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The Living Church

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VOL. LXXVI

MILWAUKEE, WISCONSIN, FEBRUARY 12, 1927

No. 15

Wisconsin's Proposed Diocese

EDITORIAL

The Three Sundays Before Lent

REV. T. G. A. WRIGHT, M.A.

The Church in British Guiana

A CHURCHMAN OF THE DIOCESE

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THE WORLD can never say that it has tried Christianity and found it wanting. It has never, as its Founder predicted, been really practised: "Shall the Son of man find faith on the earth?" The nearer we approach to the practice of Christianity in our public and private lives, the closer shall we come to the solution of the world's problems, to the true philosophy of the religious life.—C. H. Prichard.

LOVE is no doubt in its right place in the heart of any one, but if it has an earthly throne it is the child's heart.
—A. H. Mackonochie.

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EDITORIALS & COMMENTS

OUR news columns last week and this week have presented the action of the dioceses of Milwaukee and Fond du Lac respectively in contemplation of a new diocese to be erected in the northwestern part of the state of Wisconsin, comprising chiefly the territory of the present La Crosse convocation of the diocese of Milwaukee, but with a strip from the western portion of the diocese of Fond du Lac included.

Wisconsin's
Proposed Diocese

For some years past it has become increasingly evident that if the northwestern portion of Wisconsin is to become thoroughly evangelized for the Church it must have its own bishop and be administered locally rather than from the far distant city of Milwaukee. Bishop Webb has frequently remarked in various gatherings that from Milwaukee to the farthest parish in the northwestern portion of his diocese is a greater distance than from Philadelphia to Portland, Maine, and that the difficulties of administration at such long range are as great as they would be if the Church in the latter city were to be supervised from the distant city of Philadelphia.

The weakness of the Church in northwestern Wisconsin has long seemed an insuperable barrier to the erection of such a diocese, yet it is to cure that weakness that the new diocese is desired. Twenty years ago the prevailing plan in dealing with such a condition was to ask that General Convention would create a missionary district and assume the expense. This would have involved an expense to the national Church of at least \$25,000 or \$30,000 a year. After accepting ceded territory in this manner from various dioceses, the Church began to discover that it was an exceedingly dangerous precedent and that the missionary territory of very many of the dioceses would be ceded in that manner if the plan were encouraged. More and more, therefore, it has become evident that such cessions would no longer be accepted by General Convention, as indeed, in our judgment, they ought not to be.

So the proponents of this new diocese have fortified themselves by securing an endowment in advance sufficient to carry the bulk of the expense of a new diocese. Through the liberality of Mrs. Mary E. Dulany of Eau Claire, the new diocese, if erected, will start with an endowment fund of \$100,000. A serious attempt is to be made during the interval before General Convention to secure an additional endowment for diocesan missions, so that the diocese may not start on its existence hopelessly handicapped by inability

to maintain, much less to expand, its own missionary work.

In a sense, the condition to be presented to General Convention is a novel one. The proposed diocese will be weaker numerically than any existing diocese. It will contain more than the canonical minimum of parishes and of resident clergy, but will, notwithstanding, begin as a very weak diocese. It will, however, have sufficient financial resources within its own borders to prevent its being a charge, at least to any considerable extent, on the national treasury of the Church. It is possible that some relatively small appropriation may be requested in order to tide over the next few years, but no expense approximating what would be required if the territory should be created into a missionary district. One may hope, therefore, that General Convention will appreciate the self-respecting character of the memorial that will be presented on behalf of the two parent dioceses and will recognize that if existing missionary districts will accept the precedent and will attempt to support their own running expenses, even though they may still need assistance in their missionary work, it will be greatly to the credit of the Church people within their own limits and will materially relieve the national treasury of the Church.

We think, too, that this will be the first instance in the history of General Convention in which two dioceses have coöperated in this manner in the creation of a third diocese; and the fact that the preliminary action in the conventions of both the parent dioceses has been unanimous may be taken as an indication to the Church at large, that the entire matter has been so thoroughly considered in the home dioceses and has been accepted with unanimity, that a like cordial reception of the plan may be hoped for from General Convention.

THAT the Church fulfilled its promise to finance the budget for 1926, and that this was done without requiring the use of undesignated legacies that matured during the year, is a cause for great thankfulness. Moreover, it vindicates the pay-as-you-go system which was established by resolution of the last General Convention and to which the National Council has rigidly adhered.

New Financial
System Vindicated

This means that throughout the country clergy and laity alike have earnestly sought to raise their proper

portions of the funds necessary for carrying on the general work of the Church. There has been a healthy distribution of responsibilities, covering every part of the Church, and a decreasing number of those individualists who will not coöperate on any adequate scale in the Church's national work. Gradually we are being welded together into something bigger and finer than groups of independent parishes or even dioceses, than warring parties or sects, into the splendid fulness of a national Church, conscious alike of its unity and its obligations.

All congratulations to those very many individuals, both in the Missions House and throughout the field, who have so collaborated as to produce this happy result.

IN presenting in the news columns the unhappy circumstances connected with the resignation of the Rev. Dr. Steinmetz as rector of Christ Church, Norfolk, Va., our first thought is one of deep regret in connection with the entire incident.

Differences between a rector and a vestry in regard to the respective authority of each are always unhappy intrusions into the religious life of the people of a parish.

In this instance our sympathies are divided. On the one hand, we cannot understand a perspective that would refuse a place among the saints of the ages to the Blessed Virgin Mary, whose own inspired utterance declared that all generations should call her blessed. On the other hand, the contention that the rector has sole authority over the structure of the reredos is, in our judgment, absolutely fallacious, and we feel the court upheld not only the law of the state, but also the law of the Church in holding that the vestry, of which the rector is a member and the chairman, rather than the rector alone, has final jurisdiction over the reredos when, as at Christ Church, it is so erected as to form a permanent part of the structure of the church building.

Moreover, since the right of a rector to the control of the spiritualities of a parish is one upon which Churchmen must rigidly insist, the right of the vestry to the control of the church edifice and all that is permanently attached to it is equally sacred. Rectors come and go. It would not be reasonable that each incoming rector should be at liberty to make alterations on his sole authority such as might be immediately undone on the inauguration of his successor. These indeed were not features that were involved in the unhappy differences in Norfolk, but they are considerations of such importance that the underlying principle as to the responsibility for the church structure must be maintained as insistently as the counter principle of the rights of the rector in the spiritualities.

We can understand that Dr. Steinmetz thought of the church as his own child. He had sustained an unusual relation to it. It is not strange that he forgot the lawful limitations of a rector's prerogatives.

It is earnestly to be desired that, in every parish, rector and people will work together, constantly in conference one with the other, and thus enabling every parish, in spiritualities as in temporalities, to think of itself as a unit in which priest and people are alike interested parties, both working together in such wise that the distinction between the relative "rights" of the two are wholly lost in the desire of all to work together for the best interests of the parish and of the Church at large.

SO the Duke of Marlborough has been received into the Roman Catholic communion.

That such would be the case was, of course, perfectly understood from the time the Roman Church was invited to dissolve the union between the duke and his canonical wife. On the one hand, Rome gains a duke; on the other hand, the duke obtains the sanction of that communion to his union with the lady now termed his wife. It is a perfectly understandable arrangement all around. Also, the duke escapes the unpleasantness of the stricter discipline of the Anglican Church, which prevented his sitting as a delegate in a diocesan conference. Anglican scruples are shown now not to be Roman scruples.

In the "epilogue" reviewing the statement of the tribunal of the Rota which was printed in THE LIVING CHURCH last week, it was shown that the testimony given before the court was, among others, from the mother of the divorced duchess. From other reports it has been generally assumed that the mother's testimony that the marriage was performed without the consent of the bride was the chief and most emphatic testimony given.

A correspondent now sends us a copy of the New York *Sunday News* of November 21, 1926, which contains a signed article purporting to be written by Mrs. O. H. P. Belmont, the mother of Consuelo, former Duchess of Marlborough, which begins as follows:

"It is monstrous. What the suggestion amounts to is that I for the gratification of my own social ambitions was a party to selling my daughter into marital bondage with a man she did not love. Had I done anything like that I would be deserving of the contempt and loathing of every decent woman today, and I am not surprised that the mere suggestion should have excited a storm among my friends who knew the facts.

"I say here that there is not the slightest foundation for such a charge. All through the affair my daughter was a free agent, and neither my husband nor I ever tried to influence her one way or the other.

"My mind goes back now to the time thirty-one years ago when my daughter was led to the altar for the ceremony that has just been annulled by decree of the Church of Rome. I do not want to seem lacking in respect for any Church, but I insist that it is monstrous to have the bond that is generally deemed sacred and irrevocable by the Catholic Church set aside on the grounds now specified.

"There was no coercion of any kind, and the choice of my daughter was her own from start to finish. I may say now that I was ignorant of the attachment between her and the duke until they were head over ears in love with each other, and would in all probability have run away had we not agreed to the marriage. My husband was equally ignorant of what was afoot until it was an accomplished fact, and we had no option but to give our consent."

We make no attempt to explain what, obviously, is unexplainable.

Rome has gained a duke. Dukes come high.

WE are interested in the statement made in our New York letter this week that in reporting the recent salacious and revolting trial at White Plains, the *Times* alone of the metropolitan papers kept the daily report off its front page and relegated it to inside pages of the paper.

The *Times* Sets an Example It was legitimate to report the trial. It was a part of the news of the day, and unhappily it was evident that the public was greatly interested in its filthy details. Where our daily papers generally, not only in New York but throughout the country, advertised those details by flaming headlines and front page space, the *Times* did exactly the opposite. It reported the news, but it refused to advertise it.

In our judgment, the decent people of the land owe

an expression of appreciation to the *Times* for this treatment of the subject. For our part, we gladly embrace the opportunity to give expression to this sense of appreciation, and we shall be glad if the religious press generally will do the same.

We may add that the *Times* has reached an enviable place among American daily papers. When Sir Henry Lunn in his recent book, *Round the World With a Dictaphone*, notes that the New York *Times* has in America substantially the place that was formerly held by the London *Times* in England, he stated a fact that was exemplified when the Pulitzer prize was conferred upon the periodical for its preëminent services during the war.

IT IS with much gratification that we learn of the following appreciative words expressed by the Bishop Coadjutor of South Florida, the Rt. Rev. John D. Wing, D.D., in his convention address to the diocese:

Thanks From South Florida "I cannot fail, at this time, to express our appreciation to THE LIVING CHURCH and its editor; Dr. Frederic C. Morehouse, for their prompt offer to aid us in every way possible.

"The first word of sympathy that reached us after the hurricane, and the first offer of help came from Dr. Morehouse. Through the columns of THE LIVING CHURCH he made immediate appeal for aid for South Florida and urged Churchmen in America to generous giving to rehabilitate the Church's work in this diocese.

"The result of that appeal can only be partially realized, for though we received direct through THE LIVING CHURCH over \$1,700, it was quite apparent to us, who handled the gifts sent to us directly by individuals from all over the country, that many, if not most of them, had come as a result of the generous action of THE LIVING CHURCH in making our necessity known."

It is a further gratification to learn that subsequently a resolution expressing the appreciation and gratitude of the diocese toward THE LIVING CHURCH was adopted by the convention.

Nothing is more pleasant to us than the opportunity from time to time to present to THE LIVING CHURCH FAMILY throughout the country and beyond the sudden needs that develop in various parts of the country and of the world and which can be met only by private generosity. THE LIVING CHURCH FAMILY has been so generous in meeting suggestions of that sort that they are never presented needlessly, and the appreciation expressed by Bishop Wing and the diocese of South Florida is passed on to the members of the family, to whom rather than to the editor the appreciation is really due.

ANSWERS TO CORRESPONDENTS

INQUIRER—Probably the best available book on the subject is *Moral Theology*, by the Rev. F. J. Hall, D.D., and the Rev. F. H. Hallock, D.D. Price \$2.50.

ACKNOWLEDGMENTS

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In memory of Mother	\$ 1.00
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FOR BISHOP ROWE'S WORK IN ALASKA

In memory of Mother	\$ 1.00
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How is it with your ship? Is it much tossed about? That is an inferior question as compared with the inquiry, "Is Christ aboard?"—*Joseph Parker.*

SORROW

Ay, there's no let up on sorrow
In a world that's gone alee:
Then to welcome wandering sorrow
Is the thought that's come to me,
Since my heart embraced its sorrow
In my Lord's own company.

For He took His mead of sorrow
Lashed upon yon cruel rood:
That way plumbed He sin and sorrow,—
And He healed them with His Blood!
Oh, the minding of that Sorrow—
'Tis our souls most saving Food.

Ay, it's there we have one sorrow—
He the Greatest, I the least:
Fain He'd give us joy for sorrow
In the Eucharistic Feast;
Breaks my human heart for sorrow—
Few think on their waiting Priest.

Heaven's to hold, they tell, no sorrow,
No more that adventurous sea.
Then while I've the chance to sorrow
For a world in misery,
Me, I'll take my fill of sorrow
In my Lord's own company.

ELLA M. CRUM.

A WORD TO DEACONS

THE PRAYER BOOK carefully subordinates the deacon to the priest, under whose care he is to learn how to perform his office, and I cannot regard as anything but dangerous and harmful the modern custom of letting the deacon take an independent position, for which he is often quite unfitted and which does not tend to humility or willingness to learn. Preaching again is a difficult art and congregations often suffer severely from the effusions of a deacon who has forgotten or ignored the Prayer Book order not to preach sermons of his own composition unless he is given special permission to do so by his bishop. It was obviously never meant by the Prayer Book that the deacon should solemnize matrimony or bury the dead, both offices being specially assigned to the priest. On the other hand parochial visitation, which is too often neglected in these days, is especially regarded as the constant duty of the deacon, though with the proviso that he is not to regard himself as the ultimate authority, but to report all cases to the priest.

You who are to be ordained deacons may think that I have been dwelling unduly on the restrictions and limitations of your office, but I do so without fear of discouraging you because of the rightly overwhelming uplift and joy which comes to you today in the first solemn step which you are making in presenting yourselves, body, soul, and spirit, a living sacrifice to God to be set apart from all common and worldly uses, to serve Christ's Church in the sacred ministry of Christ's word and Sacraments.—*Extract from an ordination sermon by Bishop Gilbert White.*

MEANING OF SPECIAL INTENTIONS

Q. WHAT IS the exact meaning of "offering the Holy Eucharist with special intention?"

A. We believe that because the Holy Eucharist is the divinely-appointed way in which we offer the Sacrifice of Christ and plead its merits, it is therefore the foundation and basis of all distinctively Christian prayer. In the real presence of Christ, our one Priest and Victim, and united with Him and His Church, and with the Church's continual worship of God in and through Him, we "wield the mighty power of the Cross, directing all the intensity of the divine love upon those on whose behalf each of us pleads the merits of the atoning sacrifice."

"Special intention" means that we lift up into the Presence as we share in Christ's high priestly intercession, those people or those needs of the Church which are most keenly our concern. It is really a concentration of our intercession, and it will make our prayers more real and our communions more fruitful if we were to direct our "intention" whenever we prepare for the Blessed Sacrament.—*Church Standard (Australia).*

DAILY BIBLE STUDIES

Owing to misunderstanding, the Daily Bible Studies have been temporarily suspended. Arrangements are being made for their continuance, but during the interim selections from John Keble's sermons will be published.

February 13: *Sixth Sunday After Epiphany*

HERE . . . is a double duty to be thought of and practised continually by all Christians. On the one hand, they must be not only good but exemplary: the light that is in them is not meant to be hidden, but to shine out, and show itself glorious before their brethren; on the other hand, it is so to shine, that persons seeing it may glorify, not us but God. This way of considering the Christian rule of life is well suited to the time of Epiphany—and it is of so great consequence that our Lord put it almost before everything else in the Sermon on the Mount—and our Church again puts it first in the sentences, wherewith she prepares us for Holy Communion. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—*Sermon XXXIX.*

February 14

WE may well believe that all innocent and good employments on earth, being followed in His steadfast fear and love, will in some way be turned by Him into heavenly treasure for us. Our very sports and diversions and meals, if we be careful to hallow them by prayer and strict obedience, will not altogether pass away like a dream but will add some little, more or less, to our blessedness: although, to speak the very truth, nothing is little which makes any difference in Eternity.—*Sermon XLIII.*

February 15

I WOULD wish you particularly to consider whether the habit of doing things hastily be not particularly dangerous, as tending to irreverence—irreverence towards God and man? When we are at our prayers, for instance, it is a great thing not to grudge our time to Him whom we then address—a great thing, and, may I not say, a *rare* thing? I fear I might say so with truth: I fear it would be no mistake to say that a great many spoil their devotions by haste and hurry, not so much through their quantity of business as through a habit they have got of doing all their duties with haste and inattention, except they be, such as bring their reward with them.—*Sermon XLI.*

February 16

EVER since the moment you were made a member of Christ, one, at least, of that glorious company who always see the face of His Father in heaven, has been your angel; has cared continually for you, has been at hand to guide you in all your ways; to hold you in his hands, that you hurt not your foot against a stone, *i.e.* that you stumbled not, fell not into sin, because of temptation set in your daily path. Your guardian angel has been like a kind nurse stationed near your bed at night, to keep off bad spirits, and to help you, as one created being may help another, to good prayers and good thoughts. He has mourned whenever you were perverse, and has rejoiced over you when you overcame temptation or by penitence recovered from sin. He has been constantly about you, only you could neither see nor feel him—you could but believe what you learned out of the Word of God concerning him. One day the Lord *will* open your eyes, and you will see the angel of the Lord, your own guardian angel, standing by to see you judged. He will be there to bear witness, either against you or for you.—*Sermon XI.* (Advent volume.)

February 17

ONE sign by which we may try ourselves whether we have been careful enough in our preparation for Holy Communion, it may be well to consider what our tone of mind has been on the evening of Communion days, and on the morrow,

and the next day: whether we have detained the Divine Guest and made much of Him; for He is more than an angel, and He did not come unawares—so that we are without excuse, if we quickly forget Him, if we easily suffer Him to depart. Would it not be a good rule, if in fear of using our best Friend so ill, we made it our practice at each Communion to settle it with ourselves when we are to communicate next, and to present such our purpose to Him then and there on our knees in His Church, as part of the reasonable, holy, and lively sacrifice of our souls and bodies which we then offer in union with that of His Body and Blood? If we do so in earnest, adding hearty prayer to be helped in our preparation, doubtless He that heareth prayer (if we do not hinder Him by wilful sin), will be with us as He was with His disciples, both beforehand, showing us how to make ready, and in the Mystery, coming Himself to dwell in us as in all who approach Him with clean and prepared hearts. Then by His grace we shall offer to Him the like promise again, and He again will aid us to keep it: and so on, Communion after Communion proving to us as steps of that ladder which through the Incarnation of God the Son hath been let down from heaven to earth, and which through the power of His Cross, we sinners are enabled to ascend, until upon our last Communion we reach the highest step, the landing place of our eternal home, and find Him there to receive us.—*Sermon XLII.* (Miscellaneous volume.)

February 18

WHEN untoward and perplexing things happen, let us go on the more earnestly with what we are sure is good and right, the fear of God and the keeping of His commandments. When we are hindered from doing good in one way, let us go on straight, if God permit, to do some other good, or the same in some other way. Or if our hands seem entirely tied, at least let us do ourselves that great good of humbling ourselves before God, searching and confessing our past offenses, and beseeching Him that the cross, which He has laid on us, may be, in His own mysterious way, united to the Cross of His Son, and made profitable to our salvation.—*Sermon XL.* (Miscellaneous volume.)

February 19

THERE are two ways in which you may *build* for God, and you must practise both, or you will not succeed in either. You are to build *up* yourself in your most holy faith, to become a more and more perfect member of Christ's Body; and if you are in earnest in doing this, you will of course long to build *in* others into the same Body. I say you must practise both these, or you will not please your Saviour in either of them.—*Sermon XII.* (Miscellaneous volume.)

JUBILEE OF THE RELEASE OF FATHER TOOTH FROM HORSEMONGER LANE GAOL

FIFTY YEARS AGO, on the 17th of February, Father Tooth was released after a short imprisonment, which he had endured in defense of the Catholic doctrine of the Church, and it was suggested to me by Mr. George Gregory of Bath that it would be a suitable thing for the [English Church] Union to arrange to commemorate so important an event. I brought the matter to the notice of the president and council, and they are intending to hold a public meeting on or about February 17th, and to arrange for Masses of thanksgiving to be said on that day itself in as many churches as possible, not only in the diocese of London but in every diocese throughout the country. It has been further suggested that sermons should be preached at these Masses, which might serve the purpose of Catholic propaganda, and might deal with the history of those bad, old dangerous times of which many of the younger generation have never even heard, and we of the older generation are perhaps inclined to forget.

—REV. ARNOLD PINCHARD, in the *Church Union Gazette.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

FROM Australia comes this piece of controversy, which I republish as a reminder of methods long ago abandoned among decent Christians in America. Note that the Archbishop did not respond to the kindly suggestions at the end.

"ENEMIES OF PROTESTANTISM AND FRIENDS OF ROME IN THE ANGLICAN CHURCH IN SYDNEY.

"The Apists of the Papacy at Work.

"The editor, one day recently, when passing down George Street, noticed a large calico sign painted in flaming red letters, fastened across the iron railings of the well known Christ Church, St. Laurence, announcing the service for Sunday, September 12th, as follows:

"At 11 A.M. 'Eucharistic procession' round the church interior and sermon by the Rev. North-Ash; at three o'clock 'a Procession of Witness' through the streets of the parish; then at 5:30, a tea meeting in the parish hall. Tickets 1/6 each. At 7:15 Procession and Sermon.'

"This sign bore the name of the Rev. John Hope, rector. The following morning the *Daily Guardian* contained the following report, with a picture of two clerics in flowing, Rome-like vestments, bearing a large cross, leaving the front of the church for the procession.

"GOLD VESTMENTS IN CITY MARCH.

"High Church Parish Bounds Festival.

"Through Sydney city streets yesterday afternoon passed a glittering ecclesiastical procession led by incense bearers and a priest in golden vestments 100 years old.

"It was the eighty-first festival of the dedication of the bounds of the parish of Christ Church, St. Laurence, George Street, and recalled Church festivals in England, whose customs were followed.

"Rev. John Hope, the rector, directed the ceremony, and many other clergy including the archimandrite of the Greek Church, marched with church orders and guilds, and the congregation.

"Through the streets of the parish—George, Goulburn, and Elizabeth, and Eddy Avenue, and back to Christ Church, passed the procession, a strange sight in Sydney's business thoroughfares.

"Christ Church is the most strongly 'high church' of all Sydney's Anglican parishes.'

"It will be noted the report says 'Christ Church is the most strongly 'high church' of all Sydney's Anglican parishes.' That is a mildly innocent way of expressing it.

"It is very well known that should a visitor enter this church he would find the service practically a copy of the ceremonials of St. Mary's Roman Catholic Cathedral, the only real difference is in the name of the building—for all practical purposes, Christ Church St. Laurence is a small reproduction of St. Mary's, only the rector sails under the name and flag of the Anglican Church, and under the jurisdiction of His Grace the Anglican Archbishop. Thus eating the material bread of Protestantism, but serving the interests of Roman Catholicism; and so playing traitor to the glorious old Reformation Church of England.

"Dr. Henry Wace (Dean of Canterbury) recently said:

"I think we must be convinced of the audacity of Anglo-Catholicism by the extraordinary persistence—I ought to say again audacity—with which they are raising an agitation all over England with a view of transforming the doctrines and discipline of the Church of England in conformity to their principles. I beg leave to say that the term Anglo-Catholic is something like a fraudulent trademark, the object being to overthrow that simple Catholic form of worship—to produce one which is indistinguishable from that of Rome.'

"How true those words of Dean Wace are is abundantly proved by the Roman antics of the Christ Church clergy. It is high time the true Protestants of Australia took a hand in this business. It is very evident that in the near days to come we shall have trouble and sorrow enough to deal with the genuine Papists of Rome. Then why allow these mere Apists to play their romanizing game?

"A few days after the Christ Church exhibition the Central Executive of our Federation passed a resolution that a letter be sent to His Grace Archbishop Wright, calling attention to the matter. It contained this closing paragraph: 'Most respectfully do we protest against these processions being permitted in the Anglican Church of Australia as being distinctly romanizing in their tendency and certainly out of place in the Reformed Church of England, and a cause of offense to genuine Protestantism. We trust your Lordship will see your way effectively to condemn these proceedings, and possibly prevent their being repeated on future occasions.'

"This letter was forwarded to His Grace, and we trust that some restriction will follow."

WHAT EXTRAORDINARY ideas people have about divine service! Here is an instance, where *grotesquerie* has invaded the field:

"PASTOR WILL HOLD DOLL SERVICE AT WEST END CHURCH

"Dr. Joel F. Sturdivant, pastor of West End Methodist Church, will conduct a 'doll service' Sunday evening for children of the congregation.

"The smaller girls are asked to bring their dolls to church and the boys their footballs or other playthings. These will be placed in the pulpit and chancel.

"Songs for children will be sung and the pastor plans to preach a five-minute sermon adapted to the age and thought of children. Sunday night topic will be 'Be Somebody.' Some good lessons will be drawn from doll life or play life.

"The last twenty minutes the pastor will preach to grown people."

And though I am heartily in sympathy with the general purpose of *Marching Toward Freedom*, a responsive reading arranged for the seventh anniversary of national prohibition, yet nothing could well be more absurd than the adoption of a quasi-liturgical form which has nothing liturgical about it except that it is printed for antiphonal reading.

Worship is an art, as well as a science, a sentiment, an attitude; and it is a great pity that when it is a question of public worship fools rush in to plan what must make the judicious grieve.

AMONG MY Christmas cards I find one from a gentleman signing himself "Regionary Bishop of the United States and Canada." What a pity that while he was about it he did not annex Newfoundland, Mexico, all of Central America, and the West Indies to his jurisdiction, and call himself Patriarch of North America; or he might have gone a little farther and made himself Pope of the Western Hemisphere. One person, loving to have the preëminence, and boasting himself to be somebody, after having become Archbishop, Exarch, and various other high-sounding titles, returned to die in the bosom of holy Rome—whether as layman, priest, or prelate, deponent sayeth not. But it is interesting to learn that his "communion" is at present constituted of several deposed priests who had taken refuge with him after their deposition, and that another such person, after having lived as a deprived clerk for some years, the first part of which he spent as a Roman Catholic, is about to be set up as "bishop" in that same line.

HERE IS proof of the need of nomenclators:

"P. S. C.' writes to the Journal, American Medical Association: 'In a malaria survey of an area in Northampton county, North Carolina, the following names (owners all Negroes) were discovered. I can vouch for the authenticity of each and every one.'

"Arneza Goods, Duncas Hymen, Demus Demory, Batty Price, King De Loach, Napoleon Ramsey, Alimenta Lawrence, Boston Green, Handbag Johnson, Squirrel Bowes, Iodine Williams, Prophet Ransom, Iodus and Pheodus Daniels (twins, age four), Bloom and Blossom Green (twins, age fourteen), Bootjack Webb, Zoola Daniels, Solicitor Ransom, Rindy Watson, Negolia Johnson, Arginta and Dozine Lockhart (twins, age four), Peconia Rawls, Abolena Sweat."

It is an interesting and important question, How far shall the future be left to take care of itself? The question may be put in a variety of ways: Shall each generation be responsible for its own welfare and its own work? Shall any one generation seek to pile up an accumulation of benefits which may be carried over unto coming generations? Should children begin where the parents began, or where the parents left off, or somewhere between the parents' beginning and ending? Should society inherit lasting benefits from past ages? Are endowments justifiable? Is it indeed possible to push into the future anything which shall be permanent? How long is "the future"—is it ten years, or one hundred years, or a thousand years?

—A. W. Anthony.

ST. VALENTINE IN LITERATURE

BY R. G., IN THE (LONDON) *Church Times*

IT is bewildering to find authorities insisting that a considerable number of saints bore the name Valentine. If it be true, their histories are nebulous; it is only certain that a bishop and a priest so called were martyred in Rome on the same day and buried in the Via Flaminia. Of the priest, little seems known beyond the great fact of his witness. The Bishop of Terni, was, however, illustrious for the vast number of his converts, and Lamb, however imperfectly versed in Church matters, is probably right in believing that it is to him that the fourteenth of February is dedicated.

A spring festival in honor or dishonor of Venus was held in Rome from the earliest days. Amatory letters, vicious in morals and eloquent of rhetoric, were an elaborate feature of celebrations degraded into shameless licence. To check a growing evil, the Christians issued religious homilies instead upon the festival sacred to the martyrs, and for centuries both ideas survived very curiously commingled.

Julius Caesar introduced valentines into Gaul, though not to the wood-clad Briton of his conquest. Their advent here was due to a French prince, a prisoner in the Tower after the Battle of Agincourt, who wrote valentines there to kill time. Owing to the interest they inspired in Henry V, they came triumphantly to court and came to stay. It is strange that with the favor he—or they—enjoyed for centuries, England has never had a church dedicated to a St. Valentine, though in secular fashion she has made the name immortal. Before and since sad Ophelia's lament first made wistful music, poets major and minor have sung of love in every aspect at this date, like the traditionally pairing birds, Christina Rossetti, with a perfect sequence of valentines to her meters, being one of the latest.

All know this; fewer have observed that the valentine also holds a high place in classic prose. Candid Pepys is its historian. The sums squandered on jewels for frail beauties by King Charles are set down meticulously for our edification. We smile to see that Pepys, though ever on pleasure bent, had a frugal mind, and rejoiced when he drew a little girl, for whom a cheap gift would suffice, for his valentine.

In *belles lettres* the valentine has charming eminence, for surely Lamb never surpassed the essay appearing in the *Examiner* in 1819, to be reprinted in the *Indicator* in 1821:

"Hail to thy returning festival, old Bishop Valentine, Arch Flamen of Hymen. Immortal go-between, who and what manner of person art thou? Wert thou indeed a mortal prelate with thy tippet and thy rochet, and thy apron and decent lawn sleeves? Mysterious personage! Like unto thee is no mitred Father in the Calendar. Thou comest attended by thousands and ten thousands of loves, and the air is 'brushed with the hiss of rustling wings.' Singing Cupids are thy choristers and thy preceptors; instead of the crosier the mystical arrow is borne before thee. . . . No emblem is so common as the heart—that little three-cornered exponent of all our hopes and fears—the bestruck and bleeding heart. What authority we have in history or mythology for placing the headquarters and metropolis of God Cupid in this anatomical seat rather than another is not very clear, else we might easily imagine a lover addressing his mistress in perfect simplicity of feeling. 'Madame, my liver and fortune are entirely at your disposal.'" Lamb, in airiest mood, ends with a touch of sentiment: "Visions of love, of Cupids, of Hymens, delightful eternal commonplaces, which having been will always be."

To pass to the novelists is to reach the zenith of the glory of the valentine, to which we owe two complete masterpieces and some of the raciest chapters of a third. Sam Weller's epistolary valentine is unsurpassed, from the moment he buys a "hard nib and a sheet of the best gilt-edged." Inspiration was due to the portrait of a lady in a red pelisse and a gentleman in a blue coat, backgrounded with a view of All Souls', Langham Place—a fact that should have been recalled at its centenary last year. Bardell *versus* Pickwick was tried on Valentine's Day, though poor Pickwick was uncheered by Sam's remark: "Reg'lar good day for a Breach o' Promise, sir."

But these delightful happenings are merely episodes in a matchless Odyssey. A dead and a living master in romance dispute the honor of having created the best novel, in which the valentine plays an essential part in the plot.

The modern verdict would probably be for Mr. Thomas Hardy for the superb artistry of *Far From the Madding Crowd*. There a somber tragedy is skilfully evolved from a flimsy scrap of paper, "a valentine in post octavo," with a seal

bearing an audacious motto. It is actually the pivot of a book wrought to endure.

YET it is Sir Walter Scott who alone preserves the real valentine tradition, because he accentuates the religious as well as the social side. The original title of his spirited tale was *St. Valentine's Day, or The Fair Maid of Perth*. The saint is, however, relegated to the sub-title in all except the first edition. The brisk and sword-clashing action passes mainly upon the Eve, and the Day, elaborately observed as holyday and holiday in medieval Scotland. Its date is the stormy close of the century when Robert the Fifth, who was fitter for a cloister than a throne, held the scepter in a trembling hand. There is a lengthy description of the King at confession to the Prior of the Dominicans, giving a shrewd hint as to the real ruler of Scotland. And there is an animated picture of the people leaving work on the Eve "for the purpose of making their several shrifts" before enjoying the sport of drawing lots for valentines, to whom a chivalrous twelve-month service was due, trying to those perhaps whose fate was the wrong lady.

It is rather surprising to hear that at six o'clock on the Eve "High Mass was celebrated with much solemnity." Remembering that in *Ivanhoe* the Lady Rowena went to Mass "late in the evening," it would be interesting to know if a day-long fast was kept in those devout days, or if Sir Walter's occasional Protestant slips regarding Catholic observance were at fault.

Andrew Lang said of *The Fair Maid of Perth*: "We hear his latest accents as the poet of the North, and we leave it with infinite regret." If it be not among his very best novels, it is a picturesque, vivid tale. Sir Walter says farewell to the Highlands with all the old ardor, though he wrote at a time when a weak man would have quailed, for it began the long, long series, loyally undertaken, to defray the huge debt he felt bound in honor to pay. There is something very noble in his ability to forget sordid care in creation, and give us a story with a happy ending, fresh as youth itself.

It boasts that rarity for Scott, a democratic hero who is flesh and blood, instead of one of the shadowy young aristocrats who, he confessed, bored him, as they are apt to bore his readers. . . . Henry the Armorer excited universal jealousy by drawing the Fair Maid herself for his valentine. The present he gave her did credit to his good taste as well as to his skill as a master craftsman.

"It was a small ruby cut into the form of a heart, trans-fixed with a golden arrow, and was enclosed in a small purse made of links of the finest work in steel, as if it had been designed for the hauberk of a king. Round the verge of the purse were these words:

"Love's darts
Cleave hearts
Through mail shirts."

Henry rhymed no worse than other valentine bards, and was a good fellow, worthy of his lovely, devout Catherine.

Protestant prejudice inclines Scott to make Machiavellian politicians of most of his army of confessors. Pretty Catherine has leanings to a religious vocation, but Father Clement has mundane schemes to make her the useful tool for his own advancement by an exalted marriage. He reproves his meek penitent sternly for shortcomings for which she was scarcely to blame.

"Think you that this Valentine, a godly saint and Bishop as he is said to have been, ever countenanced a silly and unseemly custom more likely to have originated in the heathen worship of a Flora or a Venus, when mortals gave the names of deities to their passions and studied to excite instead of renouncing them?"

Poor Catherine pleads use and wont, and for all her orthodoxy weds her plebeian Henry in the end.

All the ancient valentine customs are dead. French maidens betrothed on the first Sunday in Lent are no longer called "valentins." No longer do Norfolk lovers tie a *billet doux* to an apple or an orange and fling it in at the window of the object of their affections. Yet in literature St. Valentine should be a patron saint for the sake of the laurels wreathed ever-green about his shrine by the hand of genius.

YOUR BIBLES, and the use you have made of them, will have a very great deal to do with your standing or falling in that great and dreadful Day.—*Keble*.

The Three Sundays Before Lent

By the Rev. T. G. A. Wright, M.A.

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THE keynote of the Epiphany season is the glory of Christ. Then follow three Sundays, called by long Latin names, which have often bewildered the average churchgoer, but which are profoundly significant. Those who grasp the messages of these three Sundays, and act on them, will never spend an idle, useless Lent.

The words "Septuagesima," "Sexagesima," and "Quinquagesima" are the Latin equivalents of "seventieth," "sixtieth," and "fiftieth." They are plainly round numbers for each week embraces seven days, not ten. The Church is evidently reckoning days; for days, and even moments, count in the Kingdom of God. She is counting down to some goal in the distance. What goal? The answer is Good Friday, the day of our Lord's crucifixion, and, beyond it, the Easter triumph. The glory of Christ was the Church's Epiphany message; and, as we move on in the Christian year, we find that His glory was to suffer and die for the salvation of the world. Our Lord made this plain to the two disheartened disciples going to Emmaus on the first Easter Day. "Ought not Christ?" He asked, "to have suffered these things, and to enter into His glory?" (*Luke XXIV:26.*) The risen Lord's glory marks were the wound prints in His hands and side (*John XX:20*). The glory song will be "Worthy Is the Lamb That Was Slain" (*Rev. V:12*).

Not only was the Cross Christ's glory, but it must be ours too, as St. Paul teaches us in *Gal. VI:14*. The Latin names, then, have a pregnant meaning. Usually the Sundays of the Christian year are named after some festival, but here they are marked "before Lent." Our eyes are turned forward, and fixed on the tragedy of Good Friday. As the Epiphany season ends, the Church catches the vision of the Cross, in the distance, and it is her uppermost thought as she travels on to Calvary. The Lenten season extends over forty days, if we omit the Sundays, and that period is frequently found in God's word, and always marks a distinct crisis in the lives of individuals, or a great turning point in the history of nations or other aggregations of people. How does the Church prepare for Lent? What is the teaching of the three preparation Sundays? Let us examine them in order.

SEPTUAGESIMA

THIS is sometimes called "Creation Sunday." In the English Prayer Book, the first lessons, morning and evening, recite the story of the first creation which the Lord Himself pronounced "very good" (*Gen. I:31*), and the second lessons describe "the new heaven and the new earth" (*Rev. XXI:1*). These lessons were intended to present the beginning and the end of God's work for humanity. But the collect, epistle, and gospel bridge the chasm between these limits. The Septuagesima collect talks of prayers, but says nothing about work. The epistle and gospel talk about work, and say nothing about prayers. Here is a valuable lesson at the beginning of this preparation period. Prayer must include work, and work must include prayer. Septuagesima calls us to strenuous work for Christ and His Church. Notice its gospel. The Lord wants "laborers." He wants them in "His vineyard." He wants them "early in the morning." What is the Lord's vineyard? Isaiah tells us it is "the House of Israel" or the Church of God (*Isa. V:7*). Sometimes good work is done by skirmishers, and sharpshooters, but the work which surely and permanently blesses the world is work in the organized Church of God. Whatever gifts we have let us use them for God in the Church. The epistle points us to the Greek racer, and the Greek wrestler: keen, alert, trained with utmost care, and straining every nerve to win a great reward.

SEXAGESIMA

THE previous Sunday taught us that the Christian must be a worker—and a worker in the Church. "Be ye doers of the word, and not hearers only," says St. James (*Jas. I:23*). An idle, useless Church member is a reproach to Christianity. But

what is our work? The Prayer Book leaves us in no doubt on this point. Today's gospel shows us a sower at his work in the field. "The field is the world," says Christ (*Matt. XIII:38*). He also says, "The sower soweth the word" (*Mark IV:14*). The business of Christ's Church is to sow God's word. Sow it in the Church services, in Bible classes and Church schools, in family worship, in Christian conversation, in missionary effort. Sow it, because it is God's revealed will, and it is "a lamp unto our feet and a light unto our path" (*Ps. CXIX:105*). Is this sowing easy work? Read this day's epistle containing the terrifying catalog of St. Paul's labors and sufferings for Christ and His Church. The collect asks for "defence." This is the Church's prayer at every confirmation: "Defend O Lord, this Thy servant with Thy heavenly grace." We want God to lead us and protect us on our way, as He led the children of Israel through the perils of the wilderness. The difficulties are great. The opposition is fierce and malignant. Even Christ Himself was assailed by the devil in three dangerous temptations. He routed the devil each time by a skilled use of God's words. It is "the sword of the spirit," the Church's only weapon for either attack or defence. Therefore let us sow it in season and out of season: sow it by every effort in our power.

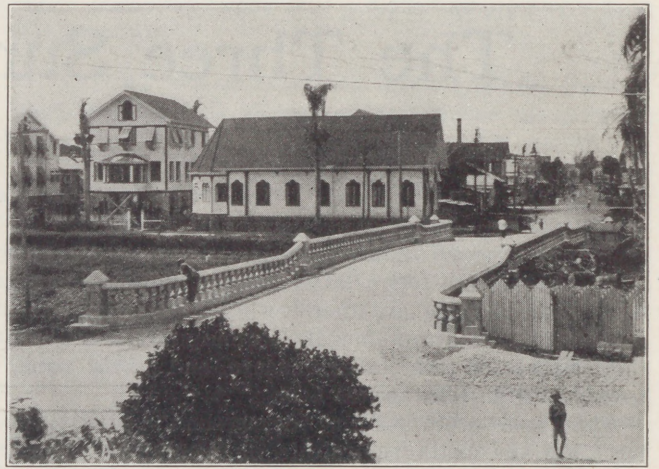
QUINQUAGESIMA

THE two previous Sundays teach us to publish the good news of salvation. But this Sunday teaches us that we might preach like cherubs, and yet do it in the wrong spirit. Therefore today's epistle presents St. Paul's sublime exposition of Christian love (*I Cor. XIII*). He mentions five things of inestimable value, if exercised in the right spirit—*eloquence, prophecy, faith, almsgiving, martyrdom*. All of them are pronounced worthless, if they are loveless. Love then is the core of true religion. Our Lord made this plain in a dialogue with a Jewish lawyer, as St. Luke records (*Luke X:25-28*). In the religious controversies of the day, great emphasis is laid on externals. But the word of God, and the Church of God, and the Prayer Book, and this preparation period lay the emphasis not on externals, but on love. In this Sunday's gospel, we have the story of the blind beggar, Bartimeus. Jesus, the central figure in a great procession, stopped at the beggar's cry. Jesus who is the Glory of Israel (or the Church) is also a Light to lighten the Gentiles. He is "the Light of the world," and so also must His followers be. The beggar took up a position where Passover pilgrims or churchgoers would pass. The tramp of the multitude led him to ask what it meant, and he was told, "Jesus of Nazareth passeth by." Then a great hope sprang up in his breast, and he shrieked for mercy. Nothing could stop the beggar's impetuous cry, and Jesus stopped the great procession, and asked what he wanted. He answered, "Lord, that I may receive my sight." And Jesus opened the blind eyes. He promptly seized his opportunity to reach Christ—perhaps the only opportunity he ever had—and he won a priceless blessing.

Our Lord's action was a wonderful exhibition of divine love. Love bears burdens—"beareth all things, believeth all things, hopeth all things, endureth all things" (*I Cor. XIII:7*). The millionaire must dedicate his millions, the scholar his learning, the artisan his skill, the lad his loaves and fishes, and the widow her mites, to holy service. If we enter Lent, determined to win souls, to tell the old, old story of redeeming love, we will know why the early Christians called their Church "holy" and "Catholic." We will also understand why, in the Christian creeds, "the holy Catholic Church, the communion of saints," stands next to the living God Himself—Father, Son, and Holy Ghost. And we will understand why "the Acts (or actions) of the apostles"—the Church at work—comes next to the four gospels describing Christ's life. The Lord wants workers. He wants them "in His vineyard." He wants them "early in the morning."



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Bishop of Guiana



EAST INDIAN CENTRAL MISSION, GEORGETOWN
With superintendent's house and hostel behind

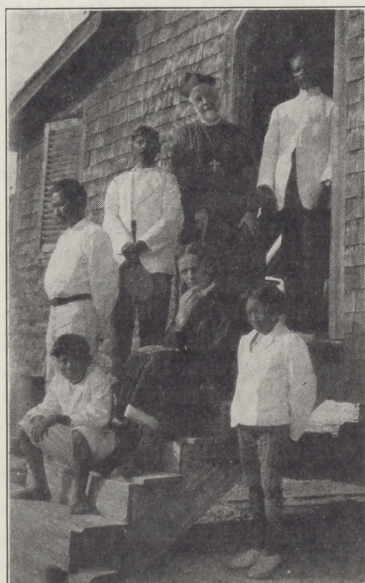


BEFORE CONFIRMATION IN AN ABORIGINAL INDIAN MISSION



AFTER CONFIRMATION IN AN ABORIGINAL INDIAN MISSION

The Church in British Guiana



AN ABORIGINAL INDIAN MISSION
Bishop, priest, catechist, and natives





GUIANA

The Church in British Guiana

By a Churchman of the Diocese

This is the eighth article in the series on *The Anglican Communion Throughout the World*, written exclusively for **THE LIVING CHURCH**

BRITISH GUIANA is the sole possession of Great Britain in South America. Now, as ever, it is the land of great possibilities, yet never quite justifying the hopes of Raleigh of finding the fabled Eldorado. Its coffee and sugar alone brought it into touch with European commerce, until in recent years its hard woods, gold, diamonds, and bauxite have attracted capital and enterprise. Any great development, however, awaits some better means of transport than its trackless forests and rapid-ridden rivers.

Apart from sporadic excursions of Spanish priests from Venezuela and Brazil, accompanied by a treatment of the native Indians hardly calculated to attach their affections, the first missionary work seems to have been done by the Moravians, who in 1738 planted a mission on the Corentyne River which separates Dutch from British Guiana. Dutch Guiana, or Surinam, was then British, but was later exchanged for New York. The Dutch colonies of Demerara, Berbice, and Essequibo first became British in 1781, and the first service of the Church of England was held by the "Rev. Mr. Baggs" in the government buildings on Borsslen Island in the Demerara River. In the next year the colonies became French and then again Dutch, and in 1796 the British regained possession, but not finally until 1803, when the military chaplain, the Rev. F. McMahon, began to hold services in the old court house of Stabroch, the Dutch name for Georgetown.

In 1807 William Austin, who was bishop from 1842 to 1892, was born, and in 1809 the first church of St. George was built. Many of the planters were Scots, and in 1824 the ministers of both the established Churches of England and Scotland were recognized and granted colony pay. In the same year Bishops Coleridge and Davies were consecrated to the sees of Barbados and Jamaica, the former having jurisdiction over all the southern islands as well as British Guiana. In 1826, Bishop Coleridge went to England and tried to persuade the Rev. John Keble (author of *The Christian Year*) to come out as his archdeacon. Delicate health prevented this, and Dr. Thomas Parry, another fellow of Oriel College, Oxford, came instead as Archdeacon of Antigua. He succeeded Dr. Coleridge as Bishop of Barbados in 1842.

In 1826 the colony was divided into parishes, alternately English and Scottish; but the English soon forged ahead, having ten rectors and fourteen curates, and a generous government grant of \$50,000 to the English and \$19,000 to the Scotch. Government grants for Church purposes, except in certain missionary districts, were abolished in 1921, on a very liberal composition, which amounted in the case of the Church to \$350,000, and an annual grant reducible annually until it entirely ceases in 1942.

William Austin became archdeacon under letters patent of Queen Victoria in 1837, and bishop in 1842 on the retirement of Bishop Coleridge. There is no space here to tell of his wonderful episcopate of fifty years, or how at the age of eighty-two he was still able to make a five-weeks missionary journey up rapids in canoes, and on foot through the forest. There stands in Georgetown the Cathedral Church (the fourth) of St. George, a memorial of his life; the first service held in it was the celebration of his jubilee in 1892.

IN GEORGETOWN there are some 60,000 inhabitants, and the original parish of St. George has been divided into four with three chapels. Other parishes stretch along the coast, the largest being also the oldest country parish of Holy Trinity, Essequibo, on the Venezuela frontier, which kept its centenary last year. In the opposite direction is the flourishing parish of All Saints in the town of New Amsterdam, whose church boasts an east window exhibited at the Great Exhibition of 1851 and presented by Queen Victoria.

The parishes are all self-supporting now, and have the large enthusiastic congregations typical of the West Indies. Many go to the States, or to Central America; and one is rejoiced to find old choir boys and servers from Demerara helping American priests in Colon or in New York. The controller of the Gatun Locks, for instance, no less than Bishop Morris and Fr. Cooper, speaks most warmly of these boys from the Islands and Demerara. Alas! not many churchgoers are drawn from among the Europeans; but there are some, the salt of the earth; and it is a very moving sight to see some important official kneeling side by side before God's Board with some dear old colored lady. Most of the thirty-two priests are from England, several having been trained at St. Augustine's, Canterbury, or Codrington in Barbados; two are black, one a B.D. of Biddle University, the other an M.A. of Durham; two are East Indian.



THE EAST INDIAN CENTRAL MISSION CHAPEL, FROM THE NARTHEX

Everywhere the Holy Eucharist is the principal service on Sunday, the priest is vested, the servers in their much-loved scarlet cassocks numerous and enthusiastic. Some are Chinese, and a few East Indian, but the mass of the congregation is black or colored. They are extraordinarily hearty; Everyone has books, and knows the services to a degree not often seen. Especially is this noticeable at occasional services such as Baptism or Churching. The people are remarkably well-dressed on Sunday, whatever they wear on week days; and with Sunday clothes they put on good behavior. The Gospel and the Church lighted and led them out of slavery; and they are grateful and love both. They give generously, and are loyal to their priests. Of course they have their faults—why enumerate them?—the faults of their history; their virtues, it often seems to me, are those of the Gospel and the Sermon on the Mount, in which northern nations are less proficient.

A word about the Chinese. They first came in 1851 to work on the sugar estates; A few do so now. Many have risen to high positions in the colony as merchants and are much respected. All are Christians, the majority Anglican, thanks to the splendid missionary work done by the old clergy. They have a church in Georgetown and another in New Amsterdam, but they enter heart and soul into the life of the parish churches.

There are also some 9,000 Portuguese, who first came as laborers in 1835: practically all of these are Roman Catholics under the care of the Jesuits.

The East Indians, who likewise came as laborers from 1837 onwards, number 120,000. Ninety-two per cent are Mohammedan or Hindu and only about ten per cent are Christians. Here is an immense field for missionary work, such as was begun by Bishop Austin in 1866 with the help of Mr. Quintin

Hogg, of Polytechnic fame, an old Demerara planter. There is a well equipped chapel and hostel in Georgetown for the training of catechists to work in the villages; but in recent years the work has not maintained its early enthusiasm.

What of the native Indians? There is a tale of noble endeavor, lifelong sacrifice, and splendid results from the year 1829 when the first missionaries to the Indians came from England. To mention two names only, Lord, the apostle of the savannahs, and Brett, the apostle of the creeks: the former died, worn out by incredible hardships in 1842; the latter, his health undermined by fever, lived a life of apostolic labor, founding and superintending missions all along the rivers, until he was forced to resign his parish of Holy Trinity in 1879. The Indians are now all Christians, but the work among them is missionary in the sense that the Church among them can never be self-supporting either in the material or spiritual sphere. The priests in charge, tracking through jungle or in their tent boat in and out of rivers and creeks, with a district as much as 150 miles in length, are missionaries if any one is.

There is pioneer work still to be done among the Indians in the far interior, where on the savannahs and in the forests that lie between the rivers and the mountains of Guiana and Brazil are some thousands of wandering Indians, Macusi, Wapisiana, Arecuna, and other tribes, many of whom have been baptized either by our priests or by the Jesuits and are in sore need of confirmation in the faith. It is work of very great difficulty and some hardship, and at present we have no priest to do it, nor to minister to the thousands who go up year by year to work in the diamond and balata fields.

NEXT WEEK: The Church in New Zealand. By the Archbishop of New Zealand.

EVENING

The jagged tops of the heliotrope hills
Lie dark 'gainst a sea of rose;
The sun hangs low in the golden clouds—
Before it seeks repose;
And over the rolling fields of snow
The soft light of evening flows.

Clear, sweet, through the wintry air it comes
The Angelus bell of even
We pause in our work or our play, and turn
Our thoughts to our Lady in Heav'n—
For a moment the beauty and peace of God
Through our world-dulled hearts is driven!

DELPHINE SCHMITT.

CLERICAL DRESS

THE DRESS of a priest is a question that arises from time to time. It is not unimportant. One of the many injunctions that our Blessed Lord gave to the company of the apostles was that they were to be prudent in what they wore. They were to exhibit to the world the pattern of a body of men whose hearts were set on things out of sight. And if God Incarnate spoke words of warning about coats and shoes, we dare not say they don't matter.

Canon 74 of the Church of England enjoins that the prelate and clergy should be regarded in outward reverence for the worthiness of their ministry, and for this end "thinks it fit by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honor and estimation due to the special messengers and ministers of Almighty God."

The demeanor and dress of a priest should not only always proclaim him as a man under authority, but also as a man on guard or duty. The dress of a priest is of the nature of a sacrament. Our forefathers thought it a scandal for a priest to abandon his distinguishing dress. The thirteenth century council of London declared "that to put off the clerical dress is a very grave and wanton abuse, by which God is said to be mocked, the honor of the Church obscured, the dignity of the clerical order degraded; Christ, when His soldiers wear other uniform, is deserted; the honor and dignity of the Church is stained when the beholder cannot distinguish a cleric from a laic at a glance and so the priest becomes a scandal and despised by all who are truly faithful."—*S.S.J.E. Messenger.*

FIRST CHURCH CONFERENCE IN PORTO RICO

(Special Correspondence)

Mayaguez, P. R.

CHURCH conferences in the United States have multiplied so rapidly in the past few years that one hesitates to send to the Church press the account of still another one, though this one was held outside the borders of continental America. However, we believe that the Church at home will be interested to hear of the great blessing which has come to us through the efforts of the Rev. T. A. Conover, of Bernardsville, N. J.

To those of us whose privilege it is to share in the Church's work in the missionary district of Porto Rico there has been given no such spiritual uplift or inspiration quite so wonderful as that given us during the six days of our first Church conference, held at St. Andrew's Mission, Mayaguez, January 10th to 16th. The faculty consisted of Fr. Conover, Dr. C. E. Edmunds of the General Seminary (whose son is doing missionary agricultural work in this district), Dr. Adelaide Case of Teachers College, Columbia University, and Miss Florence Newbold of the national G. F. S. Courses were given on How To Teach the Bible, How To Teach the Prayer Book, Principles of Teaching, Work Among Young People, and Personal Religion.

Gathered in the church Monday evening for the opening service, when Fr. Conover bade us come up unto the Mount of Transfiguration, we knew for a certainty that it was our Lord Himself who had put it into the hearts of some of His faithful people to make this conference possible. To the friends in Fr. Conover's parish who financed the conference we in the district owe a great debt of gratitude. Living as we do on this island in the mid-Atlantic, 1,400 miles from New York, our only port of entry into the United States, we feel far away indeed from the help and inspiration which come from contact with individuals and groups who are leading in the corporate life of the Church today.

From the daily Eucharist at 7:15, through the morning classes, the noonday intercessions, afternoon conferences, group recreation, and evening talks on Personal Religion, every moment was filled with the very things we needed most in the way of spiritual inspiration and practical help. Bishops, clergy, teachers, lay workers, and students, both native and foreign, gathered in a common desire to benefit by this great opportunity and then went back to their various posts and shared with their people what they themselves had gained. God bless Fr. Conover and his people for their real gift to the Church in Porto Rico! God bless each and every one of the faculty who gave of themselves so untiringly and unreservedly throughout their stay in Porto Rico!

At St. Andrew's, Fr. Saylor ministers to all English speaking people in the community, in addition to his Spanish work. There are no other English services in Mayaguez. It is an interesting note that three of the Presbyterian missionaries, with a group of young native women from their training school, attended the conference daily and were most enthusiastic in their expressions of appreciation for the help it had been to them. God is working His purpose out, and this close association with our Presbyterian friends was mutually helpful and makes for a better understanding of one another. Who knows to what it may lead?

On Sunday morning when we knelt side by side at the sung Spanish Eucharist (the closing service of the conference), visitors from the States, native and American clergy and workers, as well as the large congregation, there came to many of us a deeper realization of the oneness of the Church. "Elevad vuestros corazones"—"Lift up your hearts." We did indeed lift them up in joyful thanksgiving to our Lord, that no matter where we are, nor in what language we express it, we are "made one body with Him, that He may dwell in us and we in Him."

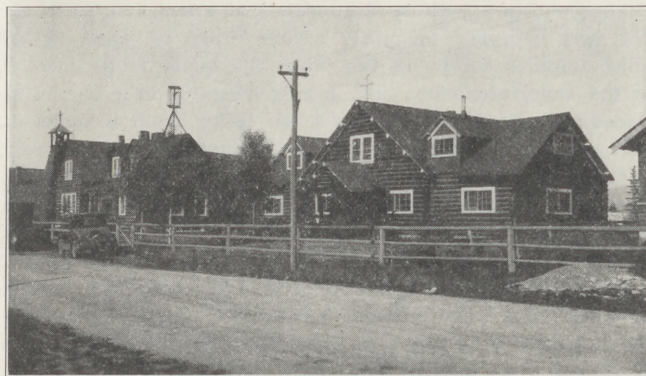
I FEEL my father nearer to me now that the earthly remains are gone to their last resting-place than when they were here. Now, whenever one thinks (and in these days, at least, one must very often think) of his and our God and Father and Saviour, one seems again united to him. All the dreary past seems a dream.—*E. B. Pusey.*

Our Church Hospitals in the United States

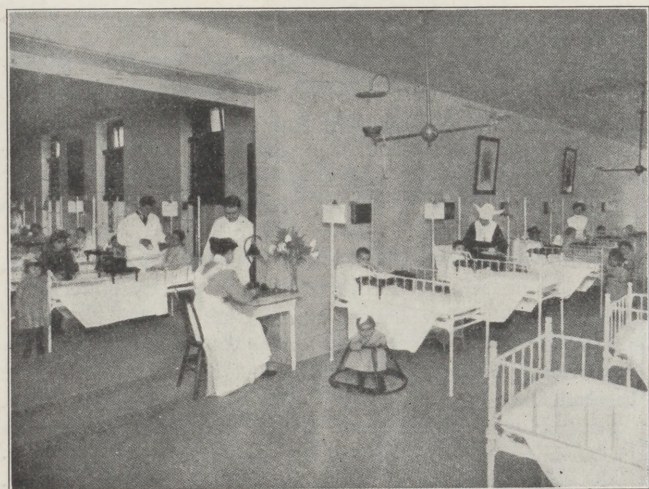
By Barbara Williams

SUPPOSE you found yourself sick, either mentally or physically, and a stranger in a totally unknown town, to whom would you instinctively turn for help? If a Churchman, your first thought would be the minister of the Church in that district, or the Church hospital, as the case demanded. But suppose you were in one of the twenty-one states where there is not a single hospital under the direction of our Church? To be sure, if it were a large city, you would obtain adequate help and hospital care in any number of other institutions; but if in an outlying district, it might be a tragedy for you, as it is at the present for many others, if, in case of emergency, there were no hospital within miles. You would also be disappointed that the Church was not able to fulfill its greatest measure of usefulness by providing medical as well as spiritual care in that area. Or sadder still, to find that our Church did formerly realize this opportunity and need, established a hospital, but through lack of interest and support in succeeding years was forced to turn over the entire plant and all that it meant to the founders, to some

mer branches, in Connecticut, of two New York hospitals—St. Mary's Free Hospital for Children, and the House of Annunciation. The remainder of the twenty-one states mentioned above, which have no Church hospitals, are found mostly in the southern and central parts of the country. We can only speculate on the causes of this situation; doubtless in the



ST. JOHN'S MISSION HOSPITAL, JACKSON, WYO.



ST. MARY'S FREE HOSPITAL, NEW YORK
Holy Innocents' Ward

other religious or municipal body, as has been the case in many instances.

Hospital workers in Church institutions, who of course believe that this aspect of the Church's usefulness is of overwhelming importance, make an effort to cooperate with each other in this work. An opportunity to meet together is given each year during the sessions of the Protestant Hospital Association, which precede the National Hospital Convention. Last fall, the meetings were held at Atlantic City, and a group of Church hospital workers came together and debated how best to interest all their fellow Churchmen and Churchwomen in the hospital side of the Church's work. To obtain the necessary data, questionnaires were sent to all the Church hospitals in this country. (It should be noted that the Church also supports many convalescent homes, homes for incurables, etc., which, however, are not dealt with here, as they are not considered hospitals in the strict use of the term.) Four letters were returned undelivered, seven replies stated that the hospital was no longer under Church jurisdiction. Replies were received from nearly all of the remaining fifty-one institutions carried on by the Church in the United States, and the following data is based on this material. The majority of these hospitals care for general diseases and accidents while a few specialize in orthopedic work, care of children, eye and ear diseases, and tubercular cases only.

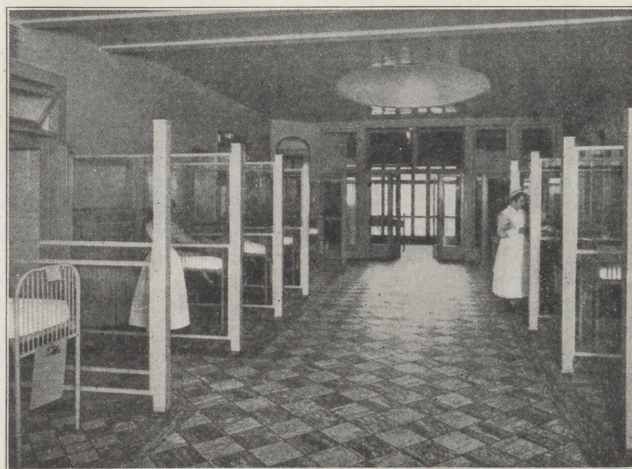
The distribution of these hospitals is not uniform throughout the United States. The only two in New England are sum-

mer parts of the country many of the hospitals now flourishing were founded under Church direction, but as cities grew and conditions changed it was found that the hospital could be more advantageously carried on by combining with Protestant bodies, or, after firm foundations had been laid, turning over the actual management to some other organization.

In the south, we find Texas with two Church hospitals, one, All Saints at Fort Worth, now being a branch of the U. S. Army medical department. But in contrast, there is none among the neighboring states of New Mexico, Louisiana, Georgia, Alabama, Mississippi, Florida, South Carolina, and Arkansas. The remainder in the same condition are Virginia, Nevada, North Dakota, Indiana, Michigan, and South Dakota.

In regard to size, the largest hospitals are located in Philadelphia, New York City, Chicago, each with a capacity of more than 400 beds, and Portland, Ore., with 324 beds. The smallest is found at Jackson, Wyo., with eight beds.

Although the hospitals differ in size and location, they all



ST. MARY'S FREE HOSPITAL, NEW YORK
Babies' Ward

have many things in common; each is under the leadership and direction of the Church, as represented by the bishop or a clergyman; many also receive much help from other Protestant bodies, lodges, women's auxiliaries, guilds, and clubs. When a sick person seeks admission, no distinction is made because of his color or creed. In fact, it is interesting to note

that in one hospital where 2,427 patients were cared for during 1925, there were eighteen religious beliefs represented, with sixty-two unclassified. Among them were 188 Churchmen, 158 Hebrews, 1,018 Roman Catholics.

Since 1870, when the Sisters of St. Mary founded St. Mary's Free Hospital for Children in New York City, this hospital has grown steadily. During 1925 the average was 102 patients daily. It also maintains Wilkes Dispensary which treated over 13,000 patients, and made 1,726 visits in 1925. During the summer a hospital is conducted by them at Norwalk, Conn., and they also keep a convalescent home at Peekskill, N. Y. One unique contribution to this hospital's revenue was made by one of the women's guilds, which held a fair and devoted a share of the receipts to the hospital's blood transfusion fund.

In contrast to this old and well established hospital, consider the tiny building in Jackson, Wyo., founded in 1916 by the Ven. Royal Balcom of Laramie. Besides serving the people living within a radius of hundreds of miles, it also is one of the best equipped hospitals within range of some of the popular summer camps in the state. To quote from a letter from the superintendent: "St. John's Hospital is a log building, modernly equipped, twenty-seven miles from a railroad. It is impossible at times in winter to make the train in a day; and it is often necessary to change conveyances four times in order to get to the train. The winters are usually hard—at times the thermometer drops to sixty-two degrees below zero; then it is very hard to keep the water system from freezing. Patients brought to the hospital often have to change horses every eight miles when winters are severe." This gives an idea of the importance of this particular enterprise and the reason it is necessary to have a very well equipped hospital in the place to offer to the sick the advantages of a capable and loyal staff of workers and skilled medical men.

The object of *all* Church hospitals such as those mentioned above, is to offer to the sick and injured the best care obtainable through a staff of Christian workers imbued with love of their work, a skilled medical staff, and adequate and modern equipment to perform operations and to make the necessary tests and examinations. As physical health is so essential to spiritual well-being and usefulness, the Church has a great opportunity through its hospitals to lay the foundations for true Christian lives.

IN HOSPITAL

(*Jesus of Nazareth passeth by*)

He moves unseen
In majestic mein,
Down the wards of white,
In the silent night.

He moves unseen
In majestic mein,
But His Shadow is thrown
Where love is shown. BLEND T JERNBLOM.

A PROFESSOR'S DEATH-BED PAPER

WHAT IS DESCRIBED as the most remarkable scene ever known at a Church Congress occurred at Southport last October, following on the reading of a notable paper, written just before his death in August last, by Professor Adami, vice-chancellor of Liverpool University. The professor concluded: "I want to make it clear that a *scientist may arrive at a clear knowledge of religious truth by the very methods employed at his own work.* More and more as the years have passed I have become convinced that love of God is everything, and if a man possesses this all other things are secondary. This life is not the end. The soul is immortal."

After reading the paper the Archbishop of York, with upraised hand, said: "These words from a dying man are too important for us to pass quickly to lesser things." He asked for silent meditation. Thereupon everybody in the crowded hall rose up and stood silently while the hands of the clock passed three minutes.

Dr. Adami was sixty-five years of age at the time of his death. He was an expert pathologist. Born in Manchester, he spent a considerable portion of his life in Canada, where he was Strathcona professor of pathology and bacteriology at McGill University, Montreal.—*Melbourne Age.*

BREADTH

A Letter reprinted from the *Southern Churchman*

Mr. Editor:

ON THE cover of your issue for December 11th, you ask the question, "Is our Church drifting toward Rome?" and answer it, "Many think so."

I am very young in the ranks of the clergy, hardly a fledgling as yet, with scarce a year's parochial experience behind me. There are others like me, many of us, just beginning, hardly worthy of an opinion; but we have recently been students (if not scholars); have already read our theology and our Church history and drawn our inferences from them, and upon these inferences we shall build our ministry. And upon the outcome of our ministry will depend the future of our Church. The younger generation of clergymen, of whom I number myself the least, come to their tasks not without having formed opinions in regard to the Church in which they have elected to take orders; so, in stating my own, I do so, feeling that I have some ground for so doing, and feeling also that my own convictions voice the opinion of many of my own generation in the cloth.

Those who hold a like mind with me are not afraid that the Anglican Church will ever become Roman through the introduction into and use in Anglican churches of Roman terminology or ritual. Anglo-Catholics are turned into Romanists, not by any multiplicity of vestments or of ritual, not by the use of the term "Mass," nor by the "reserved Sacrament," nor by the practice of "Confession," nor by any other "Catholic" or "Roman" practice; but rather, if you will allow me, by the, to them, dreadful conviction that their Church is not after all *really Catholic*, and the consequent belief that they must go to Rome to get such a Church. It is not that they love Rome, but that they must have—their very faith demands for its existence that they have—a really Catholic Church. If you will pardon such a statement from one whose experience is limited, it does seem (and although a rather "Low Churchman" myself, I have many rather "High Church" friends, and know very well how they feel about it) that the easiest way in the world to cause a "drift," not only "towards," but actually *into* Rome, of quite a large party in our Church, is to keep on insisting that our Church is *not* Catholic, until some who should know better really begin to believe it. If the editors of the *Southern Churchman* would subscribe for a few weeks to a certain periodical called *Truth*, published by the International Catholic Truth Society, they would learn, after reading one or two lessons, I believe, that the Roman Church is more bitterly opposed to the Anglo-Catholic movement, and more afraid of it, than even the editors of the *Southern Churchman* are—more afraid of it than of any other religious movement in the world today. The "why of this is not hard to find. Anglo-Catholicism is the world's best weapon against Romanism. I have a friend who is rector of a church in Washington, D. C., who with the two and a half years of his incumbency there has added more than thirty names of former Romanists to his church rolls. Now, if you want these thirty-odd to go back to Rome, and to do so in a hurry, all you have to do is to convince them that the Episcopal Church is not "Catholic." Personally, I believe that my Church is more Catholic than Rome, because in it I can be a fairly low Churchman, and in it my friend can be a fairly high Churchman, at the same time each recognizing the validity of the other's orders, and his "right to be," each paying undying allegiance to the same glorious old Church, which has come down to us from the apostles themselves, who had the germ of it entrusted to them by our Lord Himself—the Church of the Creeds, the Councils, the Saints—One, Holy, Catholic and Apostolic—but *not* Roman.

WILLIAM R. MOODY,

Lawrenceville, Minister-in-Charge, St. Andrew's Church,
Virginia.

LIFE IS always flowing on like a river, sometimes with murmurs, sometimes without, bending this way and that, we do not exactly see why, now in beautiful picturesque places, now through bare and uninteresting scenes. All life, and all lives, are traveling toward God. There are many things which it is hard to face in death; there are few harder to face than neglected prayer.—*F. W. Faber.*

THE OUTWARD SIGN

BY MARGUERITE WILKINSON

[From *The Radiant Tree*, to be published by Macmillan.]

THEORETICALLY Christianity requires of all Christians the ultimate forgiveness for the maximum number of the worst offenses. Actually God has never found that in any Christian but One, His only or chief Son. He met that final test of love. Not a single pulse of His blood ever beat in hatred. Not a single breath did He ever draw in malice. Therefore whatever there was in His body inherited from our kingdom of wrath was changed by God's ineffable chemistry in the mystery of His death and carried over and lifted up into the immortal kingdom of love. As David said, the "Holy One" could not see corruption. No stone could seal the tomb for such a glorified body.

Even now, even here, His followers can help Him by love and forgiveness to change, or, as Boehme says, "tincture" their mortal bodies so that they may become more like Him and know, when He wills it, His love beating in their pulses, His charity drawn in with their breath. This is one great reason for the use of sacraments and rituals. They bring the body into religion. Why should we attempt to step out of our bodies into our souls on Sundays and then out of our souls into our bodies again on Mondays? The hands that tingle with awe are the hands that have been lifted. The knees that know reverence in muscle and sinew are those that have knelt. Who would wish to be truly humble without the inclining of the head? Who would wish to love deeply without the shining of the eyes? We ought to have national and local as well as ecclesiastical sacraments, symbols in which many types and kinds of people could be united for worship and wonder. And poets should assist saints in the making of them. Perhaps this would even exalt in our thinking and feeling those already treasured by orthodox Christianity.

The Puritan feast of Thanksgiving Day is the beginning of such an order of observances in America. The two minutes of silent prayer on Armistice Day are sacramental in their significance—for the external life of a great people is hushed and stilled in them that something deep and moving in the national life may be remembered before God. Each one of us alone might remember and pray without stopping and keeping silence, but it is the outward sign that brings us all together and enhances the value of our inward grace. If, in unison with our neighbors, we could more frequently make our spiritual idealism manifest in bodily action, and especially in reverent, beautiful, religious action, that idealism would at once become more impressive and our sense of fellowship through noble things would grow. A well played baseball game unites the hearts of all good Americans. A moving and meaningful act of public worship ought to do the same thing for us in an even happier way, for the zest of religion is just as contagious, when it is real, as the zest of play. If we could realize this, then, in a generation or two, our forms and faces would be lovelier to look upon.

Truly we ought to be men and women of superb stature, fibre, magnetism, and demeanor to tally with this land in which we live. The broad mesas of the west, covered with aromatic sage-brush and many small blossoms that spring up imperturbably and never blink in the glare of that reiterated sunlight, rebuke us for our weakness. The regal austerity of the Rockies challenges our softness. The warm, sun-filled prairies urge us to a more equable and generous life. Every tremendous river, every lücent trout brook, every cool blue lake is an invitation to cleanliness and sweetness of body, mind, and heart. All gracious birds of the air that live here, all the exquisite wild flowers, the great magnolia, the shy arbutus, the wild tiger lily, even the common daisy and milkweed of summer roadsides cry out to us to incorporate them in such art as the world has never seen before. Great storms chide us, and quieter breezes persuade us—but every wind that blows is calling and calling and calling us to finer life. From the resounding waters of the Atlantic to the echoing breakers of the Pacific, from the warm delta of the Mississippi to the snowy cities that guard the head of the great lakes, the word goes backward and forward and up and down, the word that we are called and chosen to be a great people, to uplift the fair banners of the Lord of Hosts before the world and to carry

them forward in His name. The promised land is already in our possession. For the fulfilment of our destiny we need only Jesus Christ. But how great is our need!

Perhaps our much-criticized young people may be saying to us today, in language that we do not understand: "Away with sickly piety, negative moralizing, cautious and conditional theory and practice, ugliness that aches in our ears and shudders in our sight; away with staleness, dullness, and weakness. Show us a virtue that lives vividly, powerfully, intensely. Give us a religion that is full of rich meaning for the whole person even outwardly and visibly, that is unafraid of any truth which may be discovered, that is full of joy triumphing through tribulation, that can teach deep contemplation and aggressive action in strong alternating rhythms, that offers audacious experience and realizes that the two great commandments on which hang the law and the prophets are not mere mild advice for shut-ins on rainy days, but specific directions for the use of life's glorious energy! Give us the whole Christian religion! Give us the Living Christ. He is positive, affirmative, free, radical, dynamic, beautiful, and eternal. He is all that we honor, all that we long for."

THE SYCAMORES

In Egypt they sheltered
The Virgin and Son,
And the Stuart's sweet Mary
(Poor, impetuous one!)
Imported to Scotland
In fine romance
The trees the Crusaders
Had brought to France.

O poor Scottish Mary,
As you gazed on the trees
Did you see the young Mother
With Her Child on her knees?
As you watched from your window
The leaf-buds start,
Did a few grave compunctions
Still your passionate heart?

ELISABETH MAYER.

THE CHURCH IN THE WORLD TODAY

WE NEED a Christianity which keeps prominently before the attention of men its genuinely spiritual quality. We need not so many wheels but "the spirit within the wheels." The tendency of recent years, particularly since the craze for efficiency came in with the war, has been to make the machinery of religion more and more complicated and to have that machinery driven by technically trained men and women who keep it going by humanly generated forces such as are often startlingly foreign to the spirit of Christ. The craze for up-to-date Church organization, with a multitude of societies to enlist the energies of men, women, and children, ramifying in every direction from the congregation to the nation, claiming the attention of hosts of secretaries and business agents, turning the pastor into a bewildered director of an administrative system, perpetually engaged in inaugurating, sustaining, reviving, and galvanizing into appearance of life a multiplicity of unnecessary organizations, has done not a little, while stimulating the physical energies of the Church, to diminish its real power and influence in the community. . . .

Not a little of the disbelief of the world today comes from the consciousness of a Church which in its lust for competitive organization, in its foolish habit of depending upon the reputation for statisticalized greatness, in its employment of methods more ingenious than religious to entrap men to the hearing of sensational pieces of self-advertisement, must surely be an offense against God and a blasphemy against Christ.

As soon as we turn the whole force of our ministry and the love and activity of our congregations into the task of spiritualizing the atmosphere of the communities in which we dwell, men will not be slow to appreciate the savor of our witness. To withdraw from the noisier world into the secret place wherein power is generated for the whole world's uses is not to relinquish the service of an active life. It is rather to manifest that new and higher type of activity which is not the less real for being primarily spiritual.—H. H. GOWEN, in *The Universal Faith* (Morehouse).

CORRESPONDENCE

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

THE CALL FROM INDIA

To the Editor of *The Living Church*:

I AM VERY MUCH gratified by the generous attitude expressed in your editorial of January 8th, Shall We Accept Missionary Responsibility in India? I am also a little surprised that you refer to the appeal from Nagpur as "the first time in history that the English Church has appealed to us to take part of her burden off her shoulders." Somehow, I cannot think that you are unaware of the appeal from Corea tacitly made during the four years past that American priests of a missionary society were maintaining a mission there. I had the privilege of being associated with that mission, and far from receiving any encouragement from those who are generally referred to as "prominent Catholics" of the American Church, I heard only such remarks as: "Let the English Church do its own job," "American priests for America." Even the idea of American priests working along with English and native priests in the Church in Corea was hooted down as something almost disloyal by these prominent Catholics. They took the Corean call to "come over and help" very much as an affront. As much as I regret that attitude toward Corea, I am gratified to see this magnanimity on your part toward another mission of the English Church.

But are you sure that your English missionary bishop understands the kind of "help" you propose that the American Church offer him? In fact, is what you propose help at all? It seems to me for example very much like the "help" Henry Ford gave the Lincoln Motor Car Co., when he bought them out on the verge of bankruptcy at his own price. The appeal that you quote states that the C. M. S. is so hard put to it in Nagpur "that it is obliged to hand over all its responsibilities in this diocese to a sister mission," to which you rise up with "What will the world, what will Almighty God think of us in superwealthy America, if we turn it down?" Why, the world would think that we were great dunces, of course, for missing such a magnificent grab.

Almost a whole column of your article is taken up with an argument showing that "there is no insuperable legal bar to the action requested by the English Church." "Legal bars" do not seem compatible with the Catholic Church. In your argument you stress the necessity of the English Church to "relinquish jurisdiction" over, "delimit" from their field the area they wish to "cede" to the American Church. I do not see how you are to help the English Church if you are to fence yourself in so carefully. Such a line of cleavage while being perfectly legal would almost certainly be a complete barrier to coöperation, which is the only sense in which I can understand the word "help."

In another long section at the end of your article you hint at the procedure involved in getting help to Nagpur. Knowing what I do about the simple and direct ways of the English missions, I cannot see how any English missionary bishop can comprehend that tangle of red tape. No doubt, it is all too true that the American Church is as hidebound and provincial in its missionary methods as your article indicates. My advice to those who feel called to foreign missions would be simply to go and throw in their lot with Nagpur, or Corea, or Zanzibar, as they are, or with any other mission that appeals to their spirit of adventure, and where the life and romance has not been crushed out by American "superwealth," or strangled by Protestant Episcopal "details of procedure." My experience is that they would be well received.

San Francisco. (Rev.) WALTER P. MORSE, S.S.J.E.

TWO LESSONS OF THE CRUSADE

To the Editor of *The Living Church*:

REFERRING TO THE letter in THE LIVING CHURCH of January 29th, signed by "K. McMurray" (a faithful layman evidently, as his name does not appear in the clergy list), in which he says (in regard to the Crusade) that the first thing necessary is that "we must experience" our blessed Lord in our lives, etc., may the writer of this say that that is what he has been contending for during twenty years? In

other words, we must first experience personally the love of Christ (for us) in redeeming us before we can expect to be interested in (1) the Church's worship, (2) the Church's work, (3) "giving" for the maintenance and extension of Christ's Kingdom, His Church. That is the cause of all our troubles in the Church. No use to preach to people (who are not present) about attending services, about parish and outside work of all kinds, about "giving," etc., until they are converted to Christ; trying to build upper stories first; expecting fruits without roots; radically "wrong." One would suppose that the annual deficits would indicate that something must come first before people will be interested enough to read "about the task of the Church," to learn and to give. So why not spend the money on evangelism which we now spend on other departments? It would pay in the end, and then we could get people to come and listen to such matters as religious education, social service, Church extension, etc. But not until one has experienced the value of a thing for himself, can he be interested in sharing it with others.

Surely, also, the letter referred to brings out another lesson of the Crusade. Mr. McMurray tells of the splendid sermons, addresses, etc., but that many of them omit the climax and personal application, stop without the invitation to surrender personally to our Lord or to rededicate one's self (and to use all the means of grace which our Lord left in His Church, etc.). This has been the trouble with most of our preaching; we had hoped that it would not be left out of the Crusade; to some of us, the Crusade is our last hope. Our clergy preach splendid sermons, setting forth the truth, but rarely do we hear it pressed home, applied with a personal appeal, the call for a "show-down" (not raising of hands, etc., but certainly some call for definite resolution or dedication or opportunity offered for any one present to see the rector, etc.). Here's where we miss our harvest. The Methodists and others, at every service, receive some answer to their preaching (though, of course, they neglect the further training of their converts). And as to such special work as that of the Crusade, does this not teach us the necessity of having some special place at which men may be trained for this delicate work? We have gone gaily about the tremendous task of holding a Crusade now in every parish and mission—the "follow-up work"! May God prosper it, but, honestly, how many of our parish clergy are ready or prepared to do this work? It requires all a man's time, thought, and prayers for such a work—putting his whole attention on the series of sermons or addresses, as well as experience in handling a congregation at such times. Details and "sensing" the congregation are vital.

If we fancy that the ordinary sermon, or "one's favorite sermon," will be sufficient for the Crusade work, we shall not get anywhere, and time and money will be wasted.

Therefore, before we can make ourselves count for much in the future program of Evangelism (which many of us now hope will be made a regular, normal part of our program in every diocese), do we not need a special place or mission center where men could be trained for the work of Evangelism?
Manhattan, Kan. (Ven.) GUY D. CHRISTIAN.

GERMAN RELIGIOUS MOVEMENTS

[TRANSLATED]

To the Editor of *The Living Church*:

IN No. 9 of your esteemed paper (January 1, 1927), you are reporting about the religious movement in Germany. On page 308, column one, it is contended that Germany's two most read philosophers are both Catholics, Husserl at Freiburg, and Scheler at Cologne. First, I must question the correctness of the contention that the two really are the most read philosophers of Germany, but I do not care to go any deeper into that question. Secondly, it is a fact that *Geheimer Hofrat* Dr. Edmund Husserl at Freiburg, father of "Phänomenologie," is not a Catholic but a Protestant. His pupil, Scheler, a baptized Jew, is, however, a Catholic, *i. e.*, Roman Catholic (Husserl, not Husseri).

ERWIN R. A. KREUZER,

Editor *Alt-katholischen Volksblattes*.

Freiburg, Germany, January 12th.

AROUND THE CLOCK

By Evelyn A. Cummins

A SELECTION of schoolboy "howlers" appears in the *University Correspondent*:

"Joan of Arc was canonized by Bernard Shaw."
 "Lipton is the capital of Ceylon."
 "Theseus begged Minos to try and kill the labyrinth."
 "William III, on his way to Hampton Court, stumbled over a mole and broke his collar-stud—which was fatal to a man of his constituency."
 "Sir Walter Scott wrote *Quentin Durwood*, *Ivanhoe*, and *Emulsion*."
 "A talisman is a man who calls every week for the furniture money."
 "Michal Angelo painted the selling of the cistern chapel."
 "A prospectus is a man who finds gold."
 "Fallacy is another name for suicide."
 "A pollygon is a dead parrot."
 "Sodium nitrate is the chief chilly sauce of nitric acid."
 "*Cornigeri boves*.—Corned beef."
 "*Festina lente*.—The festival of Lent."

THE Bishop of Ripon has recently written in *St. Martin's Review*: "In a day when men will readily obey a 'call' to join in the conquest of disease, of Mount Everest, of the ether or of the air, the human instinct of apostleship seems to fall just where it is most needed. We could get on if flying, or wireless, advanced no further than at present; we can't get on without a change of mind in man. Our age is threatened with moral bankruptcy just when our material resources and scientific achievements are unprecedented."

But isn't the Bishop rather paradoxical in this statement? We certainly will not "get on" if our scientific knowledge does not increase. It is not possible to "get on" and remain static. We might exist without further knowledge; in other words we might "get by." And why can't we "get on" without "a change of mind in man"? Man is a pretty fair specimen at present, considering what he has had to contend with. What we need is full use of the mind, rather than a "change of mind." And isn't all this talk about the "moral bankruptcy" of our times getting tiresome? We aren't so bad, after all, and there are really few of us who are "moral bankrupts." What a peculiarly obnoxious phrase!

VISCOUNT GREY tells an engaging little story in his *Falldon Papers*:

"There is a story of a man whom others called poor and who had just enough fortune to support himself in going about the country in the simplest way and studying and enjoying the life and beauty of it. He was once in the company of a great millionaire who was engaged in business, working at it daily and getting richer every year, and the poor man said to the millionaire: 'I am a richer man than you are.' 'How do you make that out?' said the millionaire. 'Why,' he replied, 'I have got as much money as I want and you have not.'"

Theoretically, it's all right, of course. But now honestly, is any one like that? And the theory being granted, isn't John D. or some one like that more apt to feel that way than a poor man? Oh, well, let it go!

MAX PEMBERTON in the *Evening News* of London a short time ago asked in quite a lengthy article whether there are any really great men today. He said: "Are there great men among us; and if so, where do they hide?"

"If such masters as Chaucer, Shakespeare, Milton, Shelley, and Keats stand for the great men of literature, whose praises have been sung through the generations, where shall we find one today about whom the songster of the future will become vocal?"

"Or, measuring politics by a Chatham, a Burke, a Walpole, a Disraeli, or a Gladstone, what chance has posterity of applauding us? For let us remember that the greatness of these men was recognized in their own time."

Mr. Pemberton claims there are no great orators, "no orators" is his expression, and "no rhetoricians," and no great politicians. "Will any man say with assurance that even one

book which posterity will care to read has been written in the last ten years?" Possibly *St. Joan* or *The Second Mrs. Tanqueray* may be read by future generations but no other plays, according to the article. And there are no great poems, and "if the works of Sargent perish for lack of good paint, who but Augustus John remains?"

Mr. Pemberton does concede one great musician, Sir Edward Elgar. And as for the rest, just listen to how he finishes and polishes off the rest.

"From the past may come echoes of the voices of the mighty—the silvery voice of a Liddon in St. Paul's or a Spurgeon at the Tabernacle—the voice of a Gladstone dominating thousands; of a Disraeli holding the House of Commons spellbound; but from 'today' there comes but the cackling of the birds who waddle on to the gloom of obscure graves."

I was feeling fairly cheerful when I began to read the article but before I got through it I felt about as joyous as Dean Inge on a rainy day in mid-winter. So, as a famous writer used to say at the end of his Jap letters, "Hoping you are the same," we had better flash the stop signal right here.

TWO explorers are to leave New York this month on an expedition to the mountains of Abyssinia for the Ark of the Covenant. These two men, Gorden MacCreagh and Earl Rossman, expect to go to the mountains near the headwaters of the Takazze River, where tradition has it that the Ark of the Covenant is today preserved in a temple built in the days of King Solomon.

The expedition will also search for a Jewish tribe which is said to retain the ritual and ceremonies of Solomon's time. These people are supposed to be the descendants of a tribe which would not follow Moses on his journey into the promised land.

About the Ark, the story is that Menelik, son of Solomon and Sheba, when paying a visit to his father was given an imitation of the Ark, but he managed by trickery to get the real Ark and took it to Abyssinia.

The explorers will also investigate certain inscriptions on ruins near Adis Abeba, the capital of Abyssinia, which a French archaeologist has claimed are Celtic. Also they will look up a tribe on the Sudanese border, which is supposed to hunt big game with swords like those used by the Crusaders.

THE *London Times* has the following story from one of its correspondents:

"In the parish church of the town of Faversham the following inscription is to be seen:

"WILLIAM LEPINE
 of facetious memory
 on the 11 March 1778
 aet. 30.
 Alas!

Where be your gibes now,
 your gambols, your flashes of merriment
 that were wont to set
 the table in a roar?"

"A parson sa'ys, and he ought to know, that this would be disallowed today on the score of impiety. If so, more's the pity. As art, it is admirable. There is not an unnecessary word; try to improve on facetious or to add anything, and see what you make of it. But as an epitaph it is inspiring."

And that is almost perfect, isn't it?

THE men of St. George's Chapel Choir, Windsor Castle, together with twelve of the choristers of Westminster Abbey, left Liverpool on January 21st for a tour in Canada. They were accompanied by the Dean of Windsor, director of the choir of St. George's Chapel, and Mr. Sydney Nicholson, organist and master of the choristers at Westminster Abbey. The choir will be the guests of the National Council of Education of Canada.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

WITHOUT doubt one of the most important books of the present publishing season is *The New Testament Doctrine of the Christ*, the Bampton Lectures for 1926, by Dr. A. E. J. Rawlinson (Longmans, \$5.00). Dr. Rawlinson is known to the American Church as the Paddock lecturer of three years ago, and as the author of the valuable commentary on St. Mark published last year. His latest volume is a historical study of which the apologetic value cannot easily be exaggerated.

In certain circles of this country emphasis is laid upon an alleged antithesis between the religion of Christ and the religion about Christ. The task Dr. Rawlinson set himself was to examine into the historical grounds of this alleged antithesis. As he puts it:

"It is through the medium of the Christian tradition, and not otherwise, that the story of Jesus is made known to us, and the Jesus of the Gospel tradition is not *simply* the Jesus of history: He is equally the super-historical Lord of the Christian community, the present Object of the worship and faith of the Church, of whom a New Testament writer affirms that He is 'the same yesterday and today and for ever.' The question, nevertheless, which inevitably suggests itself is the question whether the fundamental assumption of modernism—the assumption of so sharp an antithesis between Christianity and Jesus—is true. If it was Christianity that created the figure of the Christ of the Gospels what was it that created Christianity? The only adequate answer is that behind Christianity is the Jesus of history, and that behind the Jesus of history is the redemptive activity of the living God. To drive in a wedge between Jesus and Christianity after the manner of the modernists is simply to destroy in advance all hope of being able to arrive at a genuinely historical understanding of Christian origins." (Pages 9, 10.)

Well equipped by a copious study of recent research into the history of New Testament times, Dr. Rawlinson treats in order of the Jewish Background of Christianity, the Christology of the Jewish Christian Church, the Gentile-Christian Mission, the Contribution of St. Paul, the Theology of the Pastoral Epistles, of the Epistle to the Hebrews and of the Johannine Literature. He is thoroughly "modern" in his standpoint, his method of approach, and his method of treatment, and the conclusion at which he arrives is stated as follows:

"I made the point in my first lecture that what is really at stake in the modern discussion of Christianity is the validity of the essentially Jewish religious faith in the Living God, active in history, concretely real and personal, the Creator of the ends of the earth. I have sought to show that Christianity—in any form of it that matters—presupposes that essentially Jewish faith, and presupposes also the validity of the Jewish religious hope in God's purpose of redemption, and the doctrine of its fulfilment in Jesus. The Christological doctrine of the New Testament developed very rapidly, and quickly assumed, as we have seen, a variety of differing forms, some more and some less adequate as an interpretation of the experienced significance of Jesus. There are three elements which remained constant throughout. There is in the first place the religious cult of the Lord Jesus—He becomes from the very beginning an object of faith; He has, in modern phrase, the value of God; He is the Lord of the Church, who can be invoked in prayer, side by side with the Father. In the second place, there is the insistence on monotheism. The Church did not become polytheistic. There is a constant straining, throughout the whole development of New Testament thought, to find ways in which the cult of the Lord Jesus might be reconciled with the belief that there is only one God. The solution was not finally reached until it was affirmed at Nicea that the Son of God, in His essential being, is one with the Father—a solution which can only be repudiated at the cost of regarding Christianity as having involved from the beginning the idolatrous deification of a Jew. In the third place, implicit in the earliest and most rudimentary affirmation of the Messiahship of Jesus, and involved equally in every form of Christology, is the affirmation that the Person of Jesus is of absolute and ultimate religious significance for mankind, for the reason that through Him is the redemption of God's people. And because *it is of importance to affirm that the God of Redemption is also the God of Nature*, there is a religious truth also implicit in the Wisdom-Logos Christology, which affirms that the Christ who redeems is also the beginning and end of the Creation of God, the First Principle and Goal of Creation." (Pages 226, 227.)

The book is written with a brilliant lucidity which makes it fascinating to read and easy to follow. The best advice that can be given to readers of THE LIVING CHURCH is to postpone the purchase of that new automobile or radio until 1928, and to buy immediately the newest Bampton Lectures.

IN HIS essay on Eugenics, Dean Inge gives illustrations of the fact that certain families are characterized by definite literary and scholarly traits. Should a new edition of his essay be published he might perhaps enrich it with an illustration from Canada. Any one familiar with the popular books of the Rev. J. Paterson Smyth will probably note a resemblance to them in the Rev. Charles Paterson Smyth's *Confirmation Instructions* (Morehouse Publishing Co. \$1.25). There is the same clear, definite, practical treatment of matters, which makes the book well adapted for use as a textbook in classes or for study by individuals whose preparation for Confirmation must be made without the advantage of regular attendance on classes. The sacramental idea of Confirmation is rightly placed at the beginning and is adequately stressed, but ample emphasis is given to the responsibility of the professing Christian and the manner in which the Christian life is to be lived. In addition to a brief but plain consideration of the duties implied in the Ten Commandments, special attention is given to certain special matters which seem to call for such treatment. A chapter treating of the difficult but important teaching connected with the seventh commandment consists of a sermon preached by the author to a congregation of boys and girls at the closing of their schools. A careful study of the manner in which the subject is handled therein will be helpful to all who are responsible for instructing the young. But there is one subject which seems not to receive the emphasis due it and which clergy who use the book will do well to bear in mind. That is the aspect of the Holy Communion as a service of worship. Although the statement is made that the service which centers at the altar is the highest and most holy of all those that are celebrated in the church, so much more is said, and well said, about the importance of receiving the Sacrament and the proper preparation for that, that there seems a danger lest the sacrificial and memorial aspect be overshadowed. The Church Catechism, which certainly should be the basis of all Confirmation instruction, gives as the first reason why the Sacrament of the Lord's Supper was ordained that it was "For the continual remembrance of the sacrifice of the death of Christ," and the Book of Common Prayer provides for the preaching of a sermon, the giving of notices and the collecting of alms in the midst of the Communion office and at no other time. These facts seem to indicate that the normal mode of worship on the Lord's Day and other holy days at least shall be the celebration of Holy Communion. It sometimes appears as if instruction on that subject were not sufficiently clear, and the Church loses thereby. The giving of such instruction and the practice of the same principle in all parishes would be of benefit to them. Those provisions are in accordance with true psychological principles, and the due observance of them would tend to develop a certain objectivity in the religious life greatly to be desired. The teaching in the book is admirably adapted to such additional emphasis as is here suggested.

THE SMALL paper-bound book entitled *Happiness* (Mowbray, Morehouse, 60 cts.), consists of a group of addresses given by Fr. Vernon, S.D.C., to a company of young society people from the West End of London, printed as they were spoken, with no alterations whatever. Their appealing earnestness and directness outweigh any defects in literary style, and we hope that the little book may fall into the hands of more of the young people whom Fr. Vernon is trying to reach.

Murder in Fact and Fiction (Brentano's) is a *pot pourri* of data and observations about the most serious of all crimes—murder, gathered by Canon J. A. R. Brookes. In it he gives us the benefit of years of reading and study. It has the interest of a series of detective and mystery stories.

Church Kalendar



FEBRUARY

- 13. Septuagesima Sunday.
- 20. Sexagesima Sunday.
- 24. Thursday. St. Matthias.
- 27. Quinquagesima Sunday.
- 28. Monday.

CALENDAR OF COMING EVENTS

FEBRUARY

- 13. Convention of Kansas.
- 15. Convention of Lexington.
- 22. Convocation of Panama Canal Zone.
- Convocation of Idaho.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SEPTUAGESIMA

- St. Alban's Church, Olney, Philadelphia.
- House of Prayer, Newark, N. J.
- Transfiguration, New York City.
- St. Augustine's Chapel, New York City.
- St. Barnabas' Church, Tomahawk, Wis.

APPOINTMENTS ACCEPTED

BIHLER, Rev. WALTER C., formerly curate at St. Thomas' Church, New York City; to be priest-in-charge of Christ Church, River Forest, Ill. February 1st.

BROWN, Very Rev. EDWARD T., formerly Dean of Trinity Cathedral, Reno, Nev.; to be rector of St. Peter's Church, San Pedro, Calif. New address, 1011 S. Mesa St. February 1st.

HYDE, Rev. HENRY M., formerly rector of St. Paul's-by-the-Lake, Chicago; to be executive secretary of the diocese of West Missouri and bishop's missionary. February 1st.

KOLKEBECK, Rev. ALFRED D., formerly curate of the Church of the Atonement, Chicago, Ill.; to be rector of Trinity Church, Atchison, Kans. New address, 505 Kearney St. May 1st.

NES, Rev. WILLIAM H., non-parochial priest of Washington; to be Dean of Christ Church Cathedral, New Orleans, La. March 1st.

REED, Rev. WALTER B., formerly rector of Church of the Advent, Washington, D. C.; to be rector of St. Andrew's Church, Camden, N. J. February 1st.

WILSON, Rev. ARTHUR G., formerly rector of Holy Trinity Church, Danville, Ill.; to be rector of Christ Church, Chattanooga, Tenn. New address, 541 McCallie Ave. March 1st.

TEMPORARY APPOINTMENT

ATWOOD, Rt. Rev. JULIUS W., D.D., of the National Council field department; to assist the Bishop of Pennsylvania in episcopal visitations.

RESIGNATION

SEARS, Rev. PETER G., D.D., formerly rector of Christ Church, Houston, Tex.; to become rector emeritus. February 1st.

CORRECTION

PARKER, Rev. W. N., instead of 826 South 6th St., Philadelphia; 826 South 60th St.

ORDINATIONS

DEACON

SOUTHERN VIRGINIA—At the Theological Seminary of Virginia, Alexandria, January 30th, the Fourth Sunday after Epiphany, the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, ordained to the diaconate WATKINS LEIGH RIBBLE. The Rev. W. E. Rollins, D.D., presented the candidate and Dr. Thomas K. Nelson preached the sermon. Mr. Ribble has offered for missionary work in Brazil where his father, the Rev. Wallace G. Ribble, served for many years.

PRIEST

MASSACHUSETTS—Friday morning, January 28th, in St. Paul's Cathedral in Boston, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop-Coadjutor of Massachusetts, ordained to the priesthood the Rev. WILLIAM CLEVELAND HICKS. The litany was read by the Very Rev. Philemon F. Sturges, D.D., Dean of the Cathedral. The Rev. C. R. Peck, of the Cathedral staff, read

the epistle, and the gospel was read by the Rt. Rev. William Lawrence, D.D., Bishop of the diocese. The candidate was presented by the Rev. Frederic C. Lawrence, chaplain to Harvard students, and the sermon was by the Rev. Samuel Shoemaker, of Calvary Church, New York City. Mr. Hicks has spent his diaconate as assistant to Mr. Lawrence in his work among the students at Harvard, and also as assistant to the Rev. Wolcott Cutler, rector of St. John's Church, Charleston, and he will continue in this joint work.

DIED

BLEYTHING—In Whippany, N. J., on January 24th, DR. GEORGE D. BLEYTHING entered eternal life.

"Grant him eternal rest, O Lord; and let perpetual light shine upon him."

DE COURCY—On January 13th, at Berlin, Germany, AMELIA SHANNON DE COURCY, widow of the late Col. Bolton Waller de Courcy.

PATTON—At her home in Cleveland, Tenn., on December 29, 1926, SUSAN B. PATTON, wife of the late Joseph Deshay Patton. Burial in Hicksville, Ohio.

YARNALL—On January 10, 1927, WILLIAM F. YARNALL, eldest son of the late Rev. Thomas C. Yarnall, D.D., and Sarah Price (Rose) Yarnall, aged seventy-seven years, at the residence of his son, Chandler Price Yarnall, Merchantville, N. J.

"Blessed are the dead which die in the Lord."

MEMORIALS

Lena McGhee

In loving memory of LENA MCGHEE, entered into life eternal, February 13, 1921, at St. Faith's House, Tarrytown, New York.

"May she rest in peace."

Edward J. Moore

At a stated meeting of the vestry of St. Peter's Church, Germantown, Philadelphia, held January 25th, 1927, the following minute was unanimously adopted:

WHEREAS, it has pleased Almighty God, in His wise providence to call to the rest of Paradise, the soul of our friend and colleague, EDWARD J. MOORE.

THEREFORE, be it resolved, that we, the rector and vestry of St. Peter's Church, do hereby express our deep sorrow for the loss of one whom we highly honored and esteemed, and whose noble Christian life was a "living epistle," manifesting the virtues and the spiritual beauty of a disciple of the Lord Jesus Christ; and who following the example of his Divine Master, "went about doing good," re-

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lieving the distressed, and bringing joy, peace, and comfort to many hearts and homes;

THEREFORE, be it further resolved, that we, the rector and vestry of St. Peter's Church, do tender our sincere sympathy to Mrs. Moore, in her great bereavement, and that a copy of this minute, signed by the rector of the parish, and by the secretary of the vestry, be sent to her, and that the same be published in *The Churchman*, THE LIVING CHURCH, *The Church News*, and *St. Peter's Church Kalendar*.

STEWART P. KEELING,
Rector.
FRANK R. WATSON,
Secretary of Vestry.

George J. D. Peters

"In loving memory of GEORGE J. D. PETERS, priest, sometime rector of Christ Church, Gilbertsville, N. Y., and St. Paul's, Sidney, January 30, 1927. R. I. P."

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WANTED—PRIEST TO SUPPLY IN NEW York City from July 1st through September 4th. Two Masses on Sunday. Stipend \$375.00 and living quarters. Address R-836, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EMBROIDERESS WANTED, ONE WHO has some knowledge of ecclesiastical embroidery, is desired by a New York firm making a specialty in this line. If interested address H-838, care THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST, CATHOLIC, CELIBATE, MUSICAL, good preacher and organizer, with highest recommendation. Address E-834, care LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

BY YOUNG CHURCHWOMAN (MUSIC graduate), position or occupation in religious community, school or mission. Living and small salary. Address, J-837, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, HIGHLY recommended. Lay reader and devout Churchman, desires change of position. Good organ and mixed choir essential. Address, ORGANUM I-835, care of THE LIVING CHURCH, Milwaukee, Wis.

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APPEAL

ALL SAINTS' CHURCH, NEW YORK, in its 103d year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? REV. HARRISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 131 days.

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NOTICE

WASHINGTON'S BIRTHDAY CONFERENCE of the Church League for Industrial Democracy, Fraternity Clubs, 22 East 38th Street at 12:30. Speakers: Norman Thomas, J. Nevin Sayre, Worth M. Tippy. Followed by discussion in which prominent leaders will take part. Tickets for the luncheon may be secured from the SECRETARY, 416 Lafayette St., New York City, at two dollars.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

PHILADELPHIA, PA.—TWO QUIET DAYS will be conducted at the Church of the Annunciation, 12th and Diamond Sts., Philadelphia. February 22d, a quiet day for men, beginning with Mass at 9 A.M., and ending with Benediction at 4 P.M. February 23d, a quiet day for women, with the same schedule. Fr. Mabry of Holy Cross Church, Kingston, N. Y., will conduct both days. Lunch will be served. Those planning to attend are asked to notify the rector not later than the 21st. On the evening of the 21st, an Acolytes' service will be held at the Annunciation, at which Fr. Mabry will also be the preacher.

PHILADELPHIA, PA.: A RETREAT FOR business women and others, will be held at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., February 22d. The Rev. Lloyd B. Holsapple, rector of St. Peter's Church, Peekskill, New York, will conduct the retreat. Those desiring to attend will please communicate with the SISTER-IN-CHARGE.

UTICA, NEW YORK—THERE WILL BE A day's retreat for associates and other women, at St. Margaret's House, 3 Clark Place, Utica, N. Y., on Tuesday, March 8th, beginning at 8 A.M., and closing at 5 P.M. Conductor, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey. Those desiring to attend please notify the SISTER-IN-CHARGE.

WEST PARK, ULSTER CO., NEW YORK. Retreat for Priests, Holy Cross, Monday evening, February 21st, till Thursday morning, February 24th. Fr. Baldwin, O.H.C. Conductor. Address, GUESTMASTER. No charge.

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 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 8:45 (French) 9:30, 11:00 A.M., and 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except on Mondays and Saturdays)

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

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, 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction, and Sermon, 4:00;
Week-day Masses, 7:00, 8:00, 9:30.

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

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 and 9:30

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

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

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

WIWO, ST. LUKE'S CHURCH, EVANSTON, Ill. 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11 A.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11:00 A.M., C. S. Time.

WTQA, EAU CLAIRE, WIS., 254 METERS Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

DENVER started its every member canvass with a great auditorium service of all the parishes, attended by four or five thousand people, with Bishop Barnwell as speaker and with a choir of three or four hundred. The service was broadcast by Denver's biggest station and was to be received by churches throughout the state and beyond.

BOOKS RECEIVED

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

The John Day Co. New York City.

The Myth of the Individual. By Charles W. Wood. Price \$2.50.

George H. Doran Co. 244 Madison Ave., New York City.

The Touch of God: and Other Devotional Studies. By E. Herman, author of *The Meaning and Value of Mysticism, Creative Prayer*, etc., etc. With an Appreciation by the Rev. James Black, D.D., St. George's United Free Church, Edinburgh. Price \$2.00 net.

The Vanishing Rights of the States. By James M. Beck. Price \$1.50.

A Son of the Bowery. By Charles Stelzle. Price \$3.50.

Funk & Wagnalls Co. 354 Fourth Ave., New York City.

A Griffin in China. Fact and Legend in the Every-day Life of the Great Republic. By Genevieve Wimsatt. Illustrated. Price \$3.00 net.

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

The Diary of Arthur Christopher Benson. Edited by Percy Lubbock. With Portraits. Price \$7.50.

The Macmillan Co. 60 Fifth Ave., New York City.

My Own Story. By Fremont Oeder. Price \$2.50.

In Time of Sorrow. A Book of Consolation. By Charles Lewis Slattery. Price \$1.50.

Acts of Devotion. Price 60 cts.

Newman As a Man of Letters. By Joseph J. Reilly, Ph.D., author of *Lowell As a Critic*. \$1.75.

The Catholic Church and Its Reactions With Science. By Bertram C. A. Windle, M.A., M.D., Sc.D., Ph.D., LL.D., F.R.S., of St. Michael's College in the University of Toronto; author of *The Church and Science*. Price \$1.00.

The Catholic Church and Philosophy. By Fr. Vincent McNabb, O.P. Price \$1.00.

The Scriptures in the Making. By Abigail Pearce, M.A., professor of English, Michigan State Normal College. Price \$2.00.

Knowing the Bible. By Raymond C. Knox, S.T.D., chaplain of Columbia University. Price \$2.50.

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

What Europe Gave to America. By Charles A. Conlomb, Albert E. McKinley, and Holman White. Price \$1.20.

Yale University Press. New Haven, Conn.

Men and the State. By Wm. Ernest Hocking. Price \$4.00.

BULLETIN

The Citizens Committee of One Thousand. 66 Fifth Ave., New York City.

Third Annual Report Citizens Committee of One Thousand for Law Observance and Enforcement. By Fred B. Smith, chairman; Carlton M. Sherwood, executive secretary. A Survey of the year 1926.

GIFT OF GROUND FOR PENNSYLVANIA CHURCH

ENOLA, PA.—Col. Henry Wharton Shoemaker, of McElhattan, near Lock Haven, has made arrangements to purchase a plot of ground, fifty by one hundred and fifty feet, in the rear of St. James' Church, Enola, to complete the plot of the former high school there. The church is a memorial to his father, Henry F. Shoemaker, and their bronze memorial tablet hangs on the side wall of the church. The church roof has recently been repaired and thoroughly repainted in two shades of gray, and the whole debt of \$6,500 which was on the property was paid the last year. Mr. and Mrs. William H. Irwin, of Enola, with forethought purchased the rear lot and held it until such time as the church was able to purchase it. Regular Sunday evening services are held here by the Rev. Richard B. Doherty.

Diocesan and District Conventions

CALIFORNIA

SAN FRANCISCO—In San Francisco there are scarcely more Church communicants today than there were twenty-five years ago, declared the Rt. Rev. Edward Lambe Parsons, D.D., Bishop of California, February 1st, in his address before the opening session of the 77th annual convention of the diocese of California at Grace Cathedral.

Other Churches, he added, because of the rapid change of population, share this modern difficulty.

He continued, the impression by religion on our lives and those of others is unsatisfactory. Church attendance is poor; home devotions rare; luxury and pleasure absorb an utterly undue proportion of time and money. Moral standards are lax; unsuccessful marriages an every-day matter.

To remedy these conditions, at least in part, he urges that the Bible be taken out of the bookcase and put on the table with the magazines.

This is an age of intolerance, manifested, as an example, in the attempt to control scientific thought by legislation, he feels. Another instance is the "tragedy of our recent national life, that from the position of leader we have sunk to that of a harsh creditor and a proponent of imperialism."

The remedy for these various evils is simple in theory, difficult in practice, he said. Bishop Parsons prescribed unity and the spirit of love and good will as practical guides in life.

The foreign-born and their relations to the Church were discussed in the afternoon by the Rev. Thomas Burgess, D.D., of New York, director of the Foreign-Born Division of the National Council. Forty-four different races have been reached and influenced in the activities of eighty-six dioceses, he reported. Attendance at the convention is only one of Dr. Burgess' reasons for being here. He will officially investigate conditions among Mexicans living along the southern borders of this country on American soil.

CHICAGO

CHICAGO—"The temporal affairs of this diocese were never in better condition than they are today," said Bishop Anderson, in a short speech at the conclusion of the ninetieth annual diocesan convention on the afternoon of Wednesday, February 2d. Of a total income reported at the diocesan office of about \$300,000 less than \$100 was unpaid. There has been a building program of nearly \$3,000,000 during the past year. And best of all, for the first time in the history of the diocese, the amount of the quota to the National Council has been paid in full. A telegram from the Presiding Bishop was received on the second day of the convention, congratulating the diocese on meeting its budget quota of \$126,000.

The convention was held this year at the mother church of St. James'. The opening service was the Holy Eucharist, the Suffragan Bishop being the celebrant. The Bishop of the diocese, Bishop Dunn of British Honduras, and Bishop Darst, were also in the sanctuary. The sermon, on How Men Are Called to the Sacred Ministry, was given by the rector of St. James', the Rev. D. H. Browne, D.D.

Routine business, the reading of reports, the Bishop's address, and a general

discussion on the quota for 1927 took up most of the first day. E. J. Rogerson of Emmanuel Church, La Grange, was elected diocesan treasurer, succeeding the late A. H. Noyes. The treasurer's report for 1926 was read by the assistant treasurer, W. R. Townley.

The Bishop's address was a summary of some odds and ends. He commended the Bishops' Crusade. He suggested the omission of the processional, unless it could properly be made as an integral part of the service. He deplored the tendency of congregations to neglect their part in the worship of the Church. He asked for a serious consideration of the custom of having the midnight Eucharist on Christmas Eve, which has become almost universal in this diocese. The effect has been well-nigh disastrous to the services on Christmas Day.

As a result of the discussion on the quota for 1927, the Bishop and Council were instructed to take steps to stimulate a 100 per cent increase in the children's mite box offerings on the occasion of the fiftieth anniversary of the Lenten offering this year. A special motion was also made and carried that all sums contributed through the Lenten boxes be applied entirely to the work of the National Council. The convention also asked that the amount of the Lenten mite box offering be credited to parishes and missions on their budget quota. The sum of \$116,000 is to be accepted on the amount of the quota from the National Council, with assurances that the diocese will make every effort to pay the full amount asked for 1927, \$126,000.

Bishop Darst made a stirring speech on the Bishops' Crusade and its progress the first day of the convention. Bishop Oldham, Bishop Coadjutor of Albany, was another welcome visitor on the second day.

The convention recorded its sorrow in the loss by death of A. H. Noyes, a devoted layman of St. Paul's Church, and for many years treasurer of the diocese, and thanked his son, Stilwell Noyes, for his valued services to the diocese after his father's death. W. R. Townley, the assistant treasurer, was also thanked for his work at the time.

The Rev. G. G. Moore was reelected secretary of the convention.

The members of the standing committee elected were: The Rev. E. J. Randall, the Rev. J. H. Edwards, the Rev. Norman Hutton; Messrs. W. R. Townley, H. E. Mason, and Arthur Dole.

FOND DU LAC

FOND DU LAC, WIS.—Two outstanding matters of legislation made the diocesan council, held on February 1st, at St. Paul's Cathedral, of especial importance. One was the decision of the council to cooperate with the diocese of Milwaukee in asking that a new diocese be created in the northwestern part of the state of Wisconsin.

The matter was presented by a committee from the diocese of Milwaukee, consisting of the Rev. Holmes Whitmore and the Rev. Frank E. Wilson, D.D. The diocese of Milwaukee had taken action in the previous week and the diocese of Fond du Lac was asked to cooperate by consenting that a comparatively nar-

row strip on the whole western border of the diocese be added to the territory of the La Crosse convocation from the diocese of Milwaukee for the purpose of creating the new diocese. The principal parishes from the diocese of Fond du Lac to be transferred to the new diocese are Ashland and Owen. After the presentation of the subject by the Milwaukee visitors the diocese of Fond du Lac unanimously gave consent to the proposed surrender of territory.

The other important matter was the intimation by two laymen of the diocese, Hamilton Roddis and Harry R. Price, that they would make themselves responsible for the raising of a sufficient sum to enable a bishop coadjutor to be supported without assessments upon the parishes and missions of the diocese. Bishop Weller's health has been seriously broken within the past two or three years, and though he has somewhat improved, it is evident that the strain is greater than he can bear. The Bishop thereupon stated that he would ask during the coming year for the election of a coadjutor and would summon a special council for the purpose.

The Rev. Frs. Stanley, Hopkins, Bothe, Averill, and Reynolds were elected as the clerical members of the standing committee, and Messrs. Foster of Fond du Lac, Roddis of Marshfield, and Atwell of Stevens Point, as lay members. The Rev. Frs. Mason, Johnson, and Sabin, and Messrs. H. R. Price and I. P. Witter were chosen for the executive board. Frs. St. Clair, Deis, Watson, and Du Domaine, and Messrs. Below, Whinfield, Brown, and Guenzius were elected as delegates to the provincial synod.

The diocesan branch of the Federation of Catholic Priests held its annual meeting Monday night, preceding the council at the Retlaw Hotel. There were twenty members present. The Rev. A. P. Curtiss was reelected chairman and the Rev. Carlos Aveilhe, secretary-treasurer.

INDIANAPOLIS

INDIANAPOLIS, IND.—The Rt. Rev. E. A. Dunn, Bishop of Honduras, and the Rt. Rev. Alfred A. Gilman, Suffragan of Hankow, were guests and speakers at the ninetieth annual council of the diocese of Indianapolis, held in Christ Church, Indianapolis, on Wednesday and Thursday, January 26th and 27th. The diocesan dinner on Wednesday evening was well attended.

On the standing committee, the Rev. George G. Burbank was elected in the place of the Rev. Lewis Brown. On the board of trustees H. M. Johnson of Connersville and Albert Rabb of Indianapolis are new members. The field department reported that the quota for 1926 had been paid in full. The confirmations for 1926 were larger in number than for many years. And statistics show growth everywhere.

The process was begun of changing the constitution and canons of the diocese to make the diocesan nomenclature accord with the request of General Convention by changing the annual council to annual convention and the Bishop's Cabinet to the Bishop and Council. The canon on the Bishop's Cabinet was changed to admit the president and three vice-presidents of the house of Churchwomen to *ex-officio* membership.

The house of Churchwomen met at the same time as the council. It was reorganized for greater efficiency in administration. The diocese was divided into several convocations, providing for the contact of all the women in the diocese with the Church's work. Mrs. J. F. Morrison

is the president; Mrs. Martin Rehffuss, Jr., vice-president for missions; Mrs. Fred D. Rose, vice-president for social service; and Mrs. A. W. Cole, vice-president for religious education. The change in the canon stresses the fact that the house of Churchwomen is the Woman's Auxiliary of the diocese.

LOUISIANA

NEW ORLEANS, LA.—The Bishops' Crusade and the eighty-ninth council of Louisiana were held concurrently in this city. At the Holy Eucharist, the Rev. Malcolm W. Lockhart of St. James' Church, Baton Rouge, preached the sermon on January 26th.

Among the reports of the various committees and boards, the most important were those of the Nationwide Campaign committee, to the effect that the diocese contributed in 1926 more generously than in any previous year, the total receipts being \$42,022; of the Gaudet Normal and Industrial School committee that the school was in splendid condition and is now well equipped and filled to capacity; and of the committee on the student center at State University at Baton Rouge.

The diocesan officers were reelected, as were also the members of the standing committee. Deputies to synod were chosen as follows: the Rev. Messrs. S. L. Vail, C. B. K. Weed, R. S. Coupland, D.D., G. L. Tucker, D.D., M. W. Lockhart, and James M. Owens, D.D.; and Messrs. Warren Kearny, F. H. G. Fry, J. H. Percy, R. Leverich, R. F. Mead, and A. C. Symmes.

Lake Charles was selected as the place of meeting for the council of 1928.

The Bishop of the diocese, the Rt. Rev. Davis Sessums, D.D., in his annual address announced the completion during 1926 of three churches, at Alexandria, Monroe, and Lake Providence; the erection of a new parish house in Lake Charles; the purchase of additional property by three New Orleans churches, the Annunciation, Grace, and St. Andrew's; that in general the finances of the diocese were in good condition, and that marked progress along all lines of Church work had been noted. In his closing remarks the Bishop stressed the importance of the Bishops' Crusade in the spiritual life of the Church.

Even though the Woman's Auxiliary subordinated its sessions to the meetings of the council and Crusade, much work was done. A quiet hour was conducted by the Rev. Robt. N. Spencer, national crusader. He spoke on prayer, sacraments, and worship. Our own U.T.O. worker, Deaconess Caroline Pitcher, now on furlough from Nanchang, Kiangsi, was present and gave several interesting talks on her work. Important too was the presentation to the auxiliary of Miss Odessa Babin of St. Matthew's Church, Houma, whose application has been accepted by the department of missions and who will soon go as a U.T.O. worker to Hooker School, Mexico City.

Announcement was made that the corporate gift had been oversubscribed for the year, and also the Student Theological Fund; and that under the inspiration of Mrs. C. E. Rew, Shreveport, the number of branches using the Prayer Partnership Plan had increased during the year from twenty-six to fifty-two—a 100 per cent increase. Splendid work was reported also for our diocesan missions, particularly in the woman's department of Christian social service as it helps our city missionary and the stranger student work. The auxiliary voted a gift of \$250 to Bishop Fin-

lay and \$200 to the Hodgson Memorial Hospital in Sewanee, Tenn., for work among the deaf in the province of Sewanee.

The following new officers were elected: vice-president, northern archdeaconry, Mrs. Fagan Cox, Monroe; social service secretary, Miss Alice Parkerson, New Orleans; treasurer, Miss Rosina Hewes, New Orleans; supply secretary, Mrs. W. B. Robert, Baton Rouge. Delegates chosen to the synod were: Mrs. E. T. Merrick, Jr., Miss Rosina Hewes, Mrs. C. E. Rew, Mrs. Malcolm W. Lockhart.

The annual meeting of the diocesan assembly of the Daughters of the King was held during the meeting of council. A membership of 115 in eight different branches throughout the diocese was reported. Mrs. Florence Amuedo of Mount Olivet branch, New Orleans, was elected vice-president; and Mrs. George Turner, Trinity Church, New Orleans, was elected corresponding secretary; Mrs. A. R. Pierson, New Orleans, delegate to the synod, and Mrs. Robert Coupland, New Orleans, alternate.

MISSOURI

ST. LOUIS—The Rt. Rev. Frederick F. Johnson, D.D., in his annual message delivered at the opening service of the eighty-eighth annual convention of the diocese of Missouri, held in Christ Church Cathedral, St. Louis, January 25th and 26th, reviewed the work of the year, calling to mind many old and valued members of the diocese who died in 1926. He drew attention to the fact that the convention met on the ninetieth anniversary of the birth of the late Daniel Sylvester Tuttle, for many years the beloved Bishop of the diocese and Presiding Bishop of the Church.

Bishop Johnson, as in his message at the 1926 diocesan convention, reminded the clergy that the General Convention in New Orleans in 1925, had failed to adopt the resolution permitting Reservation of the Sacrament, and again requested that the "rule of the Church in this matter as contained in the Revision of 1925, published by the General Convention, be observed in all the churches of our diocese."

A great forward step was taken by the convention delegates in voting that hereafter fifty per cent of the money collected in the diocese shall go to New York for the general program of the Church.

The convention voted to aid in the \$25,000 campaign of Calvary Church, Columbia, Mo., to equip and maintain a center for students of the University of Missouri.

Vincent L. Price was reelected secretary, Canon C. E. Remick, reelected treasurer, and George C. Hitchcock, reelected chancellor of the diocese. Archdeacon H. H. Marsden and F. G. Williamson were elected delegates to the provincial synod. Dean Scarlett and the Rev. E. S. White were reelected clerical members of the diocesan council.

This annual meeting of the Woman's Auxiliary, convening two days later at the Cathedral, brought to a close Mrs. Robert Burkham's three years of service as president. During this time, the organization has gained national recognition in the Church through her efforts. She is also national chairman of the corporate gift. At the annual meeting, the speaker was the Rev. Elwood Haines, of Bethlehem, Pa., a former missionary to Liberia, who told of the splendid work of St. Timothy's Hospital, Cape Mount, Liberia, which is one of the six objects of the corporate gift. The auxiliary pledged \$2,100 for diocesan and national work at the annual meeting, and \$700 for an addi-

tion to the church mission at Valley Park, Mo.

New officers elected were: Mrs. W. C. Rumsey, president; Mrs. T. H. Palfrey and Mrs. Raymond Brock, vice presidents; Mrs. Edward G. Lasar, corresponding secretary; Mrs. B. A. Hickman, educational secretary; Mrs. E. Berkley Jones, representative at large.

The annual meeting of the auxiliary was followed on February 2d by a quiet day for women in St. Michael and All Angels' Church, conducted by Bishop Darst.

NORTH TEXAS

PLAINVIEW, TEX.—In speaking before the 17th convocation of North Texas, in Plainview, January 16th, the Rt. Rev. E. Cecil Seaman said: "The members of this convocation should know that there is in the Church a movement of laymen to preserve the constitutional nature of the Church, and I beg to commend to clergy and laymen alike the National Church League of Poughkeepsie, N. Y., where the Rev. A. G. Cummins, D.D., is secretary. Bishop Robert L. Harris, of Marquette, Mich., is president, and C. L. Marsillot, an attorney of Memphis, Tenn., is a leader of the movement in the South."

The keynote of the convocation was its preparation for the Bishops' Crusade and the adoption of plans for its follow-up work.

The following officers were chosen for the year: Executive committee, the Bishop, chairman *ex officio*; council of advice, the Rev. L. L. Swan, Clarendon, chairman, department of missions; the Rev. F. B. Eteson, Plainview, Christian education; the Rev. F. A. Parsons, San Angelo, Christian social service; the Rev. L. G. H. Williams, Lubbock, chairman, department of publicity; Will Stith, chairman, department of finance; *ex officio*, J. B. Dooley, Amarillo, chancellor; secretary (registrar), the Ven. Hall Pierce, Amarillo; treasurer, C. J. H. Lowndes, Amarillo; treasurer, field department, J. B. McClelland, Clarendon. Delegates to the provincial synod: clerical, the Rev. W. P. Gerhart, the Rev. F. B. Eteson, the Rev. L. G. H. Williams; lay, T. R. Smith, W. W. Rix, H. S. Gooch.

J. B. McClelland, treasurer, field department, was able to report the budget quota for the National Council and district paid. North Texas' share of the deficit is paid. National Council advance work quota is paid, and nine-tenths of the district advance work quota is paid. New lots were reported bought at Pampa and Lubbock, a new parish house at Big Spring, and a new chapel at Baird. The church at Colorado was remodeled and a new altar installed. It was voted to help finance the Sewanee campaign to raise two million dollars for a development fund.

The third day of the convocation was the second anniversary of Bishop Seaman's consecration. He was presented with a token of appreciation from the convocation, and at luncheon a small cake containing two lighted candles was brought in and presented to him, amidst much laughter and applause.

Abilene was selected as the next meeting place of convocation, January 15th, 16th, and 17th, 1928.

It was voted to send representatives to the Madison and Manhattan conferences on rural work.

The district Woman's Auxiliary met at the same time and place.

Officers elected: President, Mrs. W. W. Rix, Lubbock; 1st vice president, Mrs. J. C. Anderson, Plainview; 2d vice president, Mrs. Joseph Daly, Abilene; secretary, Mrs. Henry Gooch, Abilene; treasurer, Mrs. T. R. Smith, Colorado; U. T. O. treasurer, Mrs. J. B. McClelland, Clarendon; educational secretary, Miss Ruth Rix, Lubbock. The Ven. Hall Pierce, Amarillo, was elected secretary of the convocation.

OLYMPIA

SEATTLE, WASH.—For the first time in its history the annual convention of the diocese of Olympia resolutely set itself to consider the disparity between the needs of the Church as contained in the budget and the contributions of the parishes and missions as promised in the pledges. It decided to reduce or eliminate several missionary expenditures, including the salary of the general missionary, as generously suggested by himself. But all this was on the understanding that the expenditures would be restored as the parishes and missions fulfilled their apportionments. To this end Trinity Church, Seattle, volunteered a tithe of the free portion (\$10,000) of its recent Cox legacy, and also of a fund raised by the Rev. Charles Stanley Mook, rector, for special purposes, on the condition that the diocesan budget was fully subscribed by the parishes and missions.

In his annual report the Rt. Rev. S. Arthur Huston, D.D., reported 67 confirmations, being 102 more than in any previous year; \$2,300, more than last year had been sent to the general Church.

The convention sermon was preached by the Rt. Rev. W. F. Faber, D.D., Bishop of Montana, who was also the chief speaker in the Bishops' Crusade held at the same time as the convention. Illness was responsible for the absence of the only two active clergymen not present. Nearly all the parishes and missions were well represented.

A new canon creating a commission on church architecture was passed unanimously, requiring plans of mission buildings to be approved by the commission, and for parish buildings to be submitted for advice.

Among the many reports submitted were very interesting ones of the missions amongst the Japanese in Seattle and the White River Valley, including a strong plea for a much-needed new church to replace the present pitifully small quarters of the Seattle missionary and his congregation.

George H. Plummer, in an interesting review of the diocese, called attention to the twenty-fifth anniversary of the consecration of Bishop Keator as Bishop of the missionary district, and afterward of the diocese.

The Rev. C. S. Mook was reelected secretary, and the Rev. W. B. Turrill registrar. G. C. Morrill, vice president of the Metropolitan National Bank, Seattle, was reelected treasurer. The Rev. E. B. Smith, Bellingham, was reappointed dean of the northern, and the Rev. G. G. Ware, Hoquiam, of the southern convocation. The following were elected to the standing committee: the Rev. Messrs. R. J. Arney, C. S. Mook, S. H. Morgan, J. D. MacLauchlan, Ph.D.; Messrs. B. Pelly, C. C. Bronson, C. E. Claypool and W. E. Turrell. Diocesan council: the Rev. Messrs. G. A. Wieland and T. A. Hilton, Dr. E. W. Stimpson, and E. W. Mosher were elected for three years; and C. P. Welch to fill a vacancy for one year. Deputies to synod of the Pacific: the Rev. Messrs. J. D. MacLauchlan, Ph.D., G. A. Wieland, E. C. R. Pritchard, and S. H. Morgan; Messrs. George J. Turrell, J. G. Newbegin, H. C. Force, and Dr. A. M. Dawson.

Under the influence of a lengthy series of ballots by orders for the diocesan council and delegates to provincial synod, the convention ordered that in future conventions these elections should be conducted by general ballots of clergy and laity together.

PITTSBURGH

PITTSBURGH—In his convention address, delivered in Trinity Church on Tuesday evening, January 25th, Bishop Mann highly commended the new financial policy of the National Church.

"This 'pay as you go' plan," he said, "has not only prevented the National Council from going once more heavily into debt, but it has brought home to every diocese in unmistakable fashion the fact that a failure on its part to meet the quota asked of it means that the work of the national Church will be reduced just so much, that the council will not go into debt for it. And so the annual every member canvass has become in a very real sense a referendum in every diocese on the work of the national Church. All this is to the good."

Bishop Mann referred at length to the Bishops' Crusade. He also called attention to the meeting of the World Conference on Faith and Order which meets in Switzerland next August. In reference to diocesan affairs the Bishop made generous reference to the Brotherhood of St. Barnabas.

"It is a striking thing that out here in the very heart of the industrial life of the nation an institution like St. Barnabas' Home should exist: a work that in its origin and in the nature of its support seems strangely remote from the commercial methods of our day, that suggests Francis of Assisi and the thirteenth century rather than the twentieth. And yet it has caught the imagination of these men of steel and coal and it draws its support from members of all Christian communions and of none."

After the Bishop's address, the convention elected the Rev. T. J. Bigham as secretary, and began routine business. The succeeding day was entirely occupied with the business sessions, which were broken into long enough to have the convention listen to Bishop Darst who spoke of the Bishops' Crusade.

On the afternoon of the first day the Bishop and Mrs. Mann entertained the delegates and their wives at the Episcopal home, and on the evening of the second day, generous laymen entertained the missionaries of the diocese and the members of the council at dinner.

The following officers and members of committees were elected: registrar, the Rev. J. R. Moodey; executive secretary, the Rev. Homer A. Flint; standing committee, the Rev. Messrs. John Dows Hills, D.D., A. C. Howell, D.D., W. F. Shero, Ph.D., E. J. Van Etten, D.D., and Messrs. C. S. Shoemaker, H. H. McClintic, T. J. Danner, W. A. Cornelius; board of trustees, Messrs. James E. Brown, Hill Burgwin, G. B. Gordon, E. H. McKinley, H. H. Smith, H. R. Scully, G. H. Danner, E. W. Mudge, H. A. Phillips, and Dr. Thomas Turnbull; deputies to the provincial synod, the Rev. Messrs. T. J. Bigham, L. N. Tucker, Ph.D., A. W. S. Garden, Tage Teisen, and Messrs. T. J. Danner, Harvey Smith, E. J. Eddall, and Robert J. Rodgers; diocesan council, the Rev. Messrs. P. G. Kammerer, Ph.D., H. Boyd Edwards, and Messrs. John Lathwood, Geo. P. Rhodes, W. H. Rodgers, Shirley P. Austin, and E. W. Mudge; committee on canons, the Rev. Messrs. W. N. Clapp, F. C. Lauderburn, W. F. Shero, Ph.D., and Messrs. John Chalfant, E. Z. Smith, and W. J. Blakeley; ecclesiastical court, judge, J. J. Miller, array, the Rev. Messrs. L. N. Tucker, Ph.D., W. N. Clapp, R. Charnock, Ph.D., W. J. Marshfield, E. D. Kizer, and Messrs. W. A. Cornelius, Southard Hay, Geo. H. Snowden, John A. Lathwood, and Harvey H. Smith; directors Clergy Life Insurance Corp., Messrs. R. W. Bailey, Benjamin McLain, T. J. Danner, H. A. Phillips, John H. B. Phillips, F. T. Power, H. H. Smith, L. E. Wilt, W. H. Rogers.

SOUTH FLORIDA

BRADENTON, FLA.—Chief features of the opening service of the fifth annual convention, diocese of South Florida, held in Christ Church, Bradenton, January 25th to 27th, were Bishop Mann's address and an address on Parish Organization by Frank P. Dearing, senior warden of St. John's Church, Jacksonville. The Ven. James G. Glass, Archdeacon of South Florida, was unanimously reelected secre-

tary, with hearty tribute to his rare efficiency and care in fulfilling this arduous duty through five years past.

Further plans for the continuance of the Bishops' Crusade were given, the two main centers for the work of Bishop Knight and the other visiting crusaders to be at Tampa, following the close of convention, and at Miami a few days later. Greetings were exchanged with the convention of the diocese of Alabama in session at the same time.

A vote of hearty appreciation to THE LIVING CHURCH and to all individuals and organizations who contributed to the fund for replacing the great loss to Church property through the September hurricane, was passed. The treasurer was authorized to pay to the treasurer of the National Council the deficit on the amount pledged by South Florida for 1926.

Following a report from the trustees of the University of the South, this resolution was adopted:

"Whereas this convention has learned with great interest of the proposed plan of the University of the South to raise a two million dollar fund for the expansion of the university, therefore be it resolved: That we commend the authorities of the university in this effort to increase the usefulness of the university to the Church and to the cause of education and pledge our interest in and prayers for the success of the campaign."

John W. Claussen of Miami was re-elected treasurer, and Floyd L. Knight of Miami was reappointed chancellor.

Those elected on the standing committees were the Rev. W. G. Clark, the Rev. G. I. Hiller, the Rev. H. G. Walker, T. W. Bethea and J. C. M. Valentine. Clerical deputies to the synod were the Rev. Messrs. Maderia, Taylor, Curtis, Hiller, Clark, and Young. Lay deputies, G. F. Smith, George Hosmer, W. E. Tylander, H. J. Wilmshurst, S. L. Lowry, Sr., W. G. Hankins.

Invitation to hold the next convention in Orlando was extended by St. Luke's Cathedral parish and accepted, the date set being January 24, 1928.

Both Bishop Mann and Bishop Wing in their addresses to convention warmly commended the courageous spirit shown by clergy and laity in the parishes and missions which suffered serious loss in the hurricane, and they urged a hearty participation in the Bishops' Crusade by all congregations in this diocese.

"The majority of Americans are boastful of living in an age of progress," said Bishop Mann. "But what do we mean by progress? Certainly mere change is not necessarily desirable advance. It may be aberrancy or retrogression. The only valuable movement is such as leads to better conditions. So there must be an ideal which we want to realize. We must see it in the distance and long for it and measure our progress as it is making us draw nearer that ideal.

"Instead of seeking our assurance of progress from the ether and the dust from the geologists and the chemists, let us turn to Him whose life was the light of men, and whose promise to those who accept Him is their eternal goodness and glory."

UPPER SOUTH CAROLINA

YORK, S. C.—The response of the laymen to the need of the diocese in financial extremity was the most encouraging feature of the annual convention of the diocese of Upper South Carolina, held in York, January 25th, 26th. Joseph E. Hart of York volunteered to lead a committee of laymen to procure the \$5,600 which was required to obviate the most damaging reductions which the finance department had been forced to suggest. The men came

forward with the assurance that the amount would be raised. This action was a great relief to the whole convention.

The convention formally accepted the offer of Major and Mrs. W. B. Moore of \$10,000 for Voorhees School for Negroes and Clemson College parish house to operate as a loan during their lifetime and at their deaths to become the property of the Church.

Principal J. E. Blanton of the Voorhees Normal and Industrial School for Negroes spoke on the work of the school and of its place in the education of the Negro youth for elevating the life of the community.

The commission on mountain work had a constructive report which was made by the Rev. Malcolm Taylor, chairman. The commission proposes to start a work in the mountain section of the diocese by placing a clergyman in the field to be a pastor, and to preach and minister otherwise as occasion demands. Nothing of an institutional nature will be attempted, for some time at least.

The results of the elections were in part: Secretary, the Rev. A. Rufus Morgan; treasurer, Bryan H. Lumpkin; treasurer Church Pension Fund, James S. Middleton; standing committee of the diocese, the Rev. Messrs. Henry D. Phillips, D.D., A. R. Mitchell, M. S. Taylor, T. T. Walsh, W. H. K. Pendleton, and Messrs. B. H. Boykin, W. Bedford Moore, Jr., J. Nelson Frierson, James S. Middleton, and A. P. Brown; trustees of the Church Home Orphanage, the Rev. Messrs. A. W. Taylor, W. H. K. Pendleton, G. C. Williams, and Messrs. W. B. Moore, M. C. Heath, R. I. Manning, and W. E. Beattie; trustees of the University of the South, the Rev. T. P. Noe, Dr. LeGrand Guerry, and Wm. M. Barnwell; trustees of Voorhees Industrial School for Negroes, the Rev. Messrs. H. D. Phillips, D.D., G. C. Williams, J. B. Elliott, and Messrs. B. H. Boykin, R. I. Manning, W. B. Moore, Mrs. James R. Cain, Mrs. Jos. E. Hart, and Mr. John Ramey; trustees of Porter Military Academy, Messrs. James Y. Perry, and Cleveland Beattie; delegates to the provincial synod, the Rev. Messrs. A. Rufus Morgan, Capers Satterlee, Malcolm S. Taylor, L. N. Taylor, E. V. W. Edwards, E. M. Claytor, and Messrs. B. H. Lumpkin, Carl Hart, W. Bedford Moore, Jr., James S. Middleton, M. C. Heath, and C. M. Lindsay; the Bishop's examining chaplains, the Rev. Messrs. T. T. Walsh, L. N. Taylor, A. J. Derbyshire, G. C. Williams, M. S. Taylor; chairmen of the departments of the executive council: missions, the Rev. A. R. Mitchell; field, the Rev. H. D. Phillips, D.D.; finance, the Hon. R. I. Manning; religious education, the Rev. W. H. K. Pendleton; Christian social service, the Rev. Malcolm S. Taylor; publicity, the Rev. A. Rufus Morgan.

The next convention is to be held in St. John's Church, Columbia, January 24th, 1928.

WEST MISSOURI

CHILLICOTHE, Mo.—A dinner was given on Tuesday evening, January 18th, for the delegates to the thirty-eighth annual convention of the diocese of West Missouri, held in Grace Church, Chillicothe. The business session of the convention opened at noon with the Bishop in the chair. Archdeacon Watkins was elected secretary of the convention, assisted by E. C. Hamill, lay secretary.

The following were elected as members of the standing committee: the Rev. B. M. Washburn, the Rev. James P. DeWolfe, the Rev. C. Hely-Maloney, the Rev. R. N. Spencer; Messrs. A. C. Stowell, H. T. Poindexter, J. D. Warren, and B. C. Howard. B. C. Howard was again elected as diocesan treasurer. The Rev. Henry Neale Hyde, from the diocese of Chicago, was elected executive secretary and Bishop's missionary. Mr. Hyde served seven years in Trinity Church, Syracuse, N. Y., also at Christ Church, Little Rock, Ark., and was for two and one half years at Joplin, Mo. He assumed his new duties on February 1st.

The convention elected the following members to the executive council for the two-year term, the Rev. B. M. Washburn, the Rev. R. N. Spencer, the Rev. Glen B. Walter, Messrs.

L. T. Golding, Harry Cooper, and H. T. Poindexter.

After the Tuesday night dinner, a mass meeting was held in the church. Talks were made by Mrs. Benjamin S. Brown, diocesan president of the Woman's Auxiliary, on the woman's work of the Church; the Rev. J. P. DeWolfe, on religious education; the Rev. C. Hely-Maloney, missionary work in the diocese, and the Rev. R. N. Spencer, the Bishops' Crusade. The convention adjourned on Wednesday at 1 P.M. to meet in 1928 in Grace-Holy Trinity Church, Kansas City.

WEST TEXAS

SAN ANTONIO, TEX.—Announcement was made of the new buildings and additions to certain diocesan institutions, at the twenty-third annual council of the diocese of West Texas, held in St. Mark's Church, San Antonio, which began Tuesday, January 25th. The council sermon was preached by the Rt. Rev. H. T. Moore of Dallas. The Rev. L. B. Richards was elected secretary, and the Rev. J. S. Budlong, assistant secretary. The parochial reports indicated a year of exceptional progress throughout the diocese. The apportionment for general missions will have been met within six hundred dollars, which deficit the council voted should be raised and forwarded to the National Council as soon as possible. St. Mary's, the diocesan school for girls, is now occupying its new buildings, and the school is equipped equal in every detail to the best Church schools of the country. The Texas Military Institute, the diocesan school for boys, has been thoroughly renovated at an expense of some forty thousand dollars, and is filled to capacity.

Practically all of the diocesan officers were reelected, the standing committee consisting of the Rev. L. B. Richards, president, the Rev. J. S. Budlong, secretary, the Ven. B. S. McKenzie, the Hon. A. W. Seeligson, the Hon. S. G. Tayloe, and Jesse A. Chase. The departments of the diocesan executive board have the following chairmen: missions and finance, the Ven. B. S. McKenzie; religious education, the Rev. J. S. Budlong; social service and publicity, the Rev. R. P. Crum.

As the synod of the province of the Southwest meets in San Antonio, October 18th to 20th, Bishop Capers appointed a special committee on arrangements, with the Rev. R. P. Crum as chairman. The Presiding Bishop has accepted an invitation to be present at the meeting of the synod. The meetings of the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King were held in connection with the council. About 165 persons attended the diocesan dinner at the St. Anthony Hotel on Wednesday night.

FEAST OF LIGHTS AT ALBANY CATHEDRAL

ALBANY, N. Y.—The feast of the Purification was observed by a Candlemas service in the Cathedral of All Saints, Albany, on the evening of February 2d. The vested choir from St. Agnes' School for Girls sang choral Evensong. Dean Carver preached the sermon.

Following evening prayer and the lighting of the altar, so that it was ablaze with candles, acolytes distributed tapers to the choir, then to the members of the congregation, and after all were lighted the choir and members of St. Agnes' School joined in a procession with hymns. After the benediction and extinguishing of the altar lights, the lighted tapers were carried into the street.

Archbishop of Canterbury Asks for Fair Hearing of Revision Measure

Comments On Prayer Book Situation—Dean of Winchester Pleads For Open Minds

The Living Church News Bureau
London, January 21, 1927

THE ARCHBISHOP OF CANTERBURY HAS issued the following statement from Lambeth Palace, under date of January 15th:

"The diocesan bishops of England have been in session at Lambeth during the past week, and will, I hope, within a few days, have completed their draft of the Prayer Book measure, setting forth and sanctioning the permissive usages and deviations. I hope that on March 29th we shall be able, in accordance with the prescribed rule, to present the measure and its schedules to the Convocations, and to obtain their consent to its being laid before the whole Assembly for final approval—and so ultimately before Parliament.

"In order, however, that the Convocations, which have had the subject before them for several years, may have opportunity of making final suggestions to the House of Bishops while the draft is still provisional, it has been arranged that the provisional draft shall be put into the hands of members of Convocation on February 7th, and that the Convocations shall meet on February 22d and following days.

"The provisional measure and accompanying book will be on sale after we have thus put it into the hands of the members of the Convocations. . . .

"Meanwhile, in view of the letters and even telegrams which reach me, and of articles in certain newspapers, I venture to express the hope that those who are interested in the matter will discount inflated speculations as to the scope and nature of the proposed variations. Endeavors are apparently being made in some quarters to exaggerate these proposals, and, before anything final has been published, to fan into controversial flame the spirit of earnest but uninformed partisans. Apprehensions—and expectations also—are, I think, being aroused which will prove to have been unjustified."

COMMENTS ON MEASURE

The following comments on the situation are interesting, representing, as they do, various schools of thought:

The *Guardian* is insistent that whatever the bishops decide must be loyally accepted. It says:

"The result to be hoped for is a 'loyal response'; and it cannot be too often repeated of what sort this loyalty must be. Were the Prayer Book so to be revised as to satisfy in every detail any one particular group within the Church it could not fail to antagonize another. 'Elasticity' was the ideal laid down in the Report of the Royal Commission, and any revision that has this quality must leave each group not entirely satisfied. The loyalty demanded will be that which welcomes what is hoped for, and accepts that of which it cannot approve; and on the lower planes this is unattainable. But there is a 'diviner air' in which the mists of controversy and confusion can be dispelled, and a unity can be found which no merely human effort can achieve. Into that atmosphere we would appeal to parish priests at this time to draw their people; to teach them that in it alone can be reborn the unity and loyalty that belong to the Church's peace, and to impress upon them that the House of Bishops and the Convocations are watching for, and waiting upon, their prayers."

"RECORD" PREPARED FOR RESISTANCE

The *Record*, on the other hand, is prepared for resistance, and makes the suggestion that the bishops' draft should be considered piecemeal.

"The bishops," it says, "are aware of our convictions and how deep they cut into the very devotional and confessional lives of Churchmen who have never wavered in their loyalty to the Church. If, with this knowledge in their possession, the bishops determine to submit a book that legalizes the Mass and Reservation as a whole to the Assembly, they will run the risk of losing all revision by the strength of antagonism it will evoke throughout the country. We see nothing to prevent their lordships submitting the book in sections, so that the greater part may be adopted, and if there be any part that compels Churchmen loyal to our formularies to oppose with all their strength the proposals, then this section, if rejected, may be reserved for a time when it may be recast."

DEAN PLEADS FOR OPEN MINDS

The Dean of Winchester, in an article contributed to the *Sunday Times*, says:

"Of all things, we need to lay aside suspicion, to study what is suggested for permission with open minds, and to recognize that other people who accept our present formularies, but think they see room for their improvement, have just as much right to be considered as ourselves. Let us not forget—as many seem to do—that nothing final is to be proposed. The 'whole point' (as people say) of Prayer Book revision comes from the intelligent belief that the twentieth century has just as much right to remodel its forms as the sixteenth century had. If it can do so more wisely, so much the better. And the fact that it does so at all shows that it does not regard any particular age of the Church, and still less regards any particular bench of bishops, as omniscient or infallible. We have surely arrived at the conclusion that every organized body of men has the right to revise its own rules and to fix its own limits. We who believe that the Church has a revelation from God know that this liberty, in the case of religion, is not uncontrolled. But we believe also that the inspiration of the Holy Spirit never ceases to act upon the Church and that her Founder, as He said, is with her always, even unto the end of the world."

SOUTHWARK PLANS CONFERENCE

The Bishop of Southwark has convened a synod of clergy of his diocese and a diocesan conference to discuss the proposed revision of the Prayer Book.

In a letter announcing the meetings, the Bishop urges Churchmen of all views to consider the proposals for themselves with care and prayer before they join in the "slogan cries" raised by various sections of the Church. He writes: "Remember that the old Prayer Book will remain the same, and that the changes proposed will be optional and not compulsory. Read the proposals for yourselves and do not merely be content with the interpretation that others may place upon them." Dr. Garbett adds that he believes the great mass of silent Churchpeople will welcome the proposed revision, and those who for themselves require no change will be prepared to allow it for the sake of their fellow-Churchmen who desire the enrichment of their public worship.

NEW BISHOP OF PETERBOROUGH

The Ven. Claude Martin Blagden, Archdeacon of Coventry and rector of Rugby, has been appointed to the bishopric of Peterborough, vacant by the translation of Dr. Bardsley to the new bishopric of Leicester.

Archdeacon Blagden, who is fifty-two years of age, has been rector of Rugby since 1912. He is also Canon of Coventry, Archdeacon of Warwick, and Archdeacon of Coventry. Educated at Bradfield and Corpus Christi College, Oxford (of which he was a scholar), he took a first in Classical Moderations and a second in *Lit. Hum.* From 1896 to 1912 he was tutor of Christ Church, Oxford, and for most of that time was examining chaplain to Bishop Paget, of Oxford.

The Archdeacon is giving up a valuable living for a bishopric which is known to tax its holder severely. Nominally there is a salary of £4,500 for the Bishop of Peterborough, but since 1916 Bishop Carr Glyn has been drawing a pension of £1,500, leaving the net salary at £3,000.

As Leicestershire has now become a separate diocese (and takes £500 per annum from the see of Peterborough), it has been suggested that, to relieve the Bishop of Peterborough of financial cares, the costly palace at Peterborough should be given up, and the Bishop should take an ordinary villa at Northampton, which is the most central town of the now smaller diocese.

SUCCESSOR TO CANON M'CORMICK

Canon E. S. Woods, vicar of Holy Trinity, Cambridge, has been nominated by the Archbishop of Canterbury to the vicarage of Croydon in succession to Canon McCormick, who goes to St. Martin-in-the-Fields. Canon Woods, who is a brother of Dr. Woods, Bishop of Winchester, was ordained in 1901. He was later vice-principal of Ridley Hall, chaplain at the Royal Military College, Sandhurst, and examining chaplain to the Bishop of Durham.

Apart from his parochial and civic work, Canon Woods has played a large part in the religious life of Cambridge University, especially in connection with the activities of the Student Christian Movement. He has always stood for the best spirit of liberal evangelism, and the harmonious coöperation of Churchmen of all schools of thought which has been so gratifying a feature of the religious life of Cambridge during the past few years has, to a large extent, been due to him. He leaves Cambridge for his new sphere of work immediately after Easter.

KEBLE'S ANNIVERSARY

An anniversary which falls this year is not without interest. It is a hundred years since the first publication of John Keble's *Christian Year* in 1827. Its success was instantaneous and it went through ninety-five editions before its author's death in 1866. Since then it has been constantly reprinted, and, whatever may be its merits or otherwise from a literary point of view, it is now a household word, or a household book, wherever the English language is spoken.

John Keble was vicar of Hursley, near Winchester, for the last thirty years of his life, and was buried in its churchyard. It is proposed to celebrate this anniversary at Hursley in a fitting manner in the summer. Keble was a model parish priest, and if any one section of his parishioners claimed and received his thought and care more than another it was the children. He taught regularly in the school. Unfortunately, but not surprisingly, this school

has now become so inadequate, both in size and in repair, that it has been determined to build a new one, to be called the Keble Memorial School. The enterprise has already met with warm support, both within and without the diocese—indeed,

contributions have been received from all parts of the world. It is proposed to start building at once, and there is every prospect that the school will be ready for use after the summer holidays.

GEORGE PARSONS.

Distinguished Foreign Theologians Discuss Anglo-Catholic Essays

The Bishop of Plymouth On Problems of the Orthodox Churches in Jerusalem

The European News Bureau
London, January 21, 1927

VERY REMARKABLE WORK, DOUBTLESS by this time well-known to American Churchmen, entitled *Essays Catholic and Critical*, has recently appeared, and it is noteworthy that in the pages of *Theology*, a monthly publication somewhat akin to the *New York American Church Monthly*, three distinguished foreign theologians have expressed their opinions as to its merits. The Roman Catholic view is represented by Mgr. Batiffol. He welcomes the statement of Dr. A. E. J. Rawlinson that Christianity claims to be a religion of revelation and as such to proclaim to mankind an authoritative gospel in the name of the living God. But the critic goes on to say that the Church's motto is "*Quod didici doceo.*" Dr. Rawlinson stated that the different forms of authority were liable to abuse because of the frailty of men and of the earthen vessels to which the divine treasure is committed, and this makes the distinguished French divine fall back upon the infallibility promised to the Church. This he declares to be assured by the assistance of God. He declines to recognize Dr. Rawlinson's contention that the fundamental authority that lies behind the Church is the authority of revelation, in the form of the message of the Gospel which the Church is divinely commissioned to proclaim, and that the rest of the dogmatic teaching of the Church depends for its authority on the extent to which it can be said to represent the conclusions of a free consensus of Christian minds. He says that Catholicism did not recognize itself in this simplification.

The orthodox Professor Bulgakov accepts the essays as an expression of an Anglican movement toward the overcoming of Protestantism and the exposition of the Catholic tradition. To him the Church is life in the Holy Spirit, and in this life all ecclesiastical traditions find inward proof. The proof is confirmed in dogmas, canons, rites, sacraments, divine services, and prayer. Professor Bulgakov declares the volume to be lacking in its emphasis on the veneration of the Mother of God and its dogmatic significance. This question is not only important in relation to practical religion, but is also important dogmatically. The teaching of the Orthodox Church with regard to the Mother of God he claims is confirmed by ecclesiastical tradition, and therefore should be defended against scientific tradition, whatever be its conclusions. He holds the time has come for the purely scientific restoration of its rights to Church tradition, through ignorance of which criticism erred scientifically. He considers that the essayists present an excessive concession to historicism. It is interesting to note these

divergences between the Orthodox East and the Anglo-Catholic section of *Ecclesia Anglicana*.

The distinguished Swede, Dr. Brilioth, who has written a history of the Tractarian revival, deals with the book from the Lutheran point of view. He compares *Lux Mundi*, *Foundations*, and these essays. The latter, he considers, keep within the margin of traditional theological categories, without incursions into the region of speculative thought that might have incurred the censure of the indefatigable enemy of pantheism. He finds disagreement between two of the essayists, the Rev. Wilfred Knox, of the Oratory, Cambridge, and Dr. Rawlinson, of Christ Church, Oxford. Accordingly he concludes that Anglo-Catholic theology is in the making and its solutions as yet can claim to be only preliminary. He recognizes the claims of the essayists to have sound scholarship and learning. He acknowledges the Rev. N. P. Williams' contribution as being very important, concerning the origin of the sacraments, and he agrees with Mr. Williams in maintaining their genuinely Christian origin. When he gets onto the question of the Catholic Church, he parts company with the essayists. He says that a Catholicism which excommunicates Luther and Wesley without sharing in the organic life of the Catholic Church would seem not only insular and unattractive, but unworthy of its name. He concludes by suggesting that the possibility that the problem that confronts the essayists is greater perhaps than they have so far discovered and that its solution is far from being achieved, and that a quest for a real Catholicism must start from a frank recognition and appreciation of genuinely Christian experience, that it calls for the collaboration of thinkers in many communions.

THE CHURCH IN JERUSALEM

In that quarterly review so ably edited by Sir Henry Lunn, the Bishop of Plymouth writes of the Church in Jerusalem, which he visited with the Anglo-Catholic pilgrimage last year. This is interesting in view of the recent charges made against the Orthodox patriarchate. He considers that the liberation of the Holy Land from Turkish rule has given the Jerusalem patriarchate a special importance as the interpreter of Orthodox Eastern worship and thought to the pilgrims from the West who visit the Holy Places.

He explains that the position of the Patriarch is complicated because he acts in two capacities. As Patriarch he is Bishop of Palestine and Transjordan and acts in conjunction with a synod of seven bishops and nine archimandrites. Two of the suffragans, those of Nazareth and Ptolemais, have a kind of diocesan authority, while the other archbishops are ordained to meet the ceremonial requirements which the historical and sacred character of the Holy Places make imperative. But the Patriarch is also head

of the Brotherhood of the Holy Sepulchre, a body of 278 members, which has extensive powers and is in fact the governing body of the patriarchate. The twofold character of the patriarchate has led to an acute controversy. The falling off of the number of pilgrims from Russia since the Bolshevik revolution reduced the revenues of the patriarchate from £100,000 to £30,000 a year, which meant that the patriarchate became burdened with debt. The patriarchate must in the opinion of its advisers have recourse to Greek financiers as it represents the Greek race in its guardianship of the Holy Places. I have already spoken in a previous letter upon the report of the British commissioners concerning the strife between the Greek patriarchate and the native Arab population in Palestine and it would be superfluous to repeat here that story. The Bishop of Plymouth remarks that the patriarchate will have to choose between its historic position as a Greek garrison in an alien country and its new opportunity as the spearhead of missionary enterprise in the Moslem world in Palestine. On the one side lies its historic tradition and the possibility of restored financial prosperity; on the other, poverty and the way of the Cross. It would be interesting indeed to know which it will choose. Unfortunately missionary enterprise has not been too dear to the heart of the Orthodox Church.

The Bishop goes on to say how lovable were the Church leaders with whom he was brought into contact, and they were also men of marked ability. But the weak point about this Church seemed to be the parochial clergy, who had little theological training and were usually miserably poor. Those with whom he came into contact seemed patient, gentle, and a little sad, like men who had succeeded in an inheritance of centuries of oppression and contempt. Theirs is a hard life. The Theological School of the Holy Cross, which formerly gave a training to some at least of the parochial clergy, has been closed for some time. Anyone who would provide the funds to reopen it would be doing the cause of Christianity a valuable service in Palestine. For the efficiency of these clergy is of vital importance in view of aggressive Roman propaganda. That Church is carrying out a determined attempt to detach the Orthodox from their loyalty to their own Church. The Uniat Church is gaining ground in some parts of Palestine. He was not surprised that the Orthodox spoke bitterly of this aggression, and contrasted it with the refusal of the Anglican Church to accept Orthodox converts into their communion. The relations between the Anglican Bishop in Jerusalem and the Patriarch are entirely friendly. The present bishop has carried on Bishop Blyth's work in making St. George's Cathedral a center of active service, and is gradually gathering round him a body of clergy who have expert knowledge of the Eastern Churches. The development of Anglican relations with the Orthodox Eastern Church will give the Anglican Bishop in Jerusalem a position of great influence and responsibility. It may be some time before the patriarchate is able to take up the task of the evangelization of the Moslem people of Palestine and Transjordan; when that time comes delicate questions will arise with regard to the mission work of the Anglican Church.

OTHER EASTERN CHURCHES

There are also other Eastern Churches—Armenian, Coptic, Syrian, and Abyssinian—which have their appointed places of worship in the Church of the Holy

Sepulchre. Such doctrinal differences as have formerly separated them from the Orthodox Church have practically disappeared, and the barrier to intercommunion is now racial rather than doctrinal. It may be the privilege of the Anglican Church to bring these Eastern Churches closer together. It is believed by those in touch with the situation that intercommunion with the Orthodox Church would bring about intercommunion with those other Eastern Churches. Both in Alexandria and in Jerusalem they welcomed the Anglo-Catholic pilgrims with great cordiality, and though perhaps they are rather less cordial toward one another, they are no longer content to remain in isolation.

As yet the contact of the Orthodox Eastern Church has been mainly with the Anglo-Catholic section of our Church. The pilgrimages have done much to foster friendly relationship. On the arrival of the pilgrimage at Jerusalem there were representatives of six Christian bodies greeting the pilgrims at the station. The same welcome would undoubtedly be offered, thinks the Bishop, to any body of English Church people who came in the spirit of fellowship and devotion. It required some effort to enter into a sympathetic understanding of the worship and theology of the Orthodox Eastern Church. He thought that many of the pilgrims got more insight into the Eastern liturgy at Nazareth where they had the privilege of sharing in the Palm Sunday Mass and procession than in Jerusalem, where the ceremonial was a little self-conscious. There is a freedom and spontaneity about the worship of the Orthodox Church that is a little disconcerting at first to an Anglican accustomed to orderly forms of divine service. But the East has much to teach. He would not soon forget the beauty of a service sung in the Russian Cathedral with responses from a concealed choir of nuns. No Russian pilgrims come now to the Holy City, and the Russian Archbishop has a struggle to maintain the various institutions under his care.

The Bishop concludes with the following weighty words which it is best to give verbatim:

"None who has come into close contact with the leaders of the Orthodox Church in Palestine can doubt that it is the clear duty of every Anglican Churchman to pray and to work for reunion. Nothing really stands in the way but the timidity and (may I dare to say?) the ignorance of a section of our own Church. The Orthodox Eastern Church is sometimes represented as a moribund institution, living on the memories of its past 'when there was deep sea and the mighty things.' Some of us think that we know whence this view originates and are surprised that some of our Evangelical leaders are taken in by it. The Orthodox Eastern Church has neither the closely knit system of the Roman Church nor the freedom (sometimes degenerating into licence) of the Church of England. But it has kept the faith through centuries of oppression, and it is now at the beginning of a new chapter in its long and often tragic history. At present it is reaching out toward closer cooperation with the Christian world of the West, so far as such cooperation is consistent with the maintenance of the standards of doctrine on which it cannot compromise. An attitude of distrust or indifference on our part may throw it back into isolation, and it will be long before so favorable an opportunity of closer fellowship offers itself.

"The next step toward such closer fellowship will probably come from the Orthodox Church. Proposals are being considered by an ecumenical council—or if that prove impracticable, for a representa-

tive council, whose decisions, if subsequently ratified by the synods of the various autonomous Churches, would have practical ecumenical authority. There is good reason to believe that such council would give at least economic recognition to Anglican Orders, and so make intercommunion possible. The Orthodox Church does not ask of the Anglican Church any renunciation of its distinctive traditions and experience, and expects an equally wholehearted recognition of its own; on no other terms is closer fellowship possible. There is nothing in all this that need awaken the suspicions of Free Churchmen. It is a profound mistake to represent home reunion and closer reunion with the Orthodox Church as alternative policies. It is now generally agreed that the 'Great Church' must be episcopal in its constitution and must accept as its doctrinal standard the Creed of the Catholic Church. More than this, the Orthodox Church will not ask as necessary for intercommunion. Other questions, doctrinal and practical, will need to be considered before

full organic reunion can be reached, but there is no reason to fear that, in the atmosphere of frank and loyal fellowship, they will prove insoluble."

The Bishop frankly admits that he spent only a fortnight in the country, but he seems to have made good use of his time, and he was evidently very much charmed by the Orthodox, both personally by their courtesy and Christian kindness, as well as by the elaborateness of their ritual which strikes many Westerners as strange. His words should be well pondered. Perhaps he is right when he says that the next move will come from the Orthodox themselves. At the moment the English section of the Anglican communion is so occupied wondering what the bishops are going to decide concerning the revision of the Prayer Book that there is no time just now to think beyond the seas. Happily America is not faced with this problem.

C. H. PALMER.

Bishop Manning Challenges Church to Combat Flagrant Evils of Day

First Anniversary at Calvary Chapel—New York Shows Improvement in Quota Statement

The Living Church News Bureau
New York, February 5, 1927

ON THURSDAY EVENING, FEBRUARY 3D, occurred the fortieth annual dinner of the Church Club of New York, held this year at the Waldorf. The Bishop of New York, in whose honor the dinner was given, made use of the important occasion to comment on some of the flagrant evils of the day and to challenge Churchmen to use their influence against such. The charge was particularly timely because of newspaper featuring of the salacious details of a case before the courts in this same week. I should like to digress for a sentence or two to state that while practically every newspaper of the metropolitan district gave front-page space with the usual great headlines to this case, it seems that the *New York Times* was the only paper among them which consistently kept the accounts of the trial on inside pages of its paper. I think that the *Times* deserves this mention, as well as the commendation of those who deplore the present trend of degrading influence in the newspapers and tabloids.

Bishop Manning said: "I think the time has come for all of us and all other Christians with us to make our voices heard and our influence felt against the almost unbelievable flood of indecency and obscenity which we see all about us." He described the so-called "new morality" as a term used for the age-old immorality, and declared that the Church should make its influence felt in condemning the producers of filthy plays, the authors of sordid sex novels, and the publishers of indecent magazines as perpetrators of a sin against God and a crime against our country. The Bishop challenged his auditors, and the Church through them, to withstand this evil; to support the prohibition amendment as one of the greatest experiments toward social progress ever attempted; and to take a definite and courageous stand against the prevailing laxity in the matter of divorce.

FIRST ANNIVERSARY AT CALVARY CHAPEL

The first anniversary of the direction of the work at Calvary Chapel under Henry H. Hadley was observed on Tuesday evening, February 1st. The chapel is on East 23d Street near First Avenue in what is known as the "Gas House section," a neighborhood to which many of the city's unfortunates seem to drift. Under the leadership of Mr. Hadley the chapel is in capable hands. He is the former associate of Ted Mercer in the well known Mercer-Hadley missions which have been held in parishes of the Church throughout the country. He is the son of Samuel H. Hadley, for many years the director of the Jerry McAuley Water Street Mission. The anniversary was observed by a service to which many visitors were attracted. Bishop Lloyd was the speaker of the evening. The Rev. Samuel Shoemaker, rector of Calvary Church and of the chapel, spoke briefly on the accomplishments of the first year of the work. Over 12,000 men have attended the daily services of the chapel in that time. More convincing than large figures, however, were the testimonies of a dozen or more men who gave first-hand evidence of the influence of Calvary Chapel in their lives; a dozen or more "twice-born men." The first anniversary of the only rescue mission in New York under the auspices of our Church seemed a significant event.

IMPROVEMENT SHOWN IN QUOTA STATEMENT

The statement just issued from the diocesan treasurer's office shows that the diocese of New York has made a much more successful effort to pay its apportionment for the year 1926 than it did for 1925. One hundred parishes and missions paid their quotas in full in 1926 against sixty-four in the previous year. Of the one hundred, twenty-four paid more than the amounts first assigned them. The 1926 quota assigned the parishes and missions was \$640,000. Toward that goal, \$529,000 has been received, which is an increase of \$162,000 over the results of the previous year's efforts; \$335,550 has been paid the National Council toward the \$370,800 assigned this diocese, and efforts are still being made to secure the full amount.

HEAVENLY REST CHURCH NEEDS MILLION DOLLAR BUILDING FUND

Excavating in preparation for the construction of the Church of the Heavenly Rest and Chapel of the Beloved Disciple at Fifth Avenue and Ninetieth Street is progressing rapidly. Dr. Darlington, the rector of the parish, announces the need of a million dollars to complete the church and parish house with furnishings for both. The sale of the former property at Forty-fifth Street and of the Beloved Disciple property on Eighty-ninth Street has brought about \$2,500,000. This is the most pretentious building project among the parishes of New York in a decade, and the architects, the Goodhue Associates, have produced a design that will place this new church in the forefront of American ecclesiastical architecture.

BISHOP MANNING ON THE CRUSADE

The Bishop, in a formal message, states that he believes the Bishops' Crusade has brought great blessing to this diocese. "From the different centers in the rural districts, as well as from those in the city, word comes of the spiritual awakening that has resulted. The thing that we must keep in mind is that the Crusade has not ended, but that it has only just begun. It will go on in the lives of all of us. It will be in all our minds this Lent and Easter." He urges that its effect may be seen "in the new reality of our prayers, in the new sincerity and gladness with which we go to kneel in Christ's Presence in the sacrament of the altar, and in the new power with which we bear our daily witness for Christ in the home, the school, the office and the workshop."

CARDINAL HAYES DEPLORES MISUNDERSTANDING

Preaching in St. Patrick's Cathedral last Sunday Cardinal Hayes spoke on the failure of the many to understand the teachings of Christ and His Church. As to the position of his own communion, the prelate said: "We are confronted with a strange attitude on the part of the world toward the Church. How seldom is the Catholic Church understood? We are misunderstood, we are misrepresented and we are calumniated. Much of it comes from ignorance, much from malice. The Catholic Church is misunderstood as to her authority, her history, her chartered rights and her doctrine."

With all that the Cardinal has to say of the prevailing misunderstanding about the Roman Catholic Church, many Anglicans will agree, and we are with him in profound regret because of it. The visible unity of Christendom means the inclusion of the Roman communion, and all who are sincerely desirous of the attainment of that goal will join the Cardinal in deploring the misunderstanding he mentions, and we shall also be quite as emphatic in our regret that every invitation made to the Holy See to participate in such as the World Conference meets with a firm declination. That conference and similar projects have as their first aim the dissipation of misunderstanding concerning the various communions of Christendom.

SUICIDES AMONG STUDENTS DISCUSSED

In his sermon at the Cathedral of St. John the Divine last Sunday morning the Rev. Dr. Bell, president of St. Stephen's College, preached on the insufficiency of knowledge alone. He declared that knowledge "is almost certain to remove from man that courage which results from ignorance, without substituting anything for it. Cowardice is the

besetting sin of our modern life. It is no wonder that so many students commit suicide. We become men without a cause for which to live. To be brave one must believe in something. Too much education takes away belief in love and hope, the ruling forces of the universe. Those who believe in nothing become the slaves of everything." President Bell suggested the following as a creed for students: "I must know but I must believe as well. I believe in life; I believe in love; I believe in God. I don't know anything about any of them, but I believe."

DR. BARRY'S ANNIVERSARY

The feast of the Purification was observed at the Church of St. Mary the Virgin with a solemn High Mass at which the preacher was the Rev. Fr. Paul B. Bull, C.R. In his sermon, Fr. Bull reminded his hearers that the day marked the fortieth anniversary of the ordination to the priesthood of the rector of St.

Mary's, the Rev. Dr. Joseph G. H. Barry. To the regret of his parishioners Dr. Barry was prevented by illness from being present on this occasion. Fr. Bull paid tribute to the rector for his courageous and unflinching stand through the many difficulties and misunderstandings of his long ministry and declared him to be one of the great leaders in the American Church.

NEWS NOTES

The Rev. Dr. F. S. Fleming of the Church of the Atonement, Chicago, is to be the noonday preacher at Trinity Church this coming week.

St. Ignatius' Church observed the feast of its patron last Tuesday. Fr. Caine of St. Timothy's Church, Philadelphia, was the preacher at Benediction in the evening; and tomorrow, the Sunday in the octave, Fr. Mabry of Holy Cross Church, Kingston, will preach at High Mass.

HARRISON ROCKWELL.

Church School Union Is Addressed By Bishop Slattery at Cathedral

New President For Church Home Society—New Church For All Saints', Attleboro

The Living Church News Bureau
Boston, February 5, 1927

TRUTHFULNESS, OBEDIENCE, AND A BETTER knowledge of spiritual things were the three things specially stressed by Bishop Slattery in his address to the diocesan Church school union at its annual meeting in St. Paul's Cathedral on Saturday, January 29th. He spoke also of the part to be played in the Bishops' Crusade by the Church schools. The corporate Communion was followed by a meeting in the crypt, over which the Bishop presided. A discussion on this Crusade was continued and especial emphasis was laid on the use of grace at meals through the children. This session was followed in the afternoon by an Epiphany conference. The chief topic concerned the building up of programs through student councils. The principal speaker was Miss Frances H. Withers of the National Department of Religious Education. Throughout the day there was a good attendance, and the workers were able to meet the new field worker, Mrs. Maude Copley.

NEW PRESIDENT FOR CHURCH HOME SOCIETY

The Church Home Society has just elected Isaac Thomas of the Church of the Ascension, Ipswich, as its president, and he has accepted the appointment. Mr. Thomas has been a successful business man and expects to devote his full time to the building up of this work among the Church children. The direction of the society will be entirely in his hands, and Bishop Slattery now becomes honorary president. The diocese grants this society \$17,000 a year, which sum is further increased by endowments, but, in spite of these resources, it is necessary to raise from twenty to thirty thousand dollars a year more.

REST HOUSE IN SWANSEA

The trustees of the Rest House in Swansea met on Friday, January 28th, and fixed a new rate of fees required of the guests, the price now becoming two dollars a day. This house was built and en-

dowed by Mrs. Frank H. Stevens of Swansea, making it possible to fix a low rate of board. The matron is Miss Rebekah Drown, a sister to the Rev. E. S. Drown of the Episcopal Theological School in Cambridge. The house is open all the year round, first, to the clergy and their wives and the Churchworkers of the diocese, and then, if there are still any vacant rooms left, they are given to those of other dioceses. As a rule, it is crowded in the summer months. Anybody wishing to become a guest here for any time, up to two weeks, should apply to C. H. Poor, 45 Bromfield Street. The house is like a country inn, set in a large tract of open land with attractive views; it is within reach by trolley of Providence and Fall River.

NEW CHURCH FOR ALL SAINTS', ATTLEBORO

Up to the middle of January some \$16,000 had been pledged toward the fund for the erection of the new All Saints' Church in Attleboro. It is situated on North Main Street. The building is rapidly nearing completion and should be ready for use at about the beginning of March. A large recess chancel will afford ample room for a choir. It is estimated that the church will seat about 400, while a hall in the basement will give accommodation for 300. The selling of old property has realized the sum of \$19,000 so that the net expense to the parish for these improvements, including the purchase of a new organ, will be about \$23,000. The new church stands in the center of the town on the main thoroughfare, almost opposite the court house and other public buildings. The rector, the Rev. A. E. Worman, presented a confirmation class to Bishop Slattery on Sunday, January 30th.

NEWS NOTES

Articles have lately appeared in the New York *Outlook* and in *Asia* by John McCook Roots, winning much praise and editorial comment in several of the leading Boston and New York papers. Mr. Roots is a son of Bishop Roots, and is now at the Theological School in Cambridge. He graduated from Harvard in 1925, and, after teaching one year in China, returned last fall through Russia and Siberia. He was detained for some time in Russia, eventually reaching Cambridge late in the fall term.

Crusade, China, and West Indies Discussed at Dinner in Chicago

Bishop Gilman Says Church Must Stay in China—St. Christopher's A Parish

The Living Church News Bureau
Chicago, February 5, 1927

FIVE BISHOPS, NEARLY 100 CLERGY, AND over 700 of the laity, composed the great company at the preconvention dinner given by the Church Club at the Auditorium Hotel on the evening of January 31st. The Bishop of the diocese was toastmaster. The other bishops were the Suffragan Bishop, Bishop Darst, Bishop Gilman, and Bishop Dunn.

Dr. Dunn, Bishop of Honduras, whose diocese comprises seven Central American countries, told briefly of the troubled state of the Church there because of constant civil warfare.

Bishop Gilman's speech on the present conditions in China, and of the Church and her missions there, was eagerly heard. "It used to be said," he began, "that you can't hustle the East. But today the East is hustling the West." China's present conditions are largely due to the dominance of the country by many military tyrants, who control the finances of the land, dominate the great sources of income, the railroads, bribe the courts, and plunder the nation. Hence the wholesale unrest and response to Bolshevism. Bishop Gilman was loud in his praise of the late Sun Yat Sen, the great Chinese nationalist. His party is, he thought, the nation's hope. And his well known book is the antidote of the Bolshevism that is sweeping the country. The Chinese are driving on the missionaries because they are afraid of them. The Bishop did not think that the mass of the Chinese were either anti-foreign or anti-British.

He told of the work of the Church at Boone University, and the organization of a Central China University on the lines of the University of Toronto. "We of the Church have to step lively in China, in our churches, and in our schools. The Church must stick in China, and make our schools part of their national system. Conditions promise to be better because of the possibility of arbitration, and we of the Church want to be in the front." Speaking of the awful atheism that has made such progress in China, the Bishop said that the Church could best fight it by providing the best kind of scientific education, and asked for help in raising the \$50,000 required for his science buildings." The Bishop concluded his thrilling appeal by saying "I am glad that the Church stuck me in China and nowhere else."

The other speaker was Bishop Darst, who told of the advance made by the Bishops' Crusade in the eighty-seven dioceses and districts of the Church. There are 275 crusaders at work all over the land. The Bishop was most grateful for the support of the diocese of Chicago from the beginning of the Crusade. A long list of telegrams from the field were read by the Bishop, all of them enthusiastic in their reports of what is being done. The Bishop announced that one of the leaders in the Chicago campaign is to be Bishop Woodcock, who has made a tremendous impression wherever he has gone for the Crusade. The effects of his preach-

ing in Baltimore were, said the speaker, extraordinary.

In pleading for the loyal help of Church-people in the Crusade, Bishop Darst said, "As a Church we have remained too long in the quiet places of lethargy and indifference. Too many of us have wandered in the fogs of materialism and worldliness." This religious indifference contributes to the deplorable state of society today. The recent epidemic of suicides by college students indicates a declining nation, greatly in need of a religious belief, said the Bishop. "These suicides are but one phase of restlessness, the murmurings, the rebellion, and the turmoil which the world is experiencing today. All of it is an indication of the desperate need and want for the Kingdom of God. When our students and young people begin committing suicide, it is evidence of the fact that there is a lack of something ahead, that they needed and lacked the loyalty of an ideal. I don't mean necessarily religion, although I think that religion would fill the need. Such action is the mark of the decadence of a nation. It is an indication of the fate which befell Rome. Before its downfall, suicides were more common than natural deaths in Rome."

Both Bishop Gilman and Bishop Dunn were the guests of the Woman's Auxiliary this week. Bishop Dunn spoke at a conference held by the W. A. at St. James' on the afternoon of February 1st, and Bishop Gilman spoke at the annual meeting at St. Paul's-by-the-Lake, Rogers Park, on Thursday, February 3d.

ST. CHRISTOPHER'S A PARISH

Another growing congregation, St. Christopher's, Oak Park, has graduated into a parish, and was admitted into union with the diocesan convention on the second day, February 2d. The work began in the southern part of Oak Park in 1912, when a church building was erected, and on March 17th of that year, services were held by the Rev. B. I. Bell, D.D., who was at that time curate at Grace Church, Oak Park, and gave part of his time to St. Christopher's. Following Dr. Bell came the Rev. D. A. Schaeffer, the Rev. H. Hedley Cooper, who died on the French front in the war, the Rev. L. T. Gwynn, the Rev. A. E. Johnstone, and the Rev. W. F. Taylor. The Rev. Charles T. Stout also officiated several times, when the mission was without a regular pastor. The Rev. John S. Cole the rector-elect, came to St. Christopher's in March, 1922. Since his coming a new parish hall costing \$10,000 has been built; repairs and improvements made in the church to the amount of \$2,000; the old rectory sold and a new one bought, and a pipe organ is now being installed. St. Christopher's has 26 communicants and a Church school of 125, besides several other active organizations.

DIOCESAN CONFERENCE

Society is cursed with many bad social habits, and the public seems unable to cope with them. The newspaper, the movie, and the best seller indicate this public weakness. It is for the Church to step in and to correct these habits. This is the substance of an able talk made by the Rev. Alfred Newbery at the social ser-

BOOKS for LENT

Jesus The Way, the Truth, the Life

An Exposition of Anglo-Catholic Teaching

By the Rev. W. Arthur Westley

Chairman of the Oldham Branch,
English Church Union

An outgrowth of the Anglo-Catholic Congress movement in England, this book is written to explain and clarify the essential doctrines of Anglo-Catholicism. It is intended especially for college and university students, and for all who would learn more about the doctrine and aim of the Catholic revival in the English and American Churches.

Says the author: "Thirty-three years in the Anglo-Catholic movement, seven years as a layman, one as a deacon, and a quarter of a century as a priest, gives me some claim to speak as a representative. The time seems ripe for such a statement. For strange and weird perversions are supposed in some quarters to be the actual teaching of all Anglo-Catholics, and it is certainly needful to clear away also the widespread haziness that prevails as to our teaching." *Cloth, \$1.25*

Church Facts and Principles

By the Rev. T. Tracy Walsh

Examining Chaplain to the Bishop of
Upper South Carolina

WITH AN INTRODUCTION BY THE RT. REV.

William Cabell Brown, D.D.
BISHOP OF VIRGINIA

"The best book on the Church and Christian religion that I have ever seen in anything approaching its compact form and size. . . . It is clear, direct, comprehensive; in expression considerate of others and altogether admirable. I am commending it to my clergy and people."—*Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi. Paper, \$1.25. Cloth, \$2.00*

The Universal Faith

Comparative Religion from the Christian Standpoint

By H. H. Gowen, D.D.

"I doubt whether there is another mind in America so capable as Dr. Gowen's of understanding and interpreting the religions of the world in terms of Christianity. Nor has he in this country a superior in power of mystical penetration as well as comprehensive scholarly background. Dr. Gowen is an Orientalist of international repute.

"We have in his book, *The Universal Faith*, a contribution to the study of comparative religion which is at once informing and inspiring.

"That Christianity cannot be truly understood apart from the genius discoverable in all other religions need hardly be said. That other religions cannot be truly understood apart from the genius discoverable in Christianity will become altogether apparent to the readers of *The Universal Faith*.

"This book performs the twofold service of revealing the universal heart of Christianity to Christians and to non-Christians—and, we believe, to their mutual advantage."—*Edward M. Cross, S.T.D., Bishop of Spokane. \$1.50*

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vice conference at St. James' parish house, during the annual diocesan convention.

"While it is not normally the task of the Church to provide a mechanism for untangling society's knots," said Fr. Newbery, "it is her task to pour into society a stream of consecrated lay people, who as citizens will apply Christian principles

to issues of social living. Individual members of the Church have failed to appreciate the Church's fundamental teaching of social-mindedness. Church people must get away from spiritual snobbery, national swaggerings, and racial prejudices, if they would lead the way in modern progress."

H. B. GWYN.

Pennsylvania Pays Quota and Deficit Pledge to National Council

Expect to Raise Diocesan Fund of \$3,500,000—The Galilee Mission Reports Successful Year

The Living Church News Bureau
Philadelphia, February 12, 1927

IT IS MOST GRATIFYING TO NOTE THAT Pennsylvania has paid its pledge to the National Council for its budget for missions. Early last year the diocese pledged \$250,000 for the work of the general Church. The books of the diocese show that in 1926 a total of \$260,000 was remitted for this purpose. This is \$74,940.43 more than last year's remittance. There is included in this amount a special gift from one person of \$10,000.

At the General Convention in New Orleans, Bishop Garland pledged the diocese to pay \$160,000 as its share toward meeting the accumulated deficit. The books of the diocese disclose the pleasant fact that this amount has been paid in full.

THE DIOCESAN CAMPAIGN FUND

While we are discussing financial matters, it may be of interest to notice that the returns of the diocesan campaign fund for missions and institutions have steadily increased since the close of the active campaign. The total amount pledged to date is \$1,989,425.26. The greatest part of this is to be paid in five yearly instalments, but there were 4,112 pledges to pay one year with possible renewal. The total number of pledges was 20,031 and the amount of pledges has been increased since December 20th by \$25,000. Those who are in a position to judge tell us that before the five-year period has passed the \$3,500,000, which was the amount set as the goal, will be overpaid.

GALILEE MISSION THIRTIETH ANNIVERSARY

On Saturday, January 29th, and the two following days, the Galilee Mission commemorated the founding of that institution started thirty years ago in a small building at Ninth and Callowhill Streets, Philadelphia. Scores of men from all parts of the United States, who owed present respectable and honorable positions in life to the blessed work done at that Christian, humanitarian work shop, were present. They came out of genuine gratitude to attest their appreciation of and admiration for the noble, Christ-like rescuing work that has been done throughout these thirty years. Many of these men were given the helping hand and encouraging word when on the brink of despair, but now are holding positions of dignity and trust in business and professional life. This work is worthy of the attention and appreciation of the whole Church, for it is the oldest mission of the sort in the Church and one with the continuous life of love and service for fallen and discarded humanity throughout these thirty years. Though its beginning was small, it has grown and enlarged to such an extent that it owns and occupies a large and valuable property

whereby it serves thousands of men and women each year. It is open at all hours and busy with its services and gifts of material and spiritual help to needy humanity. Report for the year just passed shows that 55,000 meals were served during the year; 34,982 lodgings were given; 2,979 men were given employment in the buildings, and positions were obtained for 582 men. The chapel attendance for the year was 20,358.

A preaching mission of a week's duration prepared for the anniversary. It was conducted by the Rev. Chaplain Annesley Thomas Young, of the staff of the New York City Mission, whose words of cheer and searching power brought spiritual refreshment and renewed hope. Those who heard him say they will long remember the divine message so clearly and sympathetically delivered. During the three days' anniversary many of the local clergy and leading laymen of the diocese were heard. Among them were Dr. Louis C. Washburn, of Old Christ Church, and Dr. Floyd W. Tomkins, E. H. Bonsall, and Edmund B. McCarthy, members of the board.

For many years this work was under the direction of the Rev. J. J. D. Hall, lovingly known to thousands as "Daddy" Hall. The present superintendent is George W. Wilkins, one of Daddy Hall's "boys" and former assistants.

WOMAN'S AUXILIARY OBSERVES PURIFICATION

Those who looked forward to hearing the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, were more than repaid by his message, which he gave before the large and crowded congregation assembled in Holy Trinity Church on February 2d, at the annual gathering of the Woman's Auxiliary of the diocese. The program of

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SELDEN PEABODY DELANY, D.D., EDITOR

February, 1927

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THE SYNTHESIS OF AUTHORITY AND LIBERTY

Alan Whittemore

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the day began with the Holy Communion, at which the Rt. Rev. Julius W. Atwood, D.D., was the celebrant. Many outstanding leaders in mission work were among the speakers for the day: Dr. William C. Sturgis, head of the educational division of the missions department, spoke, and Dr. James H. Dillard, representing the American Church Institute for Negroes, also spoke on the Colored Missions of the Church.

CHURCH CLUB DISCUSSES RURAL WORK

The Rural Church—Its Work and Problems, was ably presented by the Rev. George B. Gilbert, of Middletown, Conn., to a largely attended meeting of the Church Club of the diocese on the evening of February 7th. The rectors of the diocese were present in large numbers and mani-

festated a keen interest in the unique presentation by this pioneer, of his application of Christian social service methods among country populations. The discussion which followed brought out many interesting phases of the problem. The meeting was preceded by an informal dinner for members and invited guests.

GOOD FRIDAY OFFERINGS

Bishop Garland, as the American representative of the Anglican Bishop in Jerusalem, has urged the rectors throughout the diocese to give generously in addition to their usual offering on Good Friday for the work of Bishop MacInnes, for the educational work of the American chaplain in the Armenian Seminary in Jerusalem and for the other work in the Near East authorized by the National Council.

Crusade Reports From East, West, and South Indicate Great Awakening

New Orleans Cathedral Thronged—Methodist Preaches in Shreveport—Many Respond to Radio

The Living Church News Bureau
New Orleans, January 28, 1927

"Far above earth's tumult, the call of Christ we hear;
Shall its gentle pleading fall on a heedless ear?
O hear the call of Christ!"

THIS HAUNTING REFRAIN FROM THE hymn of the Church Army pilgrims in England, used throughout the Crusade in New Orleans this week, sounds the keynote of the Crusade in that city. The national crusaders, the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, the Rev. Robert N. Spencer, of Kansas City, and Thomas V. Dix, of St. Louis, each in his own way ably sounded the call. In the opinion of those who are old in the service of the Church in this diocese, the response has been unusual, genuine, and general. Never before has there been such a persistent outpouring of the people and such sustained interest as was shown in both the afternoon conferences and the evening mass meetings. Mr. Dix, in his various short talks, gave to the laity a new idea of what lay men and lay women could do; and the Rev. Mr. Spencer, in the afternoon conferences, through his strong personal appeal of soul to soul, deeply affected all who heard him. His being called away from the city on Wednesday evening was a matter of keen regret to the many hundreds that had been following his afternoon conferences. Bishop Howden, in the evening mass meetings, was splendid in his broad spiritual leadership, giving a series of notable sermons that grew in spiritual vision and in climatic power until the closing service when, to a vast congregation that again filled Christ Church Cathedral and stood against the walls (many again being turned away, as on the opening night), he made a stirring appeal for a deeper personal sense of our responsibility in the procession of life, and for a new and genuine rededication to the Person and teachings of our Lord Jesus Christ.

The greatest spiritual moment of the Crusade came at the opening of the closing service when, to the singing of the hymn, Lord, Speak to Me, the diocesan crusaders, clergy, lay men and lay women, gathered at the altar rail to receive the charge and the blessing of the Bishop of the diocese. Bishop Sessums, in a few inspired words, thrilled the large congregation with his

great spiritual message of the Crusade, saying in part: "A great part of the meaning of your effort, a great part of the burden of your message is to tell to the men and women who gather in churches throughout the diocese, of the priority, of the supremacy, of the sovereignty of religion. I bid you to tell them that religion today is the sovereign influence in the lives of men; that the business of men and women is not of themselves, of their own work and occupation, but that the essential business is that they heed the call of our Lord to be about His business."

Throughout Crusade week, there was a celebration of the Holy Communion at 7:30 A.M. in every church and also an intercessory service at noon at the Cathedral.

METHODIST PASTOR PREACHES CRUSADE

Marked by a great attendance of Church men and women and by a great interest from members of other denominations, the Crusade in Shreveport, La., ran from January 30th to February 4th, being conducted by the same diocesan crusaders as were in New Orleans. All the evening mass meetings were broadcast over radio. The Rev. Robert E. Goodrich, pastor of the First Methodist Church, Shreveport, preached on the Bishops' Crusade, Sunday, January 30th, to a congregation that taxed the capacity of his large church, using as his text Habakkuk 3:2-6, and saying in part: "I have been so impressed with some of the literature being used in this Crusade in the Episcopal Church that I want to add my voice to the great things for which they are laboring. I am sure that all our hearts are thrilled at the noble enterprise that they are setting forth. The main purpose of this Crusade is to intensify the spiritual life in the Church, and we have a great need of such movements in all of our Churches: need of spiritual revivals within. Are we going to let the spirit of God become so dead in the Church that we have no power to serve; no power to go forth in a conquest of the world for Christ? This Crusade grows out of our tragic need of Christ. . . . In this Crusade being carried on by the Episcopal Church, the bishops are calling their people to a reconsecration of their lives to the service of God. Let us all unite with these servants of God in reconsecrating our lives to His service."

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in New Jersey when Bishop Barnwell made an address through the Municipal Broadcasting Station at Camden. He was there only three days, but from the area that mail could travel in that time alone he received 1,476 letters.

"It has been a month of illuminating experience," writes a distinguished bishop who is crusading in New England. "The eagerness with which people, many of them lukewarm until now, have grasped the opportunity for self-examination and for spontaneous prayer and worship, proves how great was the need for the Crusade. Especially I have been impressed by the readiness of many half-hearted and conventional communicants to begin the habit of early communion. In some places when the invitation is given and an early hour is announced, working men in the congregation by the score ask for a still earlier celebration that they may come. At one place in Rhode Island a hundred came, after such a request, at six o'clock, in addition to another hundred at seven. The same sort of thing is happening with smaller numbers, but with equal intensity, in Vermont. I am deeply stirred by it. There is an outpouring of the Spirit pentecostal in quiet, thoughtful fervor and in far-reaching effect. The Rhode Island program leading up to about thirty-five parochial missions in February and March, and the designation of thirty communicants from each parish, pledged to attend the Crusade and to act as a nucleus for the preparation of the missions, seemed to me so suggestive of the right use of the Crusade that I want the Church to know of it. We had, throughout the two weeks of the Crusade, an average daily attendance of two thousand."

We referred last week to the wonderful success of the Bishops' Crusade in Tennessee. Unfortunately in some copies of THE LIVING CHURCH it was reported that "in Knoxville 600 people attended the Crusade services." This number should have been 6,000. Bishop Shaylor of Nebraska and the Rev. Prentice A. Pugh of Nashville conducted the Crusade in St. John's Church, Knoxville. In addition to the services at the church, thirteen "cottage prayer meetings" were held in different parts of the city by the rector and a lay reader of St. John's. In addition to 3,000 persons who attended the church services, the crusaders addressed about 3,000 others at the University of Tennessee, the city high schools, and different luncheon clubs.

CROWDS TURNED AWAY IN PITTSBURGH

With an attendance that packed old Trinity Church in Pittsburgh to the doors, crowded all available standing room, and turned many away in disappointment, the Bishops' Crusade in this diocese began on Sunday night, January 30th. The first service of the series was in the afternoon, when a record-breaking crowd of young people from the churches of the city and its suburbs filled the same church, and listened to the welcome from Bishop Mann and a stirring sermon from the Rev. Phillips Osgood, D.D., rector of St. Mark's Church, Minneapolis. After the service there was a social hour in the parish house where the hundreds of young folks from different parishes had an opportunity to become acquainted with one another. At the evening service, Bishop Brewster of Maine, the second crusader, and Dr. Osgood spoke, and Bishop Mann welcomed the adult congregation in the same felicitous way in which he greeted the younger group in the afternoon.

Services were held in Trinity Church every night during the first week, with a celebration of the Holy Communion each morning. On Monday the meeting of the diocesan clericus was made the occasion for an hour of devotion, with an address

by Bishop Brewster, and a conference in the afternoon. The second week of the Crusade will cover the outlying districts of the diocese, with services at Uniontown, Rochester, Greensburg, Monongahela City, and Kittanning.

Similar encouraging reports have come in from all quarters of the diocese of Pennsylvania where three six-day missions were held in widely separated districts of Philadelphia. During the second week just completed, the Crusade was carried through nineteen different outlying sections of the diocese. Many requests have already been received by the diocesan commission on the Crusade for parochial missions to follow up this beneficial start.

Attendance at the Crusade meetings in Milwaukee was disappointing but enthusiasm ran high. The Crusade was opened in All Saints' Cathedral on Thursday evening, February 3d, and concluded with a corporate Communion Monday morning, February 7th. Evening meetings were conducted by the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and the Rev. E. H. Eckel, Jr., rector of St. Paul's Church, St. Paul, Minn., while Miss Elizabeth Matthews, of Cincinnati, conducted conferences for the women each afternoon. From Milwaukee the crusaders will go to Madison and Eau Claire.

SEATTLE MEETING DRAWS 2,000

Never in the experience of the Episcopal Church in Seattle was such a scene witnessed as at the opening of the Bishops' Crusade. Nearly two thousand persons attempted to enter St. Mark's Church on Sunday evening, January 30th, an overflow meeting in the crypt taking care of some who could not gain admission to the church.

A procession of 300 choristers, servers, and clergy wended its way round the church. Addresses by the Rt. Rev. W. F. Faber, Bishop of Montana, and the Rev. Mark Rifenburg, of California, made a great impression, and the singing of Seek Ye the Lord by the massed choirs was exquisitely beautiful.

Sunday meetings were also held for the children and young people. The Crusade continued all the week and was coincident with the diocesan convention. Mrs. Wilson Johnston, of Portland, spoke beautifully each afternoon, and Bishop Faber very strikingly every evening. Much appreciation and benefit were expressed by large congregations. Holy Communion was celebrated each morning.

Radio services in connection with the Crusade were conducted on KOMO each morning, and publicity through newspaper advertisements and direct mail proved most effective. The Crusade was also conducted by Bishop Faber in Hoquiam and Aberdeen, and by the Rev. M. Rifenburg in Tacoma. The movement will be continued in many of the parishes and missions of the diocese.

OVERWHELMING SUCCESS IN GEORGIA

The Crusade began in the diocese of Georgia January 23d and met with overwhelming success from the beginning. Services were held in Christ Church, Savannah, where, on the opening evening, the combined city choirs of 105 voices rendered the music, and the Rev. Julius Schaad, rector of St. Paul's, Augusta, was the preacher. Courtney Barbour, of Chicago, led several meetings of the men, while Mrs. W. J. Loaring Clark, of Sewanee, Tenn., conducted the women's meetings.

In Arkansas Bishops' Crusade conferences were held in Little Rock, conducted by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, and the Rev. Gordon

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Bishop Webb says of this book: "...Very suggestive for sermons and addresses. I know of nothing that quite takes the place [of these outlines]; and I have therefore recommended that they be printed, as I feel sure that they will be a help to many of the clergy. . . . They have been a great help to me."
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Reese, of Holy Trinity Church, Vicksburg, Miss. In the interests of the Crusade, the Young People's Service League held a diocesan meeting in Little Rock Saturday and Sunday, February 5th and 6th.

The place of the laymen in the Bishops' Crusade was made clear in the diocese of Texas by the part taken by William J. Dodge, president of the Dodge Manufacturing Co., Chattanooga, Tenn., and lay crusader. Mr. Dodge spoke at only one service in Christ Church, but he led two or three Crusade conferences during the council. His chief work came in the supper meetings held in the various parishes in Houston, one each night during the week, when he met groups of laymen. His presentation of personal evangelism was impressive.

The Rt. Rev. William T. Capers, D.D., Bishop of West Texas, opened the Crusade in Christ Church, Houston, Sunday night, January 23d, after having preached the council sermon that morning. He had to return to his own diocese at once, and the Crusade was carried on by the Rev. R. A. Kirchoffer, rector of Christ Church, Mobile, Ala., and Mr. William J. Dodge, Bishop Quin acted as chaplain.

The second Crusade center is Austin, where Bishop Sanford and Mr. Dodge will be the crusaders.

In the diocese of West Texas, the Crusade covered five days in San Antonio, two days in Cuero, one day in Brownsville, one in San Benito, two in Corpus Christi, and two in Uvalde. The crusaders, the Rev. H. P. Almon Abbott, D.D., and the Rev. Christopher P. Sparling, both of Baltimore, were generally accompanied by Bishop Capers, and everywhere met with thronging congregations.

Similar reports have been received from Western Nebraska where the crusaders, the Rev. Herbert W. Prince, the Rev. H. H. Daniels, and William F. Pelham, of Chicago, held a most successful Crusade in Kearney, in which Bishop Beecher also participated.

In the diocese of Florida the Crusade was held in four centers, St. John's Church, Jacksonville, Holy Trinity Church, Gainesville, Christ Church, Pensacola, and St. John's Church, Tallahassee. The national crusaders were the Rt. Rev. Henry Judah Mikell, D.D., Bishop of Atlanta, the Rev. Dennis Whittle, rector of Luray parish, Virginia, and Messrs. Bartow Strang, of Chattanooga, and Edward H. Bonsall, of Philadelphia, president of the Brotherhood of St. Andrew.

BISHOP GRAY AT FOND DU LAC

The opening of the Crusade in Fond du Lac, Wis., January 16th to 20th, was very successful. The crusaders were the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Very Rev. T. H. Johnston, D.D., Dean of St. Philip's Cathedral, Atlanta, and Miss Frances Bussey, of Milwaukee. Bishop Weller was the celebrant at the Holy Eucharist on Sunday, January 16th. Following the Crusade in Fond du Lac, the visiting crusaders proceeded to Green Bay, where a Crusade was held at Christ Church, January 24th to 28th.

In San Francisco the visiting crusaders, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, and the Rev. B. T. Kemerer, of El Paso, Tex., the Very Rev. W. McMurdo Brown, of Colorado, and Miss Emily Tillotson, of New York City, met a warm welcome. Mass meetings were held on February 7th and 8th at Grace Cathedral, San Francisco, and on February 9th at St. Paul's Church, San Rafael. Conferences were conducted as fol-

lows: for clergy, Bishop Oldham; for Girls' Friendly Society, Miss Tillotson; for Daughters of the King, Miss Tillotson; for laymen, Bishop Oldham; for Church school teachers, Miss Tillotson; divinity school students, Bishop Oldham; healing groups, Miss Tillotson; Commonwealth Club, Bishop Oldham.

The Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, accompanied by the Rev. Thomas A. Conover, of Bernardsville, N. J., have gone to the Virgin Islands to conduct the Bishops' Crusade there. Upon their return they will conduct the Crusade among English speaking people in Porto Rico, while the Rt. Rev. Manuel Ferrando, D.D., Suffragan Bishop of Porto Rico, will conduct it among Spanish speaking people.

MICHIGAN has a diocesan policy and program specifically for boys' work.

VESTRY HAS CONTROL OF CHURCH EDIFICE

NORFOLK, VA.—A decision handed down by Judge Hanckel in a case concerning Christ Church, Norfolk, concerns the right of the vestry of a parish to the control of the permanent structure of a parish church.

The case is one involving the question as to whether the rector or the vestry has jurisdiction over the structure of the reredos. That structure at Christ Church is a very large, very elaborate, and very handsome affair, replete with statues. It was the gift of a single family and was erected largely under the rector's personal supervision. Indeed the latter may be said of the entire church edifice, one of the finest and most elaborate in the South. The contractor dying while the work was in process, Dr. Steinmetz, the rector, assumed the duties incident to the erection of the



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building and carried the plans through to completion. After a disastrous fire that wrecked the interior in 1915, the rector supervised the rebuilding operations.

In recent months the rector, feeling that there was an inadequate perspective in the subjects chosen for the reredos, moved a statue of the angel of the Annunciation and replaced it with a statue of the Blessed Virgin Mary. Consent had not been given by the vestry or by the original donors of the reredos. The vestry asked the rector to restore the old statue in place of the new one, and the rector declined on the ground that he had control of the church edifice. This the vestry denied and adopted a resolution directing the removal of the new statue and making an appropriation toward carrying the resolution into effect. Thereupon the rector went into court and asked for an injunction restraining the vestry from carrying out their purpose. The denial of the request for an injunction just given by the court, therefore, upholds the right of the vestry to the control of the reredos as being an integral part of the church edifice, denying that right to the rector.

On the Sunday following this decision the rector announced his resignation, effective March 1st. Dr. Steinmetz has been rector of the parish for nineteen years past and has not only been instrumental in the erection of the noble edifice, but has also carried the parish to an enviable position.

BISHOP ROWE IN LOUISIANA

NEW ORLEANS—Bishop Rowe of Alaska preached to a large congregation January 30th, at Trinity Church, New Orleans, and again at St. James' Church, Baton Rouge, that Sunday evening, speaking at both places on his work in Alaska. It was a matter of widespread regret that Bishop Rowe was unable to reach New Orleans in time for the annual meeting of the council, at which he was scheduled for an address to the Woman's Auxiliary. But the diocese is rejoicing to hear that he will return later and conduct the Bishops' Crusade at Baton Rouge from February 6th to 12th.

APPEALS FOR INDIANS IN NICARAGUA

CHICAGO—An appeal to the American Red Cross for relief workers and funds for destitute Miskito Indians in Nicaragua, as a result of factional strife there was made, January 29th, by the Rt. Rev. E. Arthur Dunn, D.D., Bishop of Honduras, who was in Chicago. The action was based on a cable received by Bishop Dunn, telling of the killing of 500 Indians at one of the Indian missions on the Atlantic coast.

The bodies of the killed have been left in the streets, homes pillaged, the Anglican mission house and library destroyed, according to Bishop Dunn's report. He has wired personal funds for relief work and intends to take further steps upon the receipt of more complete information of conditions. Thousands of the Indians are starving, the meager reports he has received declare.

Bishop Dunn predicted an early peaceful settlement of the Nicaraguan situation. He declared that press reports indicate that the situation has reached a point where arbitration for settlement should be forthcoming. After explaining that the Nicaraguan difficulty is purely internal and between political factions, Bishop Dunn said that it is difficult for the Nicaraguan people to understand the ac-

tion of outside nations regarding such internal difficulties. He inferred that the recognition of the Diaz government by the United States is one of the points hard for the Nicaraguans to understand.

Bishop Dunn visited the Pearl Lagoon mission on the Atlantic coast in Nicaragua just before coming to this country. This is the point where United States marines are stationed and where much of the difficulty has centered. He declares that the Indians in the section are a peaceful tribe and that they have in no way been responsible for the clashes between opposing factions.

The Bishop said there are approximately 150,000 English speaking persons in Nicaragua and the territory recently subjected to difficulties. He sees little chance of the Nicaraguan trouble resulting in a serious break between the United States and Mexico.

MAY CLOSE CHINA MISSION SCHOOLS

NEW YORK—A cable from Bishop Roots, received on February 4th, may be summarized as follows:

The Rev. F. J. M. Cotter and family sail from Shanghai for England on February 23d. The Rev. Walworth Tyng and family, Mr. and Mrs. F. C. Brown, and Miss Mary Dawson, all of Changsha, have been obliged to leave their station and are now in Wuchang. Bishop Roots hopes that Mrs. Roots, who is now in this country, may be able to sail for China early in April.

It is evident from the cable that difficult days are ahead, especially for our educational work. At its meeting on February 8th, the Department of Missions will consider whether or not the schools shall remain open under the conditions imposed by the Cantonese government at present in control in Central China, or whether it would be better to close them for the present.

Bishop Roots informs us that in order to pay the deficit in operating expenses of the schools from July to February, resulting from the military operations and generally disturbed conditions in Central China, \$10,000 will be required. If the schools continue to operate, it is probable that a deficit of not less than \$10,000 will be incurred for the six months, February to August, 1927.

NEW YORK—A cable received on February 1st from Bishop Roots reads as follows: "Members of the foreign staff in Changsha, Ichang, and Shasi, have been recalled to Hankow. All are well. All middle schools, except Boone Middle School and St. Hilda's, Wuchang, have been closed for the present. Later it may be necessary to close these two also."

SERVICES IN ENGLISH RESUMED IN MEXICO

MEXICO CITY—A six-year respite has been granted by the government for the relief of foreigners in this country who may desire services in their own language, for conducting which they have no available Mexican clergy.

Under that provision services have been resumed in Christ Church Cathedral, where the Bishop, the Dean, and Archdeacon Watson are now regularly officiating, having been registered according to the new regulations. The English work at Pachuca and Tampico also has been resumed, but the business depression has hurt both missions to such an extent that

BOOKS for LENT

Was Christ Really Born of a Virgin?

An Answer for Laymen

By the Rev. T. H. Yardley, M.A.

FOREWORD BY THE BISHOP OF
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"Many as are the books lately written on this subject, there is certainly room for the present little essay. Its purpose is to set in a popular form the grounds of the orthodox belief. It is a carefully written account, quite appreciative of critical objections, yet clearly showing the strength of the Church's Faith. Especially useful is the way in which the author maintains that this doctrine is a subordinate truth and yet stands in definite relation to belief in our Lord's Divinity. 'We may say without hesitation,' he writes, 'that the Virgin Birth of Christ is a perfectly meaningless event apart from an unreserved acceptance of the Virgin's Son as God Incarnate.'"—*London Church Times.* Cloth, \$1.50

The Kingdom of God

By the Rt. Rev. C. P. Anderson, D.D.

Bishop of Chicago

"The Bishop of Chicago has collected and published a series of five addresses delivered in Passiontide under the title *The Kingdom of God*. While all five are worth reading and pondering, a special welcome must be given to the third: *The Kingdom of God is Peace*. The relation of Christianity to pacifism is a problem which puzzles and distresses many minds in these days. Those who are genuinely perplexed about it will be grateful for the Bishop's guidance. He combines clear thinking with deep Christian feeling—a harmony of heart and head which is all too rare."—*The Living Church.* Paper, 50 cts. Cloth, \$1.00

Personal Progress in Religion

By the Rt. Rev. T. F. Davies, D.D.

Bishop of Western Massachusetts

"We believe that many will be grateful for the suggestions so simply expressed in this little book by the Bishop of Western Massachusetts. The writer has in mind those souls who, desiring to lead a Christian life in communion with the Church, are distressed to find how little progress they accomplish in their religion, and how little interest it seems to possess for them."—*The Commonwealth.* Cloth, \$1.00

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Rector of Windsor, Nova Scotia

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few English speaking people are left. The English and American colonies in other places are very small; at Puebla, for instance, where we once had a fine congregation, only two Church families are left.

The following is the text of the new regulation:

"When the Foreign Colonies, who may not be Spanish speaking, lack a minister who is Mexican by birth, for their religious services, they shall make such information known to the Secretary of the Interior.

"This Ministry, having previously been supplied with the necessary information, shall concede a period of six years, in order that these colonies may take advantage of the services of ministers who are foreigners, always provided they agree during this period to impart to Mexicans by birth the necessary professional instruction for them to become ministers of their cult. When this period shall have transpired, under no circumstances shall those who are not Mexicans by birth be permitted to exercise the functions of minister of a cult.

"The Ministry of the Interior shall in each case designate the number of foreign ministers who in accordance with the privilege conceded in the previous paragraph may exercise their ministry, as those laws that designate the maximum number of ministers of the cults, laws that refer exclusively to the minister of the cults who are Mexicans by birth, shall not be applicable."

SPRINGFIELD JUBILEE

SPRINGFIELD, ILL.—Fifty years ago the diocese of Springfield was set apart, and plans are being made to observe the anniversary at the time of the synod to be held at St. Paul's Church, Springfield, May 10th, 11th, and 12th. The present Bishop of the diocese has appointed the following committee to take charge of the plans: Franklin H. Spencer of St. Paul's, Springfield, chairman; Dan C. Morrissey, Emmanuel Church, Champaign; H. M. Andre, Trinity Church, Jacksonville; P. E. Hatch, Christ Church, Springfield; the Rev. R. H. Haughton, rector of St. Paul's, Springfield; the Rev. Jerry Wallace, rector of Christ Church, Springfield; the Rev. R. H. Atchison, rector of St. Paul's, Alton.

The diocese is hoping to get into touch with every living clergyman who has ever had work in the diocese, and also with every other person who at some time has resided in the diocese. It is hoped that many of these people may be able to return for the celebration.

It will be three years in May that the Rt. Rev. John Chanler White has been bishop, and to one who is not closely associated with affairs it will be difficult to understand the truly wonderful progress that has been made during this time. Not only is practically every established mission of the diocese being ministered to regularly at this time, but new fields are being occupied. Larger contributions have come in every year; larger classes confirmed; the young people are being ministered to; Church schools are being strengthened and multiplied, and in general things are moving.

The diocese is inviting all who are interested and particularly those who have been attached to it in days gone by, to make their plans now to return in May and to help in the celebration. A great convention family dinner has been planned to be held on the evening of Tuesday, May 10th, at which time one of the speakers is to be the Rt. Rev. Charles E. Woodcock, D.D., the Bishop of Kentucky. Other honored guests will be the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, and the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago.

ARCHDEACON APPLEBY INJURED

TACOMA, WASH.—The Ven. T. H. M. V. Appleby, D.D., who was well known in earlier years as a missionary among Indians in Minnesota and North Dakota, and who, since 1906, has been retired because of illness, fell recently at his home in Tacoma, breaking his right arm and shoulder and receiving a compound fracture of the right hip. As he is eighty-three years old, it is feared that there may not be an early recovery. Dr. Appleby was appointed archdeacon for Indian work by Bishop Whipple in 1890 and is said to have been the first priest of the American Church to receive that title. Practically the whole of his ministry was spent in work among the Indians, and he had the title of archdeacon for that work successively in Minnesota, in North Dakota, and in Duluth. He was received as a member of the Ojibway tribe. He was for four years also a probate and county judge in Minnesota during his earlier ministry.

ANGLO-CATHOLIC PILGRIMAGE PLANS

LONDON—Preliminary arrangements for the fourth official Anglo-Catholic Congress pilgrimage are now completed. Pilgrims will leave London on Tuesday, August 2d, sailing from Marseilles on the following day, and returning to London on Monday, August 29th.

This pilgrimage will differ from its predecessors in two respects. It sets out on its adventure in the summer instead of in the spring, for the benefit of those who find it impossible to spare the necessary time during the months of April and May. Those who take advantage of this opportunity need not fear excessive heat, at any rate so far as Jerusalem, the chief objective of the pilgrimage, is concerned. for the Holy City is set on a hill some 2,500 feet high, and the chaplain of St. George's Cathedral writes: "All who have been here this summer agree in remarking on the cool and invigorating climate, and are disposed to think that the Anglican pilgrimage proposed for August, 1927, may very likely find that it has chosen a far better time of the year than its previous essays at Eastertide." The same may be said for Bethlehem and Nazareth.

AMERICANS TO TAKE PART

This pilgrimage will also differ from its predecessors in that several members of the American Church, led by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, are expected to take part. Many Americans, clerical and lay, are coming to London for the Anglo-Catholic Congress next July, and some at least will wish to take an opportunity that may never occur again.

On this occasion the pilgrims will follow, to a certain extent, the itinerary of 1925, and besides Palestine, visits will be made to Beyrout; to Damascus and the ruins of Baalbek; to Smyrna, for the wonderful remains of Ephesus; to Constantinople, and to Athens. It is hoped that the pilgrims will be received by the four chief patriarchates—viz., Alexandria, Jerusalem, Antioch, and the Ecumenical Patriarch of Constantinople, and also by Mgr. Chrysostom, Metropolitan of Athens.

This year will, so far as Palestine is concerned, be of great interest. Jerusalem will celebrate the tenth anniversary of her liberation from the Turks by Lord Allenby—an appropriate year indeed to remind all Churchpeople of their obliga-

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tion to pray for the peace of Jerusalem.

Subject to any unforeseen circumstances, the voyage will be made through-out on the S.S. *Angkor*. A copy of the 1927 booklet, and further details, can be obtained from the Assistant-Secretary, Anglo-Catholic Pilgrimage, 2, Albany Courtyard, Piccadilly, W. 1, or from the Church Touring Guild, 70 Fifth Avenue, New York.

SERMON OF NEW ALGOMA BISHOP

SAULT STE. MARIE, MICH.—The newly-consecrated Bishop of Algoma, the Rt. Rev. R. Rocksborough Smith, M.A., in the first sermon preached in this country since his consecration, took for his text Sunday, January 30th, at St. James' Church, "The lot is fallen unto me in a fair ground; yea, I have a goodly heritage." (Ps. 16:7).

"It is a remarkable thing," he said "that one who, belonging to another nation, serving under another flag, and owing a different allegiance, should be able to come and preach to you like one



RT. REV. R. ROCKSBOROUGH SMITH, M.A.
Bishop of Algoma

of your own clergy. But this is due to the fact that we all belong to the Anglican communion, that vast body of Christians throughout the world organized into autonomous national Churches, yet bound together by intercommunion, the outward sign of which is the Lambeth Conference."

He gave then a brief historical sketch of the growth of Churches in the early ages; autonomous, yet possessing the closest communion with one another. He also referred to the apostolic succession brought from the old country to the American Church, when Bishop Seabury was consecrated in 1784.

"What does the Anglican communion stand for in the world?" and his answer is summed up under six heads:

1. The old faith of apostolic days. The faith for which the Anglican Communion stands is no mutilated Christianity, but one faith with the sacraments in their entirety.

2. This faith as adapted and explained to meet modern needs, explaining it, but not explaining it away, as modernists do.

3. A Church with the note of authority based upon the primitive ministry and creeds.

4. And yet authority combined with liberty. For while the Anglican Church lays down principles, it leaves the application to the individual's responsibility.

5. The Anglican Church makes a strong appeal to reason. She does not force the faith down men's throats, but tries to show how beautiful the Catholic faith is, how reasonable and how helpful it is, and so tries to persuade men rather than force them to accept it.

6. The Anglican Church stands for the rights of nationality. The national Churches of the Anglican communion are free to manage their own affairs so long as they are true to the fundamentals; and so the term Anglo-Catholic is a most suitable one, for it is the Catholic faith as taught to and appreciated by the Anglo-Saxon race.

The Bishop concluded his sermon by saying that the words of the text are abundantly true in our case, and that we should be proud to belong to the Anglican communion; and that the Catholic Church is the city of God come down from heaven and abiding in the midst of the busy cities of men.

PAYING AS WE GO

NEW YORK—The first year of the pay-as-you-go plan is closed. And here are some of the results, as reported by L. B. Franklin, treasurer: 1. The National Council will close its books for the year with a small surplus, without using as current income the principal of any undesignated legacies. 2. Out of ninety-seven dioceses and districts to which quotas were allotted forty-nine have paid their full share of the budget. In 1925 there were thirty-two dioceses which paid the full budget quota. 3. The council has received from seventy-four dioceses the amount they told the council to expect, while four others met their budget quota but failed to pay an expected surplus. 4. The dioceses told the council to expect \$3,057,934 (corrected figure). The dioceses paid \$3,028,983.51 making a net shortage of \$28,950.49. This shortage has been made up by savings, in excess of earlier estimates, in operating expenses. The National Council expresses to all who have worked so earnestly throughout the year its heartfelt appreciation.

MISSION RECEIVES GIFT

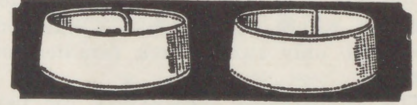
HARRISBURG, PA.—Bishop Darlington has received from Mrs. Marius de Brabant, of New York City, the sum of \$5,000 which he has given to trustees for investment for a permanent endowment of St. Gerald's Mission and Sunday school, Thirteenth and Herr Streets, the income only to be used for the support of the mission. The church is named for Gerald Clark Kling, the infant son of Mrs. De Brabant, who was buried by the Bishop some years ago.

Mrs. De Brabant has given large amounts previously to the payment of debts, repairs, and the purchase of furniture, ornaments, a processional cross, baptismal font, and altar hangings.

DEDICATION OF ST. STEPHEN'S, HARRISBURG

HARRISBURG, PA.—On the Fifth Sunday after the Epiphany the Rev. Oscar F. R. Treder, D.D., rector of St. Stephen's Church, dedicated the new front entrance to the church, which consists of an inner and outer door, adding much to the beauty of the edifice. Extensive repairs are being made to the rectory and the grounds surrounding the same. Recently an organ stop was installed in the choir room as part of the main organ, a gift of Mrs. William A. Hildrup in memory of her husband.

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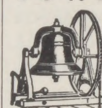


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NEW PARISH HOUSE AT VARINA, VA.

VARINA, VA.—Varina Church in Henrico Co., which was established as a mission house in 1922, has recently erected a parish house to be used as a place of worship until a church can be erected. In order to secure the most desirable location, the congregation purchased a tract of forty acres, ten acres of which have been set aside for church purposes, and the remainder will be sold. The parish house has been erected at a cost of about \$8,000.

On Sunday evening, January 9th, the opening service was held in the new parish house, conducted by the Rev. John G. Scott, rector. Addresses were made by the Rev. G. M. Brydon, and by J. Herbert Mercer, lay reader, under whose leadership the mission was conducted until the present rector took charge. An address of greeting and good wishes was made by the Rev. L. J. Derby, pastor of the neighboring Methodist church. A pleasing feature of the service was the presentation by the vestry of a very handsome gold watch to William J. Hill, the contractor who erected the building, and another watch to his son, W. W. Hill, who took part in the construction, as a token of appreciation of their work.

LIBERAL CHURCHMEN TO MEET IN PHILADELPHIA

PHILADELPHIA—A program of much interest has been completed for the Septuagesima conference of liberals of the province of Washington and parts adjacent, which will be held in this city on February 15th and 16th, under the auspices of the Philadelphia branch of the National Church League.

According to present indications upwards of 200 clergy will attend. The conference will be held in the new community house of St. Stephen's Church, Tenth Street above Chestnut, where a similar conference was held a year ago; the rector, the Rev. Carl E. Grammer, and the vestry having generously set aside the entire facilities of the community house for the conference. Announcement is made that the Philadelphia branch of the National Church League will be glad to provide entertainment for visiting clergy. Write to the secretary of the Church League, St. Stephen's Church, Tenth Street above Chestnut, Philadelphia.

The conference will open on Tuesday, February 15th, at 2:00 P.M., with addresses of welcome by the Rev. Dr. Grammer and the Rev. Granville Taylor, president of the Philadelphia branch. The program for the opening day follows:

2:30 P.M.—Has *Psychic Research Made Revelation and Miracle More Reasonable?* the Rev. Walter F. Prince, Ph.D., of Boston, Mass. The discussion will be led by the Rev. J. L. Hady, rector of St. Paul's, Doylestown.

4:00 P.M.—Conversion, the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York. The Rev. George Cadwalader Foley, professor of Systematic Divinity in the Philadelphia Divinity School, will lead the discussion of this topic.

8:00 P.M.—The New Testament Teaching On the Lord's Supper, the Rev. George A. Barton, professor of New Testament Literature and Language, Philadelphia Divinity School. The discussion will be led by the Rev. James M. Collins.

9:15 P.M.—The Use and Abuse of Ceremonial, the Rev. Beverley D. Tucker, Jr., rector of St. Paul's, Richmond, Va. Discussion of this topic will be led by the Rev. Granville Taylor, vicar of the Mediator Chapel, West Philadelphia.

The second day of the conference will open with a celebration of the Holy Communion in St. Stephen's Church. The Rt.

Rev. Thomas J. Garland, Bishop of Pennsylvania, will be the celebrant and will make an address. The conference program for the second day follows:

11:30 A.M.—Church and State, the Rev. Charles Scoville, rector of Trinity Church, New Haven, Conn. Discussion of this paper will be led by the Rev. Clifford G. Twombly, rector of St. James' Church, Lancaster, Pa.

1:00 P.M.—Luncheon in St. Stephen's community house, to be followed at 2:00 P.M., with a paper on *What Steps Shall Be Taken to Preserve the Comprehensive Character of the Protestant Episcopal Church*, the Rt. Rev. Robert L. Harris, Bishop of Marquette. The Rev. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, N. Y., will lead the discussion on this paper.

BISHOP M'CORMICK MADE LIEUTENANT-COLONEL

WASHINGTON—Promotion of the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, to the rank of lieutenant-colonel in the reserve corps of army chaplains, was announced today at the War department.

PRESS GENEROUS TO MISSIONER

PORTSMOUTH, VA.—The editor of the *Portsmouth Star* devotes a column editorial in addition to numerous shorter articles to the mission which was preached at Trinity Episcopal Church by the Rev. Walter E. Bentley.

The editorial and articles are gracious and aimed at creating a proper reception of the message to the townfolk.

In York, Pa., the missioner was well received by both the town and the press.

AMONG THE MAGAZINES

AMONGST other articles of value in the *American Church Monthly* for February is an account of the work of the Catholic Literature Association (by Martin Gillett) and the news that this English association "after serious contemplation and entirely as a venture of faith" has decided to establish itself in this country also. This is, of course, the organization which absorbed the Society of SS. Peter and Paul and has been responsible for the publication of millions of tracts, such as the *Congress Books*, the *St. Martin's Manual*, the *Social Aspects Series*, and the *John Bull Series*. Mr. Gillett points out that the association has no commercial motive behind it: "It is a press that exists for the sole purpose of spreading the faith. This does not mean that modern business methods are not desirable or are lacking in the C.L.A., but rather that the teaching of the Church and the winning of souls to our Lord will have precedence over dollars." Mr. Gillett pleads for support for the association. In the same issue of the monthly the Rev. G. L. Richardson writes persuasively of *Presumption*; the Rev. W. J. Sparrow Simpson sounds a warning with regard to *Indiscriminate Baptisms*; Alan Whittemore discusses *The Synthesis of Authority and Liberty*, and

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besides other articles of interest there are excellent reviews and, as always, editorial comment that is inspired by a wise and devout Christianity, offering frequently more food for thought than the articles which follow.

ON JANUARY 1st, the property of the *Sewanee Review* was turned over to the University of the South, and the *Sewanee Review* will in the future be under the control of the university, and will be issued quarterly under the editorship of Dr. William S. Knickerbocker.

The University of the South assures all the friends of the *Review* that the same high standards will be maintained; that future issues of the *Review* will be in the mails on schedule time; and further, that the July and October, 1926, issues will shortly be in the hands of all subscribers.

CANDLEMAS SERVICE IN ALBANY

ALBANY, N. Y.—The annual Candlemas Eve service at Grace Church was participated in by a number of diocesan clergy. The preacher was the Rev. Harold P. Kaulfuss, rector of Trinity Church, Granville. The officiant was the Rev. Donald H. Morse, rector of Christ Church, Schenectady, with the Rev. Walter E. Howe, St. Luke's, Catskill, and the Rev. Earl E. Hood, Calvary, Cairo, as sacred ministers. The Very Rev. C. C. W. Carver, Dean of the Cathedral of All Saints, was attended by the parish clergy, the Rev. Paul H. Birdsall and the Rev. Walter F. Hayward. The Rev. Harry Howe Bogert, of Calvary Church, Burnt Hills, the Rev. H. W. Crydenwise, chancellor of the Cathedral, and the Rev. R. Pawlikowski, of the Polish National Church in Albany, were in the procession, the wardens and two vestrymen of the parish bearing the canopy for the Most Holy Sacrament. The offering of forty dollars was divided between Fr. Kaulfuss and Fr. Hood, to be used respectively for a chapel and eucharistic vestments.

FACING INCREASED BUDGET

THE RECTOR of a parish of 400 communicants, facing an increased budget for current expenses and a \$70,000 debt on a new parish house, has decided that the best way out for his parish is not only to meet its budget quota in full, but to undertake some advance work also. He has therefore asked the National Council to assign to his parish two items of advance work totalling \$1,500, feeling that the surest way to bring blessing and strength to the parish in its local work is to put the emphasis upon the world-wide responsibility of the Church—not simply for the "bread and butter" of maintenance, but for the tools in the shape of material equipment with which the work is to be done.

A WUCHANG OPERATION

A CHINESE farmer, the main support of his family, felt himself going blind and was sent to the Church General Hospital, Wuchang. He had sixty-one days' care (with a bill of less than \$10), including an operation, of which Dr. Bliss wrote: "We did an operation on his eyes, making a new pupil opposite the clear part of the cornea." In reply to congratulations on the result, the doctor replied: "Your note calling attention to this particular bit of the day's work is a great help. One gets over regarding these things as unusual. Eight cases like this last year."

† Necrology †

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

JAMES V. CHALMERS, PRIEST

RIVERDALE-ON-HUDSON, N. Y.—The Rev. James V. Chalmers, formerly for twenty-three years vicar of the Church of the Holy Trinity, New York, and former president of the Church Temperance Society, died here early Friday morning, February 4th, of pneumonia at the home of his daughter, Mrs. Traumen Hadley. He was seventy-nine years old.

The Rev. Mr. Chalmers was born in Montreal, and came to New York, graduating from Columbia University in 1883. After a trial of business he studied at the Episcopal Theological Seminary in Cambridge, Mass. Bishop Littlejohn ordained him deacon in 1886 and priest in 1887. In 1893 he became vicar of the Church of the Holy Trinity in the parish of St. James', New York. He had been vicar emeritus since 1919. For the last fifteen months he had been acting rector of St. Paul's Church, Poughkeepsie.

Until he retired in October, 1925, as president of the Church Temperance Society, Mr. Chalmers was for years one of the stoutest champions of prohibition in the ministry of the Church. Long before the passage of the Eighteenth Amendment, at Church conventions, he fought to have the Church record itself in favor of prohibition. In his own parish he labored to promote temperance among the people, and studied at first hand unceasingly the conditions relating to drink in Yorkville. He visited the 177 saloons in his neighborhood, talked with the bartenders, and learned how much money was spent for liquor. He estimated that these saloons

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took in annually \$3,500,000. After prohibition he said that the \$2,000 a year his church formerly had to spend each year among the destitute of the district had dwindled to almost nothing.

The qualities shown for a generation by Mr. Chalmers in his fight for better living conditions for the poor in his parish were the same that as a youth won him the Queen Victoria medal in the Fenian Raid. He was only twenty when he came to New York and started the Chalmers-Spence asbestos business, which later became the Johns-Manville Co. In 1876 he married Charlotte Bishop of Worcester, Mass., who died two years later. In 1894 he married Ida Bishop, his first wife's sister.

He is survived by two daughters, Mrs. Hadley and Mrs. E. Mortimer Brown of Glen Cove, L. I., and two sons, the Rev. Alan R. Chalmers, rector of the Church of St. James-the-Less at Scarsdale, and Harry P. Chalmers of New York City.

CHRISTINE JARVIS (HALL) BURGESS

NICE, FRANCE—Mrs. F. G. Burgess, née Christine Jarvis Hall, wife of the rector of the American Church of the Holy Spirit at Nice, has recently passed to her rest. The funeral service was conducted by the Rev. Dr. Glazebrook, who is American consul at Nice, and the Rev. Armstrong Buck, chaplain of the English Church of the Holy Trinity in the same city.

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The new building is one of the six objectives of the Corporate Gift of the Woman's Auxiliary for this triennium.

LECTURES ON ORTHODOX

ST. PAUL'S CHAPEL, New York, again availed itself during last Advent of the nearness of the staff of the Foreign-Born Americans Division and had a series of noon-time talks, daily except Saturday and Sunday, on a New Path to Christian Unity, concerning the Eastern Church, Greeks, Russians, Rumanians, Serbians, Syrians, etc., the two million Orthodox in the United States, Anglican-Eastern cooperation, the ancient Churches of the Levant, and related subjects. The Rev. C. F. Sweet, who was for nearly thirty years in Japan, told of the great Russian mission work in that country. It is expected that all the material will eventually appear in book form.

NEWS IN BRIEF

EUROPEAN CHURCHES—The Rev. F. G. Burgess, rector of the Church of the Holy Spirit at Nice, has been assisted in the Sunday services by the Rev. John C. Welwood, who is spending the winter in Nice. Mr. Welwood expects to return to the United States in April or May, and the Rev. Alsop Leffingwell, of Bar Harbor, Me., who has also spent the winter in Nice, will return at substantially the same time.

LONG ISLAND—Recent additions to the endowment fund of the Church Charity Foundation of the diocese of Long Island are: From the estate of Grace Newman, \$1,000, from the estate of Fannie E. S. Pooner, \$10,000, from the estate of Julian Thomas, \$500. At the annual meeting of the Brooklyn archdeaconry, the elections were: secretary, the Rev. Gerald D. Viets; treasurer, Hubert Bartlett; to the executive committee, the Rev. John H. S. Putnam.—Bishop Stires entertained the clergy of the diocese at Hotel St. George, Brooklyn, on January 31st, at which time plans for the conducting of a number of preaching missions were inaugurated.

LOS ANGELES—Graduating exercises of the School of Nursing of the Hospital of the Good Samaritan, began with a baccalaureate service in St. Paul's Cathedral on the evening of January 9th. Dean Beal was the preacher. The following evening a class of twenty-two received the diploma of the school. The Rt. Rev. Louis C. Sanford, Bishop of San Joaquin, delivered the commencement address.—The mission of St. Luke's-in-the-Mountains, La Crescenta, has just been presented with a valuable lot for a rectory. The Rev. Arthur C. Dodge was recently appointed to St. Luke's as its first priest-in-charge.—The diocesan men's club met in Los Angeles on January 13th. The speaker was Capt. W. T. Cluverius, U. S. N., commanding the U. S. S. *West Virginia*.—The congregation of St. Thomas Church, West Hollywood, recently presented their rector, the Rev. Arthur H. Wurtele, with a handsome Dodge sedan.—Behavior Problems of Children was the subject of the forum of the diocesan social service commission, held at St. Paul's Cathedral House, Los Angeles, on January 13th. Miss Edith Burleigh, of the Child Guidance Clinic, was the speaker of the evening.—The January meeting of the Los Angeles clericus was addressed by the Rev. J. Arthur Shirley, formerly Archdeacon of the Yukon territory in the Canadian Church, on The Yukon and Alaska.—St. Matthias' Church, Los Angeles, has issued a call to the Sisters of the Holy Nativity to establish a convent in that parish. The call has been accepted and three sisters will be sent to St. Matthias' on June 1st.

MILWAUKEE—At the annual meeting of the Church club of the diocese of Milwaukee, on Wednesday, January 26th, J. V. Cargill was elected president, Thomas L. Rose, vice-president, H. D. Morton, secretary, L. H. Morehouse, treasurer, and C. B. Rix and J. K. Edsall, directors. Wheeler P. Bloodgood was elected to the board of directors to fill the unexpired term of Mr. Cargill, and Forbes Snowden in the place of T. L. Rose.

MILWAUKEE—On Monday, January 31st, a surprise party was given the Rev. and Mrs. W. H. Stone, in honor of the fifteenth anniversary of their coming to St. Luke's, Milwaukee. Frank Kleaver, warden, presented attractive gifts to Fr. Stone and Mrs. Stone. Music, dancing, and refreshments completed the evening.

NEWARK—The new parish of St. Elizabeth's, Upper Ridgewood, made out of the western part of the parish of Ho-Ho-Kus, has been organized and calls as its rector the Rev. Charles S. Armstrong, from Jersey City. The new rector begins his duties the end of February.—Calvary Church, Summit, the Rev. W. O. Kinsolving, rector, is to enlarge the present parish house which was the former church building, to meet the needs of the Sunday school and the parish activities, and also an extension of the Church will be made to obtain a suitable choir room, vestry room, etc. The estimates show the need of \$135,000. A well planned canvass of the parish has brought in subscriptions of \$152,000.

NEWARK—Wrought iron gates between the nave and choir were given by Mr. and Mrs. R. H. Dodge in memory of Mr. Dodge's father and mother and Mrs. Dodge's mother, and C. P. Brodhead in memory of his father. A carved hymn board has also been given by William A. Moore in memory of his father, and Mrs. Moore's mother and father.

NEW JERSEY—Reports from St. Paul's, Camden, and St. Michael's, Trenton, the other main centers of the Crusade, indicate that the interest shown in the earlier mass meetings at St. John's, Elizabeth, has been well main-

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tained.—The diocesan board of religious education, at its winter meeting, urged again the experimental use in various parishes of the proposed *Offices of Instruction*, to determine their practical value.—One hundred and seventy-five delegates from forty-nine parishes attended the annual meeting at the diocesan branch of the W. A. The president retired by limitation under the new rules, and appropriate resolutions were adopted concerning her term of efficient service. Resolutions were adopted declaring loss incurred by the diocese in the recent death of the Rev. Cornelius W. Twing, the "Children's Missionary," in the New Jersey Pines. New officers were elected. The diocesan auxiliary was divided for administrative purposes into three main sections, instead of two, and the presidents of the eight smaller districts were automatically made the nominees of their districts for service on the executive committee, and all the new officers were then formally installed by Archdeacon Shepherd, acting for Bishop Mathews who had prepared a special office for that purpose.

NEW YORK—During January the Rev. Joseph H. Dodshon, formerly Archdeacon of Southern Ohio, has been locum tenens at St. Augustine's Church, Croton-on-the-Hudson, at the request of Bishop Manning. He will spend February, however, in St. Augustine, Fla.

NORTH CAROLINA—The annual meeting of the convocation of Raleigh was held in the Church of the Advent, Enfield, January 18th and 19th. The chief address of the convocation was by the Rev. B. deF. Wagner, of Warrenton.

NORTH CAROLINA—The Rev. H. Mazyck has resigned the parish of All Saints, Roanoke Rapids, and has taken charge of Townsville and Roxboro.—The Rev. Reuben Meredith, who left the diocese about a year ago to go to Altavista, Va., has returned, and is now rector of St. Stephen's Church, Oxford.

NORTHERN INDIANA—A full delegation was present at the third annual meeting of the Girls' Friendly Society of the diocese of Northern Indiana, held in Trinity parish, Fort Wayne, Saturday, January 15th, Kokomo, Fort Wayne, Marion, South Bend, and Mishawaka being represented. A new constitution for the diocese was presented and approved. The meeting was addressed by the Bishop of the diocese and by Mrs. Gray, diocesan G. F. S. president. Miss Winifred Dunkle, of Chicago, gave a talk on G. F. S. work. A corporate Communion was held at 7:30 Sunday morning, and at the later service an admission service was held by the Bishop, who also preached the sermon. The next council meeting will be held in Mishawaka, Sunday, May 1st, the next annual meeting being scheduled for Kokomo in October.

PHILIPPINE ISLANDS—A composite cable of congratulations was sent on December 19th, from the missionary district of the Philippine Islands to the Rt. Rev. Charles Henry Brent, D.D., upon the twenty-fifth anniversary of his consecration, from the various institutions of which he was the founder, as well as individuals who had been members of the mission while he was Bishop of the diocese.

QUINCY—On the Feast of the Conversion of St. Paul, a postulant of the Order of the Incarnation was clothed as a novice in the chapel of the Order at Lindsay Church Home in Quincy, Ill. The Very Rev. Wm. Pence James, Dean of St. John's Cathedral, conducted the service, assisted by Canon L. C. Hursh and the Rev. J. K. Putt. The religious name of the novice is Sister Cleve Paul. A number of the associates of the Order were present.

RHODE ISLAND—The newly appointed rector of St. Thomas' Church, Providence, the Rev. William Worthington, and Mrs. Worthington, were recently tendered a public reception in the parish house by their parishioners. The new rector is well known in the diocese for the efficient work done during the last twenty-seven years of his connection with it.—At the annual dinner of the social service workers of the diocese, held January 27th, the Rev. John Nevin Sayre, of New York, assailed military training by the government subsidizers under classmen in the universities for it, and thought it was interfering with freedom of conscience and the search for truth. Considerable discussion followed his address.

SPRINGFIELD—The Rev. Robert Y. Barber, missionary in the southern Illinois field, has just received the N. A. T. A. diploma from the National Council. There are now two people in the diocese having such a diploma. The other one is Miss Nellie Smith, the director of religious education of the diocese.

TENNESSEE—The two vacancies in Chattanooga rectorships have been filled. The Rev.

David E. Holt, of Woodville, Miss., has accepted Grace Memorial Church, effective February 1st, and the Rev. A. G. Wilson, of Danville, Ill., comes to Christ Church, March 1st. The new priest-in-charge of St. Mary-the-Virgin's, the Negro mission, the Rev. Roger E. Bunn, from South Carolina, has been in residence since January 1st. He succeeds the Rev. George A. Stams, now principal of Hoffman-St. Mary's School at Keeling.—Work has been begun on the erection of the first unit of the new \$30,000 church and parish house for St. James', Knoxville, the Rev. Eugene N. Hopper, priest-in-charge.—Plans are already being made for the celebration on Easter Monday of the seventieth anniversary of the founding of the parish of the Advent, Nashville. This parish, in which the Rev. Prentice A. Pugh is just completing the eleventh year of his rectorship, has grown in that period from about 150 communicants to over 700. One of the earliest rectors was the Rev. Dr. Quintard, afterward second Bishop of Tennessee. Another priest elected to the episcopate from this parish was the Rev. William Crane Gray, D.D., first Bishop of Southern Florida, the father of the present Bishop of Northern Indiana.

TEXAS—The Rev. and Mrs. A. B. Clark, veteran missionaries among the Dakota Indians, are spending two months in the diocese; Mr. Clark is taking the services in St. John's Church, Columbus.—On February 1st, the Rev. Peter Gray Sears, D.D., becomes rector emeritus of Christ Church, Houston, and the Rev. James Swayne Allen becomes rector. Miss Evelyn Spickard continues as educational secretary and assumes part of the work among the young people. Julius French, a young layman, becomes leader of the young boys of the parish. A number of changes are being made in the parish house to take care of an increased program.—The diocese of Texas now has twelve candidates for Holy Orders, and five postulants, with several young men in high school and college seriously considering the ministry. The last admitted postulant is a man, fifty-three years of age.

TRAINING FOR WORKERS WITH CHILDREN

NEW YORK—For the first time it is now possible for workers in children's institutions, or those who wish to take up work in children's institutions, to receive special training in a school definitely intended and equipped for that purpose. This is the national training school for institution executives and other workers, located at the Children's Village, Dobbs Ferry, New York. Hitherto it has been possible to secure such training only by taking special courses here and there, and without the opportunity for practical work offered by the Children's Village, an institution caring for problem children, one of the very best of its kind.

The importance of giving special care and training to delinquent or abnormal children is increasingly recognized; also the fact that modern methods have much to contribute to their welfare. The best institutions for children are demanding better training for their staffs. Men and women who would like to equip themselves for such work will be glad to learn of this new training school, and, as the tuition is a large item for many individual workers now on institution staffs, it is possible that boards of directors may want to make it possible for some of their workers to receive this modern training.

Further information may be obtained from Calvin Derrick, Dean, National Training School, The Children's Village, Dobbs Ferry, New York, or from Miss Dorothea P. Coe, secretary for Church institutions, Department of Social Service, 281 Fourth Avenue, New York.

A TAXI CAB COMPANY of La Crosse, Wis., has announced that it will provide free cab service on Sunday to the sick and infirm who wish to be driven to church.—*Witness.*

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