympathy and affection for the Rev. G. Otis Mead, rector of Christ Church, Roanoke, and the hope that he may soon be restored to health and strength again. Mr. Mead has been compelled, on account of illness, to take a vacation from his parochial work and is at present in Florida.

The clergy approved most heartily a plan proposed by Bishop Jett for keeping open various vacant churches in the diocese. It is the bishop's idea to place each of these churches under the charge of some nearby rector with a view to having at least one service a month conducted by the rector himself and other services as often as possible by lay readers, etc. In addition it is his hope that a clergyman when thus taking charge of a vacant church, in addition to the work of his own parish, will do everything in his power to see that the Sunday school is carried on with the utmost efficiency. The diocesan clergy placed themselves heartily behind the bishop in this plan.

There was some discussion of the College of Preachers inaugurated at the cathedral in Washington, and a somewhat similar undertaking at Sewanee, and the hope was expressed that it might be found possible for some of the ministers in this diocese to attend the session in Washington each year.

Report at Church Assembly to Show Clergy Are Worse Off Than Before War

Parliament Receives Report of Book —Churchmen's Union Defends Bishop Barnes

The Living Church News Bureau)
London, November 11, 1927]

THE CHURCH ASSEMBLY WILL MEET for its autumn session on Monday next (the 14th), in the Church House, Westminster, when the Archbishop of Canterbury will report progress with regard to the Prayer Book measure. A large number of reports will be presented, of which the most important, perhaps, is that of the commission appointed to inquire into the financial burdens imposed on the clergy by recent legislation. A remarkable feature of this report is the disclosure that the clergy are definitely worse off now than they were before the war. The fact that this was not ascertained before the dilapidations measure and the pensions measure were passed is an illuminating sidelight on the hasty methods of the assembly.

By way of safeguarding the clergy in the future, Canon Winterbotham has given notice of a motion, the effect of which is that no measure primarily affecting the clergy shall be given final approval by the assembly until the matter has been referred to the Lower Houses of Convocation for their consideration and assent or dissent. The grants to unbeneficed clergy measure, which is down for discussion, is one of tardy justice, rendered urgent by the difficulty in finding assistant curates at all. It proposes to give the ecclesiastical commission power (which at present they do not possess) to make grants out of their common fund. But, it is pointed out, the measure includes clergy on the diocesan general staffs, etc., among the "unbeneficed," and as the common fund was earmarked by the act of 1840 for the parochial clergy, an effort is likely to be made to confine the grants to assistant curates until their pressing needs are satisfied.

Prebendary Charles Harris, apropos the report of the archbishops' committee on the ministry of healing, will move that the assembly request their graces to consider the advisability of taking counsel at an early date with their provincial synods with the object of securing that, throughout their provinces, efficient instruction under expert guidance shall be given in the principles and practice of spiritual healing—(I) to all ordinands; (II) to the parochial clergy generally. The Rev. C. E. Douglas will move:

"That commission No. III be asked to report whether, in order to enable an incumbent to take other work, who is over fifty, has had a living for not less than ten years and desires a change (either for his own sake or for that of the parish), it is advisable and practicable for the ecclesiastical commissioners to be given power to make him a grant supplementary to the assured income of his new benefice, so as to make it easier for such experienced ministers to take another appointment."

APPLY TO COURT FOR WRIT AGAINST COMMITTEE

I stated a fortnight ago that an application had been made to the divisional court of the King's Bench for writs against the legislative committee of the Church As-

sembly. The object was to obtain a declaration from the court that the measure in regard to the Deposited Book was invalid, according to the constitution of the Church Assembly and the enabling act, and to prevent its further consideration by Parliament.

There will be a general feeling of satisfaction with the decision of the divisional court that the order of the Church Assembly approving the Prayer Book measure cannot be quashed. The attempt to place the stumbling block of judicial decision in the path of the measure on its passage from the Church Assembly to the Houses of Parliament has therefore failed. Its success would have meant at the best vexatious delay in the progress of a measure to which the bishops and the houses of laity and clergy have devoted years of hard and conscientious work. It would also have had the further and more far-reaching consequence that measures of the same kind approved in like manner by the assembly might in future be exposed to similar interference by the action of the courts.

Apart from the legal reasons for the court's judgment, with which I will not weary you, there can be little doubt that it will commend itself to the great body of clerical and lay opinion in the Church. Even opponents of the Prayer Book measure must have regretted its defeat by a technicality.

PARLIAMENT RECEIVES REPORT OF BOOK

The ecclesiastical committee of Parliament at its meeting last Monday received the report of the sub-committee concerning the Deposited Book. The report contains the comments of various Church societies, including the Federation of Catholic Priests, a number of Nonconformist bodies, and two or three individuals. The report was discussed at considerable length, and the committee adjourned until Wednesday, November 16th, when it is expected that it will be decided by a majority to authorize the submission of the measure to the two Houses of Parliament. If this occurs, it is understood that the Government will give a day in each house before Christmas for the discussion.

The general impression appears to be that the measure will receive parliamentary approval by considerable majorities. The warning that rejection must mean disestablishment has had a considerable effect on members of both houses. In the Commons, a certain number of members may be affected by the hostile resolutions passed by Nonconformist societies. On the other hand, many members take the view that the Church should have the right to rule itself, and should not be subjected to parliamentary interference.

Anglo-Catholics in the two houses will probably vote for the measure on the ground that, while there are many things in the book and the rubrics of which they disapprove, there is also much of which they can approve, and also on the ground that Parliament has no sort of right to prevent the passage into law of Church legislation that has been synodically approved.

CHURCHMEN'S UNION DEFENDS BISHOP BARNES

It had been the hope of most Churchmen that the controversy aroused by Dr. Barnes' utterances would have been al-

lowed to subside after the Archbishop of Canterbury's dignified rebuke. But the whole matter is certain to be re-awakened by the letter which was sent last Friday to the Bishop of Birmingham by the Churchmen's Union. The letter, which is signed by Dean Inge, president of the union, and by Dr. Douglas White, the chairman, is as follows:

"My Lord Bishop:

"The Council of the Churchmen's Union desire to express their sympathy with your Lordship on the constant attacks to which you have been subjected.

"The greater part of the agitation is so obviously factitious and ill-informed that we do not suppose that you have allowed it to trouble you. But since some Churchmen in exalted positions have publicly associated themselves with censures upon your utterances, we wish to assure you that we support wholeheartedly the principles for which you are contending.

"(1) You are blamed for preaching on evolution to general congregations. Now, it is true that the accepted teaching of science on this subject has long been familiar to educated people, who find no difficulty in reconciling it with the Christian faith. But the acceptance of evolution as a biological theory is often unaccompanied by any attempt to follow up the consequences of the theory in their bearing on traditional theological statements, and we believe that in making this attempt you are doing good service, which is greatly needed at the present time.

"(2) You are blamed by many for having used language about the Holy Communion which has wounded the feelings of many loyal Churchmen. We are convinced, after carefully reading the incriminated documents, that your object was not (as has been absurdly alleged) to deny the sacramental principle, but to reaffirm certain doctrines clearly laid down in the formularies of the Church, *viz.*, that the Body of Christ in the Sacrament is given, taken, and eaten after a heavenly and spiritual manner, and that the theory of Transubstantiation overthrows the nature of a Sacrament, and has given occasion to many superstitions.

"We further express our conviction that your downright rejection of the theory of Transubstantiation is in accordance with the promise made by all bishops to drive away strange doctrines, and is eminently timely, inasmuch as a doctrine indistinguishable from Transubstantiation is explicitly taught in hundreds of churches both from the pulpit and by the language of ceremony and symbol.

"We regard it as something of a scandal that you should receive no support from the spokesman of the bench in condemning this heresy, which, as openly taught by influential Anglican clergymen, is an offense to a large body of loyal Churchmen; and that their censures should have been mainly confined to the manner and matter of your strictures upon doctrines which they have solemnly pledged themselves to banish, and both privately and openly to encourage others to the same."

An immediate result of the foregoing letter was the resignation from the Council of the Churchmen's Union of Canon Durell, the rector of Clapham and examining chaplain to the Bishop of Southwark. Canon Durell maintains that Dr. Barnes' denials in respect to the Holy Communion go far beyond the mere reaffirmation of certain principles, as set out in the letter. Moreover, he (Canon Durell) cannot endorse the strictures which the letter passes upon the spokesmen of the episcopate.

Another distinguished member of the Churchmen's Union, Clement C. Webb, the Oriel (Oxford) Professor of the Philosophy of the Christian Religion, has sent a long letter of protest to the *Times*, disassociating himself from the Council's en-

dorsement of Dr. Barnes' language about the Holy Eucharist.

NEW ORGANIST OF WESTMINSTER ABBEY

The selection of a successor to Sydney Nicholson, as organist of Westminster Abbey, has now been made, and Dr. Ernest Bullock, organist of Exeter Cathedral, has been appointed to the post.

The Dean of Westminster had the assistance of a very strong committee in making the appointment, and in view of the number of first-rate men from whom they had to choose, the task was a very difficult one. Dr. Bullock, who is only thirty-seven, studied music under Dr. E. C. Bairstow at Leeds Parish Church, where he was made assistant organist at the age of sixteen, being also organist at St. Mary, Micklegate, and Adel Church. In 1912 he was appointed sub-organist of Manchester Cathedral under Sydney Nicholson. During the war he served in His Majesty's forces as captain and adjutant, and in 1919, after being for a short period organist of St. Michael's College, Tenbury, he was appointed organist of Exeter Cathedral. As a composer Dr. Bullock's work is being recognized as having dignity, sound workmanship, and poetic feeling.

COMMEMORATE ARMISTICE DAY

The Archbishop of Canterbury, in a letter to his diocese regarding the commemoration of Armistice Day, says:

"It is ours to attend again to what Armistice Day says to us year by year. The conditions are not quite what they were at first. A generation is growing up which, except for mere child-memories, has no personal experience of the mighty happenings which, a dozen years ago, were rending our very souls and giving new meaning to prayer and to resolve. The hand of time is apt to blur a little the lines of what was then graven on our hearts. But we shall be faithless indeed to Him who spake to us in those dark days if we allow Armistice Day to begin to lose its force as the years run on. See to it, on November 11th, that the flame is still aglow, whether it be in the quiet service in church or chapel, or in the deliberate and cherished recollection of facts and faces in a guarded half-hour of prayer at home, or in the keenly used 'fellowship of silence' for the prescribed two minutes. Once again lift your hearts with such words as these, 'In remembrance of those who made the great sacrifice, keep us steadfast, keep us from falling back, and give peace in our time, O Lord.' Such use of the moments wherein we join in sacred fellowship can never be in vain."

Today's observances and those arranged for Sunday next are on the same lines as in previous years, and there is no necessity to refer to these at any length. I would remark, however, that there appears to be an increase in the number of churches, in London at any rate, where a Solemn Requiem is deemed to be the fittest way of commemorating Armistice Day, and this, in all cases, with episcopal sanction.

GEORGE PARSONS.

NEW YORK PARISH CELEBRATES ANNIVERSARY

CUBA, N. Y.—Christ Church, Cuba, marked the seventy-fifth anniversary of the organization of the parish at All Saints' tide with an eight days' preaching mission, conducted by the Rev. Walter E. Bentley of Port Washington, N. Y.

The anniversary was brought to a close on the Sunday following the mission with a corporate Communion of the parish at 7:30, at which the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, was celebrant.

Pretentious Alterations Program Under Way at St. George's Church, New York

Bishop Stires Urges Firmer Friendship With England—Welcome Bishop of Aberdeen

The Living Church News Bureau
New York, November 19, 1927

HERE IS AMPLE EVIDENCE TO JUSTIFY the contention that the east side of New York City is to have a marked development as a desirable residential section. These proofs already dot that portion of the city from East avenue in the Eighties on south as far as Canal street. Notable are the Sutton Place, Beekman Place, and Tudor City improvements, but further down Mayor Walker's plans for improved housing are already being carried out in Allen street, and a similar change is now proposed for Chrystie street. All these have a common purpose: to make Manhattan Island a place for better homes and a place for more homes; and that purpose affects the Church directly, especially on the lower east side where there is a steady increase in the proportion of Gentile residents.

The rector, vestry, and congregation of St. George's Church recognize this trend, and the fine, old church facing spacious Stuyvesant square at East Sixteenth street is undergoing extensive alterations. Dr. Reiland states that "people are moving south and east. Manhattan is being made over for man, rather than man for Manhattan. We have no thought of moving, we are determined to remain here whatever the future may be."

The greatest needs at present at St. George's are for new organs and adequate choir quarters. The estimated costs reveal the scale on which these improvements are being carried out. The organs are to be built in three units. Two of these will occupy the corners of the chancel and will require an expenditure of about \$12,000 each; while the estimated cost of the great organ, the third unit and which is to be built in the gallery at the rear, is between \$40,000 and \$60,000. Further changes in the chancel include the removal of stone piers at the gallery ends to widen the view of the chancel, and the rebuilding of the choir stalls with necessary cutting back of the galleries; cost, about \$25,000. The removal of the heating plant in the basement of the church and installing a new one under the chapel will give space for a choir room, music library, choirmaster's room, and choir quarters, also for clergy robing rooms, chancel guild, and vestment rooms, a change requiring an expenditure of about \$25,000. I mentioned the proposed mortuary chapel in last week's letter; that will cost upward of \$5,000, utilizing the former stone choir room between the rectory and church.

Dr. Reiland, expressing the faith of his people in the continued and increasing usefulness of St. George's to its neighborhood, is now undertaking to raise sufficient funds to carry out fully these plans. He declares that "'St. George's spirit' is not fiction, it is fact"; a statement that receives considerable in the way of confirmation in the extensive nature of these plans. Cardinal Hayes made a fine statement the other day in speaking of Roman Catholic work in New York; he declared: "we have never closed a church." Anglican conditions are somewhat different but not

so much so as imagined. Dr. Reiland is to be commended for continuing the position of St. George's not only, but for strengthening its stakes in a neighborhood that needs its presence.

NEW WINDOW UNVEILED AT ST. THOMAS'

A series of stained glass windows is announced for the further adornment of St. Thomas' Church, and the first of the series, privately unveiled a week ago, was seen by the parishioners for the first time last Sunday morning. It is placed third from the chancel on the street side of the church; Mrs. William A. M. Burden is the donor, a gift in memory of her husband.

BISHOP STIRES URGES FIRMER FRIENDSHIP WITH ENGLAND

Preaching in St. Thomas' Church last Sunday afternoon at the dedication of the War Memorial which was described at length in last week's letter, the Rt. Rev. Dr. Ernest M. Stires, Bishop of Long Island and former rector of St. Thomas', delivered a fervent appeal in behalf of American friendship with England. The bishop who, previous to coming to St. Thomas' was rector of Grace Church, Chicago, admitted after the service that his remarks had something to do with the much-discussed anti-British attitude of Chicago's present mayor. Speaking of England in terms of world values, Bishop Stires said:

"With all her faults and all her mistakes she yet stands preëminent in character, ability, and strength; the greatest teacher of truth and justice, and the most faithful exemplar and guardian of the ideals she has taught. Civilization may need for its larger beauty the contributions of many other nations, but who could think that a civilization worthy the name could be possible without England?"

LIKE "TWO HANDS OF GOD."

"Often in the same family there are two lads totally different in temperament and in gifts; each has strong qualities and some weaknesses, yet each is strong where the other is weak—and therefore they sometimes misunderstand each other.

"So it is with these two great peoples—each strong, but in different fashion; each exhibiting characteristic weaknesses, but totally different in their nature. Yet they are brothers complementary of each other, if not always complementary to each other. And when united for high, unselfish purposes they seem like the two hands of God for the moulding of a better world.

"What shall we say of those who would prevent this work, who would sow the seeds of hatred and conflict between England and America?

"Think you that the Christ of history has no clear call for us at this hour? He reminds us that, though we are a nation of many peoples, yet our true mother is England. From her are the lessons, the examples, the spirit which made us great. Can you not hear Him bid these go hand in hand for the comfort and strength of the world?

"We sing the hymns England taught us, we pray the prayers hallowed by her, we study the Bible she defended and gave to the world, we read with a brother's pride the record of her sons in the great struggle in which at the last hour our sons fought and fell with hers—rushed on and won with hers.

"We should stand today with one hand raised in loyalty to God and with the other we should clasp the hand of our English brothers, our fellow-soldiers in

Christ. That is the best basis for peace and for a Christian civilization."

COMING EVENTS

Sunday, December 11th: Canon Prichard, preacher at Columbia University Chapel at 4:00. Monday the 12th: Dean Scarlett of St. Louis, preacher at Even-song at the General Seminary Chapel.

NEWS ITEMS

At the Church Club dinner held last Wednesday at the Chatham to welcome to New York the Bishop of Aberdeen and the Provost of St. Andrew's Cathedral of that diocese, Bishop Manning was present to express his greetings to these distinguished visitors and to extend to them the freedom of the diocese of New York.

The Church and Drama Association further recommends the Galsworthy play, *Escape*.

About a thousand friends and theatrical associates of the late John Drew held a memorial service at 2:00 o'clock last Sunday afternoon at the Church of the Transfiguration. The rector, the Rev. Dr. Ray, and the Rev. Culver B. Alford, resident chaplain of the Episcopal Actors' Guild, were the officiants. The speakers were Otis Skinner of The Players, Walter W. Price of The Lambs, and Mayor Gregory of East Hampton, where Mr. Drew had his residence.

The first annual memorial service for the New York Society of the Military and Naval Officers of the World War was held on Sunday evening, November 13th, at the Church of the Heavenly Rest. Among those present were Brigadier General Wingate, who read the necrology, General Oliver B. Bridgman, Major General Haskell, Admiral Josephthal, Admiral Plunkett, former Governor Whitman, Major General McRae, and Assistant Attorney General Donovan. In his sermon the rector of the church, the Rev. Dr. Darlington, urged such demands from citizens as to bring the Senate at Washington, "the greatest stumbling-block thus far to the cause of world peace," to the ratification of treaties favoring the submission of all international disputes to arbitration.

Sixteen organizations concerned with the interests of seamen were represented in a service which filled Trinity Church last Sunday evening. The occasion was the twelfth anniversary of Sailors' Day. Dr. Stetson, in his sermon, praised the religious spirit manifested among seamen of all time, and commended the organizations represented for the effective work done here in New York in behalf of the sailor when in our midst.

Mrs. Calvin Coolidge, the Bishop, and Mrs. William T. Manning are the chief patrons of the benefit entertainment to be given tomorrow night at the Knickerbocker Theater for the work of the Episcopal Actors' Guild.

HARRISON ROCKWELL.

CHURCH SCHOOL INSTITUTE MEETS

HOWE, IND.—There was a record attendance of ninety-seven, including visitors, at the monthly meeting of the Church School Institute of the South Bend district, on Sunday, November 13th. The Institute was entertained at Howe. A business meeting at 3:30 P.M. was followed at 4:00 by dress parade at Howe School and later by services in the Howe School chapel.

The course of instruction being carried this year is *The Pupil*, by Weigle, and there was an afternoon session on middle childhood and an evening session on later childhood.

Nativity Chapel Only Church Damaged by Recent Tornado in Washington

Hold Conference Under Auspices of College of Preachers—Honor Memory of Woodrow Wilson

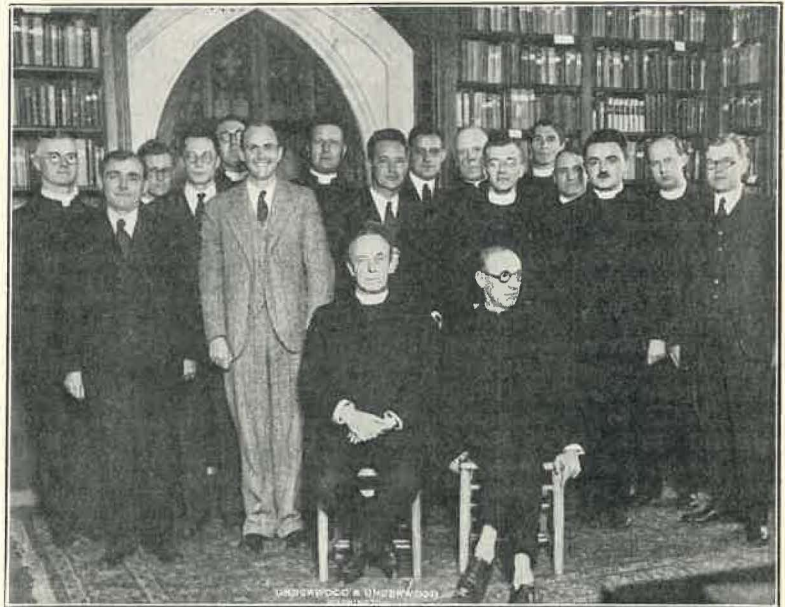
The Living Church News Bureau
Washington, November 19, 1927

WASHINGTON WAS VISITED BY A TORNADO on Thursday of this week. The tornado, which reached a velocity of 125 miles per hour, tore a path through the eastern section of the city, causing a large amount of property damage, the death of one person, and injury to scores of others. Several of our churches were in the path of this storm, but the only one sustaining any damage was the Chapel of the Nativity, where a large tree was blown down on the roof and consider-

vitalizing their work in preparation for their ministry during Advent. The Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania and warden of the college, directed the studies. He was assisted by the Very Rev. H. E. W. Fosbroke, D.D., dean of the General Theological Seminary, New York City.

HONOR MEMORY OF WOODROW WILSON

On Friday, November 11th, the annual Armistice Day service was held beside the tomb of President Woodrow Wilson. Bethlehem Chapel was crowded with persons desiring to honor the memory of the great war president. Little Mary Faith McAadoo, granddaughter of Mr. Wilson, placed a wreath on the tomb. The Rev. James H. Taylor, pastor of the Central Presbyterian



AT WASHINGTON COLLEGE OF PREACHERS
Seated are the Rt. Rev. Philip M. Rhinelander, D.D., and the Very Rev. H. E. W. Fosbroke, D.D.

able damage was done. Houses were unroofed, and trees were uprooted. A scene of great desolation was created in the afflicted district. The organized forces of the army and marine corps, as well as the Red Cross, immediately were called into service to render aid in the matter of relief, and to keep order.

CONFERENCE UNDER AUSPICES OF
COLLEGE OF PREACHERS

Fifteen clergymen from eleven states and the District of Columbia gathered this week on Mount St. Alban to participate in the initial conference of a series which will be held throughout the year under the auspices of the College of Preachers of Washington Cathedral. Three annual conferences have been held by the College of Preachers, which was established three years ago on a basis of far-reaching service to stimulate the art of preaching and to enable the Church to fulfil much more effectively than in the past its duty of carrying the Gospel message beyond the confines of parishes and congregations to the millions of people outside any form of organized Christianity. This week's gathering, however, was the first to concern itself with preaching the message of a single Church season.

The clergymen in attendance were afforded the opportunity of freshening and

Church, which was attended by President Wilson, offered a prayer, and Bishop Freeman gave a short address.

FUNERAL OF THE MINISTER OF
GUATEMALA

On Saturday, November 12th, the funeral of the Minister of Guatemala, Señor Don Francisco Sanchez Latour, was held in Bethlehem Chapel. The service was attended by the President of the United States and Mrs. Coolidge, the Secretary of State, and the entire diplomatic corps. The full cathedral choir was in attendance, and the service was conducted by the Bishop of Washington and the dean of the cathedral. At the conclusion of the burial office, the body was borne to the Chapel of Joseph of Arimathea, where it will remain for three weeks before being returned to Guatemala on the U. S. S. *Memphis*.

This was the first occasion on which this Chapel of Joseph of Arimathea has been used. This chapel of pure Norman design is in the center of the cathedral under the crossing. The broad steps leading down to it were carpeted in red, and at the west end the flags of all the American republics were massed. The numerous floral offerings from the diplomatic corps and others were placed about the crypt. The effect was one of great solemnity and

beauty. The minister had attended Oxford University in his youth, and had there become a member of the Church of England.

MEMORIAL SERVICE FOR LATE
HON. HENRY WHITE

On Thursday, November 10th, an impressive memorial service was held at the cathedral for the late Hon. Henry White. Mr. White's outstanding place in the diplomatic service of the country, as well as his devoted service as a member of the cathedral chapter, made the occasion one of great interest to both Church and State. Mrs. Coolidge attended the service, as well as many members of the diplomatic corps and citizens of prominence. Addresses were made by the Hon. Frank Kellogg, Secretary of State, and the Bishop of Washington. Mr. White's body now rests in the cathedral beside those of others prominent in the life of the Church and nation.

NEWS NOTES

The third annual institute of the Woman's Auxiliary of the diocese of Washington was held during the week at Trinity Church, Washington. Sessions were

held all day from Monday until Friday, and consisted of intensive study courses, addresses, conferences, discussions, and illustrated lectures on the extension work of the Church. The attendance throughout the week was excellent, and a very great impetus was given to the work of the Woman's Auxiliary for the winter.

By the purchase of a house at 1523 New Hampshire avenue, to be used as a national center, the Girls' Friendly Society has brought to fruition a long standing plan. The house is near Dupont circle in an excellent location, and will be opened in the early spring.

The Sunday school institute of the diocese held its November meeting in the parish hall of St. John's Church, Lafayette square, on Wednesday, November 16th. An interesting address by the Rev. Prof. W. Cosby Bell, D.D., of the Virginia Theological Seminary, was given on the relation between science and religion.

Announcement has been made of the appointment of the Bishop of Washington as national chaplain of the Officers' Reserve Corps of the United States army.

RAYMOND L. WOLVEN.

1st, at the Neighborhood Club, Brooklyn.

The annual kermess of the Church Charity Foundation was held at the Pouch Mansion, Brooklyn, Wednesday and Thursday, November 16th and 17th.

The Rev. Granville Mercer Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, conducted a quiet day November 5th, at All Saints' Church, Richmond Hill, the Rev. Henry W. Armstrong, priest-in-charge. Bishop Stires confirmed twenty-seven in this church at a visitation on Sunday morning, November 6th.

The Priests' Fellowship of the diocese of Long Island had its autumn meeting at the Church of the Redeemer, Brooklyn, on Monday, November 7th. After a celebration of Holy Communion, the Rev. Dr. Francis J. Hall, of the General Seminary, gave an address on the results attained at Lausanne.

The Brooklyn Clerical League met at the Hotel St. George on the same day. The address was by A. C. Olson, who directed the recent successful campaign for St. John's Hospital Building Fund. His subject was the Oberammergau Passion Play, which he has seen three times.

CHAS. HENRY WEBB.

Bishop Stires Calls Second Annual Clergy Conference to Meet in Garden City

Dedicate Memorials in Richmond Hill Church—Fifty-fifth Anniversary of Diocesan W. A.

The Living Church News Bureau
Brooklyn, November 18, 1927

BISHOP STIRES HAS CALLED A CONFERENCE of the clergy of the diocese to meet in Garden City on Monday, November 21st. Such a conference, lasting two days, was held in September of last year at Easthampton, and was of such value that many hoped it would be an annual event. The campaign for the new St. John's Hospital in Brooklyn, to which all the clergy and all the laity were summoned, resulted in the postponement of the conference of clergy to a later date. Now that the hospital campaign has, by God's blessing upon the splendidly united efforts of the whole diocese, been brought to a successful termination, the clergy conference will be held. It will begin with a celebration of Holy Communion in the cathedral at 10:00 and the business of the conference will be undertaken at the conclusion of the service. Luncheon will be at the Garden City Hotel at 1:00 and the afternoon session, it is expected, will adjourn about 4:00.

MANY MEMORIALS DEDICATED

In the enlarged and beautified Church of the Resurrection, Richmond Hill, an unusual number of memorials, including all the furnishings of the large and beautiful new chancel, were dedicated by the rector, the Rev. Arthur R. Cummings, on Sunday morning, November 13th. The memorials included altar and reredos, altar-cross and candlesticks, bishop's chair, sedilia, credence, altar-rail, choir-stalls, clergy seats, and prie-dieux, choir parapet, litany desk, hymn boards, three chancel windows, and one window in the nave. The pulpit, a memorial to the late Rev. William P. Evans, former rector of the parish, still lacks its canopy and was not dedicated at this time.

The enlargement of this church, begun in 1897, when the Rt. Rev. George W.

Davenport, D.D., Bishop of Easton, was rector, is now complete. The graceful little church has been entirely surrounded, little by little, with new work until only the roof and floor of the original building remain. The parish house is partly built and in use, but is still to be completed.

FIFTY-FIFTH ANNIVERSARY,
WOMAN'S AUXILIARY

The fifty-fifth anniversary of the Long Island branch of the Woman's Auxiliary was held in Trinity Church, Arlington avenue, Brooklyn, on November 10th. Bishop Stires preached and celebrated Holy Communion. In the chancel with him were the rector of the parish, the Rev. Jacob Probst; the secretary of the diocese, the Rev. J. H. Fitzgerald; the Archdeacon of Brooklyn, the Ven. Charles G. Clark; and the Rev. A. W. E. Carrington, of Brooklyn. In the afternoon the speakers were Bishop Burleson of South Dakota and Mrs. Bayard Stewart of the Philippines. The offering was toward the auxiliary's quota of \$7,000. About 300 were present.

THIRTY-FOURTH ANNIVERSARY OF A
G. F. S. BRANCH

The G. F. S. of the Church of the Redeemer, Astoria, celebrated its thirty-fourth anniversary on Thursday evening, November 17th. The occasion was made a reunion of old and present members, and one of the charter members was present, together with a number of former members now living elsewhere, and one former rector of the parish. This branch of the G. F. S. has been unusually successful throughout its history, and has always been one of the most active and valuable organizations in the parish. The Rev. W. C. Charlton is rector. Miss Grace Carrington, branch secretary, was the recipient of a present from the members of the branch, in recognition of her long and devoted service.

DIOCESAN, PAROCHIAL, AND PERSONAL

The Church Mission of Help, which is doing a valuable work in this diocese, will hold its annual sale on December

LAY CORNERSTONE OF NEW KANSAS CHURCH

EMPORIA, KANS.—The cornerstone of the new St. Andrew's Church, Emporia, was laid on November 11th by the Rt. Rev. James Wise, D.D., Bishop of Kansas, who



LAYING KANSAS CORNERSTONE

Bishop Wise of Kansas is shown laying the cornerstone of St. Andrew's Church, Emporia. The priest in the foreground is the Rev. J. Herbert Smith, rector.

pointed out the purpose of the Church as alone insuring the ideals of Armistice Day and of our keeping faith with those who had sacrificed themselves in the Great War.

Brief addresses were also made by the Rev. Carl Nau, rector of St. Paul's, Kansas City, a former rector of the Emporia church, and by the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, also a former rector of the Emporia church. Other clergymen present besides the rector, the Rev. J. Herbert Smith, were the Ven. L. W. Smith and the Ven. G. D. Christian, Archdeacons of Kansas, and the Rev. Francis B. Shaner of Lawrence.

The new church will cost \$50,000, and is the realization of long-cherished dreams of the people and rectors for many years.

CHICAGO NOTES

The Living Church News Bureau
Chicago, November 19, 1927

THE WOMEN OF THE CHURCH OF OUR Saviour, the Rev. Frederick L. Gratiot, rector, entertained about one hundred members and visitors of the Catholic Club at their annual meeting on Tuesday, November 15th. The speaker was the Rev. Spence Burton, Superior S.S.J.E. Fr. Burton's subject was Monasticism of Today. Afterwards there was the service of the benediction of the Blessed Sacrament, Fr. Burton being the celebrant. At the business meeting, Royal D. Smith was elected vice-president of the club, succeeding Mr. Hubbell, who resigned because of illness.

The club is growing in numbers and influence and is trying to extend its work into all the city parishes. The next meeting will be held on December 13th, at the Church of the Atonement, and the January meeting at the Church of the Redeemer, on the 17th.

YOUNG PEOPLE CONTRIBUTE TO
CATHEDRAL FUND

Plans for the rebuilding of the cathedral go steadily on. The Cathedral League is doing excellent service in propagating the cathedral idea, and the need of our diocese for the bishop's church. At a recent meeting of the chapter, the bishop reported that the total cathedral funds in land and securities are \$713,323. The chapter last week passed a resolution of hearty appreciation of the work of the Young People's societies of the diocese in creating and developing interest in the cathedral project. An instance of this interest was the gift of \$2,800 by the Young People to the bishop for the cathedral fund at a service held at the new Church of the Advent, on Sunday evening, November 13th. Sylvester Lyman, of St. Luke's, Evanston, represented the donors.

NEW ORGAN AT SHELTER CHAPEL

A new pipe organ was dedicated at the Cathedral Shelter chapel on Sunday morning, November 13th, the bishop officiating and preaching. The organ is the gift of an anonymous friend of the Shelter.

ADVANCEMENT AT ST. ANSGARIUS' MISSION

The Rev. William Tullberg, who was recently ordained priest at All Saints' Church, is priest-in-charge of St. Ansgarius' mission. It will be recalled that work at St. Ansgarius' was discontinued a few years ago, much to the disappointment of some of the faithful Swedish people who had long been identified with the church. Not long ago the mission was revived and Fr. Tullberg was placed in charge last Christmas. In the following spring a chapel was opened up on Lincoln avenue. The premises have been outgrown, and a fine lot has been bought by the diocese at the corner of Maplewood and Thorndale avenues, where a church will probably be built within a year. The old St. Ansgarius' Church, it will be recalled, was often known as Jenny Lind's church, because of the famous singer's connection with it. She it was who gave an exquisite and costly chalice and paten to the church, which has long been a treasured possession of the members.

ARMISTICE DAY SERVICE

The annual Armistice Day service under the auspices of the social service department of the diocese was held again this year at St. James' Church. The speaker was Prof. Manley O. Hudson, of Harvard University. Choirs from several of the parishes in the city sang at this service.

H. B. GWYN.

DISCUSS WORLD CONFERENCE
AT SYNOD MEETING

ROCHESTER, N. Y.—"There is a great similarity between the League of Nations and the World Conference on Faith and Order held last August at Lausanne, Switzerland, because both look toward a world brotherhood," said the Rev. Dr. George Craig Stewart, of Evanston, Ill., speaking at the opening service of the fourteenth annual synod of the second province in Christ Church, Rochester, on Tuesday night, November 15th. "The World Conference accomplished all it set out to do," he continued. "The end sought was not Church unity but only to help toward that end."

Dr. Stewart emphasized that the fact that the conference was brought together was important in itself; a conference representing eighty-seven different Churches is something that would not have been possible a generation ago. He added that when Church unity is attained that a "visible, external, united Church will be a necessity, and that this is most important to remember."

"As world gatherings revolve about some central idea, they also owe their motive power to some great personality," Dr. Stewart continued. The League of Nations had such impetus from Woodrow Wilson. The conference at Lausanne had its great moving spirit in the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York. Bishop Brent is president of the continuation committee as well as having been presiding officer at the conference and first speaker.

In the afternoon the eighth provincial conference on Christian social service met in the parish house. The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, who is the presiding officer of the synod, acted as chairman. The Rev. Harold Holt, assistant secretary of the national department, emphasized the need for a Christian attitude toward all social work. The Rev. Alfred S. Priddis, head of the Church Extension Society of Buffalo, and formerly connected with it in Rochester, emphasized the need for cooperating with all social agencies, in a most splendid paper.

The Rev. L. F. Chard of Gowanda, near the Cataraugus Indian Reservation, urged more cooperation with agencies such as those for help for the benefit of American Indians. The Rev. E. S. Ford of Sparta, N. J., gave a most interesting account of the social work which he is doing in West Counties mission work.

In the morning and early afternoon a number of women's organizations of the province held their annual meetings, among these being the Woman's Auxiliary, the Girls' Friendly Society, the Church Mission of Help, Church Periodical Club, Daughters of the King, Guild of St. Barnabas, Brotherhood of St. Andrew, and council members and associate representatives in the province. Exhibits were presented during the meeting of the synod by the Church school service program and the young people's fellowship in the parish house, and a book store was conducted by Miss Clarice Lambright.

Miss Helen Brent, sister of Bishop Brent, told the women at a luncheon in the parish house of St. Paul's Church, at noon, about the Conference on Faith and Order which she attended.

Bishop Stearly, president of the synod, presided at the opening service. The Rt. Rev. David L. Ferris, D.D., bishop coadjutor of the diocese, was host to the synod in the absence of Bishop Brent.

At the meeting on Tuesday morning

after Holy Communion and morning prayer, the conference was called to order at 10 A.M. by Bishop Stearly. Upon nomination, Bishop Stearly was elected president of the synod for three years. Charles Burlingham of New York was elected chairman of the House of Deputies.

The Rt. Rev. G. Ashton Oldham, D.D., chairman of the conference on the Bishops' Crusade, presented a most interesting paper in connection with the future diocesan programs.

The Hon. W. J. Tully of New Jersey was reelected a member of the National Council for three years and Bishop Ferris was appointed chairman of the examining chaplains of the province.

The Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, gave an account of his work, and at the end asked for \$25 for five years from twelve parishes to help in educating men for the priesthood. The amount was over-subscribed with splendid cooperation and Christian zeal. The Rev. A. Villafane, a native priest of Porto Rico, gave an account of social conditions in his country. The Rev. S. Harrington Littell of Hankow, China, gave a vivid picture of conditions in China.

Bishop Colmore extended an invitation to the synod to meet in Porto Rico next time and see the work in his diocese at first hand.

LOSS IN THE VERMONT
FLOOD DISTRICT

MONTPELIER, VT.—The money loss to property and industry in Vermont during the recent flood runs to many millions, that in Rutland being estimated at \$5,000,000 with a possible \$2,000,000 for Montpelier, capital of the state.

Water rose seven feet in Christ Church, Montpelier, ruining the organ as well as vestments and books, while everything is covered with mud. The parish house of the church has been condemned; deep holes are in front of both the church and parish house. The rector, the Rev. Frank J. Knapp, writes:

"Words are inadequate to describe the storm, torrents, and flood, and finally the loss of property. The water rose seven feet in both buildings and ruined everything, and now six inches of mud is everywhere.

"The motto, Trust in God and Use Your Hands, is in effect, and a smile upon the face with a hope for better days are in evidence all about.

"The prayers and help of the Church are needed."

Northfield has not suffered as badly as many villages, yet scores of homes have been inundated, bridges carried away, and some \$300,000 damage done. The industries, chiefly stone sheds and a woolen mill, have been at a standstill. Northfield is the seat of Norwich University and the student body has been of the greatest usefulness in rescue and rehabilitation work.

St. Mary's Church and rectory, standing on high ground, escaped, but the large guild hall, in the center of the community and low on the bank of the Dog River, was all awash below, and damage done will require not only renovation of the building, but also structural repairs where foundations have been undermined. The Rev. H. W. Fulweiler is rector of St. Mary's. Many other city and village churches have suffered likewise throughout the state.

But it is not only damage to buildings which must be considered. Many people have suffered heavy personal losses. In some cases all their savings have been swept away in some property investment. Many who are dependent on mills and

stone sheds for employment, face the possibility of long periods of inactivity.

The Rt. Rev. Samuel Babcock Booth, D.D., Bishop Coadjutor of Vermont, called a conference for November 21st and 22d at Rock Point, to see what damage has been done to the churches in the district.

**PREPARE FOR CANVASS
IN NEWARK**

ORANGE, N. J.—On the evening of Armistice Day about 3,000 representatives of the parishes of the diocese of Newark filled the Orange armory in a great gathering in preparation for the Every Member Canvass. The speakers were the Rt. Rev. Walter H. Overs, telling of the work in Liberia, the Rev. Arthur M. Sherman, president of Boone University, Wuchang, and the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark.

A great choir of 500 voices, supported by the Orange High School orchestra, and conducted by the organist of Trinity Church, New York, led the singing.

**OPEN NEW CLERGY HOUSE
IN VANCOUVER**

VANCOUVER, B. C.—On All Saints' Day the Archbishop of New Westminster formally opened and blessed the new clergy house at the Church of St. James the Apostle, in Vancouver. The ceremony took place in the presence of a number of neighboring clergy and parishioners. The Russian archimandrite was also present. After the benediction of the house, the clergy and wardens of the church were at home to their friends and parishioners for the rest of the afternoon and evening.

The completion of the clergy house marks the second step in the campaign of rebuilding which is now under way at St. James'. A fine new parish hall was opened two years ago. Both new buildings have been planned with a view to a permanent church which must replace the present wooden structure within the next few years. The new house contains fifteen rooms and three baths, and is without doubt the most commodious and best equipped clergy house on the Pacific coast.

St. James' Church is the original parish church of Vancouver, and is situated in the old part of the city. As the leading Anglo-Catholic parish of western Canada, it exercises an influence much wider than its own parish bounds. It is served by a "college" of priest-companions affiliated with the Community of the Resurrection, at Mirfield, England.

**RELIGIOUS EDUCATION
PROGRESS IN GEORGIA**

SAVANNAH, GA.—Not only is the diocesan department of religious education serving the diocese of Georgia, but it is reaching out and giving assistance to other dioceses in the province of Sewanee through its lesson plans in loose leaf form, containing music, prayers, and aids in teaching. There are seven copies of these books for use in parishes on request, and may be rented for \$1.00.

Beginning in a small way, the headquarters of the department in Christ Church parish house, Savannah, are being used also as a training school which will later develop in a larger way as the plans grow. An offer was made to the various parishes for the education of workers in the field of religious education, and this is being accepted. Several young women are gaining practical experience in office work as well as instruction in teaching.

The Church school of Christ Church is used as a laboratory.

Mrs. J. W. Griffith, executive secretary, has recently returned from Albany, where she conducted a training school for five days in St. Paul's Church. Out of a registration of eighteen, ten students will take their examinations for the National Accredited Teachers' Association.

**CELEBRATE ANNIVERSARY OF
BISHOP SEABURY**

WOODBURY, CONN.—More than seven hundred people attended the services held at St. Paul's Church and the Glebe House, Woodbury, on Monday, November 14th, in commemoration of the 143d anniversary of the consecration of Samuel Seabury as

first bishop of the Church of the United States and first Bishop of Connecticut.

In the chancel of St. Paul's, of which the Rev. Leonard E. Todd is rector, were the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut; the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor; the Rt. Rev. Frederick L. Deane, Lord Bishop of Aberdeen and Orkney; and the Very Rev. Erskine H. Hill, M.A., Provost of St. Andrew's Cathedral, Aberdeen, Scotland, these visitors from abroad being on a mission in the interests of a fund for the rebuilding of the Aberdeen cathedral. It was at Aberdeen where Bishop Seabury was consecrated and it was at the Glebe House where the ten clergy had met and elected him their bishop.

The address of welcome was given by

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Bishop Brewster, and the response given by Dr. Hill. The Bishop of Aberdeen then spoke, paying tribute to Bishop Seabury and to the diocese of Connecticut which saved the Church for America. Prayers by Bishop Acheson and blessing by Bishop Brewster ended the services at the church.

After the service a procession was formed, leading to the Glebe House, where prayers and benediction were given, and the historical rooms inspected.

NEW YORK PLAINSONG SOCIETY MEETS

NEW YORK.—The annual fall service of the Plainsong Society of New York was held on Tuesday evening, November 22d, in the Church of the Resurrection, New York, at the invitation of the Rev. E. Russell Bourne, the rector of the parish.

An address was given by the Rev. Winfred Douglas, president of the Plainsong Society. Assisting in the service was the Rev. George A. Meyer of St. Paul's Church, Brooklyn; the Rev. William P. McCune, the Rev. Jerome Harris, the Rev. Harold Renfrew of St. Ignatius' Church, New York, and the Rev. Gregory Mabry of Kingston. The Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, who has taken a very active interest in the promotion and development of the best in Church music, expected to make the address at the service, but was prevented by official duties from so doing.

ORGANIZE BISHOP'S LEAGUE IN ALABAMA

BIRMINGHAM, ALA.—In the Birmingham district of the diocese of Alabama an association of laymen has been formed, to be known as the Bishop's League. It is planned to enroll 100 charter members, each contributing from \$50 to \$250 for the development of the Church in this rapidly growing industrial section.

About one-half of the above number recently met at the Church of the Advent, Birmingham, and organized. While it is mainly a laymen's organization, the Rev. Charles Clingman, rector of the Advent, was elected secretary, and Bishop McDowell will be *ex officio* chairman of the executive committee of the league.

Among the first to benefit by the organization will be the congregation at Fairfield, where it is hoped to purchase a suitable lot and begin building in the near future. Also St. Mark's school (colored, industrial) will be aided in moving from its present cramped quarters to a more commodious and attractive site in the suburbs.

SPRINGFIELD CHURCH CELEBRATES GOLDEN JUBILEE

SPRINGFIELD, ILL.—Christ Church, Springfield, the Rev. Jerry Wallace, rector, celebrated its golden jubilee on November 16th. The celebration took the form of a parish dinner at which the principal speakers were the Rev. Dr. Charles F. Blaisdell, rector of Calvary Church, Memphis, and George K. Gibson, superintendent of St. Luke's Church school, Evanston, and one of the leading laymen of the diocese of Chicago.

Pascal E. Hatch, rector's warden and treasurer of the parish, was the chairman of the meeting and spoke briefly on the life and work of the parish during the past years, as did also D. J. Lochman, parish warden. Clifford Hathaway, the clerk of the vestry, read the names of former people connected with the early days of the parish.

BEGIN BISHOP'S CENTENNIAL FUND IN MICHIGAN

DETROIT, MICH.—Armistice Day was celebrated in an unusual manner throughout the diocese of Michigan. Five hundred canvassers for the bishop's centennial fund of \$1,000,000 gathered at a banquet in the Book Cadillac Hotel, Detroit. Addresses were given by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, and by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio. These addresses were broadcast over WJR to a score of regional meetings called for a similar purpose

throughout the diocese at Flint, Lansing, Jackson, Saginaw, Bay City, and other points.

The fund would establish the present gains in the work all over the field, and will enable the executives of the diocese to deal with many pressing problems of the hour. In addition to this, the fund will do much to guarantee the future. At the close of the banquet Fred Wardell, chairman of the committee on advance subscriptions, announced several large gifts: \$3,500 from Bishop Page; \$30,000 each from W. T. Barbour and Fred Wardell; and \$100,000 from Robert Oakman.

Florentine Christmas Folders

Perhaps our most beautiful Christmas folders this year are some which we have just imported from Florence, Italy. Each card has a colored reproduction of one of the Italian masters in the center, with an illuminated border in the Italian style. The inside of the folder is inscribed "A Merry Christmas and a Happy New Year," in illuminated Florentine letters.



An envelope with a colored border to match is included with each card.

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These are printed on heavy enameled paper with the inscription Merry Christmas at the top. There are three subjects as shown in the illustration. The pictures are of the style of the colored pictures used in the Christian Nurture picture sets. They are made in this way to fill the need for very inexpensive Christmas remembrances to be purchased by the hundreds or thousands for distribution in schools, hospitals, etc., where only a small price can be paid.

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Assorted Christmas Cards

Many different types and kinds of Churchly cards and folders have been gathered into these packages of Christmas Cards. The prices of the packages really do not give an adequate idea as to the values of the various cards which, sold separately, would range in price from five to fifty cents each.

Package A—Twelve Assorted Christmas Cards (no envelopes). Price 30c.

Package B—Six Assorted Christmas Cards, with envelopes. Price 50c.

Package C—Twelve Assorted Christmas Cards, with envelopes. Price 50c.

Package D—Six Assorted Christmas Cards, with envelopes. Price 75c.

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SIXTIETH ANNIVERSARY OF OTTAWA CHURCH

OTTAWA, ONT.—The Church of St. Alban the Martyr, Ottawa, on November 13th observed the sixtieth anniversary of the opening of the church for divine worship. The design of the church, which is of stone and accommodates 400 people in the nave, was given by a member of the congregation, Thomas Fuller, who was architect for the former central block of the Parliament Buildings. It is the oldest Church of England building in the city.

The church was built when the late Archdeacon Bedford-Jones founded the parish in 1867, the same year that the Confederation of Canada took place. Many connected with this belonged to the parish in its early days. The present rector, the Rev. Canon Whalley, took charge of the parish in 1919.

At Matins their Excellencies, Viscount and Viscountess Willingdon, and staff, and the Premier of Canada, were present and the Senate and the Commons were represented. The Bishop of Ottawa, vested in cope and mitre, occupied a seat in the sanctuary and gave the blessing.

FIRE DESTROYS CHURCH AT HERRIN, ILL.

HERRIN, ILL.—The diocese of Springfield has just suffered a real loss in the recent complete destruction by fire of its new St. John's Church, at Herrin. From some cause, which has not as yet been fully determined, the building was suddenly discovered to be ablaze from end to end, and although prompt assistance was given by the fire department, the wooden building was soon beyond hope of saving. The loss is only partly covered by insurance, and a fire of this kind always entails losses which are not covered by insurance. The Rev. George L. Whitmeyer, deacon in charge of St. John's, lost practically all of his own personal effects.

Arrangements have been made for the holding of services in the Elks' Building until such time as a new place is provided for. It is the hope of the bishop that building operations for the new St. John's may be started at once, and solely because the progress has been so marked during the past six months it is likely that the new plant will be a little larger than this one which has just been destroyed, and a little more complete.

BISHOP FREEMAN PREDICTS PROGRESS IN CHURCH

WEST HAVEN, CONN.—The first annual meeting of the archdeaconry of New Haven was held in the parish house of Christ Church, West Haven, on Monday evening, November 7th. Dinner was served to 382 guests, preceded by a reception.

The guests of honor were the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, the Lord Bishop of Aberdeen, and the Rt. Rev. Chauncey B. Brewster, D.D., bishop of the diocese.

The Ven. Floyd S. Kenyon was chairman of the meeting, and introduced the first speaker, the Bishop of Washington.

"No Christian," said Bishop Freeman, "can be a pessimist; and I see for this Church of ours a still greater opportunity of service if we bear two indispensable rules of conduct in our minds: statesmanship and humility. Dire predictions as to what may happen at the General Convention to be held at Washington next year are being made, but I know the mind and heart of this Church of ours and I predict that it will, after the convention, enter

upon a period of service hitherto unheard of. This is my forewarning of the convention of 1928. See if I have not prophetic genius."

The Lord Bishop of Aberdeen was the next speaker introduced. He said that both he and Provost Hill had been over-

whelmed with kindness in this country and expressed his gratitude for the financial help given him to build a memorial cathedral in Aberdeen to Bishop Seabury of Connecticut.

The only woman speaker was Miss Mary Grace Hills of the Woman's Aux-

"Lest we forget"

"It has been in this house fifty years. You can't find another piece like it. This, ladies and gentlemen, is genuine! What am I offered for it? These old treasures are going for a song. Give me a bid."

—While the auctioneer rattles on, some of the neighbors think of the old days of entertainment and open hospitality in that house. They wonder how long the proud and lonely mistress has been fighting off the inevitable. Inside, she hears the auctioneer's words—"genuine", "fifty years in this house", "old treasures"—every word a thrust to her heart.



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BABIES and old people are life's widest contrast and life's closest comparison. The younger they are and the older they are the more they need our love and care. For the helpless baby it is a sunny world. There is always someone ready to wait on him, to take care of him. Whether he laughs or whether he cries, the world smiles on him and tries to anticipate his every need.

But it is a gray, cheerless world for the tired, brave old soul who fails to get the care and waiting on and the affection she hungers for. And charity, when clumsily bestowed, stings almost as much as neglect.

A big business man said recently: "I think the saddest sights in the world are the old people whose relatives regard them as burdens—especially when they realize the situation. I think it is

fine to build churches and take care of babies and the growing boys and girls, but every dollar I can afford to give away goes to the old people. Sometimes I pay their rent and keep homes together, and sometimes I provide little comforts when their homes are broken up."

While charity takes care of the friendless and helpless, and science is finding out how to prevent physical aches and pains, it remains for "society"—and that means all of us added together—to prevent old age from suffering one of its greatest sorrows—penniless dependence.

The United States and Canada pay bigger wages than other countries. Nearly all their workers earn enough to provide for old age. If they plan ahead, they may have in their years of retirement, not merely bare existence, but real comfort.

Almost every man and woman must face these five great hazards of life:

Death—which may come early, before one's dependents have been provided for.

Accident—always sudden and often causing lessened earning power.

Sickness—which may cause want as well as suffering.

Unemployment—which may bring distress to others in addition to the unemployed.

Dependent Old Age—which must seek charity if self-support is no longer possible. "Society", through organized effort, with its millions of mutual life insurance policies, has done what no individual could do alone. It has found a way to meet four of the five hazards.

Annuities for old age, protection in case of death, accident or sickness—almost every financial requirement can now be met by insurance. Only one problem is still unsolved—Employment Insurance—and that will follow. The day must come when every family will plan to meet the great hazards of life so that no member of it will face the need of charity.

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HALEY FISKE, President.



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iliary of the archdeaconry who gave a graphic account of the work done by the Woman's Auxiliary for the past fifty-eight years.

ANNUAL MEETING OF ALABAMA W. A.

HUNTSVILLE, ALA.—The thirty-ninth annual meeting of the Woman's Auxiliary of the diocese of Alabama was held October 18th to 20th, at the Church of the Nativity, Huntsville, the Rev. Cary Gamble, rector. The opening address was by the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama.

The business session of the following day was preceded by the service of the Holy Communion, celebrated by the rector, at which time the Rev. R. A. Kirchoffer, of Mobile, preached on the Church's program. The retiring president, Mrs. D. E. Wilson of Woodward, made an address, giving an account of her stewardship. The pageant, A Song of Sixpence, was presented by the Young People's Service League.

Officers for the coming term were elected as follows: President, Mrs. Albert S. Wilson of Montgomery; vice-president, Mrs. T. O. Melton of Birmingham; treasurer, Miss Marie Upton of Greenville; educational secretary, Mrs. D. E. Wilson of Woodward.

FIRST CATHOLIC CONFERENCE AT LEBANON, PA.

LEBANON, PA.—At the invitation of the rector of St. Luke's Church, Lebanon, the Rev. Rowland F. Philbrook, president of the new Bethlehem branch of the Clerical Union, the first regional conference following the Albany Congress was held on Wednesday, November 16th. Invitations had been sent to members of the congress in nearby states and to all the clergy, and through them to their congregations in the dioceses of Bethlehem and Harrisburg. Since a number of the priests as well as the laity arrived the night before, arrangements were made for those priests who desired to celebrate, as well as a Mass for communion at 7:30. The hour of the solemn Mass was fixed at 11:30.

The sacred ministers of the Mass were: the celebrant, the Rev. Rowland F. Philbrook; deacon, the Rev. Adelbert McGinnis, rector of St. James', Muncy; the sub-deacon, the Rev. John Porter Briggs, rector of All Saints', Shenandoah. The Rev. S. A. Caine of St. Timothy's, Roxborough, Philadelphia, acted as master of ceremonies. The preacher was the Rev. George P. Christian of All Saints', Orange, N. J.

Fr. Christian pleaded for more opportunities for cultivating the interior life, and more private devotion on the part of laity as well as priests. He urged that Catholics should be both evangelical as well as liberal, yet with unswerving loyalty to the continuous teaching of the Catholic Church.

There were some 200 or more lay people present, and, besides the twenty-two vested clergy there were about twenty other priests in the congregation.

Luncheon was served in the parish house, after which the conference was called to order by Fr. Philbrook, who, after the opening devotions, welcomed those present and then introduced the Rev. Charles Jarvis Harriman, rector of St. James the Less, Philadelphia, as the first speaker. Fr. Harriman took as his subject the Albany Congress in retrospect, first describing in detail the Mass

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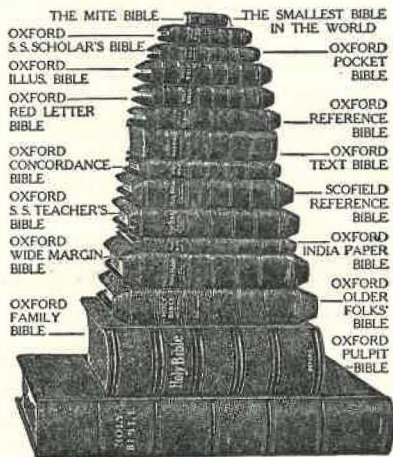
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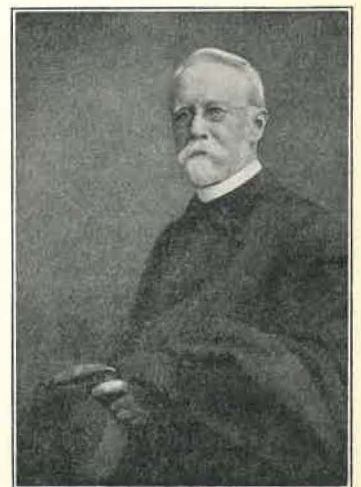
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as well as the sessions in the armory, giving a very vivid picture of the congress. The Rev. S. Atmore Caine, secretary of the congress, followed with an address on the Congress Movement. After tracing the development of the congress during the past four years to the present time with a membership of nearly 5,000, the speaker explained the purpose of such conferences as the present one, and the plans for the future.

Moving pictures taken at New Haven in 1925, at Milwaukee in 1926, and those of the recent congress in Albany, were thrown on the screen.

BROADCAST ANSWERS TO RELIGIOUS QUESTIONS

EAU CLAIRE, WIS.—On Tuesday, November 22d, the Rev. Dr. Frank E. Wilson, rector of Christ Church, Eau Claire, began broadcasting answers to religious questions mailed to him. Every Tuesday Dr. Wilson will answer such questions over the radio. The questions need not be signed, and if they are signed no names will be repeated in giving answers.

WTAQ has set aside a half-hour every Tuesday for this purpose, immediately following the weather and news reports—from about 6:20 to 7:00 P.M. The wave length is 254 meters.

ALBANY PARISH CELEBRATES CENTENNIAL

ALBANY, N. Y.—A notable event in Church life in the city and diocese of Albany was the celebration of its centennial by St. Paul's parish during the week beginning November 13th. St. Paul's was organized in a schoolroom in the year 1827 and has since had three locations, the present church, parish house, and rectory constituting one of the best equipped plants in the city of Albany.

Centennial week began with a corporate Communion of all the parish organizations on Sunday morning, November 13th, at 8 o'clock. Following the Church school festival, the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, was the preacher at the 11 o'clock service. The rector, the Rev. A. R. McKinstry, preached at the evening services. The offering at the opening service was devoted to the flood sufferers of Vermont.

On Monday evening the wardens and vestrymen entertained at dinner at the Fort Orange Club the bishop, bishop coadjutor, and past rectors of St. Paul's, together with other visiting guests. On Tuesday afternoon there was a thanksgiving and memorial for the departed of the parish, at which the Rev. Dr. Roelif H. Brooks, rector of St. Thomas', New York, who for twenty years was rector of St. Paul's, made the address. In the evening there was a reception by the parish in the parish house to the present and former rectors.

Dr. T. F. H. Candlyn, for over twelve years organist of St. Paul's, on Wednesday evening conducted a choir festival.

On Thursday evening there was a parish dinner at the Hotel Ten Eyck, attended by some four hundred of the congregation. The bishop and bishop coadjutor, the mayor of the city, Dr. Brooks, and Mr. McKinstry spoke at the dinner. On Friday evening the young people of the parish presented a pageant depicting the history of St. Paul's Church.

The week closed with a preparatory service on Saturday evening, a corporate Communion early Sunday morning, followed by a children's Eucharist with an ad-

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dress. There was a beautiful service of rededication at 11 o'clock, at which the Presiding Bishop was to speak but was unable because of illness to be present. Dr. Brooks presented to the rector and trustees of St. Paul's a birthday offering of \$100,000, an endowment raised in recent years by the generosity and self-sacrifice of the parishioners.

GIFTS TO BERKELEY DIVINITY SCHOOL

NEW HAVEN, CONN.—Preliminary gifts amounting to nearly \$100,000 have been contributed to the fund being raised for a new site and buildings in New Haven for the Berkeley Divinity School, which has been located for three-quarters of a century in Middletown. The total sum needed to move the school to the larger field of opportunity near Yale University is \$1,000,000.

"We plan to complete the fund by January 1st, in order to open the school in New Haven by September, 1928, when Connecticut will celebrate the two hundredth anniversary of Bishop Berkeley's remarkable voyage to America in his attempt to found a divinity school in the New World," said Samuel A. York, president of the Merchants National Bank and treasurer of the fund.

Among the donations are three interesting memorial gifts of \$10,000 each. Mr. York's own name appears among the contributors as the donor of one such gift, a memorial to the late Bishop Edward S. Lines of Newark. Since his college days, Mr. York had been an intimate friend of Bishop Lines, who was a graduate of Berkeley in the class of 1874.

Another gift of \$10,000 was from Mrs. Frederick J. Kingsbury of New Haven, in memory of her husband who died last summer and who served for many years as trustee of Berkeley. A third memorial was given by the Rt. Rev. Robert L. Paddock, formerly Bishop of Eastern Oregon, and Mrs. Paddock. Bishop Paddock designated the names of ten outstanding Berkeley graduates to be memorialized by this gift.

EDGAR A. GUEST WRITES POEM FOR DIOCESE

DETROIT—The following poem entitled Lines for a Church Centennial appeared in the Detroit Free Press, November 1st. They were written by Edgar A. Guest, the well-known poet of the middle west. Mr. Guest is a member of Grace Church, Detroit. The poem was afterwards printed on the front cover of a pamphlet descriptive of the growth and progress of the diocese of Michigan, and used as a hymn in all the parishes of the diocese on Sunday, November 13th. The tune was that of Hymn No. 50 in the New Hymnal, Saviour, Again to Thy Dear Name We Raise.

"A century of service to mankind!
And still the steeple stands beneath the sky,
Thrones rise and fall and fashions drop behind,
The Church is all we have that doesn't die.
"One hundred years and still the Church is young,
Still men keep faith and seek the finer things,
Still hymns of faith and praise to God are sung,
While time rusts fame, ends power, and humbles kings.
"Men come and go upon the stream of change,
Through new and old God keeps His place on earth.
Abiding faith! Oh is that phrase so strange,
Since centuries add luster to its worth."



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INDIANAPOLIS CONFERENCES FOR WOMEN'S WORK

INDIANAPOLIS, IND.—Four successful conferences on women's work were held in the diocese of Indianapolis early in November. Each conference included the women workers of the parishes in its part of the diocese so that the four meetings included all the parishes of the diocese. The conferences were held at Evansville, Terre Haute, Richmond, and New Albany. The districts meet between the annual meetings of the House of Churchwomen and include a much larger number of women workers than could be present at the annual meeting.

The speakers at the recent district conferences were the Rt. Rev. Joseph M. Francis, D.D., bishop of the diocese, and Archdeacon Burrows, on the Church's program; Mrs. J. F. Morrison, president of the House of Churchwomen, and Mrs. A. W. Cole, on religious education; Mrs. Martin Reh fuss on Church extension; Mrs. Olive D. Edwards on Christian social service; and the reports of delegates to summer conferences.

PREPARE FOR CANVASS IN LEXINGTON

FRANKFORT, KY.—On Wednesday, November 9th, a dinner and parish meeting was held in the parish house of Ascension Church, the Rev. J. Howard Gibbons, rector, in preparation for the Every Member Canvass. The Rev. John Gass of Charleston, W. Va., a former rector of the parish, gave an address on The Romance of Money as Related to the Work of the Kingdom of God and Christ.

The Rt. Rev. Lewis W. Burton, D.D., bishop of the diocese, also addressed the meeting. This day was also the bishop's seventy-fifth birthday. A birthday cake was presented to him by the ladies of the parish on behalf of the parish.

CABLE FROM SHANGHAI

New York—The Department of Missions received the following cable from Shanghai on November 16th:

"There is no cause for anxiety. All are quite safe in Hankow. Telegraph lines interrupted, cannot get any further particulars. Dr. Wood, Bishop Sanford, Bishop Huntington, and M. P. Walker all left for Hankow yesterday."

NEWS FROM HOLY CROSS MISSION

FATHER ALLEN continues to write most interesting letters concerning the station at Poluma in the Gizi country, says the *Liberian Churchman*. He writes: "The paramount chief is very friendly and wants us to stay and have a school here. He will give us boys when we are prepared to take them. Dabely (the district commissioner) says we can use the government house until ours is ready."

Among the Gizis, Father Allen continues to exercise his medical skill. Three men were hurt in a recent hunt for "bush pig." Father Allen treated them. A short time after, "Two men brought a little pet dog for treatment. He was a pathetic little creature, but I felt helpless. However, I gave the men some sulphur ointment to rub on the skin, and I gave the dog a dose of castor oil. The men were very grateful. It showed a fine trait to have such a tender pity for the little animal. There is good material here if it can be worked up."

† **Requology** †

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

FREDERICK THOMAS DATSON, PRIEST

WICHITA FALLS, TEX.—The Rev. Frederick Thomas Datson, rector of the Church of the Good Shepherd, Wichita Falls, for the past twelve years, died on Wednesday, November 9th, at the age of fifty-four. A requiem Mass was held at 10:30 the following Friday, with the Rt. Rev. Harry Tunis Moore, D.D., Bishop of Dallas, as celebrant, and several of the clergy of the diocese as assistants.

Mr. Datson was an Englishman by birth, having come to this country in 1889, settling in Michigan. Here he lived and worked in the Church, marrying in 1902, and being ordained to the priesthood in 1906 by Bishop Williams. He came to Texas in 1914, since which time he has been rector of the Church of the Good Shepherd, with the exception of one and a half years spent at Trinity Church, Fort Worth. At the time of his death he was chaplain of the North Texas Insane Asylum, in which capacity he had served since the opening of that institution. He was also chaplain of the Masonic lodge, a Shriner, and a member of the Scottish Rite Consistory.

Mr. Datson is survived by his wife and three children, Frederick S., Gertrude, and Florence Datson.

JAMES BIGGAR WASSON, PRIEST

WHITE PLAINS, N. Y.—The Rev. James Biggar Wasson, D.D., director and chaplain of the Strangers' Welfare Fellowship since 1910, died Monday, November 14th, of heart disease at his home in White Plains, in his seventy-sixth year.

Dr. Wasson was a graduate of St. Stephen's College and the General Theological Seminary, being ordained deacon in 1877 by Bishop Bissell, and priest the following year by Bishop Seymour. He was assistant at St. John's Church, Poultney, Vt., during his diaconate, becoming rector of St. Luke's Church, Troy, N. Y., upon his ordination to the priesthood. In 1879 he became rector of St. John's Church, North Adams, Mass., and in 1881 left to become assistant at All Souls' Church in New York City.

From 1881 to 1900, Dr. Wasson was on the editorial staff of the *New York Tribune*, while from 1885 to 1887 he was assistant at Grace Church, New York City, and assistant at Holy Trinity Church, New York City, in 1896. From 1897 to 1898 he was assistant at the Church of All Angels, New York City, and from 1904 to 1910 connected with St. Thomas' Church, New York City.

Dr. Wasson leaves a wife, and a brother, the Rev. Dr. Edmund A. Wasson, rector of St. Stephen's Church, Newark.

WILLIAM BOOTH

CANON CITY, COLO.—Dr. William Booth died at Canon City, on Sunday, November 13th, at the age of eighty-four years. He was a communicant of Christ Church, in which his funeral was held, the Rev. Lawrence A. Crittenton officiating. Dr. Booth's

wife died at the same place in March, and the bodies of both were taken this week to Hagerstown, Md., the old home of the deceased, for interment.

Two children survive, Miss Maria Booth, and Mrs. William O. Cone, wife of the rector of St. Stephen's Church, Goldsboro, N. C.

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NEWS IN BRIEF

ALBANY—A new window has been put in St. John's Church, Massena, by four people. The total cost is \$3,000. The donors, Mrs. Park M. Woolley, A. Hatfield, Miss Hatfield, and H. W. Hatfield, have given the window in memory of their father and mother, Mr. and Mrs. Abraham Hatfield, of New York.

DALLAS—All Saints' Day was signalized this year in St. Andrew's Church, Fort Worth, in addition to its customary features in this church, by the unveiling and dedication of a new memorial window, the gift of Mrs. Waller in memory of her husband, Captain John Fontaine Waller, for many years a vestryman and warden till shortly before his death in 1909.—The Rev. Dr. Edward Henry Eckel of Fort Worth recently addressed about 1,000 of the student body of Texas Christian University, Fort Worth, under invitation of the local chapter of the Texas Scholarship Society.

EAST CAROLINA—The Rev. James E. W. Cook, rector of St. Paul's Church, Greenville, who has been very ill with pneumonia, is now rapidly recovering.—Christ Church, New Bern, has installed an acousticon set in the church to enable persons of defective hearing to listen to the services.—The annual pilgrimage to St. Thomas' Church, Bath, was conducted on Armistice Day. Bishop Darst preached and celebrated the Holy Communion.

GEORGIA—For three days, beginning November 5th, the clergy of the Albany archdeaconry of the diocese met in St. John's Church, Bainbridge, and held services, Bible study, conferences, and book reviews. Visits were made to the schools and the jail, and one afternoon was devoted to religious education, the conference being conducted by Mrs. J. W. Griffith, executive secretary of the diocesan department.

LEXINGTON—Miss Mildred Buchanan, head of St. Hilda's School, Wuchang, China, who is now on furlough in Louisville, spent November 4th at Margaret Hall, Versailles, the diocesan school for girls, and gave a most interesting talk on the present situation in China to the students.—The Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, is recovering from his illness and will spend several weeks in Washington. He is expecting to take up his duties in the cathedral shortly after the first of the year.

MILWAUKEE—The Rev. Kenneth D. Martin was installed as rector of St. Matthew's Church, Kenosha, Wis., on Sunday, November 20th, Bishop Ivins officiating.

NEWARK—St. John's Church, Dover, the Rev. T. S. Andrews, rector, was reopened on Sunday, October 30th, with new decorations, new lighting fixtures, and new wiring throughout. The roofs of both the church and parish house have also been repaired and the stone cross on the belfry, blown down last winter, replaced in copper.

NEW JERSEY—The annual training classes in the Elizabeth district began on November 14th at St. John's Church, with a registration of some forty members. The Rev. Canon Charles S. Lewis is giving the course on Church school ideals, and the second class is being led by Mrs. E. J. Perot on the Church's program.—The series of annual conferences of the bishops with the clergy of the diocese began with the meeting at St. John's, Elizabeth, on November 22d.

SOUTH CAROLINA—A men's supper was given in St. Michael's parish house, Charleston, November 17th, to which all the men of the parishes had been invited. At this supper Bishop Reese of Georgia spoke on the Church's program.

AMONG THE MAGAZINES

The *American Church Monthly* for November is, as usual, worth reading. Dr. Delany's editorial notes are always of value; and they are supplemented this month by some very interesting articles, notably one on Psychology and the Confessional by the Rev. Granville Mercer Williams, S.S.J.E., who quotes such authorities as Drs. Hatfield and MacDougall, Professor Rivers, Oscar Pfister, and other well known authorities. He cites Pfister, a biased anti-Catholic, as censoring the confessional for being one-sided, for not going deep enough and revealing the complex. "And yet," he admits, "it does untold good,

while the Protestant pastoral instruction, which is in a far more favorable position, stands hesitating in the midst of wickedness." In answer to Pfister's criticism it is pointed out, however, by the Rev. Cyril E. Hudson (author of *Recent Psychology and the Christian Religion* and now on the faculty of the Berkeley Divinity School) that while psychoanalysis deals directly with the unconscious complex, the confessional deals with conscious sin:

"From the point of view of psychology, therefore, it would seem that the principal value of the regular use of confession is the avoidance of the production of complexes. In order to have this effect, confession should be begun at an early age in childhood and continued throughout life. For psychoanalysis has shown that many neuroses go back to experiences in early childhood which were repressed. 'It is clear that a sin deliberately faced and acknowledged before God and man in the confessional has, to say the least, far less chance of being repressed and forming a dangerous active complex in the unconscious, than one slurred over and dismissed only half-repented.'"

The Rev. T. Bowyer Campbell gives an account of the life and work of that little known community, the "Monks of Unity," a little Benedictine unit settled near Amay in Belgium, whose sole avocation and labor is an apostolate for the union of the Churches. Miss Grace M. Fanning tells the story of The Fourth Anglo-Catholic Pilgrimage—a twofold mission—"to offer our prayers in the land made holy by the foot-

prints of the Son of God, and to carry to the Eastern Orthodox Churches the fraternal greetings of the Anglican communion." The happenings at Lausanne, the history of Halloween, the meaning of the word "chapel," are the subjects of other interesting articles, and there is a reprint of the sermon delivered by Dr. Barry at the Albany Catholic Congress.

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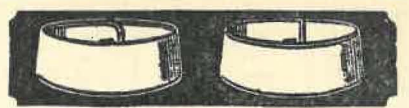
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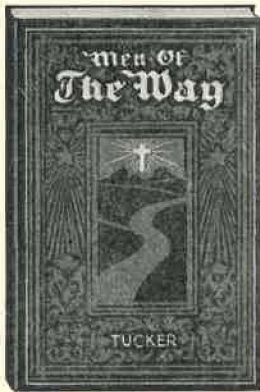
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