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The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, DECEMBER 10, 1927

No. 6

The Year's Summary

EDITORIAL

America on the Mount of Temptation

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Some Lessons From a Noble Life

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EDITORIALS & COMMENTS

The Year's Summary

Being the Editorial in *The Living Church Annual* for 1928*

FOR THE first time, the attempt has been made this year to record the number of baptized persons reported in our parishes and missions, the Presiding Bishop having ruled (rightly) that this figure, rather than the number of communicants, should be taken as the basis of reported strength of the Church. Not all dioceses report the number, but estimates have been made on behalf of those not reporting, and it may be said that, roughly, the roll of baptized is larger by fifty per cent than the roll of communicants. The excess consists largely of children below confirmation age, but with a sprinkling of adults who are not communicants connected with our parishes.

With respect to both figures it should be remembered that the numbers include only those whose names are recorded in parish registers. Beyond those there are, undoubtedly, many thousand unattached people whose names have been dropped from parish rolls from time to time, some of whom, no doubt, occasionally attend Church services and call upon our clergy for pastoral ministrations, but who are unknown and unrecorded in any official manner. These, whose numbers are constantly augmented by the many erasures due to revision of parish rolls, are no assets to the Church, and ought not to be counted, even if they could be identified. To a large extent they are renegades from the Church, though some have simply removed to places where the Church is unrepresented and some have attached themselves to other Christian bodies; for in discovering how large a proportion of our confirmation classes are drawn from those baptized in other communions, we must recognize that of our many "lapsed" who are dropped

from our rolls, many, probably, are added to the rolls of other bodies. The figures do not indicate necessarily that the Church is growing at the expense of other bodies, but rather that additions to and drops from the rolls of our own parishes, as of those of other Christian communions generally, indicate such a loosening of denominational attachments that the annual shift from Church to Church is a large one. It would be a pleasure to be able to feel that our own

children were so well trained that we could not lose them to other bodies, but we fear that such cannot be said to be the case. Mixed marriages cause us both to gain and to lose adherents and it is impossible to say whether the gains or the losses predominate. And many another factor as well enters into the problem of accounting for the names dropped from parish registers as among the missing.

SUMMARY OF STATISTICS FOR 1927
AS COMPARED WITH THOSE OF 1926
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1926	Reported in 1927	Increase or Decrease
Clergy	6,159	6,207	48
Ordinations—Deacons ..	191	192	1
Ordinations—Priests ..	182	161	-21
Candidates for Orders ..	440	431	-9
Postulants	530	497	-33
Lay Readers	3,820	3,784	-36
Parishes and Missions ..	8,346	8,400	54
Baptisms—Infants	55,884	52,784	-3,100
Baptisms—Adults	12,365	11,562	-803
Baptisms—Not Specified ..	4,259	3,990	-269
Baptisms—Total	72,508	68,336	-4,172
Confirmations	64,909	64,642	-267
Baptized Persons		1,789,042	
Communicants	1,200,987	1,218,941	17,954
Marriages	29,608	29,483	-125
Burials	52,269	56,140	3,871
Church Schools—Teachers ..	57,290	58,462	1,172
Church Schools—Scholars ..	494,413	495,894	1,481
Contributions	\$43,313,716.58	\$44,743,842.64	\$1,430,126.06

THE GAIN in communicants is more than double that of last year but still is less than one and one half per cent. It must be remembered that the year of these statistics is that immediately before the Bishops' Crusade, so that that movement cannot affect the statistics of the Church for another year; the statistics reported in 1927 being actually those of the calendar year 1926 with few exceptions. A gain of 48 clergy is to be compared with a gain of 54 parishes and missions. Net losses in ordinations to the priesthood, in candidates for orders, postulants, lay readers, baptisms, confirmations, and marriages do not indicate a healthy condition in the Church, but reveal anew the necessity for such a general attempt to revive spirituality in the Church and to recall lapsing Churchmen to their duties, as was made in the Bishops' Crusade.

The causes for the decreases of communicants re-

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ported in many dioceses and districts are those which have been explained so many times before—revision of parish registers attended by the dropping of many names as unaccounted for. In our tables the item "last reported" is invariably that actually reported in the *Annual* for the preceding year. We are frequently asked to change that to a lesser number, so that a reported decrease may be cut down or turned into an increase, various grounds being cited for holding that the number "last reported" was an over-statement. Such requests we are invariably bound to decline. To discover the "present number" frequently involves some correction of figures shown in the diocesan journal, and if, by reason of estimates for non-reporting parishes or from other causes, we are able to credit a diocese with a greater "present number" than its journal records, that greater number must be taken a year later as the basis for comparison. Diocesan authorities asking, and sometimes demanding, that the number "last reported" be reduced so that the diocese may be credited with a better showing can scarcely realize what jugglery in statistics they are asking of us. At best the figures are only approximate, but if the "present number" was, through any miscalculation, over-stated last year, the defect cannot be remedied by changing the basis for comparison this year. Of course if the difference were caused by such errors as faulty addition or typographical misprints we would very gladly point them out; but this is not often shown to be the case.

Statistics for the foreign field are, in many cases, very defective. Conditions in China and in Mexico make any effective counts impossible there. We have made no attempt to count "baptized persons" in foreign districts, but we should be pleased if the bishops and other authorities in these missionary districts would make an attempt to secure such a roll in time for next year. We do not dare to assume that the average ratio between the baptized and communicants in home dioceses would necessarily afford a proper basis for estimate abroad.

THERE ARE some features in the *Annual* that are not generally understood or appreciated. One is the attempt to make easy reference to its many facts tabulated by its several indices. Beginning on page 1 will be found a Table of Contents arranged consecutively. A Classified Index of Organizations and Institutions of the Church follows the diocesan lists, beginning on page 504; while a general Alphabetical Index of the whole book will be found immediately before the advertising section in the back. If users of the *Annual* will familiarize themselves with these indices they will find reference to specific features in the *Annual* greatly simplified. As far as possible we try each year, also, to make no change in the relative position of different features, unless it be for real cause, so that it may not be necessary for one to search helplessly for that which he could easily find in the volume to which he had been accustomed.

We view the Cyclopaedia section as among the most important parts of the book. Here is shown the story of what the Church has accomplished through many instrumentalities during the preceding year, in matters not susceptible of reduction to statistics. The year in which this record is made runs from October 1st to October 1st. For subsequent departments the year is considered as running from November 1st to November 1st; and while many items are, in fact, corrected to dates beyond that, it cannot be assumed that information sent to us in November will be in time for notation in the forthcoming book. Correspondents who have sent such information which they find not to have been used will kindly accept this statement as explaining the fact.

Notwithstanding this, if a fact develops during the earlier half of November that could not have been reported earlier, it should be sent to us on the possibility that the appropriate page may still be open for correction, or that in any event it may be noted under the head of Latest Changes (page 10).

One change we have made this year. Complaints have sometimes been received that the memoranda pages facing those of the Lectionary were printed on paper that caused blots when written upon with certain pens. In vain have we sometimes demonstrated by writing with various pens that such would not be the case if proper pens were used; a stub or a worn pen point is not adapted to such writing. We have now changed to a light-weight writing paper, wholly in the interest of those who prefer poor pens. If this does not prevent blotting, we fear that nothing remains for our complaining friends but to buy a new pen.

That there should be only two episcopal portraits required this year is very unusual, the changes in the episcopate this year having involved only two consecrations, being those of Archdeacon Helfenstein as Coadjutor for Maryland and of the Rev. Thomas Casady as Missionary Bishop of Oklahoma. A vacancy in the episcopate of Wyoming was caused by the resignation of Bishop Thomas followed by the declination of the Rev. Dr. Silver. Two dioceses have tried in vain to secure coadjutors: Lexington by the declination of the Rev. Charles Clingman, who was elected, Fond du Lac by inability to elect. Two bishops have passed to their rest: Dr. Brown of Virginia and Dr. Lines of Newark, both of whom are succeeded by their former coadjutors. The number of living bishops is thus unchanged, 151.

THE editor asks leave to make his personal memorial on the death of Francis A. Lewis of Philadelphia.

Mr. Lewis was a member—perhaps the most influential member—in a consecutive series of eight General Conventions ending with that of 1916 at St. Louis. During Dr. McKim's presidency of the House of Deputies, Mr. Lewis was probably his principal adviser, especially in the formation of committees, in which his wide acquaintance made his advice especially useful. He was also chairman of the committee on despatch of business, which gave him almost complete control over the distribution of time in the House of Deputies. This editor, having served with Mr. Lewis in several conventions, felt the warmest friendship for him and had frequently received evidences of Mr. Lewis' reciprocation of that friendship. His Churchmanship was almost opposite to that of our own, and he was an able and outspoken advocate of measures such as obtained his support; but in his especial work of directing the despatch of business in the House of Deputies he was scrupulously fair, and measures that he opposed were given their "day in court" equally with those that he supported.

He had such a keen sense of humor, and was so good natured in employing that sense in debate, that he was a general favorite among his colleagues. He could tell a story so effectively that his stories were said to carry more influence in legislation than the weightiest arguments of other speakers, pro or con a measure. When he rose to speak, everybody listened, and woe betide the measure against which his good-natured banter was directed.

For several years Mr. Lewis was president of the Real Estate Title Insurance & Trust Company of Philadelphia, from which position he had retired on November first, having attained the age of seventy years.

He had partly promised to write for THE LIVING CHURCH some "ecclesiastical reminiscences," dealing especially with his General Convention experiences, but his newly acquired leisure was so recent that we fear they had not been commenced; though our readers will be exceedingly fortunate if it shall transpire that we are mistaken.

To a very few of his closest friends Mr. Lewis made a practice annually of writing a Christmas letter, in his own hand—a unique thing for a very busy man to do in this day of private secretaries and typewriters. This editor was among those so honored, and no Christmas gift in any year was more highly appreciated than this autograph letter, which will be sadly missed this year. Mr. Lewis was a liberal benefactor of many charities and philanthropies.

May God give him pardon and peace, light, refreshment, and rest, in that place where the souls of the righteous are in the hand of God.

LAST spring we devoted some editorial consideration to the subject of what is now sweetly termed companionate marriages, and we have occasionally adverted to them since. The name is new but the thing is old—quite old.

A Companionate Marriage
Now that one of these has just come off somewhere, it is interesting to discover how it is received by persons competent to criticize. The New York Sun makes a sensible observation. It says:

"The bride's father explains that the 'companionate union' in this case means that neither of the young people will assume any financial responsibility. They will continue at college, their parents supporting them. Everybody who has lived in a small town has known of cases where the bride was compelled to 'live off her own folks.' Comment was generally harsh; a bridegroom who couldn't 'set up' housekeeping was regarded as doomed to failure. In the old days the poor wretch could not say 'companionate'; the word had not been invented. He was furthermore tortured by his 'in-laws,' who forever hurled his shiftlessness in his face. He did not go to college. If he could not get a job, then he dawdled.

"In the present case the bride's parents talk as if a great and wonderful experiment were about to be tried. They speak of 'a more rational life' and 'a human agreement admitting the possibility of failure.' Fancy phrases aside, the couple have decided to get a divorce if love fails them. So they start with neither the thrill of confidence nor the joy of struggle, of making their way unassisted. And we have been told that the new, flaming Youth is as original, bold, and defiant as Lucifer! This synthetic 'companionate' stuff is as daring as a kitten drinking a saucer of milk under its mother's guidance."

One feels sorry for such young people, who must miss the real joy of true marriage in accepting this substitute, largely because of the irreligion of their parents. But we have sufficient confidence in "Youth" generally to believe that this excursion into relationships that smack of Neanderthal culture will cause a happy reaction toward the dignified marriage that begins with the blessing of Almighty God upon those who enter into it.

IF YOU don't "take" *Scribner's*—which really is quite a sensible thing to do—at least buy the December number and read Bishop Fiske's Confessions of a Penitent and Puzzled Parson.

We question whether Bishop Fiske really could qualify for that description. Rather we might think of him as a Sapient and Satirical Sophisticate, for we generally find him anything but puzzled. Also he is evidently an Erudite and Ebullient Etymologist, or he would not have rattled off such a word as *megaloccephalic*, just as easy as though he were saying *nutty*. Of Bishop Fiske's own erudite essay some critical

spike might possibly say that in spots it is echinulate, but never would he be charged with echolalia.

Be that as it may, Bishop Fiske is our candidate for the next vacancy among executive secretaries. He will find that the latter have a mean job. Theoretically, every Christian being is just aching to do his duty in that state of life unto which God shall call him. Practically, it takes an executive secretary and a whole lot of under-secretaries and a mass of printed arguments and a series of coddling and cajoling to get him even to approach it. Bishops tried it faithfully for several centuries with only moderate success. Somebody's happy thought early in the twentieth century sent executive secretaries out to prod bishops as well as others—and lo, bishops discovered how the laity have been feeling these many years under the sting of episcopal goads neatly expressed in printed pastoral letters and in other decorous forms of propaganda. But not until the advent of the executive secretary do we find a real prop in propaganda.

Anyhow, read Bishop Fiske's article in *Scribner's*. And then get one of his books, that are as bright reading as this somewhat satirical dissertation; such a book as *The Christ We Know* or *The Faith By Which We Live*.

For Bishop Fiske is free from those literary shangans that afflict so many of us. His good nature and his sense of the ridiculous clothe him like a magpie.

ACKNOWLEDGMENTS

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"MY CHURCH AND I"

MY CHURCH is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived. It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of heaven. It claims first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern my life in this world and that in the world to come. . . .

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give it my support, and to obey its laws. I have solemnly promised in the sight of God and of men to advance its interests, by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier. —Rev. J. J. D. Hall.

DAILY BIBLE STUDIES

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

"FISHERS OF MEN"

Sunday, December 11: Third Sunday in Advent

READ St. Matthew 4:18-22.

THE third Sunday in Advent brings us a message concerning the ministry. St. John the Baptist was sent "to prepare the way of the Lord." So God's ministers are sent to make ready the way for the Christ who is coming again. St. Paul speaks of the "ministers, and stewards of the mysteries of God" (I Cor. 4:1), and so he declares the double work and privilege of God's servants: they are to serve and help the people, and they are also to bring to them and feed them with the "mysteries" of God. The word "mystery" was a term used of old, referring to the sacraments and then to all spiritual truth (I Timothy 3:16). These blessings are "mysteries" because they have to do with God and our relationship to Him, which is spiritual and therefore beyond human understanding. Thus we have the work of the ministry brought before us, and a blessed work it is; to serve, and to feed Christ's flock.

Hymn 451

Monday, December 12

READ St. Luke 5:1-10.

OUR Lord drew a wonderful analogy between fishing and the ministry. Any one who understands the art of catching fish can see how exact is the illustration. The follower of Izaak Walton must love the work, must pursue it intelligently, must know all the many devices of the art, and understand the variety of the water-creature he is trying to catch. But what a rich suggestion we have here of the privilege of the ministers! To catch men—that is to bring them to Christ, to serve them and teach them and feed them with heavenly manna! Yes, and to count the charge of Him who sends them forth as a holy responsibility and privilege, relying upon Him for wisdom and patience and for the revelation of the truth He brings through them, His chosen servants.

Hymn 115

Tuesday, December 13

READ St. John 15:11-16.

I HAVE chosen you." What a blessed declaration! And it is still true. The call of Christ may come in many ways, but it is His call in response to the young man's cry: "Lord, what wilt Thou have me to do" with my life? And that is why the minister finds comfort and assurance in His work. He is human. Christ is willing to take men with all their faults if they are sincere and loving, with a desire to bring souls to Him. He calls "not many wise men after the flesh, not many mighty, not many noble," but He chooses "the weak things of the world to confound the things that are mighty" (I Cor. 1:26-27).

Hymn 450

Wednesday, December 14

READ St. Matthew 20:25-28.

THERE are many names given to God's servants. They are priests, in that they offer the prayers and praises of the people to God and bring to the people Christ's blessed sacraments, and present to Him the people's offerings of penitence and sorrow and love. They are called pastors, because they are to help and comfort the sick and to feed the sheep and the lambs with Gospel truth. They are called rectors, to define the limits and leadership of their work. But the dearest name of all is "minister," because the master so called Himself. He was and is the Servant of all His people everywhere; and the missionary in foreign lands and the pastor in desolate and hard places have this precious comfort, that they are sent by Christ to comfort and bless His children.

Hymn 319

Thursday, December 15

READ Isaiah 52:7-10.

THE words of the "Gospel Prophet" are echoed by St. Paul (Romans 10:15), and they bring cheer to the troubled heart when some days are "dark and dreary." Those who love music will recall how beautifully Mendelssohn treats these words in a familiar anthem. It seems to suggest a watchman on a hill, with the weary and anxious people waiting below, and he sees the messengers of the Gospel coming, the very motion of their eager feet and the quiet call of their outstretched hands seeming to shine with light from heaven. And every servant of the Master who lovingly tells the story of salvation is a member of that great company, and he brings a message from the Crucified and from the King of kings which when it has been heard around the world will bring the promised Advent (St. Mark 13:10). And so the minister becomes a "herald of the dawn"; and though the centuries are long and multitudes are still in ignorance, the torch is passed on from one minister to another, and each has the blessed privilege of bringing the glad day a little nearer.

Hymn 456

Friday, December 16

READ Romans 10:14-18.

ST. PAUL saw a great deal of the world in his journeys, and his heart was stirred, even as his Master's heart was stirred, by the multitudes who were as a shepherdless flock (St. Matthew 9:36-38). "How shall they hear without a preacher?" he cried. "And how shall they preach except they be sent?" It was a call which has come sounding through the ages, a call to young men to be ministers, and to the people to send them and support them. Could there be any nobler work, any finer consecration of life and gifts, than this to which Christ calls? Why do so many youths seek gainful occupations while the Master calls for messengers? Why do not mothers, like Hannah of old, consecrate their sons to God and His service? Why do not fathers remember that no greater and higher joy can be theirs than to see their sons, in answer to Christ's call, going out with a message of peace through the Cross to God's wandering people? May we not pray as our Master prayed, and perchance give an answer to our prayer, for laborers to bring the harvest?

Hymn 497

Saturday, December 17

READ II Timothy 4:1-5.

ST. PAUL'S letters to Timothy and Titus are called the Pastoral Epistles, because they are so full of inspired messages to Christ's ministers. It is most helpful to read them and feel the thrill of the dear old apostle's words and then put them into practical service. Particularly are we impressed by those words: "Preach the Word; be instant in season, out of season." The minister of Christ has a definite message. Whether we interpret "The Word" as Christ (St. John 1:1, 14), or whether as the "Scriptures" (Hebrews 4:12), the demand is the same, and we must preach it always and everywhere. People do not come to church to hear a political speech or a philosophical discourse. They are hungry for a message from Christ. And in daily living as well as in preaching, as we pray in the Litany, we are to set forth the Word. The minister by his life as well as by his lips is always preaching.

Hymn 215

Dear Lord, help me to prepare Thy way and so bring a little nearer Thine Advent. I thank Thee for the blessed ministry which calls to the world, "Seek ye the Lord"; use me as and where Thou wilt, and may all my service be filled with love—love for Thee and love for Thy world. Amen.

America On the Mount of Temptation*

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

Bishop Coadjutor of Albany

"And it shall be if thou do at all forget the Lord Thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish."—Deut. 8:19.

THIS warning was uttered to a nation, not merely to individuals. Christianity also has a message for the nations and it seems, therefore, appropriate that one festival of the Church's year should be civic as well as religious in character. Such is our national day of Thanksgiving. Begun as a thanksgiving to God for His preservation of that little band of early pioneers, it has continued until now, when every year by presidential proclamation a whole nation is called into God's presence, there to consider the blessings it enjoys and to recognize them as from His hands. While, therefore, we shall now as always rightly be grateful as individuals, nevertheless it would seem more in accordance with the origin and purpose of this day, to devote ourselves particularly to those things which concern us as a nation.

Our material blessings are manifest on every hand. Not only are we today the richest country in the world, but richer than any other country ever has been or dreamed of being. The vast majority of our people enjoy comforts and luxuries such as would be envied by monarchs of a previous age. Our natural resources have scarcely been tapped, our crops are abundant, our balance of trade favorable as never before, our credit impregnable, and our power and influence almost supreme. Here, surely, is abundant cause for thankfulness—aye, and great need thereof. For without due recognition of all these gifts as from the hand of God, they may prove doubtful blessings. It is possible for a nation, as well as an individual, to gain the whole world and lose its soul. Material blessings may work good or ill—all depends on how they are accepted and used.

Well did President Coolidge, in his recent address in Philadelphia, warn us that "the test which now confronts the nation is prosperity. There is nothing more likely to reveal the soul of a people. History is littered with stories of nations destroyed by their wealth." Make no mistake, my friends; prosperity, for an individual or a group, is a severer test of character than adversity.

When we were small and poor and without much influence, the fathers of this country set forth high and noble ideals. We were interested in the welfare of all oppressed peoples. Has that interest diminished or increased? We professed to detest that whole group of ideas clustered about such words as dominion and glory. Does our detestation persist? We had a passion for world peace and a deep conviction that the heavy burden of armaments should be lifted from the weary shoulders of humanity. Do we retain that point of view now that we are in a position to help it so mightily? Are we dominated by pride or humility, selfishness or service? These and such like questions provide an acid test from which we must not shrink. Mr. Coolidge is right. We are facing today the severest test of our existence. America is on the mount of temptation viewing all the honor, wealth, prestige, and power within her grasp, and the devil is whispering in her ear: "All these things will I give thee, if thou wilt fall down and worship me."

There is one—and only one—way to be safe with this unprecedented prosperity, and that is to recognize it as God's gift with accompanying responsibilities. Hear the words of the ancient writer: "Beware, lest, when thou hast eaten and art full, and hast built goodly houses to dwell therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God . . . lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." Surely

it was with a true Christian instinct and a knowledge of human nature that our forefathers initiated and their successors continued a yearly day of thanksgiving, when with proper humility we should recognize God's gifts and endeavor to discover for what purpose He has so singularly blessed us. Much of our national complacency and selfishness, our narrow nationalism and prejudice, our racial and religious intolerance would disappear if we remembered more frequently before God our debt to other peoples, other nations, other institutions, other generations. We are debtors to the members of nearly every race for the development of our vast domain with our resulting present prosperity, and a due recognition of this will make us want to render back in service to all mankind some equivalent of what we have so bountifully received.

THE most imperative and urgent need of the world, in which we must play a prominent part, is well set forth by President Coolidge in his last Armistice Day proclamation when he calls us "to further the cause of permanent peace through the maintenance of good will and friendly relations between nations." On a previous occasion he said: "It is for the generation which saw and survived the World War to devise measures of prevention. If we fail in this, we shall deserve all the disaster which will surely be visited upon us, because of our failure." No rational or normal man will question these statements. No sensible man, be he soldier or civilian, wants war—least of all those who actually participated in it, as witness the fine statement at the Congress of Fidac, representing 9,000,000 World War veterans—

"No group of men has a greater right to talk and think of peace than those who did their bit in the World War," said Colonel Lemuel Bolles, chairman of the American delegation to the congress and formerly vice-president of the Fidac. "They have proved their courage and their willingness to answer the call of their country. Never before in the history of the world has there been such an organization as Fidac, in which the veteran fighters of many nations have joined together in a common cause, and that cause, peace. . . . The federation represents the unique picture of an organization of veterans who waged the world's mightiest war, attempting to preserve peace."

But merely not wanting war will not stop it. Instead, we must take steps now, in time of peace, to eliminate the causes of war and sow the seeds of friendliness and good will. We need a new international ethic, or rather the application of the old individualistic ethic to international relations. As Theodore Roosevelt well said, "Nations should act toward nations as an honorable man acts toward an honorable man." When that is seriously attempted, we shall be well on the way to enduring peace.

While many idealistic souls may be disappointed at the laggardliness of the world's progress toward enduring peace, there are nevertheless many hopeful elements in the present situation for which we may be profoundly thankful. First of all, the idea and the ideal of permanent peace are more widespread than ever before. Practically all men desire it, hope for it, pray for it, strive for it—and miss it. But the idea persists and grows with each setting sun. Some day it will prevail. Let us be thankful for that.

This will to peace has already fashioned instruments, taken to itself as every spirit must a body, through which to function, one of such instruments being the League of Nations. Now that the question of our relation to it is settled for the time, we should be able to view it dispassionately and appraise it fairly. During its brief existence it has prevented five wars, fought typhus in Poland, saved Austria from bankruptcy, helped Armenian and Russian refugees, settled disputes in Upper Silesia and about Mosul, and is now active in suppressing slavery, the white slave and opium traffics, protecting natives in Asia, Africa, and the Pacific, trying to reduce armaments, stamping out malaria, trying to cure cancer and tuberculosis, to establish the eight-hour day, saving Hungary from bank-

* Sermon delivered on Thanksgiving Day, 1927, at a united service of the churches of the city of Albany, at the Cathedral of All Saints, Albany, N. Y.

rupted, improving the conditions for sailors, combatting sweated labor in the East, and organizing peace so as to abolish war. Whatever may be our relation to it, let us recognize it as a mighty and effective symbol and instrument of man's will to peace and thank God for it.

The World Court is another such instrument. Conceived first by Americans, advocated and fostered by successive American statesmen, constructed largely by an American international lawyer, and having on its bench today a noted American jurist, it is a potent instrument of justice and peace for which we may well thank God and pray that ere long America will take to her bosom this child of her heart and soul.

Aside from these and other such formal embodiments of peace, there are some very recent happenings of great significance. Locarno, where in dramatic but sincere fashion those two apparently implacable enemies, Germany and France, shook hands and pledged themselves to renounce the ways of war, must ever be a notable milestone on the road to enduring peace. And M. Briand's latest friendly gesture to us, proposing a treaty of perpetual amity, offers us a rare opportunity to do a noble thing and places upon us a heavy responsibility. I do not myself see how we can possibly refuse to grasp the hand thus outstretched and so make this the forerunner of many such compacts. Let us thank God for this opportunity and hope and pray that we may not fail to accept it.

The recent Naval Conference apparently failed, but the failure seems to have been only formal, since we now observe such searchings of conscience in England as we might well emulate. Nothing more insane and horrible could be imagined than an armament race between England and America, and now England has served notice—not easily I am sure—that she is not in the race. She has stopped the building of two cruisers and Earl Grey doubtless represented the sentiment of his people when he said, "There is no reason for making the United States navy standard our own. . . . I can think of nothing more fatal than rivalry between the United States and Great Britain in building navies." Listen again to England's will to peace as expressed on Armistice Day by the Prince of Wales:

"Today is the ninth anniversary of the Armistice. We celebrated that first memorable Armistice Day with rejoicing, with relief. It was at the end of a long period of strain, struggle, sorrow, and glory the like of which we pray God we may never have to endure again. If we are to save ourselves and those who come after us from a renewal in a more frightful form of all we suffered in the Great War, we must by our every action in our everyday conversation, in even our very thoughts, seek peace to insure it."

For all this we can be devoutly thankful.

BUT what of ourselves? What part are we playing in this great cause? While we have not done what many hoped, we have done and are doing something. In the first place we have passed through the period of irritation and suspicion at the very mention of the League of Nations, and beginning with unofficial coöperation have now reached the point where the United States government is officially coöperating with various committees and commissions. Mr. George W. Wickersham writes me that these meetings have made a great impression on Americans, one of the delegates stating, "The entire American delegation is going home to urge with all the power and influence it possesses that the United States from now on be represented at these commercial conferences of the League." For these friendly gestures and coöperation, let us be thankful.

After all, "good will and friendliness," to use Mr. Coolidge's phrase again, are the most potent things. No organization, however splendid in theory, no compact however solemnly entered into by the nations, will be of any avail unless kept alive and supported by the constant good will and friendliness of the peoples involved, and, on the other hand, given a sufficient amount of good will, compacts may be unnecessary. It is, therefore, most encouraging of late to note the increasing growth of good will. Unofficial ambassadors such as Lindbergh and the American Legion in France have helped to this end more than the officials of all the nations. The existence in this country of organizations devoted to the furtherance of this cause in a non-political fashion is a striking evidence of the extent of good will among our people. I refer to such societies as the English-speaking Union, the Pilgrims, the numerous Foreign Policy associations, the Institute of Pacific Relations, the Williamstown Institute, the Institute of International Education, the World Alliance for International Friendship Through

the Churches, and a host of others, which are providing information, abolishing misunderstanding and suspicion, and increasing the stock of good will—for all of which we devoutly thank God.

Nor can there be omitted some recent acts of our government in relation to our immediate neighbors. Not long ago the war clouds hovered over Mexico, more imminent with danger than most people knew. Behold now the results of a policy of patience and self-control. A recent decision of the Supreme Court of Mexico in favor of American oil litigants goes far to remove the chief causes of controversy, and the appointment of an ambassador who by character and experience enjoys the confidence of both nations bids fair to settle all the problems of dispute without the firing of a single gun or the loss of a single American life.

Another notable step is in the direction of a better understanding of Central and South America. That these people have been viewing us with something of fear and suspicion is common knowledge, but now there is to be held another Pan-American Congress in Havana in January, of which Charles Evans Hughes will be the chairman and at which a number of noted Americans will be in attendance, among whom are President Coolidge and the Secretary of State. This is a most significant gesture of friendliness and cannot fail to do much in the way of removing misapprehension and strengthening understanding and good will. For these acts we may be devoutly thankful and at the same time hope and pray that they are but the forerunners of many more. This is the line along which America should proceed if she is to be true to her own best self and to her God.

Listen once more to the solemn words of God Himself as given in Holy Writ: "It shall be if thou shalt forget the Lord thy God . . . ye shall surely perish. As the nations God made to perish before you, so shall ye perish, because ye would not hearken unto the voice of the Lord thy God."

Every great nation at its zenith has been asked by God the solemn question, "Will you serve Me or yourselves?" Up to now all have answered, "Ourselves," and are no more. That same question is being asked us. This is our day of testing. What will the answer be? Every earnest Christian, every patriotic American, who wishes to see his country endure, must fervently pray and hope and labor to ensure the right response. God be praised for the evidences of the real heart of America, in the many expressions and acts of friendliness, service, and good will that have adorned the pages of our history. And may He, the Ruler of nations, so fashion our hearts and lives, so direct our relations with other peoples, that, at long last, an exception to the unbroken rule of history may appear, and the United States of America make answer, "Not ourselves, but Thee will we serve."

And may we say it "not only with our lips but in our lives, by giving up ourselves to Thy service," and so be used of Thee, our God, to hasten that blessed day—

"When the war drum beats no longer, and the battle flags are furled, In the parliament of man, the federation of the world."

THE TURN OF THE YEAR

THIS is the waiting time of the year—
The winds are still,
The lakes and pools are calm and clear,
The last leaves join the dead and sear,
For all comes home at the turn of the year
In the one great Will.

What thinks my soul in holy fear
'Mid all so still?
Not on the manger mystery,
Nor the stirring winds of January,
But on Death and Judgment, Destiny
Solemn and still.
May I be found at the turn of that year
In the one great Will.

ELLA CRUM.

I THANK God that if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down.
—Daniel Webster.

Some Lessons From a Noble Life

Extracts from a Thanksgiving Day sermon in memory of General Leonard Wood,
delivered in St. Mark's Pro-Cathedral, Grand Rapids, Michigan

By the Rt. Rev. John N. McCormick, D.D.

Bishop of Western Michigan

THESE appreciations [on the death of General Wood], which might be multiplied almost indefinitely, point for us the lessons of this noble and patriotic life. First: it is now quite evident that we have before us an example of American manhood at its best, intelligent, courageous, independent, energetic, resourceful, capable—a sane and strong mind in a sane and strong body, inspired and governed by a sane and strong soul. In any company Leonard Wood was a marked man: marked by vigor and strength of body and by astonishing vitality of both body and mind.

I remember very well visiting him in France, when he was in a hospital suffering from the painful wound received by the explosion of a French trench mortar when on a tour of inspection—and this was but one of several accidents and injuries in the later years of his life—and noting then his self-control, his patience, and his scorn of physical pain and of handicaps which would have turned many other men into hypochondriacs or retired them into self-pitying uselessness. One felt then the indication, on an even more difficult plane of character, of that courage which had won for him on the field of battle the Congressional Medal of Honor. A few weeks afterwards I accompanied him on an inspection of the army schools at Langres, and, as was the case of all the other officers with him, I was amazed at his technical acquaintance with the needs of all branches of the service, his profound understanding of the values of military equipment and education, and his never-failing interest, zeal, and intelligence. Though he was supposed at that time to be a convalescent, I may recall that he out-walked, out-talked, and out-thought every one of us, and I am equally sure that we all knew ourselves to be in the company of a great soldier and a trained leader of men.

America has always loved a valiant man. In the collection of American verses called *Poems of Heroism* there are eulogies of our men of action from the discoverer of the New Continent to the return to the Old Continent in the World War—from Columbus to Pershing. In this galaxy of bravery the star of Leonard Wood will ever move as in its proper orbit. In Sir James Barrie's *Rectorial Address on Courage* he quotes the old Scotch ballad:

"Fight on, my men," said Sir Andrew Barton:
'I am hurt, but I am not slain;
I'll but lie down and bleed a while
And then I'll rise and fight again.'"

Second: We have also the lesson of the executive ability of American men of action and of the scientific, philanthropic, and administrative benefits which American leadership has diligently and unselfishly conferred upon the world. In Dr. Paul DeKrief's book, *The Microbe Hunters*, we are reminded of those adventurers and heroes of science who have been the benefactors of the human race: Leuwenhoek, Pasteur, Koch, Metchnikoff, Ehrlich, and the rest. The list includes Walter Reed and the sketch of him bears the sub-title, "In the Interest of Science and for Humanity." But the conquest of yellow fever in the interest of science and for humanity by Dr. Reed and his fellow-workers, the practical extinction of one of the most frightful scourges of humanity would hardly have been possible had it not been for the fortunate fact that the American Military Governor of Cuba was not only Major General, but also Dr. Leonard Wood. Yellow fever had killed thousands of American soldiers. It had killed more than one-third of General Wood's staff. There was more yellow fever in Havana than there had been for twenty years. But, the writer tells us, Dr. Reed went to General Wood and told him the interesting events and discoveries of his investigations. Who could be less of a mollycoddle than this Wood? He gave Walter Reed permission to go as far as he liked. He gave him

money to build a camp of seven tents and two little houses; to say nothing of a flag pole—but what was best of all, Wood gave him money to buy men who would get handsomely paid for taking one chance out of five of never having a chance to spend that money. So Walter Reed said "Thank you, General," and pitched his seven tents and raised a flag pole and flew the American flag and called the place "Camp Lazear," and you will see what glorious things occurred there. These glorious things meant the annihilation of yellow fever. . . .

It would be hard for anyone to represent Leonard Wood as a voracious imperialist or a greedy tyrant. The most bitter caricaturist could hardly distort Leonard Wood into an Uncle Shylock. In fact, the spirit of Leonard Wood is the real spirit of the American people. At the risk of misunderstanding, cynicism, and innuendo, we do desire to be a friend to all the peoples of the earth—a friend to them as individuals and a friend to them in the mass. Leonard Wood had the gift of friendship. Of the feeling in the Philippines at the time of his death it has been written: "The army says, our General is dead." From Sululand comes the telegram, "The Moros are heartbroken." Another message says, "The Igorots are grief-stricken." Everywhere one's proudest boast is: "He was a personal friend of mine." Many of these tributes came from those who were his bitterest political enemies. As a political leader and official they might antagonize and obstruct him, but as a man and a friend they felt bound to admire him. . . .

The third obvious lesson from this life is that of character, grounded upon and directed by religion. General Wood in his personal life could stand Macaulay's test—that a man's real character is what he would do if he knew that he could never be found out. In his public life he could stand Gladstone's test—that nothing which is morally wrong can ever be politically right. Mrs. Wood has written me of her husband in a fine and discriminating phrase: "He belonged to the all too small but happy band of the unquestioning Christians—of the pure in heart." Always in his place at church and never ashamed of his religion, he reminds us of such Christian soldiers and sailors in our history as General Robert E. Lee or Admiral Mahan. The mission of Christianity was never absent from his mind, and in a letter written in 1925 he says:

"With reference to coming back, my heart is very much in the work here and also in the homeland. I feel that just at present, perhaps, I can do the best work for the country in doing my best to solve this, America's problem, in the Far East. It is in no sense a colonial problem. It is our far-flung outpost off the coast of China with the Pacific between it and the home country. It is the base from which we must work for the Open Door and the maintenance of our influence in the Far East. It is also the center and spearhead of the great Christian effort. If we can build up here a strong, well-trained, well-disciplined people who are Christians, we shall have established a most powerful instrumentality for the extension of Christianity in the Orient, and on its extension and the extension of what is best in western civilization we must depend for the true advance to higher ideals and a better life on the part of the Oriental people."

"Spearhead of the great Christian effort!" Could any words be more magnificent? They personify what he was. Unconsciously they reveal the soul of the man. . . .

It is to men of this moral fibre, of this caliber of character, that America must look if she would be true to her history and to her mission, if she would keep the place to which she is called by the traditions of her past, the challenges of her present, and the visions of her future. There seems just now to be a dearth of really great men. . . . There is at least a menace of moral deterioration in public service. . . . With such a life before us we need not be ashamed to praise famous men and the fathers that begat us.

IS WAR INEVITABLE?

By CLINTON ROGERS WOODRUFF

II

WHENEVER one holds up a world court as a step toward a warless world he is apt to be met by the objection that "war is inevitable so long as human nature is as it is." "Permanent universal peace," so a distinguished army officer recently declared, "remains an ideal, lost in inaccessible distances, until envy, malice, lust, and avarice shall have disappeared from the human heart."

In answering the question Is War Inevitable?, the editor of the *Federal Council Bulletin* said:

"If the argument be true it must leave us skeptical as to the possibility of abolishing war and cut the nerve of our efforts for peace. But it is not true. Plausible on the surface, it is false at the core, as a very simple illustration will show.

"Back in the days of '49 in California, men armed against each other, fought each other, and faced in the community the same anarchy that we face today in the larger community that we call the world. Then one day all was changed. Why? Had 'envy, malice, lust, and avarice . . . disappeared from the human heart'? Not at all. The people of California had experienced no transforming miracle. They had simply organized for peace. They had established the indispensable agencies of recognized law and courts as a better way of obtaining security and justice."

This is what those who are advocates of the World Court and the League of Nations are trying to do. They are striving to organize the world on a basis of peace rather than on the basis of war. It is quite true as wise Henry Adams said that "masses of men are always (perhaps he should have said nearly always) prompted by interest rather than conscience. Morality is a private and a costly luxury."

For one, I believe that the aim of the Churches should be to convince men that the Golden Rule applies to communities as well as to individuals, to nations as well as to men. When that time comes we will be very well on the way to a more peaceful, if not to a completely peaceful world. As our editor said, "Peace will come when we have the faith to believe that the Christian way will work in international as well as in civic affairs and organize our international life accordingly."

Speaking of the promptings of self interest the late President Harding advocated the drafting of the country's resources. This would go a long way toward eliminating the profit-making of war, always the profit-making of the few at the expense of the multitude. Though tremendous levies have been made against accumulated wealth and against those made suddenly rich because of the opportunities offered to profit at the expense of the government and the public, "destructive war has, by some perverse process, enriched the few while impoverishing millions."

"So why should it not be agreed," a Boston editor asked, "if war should, unhappily, be the only recourse at some future time, that every national resource be drafted and made subject to governmental control and use? By such a process would the burden be distributed as fairly and evenly as possible. Let not a single dollar or a single industry be exempt. Patriotic spellbinders in times of national stress are eloquent in the declaration that the cause is a common one. Yet the burdens are never equally borne. The youth of the land go forth, willingly or unwillingly, but none the less courageously and unselfishly, ready to give all in their country's defense. Should those fortunate enough to return be compelled to take up an economic battle in an effort to break the grip of selfish profiteers upon the people, the industries and the very institutions in whose defense millions have made the greatest possible sacrifice? Perhaps it would be as well if it were understood, even now, that there will be no profits in any future war.

"Of one thing there can be no doubt. It is that another war, if it should come, will tax every resource of the world. With its horrors and destruction, nothing in the last war, terrible though it was, will be comparable. The villager who, when asked if a recent fire was of incendiary origin, replied that he did not know whether it was incendiary or whether it was set, supplied an illuminating parallel. Should another war be declared, it would matter little, when the final accounting was made, whether the country's resources were drafted through the operation of law, or whether they were just 'taken' in the course which would inevitably be pursued. There will be no general provision for 'preferred exemptions,' or for industrial contracts containing '10 per cent-plus' clauses."

It is curious, however, to note in passing that the appeal to the cost of war does not seem to appeal to the "interest nerve." To quote President Harding again, "When you stop to think that when divided up eighty-five per cent of American

taxes . . . goes to the expenses and obligations of war, and only fifteen per cent to the promotion of the ideals and practices of peace, do you not think we ought to play our part, my countrymen, in helping to abolish war?"

Notwithstanding this and the marshaling of figures that seem to be overwhelming, there is still a strong, popular demand for increased armaments, here and abroad.

Perhaps a more effective weapon would be to stop war by stopping lending. Both Secretary Hoover and Thomas W. Lamont recently almost simultaneously enlarged upon the dangers of promiscuous lending to foreign nations and the good that might be accomplished by not being so accommodating to foreign would-be borrowers. Warnings of this sort are particularly timely just now when we are reminded that American foreign loans amount to nearly \$11,000,000,000 in addition to the war debt of \$11,763,000,000. As Henry Suydam remarks in the *Brooklyn Eagle*, "the orgy of lending in which the United States has indulged since the war involves the government and country in responsibilities of which most of our public men and the public mind are not half aware."

Secretary Hoover's proposal, as briefly paraphrased by the *New York World*, was "for a kind of informal, extra-legal arrangement to stop loans except for productive purposes, a proposal followed by a denial from the State department that it was now prohibiting the sort of loan which Mr. Hoover thinks ought to be prohibited."

Mr. Lamont's remarks about "excessive lending" were made at a Washington dinner connected with the annual meeting of the Chamber of Commerce of the United States. He said: "Naturally, it is a tempting thing for certain of the European governments to find a horde of American bankers sitting on their doorsteps offering them money. It is rather demoralizing for municipalities and corporations in the same countries to have money pressed upon them. That sort of competition tends to insecurity and unsound practice. A warning needs to be given against indiscriminate lending and indiscriminate borrowing."

THERE are those who maintain that if the Church should unequivocally declare that as an organization it would never sanction or take part in a war it would go a long way toward ending war. Dr. Fosdick is one of these. He declares:

"For myself, while I recognize the difference between calling war wicked, futile, un-Christian, and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war."

Another is President Frank of the University of Wisconsin, who thus puts the case:

"Personally I believe it is wiser for the Church to remain silent on the subject of war until it is ready to speak with a sweeping courage that will mobilize the mind of the world against war. I see no point to a mere re-affirmation of the multiplication table. I do not say that we may not find ourselves maneuvered into a position that will compel us to enter another war even within the lifetime of my generation. All I say is that if we find ourselves dragged into war by the stupidity or cupidity of political or industrial leadership, let us go into war honestly admitting that it is an ugly job that has been made necessary by stupidity and cupidity, and not insult the name and disgrace the Church of Jesus of Nazareth by fooling ourselves into thinking that we are entering a spiritual crusade. Even a war waged for what appears a righteous cause is a spiritually destructive process."

Others demand, and with great force, that in our histories and other writings the emphasis must be transferred from war and its glories, real or fancied, to the other great civic factors in our development. There are well organized efforts both here and in England to bring about this change. Civic heroism as distinguished from military heroism is coming into its own. Lindbergh is a shining example, which it is to be hoped will be many times multiplied.

St. Paul, with his inspired foresight, has given us the soundest advice: "Let us therefore follow after the things which make for peace."

(THE END)

The Sacramental Use of Wealth*

By Mary Emily Bruce

WEALTH—how shall we define it? The word suggests a surplus, more than an answer to one's need, more than abundance. It is difficult to associate the idea with the miser who hoards or with the spendthrift who wastes. They have money and power, but they are poor and powerless. The business man would hardly appreciate the conception of the poet who writes,

"You may go rich altho' the world go bare—
A blackbird's whistle over the low grass is but another wealth,"

but poet and business-man alike may use their possessions in a sacramental way.

Possibly wealth is a state of mind, a power to possess rather than things possessed. There are so many sorts of ownership, values tangible and intangible. I once owned a house by a wooded ravine where tall pines grew, and a meadow near by with a shining stream, fringed with old willow trees. Though I never saw the deeds to my estate, I knew that my title was clear and could not be disputed. A friend, who found me planting roses in the garden that was so much mine and yet was not mine at all, exclaimed, "Surely, you don't plant roses in a rented garden!" It had never occurred to me not to. And perhaps, because of this feeling, when I really technically owned a house for which I paid actual money, and on which I actually paid taxes, it seemed much less mine than that other. This was partly, perhaps, because I was not sure that I believed in owning land any more than I believed in owning sunshine, or air, or water; and partly because my sense of responsibility was different. It seemed such a solemn, and important, and dangerous thing to own a house that way. I was always trying to lend it, or to get people to live in it, that it might surely fulfill its vocation as a house and I mine as its owner.

There seem to be two ways of regarding tangible and intangible possessions. They are both entirely Christian, but I think of one as the Puritan, the other as the Catholic way. We hear so often nowadays of the stewardship of wealth. Our time, our money, our talents are not our own; they are to be held in trust. To my mind this is a praiseworthy idea, but suggesting a business transaction, full of anxiety, lacking in eucharistic joy. The Catholic's way of regarding possessions, I like to think, is quite different. To his mind, God is a royal giver, but He does not lend. Trusteeship does not enter into his conception. He is more than a steward, he is a child of God, and therefore heir to his Father's Kingdom. The world with all its dreams, its wealth—material and immaterial—is his world, his heritage. Adelaide Crapsey must have had this passionate sense of ownership when she wrote those lovely lines—

"Sun and moon and beat of sea
Great lands stretching endlessly,
Where are bonds to bind the free?
All the world was made for me."

This is the true freedom of the soul, the sacramental joy of one at home in the universe. He is not worried about sharing or giving this "many splendored thing" which he in some strange way possesses or is possessed by; he cannot withhold it if he would.

Julian of Norwich has a very lovely passage in one of her books about sometimes partaking of the lesser wayside sacraments, sometimes turning away from these symbols, but always yielding to the claims the spirit of nature lays upon the soul. Those who recognize these claims, who have a realization of belonging to this mystical world of sense, know how, I think, to deal with tangible and taxable values; and the sacramental use of these values is the business of all who call themselves Christian. Things, beloved things, useful things—we are all tangled up with them. They are twisted about our heart-strings, and are part and parcel of life, as we know it here and now. The Puritan regarded them as snares of the evil one; dangerous, deadly. The Catholic holds them lightly, but loves them.

* From a paper read at the Conference on Social Justice, at Adelynrood, Mass., August, 1926.

I SUPPOSE that we have all had that surprising experience of really seeing a familiar object for the first time; a seeing as different from ordinary sight as that of the blind man whose eyes open suddenly on the world. Once this has happened, material things take on a new significance, and become at the same time more symbolic and more real than before. Caring for things thus intrinsically one has a feeling for their quality. One can go without, and go without, rather than buy meretricious, ill-made things that one cannot respect. We hear so much nowadays about shoddy workmanship, but is not the purchaser as well as the workman to blame for this? And if we must put up with cheap, poorly made objects, we can regard them, at least, with the pity and sympathy we extend to imperfect crippled humans. The point is really to regard them; not to go through life unaware of our chairs and tables, and pots and pans, and clothes. They are the fruit of someone's toil. Hands fashioned them, and they should be precious to us who cannot make them for ourselves.

In one of Sherwood Anderson's books I came across this: "We go about all day and every day touching things other men have touched. There is something wanting in the consciousness of the things touched; a consciousness of the significance of things and of people." We, who have "touched and handled things unseen," must not miss the significance of things seen and material. It is this sacramental significance that lifts the ordinary to the extraordinary and safeguards us from a too pagan attitude toward life. Nor does it lessen our sense of responsibility. It is a great responsibility to give a beggar my coat—that was gift of Very God in me—but it is a greater to withhold it. His claims on me henceforth may be for something more significant than a coat.

I have long been haunted by the idea that the Lord of All the Earth may call us to account for using days as well as things sacramentally. "What did you do with that spring morning, when the air was a blue radiance, and there was sunshine and the singing of birds? Or how did you spend that winter evening when the sky was full of the splendor of stars?", I can almost hear Him say. Have we not assumed a responsibility concerning Sunday, we, who have rejected the Puritan Sabbath? The Puritan made very sure that one day of the week was holy, according to his idea of holiness, and we, who have declared, rather glibly perhaps, that every day is holy, must surely see to it that this is true.

The Puritan Sabbath brings us again to the difference between the Puritan and Catholic attitudes toward wealth and toward sacraments. In a chapter of Tawney's on *Puritanism and Capitalism*, he says: "While Catholic and Anglican had caught a glimpse of the invisible, hovering over this world of sense, touching its muddy vesture with divine yet familiar beauty . . . and had found comfort in a sacrament, the Puritan started back from the sacrament as from a snare set to entrap the soul." On the other hand, Tawney says: "The Puritan held toil itself as a sort of sacrament," and it was only later that this splendid idea degenerated into the thought that "trade itself was a sort of religion."

But before we condemn the Puritan, it is for the Catholic to realize that if the Church had always been alive with His Life, had seen that work and money should be regarded sacramentally, that the common bread of every meal was really the "Bread of Angels," that the miracle of the altar was the authentic miracle of life itself, there would have been no Puritans, no Methodists, no dissenters of any sort, and we should not be trying today to patch up a Church unity, lost through our fault.

But after all, as some one has said, "Christianity is one long record of failure." If the Puritan teaching was "individual responsibility rather than social obligation," as Tawney thinks, the Church had already lost, to a large extent, its old gift of producing community life. Power and privilege had blinded the eyes of priest and prelate till they no longer caught the vision of the "beloved community" that was the authentic dream of the early Church.

Sacramental life has a dual aspect. There is first the bringing to the altar of our possessions, material as well as spiritual; not our souls alone but our bodies, our wealth of every kind, symbolized by the actual money of the offertory, but, in some inscrutable way, lifted up and made one with the bread and wine of the Eucharist. And then we bring back from the altar to the life of the community our Lord. "No one worries about Christ," says Studdert Kennedy, "when we shut Him up in the churches, but there is always trouble when we let Him out." Of course there is trouble when we let Him out! But in the light of the Real Presence we may have a clearer vision of what is wrong with our world, with our business methods, our home relations, our way of enjoying ourselves; and why that "dear City of God" is yet so far to seek, though we say each day as we pray "Thy Kingdom come, On earth as it is in heaven."

But in this perpetual interchange lies our ground for hope. The fellowship of the mystery, the sacramental way, bringing the seen and the unseen worlds together again and again, till they merge and are one, and the miracle of the altar, becomes, in very truth, the miracle of our daily life.

EVANGELISM IN THE WORK OF THE CHURCH AMONG COLORED PEOPLE

BY THE REV. GEO. GILBERT WALKER

RECTOR OF THE CHURCH OF OUR MERCIFUL SAVIOUR,
LOUISVILLE, KENTUCKY

THE growth of the Church among colored people is slow, very slow. Of the numerically considerable religious bodies in the United States having colored members, the Church has by far the smallest proportionate numerical increase.

The Church is respected by colored folk, but they do not understand us. Not only do those outside the Church have little or no appreciation of our faith, worship, and practice; but many within the Church, and who have been communicants for years, fail to grasp the Church point of view and the Church's sacramental system.

This is not to be laid to the lack of preparation before Confirmation. No one can be trained in the faith and worship of the Church in a course of eight or ten lessons of a general and primary character, especially under the circumstances under which most Confirmation classes are conducted.

The Church is different from the denominations in those things by virtue of which it is the Church. Our worship, sacraments, ministry, and practice are peculiar to the Church as such, and demand persistent teaching on the part of clergy and workers. Our Sunday schools should not be Bible schools merely, but distinctively Church schools. And the pastors must use their pulpits not for the display of "sacred eloquence," whatever that may mean, but for the preaching of the faith of the Church, and the instruction in those things which go to make strong and loyal Church people.

The pressing need of the work of the Church among colored people is evangelism. We must reach the masses of colored folk. We must take to them a positive, definite message, a message of salvation in the Church. A systematic and aggressive evangelistic policy should be adopted by our colored clergy and by the National Council in the work among colored people. We must go after people, not emotionally, not merely sentimentally, but in a determined, tactful, friendly manner. This means personal work of lay folk and clergy. It means a distinct and pronounced effort to bring people into the Church of Christ by making known to them the Gospel of Christ in His Holy Church.

Evangelistic work requires care in its planning, and persistence in carrying it out. Every priest and worker should read very carefully Mr. Palmer's really wonderful little book on *Lay Evangelism*. It is the finest thing I have seen in its practical definiteness and workableness.

Let the pastor and a group of picked workers—picked for their common sense, devotion, tact, good judgment, and willingness to work quietly and persistently—concentrate upon bringing into the Church the lapsed and those who are without the fold.

The Church does not appeal to great numbers of colored

PRAYERS FOR THE PEACE OF THE WORLD

Authorized by the House of Bishops of the Church of England in Canada, to be used on the Fourth Sunday in Advent, the day chosen for the purpose by the World Alliance for promoting International Friendship through the Churches.

LET us pray for the Peace of the World.
V. The Lord remaineth a King for ever;
R. The Lord shall give his people the blessing of peace.

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed; Kindle, we pray thee, in the hearts of all men the true love of peace; and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. Amen.

FOR THE ASSEMBLY AND COUNCIL OF THE LEAGUE OF NATIONS

(To be read during their sessions or at other times)

LET us pray for the Assembly of the League of Nations.
V. He maketh wars to cease in all the world.
R. He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

O GOD, who art the lover of justice and peace: Give thy grace, we humbly beseech thee, to the Assembly (or Council) of the League of Nations; and so guide them by thy Holy Spirit, that by word and deed they may set forward thy glory, and peace and goodwill among men; through Jesus Christ our Lord. Amen.

people in the same way the denominations appeal to them. We have not the emotional, sentimental, personal, spectacular equipment which seems to be the attraction asset of the sectarian bodies among colored folk. We do not wish to have it. It is not desirable. But we must preach and carry the Gospel of repentance, faith, and obedience; the Gospel of love, holiness, and service. We must emphasize the Church as the Kingdom of God, as our Lord's method of salvation, as the extension of the Incarnation among men.

The program of evangelism should be carried on in every colored parish and mission, and should be continued over a number of years. It might be decided to make it the dominant work of parish activity for the next three years, to have especial emphasis during Advent and Lent. It should be continued throughout the year, and should not become dormant during summer. The following are some suggestions:

An annual evangelistic canvass of the parish and community along the lines of the every-member canvass for the Church's program.

A select committee of workers appointed by the pastor, not elected. This committee divided into sections, each section for a different phase of work; e.g., church attendance, Confirmation class, Bible class, Sunday school attendance. These sections to visit, use telephone, send letters and postcards, and to report to pastor regularly. Each member of the sections is given a certain number of persons for whom he or she is to be responsible, and the assignment is to be changed by the pastor at his discretion. Each member is to understand that he or she is chosen because of loyalty, devotion, tact, and positive sincerity. Those who fail to measure up must be dropped.

From Epiphany to Easter have cottage meetings throughout the parish, at a different home each time, if possible, and of an instructive, a devotional, and decidedly informal nature.

Reach the entire membership and solicit their whole-hearted cooperation in private devotion, Bible reading and study, family devotion, church attendance, and personal evangelism.

This is merely a poor sketch of a suggestion for an evangelistic program. Each colored priest in charge of a congregation should take Palmer's *The Ministry of Laymen*, and work out, with its help, a program of evangelism for his parish; and then put it into operation, and keep it going for at least three years.

AROUND THE CLOCK

By Evelyn A. Cummins

A WRITER in the London *Daily News* has recently told the following story and made an application of it:

"I heard lately of the anxious president of a struggling American college asking a millionaire for \$10,000, and he did not get it. 'You made a mistake,' the millionaire's son said later on; 'my father wants to find a college to endow with \$250,000; you did not ask enough.' Perhaps we make such a mess of prayer, because we play with little wishes, and do not ask God for the big things."

Yes, perhaps. But perhaps it would be the same the other way round. We have heard of a good many college presidents who have asked for \$250,000 and got \$10,000.

Then, too, it makes a good deal of difference whether the "big things" are material or spiritual.

J. B. PRIESTLY has contributed an article to the London *Saturday Review* on The Melancholy of Professor Freud, and isn't it fine that some one has the courage to say it!

"This morning I found inside a parcel a page from a Sunday newspaper, and the center of this page was the photograph of a very subdued elderly man with a close-cropped grey beard. He looked like a prominent Free Church divine, somebody who had just told a conference that modern fiction and drama were corrupting the youth of the country. Nevertheless, I was not surprised to discover that it was a photograph of Professor Freud. I have never seen a photograph of him before, but it does not surprise me that he should wear that familiar look of earnest disapproving nonconformity. He, too, is at heart—just as he is in philosophy—a primitive methodist. Above and below this photograph was a report of an interview given by the professor to an American journalist, and I read this report very carefully. . . .

"He told the interviewer that the years had taught him 'to accept life with cheerful humility.' Then he remarked that 'in the end Death seems less intolerable than the manifold burdens we carry,' and in reply to a further question said that it meant little to him whether his name lived or not. . . . He talks like a man who is still in a labyrinth and weary of its familiar twists and turns. If the thread he gives us only leads us to discover, with him, that we are better dead and that meanwhile the companionship of animals is more pleasant and entertaining than that of our fellow creatures, then it seems to me that this thread of his does not take us into the open at all, but only into another and much smaller and darker labyrinth. . . .

"I suspect that Professor Freud is so melancholy because he knows that he has walked into a trap, has been the victim of ironic circumstance. His life-work, I take it, has been to rid the human mind of unpleasant obsessions, and very useful work it is too. . . . Instead of ridding us of our obsessions, he has only brought into the world yet another one. You have only to meet one of his followers to realize that, whatever the Freudian psycho-analysis may do, it certainly does not set free the mind. These people have the fixed notions of minor characters in comedy; their minds are like dreary little machines; they never offer us the least gleam of insight and wisdom; we do not want them either as philosophers, doctors, or companions; they are a trifle crazy and yet they are also bores. We know exactly what they are going to say about anything, and now we hurry away before they begin their mumbling. They are clearly more obsessed than the poor creatures on whom they practise."

IT BECOMES, then, the critic's primary business . . . from the welter of activity about him to *isolate those manifestations which make for permanent good or ill, and in season and out to wage a lusty fight for or against them,*" says the *Saturday Review of Literature*.

"The business of intelligent criticism,' said William C. Brownell, 'is to be in touch with everything.' The true critic interprets, not dissects, and the value of his criticism is in direct proportion to the penetration of his analysis beneath the shifting impulses and sentiments of the moment. Out of disorder he must bring order; he must so present life that it has pattern, purpose, and if not reason, direction.

"He must snatch for himself from the apparent contradictions and meaninglessness of existence a philosophy of

human action, and he must so interpret it as to persuade his fellows that if society is to endure *it must establish certain indestructible ideals and steer its course by their light.* He will need all the resources that learning and understanding can offer to inform his writing so that it passes from analysis to synthesis."

And that is what the Church should be doing, in writing and talking. But are we? One wonders.

IT IS quite true," says the principal of Ruskin College, Oxford, "that you can't make a silk purse out of a sow's ear, but who wants a silk purse? The best purse I ever had was made of pigskin."

AT A RECENT Futurist meeting held in Milan, a Society for the Prevention of Cruelty to Machines was organized. I wish some one would start a few such societies in this country. The other day a car a few yards ahead of mine on the road lost the rim and tire off the right rear wheel while it was going at least 35 miles an hour and the rim rolled off into a field. The car, after performing a sort of daily dozen all over the road, ended up partway into the ditch. Meanwhile, two other cars, as well as my own, were in serious danger of an accident because of the whole performance. The condition of a great many cars driven on the road today is terrible. And meanwhile, the death list from automobile accidents is steadily mounting.

A SPECTATOR correspondent tells this rather pathetic little story:

"My cousin, Commander P. L., was stationed at Zanzibar, when the Sultan sent on board a tiny tiger cub, which at once was made a great pet by the crew. As it grew bigger, it was just as friendly with the white crew, but my cousin thought that it began to watch the natives on board with a more engrossed and puzzled air, and to be on the safe side he sent the tiger home to the zoo, and soon forgot all about it.

"Some years afterwards he was home, and being in London, took a party of young people to the zoo, where all went well until they came to the lions and tigers, when one of the latter sprang up, and rushing to the front of the cage made great efforts to attract his attention. His first surprise and astonishment greatly puzzled him, when he thought of his Zanzibar pet, and finding that it was indeed his old friend he got leave to enter the cage with the keeper. Nothing could exceed the tiger's delight, it fondled my cousin just as a big dog would; and when he prepared to leave, the tiger tried to come too, and so eager was it that it was with great difficulty my cousin got out with the keeper, and great was the distress of the poor animal when it found that it was not to come too, dashing itself against the bars and howling piteously."

DEAN INGE, the Church of England's own Spengler, has been ridding himself of more cheerful confidences about the decline of the West. Recently he said that it won't be long now before England is to a large extent childless and servantless, or some such ominous prophecy. A good many of us are that way now, so why worry? We seem to get along fairly well. And what *is* the use of saying all the time that direful things are going to happen to the poor old human race? Talking about it doesn't produce any more children or servants, certainly. Gloom, gloom, gloom, like the caverns where Alph, the sacred river, ran down to a sunless sea! It makes one think of the story about the man who said a certain member of his family reminded him of a stable of decrepit horses—nag, nag, nag.

SOME people nowadays seem to think that the old line, "Build thee more stately mansions, O my soul," should be changed to "Rent thee a smaller non-housekeeping apartment, O my soul."

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.

THE SEVENTH REPORT AT LAUSANNE

To the Editor of *The Living Church*:

I HAPPENED to see just now your editorial (LIVING CHURCH, September 10th) on the Lausanne Conference. It is said that the report on the Unity of Christendom in Relation to Existing Churches was "written by the Archbishop of Upsala." I should, of course, be proud if it were true. But as I stated very clearly from the platform on Thursday, the 18th, only the first paragraph, on Fellowship in Life and Work, was chiefly written by myself. The second paragraph, on Fellowship in Faith and Order, was entirely written by His Grace the Archbishop of Armagh, with some slight modifications made by Canon Woods and other members of the section. No single word comes from me. The third paragraph, on Ways of Approach, is due to a coöperation of several members of the section, Anglicans and others. But the fourth paragraph, on Completed Fellowship, was partly sketched by myself. The idea that Communion at the Lord's Table is *conditio sine qua non* for a United Church was pronounced in our section by Professor Glubokowsky, the greatest living theologian I know, from the Orthodox Church. His written proposal was embodied in the record in the following sentence: "Complete fellowship in the Church will not be realized until the way is opened for all God's children to join in Communion at the Lord's Table." The gist of the three following phrases belongs to my contribution to the report. "Only through prayer and thoughtful deliberation can steps be taken toward full communion between the different sections of Christendom. Ambiguous statements and hasty measures may hinder the work of unification. Only when full mutual recognition has been obtained can the visible unity of the Church be effectively realized." The last words: "Nor should we forget that, greatest of all, God's mercy and sonship in His family are granted to every faithful soul. God gives us wisdom and courage to do His will"—were styled by the Archbishop of Armagh.

The chief objections were, as you remember, made against paragraphs 2-3.

When, on Bishop Brent's request, I accepted the chairmanship of the section with great hesitancy, I felt from the very beginning that it was necessary to make a marked and full and obvious distinction between a federation for practical purposes as described in the first paragraph and a really United Church as described in the second paragraph, because the aim of the Lausanne Conference must be higher than a mere confederation.

I do not know if the wrong idea of my authorship has had anything to do with the fate of that report. In any case facts are facts and cannot be changed. A changement of facts weakens every discussion. This fact is of very little importance. But I hope that you will let the readers of your paper know what I have written about the origin of the last report. I am quite sure that you are anxious to let the readers of your paper know facts as exactly as possible.

It would be very tempting to enter upon what is called "the pan-Protestant report" and it is not excluded that such a discussion will arise from competent theological scholarship and Churchmanship in the future of our strivings for the One Church. But here I limit myself to the simple correction of a mistake.

Upsala, Sweden.

NATHAN SÖDERBLOM.
(Archbishop of Upsala)

[We are very glad to receive and print the foregoing letter. Certainly the authorship of the seventh report had nothing to do with its practical rejection at Lausanne and we regret exceedingly if anything we have written should have seemed to convey that idea. The Archbishop of Upsala was chairman of the section that produced the report, which may have led to the impression received by the editor that he was himself the principal author. The introduction of the Archbishop's name in connection with the matter (in our editorial of September 10th) was purely incidental, and as we look back upon it now, is probably to be explained as a detail in stating the delicacy of the situation attached to the debate at the very end of the session, when "the Archbishop of Upsala" (to whom the preparation of the report had been attributed) "had gone home." The debate was a difficult and a delicate one from several points of view. The interesting information now given as to the authorship of the several sections is new to us. The report was printed in THE LIVING CHURCH of November 19th, reference to which will show the material comprised in each of the sections according to the numbers used by the Archbishop in this letter. The specific objections which we

stated in that issue related almost exclusively to the third section, which, says the Archbishop, "is due to a coöperation of several members of the section, Anglicans and others." That sort of mixed composition is seldom able to give good results. The fourth section, "partly sketched" by the Archbishop, seems to us very admirable. But the chief defect in the report is negative; it was wholly inadequate for its purpose, and this was probably due to the haste with which, necessarily, it was prepared and the impossibility of doing justice to the subject under the great pressure at which members were obliged to work. It is unfortunate that it might not have been withdrawn, when its unacceptability appeared, but care was taken in the final resolution adopted to prevent any division in the vote. EDITOR L. C.]

THE RICHMOND CONFERENCE

To the Editor of *The Living Church*:

SEVERAL ARTICLES have appeared in one or more Church papers in regard to the recent Liberal Evangelical Conference held in Richmond, which have been so grossly unfair and misleading that it was hard to believe the writers really desired to give an accurate account of what transpired. Nothing was to be gained by dignifying these articles by a reply.

Dr. Smith, in his article which you published in your issue of November 26th, however, writes in a different spirit, even though he, I am sure unintentionally, leaves a very decidedly wrong impression in regard to the matter of the interpretation of the Creeds.

I have neither the desire nor the intention to engage in any sort of controversy. I do, however, feel that it is only proper that, as the reader of the principal paper on The Interpretation of the Creeds, I be allowed to correct the impression which is left by Dr. Smith's article.

In the first place, nothing which was said in my paper could reasonably be taken as a *denial* of the articles of the Creed in regard to the Virgin Birth and the bodily resurrection. Because I saw from the program that there could be no time for an adequate discussion of these questions, even if that were desirable, I purposely made only a guarded allusion to these two articles in trying to stress the point that Creeds are of value only as they represent truths which have been experienced as spiritual realities and have not merely been learned by rote. I actually said:

"When I have found for myself what the love and fatherhood of God means, when I have consecrated my powers and faculties to the task of helping Him to bring order and harmony out of moral and spiritual chaos in a world still in the making, I can then and not until then stand up and say honestly, 'I believe in God, the Father Almighty, maker of heaven and earth.'

"If, in the light of a fuller understanding of God's unaltering laws, a clearer perception of the fact that no human instinct is unclean save as man has debased it, the shadow of a doubt flits across my mind as to whether God would set aside and bring into disrepute the sacred act of human procreation in bringing His Son into the world; when I have been won to Jesus Christ because of the winsomeness of His character, the idealism of His message, the compassion of His service; when I have found God come to the surface in Him in a steady flow of luminous words and loving deeds, I can no longer quibble over words. I am ready to prostrate myself before the stupendous miracle of His personality, to bow the knee in reverent adoration, to lift my heart in gratitude to His Father and mine. To Mary, to whom in all the glory of her spotless motherhood was given the high privilege of bearing such a Son, I am willing to accord the honor of the *Ave Maria*—'Hail Mary, Mother of God, blessed art thou among women.'

"If at times I wonder if it is not our materialism which lays so much stress on the physical resurrection, when I see the spirit of the Christ showing itself in the lives of His followers, transforming them as it did that little band of heart-broken disciples on the first Easter morning, I am eager with St. Thomas to cry out, 'My Lord and my God!'—to confess my faith in the Living Christ.

"After these experiences of spiritual reality have once come to us, we may state them in our own words if we will or we may unite ours with the experience of thousands who have gone before and use the symbol of the historic creeds. The important thing is that we shall have experienced them ourselves."

After the first speaker to my paper had read his contribution to the discussion, Dr. Tucker, who was presiding, said that we would eventually be called upon to face these two questions, as they created very real difficulties in the minds of many young people, especially college students (I am of course quoting from memory). He added that unfortunately there was no time for a discussion then but that Dr. Goodwin wished to add a word. Dr. Goodwin then read the following statement:

"Believing in the essential and perfect divinity of Jesus Christ, who being one with God the Father became incarnate of the Holy Ghost and was made man, we venture to express the hope that through the concerted action of all branches of the Holy Catholic Church which hold to the faith expressed in the Catholic Creeds, the words 'Born of the Virgin Mary,' and the words 'Resurrection of the Body,' may give way to less material and more spiritual forms of expression, to the enrichment of the creeds as formal expressions of the faith of the Church."

Dr. Tucker asked if he desired to offer his paper as a resolution and Dr. Goodwin replied that he did not. The last paper on the subject of the Creeds followed immediately and the program continued. No resolution was even offered, although Dr. Smith seems to me to give the impression that such a resolution was actually adopted without opportunity for debate.

Most of those present seemed to agree with the position taken by Dr. Smith, namely, that it would be well at future gatherings of this sort to give more time to general discussion. It is obvious, however, that if men who are utterly illiberal in their views (among whom I do not class Dr. Smith) are going to come to such meetings prepared to debate questions of pure fundamentalism, the conferences will be a farce so far as any real Liberal is concerned.

Most inadequate accounts of the Conference appeared in the daily press, as was perhaps to be expected. In reporting my paper they took a phrase here and there and twisted them until their own father did not recognize them. The comments of the gentlemen to whom Dr. Smith refers were based on these newspaper articles. If the Jewish rabbi can subscribe to what I actually said, he had better apply to the nearest bishop of our Church for ordination forthwith and come where he belongs.

Staunton, Va.,
December 1st.

(Rev.) J. LEWIS GIBBS.

To the Editor of The Living Church:

MY ATTENTION has been called to a report made by the Rev. W. D. Smith on the recent meeting of the Liberal Evangelicals in St. Paul's Church, Richmond, and also to your editorial comment.

The principal thing which disturbs me is the certain lack of confidence which these statements produce relative to the credibility and reliability of what is printed in our Church newspapers.

As a matter of fact, I offered no resolution at the above mentioned conference, and no resolution was offered by anyone on the subject referred to by your correspondent.

I did take occasion to read the enclosed statement which is in no way antagonistic to the faith of the Church. It simply suggests a course of action which, if taken by the holy Catholic Church, would, in my opinion, and the opinion of a great many others, result in a more vital and spiritual statement of the Church's essential faith.

"Believing in the essential and perfect deity of Jesus Christ, who, being one with God the Father, became Incarnate of the Holy Ghost and was made man; we venture to express the hope that through the concerted action of all branches of the holy Catholic Church which hold to the faith expressed in the Catholic Creeds, the words 'Born of the Virgin Mary' and the words 'Resurrection of the body' may give way to less material and more spiritual forms of expression, to the enrichment of the Creeds as formal expressions of the faith of the Church."

Personally I am neither a radical nor a rationalist. I accept the fact of the Virgin Birth, and also the fact as to the full and complete resurrection of Christ.

I do feel, however, that there are words in the Creed which, during the long process of centuries, have changed their ancient meaning and no longer carry their ancient content, and that it would be in the interest of truth and also minister to the spiritual development of the Church's children if these words could give place to more spiritual forms of expression.

(Rev.) W. A. R. GOODWIN.

Williamsburg, Va.,
November 30th.

THE POSITION OF THE MONKS OF UNITY

To the Editor of the Living Church:

I HAVE READ with pleasure the letter of your correspondent, J. W. Poynter, in THE LIVING CHURCH of October 29th, page 860. May I add a word of rectification, which will be taken I hope in the friendly and objective spirit in which I myself offer it?

Mr. Poynter is perhaps right in finding something "new" in the spirit in which my article (L. C. September 24th) was written. But I cannot quite agree with the "positive thoughts" which he draws from the appearance of that spirit: that there are errors on the Catholic side just as on the Protestant, that there is contradiction between the Vatican Council and the one held at Constance, and that some Catholic dogmatic claims will disappear with the solution of certain problems of Church and State.

May I be allowed to quote in reply the Rev. T. B. Campbell's words in the *American Church Monthly* of November (page 196): "Although the published organ of the Amay community, *Irenikon*, has given much space and attention that is appreciative and sincere in its regard for the Catholic revival in the Anglican communion, the official attitude of the Monks of Unity is not to be construed as overlooking the fact that a state of formal schism exists between us. The cordial treatment of Anglican matters has been matched by equal courtesy and trust from Anglo-Catholics. The relationship between Anglo-Catholics and Amay is very friendly. It must be remembered that the work of these monks is pacific. Their vocation is prayer and study, and not the statement of terms and conditions of reunion. Official finalities must be left to the future after the Holy Spirit has moved the hearts and instructed the conscience of all concerned in the reconciliation of the separated communions."

The human side of the Catholic Church should be carefully distinguished from the divine; it is up to us, as to all others, to recognize and expiate our human faults by humble charity. We Catholics are only too aware of the urgent necessity of examining our own conscience and not that of our neighbors, and we know that we will find there much to reproach ourselves with. But it is mistaken to suggest that in doing so we would or could open a way to the abandonment of any essential part of our heritage of divine truth, or that "faith combined with charity will lead to concessions outside the sphere of human opinion and practice."

Without denying that Mr. Poynter touches upon questions which are capable of very useful discussion and clearer precision, I think that the Rev. T. B. Campbell's remarks as to present aims and methods are recommendable to us all. Meanwhile I trust that this letter will in no way mar the pacific spirit which is the first condition of all fruitful work for the reunion of Christendom.

DOM ANDRE DE LILIEFELD, O.S.B.,
Amay, Belgium, November 17th. Editor of *Irenikon*.

"THE MISSIONARY AND HIS WORK"

To the Editor of The Living Church:

I HAVE just been reading *The Missionary and His Work*, by the Rev. Father Haughwout, rector of St. Anne's Church, Staten Island, and sometime missionary in Mexico and Porto Rico. This is a timely book and one which will make the reader want to see the Episcopal Church really awaken to her great responsibility.

In this day of fifteen million dollar cathedrals, there is absolutely no excuse for not taking the missionary cause more to heart. The next General Convention may well make it a *Missionary Convention!* Surely Anglo-Catholics and Evangelicals can unite in this very important part of the Lord's work, and by thus working hand in hand, there will be little time left for useless talk, but much time devoted to Christ and our fellow men.

Why not a world-wide \$100,000,000 missionary program for the American Episcopal Church? As for art galleries and other distinctly secular work—they can wait. Advance the cause of Christ as a properly equipped body, which will stem the tide of Red Russia—and let us take to heart some of the worthwhile suggestions of Fr. Haughwout.

It should make all true Church men and women deeply ashamed to see our Church lag behind in any respect, when we consider how rich is the heritage of the Holy Catholic and Apostolic Church in contrast to that of the sects, who in spite of it seem to make the best of the situation. We are spending entirely too much time on extra expensive fabric and are neglecting the outlying districts.

(Rev.) W. LYNN McCracken.
Great Kills, Staten Island, N. Y.,
November 30th.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHRISTMAS PRESENTS

THOSE who desire to give books of religious or theological interest this Christmas should find no difficulty in making a selection from among those noticed on this page of THE LIVING CHURCH during the past year. Today we shall call attention to books of other kinds which have come in to us for review.

OF TWO anthologies before us, *The Nature Lover's Knapsack*, edited by Edwin Osgood Grover (Crowell, \$2.50) is very attractively got up and small enough for the pocket. It would make a good Christmas gift to the lover of "outdoors." *The World's Famous Short Poems*, chosen by James Gilchrist Lawson and published by Harper & Brothers at \$2.50, is not quite so happy. The title is misleading as the poems are in the English language only and the collection is on the well-worn and hackneyed side. It will please those, however, who cling to old-fashioned sentiment and who like to read and re-read old favorites.

THOSE WHO know Dr. L. P. Jacks only as a philosopher, or as editor of the *Hibbert Journal*, have a treat in store when they discover him as a writer of short stories. A selection from his various volumes of stories has recently been published in this country entitled *The Magic Formula* (Harper & Brothers, \$2.50), which is an excellent introduction to the various sides of his genius in this art. In their combination of a charming whimsicality with deep psychological insight, and an acute though kindly vein of satire, these stories undoubtedly show the mark of genius. More definitely satirical are his two volumes, *Legends of Smokeover* and *Heroes of Smokeover* (Doran, \$3.00 each), in which Dr. Jacks scarifies relentlessly (though with the same delightful touch of whimsicality) the darker side of modern industrialism in its effect on human character. These are books which both delight as fiction and make the reader think and think again over the many true words spoken in jest.

THE LOTHROP, LEE & SHEPARD Co. of Boston are well to the fore with their books for boys this Christmas. Captain Rolt-Wheeler adds to his U. S. Service series *The Boy With the U. S. Navy* (\$1.75), and a very fine addition it is. The story of the shipwreck at the beginning is thrilling, and from that time onward the naval career of Clement Derry is followed from stage to stage with never-failing interest. *The Newspaper Game*, by H. W. Hayes (\$1.50), while giving an interesting insight into the workings of a newspaper office, is made up of a series of exciting episodes in which the nephew of the president and general manager of the *Wolverton Argus* makes good in his plans for developing the paper his father had founded. *The Lead Hunters of the Ozarks*, by H. L. Winburn (\$1.75), and *A Boy of the Old French West*, by Orison Robbins (\$1.75), are both tales of adventure, tales of exploration among friendly and hostile Indians. The historical background of the former is the Aaron Burr "conspiracy" in the Southwestern states, while the latter deals with the days of the great French explorers, La Salle, Marquette, and Du Luth. Both are well written; their authors know how to make the breath come quickly and the blood run hot. *Peter Had Courage*, by C. M. Fuess (\$1.75), brings us back again to the present day, and shows that the daily life of a boy in his home town and the surrounding country needs to be met with courage no less than the adventures of explorers in times gone by. At the close of the story Peter Wadsworth's father sees him off to Andover, confident that the boy now leaving home will play his part with credit in the wider world of school life.

The Boy's Busy Book, by Chelsea Fraser (Crowell, \$2.50), would be a fascinating present for any boy old enough to be trusted with sharp-edged tools. Mr. Fraser, who has had fourteen years' experience as manual training instructor, gives fully illustrated directions on such subjects as carpentry, whittling, model-making, electric lighting, and radio making. Given this book and a few tools a boy should have the time of his life.

Old Testament Stories, retold by Eulalie Osgood Grover, with illustrations by Beatrice W. Stevens, is an Atlantic Monthly Press publication, issued by Little, Brown and Co., at \$2.50. Except for the illustrations, which deserve better reproduction, especially in a book for children, this volume is heartily to be recommended to parents and teachers. It is just what is needed; the stories are told in the simplest language, not departing too widely from the Authorized Version, and with no "frills." Print and margins are excellent. The book ends with the death of Samson, and we hope that the author will before long produce another series, dealing with the lives of the Kings and Prophets.

In the Hills of Galilee, by Louis Tucker (Bobbs-Merrill, \$2.00), presents the Gospel stories in an embellished form. Names and details drawn from the author's imagination are introduced, the laudable intention being, of course, to make the stories more vivid. Whether it is the ideal way in which to present those stories to children must be left to the discretion of the teacher.

The Children's Year in a Happy Home, by Mary Howitt (Lothrop, Lee & Shepard, \$1.75) is a reprint, edited and adapted by Emilie Poulsson, first published in England some eighty years ago. To us grown-ups it is pleasantly reminiscent of the old-fashioned stories we used to dig out in our parents' library. We are not so sure that the modern child will welcome this style of book; we think they may find Herbert and Meggy rather priggish.

TWO VERY ATTRACTIVE books for children come from Messrs. Crowell—*A Treasury of Tales for Little Folks* (\$3.00), a selection by Marjory Bruce of the old favorites whose charm can never fade, and *Goose Towne Tales* by Alice Lawton (\$2.00), which has been read and thoroughly approved by at any rate one small girl, who was charmed to meet Tom the Piper's Son and Peter the Pumpkin Eater at closer quarters, and to discover hitherto unknown incidents of their careers. Both these books are well illustrated, and print, margins, paper, and bindings are all good.

In La-la Man in Music Land, by Colleen Browne Kilner, illustrated by Carmen L. Browne (Lothrop, Lee & Shepard, \$1.50), we have a novel idea carried out with some thoroughness. Surely if there is a royal road to the rudiments of musical knowledge here it is. We intend to see if Miss Six-year-old takes to it, and should not be surprised if she can pick out a simple tune before long by its aid. The pictures are attractive, and by using it as an ordinary story book most children would probably find themselves "doing lessons" in spite of themselves!

A Child's Book of Hymns and Carols (\$2.00) is a collection made by Margaret G. Weed and published by the author. It contains sixteen carols, most of them well known to us from childhood. The book is printed in Czechoslovakia, but we must confess that we are not over-impressed by the Czechoslovakian illustrations. Those by Miss Judith Wragg are much more pleasing.

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.

CHURCH LINEN

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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.

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.

CHRISTMAS CARDS

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

FLORENTINE CHRISTMAS POST CARDS. 75 cts. per dozen. Illuminated Christmas Cards and Folders, 10 cts. to 20 cts. each. M. C. ZARA, Germantown, Pa.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIBS, 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.

GIRDLES, TO WEAR WITH CASSOCKS, made in Mohair, or in Silk. Mohair with knotted ends, \$4.25; with tassels, \$4.50. Silk with knotted ends, \$4.00; tassels, \$4.25. These girdles are made in rope style, are four yards in length, and are made of the best material on the market. CENTRAL SUPPLY CO., Wheaton, Ill.

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.

SHAKESPEARE, A GOOD CHRISTMAS gift. The Game, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

APPEAL

CHURCH PEOPLE APPEAL FOR COMMUNION Set. A small group of Church people, unable to raise sufficient funds, takes this opportunity to ask some rector or other interested party, for a small communion set, second hand or not in use, to accommodate about twenty communicants. Linen not needed. Address communications to Rev. JOHN F. COMO, Emigrant, Mont.

LENDING LIBRARY

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

MEMORIALS

MEMORIAL BRASSES, CHURCH FURNITURE, stained glass windows of fine English Craftsmanship. Write now for Booklet and Special Designs for American Churches. Free on Request—Maile & Son Ltd., 367, Euston Road, London, N.W.1, England.

MISCELLANEOUS

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.

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

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

New York

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

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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.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

PHILADELPHIA, PA.—THERE WILL BE A retreat for teachers and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on December 10th. Conductor, the Rev. J. W. Sutton, D.D., vicar of Trinity Chapel, New York City. The retreat begins with Mass at 8 A.M., and ends at 5 P.M. Those wishing to attend will please notify The SISTER-IN-CHARGE.

THIRTEEN BOOKS by the Bishop of London, given by a Churchwoman to the Church of the Messiah, Gonzales, Tex., form the nucleus of what it is hoped may become a lending library for the clergy and laity of the diocese of West Texas.

A PRINTED insert for parish papers, issued occasionally by the S.P.C.K. about its work, for parishes which contribute to that society, has an edition of 350,000 copies.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 A.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

KFBW, 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.

WEBB, 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. from Louisville Cathedral every Sunday, 4:30

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.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gailor Memorial), Sunday, December 11th, at 11:00 A.M., C. S. Time. Sermon by the Dean of the Cathedral.

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 (Gailor 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. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

BOOKS RECEIVED

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

Duffell & Co. 200 Madison Ave., New York City.
The Portrait of a Banker: James Stillman (1850-1918). By Anna Robeson Burr. Price \$5.00 net.

Lincoln MacVeagh, The Dial Press, 152 West 13th St., New York City.

The Catholic Spirit in America. By George N. Shuster, associate editor of *The Commonwealth*. Price \$3.00.

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

At the Lord's Table. A Manual for Communicants. By H. A. Wilson, rector of Cheltenham and honorary canon of Gloucester; honorary chaplain to the Bishop of Gloucester; author of *The Master and His Friends*, etc., etc. Price 60 cts.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

Pen-Pictures in the Upper Room. By Bernard C. Clausen, D.D., pastor First Baptist Church, Syracuse, N. Y. Author of *Pen-Portraits of the Prophets*, *Pen-Portraits of the Twelve*, *Preach It Again*, etc. Price \$1.50.

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

Our Times: America Finding Herself. Vol. II. By Mark Sullivan. Price \$5.00.

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

Our Asiatic Christ. By Oscar MacMillan Buck, professor of Missions and Comparative Religion, Drew Theological Seminary. Price \$1.25.

University of Michigan General Library. Ann Arbor, Mich.

The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis. By Henry A. Sanders, University of Michigan, and Carl Schmidt, University of Berlin. Price \$3.50. University of Michigan Studies. Humanistic Series. Vol. XXI.

Vanguard Press. 80 Fifth Ave., New York City.
Soviet Russia and Her Neighbors. By R. Page Arnot. Price 50 cts.

Religion Under the Soviets. By Julius F. Hecker, professor of Social Ethics in the Moscow Theological Academy, author of *Russian Sociology* and other works. Price 50 cts.

The Economic Organization of the Soviet Union. By Scott Nearing and Jack Hardy. Price 50 cts.

PAMPHLET

James Powell & Sons (Whitefriars), Ltd. 98-100 Wigmore St., London, W. 1, England. Distributor: Adrian A. Buck. 665 Fifth Ave., New York City.

The Art of Stained Glass.

CALENDAR

The Alaskan Churchman. Box 6, Haverford, Pa.
The Alaskan Churchman Calendar, 1928. Price 50 cts. postpaid.

English Church Assembly Discusses Hardships Imposed Upon Clergy

Explains Plan For School of English Church Music—Publish Official Year Book

The Living Church News Bureau
London, November 25, 1927

THE CHURCH ASSEMBLY, AT ITS SESSION on Thursday of last week, occupied itself with the hardships of the clergy, due in a great degree to recent legislation. The subject was introduced by the chairman of the central board of finance, Earl Grey, and the recommendations of the report of the commission, appointed at the July session to review the financial burdens of the clergy, were explained by Canon Partridge, whose speech showed that what may be termed the official mind of the Assembly is much more sensible of the weight of these burdens on the back of the poorer incumbent than was the case when the dilapidations and pensions measures were being framed.

The debate was continued throughout the afternoon, it being finally agreed that the central board of finance be instructed to take action with regard to the recommendations dealing with the Tithe Acts, and that a committee be appointed to consider the preparations of an amending measure to the dilapidations measure. It was also decided that the special clergy commission should continue in being; the Assembly, however, regarding somewhat doubtfully the proposal to set up that large inchoate body, the central maintenance committee, to supersede diocesan maintenance committees, who dealing with cases of clerical poverty, or other difficulties, have local knowledge of the circumstances.

On Friday morning, the question of the appointment of learned canons in the cathedrals was again to the fore. Dr. Harris' motion for the fuller recognition of learning by cathedral bodies, backed by a number of distinguished scholars, was supported by Dr. J. K. Mozley, who, in his interesting speech, dealt with the relation of the cathedral to the modern university. The Archbishop of York saw practical difficulties in the way of making these whole-time "researchers" fit in with the proposals of the commission, and the Assembly, who appeared to regard the motion as one of purely academic interest, rejected it without further discussion.

The attendance of members had generally dwindled considerably by the last day of the session, and but a small number remained for the business of Friday afternoon, when, for the first time during the week, the Archbishop of York presided in place of the Primate. The Bishop of Chichester, presenting the report of the central advisory council of training for the ministry, gave his few hearers some interesting details of the progress of the sponsors' scheme.

Major Birchall's plea for the stabilization of Easter—a concession to "educational authorities, parents, and commercial opinion"—against which the Church, as he naively put it, had "long stood in the way," was spoken, for the most part, to empty chairs. The handful of members present, however, were in favor of Lord Hugh Cecil's amendment that nothing should be done in regard to a fixed Easter

without the concurrence of Christian people in all countries, and Major Birchall's motion was turned down.

To sum up; it may be said that last week's Assembly proved to be remarkably dull and uninteresting—a reaction, doubtless, from the excitement of the Prayer Book sessions last July. The debate on the burdens of the clergy was disappointing. But, if the Assembly has been content to mark time this session, judging from the number of reports of commissions received, it has ample material for the making of future measures.

TO DISCUSS PRAYER BOOK IN PARLIAMENT

The ecclesiastical committee of Parliament, as I said in my last letter, are agreed that the Prayer Book measure does not prejudice the constitutional rights of His Majesty's lieges. The measure has therefore been sent back to the legislative committee of the Church Assembly with a short report, and will in due course, and according to the procedure in the Enabling Act, be presented by the legislative committee to Parliament.

The measure will be debated in the House of Lords on December 12th, 13th, and 14th. It was at first intended that it should go first to the Lords and then to the Commons, but strenuous efforts are now being made to alter this arrangement. It is expected that the Commons will approve the measure by a large majority, and that the decision will affect the House of Lords, where the issue is more doubtful.

The measure will be supported in the Lords by, among others, the Archbishop of Canterbury and the Bishop of Durham, and its rejection will be moved by the Bishop of Norwich. It is expected that Lord Asquith, Lord Salisbury, Lord Birkenhead, Lord Haldane, and Lord Shaftesbury will take part in the debate.

The measure will be introduced in the Commons by either Lord Hugh Cecil or Mr. Bridgeman. The labor party decided on Tuesday that the measure should not be regarded as a party issue, and Ramsay MacDonald specifically denied the report that he intended to move its rejection. His close association, however, with Dr. Barnes makes it probable that he will intervene in the debate. Sir Henry Slessor is expected to voice the views of Anglo-Catholics. It is stated that Roman Catholic peers and members of Parliament will take no part in the division.

PLANS FOR SCHOOL OF ENGLISH CHURCH MUSIC

Sydney Nicholson, the retiring organist of Westminster Abbey, will explain, at a meeting to be held shortly, his scheme for the foundation in London of a school of English Church music. The development of this scheme may be traced back to 1922, when a committee was appointed by the Archbishop of Canterbury and York to report upon the place of music in the worship of the Church, and in particular the training of Church musicians and the education of the clergy in the knowledge of music as a branch of liturgical study. In the following year this committee issued a unanimous report, which met with general approval. But it was evident that if the many valuable suggestions made are to effect any widespread improvement, some further practical steps

must be taken. To meet these needs it is now proposed to found in London a school of Church music.

It is suggested that provision for such a school should include:

(a) A chapel where regular choral services of different types and differing degrees of elaboration or simplicity could be maintained, and in which the students would take an active part in various capacities.

(b) A hostel where a certain number of the students could reside at a self-supporting yet inexpensive rate, thus forming the nucleus of a college life.

(c) A warden or director of studies, who should be a Church musician of experience and standing.

(d) A chaplain, who should be capable of assisting in the teaching.

(e) A sufficient number of choirboys, some of whom at least should be resident.

It is further proposed that, besides providing for the practical training of Church musicians, the school should have power to issue certificates of efficiency to students. It should form a center for various activities for the promotion of the best Church music of all kinds, and the chapel services should themselves set a standard for what is suitable in churches of different types and with different opportunities. It should in no way compete with existing institutions; and it should definitely aim, not so much at meeting the individual claims of any one school of Churchmanship as at giving aid to all who desire to make their Church music worthy of its purpose.

For this scheme to be carried into effect on a permanent basis, a considerable sum of money will be required, either in the form of a capital sum or of the promise of annual subscriptions. It is proposed to register the school as an association not for profit under the companies acts, thus limiting the liability of the subscribers to the amount of their subscriptions. It is estimated that an assured annual income of from £6,000 to £7,000 would suffice to carry out the whole scheme, including the lease of certain existing buildings which are adaptable to the purpose and which may probably be available.

OFFICIAL YEAR BOOK OF CHURCH OF ENGLAND

The forty-sixth issue of the Official Year Book of the Church of England will be published on December 15th by the Press and Publications Board of the Church Assembly. An advance copy of the new volume shows that in its 650 pages is contained full information on every branch of the work of the Church both at home and abroad. A number of articles by well-known Churchmen include *The Church of England and Reunion*, by the Dean of Canterbury; *Spiritual Healing*, by the Rev. Harold Anson; and *The New Prayer Book*, by Canon A. G. Robinson. The educational section contains the usual review of the year, and an article on *Adolescent and Adult Religious Education*, by the Rev. A. L. Woodard.

Particulars are given of the work of the Church Assembly during 1927, the acts of Convocations of Canterbury and York, and details of the central and diocesan board of finance. The statistical section gives in tabular form exclusive figures relating to ordinations, confirmations, baptisms, communicants, and complete statistics of Church finance during 1926.

The section dealing with the work of the Church overseas has been remodeled, and contains a full list of the overseas

dioceses, arranged in provinces in alphabetical order.

American Churchpeople will no doubt be glad to have a copy of this useful work for reference. It may be had from the S.P.O.K., Northumberland avenue, London, W. C. 2, and is published at 3s 6d.

DESTRUCTION OF OLD CHURCHES STILL UNDECIDED

The question to which I referred in a previous letter, of demolishing the old Lincoln churches of St. Benedict and St. Peter-at-Arches, by arrangement between the ecclesiastical commission and the Corporation of Lincoln, is still undecided. There is, however, a distinct possibility of the scheme being abandoned by the corporation, owing to the attitude taken up by the commissioners with regard to St. Benedict's.

Last month the Bishop of Lincoln asked the commissioners to hold an inquiry under the union of benefices act into the proposed disposal of the churches, and they decided to do so, but intimated that

of the school from Knutsford to Hawarden took place in January last.) Applications for admission have increased by over fifty per cent, and more than half of these are likely candidates.

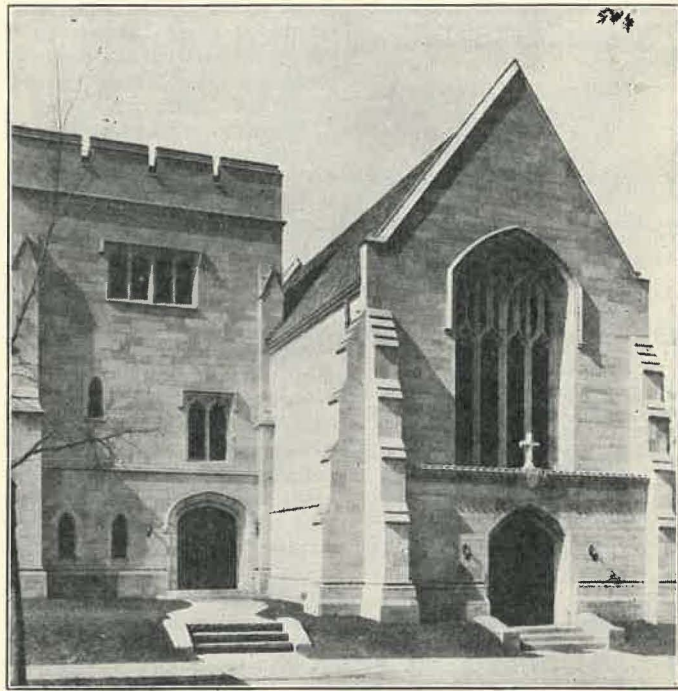
The examination results are the most satisfactory on record: Eleven men out of thirteen passed the Oxford School certificate examination, and eight out of eleven passed the Durham matriculation. Altogether twenty-four men have gone forward, fourteen to universities and ten to theological colleges.

Subscriptions and donations have, however, slightly decreased, possibly on account of the competition with the building fund. The total cost of the new building was £9,134, and of this £1,000 is still to be obtained.

GEORGE PARSONS.

DEDICATE NEW CHAPEL IN DENVER

DENVER, COLO.—The new parish house and chapel of St. John's Cathedral, Denver, were dedicated on November 11th,



NEW DENVER CHAPEL
Entrance to St. Martin's Chapel and St. John's parish house, Denver, recently dedicated

they were unwilling to sanction the destruction of St. Benedict's. The latter, however, is essential to the scheme contemplated by the corporation for providing an arterial outlet to the west of the city, and without it the removal of St. Peter-at-Arches would be of negligible value. The corporation, in fact, did not at the outset desire to acquire the whole site of St. Peter's, but only a portion of the churchyard abutting on a main thoroughfare. The ecclesiastical authorities, however, intimated that the site could be disposed of only as a whole, and consequently it was included in the scheme. The council take the view that it is not worth while acquiring the site of St. Peter's if St. Benedict's is to be excluded. I understand that preparations for an inquiry are still going forward.

KNUTSFORD SCHOOL ESTABLISHED AT HAWARDEN

The principal of the Knutsford Test School, Cheshire, has just issued his report, in which he states that the school is now firmly established at Hawarden, with a full complement of students. (It will be remembered that the transfer

the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, officiating, assisted by the Very Rev. B. D. Dagwell, dean of the cathedral.

The cathedral has as its site an entire city block on which is now built the nave of the cathedral, the chapter house, the chapel and parish house, the deanery, and a canon's residence.

The new buildings, which were dedicated to St. Martin, include a chapel seating 100, two three-room office suites, one for the diocese and the other for the cathedral, a recreation and dining hall with commodious kitchens adjoining a large guild room, and fifteen class rooms.

The building program in the past year, including furnishings, represents an expenditure of more than \$180,000.

COMMISSION RETURNS TO SHANGHAI

NEW YORK—A cable from Shanghai, received by the Department of Missions on December 1st, brings word that Bishop Sanford and Dr. Wood had come safely back to Shanghai from their trip up the river.

Subscribers to French Paper Threatened With Excommunication by Archbishop

Views On Lausanne Conference
—Lutheran Bishop at Canterbury

The L. C. European News Bureau,
London, November 24, 1927

VERY DRASTIC ACTION HAS BEEN TAKEN by the French ecclesiastical authorities against the followers of M. Charles Maurras and M. Daudet.

The following letter has been sent by Cardinal Dubois, Archbishop of Paris, to the readers of the *Action Francaise* in his diocese. It is dated All Saints' Day:

"This letter is an appeal, pastoral and paternal. Alone the interests of your souls inspire it. Pay attention.

"After the many solemn declarations of the Pontifical Authority and the condemnations of the *Action Francaise*, after the labors of many eminent men, any further discussion is superfluous.

"Nevertheless despite these declarations and condemnations a campaign is going on which is a scandal and is putting souls into peril. Repeated affirmations of respect for and obedience to the Sovereign Pontiff in matters of faith, morals, and discipline do not excuse this disobedience of which we are the witnesses. It looks like a revolt against the authority of the Pope, the authority of new teachers who take upon themselves the right of judging him who speaks in the name of Christ. No, the Holy Father, whatever anyone may say, has not transgressed the bounds of his rights and powers; is he not, from God, the guardian of Catholic doctrine and the sure guide of Christian people?

"You know that the Pope has not condemned the *Action Francaise* because it defends the cause of monarchy. You know that a Catholic can, with safety of conscience, prefer a monarchical government to a republican one. That the condemnation of the *Action Francaise* has only for its object the good interests of France. That this condemnation is not against a political party, but against a doctrine opposed on a number of points to the teaching of the Church. That there was already a condemnation of Pius X against certain political and philosophical works of M. Charles Maurras and the *Action Francaise*.

"That Pope Pius XI is personally very well informed about the whole matter; that he has made himself a long study of the whole question. That the consultations of so-called theologians is contrary to the teaching and decision of the competent authority in face of the facts and the declarations of the Holy Father. That the Pope does not interfere in French interior politics and many times he has repelled the accusation that he has been actuated by hostility against France. That all the statements concerning secret plots against French national interests engineered by the Vatican are pure invention.

"Yes, all that is quite plain. To refuse to admit it is to cite a sentence of St. Paul, 'Beware lest any man spoil you through philosophy and vain deceit after the tradition of men and the rudiments of the world, and not after Christ.' It is voluntarily to shut your eyes to the evidence and by blindness and passion do wrong to the chief of the Church if you remain loyal to a political party of whom certain of the chiefs and many of the adherents are openly unbelievers and atheists.

"Despite this evidence, a disloyal press campaign continues every day in injurious terms against the Pope, against the Cardinal Secretary of State, and other

members of the Roman Curia; against the Nuncio in France, against the bishops, the clergy, and the Catholics who by duty and conviction approve of the condemnation of the *Action Francaise*. And despite this condemnation a publicity of this forbidden newspaper is made even at the doors of churches to scandalize the faithful and disturb the sacred office.

"How in the face of such facts are not your eyes open? There are in your ranks good Catholics and young men in particular full of ideals and generosity. You would make splendid soldiers in the Catholic army and there you are changed into enemies of the Church. 'We are at war with the Pope' said lately one of these young hotheads fed upon the sophisms promulgated in the paper day by day. Words of blasphemy!

"In truth you have not spared us in this war declared on the Pope. But if the person of the Archbishop of Paris is above calumny, the shepherd suffers at feeling souls of whose welfare he has charge cut off from him. Consider the religious and moral disasters which your revolt brings with it. Loyal to the Church and to the Pope, you will remain at the same time, if you will only believe it, loyal sons of France.

"France! No one more than us wishes to serve her well and nothing will be of greater benefit to her than the grouping of all Catholics round their chief for the defense of her religious traditions. It is this union that we ask you to come into today in the name of your faith and your patriotism."

THREATEN EXCOMMUNICATION

After appealing to the followers of M. Maurras in this way the Cardinal goes on to say that any who do not conform will be treated as *pecheurs publics* and excommunicated. It would seem to be a very serious matter and it will be interesting to see, considering that it is well known that there are a large number of young Catholic laymen among the followers of M. Maurras, what follows from this. I think that such severity may defeat its own ends. The writings of M. Maurras and M. Léon Daudet are largely pernicious and the faithful will do well to leave them severely alone. But on the other hand I wonder very much whether it is altogether fair to put people under ecclesiastical censure for reading a daily newspaper, which is probably no worse than many other journals published in Paris. I do not think we have heard the last of this and it will be interesting to see what is the result. There is one point that is regrettable about the *Action Francaise* affair. At one time there were gathered round this movement some excellent Catholics who did much to rescue France from the cynical, destructive, anti-clerical atmosphere of the latter part of the nineteenth century, the atmosphere that produced the despoliation laws of 1905. M. Paul Bourget, the distinguished novelist, who did so much to rescue the young Frenchman from *La Culte de Moi* belonged to the movement, and before the war broke out he had gained a far greater following among the young men than M. Anatole France, who is so unreasonably lauded in Anglo-Saxon countries. In France there have always been men who while not necessarily practising Catholics hold fervently the necessity of the institution of the Catholic Church as necessary for France's salvation. A typical member of this class

was the late M. Maurice Barrés, who attacked M. Briand over the separation laws in *La Grande Pitié des Eglises de France*. M. Maurras claimed to belong to this group. It does seem, therefore, unfortunate that such an extreme step should have been taken, and there are some who suggest that the Papacy is merely anxious to conciliate M. Briand, though this is strenuously denied by the Archbishop of Paris.

LAUSANNE

The same journal has published an article on the Lausanne Conference from the pen of E. Bernard Allo. This article has much less of the spirit of toleration than Dom Lilienfeld's recent article in *Irénikon*. It takes the view that reconciliation was impossible with so many divergent views. But it was evidently much struck by the fact that the Orthodox Church was so strongly represented. The author says: "Many excellent Orthodox things were said side by side with many radical heresies." He goes on to say that Bishop Brent spoke out with great courage, while Dr. Gore and the Bishop of Bombay spoke well, and chuckles over the fact that the latter was ironical at the expense of Calvinism in Calvin's own country. "The Greek Orthodox theologians spoke strongly and in a really Catholic sense on the infallible authority of the Church, the divine origin of the seven sacraments, transubstantiation, and sacramental grace." But he goes on to imply that a contrary sense was taken by Dr. Deissmann and Dr. Vernon Bartlett against the doctrine of the Real Presence, and the Archbishop of Upsala who, he says, accused the Roman Church of finding in religion only a body without a soul. In short, there was a struggle between pure Protestantism and what he describes as "Dogmatic Christianity" or "Sacramentalism." He sees only cleavage between those who would accept Catholicism without the Papacy and those who merely want freedom to believe or disbelieve what they like.

He also mentions two American speakers who referred to the Roman Church: Dr. Cadman who referred to the good done by the Popes in the Middle Ages, and Bishop Manning who spoke of Rome with real fraternal charity. But he goes on to say that no one suggested that perhaps the point of view of Rome might be considered in some scheme of reunion. This is an interesting point to make, but I do not see myself since Rome refused to go to Lausanne how it could have been made. He then goes on to say that the conference reached no true point of agreement. It was finally compelled to send to the Churches a declaration which contented itself with registering the stage of agreement at which they arrived as well as the grave disagreements which were shown without attempting to define conditions for future reunions. In fact, the conference concluded with the *status quo*, and the modernist note predominated. (As regards these two statements I should like to make this comment in respect to the first: no one who went to Lausanne thought that much would come out of it except the realization of our differences; and in respect to the second it simply is not true; the Catholic point of view predominated.)

"The Lausanne Conference attempted to hide or diminish the contradictions in Protestantism. It did not succeed. These reunions will never succeed until they examine with detachment the hypothesis

of the submission of all Christians to the Church of Peter and Paul. Catholics should pray for that day more ardently than ever." He thinks that Protestantism will divide into two groups as instanced above, a Catholic-minded group and a pan-Protestant group. It is a pity that the author does not realize that it is quite impossible for conferences of non-Roman Christians to consider the Roman point of view until Rome swallows her pride and enters into such conferences on equal terms with other Christian bodies. But as I see no likelihood of her doing that, I fear that she will lose very much.

DOM LILIENTFELD'S ARTICLE IN *IRENIKON*

Somewhat in contrast to this pronouncement stands yet another article in *Irenikon*. My readers will remember Dom Lilientfeld's paper in a recent number of *THE LIVING CHURCH*. This defends a great deal that was done at Lausanne. In truth, the Monks of Unity at Amay are doing a great work and their Christian charity is wonderful. The article says:

"We are able to give to our readers a direct echo and ocular impressions of a Catholic witness who, thanks to special authorization, was able to follow the sessions of the conference.

"The most general tendency seems to have been, in what concerns the essential problems of the reunion of the Churches, to return to the ancient conceptions of the primitive Church. Once this point of contact, which was common to all, was taken up, we were able to explain to ourselves mutually the historic evolution of our religious thought. This remark is important because it shows how erroneous were the statements of certain journalists who represented the conference as due to the machinations of the anti-Catholics. For anyone who knew how to penetrate into the very soul of the congress, such ill-will is very blameworthy.

"As for the point of view of the discussions themselves, we saw put side by side two extreme points of view—the center was held by the Liberals. At the beginning of the conference the Catholicising element, thanks to the Anglicans, was in a great majority; but the Protestant element established itself little by little; but it must be noted that the atmosphere of cordiality never ceased for a moment to be prevalent among the delegates.

"Another point which has its importance was much noticed; everyone, including the Protestants, declared that they belonged to the 'Church one, holy, Catholic, and Apostolic' and that not only in an invisible sense, but in a visible sense. That is why, it is said, Catholicism should adopt the adjective Roman to distinguish itself from those who wish to be 'simply Catholics.' If the idea and the distinctive marks of the Church were very eagerly discussed, they could enlarge, nevertheless, upon the aspect of the indivisible unity of the mystic body of Christ (taken in a broad sense). The common confession of faith to be promulgated by all the Churches present made few difficulties. They felt they belong to a common Christian Faith which is testified to by Holy Writ and written down in the Nicene Creed. Upon this point, the Orthodox Church had it recorded that it admitted distinctions on the *Filioque* clause. It can be said that the ministry and the treatment of the sacraments were the most contentious points in the meetings.

"When you analyze the conference, you always fall into the danger of saying that, through lack of definite results, the conference accomplished nothing. Nothing is more false: true reality of the matter is hidden in the souls of those who took part. There was no wish to minimize the difficulties, a scrupulous honesty there was to record the slightest variation of theological opinion. The fact of having

been able to get together such a conference and to be willing to submit to the will of the Holy Spirit, this fact by itself is significant for the future."

This is a remarkable statement. I am sorry to have to record this, but I hear on good authority that the Monks of Unity have been instructed to pay particular attention to the Orthodox, and less attention to us Anglicans in the future.

THE LUTHERAN AT CANTERBURY

I understand from trustworthy reports that have reached me that the Lutheran Bishop of Härnosand (Sweden) was present at Canterbury Cathedral at the consecration of bishops on All Saints' Day only in the rôle of a distinguished spectator and did not actually take part in the laying on of hands. But whether this had been his intention all along or whether he refrained from taking active part only after certain protests had been made, I do not know. But I think that the Church of England has come out well and has not compromised herself in any way by this incident. That a distinguished member of the Swedish Lutheran body should have been present at an Anglican service of this class, we should all welcome. Taking part in the laying on of hands was another matter. C. H. PALMER.

ON A SINGLE weekday in August, the visitors' book in Trinity Church, New York, contained signatures from Guatemala, Porto Rico, Spain, and the Argentine.

THE BOOK OF THE MONTH

THE LONELY ISLAND, *Rose Annie Rogers. Morehouse.*

If I were running a personal and private book of the month club for the Episcopal Church—a thing which I am not doing and don't intend to do—I would start it off with "The Lonely Island," Mrs. Rogers' account of the three years which she and her husband spent as missionaries on Tristan da Cunha, a big rock in the middle of the South Atlantic. Tristram da Cunha is 1800 miles from the nearest habitation—which is St. Helena. There are about thirty families on the island, who eke out a precarious existence by fishing and growing potatoes in the few spots of earth that are to be found there. With luck a boat from the world outside calls there once a year. Mrs. Rogers' story is an epic. In her simple and matter of fact account we get a glimpse of how individuals stand out in the little community. Andrew Hagen, Betty Cotton, Mrs. Repetto and Bob Glass are worth knowing. Between the lines we read something of the difficulties this young couple had to face and of the sacrifices they made—and of what their presence on the island meant to their people. Mr. Rogers died in 1926, soon after he and Mrs. Rogers and their little boy got back to England. The book is a memorial to him. It is not only the story of a missionary—it is a story of heroic adventure. It is one of the great books of the year. I hope that a great many people not only in the Church but outside of the Church discover it.

C. L. Street.

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Compiled by Robert French Leavens

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"Your book, 'Great Companions,' has just come in today. I have sat down and read a lot of it with greatest interest and with great indebtedness to you for having made the material available to me. I look forward to using this as a handbook of inspirational reading. It is a fine service which you have rendered and I thank you for the service and for having remembered me with the book itself."

Ernest Martin Hopkins,
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This review heads the list of recommendations of "Good Books for Christmas" in the *Witness* of December 1st — proving conclusively that the Literary Editor of that periodical is a gentleman, a scholar, and a judge of good literature.

"The Lonely Island"
Cloth, \$3.00.
Postage about 20 cts.



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LAY CORNERSTONE OF BISHOP TUTTLE MEMORIAL

St. Louis, Mo.—The cornerstone of the Bishop Tuttle Memorial, St. Louis, was laid Sunday afternoon, November 27th, by the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri. The memorial adjoins Christ Church Cathedral, and will be used as a center for diocesan, parish, and community work. The first unit, including seven stories, is in process of erection. Other stories and a tower are to be built later.

Bishop Johnson in his address reminded his hearers that when the campaign to raise funds for the memorial was conducted, St. Louis Jews, Roman Catholics, Protestants of all denominations, and men of no faiths contributed, so highly was Bishop Tuttle esteemed by his fellow men in the city where he lived for almost forty years as Bishop of Missouri.

SYRIAN ARCHBISHOP VISITS PROVIDENCE

PROVIDENCE, R. I.—The Most Rev. Severius A. Barsaum, Syrian Archbishop of Lebanon, spoke briefly and pronounced the benediction in St. John's Pro-Cathedral, Providence, on Sunday morning, December 4th. He will pontificate at the dedication of St. Aphriam's Church, Central Falls, on December 11th, at which time Bishop Perry will assist in the service.

In an interview with a representative of the *Providence Journal*, Archbishop Barsaum gave some impressions of the Lausanne Conference. "The conference at Lausanne was a definite move for the future welfare of the Church of Christ," he said. "In this conference I saw a lofty spiritual ideal and the dawn of better understanding between the faiths. It was the first gathering that made for understanding between the Churches."

Archbishop Barsaum said that he was surprised that so-called German Protestants were more interested in the Eastern Church at Lausanne than were the delegates from any other part of the world.

"Personally, I see great hope for Christian unity from Lausanne," said the prelate.

PLAN CHRISTIAN UNITY CONFERENCE

BALTIMORE—The first nation-wide conference on Christian unity to follow up the work of Lausanne will be the Baltimore Christian Unity Conference on January 12th and 13th at the First Presbyterian Church, Baltimore.

The conference will be under the direction of the Christian Unity League, which was organized in Baltimore in the spring of 1927 for the study of all approaches to Christian unity.

NEW EXPERIMENT IN KANSAS CHURCH

WICHITA, KANS.—A new experiment in personal evangelism is being tried at St. John's Church, Wichita, the Rev. H. Clarkson Atwater, rector. A letter has been sent to the parishioners enclosing names of those for whose attendance they are asked to be responsible during the Advent season.

A member of St. John's has offered a prize to any parishioner who will write a letter following the argument of the rector's letter as to why the season of Advent is the season of Christian privilege and opportunity.

IMPORTANT APPLETON BOOKS

God and the Groceryman By HAROLD BELL WRIGHT

A powerful novel of American home life by the most popular author in the world. "His most significant book, the book of a great man, with a great heart and a great soul."—*Portland Oregon Journal*. (\$2.00)

Now East, Now West. By SUSAN ERTZ

The author of "Madame Claire" here tells of a young married couple in English social circles. "The book is a joy," says the *Columbus Citizen*. (\$2.00)

Transplanted. By BRAND WHITLOCK

An American girl who marries into the old French aristocracy is the heroine of this distinguished novel. "Beautifully written."—*The New York World*. (\$2.50)

The Aristocratic Miss Brewster. By JOSEPH C. LINCOLN

A new novel by Mr. Lincoln, telling a charming love story and introducing some of his most delightful characters. "All the elements that make for the ideal Lincoln love story, heart interest, humor and an inimitable New England background."—*St. Louis Globe Democrat*. (\$2.00)

Yellow Gentians and Blue. By ZONA GALE

"As one might expect, these extremely short stories by Zona Gale are extraordinary in execution and feeling. She drives straight to the heart of her emotional material, with incisive and searching pathos."—*The New Republic*. (\$2.00)

Saint in Ivory. By LORINE PRUETTE

The story of Genevieve of Paris and Nanterre, a young girl transformed by circumstance into a legend. A beautiful and appealing romance. (\$2.50)

FOR MEN AND BOYS

The Boy Scouts Year Book. Edited by FRANKLIN K. MATHIEWS

Each year this famous annual is eagerly anticipated by a host of boys. The editor is Chief Scout Librarian, and this year he has devoted the book to stories and articles on sports and the outdoors. (\$2.50)

After School. By LAURIE YORK ERSKINE

A thrilling tale of the American Revolution, set in a modern frame. Laurie York Erskine is one of the best liked of writers for youthful readers, and he has told here a remarkably fine story. (\$1.00)

FOR BOYS AND GIRLS

Number Five Joy Street. By a group of English authors

A truly beautiful book for young readers. Walter de la Mare, Hilaire Belloc, Lord Dunsany are some of the many contributors to this famous annual. The illustrations are remarkable; many in color. (\$2.50)

Alice in Jungland. By MARY HASTINGS BRADLEY

The charmingly told story of a little five-year-old girl's visit to the heart of Africa, with Carl F. Akeley, the famous explorer. There are many photographs and drawings by Alice. (\$2.00)

Deedah's Wonderful Year. By HILDEGARDE HAWTHORNE

In this story Hildegard Hawthorne gives a delightful account of a young girl's visit abroad, and of places she visits. (\$1.75)

The Janitor's Cat. By THEO- DORE A. HARPER

The hero of this quaint story is a cat who stays in the basement of a great book store and at night comes out to meet Doctor Doolittle, Alice, Peter Pan, and other favorite story book characters. *Delightfully illustrated*. (\$2.00)



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Prayers for World Peace Distributed Among Clergymen Throughout Canada

Report Progress of Indian Work
in Calgary—Church Army in
Caledonia

The Living Church News Bureau
Toronto, December 2, 1927)

THE COUNCIL FOR SOCIAL SERVICE, AT the request of the House of Bishops, is distributing among the clergy throughout Canada a card containing the prayers for world peace printed on another page. An accompanying letter is as follows:

"To put into action a belief that an enduring world peace must come through the friendship of the nations and that the Church can do much to promote international friendship, the World alliance for promoting International Friendship through the Church was established. At the request of the British Council of the World Alliance, of which the Bishop of Ripon is president, the General Synod of the Church of England in Canada approved the formation of a Canadian Council, and asked the Council for Social Service to take the necessary action.

"As a result a Canadian Council of the World Alliance for Promoting International Friendship through the Churches has been formed, with the Primate as president, with vice-presidents representing the other religious communions, and with the Rev. Professor C. V. Pileher, D.D., 478 Ontario street, Toronto, as secretary.

"At the request of this Canadian Council, and on the recommendation of the Council for Social Service, the General Synod approved the observance of the Fourth Sunday in Advent (that being the day selected by the British Council of the Alliance) as a day of special prayer for the peace of the world and for goodwill among men, and asked the House of Bishops to authorize special prayers.

"It is suggested:

"1. That these prayers should be used at all services on that Sunday.

"2. That the clergyman should, at his discretion, refer from the pulpit to the subject of goodwill among the nations, and mention the work of the World Alliance and the League of Nations Society.

"3. That it should be found possible to introduce the subject quite naturally into the Sunday school lessons of the day.

"Other Churches are, at the request of the Canadian Council of the World Alliance, taking similar action, so that it is hoped that the Sunday next before Christmas, the birthday of the Prince of Peace, will be universally observed as a day of special prayer for the peace of the world."

PROGRESS OF INDIAN WORK IN THE DIOCESE OF CALGARY

An interesting feature of the recent Calgary diocesan synod was the report of Archdeacon Tims, the veteran Indian missionary. He said:

"It would seem an appropriate time to review the Church's activities on the Indian Reserves during the past thirty-nine years. The number of Indians on the four reserves at that time was 4,240. At the end of 1926 they numbered only 2,414. The total number of baptisms at that date was under fifty, all infants. At the end of last year the baptized members of our Church numbered 1,215.

"Then there were no communicants. At the end of 1926 there were 422 confirmed persons living, of whom 346 were returned as regular communicants. During the three

years, 1924-26, there were no less than 158 baptisms, and ninety-two persons were confirmed, and the contributions, which at the beginning of Bishop Pinkham's episcopate were nil, in the last three years amounted to \$2,396.25 from the four reserves.

"When the first synod was held in 1889 there was only one residential school, and that was in a small log building on the Blackfoot Reserve, conducted by Miss Brown, the first lady missionary of the Woman's Auxiliary, towards which the government made no grant, but allowed us to draw the rations of the pupils. Since then four residential schools have been built and rebuilt until today there are three magnificent buildings on the Blackfoot, Blood, and Peigan Reserves, respectively, erected entirely at the expense of the government, splendidly furnished and equipped and placed under the control of the Church, with per capita grants of \$150 to \$165 per annum.

"The six pupils of 1889 had become 239 at the end of 1926, and the staff increased from one to twenty-seven.

"The fourth school, on the Sarcee Reserve, was taken over by the government and converted into a hospital in August, 1921, and a day school was established, of which Miss Tims is teacher, and in which religious instruction forms part of the curriculum.

"The educational work thus carried on is bearing fruit as seen in the activities carried on by the younger generation now engaged in farming operations, especially on the Blackfoot and Blood Reserves, and in the great advance made by the ex-pupils in their mode of living. On a recent visit to the Blood Reserve one saw well built bungalows with hardwood floors, containing five and six rooms, comfortably furnished, erected by ex-pupils of our school there from the proceeds of their farming operations. At this center the ex-pupils in 1924 plowed up 100 acres of land for the benefit of the school, and in 1926 a further 100 acres, on which wheat was to be grown, and the proceeds of which for two years were to go to the erection of a parish church.

"At the Blackfoot Reserve, where the Rev. F. M. R. Gibney is stationed, the church building has been renovated. There are two mission halls connected with this mission, one ten miles east and the other ten miles west of the church.

"Religious instruction is given each day in the class rooms in addition to morning and evening prayers. An organized Sunday school is in session each Sunday with five teachers. Confirmation classes are conducted weekly, and every Saturday evening a class for Scripture and Church teaching is held for the communicants amongst the pupils.

"For a long time there have been two lay readers, Paul Littlewalker and Silas Wolfcollar, assisting in the services. On the occasion of the bishop's first visit last June both these and Earl Calfchild, an ex-pupil, were formally licensed and set apart. On this visit the bishop was given a hearty welcome and was presented with a handsomely bound Bible in recognition of the office he held over them as their Father in God. A large number were presented for confirmation, six persons were baptized, and two young couples, ex-pupils, were married.

"The four Indian missions have for some years now been erected into parishes with church wardens and vestries. They take their share in raising the assessments required by the diocese, and send their lay delegates to the synod.

"The expense of carrying on the work, which was once so heavy a burden on the diocese, is now met by the Missionary

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CHURCH ARMY AND INDIANS OF THE
DIOCESE OF CALEDONIA

One hundred Indian delegates met in Prince Rupert the first week of November at a mission conducted by the Church Army. Indian bands led processions daily through the city streets and Christian natives from the dozen or more villages represented gave brief addresses at the devotional services.

Making a strong appeal, as it does, to the Indian, his love of music and dramatic instinct, the methods of the Church Army are expected to be of great assistance in the missionary work among the Indians as carried on by the Church of England.

MISCELLANEOUS NEWS

Special services marked the twenty-first birthday of St. George's Church, Saskatoon. It was in November, 1906—the same year that Saskatoon became a city—that the first Anglican service was held on the west side.

The Rev. Dr. W. R. Hibbard, who for the past nineteen years has been headmaster of Rothesay Collegiate School, was unanimously called to the rectorship of St. Paul's, Rothesay. He has accepted the election subject to the confirmation of the board of education, and will act in the dual capacity as rector and headmaster until the end of the school year in 1929, unless a successor is found earlier. He is a native of Quebec and was previously rector of Berthier; he is a graduate in arts of Bishop's College and has received the degree of D.C.L. from King's College.

A plan to spread the Anglican Fellowship Club to all parts of the diocese of Ottawa will be undertaken shortly as a result of a recent meeting of the club. At the suggestion of Charles E. Compton it was decided to appoint an organization committee to secure the approval of the Rt. Rev. J. C. Roper, Bishop of Ottawa, and to gather the necessary data concerning the feasibility of having clubs formed in every parish.

The executive committee of the synod of the diocese of Toronto has appointed A. H. Cuttle, Toronto, as finance commissioner of the diocese. Mr. Cuttle has been active in Church work for many years and is at present lay president of the Sunday School Teachers' Association of the deanery of Toronto.

The Bishop of Ontario has appointed the Rev. Percy Haywood to the rectorship of St. George's Church, Trenton. He comes from St. Alban's Church, Winnipeg, and will assume charge on February 15th next. He is a graduate of the University of Manitoba and of St. John's College.

Appointment of the Rev. Canon R. Y. Overing, rector of St. Mary's Church, Hochelaga, Montreal, to the position of secretary of the executive committee of the diocese of Montreal, has recently been announced. The position was made vacant by the death of the Ven. Archdeacon William Robinson on June 5th last. The present appointee will not take up his new duties until the commencement of the new year.

A CONGREGATIONAL missionary from Canton, the Rev. Obed Johnson, Carleton College '05, has taken a Ph.D. degree at the University of California, which is said to be the first degree awarded for study of original Chinese texts.

These Are Appleton Books

SHAKESPEARE: ACTOR-POET. By Clara Longworth de Chambrun

A delightful biography and commentary, winner of the Prix Bordin. "Seems to me the most convincing and complete life of Shakespeare ever written."—RICHARD LECALLIENNE, in *The New York Times*. Illustrated. \$3.00.

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Ready to Break Ground for Women's Transept of New York Cathedral

Bishop Manning On Church Ceremonial—Dedication at St. Bartholomew's

The Living Church News Bureau
New York, December 3, 1927

MONDAY NEXT, DECEMBER FOURTH, will mark another great step toward the completion of the greatest church of the western world, the Cathedral of St. John the Divine on Morningside Heights in New York. At that time ground will be broken for the north transept, the left arm of the cross-shaped structure, and which, by reason of its sponsorship, is known as the women's transept. It was the privilege, and I am sure a most gratifying one, which Bishop Manning had in announcing on Thursday at a luncheon of members of the women's division of the cathedral that this next great step forward in the fulfillment of his plans would take place so soon. It is a remarkable achievement. The magnificent baptistry, the gift of the Stuyvesant family, is not entirely finished; the work on the mammoth nave of the cathedral together with that on the lower portion of the west front is progressing according to plans, and now in addition to these building operations of really great magnitude is to be added the construction of this transept. The goal of the women's division is a million dollars; but with its fund now standing at \$747,650 it is believed that actual construction will act as an effective incentive to contribute the remaining \$250,000.

At the luncheon Bishop Manning stated that while women have had their share in the building of all cathedrals, never before have they by themselves undertaken the responsibility of providing for the construction of a major unit of one.

This north transept will reach out from the crossing, the now used portion of the cathedral, for a distance of over a hundred feet. In design it will resemble closely the nave and will have its memorial bays similar in size and in architecture.

ST. BARTHOLOMEW'S COMMUNITY HOUSE DEDICATED

The new St. Bartholomew's Community House, recently described in these pages, was formally dedicated last Tuesday evening. The architectural effect of the new building south of and adjacent to the church enhances the attractiveness of this excellent site occupied by St. Bartholomew's. The house stands considerably back of the front line of the church and much of the space in front of the former has been wonderfully utilized by the construction of a high wall to enclose an artistically arranged garden.

Bishop Manning officiated at the dedication before a great throng of people which taxed the capacity of the auditorium. He made special mention of his pleasure that particular attention was to be given to the encouragement of young artists, poets, musicians, dramatists, and college men and women in the use of the community house.

BISHOP MANNING ON THE DEVELOPMENT OF CHURCH CEREMONIAL

In his sermon at St. James' Church last Sunday morning, on the occasion of the

dedication of the new organ, Bishop Manning made mention of the wide liberty permitted in our communion in the matter of Church ceremonial. "There must be services of the utmost simplicity for those who are helped by them, and other services of the utmost grandeur and beauty for those who are helped by them. There is great beauty in the carrying of the processional cross, the shining of candles on the altar, and the other forms of the Church. There is no reason why these beautiful things should not be increased in number."

And in his sermon on Sunday morning, November 6th, preached at Trinity Church in memory of Dr. Dix, the bishop said that "few people today are deeply disturbed by the carrying of a processional cross, the placing of candles on the altar, or the wearing of a cope, but it was Morgan Dix, and his leadership here in Trinity Church, that did much to bring us to this larger view. And we have got to move still further in this matter."

YEAR BOOKS AND PARISH MAGAZINES

The 1927 Year Book of the parish of the Incarnation has just been received. Attractively bound in blue and silver, this imposing volume of 206 pages records the huge number of activities carried on at the parish church, Madison avenue and 35th street, and at the Chapel of the Incarnation, East 31st street, under the direction of the Rev. Dr. H. P. Silver, rector of the parish, and of the Rev. Nicholas Feringa, vicar of the chapel. Seventeen full page illustrations help further to tell the story of this extensive and influential parochial work.

St. Margaret's Church in the Bronx also comes forward with a fifty-page year book with much information of the activities being carried on there under the vigorous leadership of the Rev. Dr. Lyman P. Powell, the rector.

Among parish magazines few, if any, that come to my notice exceed the excellence of *Calvary Evangel*, published by Calvary Church, and reflecting vividly the evangelistic spirit which is the outstanding characteristic of the Rev. Samuel Shoemaker and his parishioners. In a sense a parish paper, it aims more at delivering a message than at recording parochial statistics and events.

The quarterly published by Grace Church is also a fine piece of religious journalism. *The Bells of Grace Church* devotes most of its current issue to a series of interesting papers on the subject, What Grace Church Means to Me. Among the contributors is Dr. Henry Goddard Leach, editor of *The Forum* and a parishioner of Grace Church.

NEWS ITEMS

Among visiting clergy in New York is Bishop Burleson, who preaches at St. Thomas' Church tomorrow afternoon. Bishop Nelson of Albany is to be the preacher on Thursday, the Feast of the Conception, B.V.M., at the pontifical High Mass at the Church of St. Mary the Virgin, where the day is observed as the dedication festival, this year marking the 59th anniversary of the founding of the parish. Canon Throop of Montreal is to preach an eight-day mission at St. Stephen's Church, West 69th street, beginning there tomorrow. Newark is sup-

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plying our noon-day preachers this week: Fr. Gompf of Grace Church is to be at old Trinity; and the Rev. M. F. Montgomery of St. Barnabas' Church at St. Paul's Chapel.

The annual requiem for the deceased members of the Episcopal Actors' Guild will be sung this coming Friday at 11 A.M. at the Church of The Transfiguration. Among those to be remembered are John Drew, Grace Griswold, James K. Hackett, and Walter Wilson. The Mass will be sung by the resident chaplain, the Rev. Culver B. Alford, assistant priest of the parish.

Two mystery plays of the old English guilds, "The Creation and Fall, Pageant of the Grocers of Norwich," and "The Coventry Corpus Christi Play of the Shearmen and Tailors," will be presented in the chancel of St. George's Church, 16th street east of Third avenue, on the evening of Thursday, December 22d, at 8 o'clock. These plays, which date from 1565 and 1585, will be presented in the old language and as near as possible in the spirit of the original performances.

The Church and Drama Association is engaged in a campaign to secure 50,000 members. Those who are interested in closer coöperation between the Church and the dramatic profession should write for particulars to the office of the Association at 105 East 22d street. Their recommended film picture of this week is *Dress Parade*, featuring William Boyd.

Canon Prichard will be the speaker at the December meeting of the Churchwomen's League for Patriotic Service to be held in their rooms, 130 East 57th street, on Tuesday afternoon, December 20th, at 3 o'clock.

Calvary Church begins tomorrow a several days' personal witness mission at which converts to a fuller appreciation of Christianity will testify. Grace Church announces an unusual service for Tuesday evening next, when the fundamentals of fourteen religions will be discussed by representatives of each. Among the names are those of Bishop Paul Jones, Rabbi Lyons, Syud Hossain, Villa Faulkner Page, and others.

HARRISON ROCKWELL.

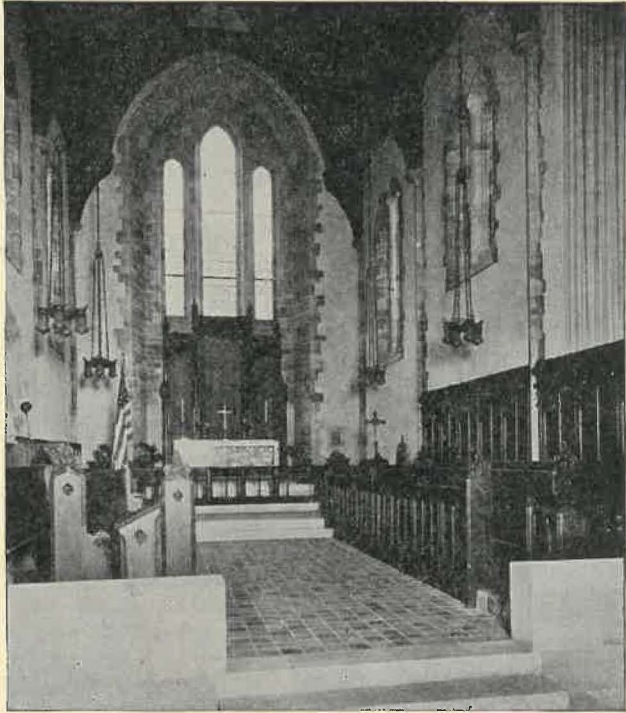
EX-SENATOR SPEAKS AT JOINT CHURCH MEETING

BETHLEHEM, PA.—Declaring that the unsystematic way most people give for religious and philanthropic causes is a species of anarchy, and bidding all Churchmen to tax themselves for those objects according to an intelligent system, the Hon. George Wharton Pepper, former United States senator from Pennsylvania, addressed the Church people of the city and vicinity on Friday night, December 2d, in the Pro-Cathedral of the Nativity. The meeting was held jointly by Nativity and Trinity Churches.

The opening address was made by the Rev. Charles E. McAllister of the National Council, who brought the greetings of the Presiding Bishop. Bishop Sterrett demonstrated the useful task the diocese was doing through its departments of education, social service, publicity, and missions.

SAYS the executive secretary: "The diocese of Springfield sends its diocesan paper without cost to all its families—3,800 copies a month—and last year we had the best financial year in the history of the diocese."

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Church of the Advent, Boston, Celebrates Three Anniversaries at One Time

Dedicate St. Andrew's Church,
Belmont—Hear Reports of Lau-
sanne Conference

The Living Church News Bureau
Boston, December 1, 1927

ALWAYS A DAY OF PARTICULAR NOTE IN the parish of the Church of the Advent, the First Sunday in Advent received this year even more honor than usual. This Sunday, the feast of this church's title, marked the eighty-third anniversary of the establishment of the parish, the thirty-third of the consecration of the church, and the twenty-fifth of assumption of the rectorship by the Rev. Dr. William Harman van Allen. This year it was, naturally, this third event which was more particularly observed. The celebrant at the 11 o'clock service was the Rev. R. J. Evans, of Boston, the deacon being the Rev. J. E. Osborne, and the sub-deacon, Walter Gaskill. Bishop Lawrence was the special preacher and, with him and the rector of the parish in the chancel, there were other representative clergy, including the Rev. Dr. James O. S. Huntington, Superior O.H.C., who delivered the special address at solemn Evensong, and the Rev. Spence Burton, Superior S.S.J.E.

That Bishop Lawrence should preach the sermon on this occasion was particularly fitting; inasmuch as one of his first episcopal acts was the consecration of the church thirty-three years ago and he had also instituted Dr. van Allen at the beginning of his rectorship of this parish. After tendering his congratulations to Dr. van Allen and the parish on the marking of such an event, Bishop Lawrence compared the Church life of today with that of fifty years ago when a rectorship of fifty or sixty years was not uncommon, while "Now we think of twenty-five years as quite a term. Life moves faster, people are more critical, competition is greater. In our days," he continued, "the head of the parish remained as static as did the town. He moved on his quiet way, going from house to house, preaching the same eternal Gospel, always in the same way, so much so that it was hardly known when he turned the barrel over and began the series of sermons again. Today, under the stress of modern life, if anyone in a modern city is rector of a parish for twenty-five years, and, during all that time, holds the love and confidence of his people, is continually building them up in the faith of the Master, is himself steadily growing in spiritual life and character, and is one to whom young people turn as well as their elders, such a rectorship is significant not only of the consecration of the rector, but of the temper of the people. So you, in this church, have moved on steadily, quietly, with increasing strength in the faith of the Lord, for the edification of the Church." The bishop then went on to speak of the office and duty of a parish priest and all that was demanded of him.

After speaking of his duties as a prophet and an administrator—in which latter connection he lamented the tendency on the part of congregations to burden their parish priests with such secular duties as they themselves might

easily and, perhaps, better, undertake—he said, "That which our Lord emphasizes again and again, however, which to my mind involves the glory and the joy of the ministry even more than any other phase of it, is the pastoral office, as 'the good shepherd.' In a modern city, with our construction of apartments and tenements, with our stated hours of business and work and social life, the rector finds it more and more difficult to sustain the spirit and the exercise of the pastoral office. Yet I am persuaded that the pastoral office is essential to the spiritual life of the people and the sanity of the Church." The bishop then spoke of the essentials of the pastoral office, its keen test of character and its failure unless there is in it an element of docility and a capacity for growth.

DEDICATION OF ST. ANDREW'S CHURCH, BELMONT

The Mission of St. Andrew, in Belmont, was started from Christ Church, Cambridge, the Rev. Prescott Evarts, rector, in a little store in 1909. Later the land was obtained for a church, the cornerstone being laid and a basement built in 1916. Since this time the parishioners have raised the sum of \$5,000 and have added a chancel with commodious rooms in the basement. This church was dedicated by Bishop Babcock on the afternoon of the first Sunday in Advent, November 27th, at 4:00 o'clock. The sermon was preached by the Rev. Henry Knox Sherrill, rector of Trinity Church, Boston. Other clergy present, besides the rector of the parish, the Rev. Prescott Evarts, were the Rev. Cuthbert Fowler, curate of Christ Church, Cambridge, who has the special charge of St. Andrew's mission; the Rev. E. M. Paddock, rector of St. James' Church, Cambridge; the Rev. Dr. Max Kellner, of the Episcopal Theological School, Cambridge, and the Rev. Edgar W. Anderson, of Watertown.

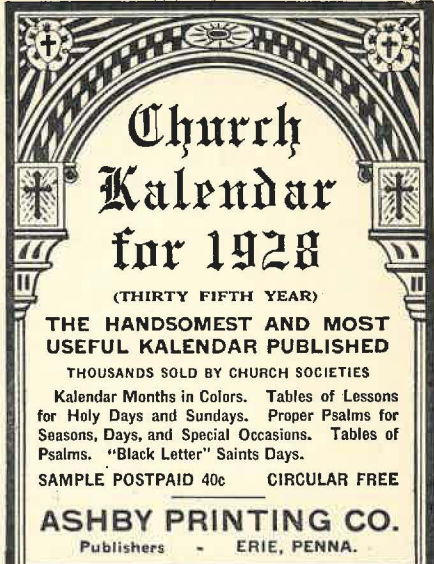
NEWS NOTES

A group of clergy representing different denominations met recently at the Twentieth Century Club to hear reports of the Lausanne Conference. The reports were presented by the Rev. E. M. Noyes of Newton and the Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School. Later various clergy discussed the possibility of reunion among themselves, emphasizing points on which to insist and those which might be yielded. It is said the meeting was fruitful of much frankness and a brotherly spirit.

Bishop Slattery visited St. Paul's Church, North Andover, on the morning of Sunday, November 27th, and confirmed a class of candidates presented by the rector, the Rev. Raymond Kendrick. The staff and boys of Brooks School were present in a body. It is their regular practice to attend this service and it is hoped that as the school grows their attendance will form an important section of the congregation. In the afternoon, Bishop Slattery confirmed a class of thirty-five in Grace Church, Medford, where a new parish house has greatly enhanced the value of the work.

Mrs. Charles W. Henry, wife of the rector of Christ Church, Andover, has been confined by illness since June 1st.

REGINALD H. H. BULTEEL.



Church Kalendar for 1928

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Chicago Brotherhood Holds Anniversary Service in Church Where Society Began

Fr. Tucker On the Church and Labor—Birthday of St. James', Chicago

The Living Church News Bureau
Chicago, December 3, 1927

Forty-three years ago on November 30th, the Brotherhood of St. Andrew began its work of prayer and service at the mother church of St. James, Chicago. Most Church people know the story of its origin, but the story always bears repetition. A stranger happened into St. James' seeking help, and the Bible class, which was in charge of James L. Houghteling, was given the responsibility of helping him. The man was clothed and sheltered and through the efforts of the young men of the class obtained work. Out of this experience the Brotherhood of St. Andrew was organized and grew, with Andrew as its patron saint. The spread of Christ's Kingdom among men and boys has been the object of the society ever since. The two rules of prayer and service are the guide posts of the members.

Each year on St. Andrew's Day, the local assembly holds a service and meeting of the chapters of the diocese at the old parish church. The speakers this year were the Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, and Henry P. Chandler, a prominent Presbyterian layman. Both spoke of The Responsibility of the Church in the Modern World.

The meeting inaugurated an evangelistic campaign which the Brotherhood is planning to carry on throughout the country. Jewell P. Stevens, president of the Chicago local assembly, in discussing the program which the Brotherhood proposes to carry forward, said:

"Bridge clubs and similar organizations have replaced the ladies' guild and Church sewing circle to a large degree as centers of social and community life. The Church no longer occupies such a desirable position in the moral and social life of the community. It has frequently been charged with lethargy and inactivity, and the organization is attempting to remedy this situation. Groups of men will be organized in each church throughout this section for the specific purpose of instilling and quickening spirituality. These groups will not necessarily be Brotherhood chapters, but rather organizations designed to increase the interest of men in religion."

James L. Houghteling, Jr., son of the founder of the Brotherhood, will have charge of the movement in this diocese. Associated with him are Courtenay Barber, vice-president of the National Brotherhood, and William F. Pelham, former president of the local assembly and a member of the National Council.

ANNIVERSARY OF ST. JAMES' CHURCH

St. James', the first parish of the Church in the city of Chicago, was ninety-three years old on Tuesday, November 29th. The work began at Tippecanoe Hall at Walcott (now State) and Kinzie streets. The present site is at the corner of Cass and Huron streets. The parish has always been prominent in the life of the city. During nearly one hundred years of its history, the parish has had only twelve rectors. The rector emeritus is the Rev. Dr. James S. Stone, who now lives

in Evanston. He was rector for more than forty years. The present rector is the Rev. Dr. Duncan H. Browne.

Dr. Browne has just announced plans for extensive redecoration and renovating of the interior of the church, to cost approximately \$25,000. The sanctuary is to be completely done over, new furniture installed, and much new equipment provided as memorials to members of the parish. The original church on the present site, bought in 1855, was destroyed in the Chicago fire of 1871, with the exception of the tower. The present church was built in 1883.

FR. TUCKER ON THE CHURCH AND LABOR

The Rev. Irwin St. John Tucker, who has always been a leader within the Church in the consideration of the rela-

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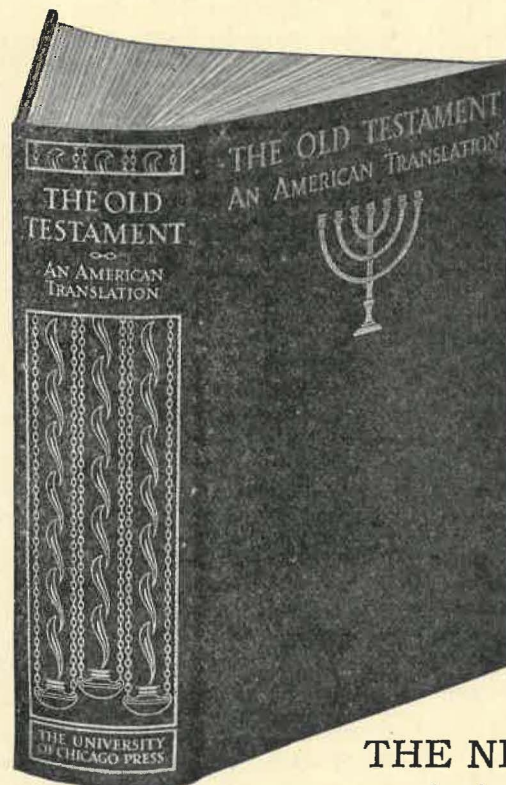
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tion of the Church to labor and of the attitude of the Church to socialism and kindred topics, was the speaker at the round table at St. James' parish house on Monday, November 28th. In an able and convincing way, Fr. Tucker urged that the Church demand a system of distribution that would insure an adequate livelihood for the laborer. Companionate marriages, he said, are the natural result of the enforced labor of wives whose husbands cannot earn enough to support the family.

LAYING OF CORNERSTONE AT GRAYS LAKE

Twenty years ago, on October 20th, 1900, Bishop Toll, then Archdeacon Toll, rector of Christ Church, Waukegan, began the work at Grays Lake. The mission was given the name of St. Andrew's, and the services have been held with good regularity in public halls or in the Congregational church since the start. The village has grown considerably with the recent paving of its streets and the highways nearby.

The Rev. H. C. Dixon, deacon, has had charge of Grays Lake and Antioch for some months, and under him the new church at Grays Lake is being built. The cornerstone was laid on St. Andrew's Day, the Rev. Dr. E. J. Randall officiating.

NEWS NOTES

The annual meeting of the West Side and West Suburban Church School Insti-

tute was held at the new Church of the Advent, on the evening of St. Andrew's Day. The address at the service preceding the meeting was made by the Rev. Frank R. Meyers, president of the South Side Church School Institute. The later address was made by Miss Isabel Schrage of Grace Church, Oak Park, on Christmas Parties.

Vestries from rural churches for miles around went to Ottawa, Ill., on November 28th to hear the Rev. Dr. George Craig Stewart of St. Luke's, Evanston, preach and to meet him afterwards for conference on the program of the Church. He was the guest of the clergy of the southern deanery of the diocese.

Sunday afternoon, November 27th, Dr. Stewart gave the final address in a series of ten Sunday afternoon travel talks on the Soul of Spain. Next Sunday he will give an additional travel talk at Even-song on Lourdes: The Pilgrimage of Faith.

Historical Romances is the subject of a series of addresses to be given before the Gibson Club (high school boys and girls) of St. Luke's each Sunday evening, beginning last Sunday (November 27th).

Mr. David R. Forgan, president of the National Bank of the Republic, will be the speaker at St. Luke's Men's Club on Tuesday evening, December 6th. His subject is America and the Allied Debt.

H. B. GWIN.

Bishop Garland Gives Report of the Work Following Campaign for Missions

Diocesan Young People's Convention—Consecrate Chapel at Crescentville

The Living Church News Bureau
Philadelphia, December 2, 1927

THE RT. REV. THOMAS J. GARLAND, D.D., Bishop of Pennsylvania, made a report of the work of the year following the campaign for missions and institutions, at a dinner of over 600 people at the Penn Athletic Club Friday night, December 2d. Some 20,000 persons subscribed more than \$2,000,000 last fall for a five-year program. A new dispensary for the Episcopal Hospital; a new industrial department for the Galilee mission; nurses' quarters and a superintendent's house for the Home for Consumptives; \$25,000 for reducing indebtedness on the Church Farm School; improvements to the Sheltering Arms; four new mission sites; buildings for six missions; payment on the cathedral site; St. Andrew's Chapel at State College; and \$72,000 to the National Council were among the projects financed in whole or in part in 1927 or planned for 1928.

The bishop anticipates that the total cost of raising and administering this fund, including permanent clerk hire, will not exceed two and one-half percent. Four thousand persons who made a single payment last year will be given an opportunity to renew, but there will be no other campaign this year.

YOUNG PEOPLE'S CONVENTION

Fourth Annual convention of the Young People's Fellowship of the diocese met November 14th at the Church of the Atonement, 47th and Kingsessing avenue, with a registered attendance of 252, representing thirty-six parochial fellow-

ships and two parishes where there is no organization. An admission service was adopted for permissive use; dues were made \$5.00 a year for each fellowship; and an associate membership in the council without voting power was provided to which anyone may be elected who has served two years.

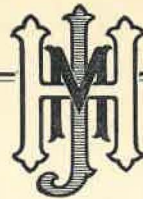
Arthur Parkinson of Calvary, Germantown, was chosen president; George H. Thompson of St. Mark's, Frankford, and Bertha M. Bennett of Epiphany, Sherwood, vice-presidents; Dorothy M. Stringfield of St. Matthias, secretary; and William F. Wagner, Jr., of Grace Church, Mount Airy, treasurer. The Rev. James M. Collins, rector, Bishop Garland, and the Rev. Dr. Charles B. Ackley, of St. Mary's, New York City, spoke. The Rev. B. Janney Rudderow of Philadelphia is chairman of the commission.

SPEAKERS IN PHILADELPHIA

Speakers scheduled for the coming week include the Bishop of Aberdeen and Provost Hill, who will visit several churches and meet the clergy at luncheon on Monday. Dr. S. Parkes Cadman, with the Rev. "Jack" Hart of the university, will speak at a special university service at the Church of the Saviour, 38th and Ludlow streets, of which Bishop DuMoulin is rector. Dean Bartlett will preach at the ninety-fourth annual service of the Bishop White Prayer Book Society.

CONSECRATE CHAPEL AT CRESCENTVILLE

Bishop Garland consecrated Trinity Chapel, Crescentville, on Thanksgiving Day, to replace the structure burned last year. The Rev. Francis A. Gray is vicar of the mission which is a child of the ancient Trinity parish, Oxford, of which the Rev. Waldemar A. Jansen is rector.



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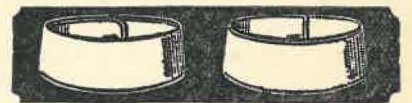
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LAY CORNERSTONE OF NEW PARISH HOUSE

On Saturday afternoon, November 26th, the bishop laid the cornerstone of the parish house of the new diocesan mission at Rhawnhurst, assisted by the Rev. Paul Micou, rector of St. Luke's, Bustleton, who is in charge. The A. R. Van Meter, dean of the convocation of Germantown, made the address.

NEWS EVENTS

The Episcopal Hospital is the beneficiary of the Thanksgiving Day offering in most parishes. This is for maintenance only. Nearly 100,000 treatments a year are given in the dispensary, a figure equalled by few other institutions in the whole country.

The diocesan department of religious education offers intensive teacher training in any parish or community, the course to last five evenings, either consecutively or on alternate days.

The rector of Washington Memorial Chapel at Valley Forge, the Rev. W. Herbert Burke, announces plans for the Bishop White National Memorial Sunday school "to commemorate Washington's rector, the father of the American Sunday School." For its benefit he is circulating lithograph copies of Washington's prayer for the nation, a part of Washington's Legacy, written at Newburg, June 8, 1783, and sent to the governors of all the states.

CHARLES JARVIS HARRIMAN.

Plan Thirty-five Educational Lectures for House of St. Giles the Cripple

Church School Curriculum Com- mended—Lay Cornerstone at Woodhaven

The Living Church News Bureau
Brooklyn, December 2, 1927

A UNIQUE AND BEAUTIFUL EXAMPLE OF compliance with our Blessed Lord's command "Feed My lambs" is contained in the program arranged for the winter schedule of the House of St. Giles the Cripple at Garden City, the cathedral town of the diocese of Long Island. A series of thirty-five educational lectures, most of them illustrated by moving pictures, will be delivered by men of distinction in various industries and professions. This series, as the board of trustees announces, will undoubtedly be of great value in helping our unfortunate little friends at St. Giles' to a better understanding of the "great, big, wonderful world" which some of them will soon be facing for a livelihood.

The subjects of the lectures are strikingly attractive: The World's Steamship Lines; How Felt Hats Are Made; Baseball; Publishing Books; How Mustard Is Made; The Law; Manufacturing Rubber; Making Moving Pictures; Banking; Printing a Newspaper; The Milkman; Manufacturing Shoes; How Varnish Is Made; Composing Music. These and a score of others will inspire and teach the children who will attend, and the men who will deliver the lectures are professional and business men of Garden City, where the convalescent home and school of St. Giles is situated, each distinguished for his ability in his own line.

CORNERSTONE LAID AT WOODHAVEN

The cornerstone of the new St. Matthew's Church, Woodhaven, the Rev. Francis V. Baer, rector, was laid on Saturday afternoon, November 26th, by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island. Pilgrim Commandery, Knights Templar, of Richmond Hill, assisted in the ceremony.

Among the clergy present, besides the rector of the parish, were the Rev. Charles A. Brown of Bayside; the Rev. Dr. Jacob Probst of Brooklyn; the Rev. Henry B. Bryan, now of Grace Church, Jersey City, who, when he was Archdeacon of Queens and Nassau in this diocese, founded the mission which has now grown into a fine parish; and the Ven. Roy Farrell Duffield, the present Archdeacon of Queens and Nassau, who, when a seminarian, was

lay reader of this mission under Archdeacon Bryan.

The new church edifice is being built of a hard Pennsylvania stone of variegated color, and the plans promise a building of more than ordinary beauty. The seating capacity will be about 400, and the cost, with furnishings, about \$100,000. It is expected to be finished about June 1st next.

On the following day, Sunday the 27th, eighteen persons were confirmed in the same parish by the Rt. Rev. Paul Jones, acting for the bishop of the diocese.

NEW MISSION HAS FIRST DINNER MEETING

The new mission that is known as Christ Church, Stewart Manor, at its first parish assembly and dinner, was honored by the presence of the bishop. About seventy persons attended. The mayor of the newly incorporated village of Stewart Manor was toastmaster. The bishop made a fine address, complimenting the people upon what they had done, and encouraging them to continued effort. Archdeacon Duffield, who founded and is in charge of the mission, also spoke, as did Parker C. Webb, lay reader under the archdeacon, and a number of men and women of the congregation.

This mission was begun recently in a very attractive and rapidly developed village about two miles west of Garden City. A Church school of more than fifty children has been gathered, and the attendance at Sunday morning service has been steadily increasing. An option has

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been secured on a plot of ground well located and fronting on three streets. A plan is being worked out for the erection of a suitable building in the near future.

CHURCH SCHOOL CURRICULUM COMMENDED

Holy Trinity Church school, Brooklyn, has won commendation from the National Council's Department of Religious Education for the excellence of its curriculum. The Rev. John W. Suter, Jr., executive secretary of the department, recently wrote the Rev. Dr. J. Howard Melish, rector of the parish named, to this effect:

INTERESTING PROGRAM AT CATHEDRAL

A program of events of unusual interest is announced at the Cathedral of the Incarnation, Garden City. On Sunday evening, December 4th, Dr. T. Tertius Noble and his choir from St. Thomas' Church, Manhattan, will join the cathedral choir in a musical service. On Tuesday evening, December 6th, Maj.-Gen. Summerall will speak to the Cathedral Men's Club at the Casino. On Sunday evening, December 13th, Dean Brown of Yale will preach. On Tuesday, December 15th, Dr. Barker, who was White House physician in President Taft's administration, will speak at a public meeting for men at the Casino, under the auspices of the Cathedral Men's Club. The Young People's Fellowship of the cathedral will have a Christmas dance and supper December 16th.

The Sunday school of the cathedral now numbers 513 scholars and fifty officers and teachers.

CHARLES HENRY WEBB.

MILWAUKEE TO HAVE NEW SUBURBAN CHURCH

MILWAUKEE—The diocese of Milwaukee has recently purchased a favorable site in Whitefish Bay, Wis., a suburb of Milwaukee, on which a church will shortly be built to serve the villages of Whitefish Bay, Shorewood, and Fox Point. It is planned to erect a temporary church in a short time, and the diocese will provide a resident priest.

The new site consists of a lot 173 by 204 feet on the north side of the Silver Spring road, between Beaumont and Consaul streets. Funds for the erection of a temporary church building are being raised by the young people of Milwaukee parishes, who sponsored an amateur play, *My Stars*, presented at the Pabst Theater, Milwaukee, Friday and Saturday, December 2d and 3d. The play was directed by the Rev. Henry S. Rubel, curate of St. Paul's Church.

SHOPPERS' NOON-DAY SERVICES IN PROVIDENCE

PROVIDENCE, R. I.—"Shop in the Christmas Spirit" is the slogan that bids fair to rival the maxim "Do Your Christmas Shopping Early," if plans for Christmas shoppers' noon-day services at Grace Church, Providence, from Monday, December 12th, to Christmas Eve prove as successful as the Rev. William A. Lawrence, the rector, hopes.

From 12:10 to 12:50 each day services without sermons will be held. "Our church will be dimly lighted," said Mr. Lawrence. "During the shoppers' hour, weary ones may drop into a pew, refresh their spirits. Soft music will sublimate their jangled thoughts and restore them to the spirit of the season."

OPEN NEW PARISH HOUSE OF ERIE CATHEDRAL

ERIE, PA.—The new parish house of the Cathedral of St. Paul, Erie, was opened on December 1st by a dinner given by the chapter to the members of the congregation.

The building is of brick, of fireproof construction, with a large gymnasium in the basement, a fine auditorium with stage, many class rooms and offices, and a complete kitchen equipment—the whole costing \$135,000.

At the dinner short speeches were made by Miss Sarah Reed and Turner Shacklett, two of the oldest members of the congregation, and the principal address by Rabbi Currick of the local Jewish synagogue.

St. Paul's has just celebrated its centennial, and the building of this new parish house, the enlargement and modernizing of the organ, with other minor matters, were objects set out to be obtained in celebration of that event, and are now happily accomplished.

ST. STEPHEN'S COLLEGE NOW ACCREDITED SCHOOL

ANNANDALE, N. Y.—St. Stephen's College, Annandale, has been included on the fully accredited list of the Association of American Universities. This organization rates colleges for the graduate and professional schools of this country and for the universities in England and on the Continent. The securing of this recognition is the last step in the rehabilitation academically of St. Stephen's College.

Nine years ago when the new administration went into effect and the new college was organized, it had recognition from no rating organization, not even that from its own state. It has now secured the approval of every rating organization.

SEVENTIETH ANNIVERSARY OF NEW JERSEY PARISH

EDGEWATER, N. J.—The Church of the Mediator, Edgewater, celebrated its seventieth anniversary, November 27th to 30th. This is the mother parish of the lower Palisade section of the diocese of Newark. As such it has ministered to a number of mission churches, several of which have become flourishing parishes.

On the First Sunday in Advent there was a corporate Communion of the parish at which the Rev. Albert E. Phillips, rector, was the celebrant and preacher. At the special anniversary service held that evening the preacher was the Rev. James A. McCleary, of Paterson, for fifteen years rector of the parish.

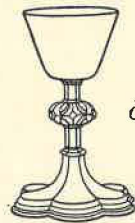
ANNIVERSARY OF VIRGINIA CHURCH

NORFOLK, VA.—On Sunday, November 20th, St. Peter's Church, Norfolk, celebrated its 41st anniversary. The Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, and first resident rector of St. Peter's, was the preacher at the 11:00 o'clock morning service. At Evening Prayer, the Bishop of West Virginia and the Bishop of Southern Virginia were in the sanctuary.

Addresses were made by Bishop Tucker and J. Edward Cole of Norfolk, a former vestryman. The church was filled to capacity. St. Peter's was organized by Bishop Tucker during his incumbency of Old St. Paul's, Norfolk.

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LAY CORNERSTONE OF CHURCH AT NORWALK, CONN.

NORWALK, CONN.—Impressive ceremonies on Saturday, November 12th, concluding with the laying of the cornerstone by the Rt. Rev. Frederick L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, marked the first steps in the building program of the new \$200,000 St. Paul's Church, Norwalk.

The ceremonies opened in the Baptist church, temporary quarters of St. Paul's parish, and were continued on the site of the new church. Bishop Seabury, the first Bishop of Connecticut, consecrated the original St. Paul's Church in 1786. This was the first Episcopal church to be consecrated in America. The Rev. Louis B. Howell is its present rector.

The present church is being built from the legacies of William Kellogg James and his wife, Maria Phillips James, and Dr. George Bouton of Westport.

OPEN NEW CHURCH IN NEW JERSEY

HIGHLAND PARK, N. J.—All Saints' Church, Highland Park, is now completed, and regular services were held in it Sunday, December 4th, for the first time. A little more than a year has passed since ground was broken and the cornerstone laid. It stands as a memorial to the benevolence of the late William H. Leupp, a New York banker, whose bequest made possible the erection of the new church and the purchase and reconditioning of the rectory.

The Church school room and parish hall are in the basement. Behind it is a large fully equipped kitchen and branching off from the kitchen is a storeroom.

The Rev. John N. Doberstine, of Christ Church, New Brunswick, is in charge of the new All Saints' Church at Highland Park.

DEDICATE PARISH HOUSE IN DELAWARE

CLAYMONT, DEL.—Sunday, November 13th, the new parish house of the Church of the Ascension, Claymont, the Rev. Charles A. Rantz, rector, was formally dedicated. The service of dedication followed one in the church attended by a congregation which taxed the capacity of the building. The dedication was conducted by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who was assisted by the rector.

The parish under the administration of the Rev. Mr. Rantz has enjoyed a very remarkable growth and increased its membership many times over during the time he has been there.

NEW YORK CATHOLIC CLUB MEETS

NEW YORK—The annual requiem Mass of the New York Catholic Club was celebrated at St. Ignatius' Church, New York, in connection with the November meeting. The rector, the Rev. Dr. William Pitt McCune, was celebrant, the Rev. Jerome Harris, deacon, and the Rev. Harold N. Renfrew, sub-deacon.

The Rev. Selden P. Delany gave the meditation. There was a large attendance and two priests were elected to membership.

The Rev. Bedros Hagopian, pastor of the Armenian cathedral in New York, addressed the club upon preparation for ordination in the Armenian Church.

† **Necrology** †

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

EUGENE J. V. HUIGINN, PRIEST

BEVERLY, MASS.—The Rev. Eugene J. V. Huiginn, rector of St. Peter's Church, Beverly, died at his home here on Wednesday, November 30th.

Born in Ireland, he graduated from the University of Dublin, where he was afterwards professor of History. Later he came to this country and settled in New York state. In 1890 he became rector of the Church of St. John the Evangelist, Duxbury, where he made extensive investigation into the history of the Pilgrims, discovering the grave of Roger Williams, and writing several books on early colonial affairs. In 1892 he became rector of Trinity Church, Ware, whence he came to Beverly three years later.

He has been prominent for many years in civic and Masonic affairs. He is survived by his widow, the daughter of the late Mayor Hugh O'Brien of Boston. His funeral took place in St. Peter's Church at 10:30 on Sunday, December 4th.

LUCIAN WATERMAN ROGERS, PRIEST

BOSTON—The Rev. Lucian Waterman Rogers, rector of St. Paul's Church, Nantucket, who had been in ill health for some time, died in the Phillips House of the Massachusetts General Hospital, on Sunday, November 27th, a week after a serious operation.

Born in Providence in 1867, he graduated from Trinity College in 1891, and three years later from the Episcopal Theological School. He was ordained deacon by Bishop Clark in 1894 and priest the following year by Bishop William Lawrence. He was at one time rector of the church at Clinton; rector of St. George's Church, Central Falls, R. I., and later rector of the Church of the Redeemer, Chestnut Hill, where he built the new church and the tower which stands as a memorial to the soldiers who died in the Great War.

The Burial Office was read in the Cathedral Church of St. Paul, Boston, at noon on Wednesday, November 30th, by Bishop Slattery, who was assisted by the suffragan bishop and also by the Rt. Rev. Frank H. Touret, rector of the Church of the Good Shepherd, Newton; the Very Rev. P. F. Sturges of the cathedral; the Rev. Dr. Elwood Worcester of Emmanuel Church, Boston; and the Rev. Carroll Perry of the Church of the Ascension, Ipswich. Interment took place in Swan Point Cemetery, Providence.

The late Mr. Rogers is survived by his widow and one son and daughter, Dr. Horatio Rogers of Newton Center, and Miss Marian Rogers. One brother, the Rev. Dr. Arthur Rogers of Evanston, Ill., and one sister, Mrs. Reginald Pearce of Dorchester, also survive him.

CHARLES AUSTIN TIBBALS, PRIEST

SANDY HOOK, CONN.—The Rev. Charles Austin Tibbals, rector emeritus of St. John's Church, Sandy Hook, died on Friday, December 2d, after a long illness. Mr. Tibbals, who retired from the active

ministry in 1919, spent some time with his son in Winnetka, Ill., and acted as locum tenens in several parishes in the diocese of Chicago.

He was born in Suffield, Conn., in 1850, and graduated from Yale University in 1872. He was ordained deacon in 1877 by Bishop Whittingham and priest in 1878 by Bishop Scarborough. He was the author of *Roman Teaching in the Protestant Churches*.

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FRANCIS A. LEWIS

PHILADELPHIA—Francis A. Lewis, one of the best known of the Church's laity, passed to his rest last week at his home here. Mr. Lewis had resigned the presidency of the Real Estate Title and Trust Co., November 1st, having reached the age of seventy and being in failing health. About that time he took a cold which developed into pneumonia and the unexpected end resulted.

He was for many years very active in Church affairs, though he had retired from many of those activities within the past ten years. He represented the diocese of Pennsylvania in eight General Conventions, his last service being in 1916, and was chairman of the committee on despatch of business in the House of Deputies during most of that time. He was a warden of the Church of St. James the Less, Philadelphia, and president of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge at the time of his death.

BISHOP GREEN RESIGNS AS DIRECTOR OF SCHOOL

MERIDIAN, MISS.—The Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, has resigned as director of the adult division of the Sewanee summer training school for Church workers. He has served as director for three years and since that time the school has nearly doubled in size.

Bishop Green has so admirably combined efficiency in administration with gentleness of leadership that the announcement at the close of the recent session that his other duties made it impossible to continue this service brought genuine sorrow to the entire school.

The bishop was presented with a new robe case and a brief case by the school at the recent synod meeting in Georgia.

NEWS IN BRIEF

ATLANTA—Under the auspices of the U. S. Department of Agriculture, the State College at Athens cooperating, the picked representatives and champions of the county boys and girls 4H clubs held a two-day series of competitions at the Fort Valley High and Industrial School, Fort Valley, to choose state champions to represent Georgia in the coming national contests.

BETHLEHEM—On Tuesday, November 15th, Bishop Sterrett consecrated Epiphany Church, Glenburn, the youngest parish in the diocese.—The Rev. Oliver Kingman of St. John's mission, Scranton, has been ill for some weeks. He is now at Atlantic City recuperating and hopes to be back at his post on December 18th.—St. Luke's Church, Scranton, has organized its Nation Wide Campaign on the same lines as Community Chest campaigns are organized. There are so many teams and to each team is assigned a quota.

CONNECTICUT—St. Luke's Convalescent Hospital, Greenwich, was dedicated on Saturday afternoon at 3:00 o'clock, December 10th.

FLORIDA—The Church of the Good Shepherd, Jacksonville, has successfully completed its campaign for the final unit of its great building program. Ground is now being broken for the erection of a new church.—On Thanksgiving Day the congregation of St. Peter's Church, Fernandina, presented the bishop with an offering which wipes out a debt of \$2,700 of long standing.

GEORGIA—Two deaconesses have recently come to the diocese. The first to arrive was Miss M. E. Van Varick who was placed by the bishop in charge of the boys of the Anson Dodge Home on St. Simon's Island. Early in the fall Deaconess Ruth E. Byllesby, of Roxbury, Conn., came to join the staff of Christ Church mission, Augusta.—The first Children's Corner in the diocese was dedicated in memory of Pattie Thomas McGlohon in St. Paul's Church, Savannah. Miss McGlohon was both a pupil and a teacher of the school.

SOUTHERN OHIO—The Rev. Walter E. Bentley, missionary of Port Washington, L. I., held a most successful mission at St. James' Church, Zanesville, the Rev. Duncan Weeks, rector, during the week of November 6th to 13th. Mr. Bentley also spoke before the various organizations in the town, thus bringing the Church before the community in an entirely new way.

SOUTHERN VIRGINIA—Christ Church, Norfolk, is still without a rector. The Very Rev. H. D. Peacock, Dean of Christ Church Cathedral, Mexico City, will serve Christ Church as locum tenens for a few months, beginning December 23d.

SOUTHWESTERN VIRGINIA—Sunday, December 4th, the executive board began its canvass in Southwestern Virginia. At that time subscriptions to the diocesan paper, the *Southwestern Episcopalian*, were solicited in those families not already subscribing.

TENNESSEE—Arthur Davis, who was organist at Christ Church Cathedral, St. Louis, Mo., for fifteen years, has accepted the position of organist at St. Mary's Cathedral, Memphis, and entered upon his new duties November 1st.—The Memphis Churchmen's Club, made up of the parish men's clubs, as part of their program call upon the members to attend evening service in one of the missions or smaller parishes of the city.

UTAH—St. Paul's Church, Salt Lake City, was consecrated on Advent Sunday by the Rt. Rev. A. W. Moulton, D.D. Bishop Moreland of Sacramento was the preacher. This unusually fine plant is a welcome addition to the temporal side of the Church's work in Utah. The Utah clericus met November 28th to hear an address by Bishop Moreland on Pastoral Relations. The convocation of Utah will be held in St. John's Church, Salt Lake City, the Rev. Hoyt E. Henriques, rector, January 17th, 18th, and 19th, 1928.—The Rev. Seth C. Hawley, Elko, Nev., and the Rev. A. E. Butcher, Salt Lake City, have been accepted as chaplains in the Officers' Reserves, U. S. A., 104th Division.

WESTERN NEW YORK—A set of chimes has been presented to St. John's Church, Honeoye Falls, by Mrs. Frank Herbert Dennis of Rochester, in memory of her husband. Bishop Ferris will dedicate the chimes on Sunday afternoon, December 11th, at which service the Rev. William R. McKim, rector of Trinity Church, Rochester, will sing Evensong, and the Rev. F. C. Lee, rector of St. Andrew's Church, Rochester, will act as master of ceremonies. The Rev. John Dennis is rector of St. John's.

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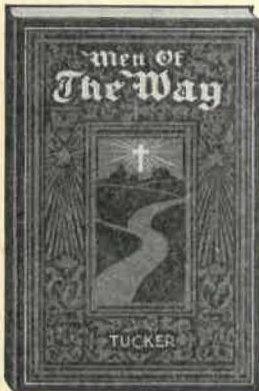
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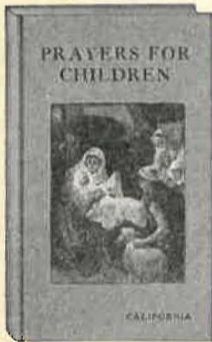
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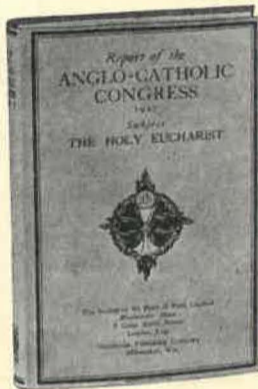
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It has long been desired that an account of the life of Thomas March Clark, sometime Bishop of Rhode Island and Presiding Bishop of the Church, should be permanently recorded. Perhaps it has been due to the understanding among the Bishop's friends that his daughter, Mrs. Mary Clark Sturtevant, was preparing such a memoir of her father that has led to such a long delay. The bulk of the present volume is the work of Mrs. Sturtevant, the first two sections of the book being practically as she wrote them out. During the later years of the Bishop's episcopate, Mrs. Sturtevant's narrative was less full, and it has been deemed advisable to amplify it by reminiscences contributed by his friends. Cloth, \$3.00

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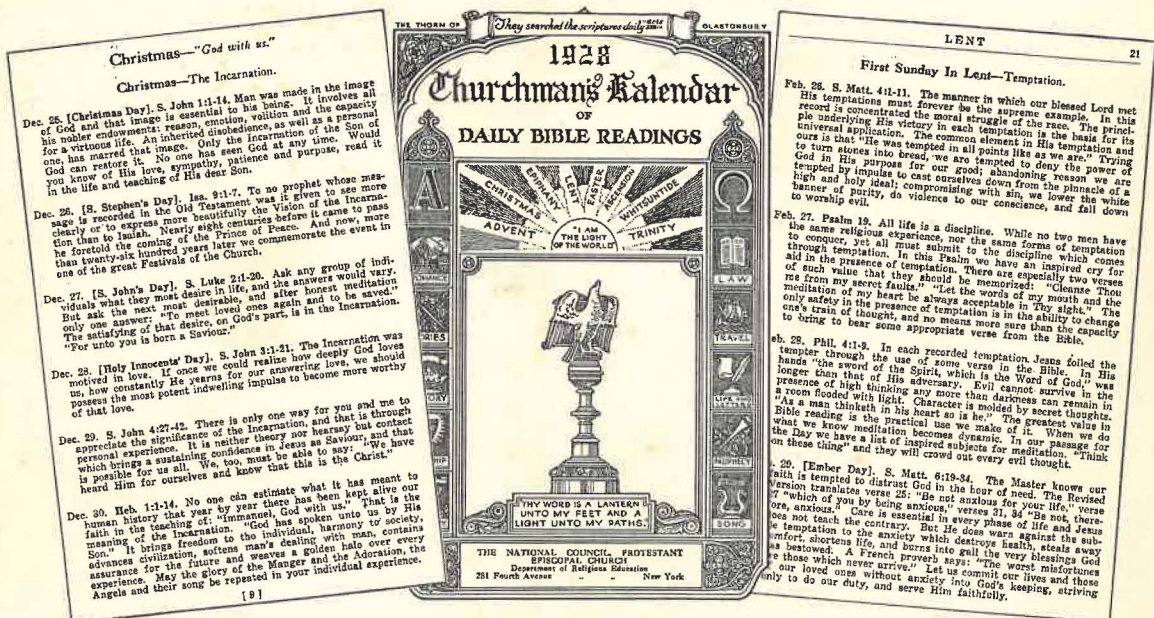
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