



The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, FEBRUARY 26, 1927

No. 17

Beauty or Righteousness

EDITORIAL

The Catholic Congress Movement

Its History in America

Lenten Reading

REV. LEONARD HODGSON, M.A.

EASTER

AND

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AMONGST the significant signs of the times are the various currents of thoughts on Church unity coming from many quarters. . . .

At the present time, however, we wish, not so much to discuss Church unity in general as to bring to the attention of our readers (and especially to their prayers) the Church Unity Octave. This movement owed its beginning to a priest of the English Church in 1908 and ever since then it has been observed by a large number of parishes and religious orders, in some cases with a perpetual watch of intercession throughout the octave. The eight days usually kept are those preceding the feast of the Conversion of St. Paul. The influence of the movement is now very widespread, both within our own communion and elsewhere.—*St. John's Messenger* (Toronto).

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EDITORIALS & COMMENTS

Beauty or Righteousness

WE had thought the subject of flaming youth had at last burned itself out. Most of those who, in more or less intimate ways, have to deal with young people, and are human enough to remember their own youth, see no very marked difference between the boys and girls of 1927 and any year in the immediate past, say 1900. But in the January number of *Harper's Magazine* the theme has flickered up again. Mrs. Avis D. Carlson, of the English department of the University of Illinois, revives it in an article entitled: Wanted: a Substitute for Righteousness.

If youthful revolt really exists, is it anything but the obverse of adult indifference? Certainly it is not true to represent the young as in revolt against all standards and dogmas. Youth is ever searching for, ever prematurely announcing absolute judgments. It is essentially dogmatic. Its condemnations are sweeping, its approvals hardly less, and its impatience with the standards we have to offer will, in the last analysis, be found to rest on the fact that we have never been able to find a rule that did not drag in its train a long string of exceptions.

Therein lies the trouble. Our children have asked of us a set of standards to cover the whole case, and we have been too weary, too worldly, or too indifferent to attempt to meet the demand. We have not even consented to make sure of the meaning, the general applicability, of what we did offer. Even those who, like Mrs. Carlson, are sympathetic enough, one might say young-hearted enough, to listen to the demand and attempt its satisfaction, are still too indolent for the task in hand. Like the people who trade in their car every year rather than go to the trouble of having the old one overhauled, or in some cases rather than take sane care in the use of the one they have, our writers and teachers cry out for new standards, never stopping to see whether the old have been properly kept up and used.

Now, it is entirely true that the old standard of right and wrong was frequently and grossly misapplied. Matters have been classed under right and wrong that were simply expedient, or the reverse. Many things have been classed as right when they were merely conventional, and as wrong when merely strange. American morals have never cast off the blight of their Puritan beginnings, and there has been a pronounced ten-

dency to identify right with all that is drab and uninteresting, to feel that anything gay or highly colored is in some undefinable way wicked.

To make matters worse, the present younger generation has witnessed the spectacle of middle-age in revolt, and the spectacle has not been edifying. Convinced that our moral judgments were in many cases incorrect, we have, so far as our conduct goes, quite plainly changed them. At the same time we have quite loudly professed to yield allegiance to the old code in all its rigor. Surely a boy can be pardoned for distrusting the moral sincerity of a parent who votes for prohibition, and patronizes a bootlegger. Certainly our youth may be forgiven for doubting the cogency of principles which we do not permit to control our action.

Young people are essentially conformists, because their life is largely lived in the fear of ridicule. They do not wish to look or act differently from every one of their fellows, for the crowd will laugh. They wish to appear mature, for maturity contemplates youth with a suspicion of a smile. The only prominence they will seek might be called a conspicuous conformity, a more intense doing of what all the crowd does anyhow. So they merely follow frankly the course they find their elders treading with an easy conscience. Since an adult who lives up to what young people have heard proclaimed as "the standard of righteousness" is obviously exceptional, they repudiate the leader who asks them to do so. He is urging them to be queer.

IT IS therefore perhaps natural that, as one entrusted with the development of the generation verging on maturity, Mrs. Carlson should be prepared to cast aside the old standard of right and wrong, and seek a new one. But one is still disposed to think the way to go about it is rather to revise the content of that fine old word "righteousness," than to reject it in favor of some term of different, and perhaps narrower meaning. In any case the standard she proposes to substitute, that of beauty, will never have the universality of appeal, much less the wealth of content, the breadth of application, of the one she rejects.

Beauty of conduct is only one of the aspects of the older ideal of righteousness, the way in which that standard presents itself to somewhat emotional natures. We are not all equally moved by beauty. Even in professedly artistic circles its cogency is not uni-

versally admitted. Many of us ordinary mortals pass it by with hardly a glance. It is felt to be a decoration, not the essence of life. To many the idea of beauty connotes a certain weakness, and its pursuit a definite lack of virility. Any parent of a fourteen year old boy can imagine the effect of the attempt to apply Mrs. Carlson's standard, of telling that untamed cub: "You don't look pretty when you do that." Can we hope that it would prove more effective with the average "man" of eighteen? Could you keep a husky young truck-driver sober by telling him that drunkenness is ugly, or that it endangers the beautiful curve of his fenders?

The esthetic standard of conduct fails, then, on account of its essentially undemocratic character, because the appreciation of beauty, and hence its moving power, is limited to the little group who know, and even within that group there is no agreement as to what is beautiful. And if the Wagnerite can see little beauty in Rossini, neither does the flapper. But she hardly shares his enthusiasm over *Tristan*, nor can he join her worship at Paul Whiteman's tinsel shrine. If the constant change of fashions teaches anything, it is that beauty as a standard means nothing at all. It simply measures my pleasure in seeing, hearing, or feeling a given thing. To say, "Let your conduct follow your instinct for the beautiful," is merely to say, "Do whatever you find gives you the greatest, the most moving pleasure."

This is, of course, not what Mrs. Carlson is aiming at when she proposes to substitute a standard of beauty for one of righteousness. She is sufficiently of the passing generation to believe that there is such a thing as absolute beauty, beauty which rises above and has power to regulate the shifting tastes, to check the unruly desires of the individual. She seems to forget that, insofar as there is real revolt against moral standards, it is because they are standards, not because they are moral. If beauty is to be really effective as a standard it must act as a check on the man's desire to do exactly as he likes. Just as soon as beauty checks the rebel he will discover that it is simply the old notion of right, wearing a new mask and dress. And it is the restraint He rebels against, not the particular form under which it is presented. We seem to remember reading in an artists' magazine something about "escape from the tyranny of beauty," to have heard serious musical compositions, even an elaborate Mass, abounding in atrocious dissonances. Beauty appears to have its rebels already, quite as fiery and sincere as those against righteousness.

No, whatever may have been amiss with the old ideas of right and wrong, we shall not escape from our difficulties by changing the names. We are rather under the necessity of so squarely facing our old standards, of so fearlessly examining our statement of their content, and, if need be, of so frankly and rationally restating that content, that at least our rebels will know from what they are in revolt. It is necessary to get away from all partial statements and incomplete views, and to see life whole against its proper background, the perfection of God.

Mrs. Carlson's refined hedonism falls down at exactly the same point as does the earlier attempt at a stoic righteousness. There can be neither beauty nor righteousness without the absolutely beautiful or righteous Being, without a God. The passing generation tried to have both without Him, or at least without reference to Him. We have tried to make right and wrong a kind of coin, to satisfy all judgments without reference to spiritual effort, only to find that we have emptied them of all life and deprived them of

all possibility of growth. If right means anything it is what brings God and man together; wrong means what centers man in himself, his needs, and enjoyments. We have left God out of our conduct, and are astonished to find that good has gone with Him.

ONE never wishes to be a damper in the way of praiseworthy efforts. An article in the *American Church Monthly* for February by Martin Gillett gives the information that an English organization is to be localized in this country for the purpose of supplying satisfactory tracts in the interest of the Catholic movement. It is a laudable purpose, although with some experience in the matter we may be pardoned for wondering how the "overhead" of a society that must naturally have considerable expense in its promotion work can enable it to supply such tracts more cheaply than existing institutions in the United States could do. We had supposed that not only was there a reasonable assortment of such literature published in this country, but also that the publications of the English societies, and especially of the Anglo-Catholic Congress, were easily available. Notwithstanding this, if a new organization can add to the desired material, we have only good wishes for its success.

But when our English visitor observes in explanation of the new movement that "The trouble with so much of the religious press in these days is that it exists more for gain than the true promotion of the Church," we can see the twinkling wonder in the eyes of the editor of the *American Church Monthly*, which has given hospitality to the article, while for our part we wonder where that portion of the religious press that enjoys the pleasant "gain" at the expense of "the true promotion of the Church" is found to exist. So far as we can find, any publisher of a religious press in America today is bound to contribute or to find several thousand dollars a year in addition to the normal receipts of the publication in order to exist at all. Unfortunately "a press that exists for the sole purpose of spreading the faith" will not exist long unless it is able to pay the pressman his wages and the landlord a suitable premium for permitting a roof to remain over the press.

Notwithstanding which, we welcome the Catholic Literature Association that is to be established among us. The organization begins by asking for support in various degrees from members and promises a liberal profit and income to churches that will sell its tracts. Evidently, therefore, the motive of gain that seems to our English friend to animate so large a part of the religious press today is still a motive to which appeal may properly be made on behalf of others than the selfish publishers of the religious press. We fear that he comes to us in the belief that Americans can have only sordid motives for whatever they undertake. There are Englishmen who have this pleasant idea of us.

Be this as it may, if an organization for the promotion of Churchly literature, with one or more employes giving their whole time to the matter, can either produce better tracts or get them more largely into use than existing agencies have been able to do, we have only praise for the undertaking. Even if it should prove that the material thus circulated costs more rather than less than similar material obtainable under present conditions, it may conceivably be worth the difference to have the promotion effectively made.

We hope that the new venture may be abundantly successful.

The Avaricious
Religious Press

DR. FOLEY'S report of the Philadelphia Conference of Liberals, printed in the news pages of this issue, is of much interest. With characteristic modesty he has neglected to say that he was himself one of the leading speakers on the subject of Conversion, and we are confident that his contribution to the discussion was a valuable one.

The Philadelphia
Liberal Conference

For ourselves, we feel very sympathetic with any conference of this nature in which speakers are chosen who are (a) representative and (b) constructive. For the most part these speakers seem to have fulfilled this test. If our various schools of thought will try to make their respective contributions to the thought of the Church in a positive way, and not seek simply to tear down what others are trying to do, they afford real help. Naturally some will say the wrong thing, but one expects that in any general conference.

If we supplement Dr. Foley's account of the discussion of the comprehensiveness of the Church with the reports printed in the city papers, some curious ideas of what is involved in the term would seem to have been expressed. There will be no difficulty on that score in the Church if writers will simply stop trying to read out of the Church the people with whom they disagree. To stand on the platform of comprehensiveness and at the same time maintain that those with whom one disagrees should get out of the Church is a position that cannot gain many converts. To say, as one of the speakers on this subject is quoted in the *Inquirer* as saying, "By the very comprehensiveness of our (the Church's) organization, we have allowed them (Anglo-Catholics) to get into our Church and now they have proved themselves traitors," etc., is to repudiate the principle of comprehensiveness. One wonders whether the parenthetical "(laughter)" did not belong in the report at this point, since Liberals of our acquaintance have, generally, too much common sense and too good a sense of humor to listen to such discourteous nonsense without smiling. We do not dream that such stuff is representative of the Liberal movement in the Church, at least among Americans; it may be in England, where Liberals seem to vie with one another in expressing illiberality. We do feel, however, that real Liberals in the American Church must some day face this question: do they stand for the position that the principles of Catholicity deserve the violent hostility of Liberals, or do they not? If they do not, one wonders why they do not commission men who really practise the principle of comprehensiveness to be their spokesmen on the subject. They are constantly compromising themselves.

Be that as it may, Catholic Churchmen are in the Church to stay, and they would like to be friends with orthodox, constructive Liberals, of whom there are a good many. Liberals will decide for themselves whether such polemic addresses as they have promoted in this conference conduce to such friendliness, and, indeed, whether they wish to be friends or foes.

If men like Dr. Foley, and most of his fellow speakers, can be recognized as representing the Liberal movement, we do not fear for its influence on the Church.

VERY many Churchmen will feel the death of Commodore Gerry as a personal loss, while to New Yorkers, regardless of religious affiliations, he is a great civic loss.

The Death of
Commodore Gerry

We dread to see his death described as that of a man of wealth. He was that, but he was so much more that it were unfitting that what was incidental should seem adequate as a description of himself. Dur-

ing the days of his activity he was a model citizen, interested in whatever was of civic concern, giving much time and thought to the protection of children and of the weak and suffering. As a Churchman the beautiful Church of St. Edward the Martyr may be called the physical expression of his spirituality, while many religious institutions throughout the country will remember him gratefully as a benefactor. Yet over and beyond his benefactions one felt always that throughout his life he was constantly giving to his Lord the supreme gift of himself. And he was fortunate in being the head of a family that entered enthusiastically into his philanthropies and so into the interests of his life.

May God grant him rest and peace and joy and crown him with the gift of abundant life.

OUR headline writer erred in our issue of February 12th in giving to the Philadelphia letter the heading "Pennsylvania Pays Quota and Deficit Pledge to National Council." The letter itself correctly stated that the diocese of Pennsylvania had paid the pledge that it made to the National Council for the year of 1926 as well as the pledge toward the deficit, but the former pledge did not equal the amount of the quota asked of the diocese from the National Council.

We Were
Wrong

The quota for 1926, being the amount asked from the diocese by the national Church, was \$316,800. The diocese, however, did not accept the entire quota, but pledged \$250,000 in its place. The amount actually contributed was \$260,000, thus exceeding the pledge of the diocese by \$10,000, but lacking something more than \$50,000 of reaching the amount asked for in the quota.

The error, being the headline only, was made in this office, and we regret that we should have held out a false hope through the terms used.

ANSWERS TO CORRESPONDENTS

S. D. P.—The usual custom is that the two lights are used alone for low celebrations and these, with additional lights, for high celebrations of the Holy Communion.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

In loving memory of James W. Swartz	\$ 10.00
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THE SACREDNESS OF PERSONS

THE DOOM OF DIVES turned on the fact that he treated Lazarus as beneath his notice: he habitually trampled on the personal claim of one poor hungry wretch who lay at his door. And what holds true of vice holds true of virtues as well. Half of our mistakes and confusions in regard to faith proceed from the notion that faith is concerned with abstractions; whereas faith is concerned with persons. Faith really means your personal confidence in some other person, your reliance on the character of another. Similarly, to forgive your enemy must mean that you repair and restore the broken fellowship between two persons. In truth, every noble and heroic deed is essentially a personal act, which involves not the surrender of things but the sacrifice of self.

To a Christian, things are of no account compared with persons; they have worth only as they subserve persons. Our religious organizations and institutions are all means to an end; they become useless, they may even become harmful and poisonous, unless they minister to the spirits of living men. Our theology grows vital when it turns away from abstractions and goes back into partnership with flesh and blood. It may almost be said that a man's Christianity is tested by the way in which he regards faces in the street.—Rev. T. H. DARLOW, M.A., Literary Editor of the British Bible Society.

DAILY BIBLE STUDIES

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

With this week's issue we resume publication of the Daily Bible Studies, which have been a feature of The Living Church for many years. The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, and a well-known writer on biblical and allied subjects, has kindly agreed to undertake the editorship of the department.

February 27: Quinquagesima Sunday

READ St. Mark 14: 32-36.

NOTHING in the Christian life is more important than prayer. No one can live near to God, no one can live as God asks him to live, unless he keeps in close touch with God. Prayer is communion or fellowship with God. It is not simply asking God for something—it is not worshipping God, though that is a part of prayer. But because we are God's children by creation and adoption we are naturally associated with Him, just as a child is associated with his father, living with him, talking to him, listening to him, loving him and trusting him.

Monday, February 28

READ St. Luke 12: 27-30.

IN the New Testament Christ declares God to be our Father. It is a blessed message, and while some earthly fathers are not what they should be, yet this very relationship to God is perfect when we remember that our heavenly Father is perfect. When the earthly father is good the mutual relationship between father and child is precious; the child loves to be with his father and the father loves to have his child near him. The same is true of the mother and her children, and this illustration is given also in the Old Testament in those beautiful words, "As one whom his mother comforteth, so will I comfort you." Prayer, therefore, is the relationship between God and His children interpreted by the earthly relationship between a good father and a good mother and their children.

Tuesday, March 1

READ St. Luke 15: 20-24.

TO understand prayer we must first know God as Jesus Christ revealed Him. God is love, and He is a forgiving God who longs to help us. If we doubt His kindness and His power and think He is a great and strange Being, we not only dishonor Him but we lose the greatest privilege of our lives. In thinking of prayer we should always think first of God's part, of His love for us and of His longing to help us. He is not a mighty King to whom we can be presented only by many officials and for an audience with whom we must be prepared and whose throne is guarded. Nor is He a stern Judge ready to accuse us of our wrong-doings and making us afraid in His presence. How saddened the great divine heart of God must be when we forget how He loves us and longs to have us come to Him! If we need Him must it not always be true that He needs us? I thank Christ for giving us the parable of the Prodigal Son (which ought to be called the parable of the Loving Father). The father was waiting and longing to have his wandering child come home. He watched for his coming all through the years of his absence, for that was why he saw him "when he was yet a great way off." God's part in prayer is a desire for us to come and then a hastening to meet us with a loving welcome.

March 2: Ash Wednesday

READ St. Matthew 18: 1-4.

OUR part in prayer must always be secondary. We must think of God first and catch a sight of His glory and beauty and listen to His voice of welcome. We must come to Him as little children. Miss Mary Dixon Thayer, in a little book called *The Child on His Knees*, has given us a lesson of

great help in the beautiful child-like prayers she brings from the lips of little ones. Here is one of them:

"When the 'Our Father' I have said,
And mother tucks me into bed,
And kisses me, and calls 'Good night,
God bless you,' and turns out the light—
Why then I lie awake and say
Another prayer a different way.
I talk to God, and angels keep
Their wings around me till I sleep.
I talk to God and tell Him things
All in between the angels' wings,
And God leans down and says, 'I know,
I understand. I love you so!'"

Our prayers must not be formal and cold, for the dear God wishes us to be at ease with Him. We must become as little children if we would pray as God asks us to pray.

Thursday, March 3

READ Isaiah 1: 16-18.

I LOVE to talk things out with God," said a friend as we spoke of prayer. And God asks us to do that very thing. "Come now, and let us reason together, saith the Lord." Of course, there must be reverence, for the loving God is worthy of all the devotion and adoration we can give; but to reason with Him as Job did, and as David did in some of his Psalms, is to find God ready to guide us and help us in our problems. If we thus reason with God, we must be sure that we love Him and that we are trying to obey Him. Obedience is the gate to spiritual knowledge. If I wish to do what God would have me do, then I can bring my complaints to Him and find comfort and strength. This loving and reverent reasoning with God and telling Him of our difficulties and problems will always be found profitable. We can complain to Him, but we should not complain to others.

Friday, March 4

READ Isaiah 65: 23-25.

ONE of the precious things in our Christian lives is to find relief in such blessed hours of interview with God. The old hymn, *Sweet Hour of Prayer*, has a verse of real strength which we can prove by experience:

"In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer."

And N. P. Willis, an almost forgotten poet, in a poem entitled *Absalom*, voices the experience of many:

"O, when the heart is full, when bitter thoughts
Come crowding thickly up for utterance,
And the poor common words of courtesy
Are such a very mockery—how much
The bursting heart may pour itself in prayer!"

Let us remember that the dear Lord's care for us is away beyond anything we can ask or think.

Saturday, March 5

READ Psalm 71: 19-23.

GOD always answers prayer, but we are apt to dictate the answer as well as the time and place. We should not do this, for it implies an absence of faith. God wishes to do the best for us and He knows better than we do what is best. Of this we may rest assured—that he always hears and that He will always answer in His own time and way. Having prayed, we can leave our prayer with God. We lay our burdens at His feet and then go our way in comfort and peace.

Dear Lord, I thank Thee that I can come to Thee always and everywhere, and rest in Thy presence. Thou art so mighty and so loving that just to come to Thee is to find peace. Teach me how to pray. Give me confidence in Thee so that I can tell Thee everything. And may my whole life be a life of prayer even as I have fellowship with Thee. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

LET us all rejoice in the Lord, celebrating a festival day in honor of the repudiation by the senate of the Lausanne treaty with the still unspeakable Turk! There is no reason apparent why it should have been signed, either political or commercial; Turkish "concessions" have been granted to many people who have later found out their worthlessness; and the indubitable fact is that of change of heart in the so-called Turkish Republic there is no sign whatever, though the sultan has been supplanted by Kemal. THE LIVING CHURCH has published many reasons why our government should not grasp the hand that is still red with the blood of martyrs, soiled from the tyranny of imprisoning Christian women in Moslem harems; and it is good that those reasons have been found cogent by so many senators.

Yet the New York *Evening Post* (*heu, quantum mutatus ab illo!*) commenting on the rejection, indulges itself in this wail of evil foreboding. Let us consider it, and see what dread consequences—if any!—will ensue.

"The senate's failure to ratify the treaty of Lausanne should come as a distinct shock to the people of the United States.

"For us, for Robert College, for our business interests in Turkey, ratification was the only practical step possible. For the new government that is seeking to establish itself at Constantinople, ratification was the best possible recognition and encouragement.

"The moralistic opposition of the clergy is understandable. Hatred of the Turk and of his ways has been laid deep in many American hearts during the years. But we are dealing not with the old Turk but with the new. With him special negotiations on special evils could well have had a hopeful outlook had the treaty been ratified.

"As it is, we are left with a 'working agreement' that lasts but a few days longer. What will happen when it expires? No one can say. Because an organized 'well meaning' minority has clamored, we once again let an important foreign policy drift out into the future on a vague and uncharted course. The Puritan tradition, our great contribution to the world's philosophy, can be and is misapplied by us so often as to shake intelligent faith in it."

Hagop Bogigian, a well-known American citizen of Armenian birth, tells us that in 1889 a draft treaty with Turkey was submitted to President Harrison, who, reading it with care, gave it back to Blaine, saying in his terse way: "This is all for Turkey and nothing for America; I will have nothing to do with it!"

Let us wait until a humbled Turkey comes with something more acceptable than this insolence, and begs us to ratify. Then, perhaps, we can look out for our rights, and demand works meet for republics.

WHAT an infinite variety of tastes is found in "the radio audience"! Market reports, the Better Homes movement, the demand for pigs, "foot helps," organ recitals, the Jugoslavian native orchestra, "is your hair beautiful?", the Bible Society's hour, the Baptist prayer meeting, a bridge game, echoes from a hockey match, a professional whistler, a Bach gavotte—and above all the insistent, persistent, inconsistent (would that we could say desistent!) jazz: one finds all those on today's near-by programs. Of course there is the great relief of being able to shut off what you don't want to hear, without difficulty; but one can't help wondering what strange specimens of humanity rejoice in syncopation. This poem seems to show that the appetite for jazz is quite as great among our English cousins as here; and I heard a brilliant Negro intellectual declare that in music and the dance his people were dominating all the world. (I suppose he would have acknowledged a certain Jewish influence translating the Negro spirit.) The poem is from the London *Daily Chronicle*:

"SOILED SYNCOPATION"

"(Jazz players call their impromptu caterwauls 'putting the dirt in.')

"O queer cacophonies
And strange saxophonies,
Oft have I paused in wonder
As ye the welkin sunder
With muted miaows
And moaning cows
And weird embroidery
Of chromatoidery,
From Texas steers.

"Incomprehensible
To me, insensible,
Did seem till late inquiring
I found your bands desiring
To throw a pack o' dust,
Fag and tobacco dust
Into, alas,
Thy muted brass,
Crashing and clattering
And set on scattering
Dust in our ears!"

But the astonishing thing is the self-confidence of certain melodists who attempt to sing words to jazz tunes, with no more idea of singing than a peacock. To drawl out words in a half-recitative, with a frightful nasal pronunciation, making each syllable count for three or four, and with spoken interludes yet more discordant, is their notion of melody. Would that they could be suppressed permanently!

However, when one sifts good from bad and worse, he finds enough good to satisfy a fairly good appetite. May the proportion of good increase! I notice that the very best daily paper in the country is going to set up a station for broadcasting, so I shall look hopefully for an improvement.

A DUTCH friend, now one of our clergy, sends this excerpt from an address by Queen Wilhelmina at the unveiling of the statue of Gaspard de Coligny:

"Admiral de Coligny has known the secret of that heroic courage, which finds its origin in fixed confidence of faith in God, and has left us an example of a life consecrated to God and His cause. By the erection of this statue, a grateful posterity pays homage to his memory, and I count myself happy to have a part in it. Gathered at the foot of this monument, we lift up our hearts to God, and before all things else, seek the glorification of His Name. It is my ardent wish, that every one, who believes in Christ as his Saviour, may be strengthened in the faith, and that we all may ever more be true witnesses of the Lord."

On her photograph, which she presented to Madame Angela de Oliveira Casar de Costa, the Queen wrote:

"CHRIST AVANT TOUT."

Do you wonder that the Christian people in the Netherlands remember their Queen in their prayers, with gratitude and love?

AN INTERESTING BOOK which combines history, legend, and an imagination sometimes rather unbridled has recently come to hand from Lothrop, Lee, & Shepard, publishers. It is called *History's Most Famous Words*, by Mrs. Chetwood Smith, and endeavors to tell us "when, where, why, and by whom were used great sayings that have passed into common speech." Cuts from famous paintings, where possible, are used to illustrate it; and the whole is a kind of *resumé* of critical moments in world history, such as adds much to the information of the ordinary reader. There are almost four hundred pages to attract the reader, luring him on by great names from Spartacus to P. T. Barnum. And when he has finished he will know much more than at the beginning, while scarcely aware of how he acquired so much information. It is a book distinctly worth while.

THE REVISED ENGLISH PRAYER BOOK

BY THE REV. C. B. MORTLOCK

Reprinted from the London *Daily Telegraph*

THE revision of the Book of Common Prayer, which the two Archbishops will present to the Convocations on Monday next (February 7th) is the first comprehensive work of the sort that has been attempted since 1662.

The book then authorized by Church and State was produced in a few weeks and was the fourth revision of the Edwardian book of 1549. Its production by the Convocations followed hard upon the abortive Savoy Conference, at which it was hoped that the bishops and Presbyterian divines nominated by Charles II would, "in the interests of peace," agree upon changes in the book of 1604, the use of which since 1645 had been a penal offense. The strong Royalist spirit prevailing in the country and in Parliament fortified the bishops, with the result that, though the book of 1662 contained some 600 alterations, very little regard was paid to Puritan objections. Meanwhile, three new editions of the book of 1604 had been issued in nine months.

Though the Prayer Book has remained essentially unchanged since 1662, there were not wanting serious attempts to alter it. In 1668, Tillotson, Stillingfleet, and some other divines made an effort to comprehend dissenters. But the House of Commons was averse to the project and it was dropped. Again, in 1689, a commission was appointed to consider such alterations as would reconcile "as much as possible of all differences." This likewise came to nothing.

Such minor alterations as the Prayer Book has undergone in the past 250 years were the work of the nineteenth century. In 1859, by royal warrant, the services in commemoration of the martyrdom of King Charles, the Restoration, and Gunpowder Plot were deleted. In 1871 the Lectionary was revised, the lessons being considerably shortened, and in the following year the Shortened Services Act allowed considerable elasticity in the use of the Prayer Book. The last attempt at revision occurred at the time of the ritual disputes in 1879. Letters of Business were issued by the Crown to the Convocations, and their proposals were embodied in a Prayer Book printed in 1880. Soon after the whole scheme was dropped.

The present work of revision, the details of which are awaited with such great interest, has occupied far greater time than any previous revision, for it is more than twenty years since Letters of Business were issued to the Convocations at the request of the Archbishop of Canterbury and the Archbishop of York, who thus accepted the recommendation of the Royal Commission on Disorders in the Church. Committees of all four houses of Convocation were appointed, many sectional reports were issued, experts were called in to advise, and by 1915 the work was so well advanced that the Convocations were ready to frame their reply to the royal Letters of Business. Owing, however, to the war, this course was not followed.

Meanwhile, a new movement had grown up to win for the Church a greater measure of self-government, and in 1919 the Enabling Act was passed, giving to the newly-constituted National Assembly of the Church of England important legislative powers. Years before the Archbishop of Canterbury had promised the old House of Laymen that it should have an opportunity of expressing its views on Prayer Book revision before any final action was taken, and this promise was now of necessity extended to the Church Assembly. None the less, a reply was returned to the Crown in 1920. Instead, however, of proceeding to enactment by a bill in Parliament, a measure was introduced into the Church Assembly. By this procedure the detailed consideration of the Church's formularies by Parliament was avoided, but further delay was incurred. The Assembly took the fourteen years' work of Convocation and began its revision more or less *de novo*. A special committee was appointed to prepare the Revised Prayer Book (Permissive Use) measure. It naturally followed the main outlines of the Convocation book, but its report included the following passage, significant of the new spirit that had given birth to the Church Assembly:

"That inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of divine service arbitrarily or without the good will of the people, as represented

in the parochial church council, any question which may arise between the minister of a parish and the people as so represented with regard to the changes sanctioned in such other volume or schedule shall stand referred to the bishop of the diocese, who, after such consultation as he shall think best, both with the minister and with the people, shall make orders thereupon, and these orders shall be final."

The Prayer Book measure was accorded "general approval" in the Assembly in July, 1923, and thereafter the House of Clergy and the House of Laity were engaged, sitting separately, on the revision stage. By the constitution of the Assembly all matters touching faith or doctrine must be submitted for "final approval" in the form in which they leave the House of Bishops, the Assembly having no power of amendment. It is in the preparation of their draft for submission in this way that the bishops have been largely engaged for the past year. They have had before them the decisions of the two other houses of the Assembly, and, having accepted, rejected, or modified them, have made their own contribution to the whole work.

The Church Assembly has not, however, usurped any rights of the ancient Convocations or provincial synods, and it is, accordingly, to the Convocations that the revision will first be presented on Monday. Unlike the Assembly, the houses of Convocation are free to suggest amendments, though it is considered unlikely that they will take any action other than will assert and preserve their right to do so. As the Convocations have arranged for a session of two days only for this purpose, any thought of drastic revision is clearly not entertained.

The House of Bishops will meet once more before the draft finally leaves its hands, and at that meeting the submissions of the houses of Convocation will be considered.

"AS OTHERS SEE US"

THE AGGRESSIVE spirit of the Protestant Episcopal Church in America is symbolized at present in the campaign known as "The Bishops' Crusade," which began on January 9th. This Crusade is a spiritual movement, seeking to unite the whole Church in pursuit of the single aim "that the people (of the Episcopal churches) may be led to put Christ first in their lives, re-dedicating themselves to Him and renewing their allegiance to His cause."

The Bishops' Crusade was conceived and authorized by the General Convention of the Episcopal body and by the National Commission on Evangelism. In its pursuit there has been aggressive organization throughout the country, and apparently the movement has been productive of remarkable new coöperations and expressions of fellowship, the bishops, in many instances, being assigned to leadership in the Crusade in dioceses other than their own. One pleasant local aspect of the Crusade is instanced in the district of Fall River, Mass. Here Bishop Dallas of New Hampshire was to open the Crusade, and the largest auditorium available in the city happened to be in one of our Congregational churches, which was loaned to the Episcopalians for the occasion.

Secretary Royce of the city work department of the Congregational extension boards, who has had an opportunity to see and study many sections of the country, recently spoke to the editor regarding the number of well-attended Sunday evening services that he finds being conducted at strategic city centers today under Episcopalian auspices. He has been impressed with the evangelical vigor of these services and with their manifest power in reaching the people. May it not be that in some of these matters our Episcopalian friends are setting Congregationalists an example that we ought to be more powerfully emulating? We do not like the idea of rivalry in religious work, but the field in modern America leaves room for us all, and particularly room for every type of religious appeal. Mutual stimulation to good works is a thoroughly scriptural experience. The signs of life and activity in the Episcopalian fellowship might well lead our Congregational churches to self-examination as to whether they are realizing their full privilege and duty.—*The Congregationalist*.

THE FAILURE of the home life is frequently due to the improper construction of the ship. I mean the place in which you two people are to live; the ship in which the home is to sail. When it is possible, though frequently under present conditions it is difficult, avoid boarding houses and the so-called "homes" of the skyscraper cliff dwellers. I say naught against these as temporary stopping places, perching branches for birds of passage; but there can be no home life without seclusion.—DR. GEORGE THOMAS DOWLING, in *The Churchman*.

The Catholic Congress Movement: Its History in America*

THE second annual Catholic Congress was held in Milwaukee, Wis., October 12th to 14th, 1926. As the saying goes, it has become history. It will be of value, as well as of interest, to preserve the record of that history.

First, let us take a glance at the Catholic Congress movement. It had its inception in a meeting of a few clergy who, at the request of the New York branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, gathered at Holy Cross Monastery, West Park, N. Y., April, 1923. The question of some kind of Catholic convention was discussed and a further meeting was held at the parish house of the Church of St. Mary the Virgin, New York City, in May, 1923. On this occasion were assembled forty-three representatives of the branches of the Clerical Union in New York, Philadelphia, and Boston; of the Priests' Fellowship in the dioceses of Connecticut, Long Island, Albany, Central New York, and Western New York; of the Confraternity of the Blessed Sacrament; of the two religious orders, the Order of the Holy Cross and the Society of St. John the Evangelist; and of groups of Catholic priests in Baltimore, Washington, and the diocese of Harrisburg. This gathering was organized as the Central Conference of Associated Catholic Priests.

There had been for some time past occasional suggestion of a Catholic Congress in the United States, and this demand was made urgent by a sharp incursion of the modernists in the winter of 1922-1923. This eruption was on the part of certain men who rejected some of the articles of the Christian faith. They were few in number, and, with one exception, men of no position in the Church. But they were extremely vocal, and their genius for publicity, combined with the inevitable tendency on the part of the secular press to regard denials of the Christian religion, from whomsoever they might come, as having good news value, secured for them a wide hearing. Their claims as to the number of their followers were grotesque, and the movement, instead of being in any real sense a danger, was rather pathetic.

Many persons, however, who did not know the real conditions became gravely alarmed. Was the old faith going to the wall? Were the Creeds to be consigned to oblivion? Was it true that one could in the Episcopal Church believe such doctrines as the Virgin Birth of our Lord, and His Resurrection, or reject them, as he pleased? There was no doubt that there was real distress and fear in many hearts. It was necessary that something be done to reassure them.

The meeting at St. Mary the Virgin's discussed the situation, and resolved that there should be organized a convention of Catholic priests, to be held in the city of Philadelphia, April 29th and 30th, in the following year.

This meeting was frankly to be a demonstration in order to show the strength of the Catholic religion and was to be confined to the first three provinces. There were grave questionings as to what the success of such a venture would be. Some thought that from two to three hundred clergy in the three provinces might be gathered on such an occasion. The more optimistic were confident that at least four hundred would come. When the convention met in Witherspoon Hall in Philadelphia, it was found that no less than 750 priests, that is to say, more than one-fourth of all the clergy in these provinces, had signed up as ready to go forward shoulder to shoulder in this war of the Lord for the defense and maintenance of the Catholic religion.

No one who was at that great convention can forget the thrill of it. The convention Mass was celebrated at St. Mark's Church, Locust Street, with all the splendor of the Church's ceremonial, and a solemn Mass of equal dignity and beauty was celebrated at St. Clement's Church. The Bishops of Milwaukee, of Fond du Lac, of British Honduras, and the Suffragan Bishop of Chicago were present at the Masses, Bishop

Webb preaching the sermon at St. Mark's and Bishop Griswold at St. Clement's.

At the opening session of the convention, Bishop Garland welcomed the convention to the diocese, and, in the course of the two days' meetings, addresses of greeting were made by the Rt. Rev. Ethelbert Talbot, then Presiding Bishop of the Church; by Bishop Gailor, then the president of the National Council; and Bishop Johnson of Colorado was one of the speakers at the final session, dealing in a masterful way with the subject of Church Unity.

A thousand visitors to this great convention returned to their homes with renewed courage and with hearts full of thanksgiving to God. Those who were responsible for its organization went away humbled at the want of faith that had made them in some degree, in the beginning, hesitate and forget that God loves His Church better and more wisely than we love it, and will take care of His own honor. The gracious blessing with which He rebuked our little faith was the pledge of greater blessings yet to come.

AS noted above, the Philadelphia convention was a demonstration, looking forward to the beginning of a general movement which might in five or ten years culminate in a Catholic Congress. But within a year afterwards it was felt strongly that it had launched the Catholic movement in America on a new era, if only immediate advantage were taken of it. It was therefore decided in May, 1925, to institute an annual Catholic Congress, which should not be confined to the interests of the clergy, but which should take to itself Catholic interests as wide as humanity itself.

The first of these congresses was held at New Haven, Conn., in November, 1925. The Bishop of the diocese, the Rt. Rev. Chauncey B. Brewster, pontificated at the solemn High Mass which was celebrated at Christ Church, and the sessions were full of enthusiasm. Six bishops were present—the Bishop of the diocese, his then Suffragan, since elevated to the rank of Coadjutor, Dr. Acheson; Bishop Matthews of New Jersey, Bishop White of Springfield, Bishop Ivins, the Bishop Coadjutor of Milwaukee, who was the Congress preacher, and Bishop Carson of Haiti.

A feature instituted at the New Haven Congress, and which will occupy a permanent place in the movement, was the missionary offering. The committee asked for \$1,000, and just short of \$2,500 was contributed—another rebuke to our want of faith. This money was sent to the department of missions of the National Council as a special offering for the work of the Sisters of the Transfiguration in China.

It will not be necessary to mention here the essays and discussions at New Haven. But it is interesting to place on record the thankworthy fact that the proceedings there were such as to direct the eyes of the whole religious world in America upon the movement. It became overnight one of the marked spiritual phenomena of the time and such it continues to be. It was discussed in the press all over the country. The secular papers, the Church weeklies and monthlies, as well as the Protestant and Roman Catholic press, gave much space to the work of trying to interpret the movement. It was hailed by many with devout thanksgiving to God for what they believed to be the dawn of a new day for religion in America, especially in the Episcopal Church. By others it was regarded as the gravest menace in our generation to the faith once delivered to the saints. By all was it recognized as a serious movement which had to be reckoned with seriously.

The year following the New Haven Congress was one of rich development. It was seen by all concerned in the Catholic cause that something more was required than the emergence once a year of an enthusiastic convention, which would sound a high note, only to lapse into a state of innocuous desuetude for another twelve months. The Catholic Congress movement was growing out of its swaddling clothes swiftly. If it fulfilled its mission as an educative force in the Church, it must func-

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tion every day in the year as a live, dynamic agency. The greatest dynamic is that of prayer. If the Congress movement was to do the work, and achieve the results planned for it, all would have to be done in the power of prayer, rather than in any method of organization. To this end a cycle of prayer for the conversion of America to the Catholic faith and for a more real and deeper consecration to the personal love and service of our Lord was arranged, and through the entire year, from Advent to Advent, hundreds of parishes observed weeks of prayer with these intentions.

The greatest freedom was left to the local parish authorities in the arrangement of the devotions during the cycle. All had a daily Mass, and most of them gathered the people together at some convenient hour for further corporate intercession. Some were able to do much more and a considerable number—nor were these the parishes which had the largest numbers to draw upon—were able to maintain perpetual intercession day and night during the entire week. In such cases the work of prayer was carried on in the presence of the Blessed Sacrament.

There can be no doubt that it was the power of these innumerable prayers, offered in every part of the country by all sorts and conditions of people, week after week, that infused into the Congress movement the strength and vitality that it was shown to possess at Milwaukee.

It was very evident during the year in which that Congress was being prepared for that it was steadily gathering force. The publicity which had been given the movement by the cycle of prayer had one unexpected and thankworthy effect: it discovered in various parts of the country, where practically no Catholic advantages had been offered the people, little groups of earnest Catholics, who were eager to be linked up with an enterprise which promised such great things for the propagation of the faith and of its practice.

The result was that the spirit and force of the Congress at Milwaukee were unlike anything that had before been experienced in the history of the Catholic revival in this country. The great crowds which thronged the Immanuel auditorium; the devotional enthusiasm which soared to so high a point; the eagerness to profit by everything which the Congress afforded; and, above all, the splendid constructive spirit which dominated every department of the congress work; the absence of carping criticism, and the unconscious, instinctive determination in every heart to win by love those who opposed themselves to the movement—all these things combined to create a Pentecostal spirit, a deep working of the presence and power of the Holy Ghost. No wonder that the Presiding Bishop, who gave us the honor and blessing of his presence at the deliberations, was able to say with deep feeling that he thanked God for what his eyes had seen and his ears had heard at the Congress. . . .

The Milwaukee Congress has shown this movement to be a powerful, and, we believe, a permanent factor in the life of the Episcopal Church. Its further development will be certain and its lines sure, if men and women everywhere will remember that it can be carried forward only in the power of prayer and sacrifice. A praying people, a self-denying people, a people who will seek through love to win those who oppose themselves will be able, under God, to mold the destinies of the Church in this land.

In May, 1926, the Central Conference of Associated Catholic Priests, at a meeting held in New York City, decided to effect a more permanent organization, and elected a Congress committee, consisting of five members, the chairman to serve for three years, two members for two years, and two for one year. The committee elected consisted of the Rev. Shirley C. Hughson, O.H.C., chairman; the Rev. Charles C. Edmunds, D.D., the Rev. Frederick S. Penfold, D.D., the Rev. S. Atmore Caine, and the Rev. Frank Damrosch, Jr. The committee was instructed to open an office for the general transaction of the business of the Central Conference, subject to the oversight of the executive committee of the C.C.A.C.P. Immediately after the Congress at Milwaukee, this committee perfected its organization, choosing the Rev. Fr. Caine as vice-chairman and secretary of the Congress, and the Rev. Fr. Damrosch as secretary of the committee.

An office has been opened in Room 218, in the Metropolitan Building, No. 1 Madison Avenue, New York City, from which the activities of the movement will be directed. The committee

is empowered not only to organize the Annual Congress, but to put on foot other ventures for forwarding the Catholic cause in the Church. Schemes of lectures in various parts of the country are being arranged, devotional enterprises such as the cycle of prayer, which is to be continued through 1927, Catholic conferences in various parishes lasting one or more days, and an organized effort is to be made to bring into the movement all isolated Catholics throughout the country. In the near future, other plans will be announced, all looking to the propagation of the faith and the encouragement of the faithful.

LENT

"Welcome, dear feast of Lent: who loves not thee,
He loves not Temperance, or Authority,
But is a child of passion.
The Scriptures bid us FAST; the Church says, Now:
Give to thy Mother, what thou wouldst allow,
To every corporation.

"The humble soul composed of love and fear
Begins at home, and lays the burden there,
When doctrines disagree.
He says, in things which use hath justly got,
I am a scandal to the Church, and not
The Church is so to me.

"True Christians should be glad of an occasion
To use their Temperance, seeking no evasion,
When good is seasonable;
Unless Authority, which should increase
The obligation in us, make it less,
And Power itself disable.

"It's true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest:
We cannot reach our Saviour's purity;
Yet are we bid, BE HOLY EVEN AS HE.
In both let's do our best.

"Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him, than one
That travelleth by-ways:
Perhaps my God, though He be far before,
May turn, and take me by the hand, and more
May strengthen my decays.

"Yet Lord instruct us to improve our fast
By starving sin and taking such repast,
As may our faults control:
That every man may revel at his door,
Not in his parlor; banqueting the poor,
And among those his soul."

THE author of the above poem was the Rev. George Herbert, who in 1630 was appointed rector of Bemerton, Wiltshire, England. Though written nearly three hundred years ago, yet it is equally true for us today. Can we welcome the dear feast of Lent? Surely we ought to be able to answer Yes to that question. Life is such a rush, that we should feel glad of any opportunity which gives us space for quiet reflection and meditation. Lent is a testing time and affords an occasion to prove our loyalty to the principles and rules of the Church. Faithful attendance at the services, abstaining from social activities, a rule of fasting strictly observed, and some labor of love carried on every day for the sake of Him who gave Himself for us, the Church bids us do. In these ways we shall prove our loyalty to Him, and gather strength and happiness for ourselves. Be loyal; it is not always easy, but be loyal. Let your Lenten resolution be "*I will seek to know and faithfully observe the Church's way of keeping Lent.*"

Remember that prayer carries us half way to God, fasting brings us to the door of His palace, and alms-giving procures us admission.—*Selected.*

PROBLEMS

Where does the wind hide on still days?
At noon where are the shadows?
Does music sleep?

You say they die, all three.

But tomorrow they are here again:
The breeze,
Bird songs,
Shadows across the fields! CHARLES BALLARD.



BLOEMFONTEIN

The Church in the Diocese of Bloemfontein

By the Rev. J. D. Vincent, M.A., M.C.

Chaplain to the Bishop of Bloemfontein and Assistant Priest at the Cathedral

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

THE diocese of Bloemfontein comprises the Orange Free State and Basutoland. The former is about the size of the state of Illinois and the latter that of Connecticut and Rhode Island combined. It lies in the center of the Union of South Africa so that Bloemfontein's sobriquet is "the Central City." These two portions of the diocese, each forming an archdeaconry, differ considerably from one another in natural features, and in government.

THE ORANGE FREE STATE

This is primarily an agricultural province and is fully settled by white people. In the south and west sheep farming is a flourishing industry, though here the mile upon mile of open and rather arid veld make the appearance rather unattractive. In the north and east, where the rainfall is greater, the farms are agricultural—maize, wheat, and, in some districts, potatoes—and are good pasturages for cattle. In the west there is a small diamond mining area around Jagersfontein and Koffiefontein. The white population is in the main Dutch, speaking Afrikaans (South African Dutch), and almost wholly adherents of the Dutch Reformed Church. There is a considerable number of Jews in all the dorps (townships). The English speaking element is small and very scattered, and this fact makes the ministrations of the Church very difficult. In fact in some of the dorps only two or three families of members of our Church are to be found. Our method is to station a priest in a certain area and he is made responsible for four or even six of these townships, holding a service once a month or so in each. The Archdeacon of Bloemfontein, whose work is solely itinerant work throughout the whole of the Free State, has a large number of the smaller and more remote dorps under his charge. One of our needs is for a railway missionary, as they have in many of the other areas of South Africa, who will look after the *gangers*, whose lives are very isolated, and the small stations and sidings on the line. The South African Railway Mission provides at present an excellent woman missionary but a priest is needed in addition.

Side by side with this ministration to the European population there is a very extensive and flourishing mission work amongst the large native population, there being about a million natives in the whole of the diocese. In the main the native work is carried on by special mission priests who confine themselves to this work, although in one or two instances a priest does both the European and the native work. Certain areas are under the care of a priest and he is aided by subdeacons, catechists, and readers, the priest going round to all the churches in his area monthly or quarterly to celebrate the Holy Mysteries. Some of the missions are in charge of a native priest, as at Winburg, an important town in the northern Free State, where Canon Mochochoko, the first native

canon of the Cathedral, is in charge. There are five native priests at work in the Free State.

A great part of the mission work in the Free State, as well as to a certain extent in Basutoland, is under the care of the Society of the Sacred Mission, whose mother house is at Kelham, England. In the early days of the diocese, the first bishop, Dr. Twells, was instrumental in starting the Society of St. Augustine, a community for men, to work in the diocese. Canon Beckett came from England with a small band of followers to form this community, and eventually settled at Modderpoort, about eighty miles from Bloemfontein, where a considerable area of farm land was obtained. The first priory was a small cave which can still be seen, and which in years to come should form a place of pilgrimage to honor the devotion, the courage, and the self-sacrifice of these pioneers.

The original society was superseded by and incorporated in the Society of the Sacred Mission. The priory at Modderpoort with its attractive buildings and fine church is one of the most beautiful spots in Africa, and no Churchman should visit South Africa without paying a visit to the hospitable fathers and seeing something of the work. Here are elementary schools and a college for catechists and ordinands, and there is a big scheme on foot for establishing, when the funds are forthcoming, a training college for elementary school teachers. The supply of such Church leaders is really a very pressing need today.



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THE CITY OF BLOEMFONTEIN

THE city is well laid out and is quite up-to-date. It is a railway, educational, and commercial center, and attractively situated under the great Naval Hill. It contains about 19,000 Europeans. Its history as a white settlement is less than one hundred years old. At first it was the capital of a sovereignty under the British crown, and then on the withdrawal of the British troops became the center of the Orange Free State republic until the Anglo-Boer war of 1899. The Orange Free State is now, of course, a province of the Union of South Africa.

In 1848 Bishop Gray, of Capetown, visited Bloemfontein and the first Anglican Church service was held. Two years later a resident minister was appointed and the foundation stone of a church, where the present Cathedral now stands, was laid. In 1862 Bishop Twells was appointed Bishop of the Orange Free State and all territory north of the Orange River.

Under his successor, Bishop Webb, afterwards Bishop of Grahamstown and then Dean of Salisbury, a wonderful organizer, the work grew. The present Cathedral was begun, the Sisterhood of St. Michael founded, and St. Andrew's School for boys opened.

The Cathedral is a fine gothic building, holding about 700, with a spacious chancel and a beautiful Italian campanile. It is also the parish church of the greater part of the city and its suburbs, the indefatigable Dean Weekes being rector of the parish as well as dean and archdeacon of the churches within the city area. Six priests of the diocese are elected canons of the Cathedral and form the Cathedral chapter. In the city there is also St. Margaret's parish church in the midst of a rapidly growing area, St. Michael's Sisterhood with a large girls' school, and then St. Andrew's School for boys, run on the lines of a British public school with its own chapel and chaplain. As in all South African towns the natives live in what is called a location, a special native quarter on the edge of the city.

In Bloemfontein there are about 20,000 natives, mostly belonging to the Baralong tribe speaking a Bantu language called Sechuana; there are also a good number of Basutos, speaking Sesuto. The Anglican mission in the Bloemfontein location is one which should be famous in the mission history of our Church. The first thing that one sees as one enters the location is the enormous, unconventional, yet effective and beautiful Church of St. Patrick built by the director of the mission, Canon Rose, who acted as architect and clerk of the works. To attend service here and to see the hundreds of com-



A LEPER CHURCH

Scene at the consecration of the church for the leper colony at Botsabelo, Basutoland.

municants and to hear the wonderful singing, each member of the congregation taking his part quite naturally in harmony to the accompaniment of a big drum to keep the time, is an experience not easily forgotten.

Here, too, is the small mission to the colored (half-castes), consisting of a church, St. Philip's, and a school. At present this work is under the egis of Dean Weekes until a priest can be found to take it over.

BASUTOLAND

THIS is entirely a native reserve, governed not by the government of the Union, but direct from London, considerable powers being left to the native chiefs. There are only about 2,000 white people in Basutoland, mostly government officials, police officers, and traders; no white farmers are allowed to settle here. The native population is about half a million, about 10,000 of whom are members of our Church.

The country is dominated by the great Maluti mountains, a forty-one mile range with mountains up to 10,000 feet high. It is a fertile country, but, partly owing to the system of land tenure under the chiefs (who grab the best lands for themselves), and partly from the obstinately ignorant methods of culture and from overstocking, the natives are frequently in the direst poverty. This is one of the most serious problems which face the administration. Basutoland is an archdeaconry, Bishop Haynes, the Assistant Bishop of Bloemfontein, being the archdeacon and living in Basutoland. The land is divided into mission areas in the shape of wedges, the priest normally living on the edge and the apex pointing inwards to the mountains. Some of the priests live in great isolation and often are exposed to great physical discomfort on their journeys. Fr. Carmichael of Quthing, the last of the old Community of

St. Augustine, has worked here for forty years. The Bishop writes of him:

"An old gray man with keen eyes and brush-like beard can be met any time now on the lonely mountain tracks of Quthing. He is probably four days' ride from any kind of civilization. He has been riding since dawn, and has probably eaten a bowl



ST. PATRICK'S CHURCH (NATIVE), BLOEMFONTEIN

of Kaffir corn after sunrise, and he will most probably get nothing else till sundown. All day long he plods on, up and down the steep mountain sides, passing along precipices and fording rivers. Then at sundown he will reach a little group of native huts perched on some eminence, and will dismount and greet some catechist who tells him that there are three babies to be baptized, a man to be rebuked, a woman to be reconciled to the Church, and ten confessions to be heard. Later on he will get some supper, goat's flesh or a chicken if he is in luck, and then he will sleep in some native hut—happy if he escapes the attentions of the insect carnivora—and then, next morning, after service, he will wander on to the next place. Such is our Fr. Carmichael: an honor to know and an inspiration to work with."

At Botsabelo, near the capital, Maseru, is a large leper settlement with a beautiful church. This sad but noble work is under Fr. Bradbrook of the Society of the Sacred Mission. There are native training colleges at Maiste for boys, and at Maseru for girls. There are six native priests in Basutoland.

Such is the diocese of Bloemfontein. The work is encouraging and progressive. The difficulties are, first, the decreasing and scattered number of British people in the Free State, and second, the usual difficulty of finance. Apart from under £3,000 sent by the Society for the Propagation of the



THE BLOEMFONTEIN CATHEDRAL

Gospel and our own association in England, all the rest has to be found locally. We can have no more priests because we cannot pay them.

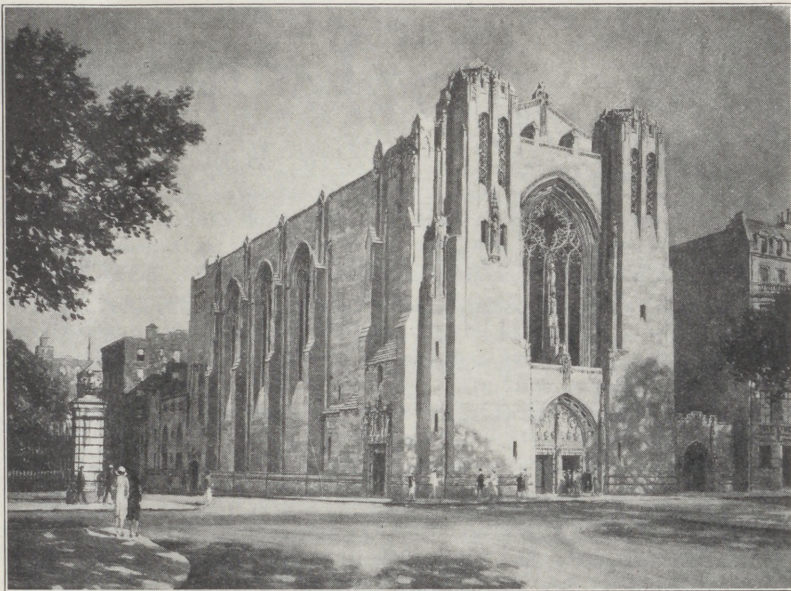
But still we keep cheerful and the work of God goes on.

NEXT WEEK: The Church in Melanesia. By the Bishop of Melanesia.

No one comes near us or across us, but it is through an intention of God that we may help, soothe, or cheer them. Is it not our experience that it is always God who does things for us, even those things which we seem to do most for ourselves?—*F. W. Faber.*



INTERIOR



EXTERIOR

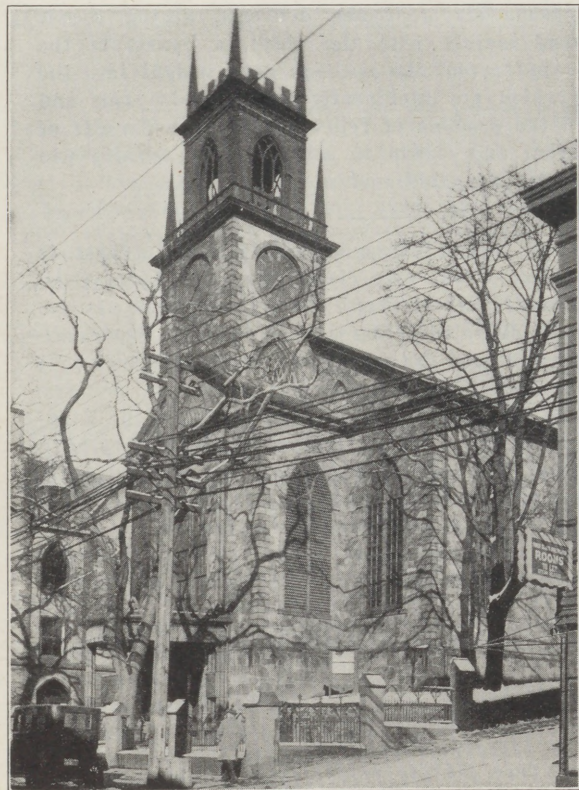
PROPOSED CHURCH OF THE HEAVENLY REST, NEW YORK
Two architect's drawings of the new edifice on which construction has been begun.

News of the Church in Pictures

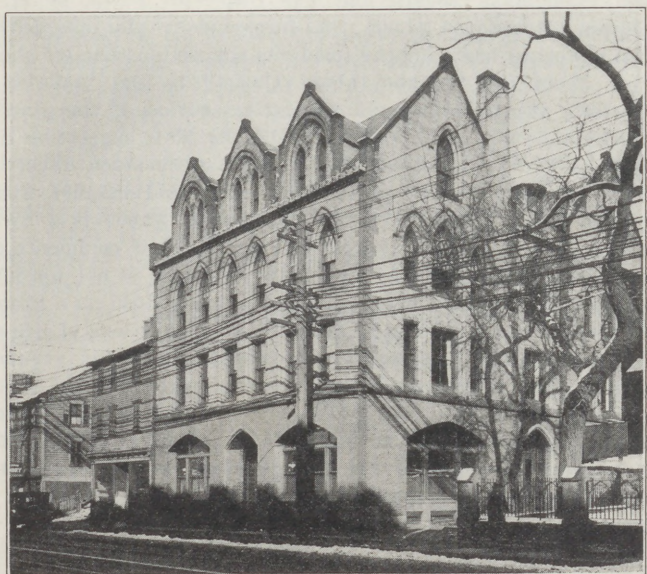


Wide World Photo.

BISHOP MANNING ACCEPTS GIFT OF BRITISH KING
(See New York letter, issue of February 19th)
Left to right: Sir Esme Howard, British Ambassador; Major Alston, military attache; and the Bishop of New York.



BECOMES PRO-CATHEDRAL
St. John's Church, Providence, R. I. (See THE LIVING CHURCH of February 19th.)



TO CONTAIN DIOCESAN OFFICES
St. John's Parish House, Providence, R. I. (See THE LIVING CHURCH of February 19th.)

Lenten Reading

By the Rev. Leonard Hodgson, M.A.

IT would be a mistake to confine suggestions for Lenten reading to books written primarily for that season, or to books aiming directly at the deepening of devotion. For many Christians a most valuable part of their rule for the keeping of Lent is an undertaking to devote a certain portion of time to increasing their intelligent appreciation of the history and content of the Christian faith. This may take one of many forms; and suggestions will therefore be made covering various fields of religious and theological reading.

TO TAKE FIRST the study of the Bible. The passing of time and the progress of scholarship have not diminished the value for the general reader of Dr. G. A. Smith's volumes in the Expositors' Bible on *The Book of Isaiah* and *The Book of the Twelve Prophets* (N. Y.: Armstrong. Four vols. Each \$1.50), in which the scholarly interpretation of the prophetic message is fused with deep insight into the eternal truths of God. Similar tested and tried expositions of the New Testament will be found in Bishop Gore's *Epistle to the Romans* (Scribner's. \$2.00) and Dr. Armitage Robinson's *St. Paul's Epistle to the Ephesians: an Exposition* (London: Macmillan. 1909. \$1.40). More recent commentaries confine themselves more strictly to the scholarly interpretation of the text, leaving the reader to draw for himself the moral and the inspiration to be found therein. Of these the following may be confidently recommended: T. H. Robinson, *The Decline and Fall of the Hebrew Kingdom*, and A. W. F. Blunt, *Galatians* (Oxford University Press. \$1.50 and \$1.25); Dr. Rawlinson's *St. Mark* (London: Methuen. \$5.50), and Dr. Easton's *St. Luke* (Scribner's. \$3.50). There is no better antidote to panic-stricken fear of what biblical critics may be doing than an accurate knowledge of what they actually are doing, and Lenten hours devoted to any of these books will not be wasted. An admirable brief survey of St. Paul's writings as a whole will be found in *A Guide to the Epistles of St. Paul*, by H. N. Bate (Longmans. \$1.75); and Dr. E. F. Scott's *Ethical Teaching of Jesus* (Macmillan. \$1.00) is still not as well known as it should be.

WHEN WE TURN to expositions of the Christian faith, the outstanding volume of the present year is, of course, *Essays Catholic and Critical* (Macmillan. \$3.25). It should find many new readers this Lent. One wonders, in thinking of it, how many of the present generation know its distinguished predecessor, *Lux Mundi*, except by name? It will well repay time given to getting further acquainted with it. Then there are two books which this year call for special attention: *The Doctrine of the Christ in the New Testament*, by A. E. J. Rawlinson (Longmans. \$5.00), and *The Universal Faith*, by H. H. Gowen (Morehouse. \$1.50). The former shows the insecurity of the historical basis for the insidious suggestion that we should turn from the "religion about Christ" to the "religion of Christ"; the latter is an inspiring exposition of the place of Christianity among the world's religions. This suggestive little book should be widely studied wherever the much advertised *This Believing World* has brought distress and disquiet. Bishop Gore's *Can We Then Believe?* (Scribner's. \$2.00) is a review of his *Reconstruction of Belief*, in the light of comments and criticisms called forth by the earlier work. It is not too much to say that it shows Bishop Gore at his very best, as a prophet of God calling upon men to face the great questions of life and death. The depth of moral earnestness behind his argument comes home to the reader with telling force. Lastly, in this connection, Bishop Carey's *The Joy of Salvation* (Morehouse. \$1.00) may be recalled to mind for its illuminating exposition in popular language of the thought that the historic Church stands for the principle of God the Creator in all man's religious life.

CHRISTIAN BIOGRAPHY is another field to which attention may profitably be turned in Lent. Elsewhere in this number of THE LIVING CHURCH will be found an appreciation of Bishop

Lawrence's *Memories of a Happy Life*. For sheer inspiration Dr. H. Maynard Smith's *Frank, Bishop of Zanzibar* (Macmillan for S.P.C.K. \$3.00) is unsurpassed. Here, in these glowing pages, there comes to life before us a modern hero-saint of the Church Catholic, a man "of like passions with ourselves," fired with the love of Christ and his fellow men. It should be read by all psychologists who think of religion as a refuge for anemic souls from the buffetings of the world. The re-issue of *A Soul's Pilgrimage*, by C. F. B. Miel (Hartford, Conn.: E. V. Mitchell, 27 Lewis Street. \$2.00), will introduce, it is to be hoped, to a wide circle of readers a rare gem among autobiographies. The author was born in France, trained for the priesthood in the Society of Jesus, but ordained as a secular priest that he might support his family. After winning recognition as a rising young cleric in Paris he crossed to England, shortly after Newman's reception into the Roman obedience, in order to throw himself into propaganda. How doubts came into his mind concerning the cause he was promoting, how he was led to break all ties and sail for the New World, how he wandered through Unitarian deserts and finally came home to the Episcopal Church in this land, the reader must discover for himself. In doing so he will come to feel that his life is the richer for having been admitted to share the secrets of a soul simple in faith, transparently sincere, and invincibly charitable.

LASTLY, for so-called "devotional" books. The late Bishop Paget's *Spirit of Discipline* (Longmans. \$1.80) deserves by now to be a classic. It is to be hoped that its publishers will never allow it to go out of print. *The Finding of the Cross*, by E. Herman (Doran. \$1.25), is a collection of papers printed in the London *Church Times* last Lent; they reached this country in book form last summer, and should be widely read and deeply pondered this year. Mr. A. W. Hopkinson's study of the English mystic, Thomas Traherne, under the title of *Be Merry* (Morehouse. \$1.00), is another of last summer's books that should be called to mind this Lent, while the thought of mysticism suggests mention of *Concerning the Inner Life*, by Evelyn Underhill (Dutton. \$1.00), reviewed last week. In *Think Out Your Faith* (Longmans. \$1.25), Bishop Rhinelander has collected some six addresses delivered during recent years. They deal mainly with the place of creeds in the Christian life, and reveal the author's deep insight into the integral part which an intelligently formed faith can and should play in the practice of religion. The Bishop's gift of happy illustration and charm in self-expression should win him many friends among his readers.

THE LAST ITEM on our list, but certainly not the least, is contributed by one of our own clergy, the Rev. Latta Griswold. His *Values of Catholic Faith* (Morehouse. \$1.50) is one of those books which, in revealing the author's own experience of the Christian life, lead the reader to enter more deeply into that experience himself. With rare understanding and delicacy he speaks of the Mass, the Creed, the Divine Office, the Kingdom of God, and the Way, telling quite simply what they have meant to him and thus showing what they may mean to us. I can best express my own gratitude for this book by expressing the hope that others may come this Lent to share it.

DISCIPLINE

The ancient creeds are human bars,
The temple but a huckster's stall,
Some wise men say,
And throw the Cup away.
Strange that such dead things softly call,
And those who hear have eyes like stars!

E. D. TODD.

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 LOST THE ISSUE OF THE LIVING CHURCH for January 8th, and had to send for a second one. So I have just read your editorial in regard to our missionary responsibility in India.

You ask your friends and readers how they feel about this. I feel that we should accept the responsibility—how could we refuse? And, as you say, may not this proposed expansion into India be just the step that is needed to arouse us to new ventures of faith?

It seems too dreadful that established work must be curtailed for lack of friends, when so much could be done if each one of us would only give his and her share.

THE LIVING CHURCH is a constant inspiration, I cannot say how much it has helped me and I want to add a very earnest thank you to you.

ANNA C. EDWARDS.

January 31st.

To the Editor of *The Living Church*:

I WISH TO THANK you for your editorial of January 8th, Shall We Accept Missionary Responsibility in India?

One does not need to come to Japan in order to be sure that there is need here for every priest and lay-worker in the American Church. And, as the editorial seems to indicate, the same might be said of any province in the home Church.

No doubt you have already received every conceivable argument pro and con, but I shall risk repeating one: In India, where the British seem to be cordially hated, justly or unjustly, by many of the natives, probably the American Church could function more effectively than the Church of England. Obviously the British Church is not to blame for errors which may have been committed by the government, but to a Hindu a Briton, civil or ecclesiastical, is probably a Briton.

I wish to express strongly the hope that the American Church will readily accept whatever work in India the Church of England may ask you to assume, be the burden light or heavy.

F. WHARTON WEIDA.

P. S. It may be pertinent to state that, though a Churchman, I am not connected with the Church in Japan.

Sendai, Japan, February 2, 1927.

SCHOLARSHIPS AT ST. STEPHEN'S

To the Editor of *The Living Church*:

ST. STEPHEN'S COLLEGE, with a desire to secure the attention of students of more than usual promise who are now in their senior year in secondary schools, has decided to offer two scholarships, each worth \$250, for 1927-28, on the following conditions:

1. An applicant shall be a graduate of a public high school or a private preparatory school in June, 1927. He shall be in the top 10% of his graduating class.

2. He shall present satisfactory certificates from the College Entrance Examination Board or from the regents of the state of New York in fifteen college entrance units from among the following subjects: English, French, Italian, Spanish, German, Latin, Greek, Mathematics, History, Civics, Economics, Physics, Chemistry, Biology, Zoölogy, Botany, Physical Geography. He shall have completed at least four years' work in English, three in a foreign language, and two and a half in Mathematics. His regents' or College Board marks shall average at least 75% and shall in no subject be lower than 60%.

3. He shall present proper certificates as to character and to health and also the recommendation of his rector and the vestry of his parish.

4. No especial preference will be given to men thinking of entering the ministry. The profession or business for which the applicant is preparing himself shall be immaterial in the awarding of these scholarships.

5. He shall file full data with the president of the college by June 20, 1927, and award shall be made by July 10, 1927, after a study of all applications by the entrance officers of the college.

6. The holder of one of these scholarships, if he reaches an average of 75% in his freshman year at the college (the passing mark is 65%) and fails in no subject taken, shall be granted the scholarship for his sophomore year. If he reaches an average of 80% in his sophomore year, with failure in no subjects, he shall be granted the scholarship for his junior and senior years. The possible value of such a scholarship for the four years is, thus, \$1,000.

It is requested that readers of this paper will bring this opportunity to the attention of such persons as may be interested.

Annandale-on-Hudson, N. Y. (Rev.) BERNARD I. BELL,

February 18, 1927.

President.

STATUARY CONTROVERSY AT CHRIST CHURCH, NORFOLK

To the Editor of *The Living Church*:

I N DEALING with the above matter in your issue of February 12th, you say:

"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."

Permit me, as a member of the parish conversant with the facts, to state that no question of Churchmanship was involved in the controversy, which turned solely upon the question of the respective rights of rector and vestry in the control of fixed memorials. The very resolution of the vestry upon which the rector went to court ended as follows:

"Resolved, further, that the rector place, or be authorized to place, the statue of the Virgin Mary in any other part of the church (than the Selden Memorial Chapel) he may see fit."

Norfolk, Va., February 15th.

R. M. HUGHES, JR.

[We thank our correspondent for this correction, which we are glad to chronicle.—EDITOR L. C.]

AN EARLY CHURCH SCHOOL

To the Editor of *The Living Church*:

I HAVE BEEN reading with much interest the review of the Rev. Dr. Leffingwell's book on St. Mary's, Knoxville. He is mistaken in his statement that "in 1868 there was but one Church school for girls west of Ohio, that just started by Bishop Whipple, at Faribault, Minn."

A school was started in Kansas, and property secured in Topeka by the Rev. Mr. Callaway before the Civil war. It was occupied during the war by the Rev. Mr. Preston and his wards, to hold it as Church property. At the close of the war the Rev. John Newton Lee was asked by Bishop Lee, of Iowa, who was in charge of the diocese of Kansas, to open the Church school for girls, but he waited until Bishop Vail, then newly consecrated, renewed the invitation—and the journey was made in May, 1865. As a child of six, I remember the pilgrimage very distinctly: by rail to St. Louis, by river boat to Kansas City, Mo., by rail to Lawrence, Kansas, and by stage to Topeka.

The school building was still unfinished, but the school was opened in September, 1865, and has been in continuous operation ever since that date—known now as the College of the Sisters of Bethany, Topeka, Kans.

MILDRED BALDWIN BROOKE.
(MRS. FRANCIS KEY BROOKE.)

THE LIGHT

I know that He abides with me;
Eternally the Truth, the Light
To pierce the darkest hour of life
As yonder star-point pierces night.

HELEN BARCLAY CAMPBELL.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

MEMORIES OF A HAPPY LIFE. By William Lawrence, D.D., LL.D., Bishop of Massachusetts. Boston: Houghton Mifflin Company. 1926. \$5.00.

THIS vivid and charming story makes it clear that outside of an inadequate income Bishop Lawrence has had to meet about every difficulty which can confront a clergyman. In the matter of personal health he began with typhoid fever, and rounded it out in later years with a series of surgical operations, some of them pretty severe. And then all his adult life he has been the victim of a neurosis, possibly a fear of falling, a condition not known to his closest friends. To those who understand what it means to carry a little devil in one's breast this affliction will be adjudged the heaviest of the lot. Then it appears from his own estimate that he was endowed by nature with nearly every known disqualification for the ministry. Further, some of the hardest jobs of the day, particularly the raising of enormous sums of money, such as the Church Pension Fund, have fallen upon his shoulders. In the face of these conditions, and many others which could be mentioned, two rather significant facts stand out.

The first appears in the title of the book. The Bishop judges his life a happy one. There is no word of hardship. There is no groaning because of the heavy burdens, though there is a realization of their weight. There is no easy explanation that the life of stress and strain was depressing and only appeared happy in the retrospect. The note of happiness runs through the whole career. The joyful note is not to be explained by the fact that all his life he was in intimate relations with many of the greatest men of his time, both in England and America. Naturally there appears a proper satisfaction in the friendly association with distinguished men. But one must look elsewhere for the source of happiness; and we may easily find the clue which solves the problem. During the typhoid attack a phrase of a Psalm was constantly in his mind: "Bless the Lord, O my soul." And the same words recurred years later on the operating table. That reveals the spirit of the man. Sickness and surgery are not in themselves joyful, but they are by no means disastrous to one who sees life straight from the point of view of true religion, and seeing it straight in that way he saw that it was good.

The second fact that stands out is that Bishop Lawrence's life is a great success. In spite of the personal handicaps, his achievements were as great as those of any cleric of his age. In three of the four positions he has held, and particularly in the episcopate, he has won marked distinction. It does not seem difficult to name the two chief causes of this attainment.

In the first place he has been a hard worker all his life. Often great gifts produce little because not accompanied by sustained toil. The Bishop was indeed endowed with some splendid qualities, and one recognizes that his abilities greatly exceed his own estimate of them. It is impossible to make a full life out of nothing. But his unrelenting labor made every gift count for much more than its face value.

The second cause of his success is his fidelity to the principle so beautifully taught in the words of our Lord: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." "Looking back" may be interpreted as letting go. The Bishop was circumspect when he took hold of the plow. He was careful to see that the call of duty was real, that the object was worth while. But once taking hold, he never let go until the furrow was run to the end. In all the numerous great enterprises he undertook, there is but one that he did not finish, the building of his cathedral, and that he deliberately laid aside in the interest of the Church Pension Fund.

This book should be carefully studied by every priest of the Church and by every candidate for Holy Orders. The inspira-

tion and help to be derived from it are far greater than could be indicated in a brief review.

L. W. BATTEN.

INDIVIDUALISM AND INDIVIDUALITY IN THE PHILOSOPHY OF JOHN STUART MILL. By Charles Larrabee Street, Ph.D. Morehouse Publishing Company. \$1.25.

A FEW years ago the London *Guardian* printed some reminiscences of Dr. Talbot, who was (and is) living in retirement after occupying successively the sees of Rochester, Southwark, and Winchester. In recalling his undergraduate days at Oxford the Bishop spoke of the tyranny of John Stuart Mill's thought over the young men of his time, of its paralyzing oppressiveness to young Christian believers, and of the relief that such teachers as T. H. Green were bringing by discovering vulnerable points in the apparently omniscient moralist, logician, and natural philosopher. Since that time his logic has crumbled away, and his ethical and political writings have been mainly relegated to the position of instruments on which students may sharpen their mental teeth. But now a very fresh and illuminating study of the man, and of a certain department of his thought, has been made by Dr. Street. The interesting discovery is that this thinker, who appeared to his successors as so oppressive a tyrant, was himself struggling throughout to escape from the apparently cast-iron systems of his forbears, and to give due weight to the value of individual personality and spontaneity in human society. Sufficient time has now elapsed since Bishop Talbot went to Oxford to allow of the controversial issues ceasing to befog our appreciation of Mill's humanity and sturdy independence of thought, and the new light thrown upon him in this book should be welcomed by all those who have been brought up mainly to criticise him.

Dr. Street has achieved his end by studying Mill's thought in close connection with the circumstances of his life. He shows how he came to be dissatisfied with the rigid utilitarianism of his father and Bentham, which seemed to him to treat human beings as interchangeable units in the sway of general laws. This led him to lay stress on personal freedom, and to enter the field of political philosophy in search of an organization of the state which should guarantee on the widest possible scale an opportunity to every man and woman to develop to the full his or her personality. How this led him to challenge the economic laws, assumed almost as axiomatic in his day, which were thought to hold workers in an inexorable grip, and to attack the theory of labor as a commodity (incidentally condemning in advance the "Ford system" of industrial organization) the reader must discover for himself.

It is to be hoped that this book will have a wide sale; to be hoped, but can it be expected? Will not most readers of this review put it aside, thinking, "All very well, but I'm not particularly interested in Mill"? If so, it will be a sad thing, for nothing is more needed in our Western civilization than the cultivation of just such interests as this. Only such studies can save us from the shallowness of a culture confined to the pursuit of specialized interests. Above all, the clergy should not confine their reading to theology and fiction.

L. H.

DR. JAMES BROWN SCOTT tells in a documentary way the story of *The United States and France* (N. Y. Oxford University Press) in the early days, when America was struggling for independence and France promised her help with the express understanding "that we in no peace to be made with England should give up our independency and return to the obedience of that government" (*i.e.*, England). This volume of "some opinions on International Gratitude" is published in recognition of the celebration of the 150th anniversary of the Declaration of Independence.

Church Kalendar



FEBRUARY

- 27. Quinquagesima Sunday.
- 28. Monday.

MARCH

- 1. Tuesday.
- 2. Ash Wednesday.
- 6. First Sunday in Lent.
- 9. 11, 12, Ember Days.
- 13. Second Sunday in Lent.
- 20. Third Sunday in Lent.
- 25. Friday. Annunciation B. V. M.
- 27. Fourth Sunday in Lent.
- 31. Thursday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF QUINQUAGESIMA

- St. James' Church, Long Branch, N. J.
- St. Stephen the Martyr, Baltimore, Md.
- Grace Church, Carthage, N. Y.
- Church of St. Mary the Virgin, New York City.
- All Saints' Church, Dorchester, Mass.

APPOINTMENTS ACCEPTED

BANKS, Rev. A. J. GAYNOR, director of the Society of the Nazarene; to be mission preacher of Washington Cathedral. Mr. Banks continues his work with the Society of the Nazarene at his address at Mountain Lakes, N. J. February 15th.

FLEMING, Rev. FREDERIC S., D.D., rector of Church of the Atonement, Chicago; to be rector of St. Stephen's Church, Providence, R. I. May 1st.

GILMAN, Rev. PHILLIPS S., formerly rector of St. Ann's Church, Nashville, Tenn.; to be Dean of St. Luke's Cathedral, Orlando, Fla. March 15th.

HOGENAUER, Rev. ALBERT S., formerly assistant at St. Michael's Church, New York; to be rector of St. Paul's Church, Newark, N. J. New address, High and Market Sts. February 1st.

LASCELLES, Rev. GEORGE T., formerly curate of St. Agnes' Chapel, New York; to be rector of St. John's Church, Oneida, N. Y. New address, St. John's Rectory. February 15th.

LIGHTFOOT, Rev. H. F. W., formerly priest-in-charge of St. Stephen's Mission, Delawanna, N. J.; to be curate at St. Agnes' Chapel, Trinity parish, New York. New address, 121 West 91st St. February 10th.

MEAD, Rev. LYNNE B., in charge of Christ Church, Schuyler, Va.; adds to his work Trinity Church, Boonesboro, and Ivy Chapel, Forest. New address, Madison Heights, Va. January 1st.

NICHIE, Rev. FRANCIS R., formerly assistant at St. Luke's Church, Evanston, Ill.; to be rector of Christ Church, Chicago, Ill. New address, 6451 Woodlawn Ave. March 1st.

PEARSON, Rev. DAVID A., formerly rector of St. Thomas' Church, Dover, N. H.; to be rector of St. John's Church, Medina, N. Y. February 1st.

PETERS, Rev. H. B. W., to be priest-in-charge of St. Stephen's parish, Northumberland Co., Va. New address, Flecton, Va. February 1st.

WHEELER, Rev. WILBUR F., to be curate of St. Andrew's Church, Baltimore, Md. New address, 1716 N. Broadway. January 1st.

RESIGNATION

ELLIS, Rev. J. R., resigns Trinity Mission, Ivy Chapel, Boonesboro and Forest, Va., but retains St. Luke's Church at Pedlar Falls, where he lives. January 1st.

NEW ADDRESSES

GOULD, Rev. R. C., formerly of Glendora, Calif. New address, 900 E. Mountain St., Pasadena, Calif., February 7th.

LITTELL, Rev. S. H., of the Hankow Mission; to travel until April 1st, care Thos. Cook and Sons, Genoa, Italy; then until further notice, Thos. Cook and Sons, Paris, France.

CORRECTION

KALTENBACH, Rev. GEORGE H., who was incorrectly said to be priest-in-charge of the Church at Lucerne, Switzerland, is still rector there, but his address is Hotel de Bayonne, Biarritz, France.

MARRIAGE

DECAMP-ANDERSON—Married, on Wednesday, evening, February 2d, in St. Stephen's Church, Winton Place, Ohio, by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, Miss MARY ANDERSON of Winton Place, and the Rev. BENJAMIN DECAMP, rector of St. Philip's Church, Circleville.

DIED

BOLTON—On February 9, 1927, at Sioux City, Iowa, entered into life JAMES H. BOLTON, husband of Minnie Cornish Bolton, and senior warden of St. Thomas' parish.
"Eternal rest grant him, O Lord, and let light perpetual shine upon him."

FITTS—Of your charity pray for the soul of DUDLEY T. FITTS, senior warden, Trinity Church, Haverhill, Mass., died February 17, 1927.

GILL—Entered into rest, February 1, 1927, at Trenton, N. J., LUCY LAURENCE GILL, daughter of the late Bennington and Sarah Newell Gill.

MEMORIAL

Allen Seymour Perkins

In thankful and loving memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year. *Jesu, mercy!*
Of your charity pray for the repose of his soul.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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No single advertisement inserted in this department for less than \$1.00.

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

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POSITIONS OFFERED

MISCELLANEOUS

ORGANIST-CHOIRMASTER FOR GRACE Church, Monroe, La. Excellent teaching field—especially voice. Give information and salary expected. Address THE RECTOR, Grace Church, Monroe, La.

PRIEST OR DEACON, WHO CAN SERVE as Organist-Choirmaster and assist in parish. Good salary. Address W-847, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

PRIEST CONTEMPLATING CHANGE Desires new work, preferably archdeacon, or would accept parish. Highest references. Address Box S-845, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, URBAN EXPERIENCE. Available for long *locum tenency*, or during Lent. Satisfactory service attested by many testimonials. Address R-833, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHWOMAN WHO HAS TRAVELED extensively, has had experience in executive positions and in teaching, would like a position in the autumn, as hostess in a school—east or south. Excellent references. Address "HOSTESS," Box V-841, LIVING CHURCH, Milwaukee, Wis.

A TEACHER OF HISTORY, OF CURRENT events; of history or architecture, painting, sculpture; of comparative literature and the drama, seeks a position for the coming school year. Highest references. Address TEACHER-842, 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 L-835, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER DESIRES change. Churchman, experienced, recitalist, excellent testimonials. A-844, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, M-826, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, WITH PUBLIC SCHOOL MUSIC experience, desires change. Expert choir-master. Junior choirs organized. New York-Newark vicinity. Address E-846, LIVING CHURCH, Milwaukee, Wis.

REFINED LADY SEEKS POSITION AS companion to lady, or position of trust. Willing to travel. Box P-839, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

FOLLOW UP THE CRUSADE WITH A MIS-sion. Experienced missionary desires communication with bishops or rectors seeking priests for this work. Write E-840, care of LIVING CHURCH, Milwaukee, Wis.

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

RELIGIOUS

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

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.

VESTMENTS

ALTAR AND SURPLICE LINEN. SOLD BY direct importer, by the yard or piece, to guilds, rectors, and others. Wholesale rates. New Specials, 305 34-inch fine and heavy for Fair Linen. Surplice Linen, 1800 36 and 40 inch. Write for prices and samples. MARY FAWCETT, 115 Franklin St., New York City.

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.60 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

INCENSE

SAINT VINCENT INCENSE—ADDRESS EVERETT R. BARKER, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

UNLEAVENED BREAD

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

PALMS FOR PALM SUNDAY

PALM LEAVES DELIVERED POST-PAID to any church in the United States; thirty pounds for five dollars. Money with order, or C. O. D. Address J. SWINTON WHALEY, Little Edisto, S. C.

ALTAR FURNISHINGS

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

PARISH AND CHURCH

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

STAINED GLASS

JAMES POWELL & SONS (WHITE FRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: ADRIAN A. BUCK, 665 Fifth Ave., New York City.

LENDING LIBRARY

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

FOR SALE

FOR SALE—180 YOUNG PEOPLE'S Fellowship pins at a bargain. Reason for selling, organization changed name. Sample sent on request. Address Mrs. F. N. CHALLEN, Apt. D, Park Court, Charlotte, N. C.

HEALTH RESORT

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

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCH-WOMAN.

Los Angeles

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

New York

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

Washington, D. C.

EDITH KERN MAINTAINS A DELIGHTFUL "Home Away from Home" for transient guests—individuals or groups. Running water, private baths. Excellent, inexpensive dining rooms near. Garage, quiet, convenient location near Auditorium and White House. Address, 1912 "G" St., Northwest.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

CHICAGO, ILL.—A QUIET DAY FOR women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, March 8th, beginning with the Mass at 10 A.M., and closing with Vespers at 3:30 P.M. Conductor: the Rev. McVeigh Harrison, O.H.C. Those desiring to attend will kindly send their names to the SISTER SUPERIOR.

KINGSTON, N. Y.—A RETREAT FOR MEN will be held in Holy Cross Church, Kingston, N. Y., Sunday, March 6th, beginning with Mass at 7:30 A.M., and ending with Vespers at 5 P.M.; the Rev. Gregory Mabry will be the conductor and give four meditations. Those desiring to attend notify the SECRETARY, Holy Cross Rectory, Kingston, N. Y. Breakfast and luncheon will be supplied. No charges.

KINGSTON, N. Y.—A RETREAT FOR WOMEN will be held at the Convent of St. Anne, 287 Broadway, Kingston, N. Y., Thursday, March 10th, beginning with Mass at 7:30 A.M., and ending with Benediction at 4 P.M.; the warden, Fr. Mabry, will give the meditations. Those desiring to attend notify the GUESTMISTRESS. No charges.

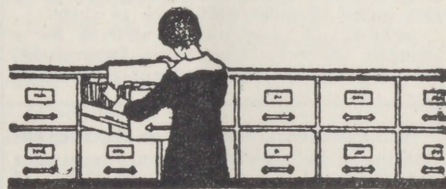
NEW YORK CITY—LENTEN RETREAT for the women of Trinity parish, Saturday, March 12, 1927, at Trinity Mission House, 211 Fulton St., New York. Conducted by the Rev. Caleb R. Stetson, D.D., rector, Trinity parish. Holy Eucharist, 8:00 A.M. Breakfast, at 8:30. First Meditation, 10:00 A.M. Second Meditation, 12:00 M. Luncheon, 1:00 P.M. Intercessions, 2:30 P.M. Third Meditation, 3:00 P.M. It is requested that a prompt reply in writing be sent to the SISTER-IN-CHARGE. Offering for expenses.

NEW YORK CITY—DAY OF DEVOTION, St. Paul's Chapel, Trinity parish, Broadway and Fulton St., New York, Saturday, March 19th. Dr. McComas, conductor. For particulars, apply to SEXTON.

PHILADELPHIA, PA.—THERE WILL BE A retreat for young women at St. Margaret's Mission House, 1831 Pine Street, Philadelphia, Pa., March 8th. Conductor, the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, New York City. Those desiring to attend will please communicate with the SISTER-IN-CHARGE. Retreat begins with Mass at 8 A.M., ending at 5 P.M.

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.

INFORMATION BUREAU



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

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

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

CHURCH SERVICES

District of Columbia

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

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 46th 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, Sunday 11 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9 P.M.

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

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

WIBO, 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.

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

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.
Can the Churches Unite. Issued under the Auspices of the World Conference on Faith and Order. Price \$1.25.

The Story of Jesus and the Beginnings of the Church. A Valuation of the Synoptic Record for History and for Religion. By Benjamin W. Bacon, D.D., Litt.D. (Oxon). Price \$2.50.

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

Everyday Prayers. Price \$1.25 net.

Redemption. An Anthology of the Cross. Collected and edited by George Stewart. Price \$3.00 net.

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

The Spirit of Glory. By F. W. Drake, rector of Kirby Misperton and Canon of York. Price \$1.60.

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

Changing Backgrounds in Religion and Ethics. A Metaphysical Meditation. By Herbert Wildon Carr, Hon. D. Litt., Durham; Hon. LL.D., Southern California; professor of Philosophy in the University of London, and visiting professor in the University of Southern California. Price \$2.00.

His Mother. The Life History of Mary, the Mother of Christ. By Alice W. Darton. Price \$2.25.

Imperialism and World Politics. By Parker Thomas Moon, Ph.D., associate professor of International Relations in Columbia University. With maps.

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

The Parables: Their Background and Local Setting. By the Rev. N. Levison. Price \$2.50.

The Modern Religious Situation. By the Rev. Edward S. Kiek, M.A. (Oxon.), B.D. (London), principal of Parkin College, Adelaide. Price \$1.75.

PAMPHLETS

Secretariat. P. O. Box 226, Boston, Mass.

Specifications and Material for the Lausanne Program. World Conference on Faith and Order. Copies may be obtained free upon application to the Secretariat.

"Trinity Chapel Leaflets." 16 West 26th St., New York City.

A Churchman's Reading. Part II. Trinity Chapel Leaflets No. 8.

TRADE CATALOGUE

G. Maile & Son, Ltd. Church Art Craftsmen. 357-363-367 Euston Road, London, N. W. 1, England.

Church Calendar & Blotter, 1927. A handy Desk Calendar Blotter, with a reproduction of Joan of Arc beautifully printed in colors on the cover. A free copy will be sent to the clergy upon request of Messrs. Maile & Son, Ltd., Church Art Craftsmen, 357 Euston Road, London, N. W. 1, England.

PLANS FOR WELLESLEY CONFERENCE

WELLESLEY, MASS.—The conference for Church work is to meet at Wellesley College again this summer and its plans are well under way. At the annual meeting, held in New York on February 8th, officers were elected and considerable business transacted, the results of which will be apparent next June. Several of the more important courses are to cover three years, thus giving those students who desire to undertake extended work a chance to do so, while those who come for only one session will find the lectures and study courses as helpful and stimulating as usual. Bishop Perry is president of the corporation and Bishop Slattery will be in charge during the conference. The dates are June 27th to July 8th.

Diocesan and District Conventions

CALIFORNIA

SAN FRANCISCO—The three days preceding the seventy-seventh annual convention of the diocese of California which was held in Grace Cathedral, February 1st, were filled with many events interesting to California Churchmen.

Saturday, January 29th, the annual re-consecration service of the Daughters of the King was held in Grace Cathedral. Bishop Parsons celebrated and made the address. The Daughters presented their self-denial offering for the support of an American woman worker in China. Sunday, January 30th, the annual united service of the Brotherhood of St. Andrew, the Daughters of the King, and the Girls' Friendly Society, was held in Grace Cathedral. Addresses were made by the Rev. Lindley H. Miller, rector of St. Clement's, Berkeley, and Canon William E. Hayes. A number of senior members were received into the Girls' Friendly Society. Monday, January 31st, after an informal reception by the Bishop and Mrs. Parsons at the Commercial Club and the annual pre-convention dinners of the three groups: the House of Churchwomen, 376 attending; the laymen, 142 participating; and the clerical seminar, about fifty attending. The clergy presented the Bishop with a silver-mounted gavel commemorating the fifth anniversary of his consecration.

On Tuesday, February 1st, the convention opened with the celebration of the Holy Communion and Bishop Parsons gave his annual address.

The Rev. Frank H. Church was re-elected secretary and Rev. Bayard H. Jones was reappointed assistant secretary. The members of the standing committee re-elected are: the Very Rev. J. Wilmer Gresham, D.D., the Rev. Alexander Allen, D.D., Walter H. Cambridge, D.D., and the Rev. Edgar F. Gee, and Messrs. L. F. Montegale, A. J. Dibblee, H. C. Wyckoff, and Col. Robt. H. Noble. Deputies to provincial synod: the Rev. W. A. Brewer, the Rev. E. F. Gee, the Rev. W. R. H. Hodgkin, D.D., and the Rev. Mark Rifenbark, and Col. R. H. Noble, Messrs. Clifton H. Kroll, F. M. Lee, and Theo. F. Dredge. Diocesan council: the Rev. Dr. Hodgkin, the Rev. Chas. P. Deems, D.D., the Rev. Mark Rifenbark, the Rev. Henry H. Shires, and Messrs. L. F. Montegale, Victor J. Robertson, and Col. R. H. Noble.

Two new parishes, All Souls', Berkeley, and St. Clement's, Berkeley, and five new missions: St. Edmund's, Richmond; St. Andrew's, Point Reyes; St. Francis, San Francisco; St. Alban's, Brentwood; and St. John Baptist, Capitola, were admitted into union with convention.

The committee on canons reported a canon on the relation of the Cathedral to the convention and providing for representation. Resolutions were adopted by the convention; recommending the passage of the Weekday Religious Education bill by the state legislature; declaring the convention's opposition to the bill before the state legislature, which seeks to suppress the teaching of evolution in public schools; and declaring the convention's opposition to warlike measures being taken by the government against Mexico.

DALLAS

FT. WORTH, TEX.—In the course of his address at the thirty-eighth annual diocesan council, the Rt. Rev. Harry T. Moore, D.D., enumerated certain generous gifts to the diocese, especially the properties given St. John's, Eastland, and the parish at Weatherford. The Bishop then gave a

resumé of improvements to diocesan Church property. The council met Wednesday and Thursday, February 9th and 10th.

The report of the Nation-Wide Campaign treasurer shows in 1926 the offerings for the program of the Church were larger than in any year since the organization of the National Council, reaching the sum of \$14,362.

At the annual banquet a large gathering of Church people was royally entertained by the Ft. Worth parishes at the Woman's Club building. In the absence of the Rev. G. Warfield Hobbs, addresses were made by Bishop Moore, Dr. Eckel, the Rev. John Power, Dean Hennessy of All Saints' Cathedral, Spokane, Canon Dunlap of the National Cathedral, and E. A. Belsterling, the chancellor of the diocese.

The third annual conference of Church school teachers of the diocese was held on Thursday, immediately following the council, and addresses were made by the Rev. Goodrich R. Fenner, Dr. Gardiner L. Tucker, and Miss Martha Russ, field worker in the diocese.

On Friday, the third annual meeting of the Young People's Fellowship was held, and was addressed by Dr. Tucker. A service of preparation for the annual corporate Communion was conducted by the Rev. W. J. H. Petter.

Council elections: Standing committee, the Rev. H. J. Ellis, the Rev. Robert S. Chalmers, the Rev. Edward H. Eckel, D.D., Milton H. Hickox, Fred R. Newman, E. A. Belsterling; delegates to the provincial synod, the Rev. E. S. Barlow, the Rev. F. W. Golden-Howes, the Rev. H. L. Virden, the Rev. Benjamin Bean, the Rev. John Power, the Rev. Goodrich R. Fenner, E. B. LaRoche, Milton H. Hickox, H. G. Whitmore, R. R. Lawther, F. R. Newman, Maj. H. W. Stiness.

IOWA

DUBUQUE, IA.—The Bishops' Crusade had its inception in the diocese of Iowa at the 75th annual convention, held at St. John's Church, the Rev. J. E. Flockhart, rector, February 5th to the 8th. The Presiding Bishop was preacher at the Choral Eucharist on Sunday. The Presiding Bishop took as his text, "Now ye are the body of Christ and members in particular." His sermon dealt with the condition of the national Church, and was a strong appeal to the diocese of Iowa to do its part. As a consequence, on the last day of the convention pledges were made from the floor of the convention increasing the amount parishes had pledged to the Church's program.

Services in connection with the Bishops' Crusade were held Sunday evening, February 6th and Monday evening, February 7th; and there were various conferences with clergy, lay men and women at different times during the convention. The Bishop of Chicago was the preacher and the Rev. W. C. Whitaker, D.D., and Col. John H. Finney led the conferences.

The religious education dinner on the Saturday evening of the convention has become an annual feature and as usual was well attended. The Bishop of Chicago was the principal speaker. Grace Church, Lyons, won the banner for the largest attendance of Church school teachers outside Dubuque. Bishop Morrison presided. The department of religious education presented its report; and at each place was found a large sheet containing statistical

information about the Church schools of the diocese. Colonel Finney also spoke. Mrs. J. E. Flockhart, of St. John's, spoke on the subject *The Bishops' Crusade and Children*.

The Church's program was keenly discussed at the convention and there was a strong sentiment in favor of paying all our obligations. A resolution was passed that the payment of the Church's program is just as important as the payment of the diocesan assessment, and that parishes and missions should feel obligated to pay the quota as well as the assessment.

The convention accepted the invitation to meet at St. Paul's, Council Bluffs, next year, and voted to ask the Bishop and standing committee to change the date to May.

Other diocesan organizations had their annual meetings in connection with the convention of the diocese. The junior Brotherhood of St. Andrew opened their session with a supper Friday evening, February 4th, and continued meeting the next morning. The senior Brotherhood met Sunday afternoon. Russell Lamson of Waterloo was chosen president of the junior group and Dr. Charles Whitcher of Des Moines of the senior. The Rev. Rodney Cobb of Davenport was chosen chaplain of both groups. The G. F. S. met Saturday, February 5th. Miss Elsa Deming of Dubuque was again elected as diocesan president. The Daughters of the King met Saturday and Sunday. Mrs. Alfred Busby of Waterloo was reelected president.

The Woman's Auxiliary met simultaneously with the convention, and the following officers were reelected:

President, Mrs. Jessie Jones of Iowa Falls; first vice president, Mrs. F. S. Treat of Davenport; second vice president, Mrs. E. B. Soper of Emmetsburg; secretary, Mrs. L. W. Wheeler of Ft. Dodge; treasurer, Mrs. W. M. Cunningham of Cedar Rapids; treasurer U. T. O., Mrs. V. H. Morgan of Newton; educational secretary, Mrs. J. E. Flockhart of Dubuque; box secretary, Mrs. A. W. Brown of Davenport; correspondent C. P. C., Mrs. Nicholson of Newton.

The convention elected the following officers: Secretary, the Rev. W. E. Stockley of Ft. Dodge; assistant secretary, the Rev. J. H. Dew Brittain of Ft. Madison; treasurer, Charles R. Henderson of Davenport; registrar, the Rev. Rodney F. Cobb of Davenport; chancellor, the Hon. George F. Henry of Des Moines. The following were reelected members of the standing committee: The Rev. R. J. Campbell of Cedar Rapids; the Very Rev. Marmaduke Hare, D.D., of Davenport; the Rev. W. E. Mann of Council Bluffs; J. K. Deming of Dubuque; Ira Tabor of Davenport; and C. M. Cochrane of Davenport. Delegates to the provincial synod: The Rev. Messrs. Gowan C. Williams of Des Moines, R. J. Campbell of Cedar Rapids, E. H. Rudd of Iowa Falls, E. B. Mounsey of Waterloo, John E. Flockhart of Dubuque, and L. H. Matheus of Ottumwa; and Messrs. J. L. Powers of Ames, Howard Pierce of Sioux City, E. B. Soper of Emmetsburg, C. M. Cochrane of Davenport, C. O. Lamson of Waterloo, and G. B. Worthen of Waterloo.

MICHIGAN

DETROIT—Compulsory military training in public schools and colleges was opposed at the ninety-fourth annual convention of the diocese of Michigan, held at St. Paul's Cathedral, Detroit, recently, but the convention was not opposed to military action in national defense. The winter convention was an experiment in Michigan, but a very successful one, as over 200 delegates were in attendance from all parts of the diocese. The convention showed a disposition to economize, and the executive council was instructed to fix its appropriations at a sum not to exceed its estimated income for the year. The experimental and research work of the social service department was abandoned, as

was also the publication of the *Michigan Churchman*. It is understood, however, that through the generosity of Mrs. Henry Ford the publication of the *Michigan Churchman* will be enabled to proceed in even better form than heretofore.

The following officers were elected: Secretary of convention, Charles O. Ford; registrar, the Rev. A. N. McEvoy; standing committee, the Rev. Wm. D. Maxon, D.D., the Rev. A. S. Gill, the Rev. R. W. Woodroffe, the Rev. S. S. Marquis, D.D., Prof. Geo. W. Patterson, Dudley W. Smith, Sidney T. Miller; trustees of the diocese: the Rt. Rev. Herman Page, D.D., Wm. T. Barbour, Lewis H. Paddock, Frank J. Weber, Dudley W. Smith, James H. McDonald, George L. Bahl, A. B. C. Hardy, D. P. Sullivan; executive council, Detroit archdeaconry: the Rev. A. S. Gill, the Rev. R. W. Woodroffe, the Rev. W. D. Maxon, D.D., the Very Rev. H. L. Johnson, Wm. T. Barbour, R. McClelland Brady, Frank J. Weber, the Hon. H. S. Hulbert, Lewis H. Paddock; Northern and Southern archdeacons: the Rev. Henry Lewis, the Rev. John Dysart, D.D., the Rev. Emil Montanus, the Rev. Harold McCausland, C. R. Wells, James H. McDonald, A. B. C. Hardy, Matthew B. Whittelsey; clerical and lay deputies to the synod of the province of the Mid-West: the Rev. A. S. Gill, the Rev. R. W. Woodroffe, the Ven. C. L. Ramsay, the Rev. Henry Lewis, E. E. Piper, Dudley W. Smith, F. B. Joy, W. C. Conover; chancellor of the diocese: Lewis H. Paddock; examining chaplains: the Rev. W. L. Torrance, the Rev. W. R. Kinder, the Rev. Wm. M. Washington, Ph.D., the Rev. R. E. Charles, the Rev. Philip L. Schenk, the Rev. Berton S. Levering.

SOUTHERN VIRGINIA

PETERSBURG, VA.—Commenting on the work of the diocese, at the thirty-ninth annual council of the diocese of Southern Virginia, held in Grace and St. Paul's Churches, January 25th and 26th. Bishop Tucker made an earnest plea for a larger sympathy for the rural work. He appealed for men of consecration for this work, and said, "The restlessness of our younger clergymen, with some splendid exceptions, is largely the cause why the work does not grow. . . . I think that it would be a gain, not only to the Church, but to the man himself, if when he is ordained he would simply say, 'Here am I; send me,' and would determine to give at least three years to the work to which he goes as a deacon; that is, a servant of Christ."

The council listened to addresses from Dr. John W. Wood, for the Church Building Fund, Monell Sayre, of the Church Pension Fund, and the Rev. Franklin Osborn, missionary to Brazil.

Elections were as follows: secretary, the Rev. W. A. Brown, D.D.; treasurer, W. W. Old, Jr.; registrar, Miss Mary F. Goodwin; chancellor, R. B. Tunstall; standing committee: the Rev. E. R. Carter, D.D., the Rev. Newton Middleton, the Rev. Chas. H. Holmead, C. W. Grandy, E. W. Maupin, Jr., F. W. Darling.

Eve of Submission of Prayer Book Revision Finds English Churchmen Tense

Anglo-Catholic Leaders Ask For Restraint—Surplus Endowments —New Welsh Bishop

The Living Church News Bureau
London, February 4, 1927

MONDAY NEXT, FEBRUARY 7TH, WILL be an important day in the long process of Prayer Book revision, for on that day the Archbishop of Canterbury will announce to Convocations the alternative forms of the Holy Communion office and other devotions which the House of Bishops is prepared to approve. What should be the attitude of Catholic Churchmen when such decisions are announced?

"There can be no doubt," says the *Church Times*, "that our duty is to avoid all hasty judgment on the document when it first appears. This duty is imposed upon us by many considerations: partly because this revision is the product of years of anxious and deliberate discussion; partly because of the gravity of the devotional interests involved; and partly also because it is offered to us by our entire episcopate as the matured result of their collective labors on the materials which the various schools of the Church have set before them. It will be no easy thing even for those who have carefully followed the process of revision through many years, or who have been privileged to take an active part in the long deliberations, to do justice at once to phrases and rulings which are the product of reiterated reconsideration. Still less will it be easy for the generality, whether lay or priests, who have no pretensions to liturgical study, or overmuch familiarity with the principles of liturgical construction, to weigh with the thoroughness which such matters require the form which the revision has ultimately reached."

The article goes on to say that whatever course Catholics may, after due consideration, ultimately believe it to be their duty to adopt, the one thing certain at the present moment is the obligation to refrain from independent and premature pro-

nouncements. It is incontestably in the interests of their cause that Catholics should not act individually, but together.

"Whatever value Catholics are prepared to attach to the opinions of theologians and liturgical experts in this matter, whether in their estimate that value be great or small, they must in reason in any case allow them time to weigh the document when set before them, time also to import to the generality such guidance as in their judgment appears to be best. It is only prudence to take trusted advisers into consultation, and at least hear what they may have to say. This course will, no doubt, require no little self-control. But the wisdom of it is plain."

The Convocations of Canterbury and York will assemble on Monday afternoon, at the Church House, Westminster, under the presidency of the Archbishop of Canterbury, who will make a long opening statement outlining and explaining the proposals of the bishops. The Archbishop of York will also speak. Printed copies of the proposals will afterwards be distributed among the members of the Convocations, and without discussion the proceedings will be adjourned for a fortnight to give an opportunity for study of the proposals, and the Convocations will meet again on February 22d for four days.

LETTER FROM CATHOLIC LEADERS

The following letter, signed by the president of the English Church Union, by the chairman of the Federation of Catholic Priests, the superior of the Confraternity of the Blessed Sacrament, and by Prebendary Mackay, is of importance at this juncture:

"In a few days the diocesan bishops of England, having completed their draft of the Prayer Book measure, setting forth, and sanctioning certain permissive usages and deviations, will present that draft to the members of Convocation, and the Convocations will meet again on February 22d to debate the proposals and to prepare any recommendations or suggestions which

they may think it right to submit for the consideration of the bishops.

"It is almost impossible that all the proposals will be from our point of view wholly acceptable. Doubtless we shall find, to quote the Archbishop of Canterbury, that apprehensions—and expectations also—will prove in many cases to have been unjustified.

"The Central Council of Catholic Societies will meet to consider the bishops' proposals at an all-day meeting on February 10th. The president and council of the English Church Union will meet for the same purpose on February 16th. The federal council of the Federation of Catholic Priests will meet for the same purpose on February 18th.

"Meanwhile we are writing to express most respectfully the hope that Anglo-Catholics, both clergy and laity, will continue to exhibit that same admirable restraint which has characterized their attitude for months past in this matter, and will not be in a hurry to express individual opinions or criticisms in the press or elsewhere, until opportunity shall have been given for the great Catholic organizations to give—if they feel able to do so—some clear lead in the matter. And, secondly, we suggest that through these organizations it may be possible (should the necessity arise) to formulate some sort of policy which might commend itself to the general mind of the Catholic party and secure consent and coöperation all along the line."

SURPLUS ENDOWMENTS

With regard to the proposal recently before the Church Assembly to divert surplus endowments of the richer benefices, the present position, says a writer in the *Daily Telegraph*, is that a committee has been appointed to examine the scheme, but it is unlikely to come forward before the summer. The plan is to treat the more handsomely endowed benefices in much the same way as the cathedral chapters were treated in the nineteenth century, by transferring the property from which the income is derived to the Ecclesiastical Commissioners, and guaranteeing a fixed income to the benefice. The proposal as it came before the Assembly last session would affect all benefices of more than £700 annual value. Its sponsors, however, are, it is understood, open to persuasion that £1,000 is a more reasonable figure. The chief objection to the plan, if the principle of some sort of leveling be granted, is that it involves yet further centralization of funds which were intended for the benefit of particular parishes. It is likely, therefore, that an alternative suggestion will be brought forward in the Assembly, whereby the surplus income of rich benefices could be constituted a local charitable trust, and its funds devoted to the work of the Church in the parish and its neighborhood. In this way the intentions of the original benefactors would be much more nearly followed than by a scheme of centralization which would obliterate local associations.

BISHOP OF ST. DAVID'S CONSECRATED

On Wednesday last, the Ven. Archdeacon D. L. Prosser was consecrated as Bishop of St. David's in the Cathedral of St. Asaph, in the presence of a large congregation. The service was conducted by the Archbishop of Wales, who was assisted by all the Welsh bishops and Bishop Talbot, late of Winchester. Well known Welsh hymns were sung, and the new Bishop took the oath on an original copy of the William Salisbury Welsh Bible, dated 1567. The Communion service used was an original one composed by Dr. Stocks, the Cathedral organist. Bishop Talbot was the preacher.

MISSIONARY BISHOP DIES

The Rt. Rev. Francis Ambrose Gregory, D.D., formerly Bishop of Mauritius, died

last Monday in a nursing home after an operation, at the age of 78.

Dr. Gregory's life was a singular example of devotion to the missionary work of the Church. Though his last few years were spent in retirement in England, he gave forty-six years in all to the foreign mission field, and did a work of unassuming usefulness which was recognized by the secular as well as by the ecclesiastical authorities. He came of a stock that regarded the Church as a first loyalty, and was himself a witness to the depth and power of the earlier High Church tradition. The late Bishop was the younger son of Dr. Gregory, the Dean who did so much to make St. Paul's Cathedral a center of national worship.

DIVISION OF DIOCESE OF WINCHESTER

The council for the division of the diocese of Winchester has unanimously decided to ask the Bishop to apply for an Order in Council creating new dioceses of Portsmouth and Guildford out of the pres-

For 228 posts: 118 candidates accepted; sixty-four sailed.

For sixty-three posts amongst "Our Own People": twenty-five candidates accepted; sixteen sailed.

For thirteen posts in South America: six candidates accepted; six sailed.

For 152 posts in the territory covered by the four reports: eighty-seven accepted; forty-two sailed.

The figures indicate that fifty-one per cent of the vacant posts are filled; in the territory covered by the four reports, fifty-seven per cent.

The actual results are even more striking. No account is taken of many posts now filled for which nine months ago the societies had not the money in hand. Moreover, certain dioceses have filled up more posts than they noted as vacant nine months ago. Southern Rhodesia asked for six priests. In response to the Bishop's appeal, twenty-nine offered, and seventeen priests, two laymen, and one woman have been accepted. Particularly encouraging is



PRESENTING PRAYER BOOK PROPOSALS TO CONVOCATION

The Archbishop of Canterbury (right), and the Archbishop of York at Church House, Westminster, where convocation was held and at which the proposals for the revision of the Prayer Book were announced. *Wide World Photo.*

ent see, the necessary funds, for the provision of stipends and bishops' houses being now complete.

It is understood that when the present diocese has been divided, the Bishop of Winchester will reside at Wolsey Palace, Winchester. For many years the old residence, constructed for Bishop Morley by Sir Christopher Wren, has been used as a diocesan Church house. Arrangements have now been made for the conversion of the premises to modern requirements, and the work will probably be begun in two or three months' time. Wolsey has figured in English history from Saxon times. Tradition says that Alfred wrote part of the *Anglo-Saxon Chronicle* there. The ruins which stand in the grounds are all that are left of the great castle which Bishop Henry de Blois built in 1136 on the site of the earlier Saxon stronghold, and destroyed by Cromwell in the civil war. The De Blois castle was intact in the reign of Queen Mary, who resided there as the guest of Bishop Gardiner when she went to Winchester to marry Philip of Spain.

RESPONSE TO WORLD CALL

Some nine months ago, in connection with the World Call, a list of vacant posts in the mission field was issued. It showed that there were 228 posts to fill, for which money was available, but no candidates in view. In the latest number of the *Church Assembly News* the following statement is given of the response:

the response among educated women. Except a few medical posts under the S. P. G., both the C. M. S. and the S. P. G. have filled practically every vacancy in the territory covered by the four reports, though in the case of the S. P. G. the actual assignment to particular posts of accepted women candidates has not yet been made. These societies both report that the offers from women have more than doubled since the World Call went forth, and that quality has risen as well as quantity. There is a great preponderance of teachers among those offering, and these often highly qualified.

Out of the candidates accepted for 250 posts, there were fifteen men and thirty-three women educationists, four men and nine women doctors, six women evangelists, twenty-nine priests, besides one organist teacher, two men to run bookshops, two stenographer typists, and one hostel worker.

GEORGE PARSONS.

BISHOP MORRIS DECLINES HONOR

SEWANEE, TENN.—The board of regents of the University of the South has elected the Rt. Rev. James Craik Morris, D.D., Missionary Bishop of the Panama Canal Zone, to be university chaplain. Although the Bishop has a home here and there are many other attachments for him at Sewanee, he has declined the offer to continue the present program of development in his missionary district.

St. Luke's Chapel, New York, is Building Two-Story Recreation House

Centennial of Ascension—Sedilia
Dedicated at Cathedral—Lent at
St. Paul's Chapel

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

ON THE LOWER WEST SIDE OF THE CITY, at the western end of what is known as Greenwich Village, is to be found one of the oldest of our churches in New York. Built as St. Luke's Church, it is now a chapel of the same name and one of the works of Trinity parish. St. Luke's is well over a century old and is exceeded in age only, I believe, by St. Paul's Chapel. It is an indication of the condition of the work at St. Luke's to know that this venerable church is continuing to minister to its neighborhood so as to use not only its present spacious buildings but to require the construction of an additional one.

Such a structure is now nearing completion. Two old dwellings that stood directly back of the vicarage and faced on Washington Street were demolished and in their place has risen a large, two-story brick building. The main floor is given over almost entirely to a gymnasium, but the room has, at its west end, a spacious stage with adjoining dressing rooms, so that it can be used for other than athletic purposes. A locker room and shower baths also have been provided. The second floor has been evenly divided so as to afford living quarters for the assistant priests of the chapel; two suites of five rooms each occupy all of the second floor space. In the basement is to be found a well-appointed and large parish kitchen, also a huge heating plant. The latter is used to heat the chapel, vicarage, parish house, this new building, and the sexton's residence.

TO CORRECT AN ERROR

I wish to correct an unfortunate error which was made in the letter of last week. Therein it was stated that Trinity Chapel had made such a change in the schedule of its Sunday services as to place the Eucharist as the chief service on each Lord's Day. My source of information, an item in the chapel leaflet, stated that beginning on February 6th the service at 11 each Sunday would be the Eucharist and that Morning Prayer and Litany would be said at 10:15. I am glad to state that the late service at Trinity Chapel has been for some time a choral Eucharist. The item means that no longer will Morning Prayer and the Litany be also a part of the service at 11. The error is especially regrettable and I apologize to the Rev. Dr. Sutton, the vicar, for so misrepresenting his work, and further, I hope that this notice will be seen by all who read the misleading item in the previous issue.

CENTENNIAL AT THE ASCENSION

The rector, wardens, and vestry of the Church of the Ascension, Fifth Avenue and Tenth Street, have issued invitations to the celebration to commemorate the one hundredth anniversary of the founding of its parish on Sunday, February 27th. At the chief service of the day, at 11, the preacher will be the Bishop of New York. The present rector of this venerable church is the Rev. Donald B. Aldrich.

MEMORIAL SEDILIA AT THE CATHEDRAL

Bishop Manning has recently dedicated two carved seats for use by the clergy, which have been placed in the Cathedral sanctuary on either side of the high altar. These are known as the Miller Memorial Sedilia, given by the children of George MacCulloch and Elizabeth Hoffman Miller. Mr. Miller was the last surviving member of the original board of trustees of the Cathedral; he had served in that body for forty years.

LENTEN PREACHERS AT ST. PAUL'S

The first Lenten announcement received is that of the list of preachers at St. Paul's Chapel, Broadway and Fulton Street. On Ash Wednesday, Thursday, and Friday, Dr. Knight, Bishop Coadjutor of New Jersey, will be the preacher. The following are to speak at the 12:30 P.M. service on week days, each scheduled for a week during the six weeks of the Lenten season: Professor Hodgson of the General Seminary, Fr. Huntington, O.H.C., Fr. Granville M. Williams, S.S.J.E., Bishop Murray, Dr. Vernon, and Dr. McCune; the latter preaching in Holy Week save on Good Friday when the vicar, Dr. McComas, will give the meditations on the Passion.

ORGAN AT ST. JAMES' CHURCH TO BE COMPLETED

Two years ago the first unit of the organ at St. James' Church, Madison Avenue, was installed. That made provision for thirty-three stops. Now, by the generosity of some twenty members of the congregation the instrument is to be completed, and the contract has been signed for the installation of forty-two additional stops, making seventy-five in all. The work, which is to be done by the Austin Organ Co. of Hartford, will be begun during the summer and completed before the resumption of all the parish activities in the fall.

DAY OF DEVOTION AT ST. PAUL'S CHAPEL

The Rev. Dr. McComas, vicar of St. Paul's Chapel, will conduct a day of devotion in his church on Saturday, March 19th. The day will begin with the Holy Communion at 8. The meditations will be given at 10, 1:30, and 3. Breakfast and luncheon will be provided for a small charge. The schedule has been arranged especially for the convenience of business women who will wish to take advantage of the occasion. Further particulars can be obtained at the parish house, 29 Vesey Street.

RUSSIAN ACTIVITIES AT HOUSTON HOUSE

The opening program of the new Russian Little Theater in Houston House will be presented this Saturday evening. This is one of eight divisions in the program of Russian activities which are being started at this time under the auspices of our New York City Mission Society. The society is administering Houston House for Trinity parish. Short plays showing Russian life are to be given and the acting, coached by professionals, is to be done only by amateurs. Other activities there include the music school under the direction of Boris Lang, an assistant to Rachmaninoff; the Russian choir; gymnasium classes, and classes in English for Russians. This important and most interesting development is a result of the admission to par-

tial use of St. Augustine's Chapel by Metropolitan Platon and his Russian Cathedral congregation. Houston House, formerly St. Augustine's parish house, adjoins the chapel at 105 East Houston Street between Second Avenue and the Bowery. The use of the chapel for worship and that of Houston House as a center for the Russians for such purposes as are above mentioned is another step in bringing the immense buildings of St. Augustine's into great usefulness. The annual report of Houston House, giving figures that do not include the Russian activities, shows that during 1926 a total of 125,879 people used the building.

THE DEATH OF COMMODORE GERRY

The death of Commodore Elbridge T. Gerry, noted elsewhere in this issue, takes from the Church in New York one of its most loyal and most distinguished laymen. He had been senior warden of the Church of St. Edward the Martyr, 12 East 109th Street, since 1888, and during that time had served his priests and parish with a notable faithfulness. His Church interests were wide and his wealth permitted him to aid many people and many projects throughout the country. Preceding the funeral, which is to be held from the Cathedral on Monday at 11 a requiem Mass will be sung in the Church of St. Edward the Martyr at 9:30.

NEWS NOTES

Washington's Birthday is the time scheduled for the corporate Communion of the men and boys of the diocese of New York at a service to be held at the Cathedral. Afterward at breakfast they will be addressed by Bishop Manning and Dr. Sturgis.

Bishop Garland of Philadelphia is to be the preacher on Washington's Birthday at the patriotic service to be held at St. Paul's Chapel.

At the annual election of officers of the Episcopal Actors' Guild held this week, George Arliss was reelected president. Bishop Manning is honorary president, and Dr. Ray, rector of "the Little Church Around the Corner," where the guild maintains its headquarters, is warden and chairman of the council.

The directors of the Metropolitan Opera House have voted to dispose of their present site at Broadway and 39th Street and to build a modern and more spacious house on West 57th Street near Eighth Avenue. The new location is where once stood the Church of Zion and St. Timothy, which was destroyed by fire several years ago.

The Church of the Transfiguration has been given a red brocade cope, the gift of Miss Anna Houghton, sister of the second rector of that parish. The hood of cloth of gold is elaborately embroidered and represents a scene showing the Mount of the Transfiguration.

Sir Henry Lunn, the noted English traveler and publicist, who has dedicated his fortune and the remainder of his life to promoting his two great interests, world peace and Christian unity, will be the guest of honor at a luncheon given by the Church Club of New York at the Yale Club on Saturday the 26th. On the day following, Sir Henry will speak from the Cathedral pulpit at Evensong.

The staff of the Church Army of England, temporarily resident here, is publishing a leaflet entitled *Co-Partners*, to inform Churchmen of its American activities. Copies may be procured by writing to Captain Mountford at Diocesan House, 416 Lafayette Street, New York.

HARRISON ROCKWELL.

Crusaders Receive Splendid Response in Chicago; Presiding Bishop in Iowa

Madison and Eau Claire Are Wisconsin Centers—Bishop Green in Diocese of Lexington

The Living Church News Bureau }
Chicago, February 19, 1927 }

AT THE END OF ITS FIRST WEEK ALL indications point to a highly successful Bishops' Crusade in Chicago. At the opening mass meeting on Sunday afternoon, February 13th, in Orchestra Hall, the main floor and balcony of this great auditorium were filled as was a large part of the gallery. The singing of the hymns was led by a choir of two hundred from city and suburban parishes. The Rev. Dr. D. H. Browne, chairman of the diocesan committee on evangelism, presided.

The crusaders who spoke were Bishop Woodcock, who took Bishop Manning's place, the Rev. Dr. S. P. Delany, rector of the Church of St. Mary the Virgin, New York City, the Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, Ala., and the Rev. Frank E. Wilson, D.D., rector of Christ Church, Eau Claire, Wis. Each delivered a telling address, the climax being the message of the Bishop of Kentucky. The same fire and earnestness which we are told turned Baltimore upside down has been felt here.

Sunday morning was devoted by the crusaders to preaching in some of the large city and suburban churches. Bishop Woodcock was at St. Bartholomew's, Dr. Wilkinson at St. Chrysostom's, Dr. Delany at St. Mark's, Evanston, and Dr. Wilson at Christ Church. In the evening one of the largest and most enthusiastic gatherings of the Crusade was held in St. James' Church under the auspices of the Young People's Society. Bishop Woodcock and Dr. Delany received a splendid response from the many young people who attended this service. Drs. Wilkinson and Wilson held a mass meeting the same evening at St. Paul's, Kenwood, which was well attended. On Monday began the series of daily conferences and study classes, ending with evening mass meetings at the great central churches of St. James' and St. Paul's, Chicago, Grace, Oak Park, and St. Luke's, Evanston, the crusaders going out in pairs and staying for the day. The clergy of the diocese met the Bishop of Kentucky at St. James' on Monday morning and were tremendously helped by his frank and loving talk. Bishop Stearly is to come on Sunday to take Bishop Woodcock's place.

H. B. GWYN.

THE CRUSADE IN WISCONSIN

At the conclusion of the Crusade week in Milwaukee, the national crusaders assigned to the diocese of Milwaukee proceeded to Madison where the Crusade began on Friday afternoon, February 11th, at St. Andrew's Church, closing the following Tuesday morning with the early celebration at the three city centers. Despite the competition of the moving pictures, Rachmaninoff at the stock pavilion in a great recital, and Mrs. Fiske in the main theater playing in Ibsen's *Ghosts*, the last meeting was well attended and well worth while. The larger services were on Sunday morning and evening, with excellent afternoon meetings for the women

on Friday and Saturday, and for the students at the University of Wisconsin on Sunday afternoon, preceding the evening service at Grace Church. Bishop Weller of Fond du Lac, Fr. Eckel of St. Paul, and Miss Elizabeth Matthews of Glendale, Ohio, were the crusaders.

Following the Crusade in Madison, a meeting of the clergy of the convocation of Madison arranged follow-up meetings to take place in all the parishes and missions of this convocation. Leaving Madison, the national crusaders proceeded to Eau Claire, where a four-day Crusade was held at Christ Church, the Rev. Frank E. Wilson, D.D., rector. Two of the evening services were broadcast with Bishop Weller as the preacher and all of the services were well attended.

In Racine, Wis., seven members of the boys' club of Holy Innocents' Church have enlisted as crusaders. The particular trust confided to these boys is the gaining of new boys and girls for the Sunday school, the maintaining of a perfect yearly attendance, regular prayer, and the faithful service of the sanctuary.

BISHOP GREEN AT LEXINGTON

In the diocese of Lexington the Bishops' Crusade has been an unqualified success. There was no outward conversion of multitudes but hundreds of people in the diocese opened their hearts in renewed allegiance to the Church. At Lexington and Covington the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, conducted the Crusade. At Lexington he was assisted by the Rev. John Walker, Jr., of Charlotte, N. C., and at Covington by the Rev. Dr. Mercer P. Logan of the DuBose School. At Maysville and Frankfort, the Rev. Mr. Oldham, Martinsburg, W. Va., conducted the Crusade. The Rev. C. S. Hale of Ashland was his efficient colleague at Maysville with Sam H. Seymour, Chattanooga, Tenn., as lay helper. The Bishop of Lexington presided at the opening service of the four major Crusades.

In extension of the national Crusade, the Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, has recently conducted a successful Crusade at Paris, Ky. Other Crusades have been conducted at St. Andrew's colored mission, Lexington, at Middlesboro, Ky., by the Rev. Claudius Smith of Virginia, and in other parishes and missions.

Like reports of the progress of the Bishops' Crusade come in increasing numbers from all parts of the country and unfortunately space prevents publication of all of these in detail. The more important ones of them may be briefly summarized as follows:

PRESIDING BISHOP IN IOWA

Diocese of Iowa—Opening at the diocesan convention at St. John's Church, Dubuque, February 5th to 8th, the Bishops' Crusade was conducted in this diocese by the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, the Rev. W. C. Whitaker, rector of St. John's Church, Knoxville, Tenn., and Col. John A. Finney of Washington, D. C. Bishop Anderson preached Sunday and Monday nights and delivered the main address at the religious education dinner Saturday evening. Dr. Whitaker and Col. Finney met with the clergy, laymen, and women

in conferences. The Presiding Bishop was the preacher at the opening service of the convention Sunday morning. From Dubuque the crusaders went on to Des Moines, where the chief meetings were held in St. Paul's Church, and then to Sioux City.

In *Southwestern Virginia* splendid missions have recently been held at Christ Church, Martinsville, by the Rev. Beverley M. Boyd of Abingdon, and the Rev. John S. Wellford of Norton; at St. Thomas' Church, Christiansburg, by the Rev. John F. Coleman of Pulaski; at Grace Church, Radford, by the Rev. Thomas M. Browne, rector of St. John's Church, Lynchburg; at Christ Church, Blacksburg, by the Rev. Dr. Churchill J. Gibson of R. E. Lee Memorial Church, Lexington; at St. Thomas' Church, Abingdon, by the Rev. Alfred Rives Berkeley of St. John's, Roanoke; at St. Andrew's Church, Clifton Forge, by its rector, the Rev. Charles F. Magee. Splendid results are reported from all of these.

RAIN DOES NOT DAMPEN ARDOR

Southern Virginia—Heavy rains did not deter the large congregations which came to hear the message of the Crusade brought to Norfolk by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, and the Rev. John Gass of Charleston, W. Va. On Sunday afternoon, February 6th, a large and enthusiastic mass meeting of colored people was addressed by the crusaders. Sunday night the parishes of Norfolk and vicinity met in the city auditorium. Services were held at St. Luke's, Norfolk, during the week, in addition to the early celebrations of the Holy Communion, services of intercession, and prayer followed by personal conferences. From Norfolk Bishop Ward and the Rev. Mr. Gass have gone to Petersburg and from there will proceed to Danville. Following the Crusade, preaching missions are being held in over a hundred churches in Southern Virginia.

Ohio—Interesting as a part of the parochial Bishops' Crusade program was the eight day mission conducted by the Rev. Edwards Bryan Andrews, vice president of the American Guild of Health, in Old Trinity Church, Tiffin, from Sunday, February 6th, to Sunday, February 13th.

East Carolina—Beginning Sunday, January 23d, and ending Friday, January 28th, the Rt. Rev. Theodore DuBose Bratton, LL.D., Bishop of Mississippi, and the Rev. Pembroke W. Reed of Richmond, Va., conducted mass meetings at St. James' Church, Wilmington, N. C. The Rev. H. F. Kloman of Cumberland, Md., and the Rev. Pembroke W. Reed of Richmond, Va., conducted mass meetings at Christ Church, Elizabeth City, N. C., from January 30th to February 4th. The Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, and the Rev. H. F. Kloman conducted mass meetings at St. Peter's Church, Washington, N. C., beginning February 6th and ending February 11th. Beginning Monday, February 14th, every clergyman in the diocese of East Carolina will carry the message of the Crusade to some other parish in the diocese.

SIX HUNDRED MEN AT BANQUETS

North Carolina—The Bishops' Crusade in the diocese of North Carolina has met with a response that holds out abundant hope for its success. The two North Carolina cities, Raleigh and Charlotte, visited by the national crusaders, witnessed an outpouring of clergy and people almost unique in the history of the diocese. The Rt. Rev. David L. Ferris, D.D.,

Liberals Gather in Philadelphia for National Church League Conference

Psychic Research, Conversion, Ceremonial Among Topics—Bishop Harris Attacks Anglo-Catholicism

Living Church Special Correspondence
Philadelphia, February 17, 1927

THE PHILADELPHIA BRANCH OF THE NATIONAL Church League held its second Septuagesima conference on February 15th and 16th, in the community house of St. Stephen's Church. This is a local group of Churchmen of liberal sympathies, and the meeting was intended to comprise chiefly the clergy of the province of Washington. The speakers, for the most part, were from without the province, but the attendance was principally from the neighborhood of this city, with some representation from other dioceses. Although very little publicity was sought, the registration approached 150, including a number of Anglo-Catholics, and naturally many were present who did not register. The sessions maintained a high level of interest, with an atmosphere similar to that of a rather quiet Church congress, except the challenging and belligerent note of the second afternoon.

At the opening service at 2 P.M. on Tuesday, the address of welcome was made by the president, the Rev. Granville Taylor, vicar of the Chapel of the Mediator. The first paper was by Dr. Walter F. Prince, executive secretary of the Society of Psychic Research. The topic was: Has Psychic Research Made Revelation and Miracle More Reasonable? Dr. Prince speaks with some authority as a conservative since he has assisted in unearthing a large number of frauds. His thesis was that the modern evidences of the supernatural greatly help to validate the stories of the New Testament. A common defect of such discussions is that there is no clear effort to define miracle. The nearest approach was the insistence upon the power of spiritual personality. Many authentic cases of apparitions, thought to be mere hallucinations, were adduced as cognate to the accounts of our Lord's appearances. Without discussing the Resurrection in detail, the writer held that there was a veridical cause for the disciples' conviction that they had seen the Lord, that there was an actual objective presence instead of a mere subjective impression. This much at least is contributed by the fairly assured facts of psychic research. The discussion consisted of corroborative stories of personal experience, except on the part of the Rev. J. L. Hady, who was frankly sceptical of the testimony, and intimated that religion seemed to be taking an intellectual holiday.

DISCUSS CONVERSION

The second paper of the afternoon was by the Rev. Samuel Shoemaker, Jr., of Calvary Church, N. Y. It was upon the subject of Conversion, which as spiritual and experiential relieved the program from too exclusive attention to the intellectual or ecclesiastical side of religion. The writer was practical and even hortatory, rather than analytical. He made a fervid plea for the reality and the necessity of a radical transformation in the life, a regeneration of the springs of action. While disavowing the need of any exceptional features of the experience, or any uniform type, he

pressed the actuality of a conscious relation to the personal Christ. Illustrating by our Lord's dissatisfaction with the quality of popular religion, he gave a startling description of the complacency of many educated people which sorely needed to be disturbed. He also stressed the opportunity and call for lay evangelism, which has come into much prominence in the Bishops' Crusade.

The discussion was quite sympathetic with the main contention of the paper. It was admitted that our Episcopalian reticence in talking of the things of the inner life caused us to evade the word, and also too commonly to ignore the thing in our preaching and confirmation instruction. Attention was also called to the way we are misled by the phrase, "to be converted," when the scriptural word is active, meaning "turn." While many think of a mysterious and miraculous divine transformation, the fact is the perfectly normal and simple moral cooperation on our part with the grace of God. As a matter of practical religion, the selection of this topic may be strongly commended.

"BUCHMANISM" CONSIDERED

It must be confessed that the anticipated references to Frank Buchman proved to be merely incidental, although Mr. Shoemaker owed to him his own conversion. However, some of the speakers seized upon the allusion, and voiced the familiar criticism of the Buchman methods. Two rather important questions were asked: "Does definite accusation of specific sins, especially in their relation to sex, form part of the technique?" and, "Is public confession of the supposed concealed source of the sins considered essential to the change of life?" It became evident that there was no favorable reaction to those features most exposed to suspicion. Conversion is too real and urgent to have attention divided from it by an irrelevance.

The evening session began with a paper on The New Testament Teaching on the Lord's Supper, by the Rev. Dr. George A. Barton, of the Philadelphia Divinity School. It was a scholarly and purely objective study of the three glimpses of the Eucharist, found in our Lord's words, in the reform accomplished by St. Paul and in the Fourth Gospel. A comparison of the documents containing the words of institution was found to establish our Lord's intention that His followers should continue the feast "unto His memorial." St. Paul was defended from the charge of having perverted the original idea, and also of having given impulse to the later Catholic development. "The Lord's body" (1 Cor. xi:29) was related to x:17: "we are one body"; thus the body was not the sacramental Body but the fellowship, or the Church. The Fourth Gospel showed some influence of the Mysteries: the "eternal life" which they promised was really given in Christ.

Dr. Barton thought that St. John tried to rescue the Eucharist of his day from the materialistic trend manifested in the contemporary Ignatius. As a mystic, he preferred to omit any account of the institution, and in its stead to give its spiritual meaning in Chapter vi. The inferences from this line of thought are fairly obvious, but the writer left them to the succeeding debate, confining himself

Bishop Coadjutor of Western New York, has made a deep impression with his simple evangelistic sermons, and the Rev. C. E. McAllister, executive secretary of the diocese of Newark, has been enthusiastically received at the clergy conferences and meetings for laymen, as was O. R. Singleton of Washington, D. C., the lay crusader. A feature of the diocesan conferences were the laymen's banquets, which reached over six hundred men. A series of preaching missions in the various parishes began on Monday, February 21st.

Western North Carolina—Asheville and Hickory, in the diocese of Western North Carolina, had five day Crusades under the leadership of the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, assisted by the Rev. Richard W. Trapnell of St. Andrew's Church, Wilmington, Del., and Mrs. T. W. Bickett of Raleigh, N. C. At Trinity Church, Asheville, the largest church in the diocese, the Rev. Floyd Rogers, rector, the church was crowded to capacity at every service. At these meetings and the conferences conducted by Mr. Trapnell and Mrs. Bickett, clergy and laity from surrounding towns were present in large numbers, as was the case when the Crusade was carried to Hickory.

Michigan—In the diocese of Michigan, Bishop Page has taken the lead by conducting a series of conferences with the clergy on the subject of spiritual life. At the request of the clergy, the Bishop will prepare and print a leaflet containing Bible readings and meditations for the period from Sexagesima to Easter, and a second leaflet setting forth an order of family prayer. Missions have been scheduled for various parts of the diocese.

Arizona—Crusaders in the missionary district of Arizona were the Rt. Rev. Arthur Moulton, D.D., Bishop of Utah and Nevada, and the Ven. Noel Porter of San Francisco. Two missions were held, one at the Cathedral in Phoenix and the other at Flagstaff. A unique feature of the Phoenix Crusade was the generous offer of the ministerial union of the city to be responsible for a mid-day service in the First Methodist Church. This was most successfully carried out, one of the crusaders being present each day. The daily celebration of the Holy Communion, personal conferences, an hour of meditation followed by a clergy conference, culminating in a mass meeting in the evening formed the daily schedule in both centers. Follow-up missions in every parish and mission are now in full swing and are generally reported to be highly successful.

CHURCH SCHOOL INSTITUTE IN INDIANA

GOSHEN, IND.—Voluntary attention gained by a teacher through the presentation of awards is at best an unstable and unsustained attention. The successful teacher gains the pupil's spontaneous attention, an attention that is given because the teacher has made the lesson so intensely interesting that the pupil's mind is delighted with the information which is gradually unfolded. Ways and means of gaining such spontaneous attention, the principles of which are contained in *The Teacher*, by Weigle, Chapter 5, formed the substance of a discussion conducted by G. E. Howard, of LaPorte, in the afternoon session of the Church school institute of the South Bend district, held at St. James' Church, at 4 P.M. Sunday, February 13th. Members were present representing Elkhart, Goshen, LaPorte, Mishawaka, and South Bend.

to what he considered to be the facts. It is understood that this valuable essay will be published.

USE AND ABUSE OF CEREMONIAL

The Rev. Dr. Beverley D. Tucker, Jr., of Richmond, Va., then read a paper on The Use and Abuse of Ceremonial. There seemed to be here a chance of some excitement; but it was a thoroughly temperate presentation of the value and danger of ceremonial. The reality of religion cannot be adequately symbolized in words, even for the individual. There are social and emotional needs that require embodiment; the informal is by no means the spiritual. The rationale of ceremony is in its witness to the reality of the divine presence. Protestant deficiencies in this respect were candidly admitted. The dangers were not expressed in any alarmist fashion, and the specific illustrations in Catholic practice, while entirely definite, could have offended no hearer either in tone or form. Elaboration of ceremonial was thought to threaten the naturalness of approach to God. Simplicity was affirmed as fundamentally Christian. Beauty may be perverted to the conveyance of false ideas. The position taken was a manifest advance upon the former "Low Church" indifference, and fell a good deal short of the Catholic claims. It may be described as a sensible "Liberal Evangelicalism."

On Wednesday morning the Holy Communion was celebrated by Bishop Garland, who also made an address of reminder that the real significance of the conference must be religious. Mention may also be made of a delightful meditation at the usual business men's service which is always held at St. Stephen's on Wednesday noon. The topic assigned to the Rev. Dr. Charles O. Scoville, of New Haven, Conn., was Church and State. He acknowledged that he preferred to talk on the real differential of Liberalism, which is the critical and historical treatment of the scriptures and of dogma. Other schools of thought are characterized and known by their agreement upon a body of propositions; but Liberals are united chiefly in a point of view and method of study. This is at once their stimulating power and their tactical disadvantage. The scientific and ecclesiastical modes of investigating truth were compared, to the disparagement of the latter; the former conserved a finer spirit. He urged Liberals to exhibit the same courage in scrutinizing the Bible and religion. The world is waiting to see if the clergy have the nerve to take such an honest stand. Propaganda overcomes inertia.

ADVOCATES CAMPAIGN AGAINST INDECENCY

The gage thus thrown down was not accepted by the following speakers, who returned to the advertised subject. Dr. C. G. Twombly, of Lancaster, not only defended the right of the pulpit to its convictions on questions of politics, but maintained the necessity for the Church to speak and act on the great moral problems of the day. He advocated an alliance of Church and State in a campaign to stem indecency in the theater, movies, and literature. It may be remarked that no clergyman of our Church has given finer illustration than Dr. Twombly, of the possibility of a discreet and effective influence in the uplift of a community. There was the usual difference of opinion in the other speakers as to the extent and manner of clerical interference in these matters. But it was felt that "preaching alone will not abate the evils of our time." The subject, however, belongs to the realm of liberality rather than of Liberalism.

The members of the conference enjoyed the generous hospitality of Dr. Grammer and the vestry of St. Stephen's. Letters were read from Bishop Lawrence and Dr. Major of the *Modern Churchman*. Bishop Atwood spoke some kindly words of caution as to the temper of such an organization, and its safeguard in personal religion. Dr. Robert Rogers, of Brooklyn, spoke in behalf of the intellectual perception of spiritual truth, and urged a program that should be not merely negative and challenging, but definite and constructive.

BISHOP ATTACKS CATHOLICS, PURITANS

The final paper was written by Bishop Harris, of the diocese of Marquette. As he is slowly convalescing from an illness, he was unable to be present, and his paper was read by Dean Southworth of Marquette. It was much too long for any satisfactory summary, but it was by far the most vigorous and militant utterance of the conference. It was a plea for the comprehensiveness of the Church, as against any effort to make it narrow and exclusive. It opposed the two extremes of Puritanism and Anglo-Catholicism, especially the latter. The "middle of the road" is safest, even though the ecclesiastical extreme is colorful, striking, dramatic, and for a time attracts the crowd. The Bishop deprecated the resort to other Churches for authority in ritual, and demanded a typical American flavor in the Church, in line with Bishop Tuttle's General Convention sermon. He analyzed the Anglican temper, whose characteristics he found seriously threatened today. With old-fashioned plainness, he portrayed a school of thought, which is perfectly definite in its tenets and perfectly clear in its aims, which is well organized, aggressive, and equipped for publicity, but which seemed reactionary and narrowing. There are historically certain Protestant features of this Church, which have valuable connotations, and which cannot afford to be lost or even endangered. To suffer them to be gradually eliminated would be to change the actual character of the Church. He giped at the individualism of Liberals, and the difficulty in getting them to do team-work. He closed with an insistence upon the need of organization and outlined an elaborate plan of unifying men of like sympathies and making their influence effective.

Dr. Alexander G. Cummins, of Poughkeepsie, sounded a few resonant diapason notes, especially in his criticism of "ecclesiastical pacifists," who are sure the truth will win, and can never be persuaded to do anything. He was confident that the laity generally are in favor of the *status quo*, although they are now voiceless, and many are leaving our communion. The extension of organization was approved, but the scheme of Bishop Harris was deemed too ambitious to be adopted in its full details.

VALUE OF THE CONFERENCE

In estimating the value of such a gathering, it must first be conceded that, if the Liberal attitude has standing-ground within the Church, there is every propriety that it should have expression in conferences for a better understanding, and, if necessary, for concerted action. Everything depends in such combinations upon the spirit in which they are conducted; and the temper of this conference can hardly be improved upon. It was distinctly Liberal, with no trace of Modernism. It had a well-defined point of view, but there was little that would be called provocative or irritating. The impression was that it served a useful purpose and was an encouraging

success. It was resolved to make it an annual affair; and it was announced that the Bishop of Birmingham, England, and Canon Storrs of Westminster would be invited to attend the meeting of next year.

GEORGE C. FOLEY.

NATIONAL TEACHERS' TRAINING HEAD VISITS OHIO

CINCINNATI—Under the direction of the diocesan department of religious education, Miss Mabel Lee Cooper, head of teachers' training work of the national department of religious education, spent five days in the diocese, from January 31st to February 4th. Together with the Rev. Maurice Clarke, Miss Cooper met with groups of teachers in Cincinnati, Dayton, Columbus, and Circleville.

At the meeting in Cincinnati where about 109 were present, Miss Cooper presented forty-one certificates of the National Accredited Teachers' Association to people who had taken examinations in the courses they had studied in the normal school during the fall term. At the Dayton meeting teachers were present from all three churches in Dayton as well as from Springfield, Urbana, Troy, Piqua, Greenville, and Middletown.

Two days were given to Columbus where the Rev. C. Jatho joined the team and spoke on handwork in the Church school. The Rev. Egisto Fabri Chauncey, D.D., on the evening of February 3d, delivered a lecture on Jesus, the Great Teacher. Friday night, February 4th, an institute was held at Circleville to which came a full delegation of teachers from Chillicothe and Lancaster.

GAMBIER SUMMER CONFERENCE

GAMBIER, OHIO—The Gambier summer conference will open on Monday, June 27th, and close on Friday evening, July 8th. The chaplain of the school will be the Very Rev. Francis White, Dean of Trinity Cathedral, Cleveland. The Bible class lecturer will be the Rev. John Gass, rector of St. John's Church, Charleston, W. Va., and efforts are being made to secure the Rev. W. E. Gardner, D.D., of the Church of the Messiah, Boston; the Rev. Du Bose Murphy of Austin, Tex., and Miss Elizabeth Matthews of Glendale. The Rev. Morton C. Stone of Chicago again will direct the school of pageantry and will bring his fine exhibit of ecclesiastical art and vestments. Plays will be given, as was the case last year, under the trees on the campus during the day time, and at night in Ross hall. The Woman's Auxiliary course will be given this year by a woman from the diocese of Southern Ohio, and Miss Catherine Morrison will be in charge of the evening meetings for women.

A new course which it is hoped to give this year will be on Problems of Rural Church Work. The Rev. Charles Jatho will have charge of the handwork department of Church school work. Miss Virginia Zimmerman and several others will conduct conferences on the different courses of the Christian Nurture series. It is probable that the Rev. Maurice Clarke, in addition to his duties as chairman of the conference, will give a course on Problems of the Modern Church School.

The altar guild course will be given by one of the Sisters of the Community of the Transfiguration. The conference music will again be in the hands of the Rev. Louis Daniels of Oberlein. College student work and young people's work will be under the direction of the leaders.

Trinity Church, Boston, Celebrates Fiftieth Anniversary of Consecration

**Bishop Rowe to Visit Hub City—
Confer on Religious Education—
G. F. S. Holds Meeting**

The Living Church News Bureau
Boston, February 19, 1927

SEPTUAGESIMA WAS THE OCCASION OF THE celebration of the fiftieth anniversary of the consecration of Trinity Church, Boston. The occasion alone was of stirring interest to all who have been attached to the church in the past. Bishop Lawrence delivered the sermon at 11 A.M. to a congregation which was one of the largest in the history of the parish. The Bishop is one of the four or five survivors of the more than 107 bishops and clergy who assisted at the consecration service in 1877. He devoted himself to a detailed account of the architectural problems presented in the erection of the church as it stands today. A special tribute was paid to the life and tradition of Phillips Brooks. As he closed his reminiscences, the Bishop reminded his hearers, "It is your privilege so to use, preserve, enrich, and unite it as to carry on its spirit and power to the generations to come." At the evening service on the same day, the rector, the Rev. Henry K. Sherrill, gave an address.

BISHOP ROWE TO BE IN BOSTON

That this diocese is to know somewhat of Alaska, its work and its needs, during the next few days, is evidenced not alone by the fact that Miss Hill, St. John's-in-the-Wilderness, Alaska, addressed the Girls' Friendly Society, but also by the visits now being paid to this diocese by two other of the Church's representatives in that distant field. Just now Deaconess Bedell, from Nenana, is filling engagements made for her by the Speakers' Bureau at No. 1 Joy Street. Arriving here on Tuesday, February 15th, she spoke in the evening before the South Boston district of the Church school union, and on the following day she addressed the monthly woman's meeting at the Cathedral under the auspices of the Church Service League. Altogether she will be in the diocese for about a week or ten days, spending her entire time speaking in different sections. In the immediate future she will be followed by the Rt. Rev. Peter Trimble Rowe, D.D., Missionary Bishop of Alaska, who will preach the sermon at the Young People's Service in Trinity Church, Boston, at 11 A.M., Sunday, February 27th.

CONFERENCE ON RELIGIOUS EDUCATION

Seventeen representatives from all the dioceses in the province of New England assembled recently in Boston for a conference. Dr. Bradner, of Rhode Island, who had made a detailed study of teacher training in the province, reported that there are some 7,750 Church school teachers, but that the number of those who had been adequately trained was very small. He further pointed out the lack of unanimity among the dioceses as to methods of teacher training. Mr. Atkins, of Western Massachusetts, led a discussion of the Christian Nurture lessons which resulted in a number of practical suggestions being sent to the national department of religious education. The Rev. F. W. Fitts, rector of St. John's, Roxbury Crossing, led a discussion on training in worship, and strongly contended that, while segregated children's services have their own particu-

lar value, yet children should be trained to worship in the regular services of the Church. Other topics discussed were on religion in the home; the Little Helpers' material, and methods of using it; week-day religious instruction and how to promote it in New England; and the national conference of educational leaders. In this connection it may be added that the commission on religious education of the province has just published a booklet on the subject of religion in the home, which may be obtained on application to the general secretary.

Leading Illinois Architects Award St. Chrysostom's Church Gold Medal

**Evanston Rector to Be At Lausanne
—Memorials for Chicago and
Riverside Churches**

The Living Church News Bureau
Chicago, February 18, 1927

ST. CHRYSOSTOM'S IS THE BEST REMODELED building in its district, in the unanimous opinion of a jury of leading Illinois architects. As a result, St. Chrysostom's has received the 1926 gold medal awarded by the Lake Shore Trust and Savings Bank for the finest example of a remodeled building within the district bounded on the south by Randolph Street, on the east by the lake, on the north by North Avenue, and on the west by State Street. Some of the most attractive buildings in Chicago have been erected within this section during recent years. The gentlemen who made the selection, say:

"The jury was very much handicapped this year in awarding the prize, due to the fact that alterations of such extreme variety of buildings were entered. In making this selection, however, the members of the jury unanimously agreed that for a remodeled building erected during the past year the gold medal should be awarded to St. Chrysostom's Church."

The architect is Chester H. Walcott. St. Chrysostom's, it will be recalled, was completed just about a year ago, and is an excellent example of pure gothic architecture. The cost was \$250,000.

DR. STEWART TO BE AT LAUSANNE

The Rev. George Craig Stewart, D.D., has just been appointed as one of the seven representatives of the American Church to the World Conference on Faith and Order which meets in Lausanne, Switzerland, in August. Several weeks ago, when alternates were chosen, Dr. Stewart was the priest alternate elected; and Dean Fosbroke, of the General Theological Seminary, New York, having declined his election, Bishop Manning, the chairman of the commission, has appointed Dr. Stewart to the vacancy created.

Also at its meeting in New York on February 8th, the National Council confirmed the appointment of Dr. Stewart as chairman of the commission on worship of the national department of religious education. His associates on this commission are, Dr. Suter, secretary of the commission on Prayer Book revision, and Dr. St.

G. F. S. HOLDS MISSIONARY MEETING

The Girls' Friendly Society of Massachusetts met at the Lodge in Boston on Friday evening, February 11th. After Miss Frances A. Sturgis, diocesan chairman of the committee for service to the Church, had read her yearly report, there were two special speakers. Mrs. Edward S. Drown spoke on missions in general and particularly on her experiences in Japan and China. Miss Amelia H. Hill told of her work at St. John's-in-the-Wilderness, Alaska, where she has been for four years. She is a nurse, one of two missionaries at St. John's, and is spending the winter in Boston, attending lectures and clinics. The society's interest in her and in her work is enhanced by the fact that she herself belongs to the G. F. S.

REGINALD H. H. BULTEEL.

George, professor of Liturgics at Nashotah House.

MEMORIALS AT THE ATONEMENT

The beautiful new chapel at the Church of the Atonement, Edgewater, is being adorned and completed, and a new baptistery is being built in the south transept. The chapel is a memorial to Samuel Dalton, at one time senior warden of the parish, and is a gift of his widow. The baptistery has been built by the thank offerings and other gifts which have been accumulated for the past twelve years. It is planned later to convert the baptistery into a mortuary chapel, and to build a new baptistery near the entrance of the church.

NEW WINDOWS FOR RIVERSIDE CHURCH

At the close of the rectorship of the Rev. R. O. Cooper, two memorial windows were placed in St. Paul's Church, the gift of Mrs. John Liddell, of Shanghai, China, who for many years was a member of St. Paul's. One window is in memory of the Rev. George Davis Adams, for thirteen years the rector. The window on the epistle side is in memory of the Rev. Hedley Heber Cooper, who gave his life in the world war. The windows were dedicated and unveiled on Sunday morning, February 13th, in a brief but impressive service conducted by the Rev. R. B. Grobb, recently appointed rector.

HOLY CROSS MISSIONERS

The Holy Cross Fathers will conduct a mission at the Church of the Atonement from March 6th to the 20th, inclusive. Fr. Harrison and Brother Dominic will be in charge. H. B. GWYN.

HOSPITALITY AT LONDON CATHOLIC CONGRESS

NEW YORK—The American committee of promotion for the Anglo-Catholic Congress to be held in London during the first week in July has received notice from the authorities of the congress in London that they are prepared to arrange hospitality in London during the week for all bishops and priests of the Anglican communion desiring to attend. The dates of the congress are July 3d to 10th inclusive. Any of the clergy desiring to accept this invitation should address the Anglo-Catholic Congress Committee, Abbey House, 2 Victoria Street, London, S. W. 1, England.

Parochial Missions in Pennsylvania Continue Work of the Bishops' Crusade

Philadelphia Noonday Preachers—
Religious Education Bulletin—
Y. P. F. Activities

The Living Church News Bureau
Philadelphia, February 18, 1927

THE CLERGY OF THE DIOCESE GENERALLY are active in promoting the objects of the Bishops' Crusade, and responding to the plans of the continuation committee, under the chairmanship of the Rev. Albert Hawley Lucas. He was appointed by the diocesan commission on evangelism, and is putting his committee at the service of the clergy in whatever way the peculiar needs of each parish indicate, without any idea of uniformity. Suggestions and the exchange of ideas are featured.

The follow-up work at this stage, after the Epiphany Crusade, is getting down to the local parish or mission, and gaining momentum. Missions of about a week each have been held recently in St. Luke's, Kensington, by Dr. L. N. Caley; in Calvary, Conshohocken, by the Rev. Frederick B. Halsey; and in St. Cyril's, Coatesville, by the Rev. E. C. Young. The Incarnation, Morrisville, plans one evening meeting, preliminary to more; and the Bucks County missions project a month's series. Many parishes expect preaching missions in Lent, and others in the fall. Still others expect to work intensively for personal religion, postponing any possible mission. Several rectors report using Crusade topics for Sunday morning sermons.

The Rev. J. O. S. Huntington, D.D., O.H.C., will conduct a conference of clergy on parochial preaching missions and allied topics at 3 P.M., February 28th. This is the day of Bishop Garland's pre-Lenten conference, which is held in the morning, with Eucharist before and luncheon after.

NOONDAY PREACHERS

Noonday Lenten preachers for Philadelphia have been announced. Those at Old Christ Church include Bishops Garland and Davenport; the Rev. W. R. Taylor, D.D., rector emeritus, Brick Church, Rochester, N. Y.; and the Rev. Messrs. John Mockridge, Remsen B. Ogilby, W. A. R. Goodwin, William B. Lusk, John H. Chapman, Royden K. Yerkes, Duane Wevill, Albert W. Eastburn, Floyd W. Tomkins, Robert J. McFetridge, George W. Barnes, Edward M. Jefferys, John McGrory, Francis M. Taitt, Percy R. Stockman, W. R. McKean, and Louis C. Washburn.

St. Stephen's includes Bishops Garland, Talbot, Du Moulin, and Cook; the Rev. Henry Sloane Coffin, the Rev. Alexander MacColl; and the Rev. Messrs. J. Howard Melish, H. St. Clair Hathaway, Beverley D. Tucker Jr., Frank Goostray, Charles H. Long, R. W. Patton, Joseph Manuel, John L. Hagy, Joseph Fort Newton, Robert O. Kevin, and Carl E. Grammer.

At the Garrick Theater the Brotherhood of St. Andrew announces Bishops Murray, Garland, Talbot, Bennett, Fiske, Woodcock, and Darst; Canon Allan Pearson Shatford of Montreal; and the Rev. Messrs. William J. Cox, Joseph Fort Newton, Richard Gurley, John Doyle, and Stanley R. West.

RELIGIOUS EDUCATION BULLETIN

The diocesan department of religious education has begun publication of a periodical bulletin as its organ, and to replace occasional letters and the like. The second number recently issued contains twelve pages, and is devoted mostly to Lent. Subjects include the purpose of the season; information about books and other material for various ages and needs; lists of expert advisers; project suggestions and methods; money raising means; hymn and carol lists; Church school standards; lists of plays for Lent, Easter, and spring; information about weekday religious education laws; and much about Bishops' Bricks, missionary offering, and the fiftieth anniversary of the children's Lenten offering to be celebrated this year. The Rev. Frederick E. Seymour, director, is editor.

NEWS NOTES

The Young People's Fellowship of the diocese is making two new departures the

week before Quinquagesima. A dance for the whole diocesan organization will be held February 21st at the Chapel of the Mediator. On the 26th evening retreats as preparation for Lent will be held from 5 to 9. The young men will meet at Calvary, Germantown, led by the Rev. Albert H. Lucas; and the girls at St. Jude and the Nativity, with Fr. Huntington. All young people are welcomed, whether in organized groups or not. Invitations have been sent to all parochial clergy and to the officers of the junior Brotherhood of St. Andrew, Girls' Friendly Society, Guild of St. Barnabas for Nurses, and to workers with college students.

Fr. Huntington will conduct a day's retreat for the Catholic club at St. Mary's, Wayne, on Shrove Tuesday. Among other engagements, he is to preach at St. Mark's, Frankford, at 10:30, and St. James the Less, Philadelphia, at 7:30 on Quinquagesima; and meet with the Blue Mountain Conference committee.

Pennsylvania will be represented at the annual Washington's Birthday service of the Sulgrave Association at St. Paul's chapel, New York, Bishop Garland being the preacher.

CHARLES JARVIS HARRIMAN.

Baltimore Clergy Now Planning Follow-Up of Bishops' Crusade

Maryland Commission on Evangelism Prepares Report—Montreal Church Calls Dr. Abbott

The Living Church News Bureau
Baltimore, February 19, 1927

THE CLERGY OF THE DIOCESE OF BALTIMORE are aroused to the importance of the Bishops' Crusade, reports the Maryland diocesan commission on evangelism. This report grew out of a recent meeting of the clergy held in Emmanuel Church. While there was some difference of opinion as to some of the plans and purposes of the commission in directing the Crusade, yet the frank and friendly criticisms showed the vital interest that was being taken in the movement.

"The commission does not believe that a revival can be made to order," says the report, "or that any set plan, however efficient, will stir the Church as it must be stirred. It does believe, however, that what has already been done is a beginning that will, in the long run, accomplish what was in the mind of Bishop Darst when he urged this movement upon the House of Bishops."

As announced in THE LIVING CHURCH, the Rev. Mr. Schaad began a school for missioners February 14th. Of this school the report says that the commission does not expect it to produce in a few lessons a body of experts in parochial missions, but that it will introduce the subject, at least, to those who attend and may possibly begin to develop future missioners.

A matter of the debate at the meeting was the advisability of zoning the city and of giving a mission in a central church in each zone, as contrasted with the plan to have a mission in each church. The commission reports that three churches in the center of the city have made arrangements for missions to follow up those which launched the Crusade in Maryland,

namely, the Ascension, Grace and St. Peter's, and the Memorial. This will give an opportunity to try out the zoning plan.

QUESTIONNAIRE SENT

A questionnaire was sent out and most of the replies indicating a desire to have missions in the individual parishes came from rectors of suburban churches. It is thought that the problem of the suburban church differs largely from that of the more centrally located church, and it is believed that no large proportion of the congregation could be induced to come into the center of the city. The commission therefore refers back to the individual clergyman the problem of deciding, according to the needs of his own church, the advisability of holding a mission.

FOLLOW-UP INSTRUCTIONS

Representatives of thirty parishes, numbered at 350, were present the three evenings which were devoted to addresses on lay evangelism, given by the Rev. Julius A. Schaad in the parish house of Grace and St. Peter's Church on February 9th, 10th, and 11th.

The Rev. Mr. Schaad spoke to the Maryland clericus on the 14th as a preparation for the discussion of the working of a mission. Most of the clergymen of Baltimore, and some from the surrounding country, were present. The conferences were designed to instruct the hearers in the technique and machinery of parish missions, the preparation of the missioner, and something of the content of his message. The conferences were a part of the mission preached by Mr. Schaad in the Church of the Ascension, beginning Sunday, February 13th, and were used by the clergy for clinical purposes.

DR. ABBOTT CALLED TO MONTREAL

The Rev. H. P. Almon Abbott, D.D., rector of Grace and St. Peter's Church, Baltimore, has received a unanimous call to become rector of St. George's Church, Montreal, Canada. St. George's Church is

an outstanding parish of the Canadian Church. The last rector of St. George's was the internationally-known Archdeacon Patterson Smyth. Dr. Abbott has been rector of Grace and St. Peter's Church about eight years. As yet he has not accepted the call.

NEWS NOTES

The Rt. Rev. Frank DuMoulin, D.D., rector of the Church of the Saviour, Philadelphia, was the special preacher at the Cathedral of the Incarnation on the afternoon of February 13th. Bishop DuMoulin is especially remembered in Baltimore as

one of the Lenten preachers at the Church of the Messiah for many years.

A unique occasion was the dinner given the Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, and Mrs. Birkhead, by the Church school on the evening of February 13th. Addresses were made by Dr. Benjamin Lovett and Lee Lang. About eighty guests, officers and members of the school, were present.

The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, was the principal speaker at the forty-second annual banquet of the alumni of Baltimore City College on the evening of February 15th.

to which, when it is completed, the congregation will remove from the present location.

At the Church of the Epiphany, Brooklyn, remarkable progress has lately been made. The Church school especially has expanded until there are now twenty-one classes, and every available place is used, including the school's own quarters in the basement, the church itself, the kitchen, the sacristy, the stage, and the rector's study.

B. S. A. CORPORATE COMMUNION

The annual corporate Communion of the Brotherhood of St. Andrew in Long Island will be held as usual on Washington's Birthday. The place this year is St. Thomas' Church, Bushwick Avenue, Brooklyn; the hour 8 A.M. At the breakfast which will follow the service, Bishop Stires and Col. Theodore Roosevelt will speak.

YOUNG PEOPLE'S CONFERENCE

The Young People's conference of the province of New York and New Jersey, held February 11th to 13th in St. Bartholomew's Church and the Church of St. Mark, Brooklyn, brought together more than 125 young people from all seven of the dioceses of the province. Speakers and leaders included Bishop Tyler of North Dakota, Dean Sargent of Long Island, Canon Lewis of New Jersey, and Lewis B. Franklin of the National Council.

COUNCIL REDUCES BUDGET

Cuts Quarter Million From 1927 Figure—
Situation in China Considered

NEW YORK—Continuing the "Pay as you go" policy adopted last year, the National Council at its meeting in this city, February 8th to 10th, voted reductions in appropriations for the year 1927 which will result in a saving of \$254,313 during the year. In the meeting of the Department of Missions which preceded the National Council meeting, serious consideration was given to the grave situation in China today.

The Presiding Bishop in his address to the National Council stated that the closing of the year 1926 and the beginning of the new year had been an exceedingly trying time for the Department of Missions because of the situation in China and in Mexico, and the anxiety of relatives and friends of missionaries abroad as to their safety. He reported that he had visited several dioceses and congregations and spoke especially of the courtesy shown the National Council through its president by the diocese of New York. He reported most enthusiastically the result of his visit to the Iowa diocesan convention and announced with great pleasure the receipt of the following telegram from the convention: "The diocese of Iowa in convention voted to exceed the expectancy from the diocese by \$1,500."

This being the annual meeting, the president took great pleasure in reappointing Lewis B. Franklin as vice president and the appointment was unanimously confirmed by the Council. The Rev. F. J. Clark was unanimously reelected secretary.

By vote of the National Council, a resolution providing that the Council shall sit with open doors, all publicity to be given the meetings to be cared for through the Department of Publicity. The attention of the Council was called to the large amount of printed and mimeographed matter being sent from the

Bishop Stires Plans Increase of Episcopal Fund and Salaries of Long Island Clergy

Visiting Prelates Give Aid—St. John's, Brooklyn, Celebrates Centenary—Building Progress

The Living Church News Bureau
Brooklyn, February 19, 1927

THE RT. REV. ERNEST M. STIRES, D.D., Bishop of Long Island, in a recent letter to the clergy of his diocese, announces that two ambitions which he has cherished since he became bishop are in course of being fulfilled. He was concerned about increasing the capital of the episcopal fund.

As yet, the income yielded by this fund is insufficient, and has to be augmented by an assessment on the parishes. The Bishop hopes the fund will be increased, so that the support of the bishops ("for in time," says his letter, "there must be more than one") will not be a burden to the parishes. For the year 1927, Bishop Stires announces, a friend of the diocese has pledged the salary of the bishop, with the hope of continuing this until the endowment is adequate. Bishop Stires hopes that this contribution will also help toward the fulfillment of his second ambition—the increase of the salaries of the clergy generally. Parishes relieved of assessment for the bishop's salary will be able, he trusts, to increase the salaries of their own clergy.

In the same letter Bishop Stires announces that plans have been made for help by visiting bishops from January to June; and he says, "if action should be taken for episcopal aid in any other way during the current year," the income of the episcopal fund, released by the generous gift mentioned above, will make that financially possible.

The Rt. Rev. John P. Tyler, D.D., Bishop of North Dakota, is assisting Bishop Stires by administering Confirmation in a number of churches during February. Bishop Remington, of Eastern Oregon, will give similar assistance during March.

CENTENARY OF BROOKLYN CHURCH

St. John's Church, Brooklyn, announces the commemoration of its centenary on Sunday, February 20th. The centennial service will be at 11 A.M., and Bishop Stires will be the preacher. The historian of the occasion will be Frederic V. Clark, an officer of the parish. A reception will be given on Wednesday evening following.

This parish is the second oldest in Brooklyn. Its first church was located at the corner of Washington and Johnson Streets, where the Brooklyn *Eagle* build-

ing now stands. The present church was built forty or fifty years ago, on St. John's Place near Seventh Avenue, when the "Park slope" was developing as a new residential district. The Rev. T. Bond Holland, M.D., has been rector since 1911.

BUILDING IN LONG ISLAND

There is a number of church buildings under construction in the diocese. At St. Stephen's, Port Washington, a new parish house awaits dedication by Bishop Stires on his visit April 3d. The building is of steel-frame construction, with two floors of about 11,000 square feet each. The auditorium, which is also the main Sunday school room, seats 375. There is a gymnasium, which is also primary department room; ladies' parlor, girls' room, Boy Scout quarters, billiard room, and bowling alleys. The contract price was \$55,000 exclusive of fixtures and furniture.

At St. Gabriel's, Hollis, a new parish house is under construction. It will be fire-proof, with steel frame, brick and stone walls, and concrete floors, and will cost \$69,000, besides furnishings. The church has recently been somewhat enlarged by adding a choir room and a sacristy, releasing space for more seats. Further enlargement of the church is impossible, because the widening of Jamaica Avenue has been authorized, and this will reduce the size of the plot. Probably a new church will have to be built in a few years; but the present plot has become very valuable as a business site, and can doubtless be sold to good advantage when it will no longer serve.

The Church of the Resurrection, Richmond Hill, has recently been lengthened by thirty-nine feet, providing additional seating capacity in the nave and an entirely new chancel. Included in the new chancel furnishings is a pulpit in memory of the late Rev. William P. Evans, rector of the parish from 1900 to 1922. The enlargement of the original little frame church was begun in 1897 when the Rev. George W. Davenport, now Bishop of Easton, was rector, and was carried on under the Rev. Mr. Evans. It has now been completed under the leadership of the Rev. Arthur R. Cummings, the present rector. Along with the new church, a fine parish house has been partly built and is in use; the second story, however, remains to be built. The cost of recent building operations has been \$130,000.

At Jackson Heights the foundations of St. Mark's Church and parish house are being put in and bids for the superstructure are being received.

St. Simon's, Brooklyn, is building a new church at Avenue M and East 29th Street,

Church Missions House to the clergy, and it was voted that a report should be made each week to the executive officers of all such matter prepared for the mails.

BUDGET REDUCTIONS

Among the many matters reported by the treasurer was the progress of the payment on the old deficit. Reductions in the budget for the coming year amounting to \$254,313 were voted as follows:

	SAVING
I. Administration	\$ 33,625
II. Coöperating agencies	18,625
III. Church colleges	10,000
IV. American Church Institute for Negroes	15,000
V. Continental dioceses	14,466
VI. Continental missionary districts	25,589
VII. Foreign-born Americans Divi- sion	7,500
VIII. Domestic, Latin American, and foreign districts	29,508
IX. Contingent Fund	100,000

Total cuts suggested\$ 254,313

The Bishop of Massachusetts took the floor at this time and urged that a very definite effort be made before the next General Convention to clear up the old deficit. The planning of this effort was left to the Presiding Bishop and officers of the National Council.

A letter was reported from the diocesan council of the diocese of Ohio, in which the diocese proposed to give five per cent of the amount over and above the general Church plus the budget of the diocese to the advance work of the Church, requesting that this be used in the missionary district of Idaho. The National Council approved this request.

SCOTTISH BISHOP TO VISIT

A communication was reported from the Primus of the Scottish Episcopal Church with reference to the projected visit to America of the Bishop of Aberdeen and Provost Erskine Hill of St. Andrew's Cathedral, Aberdeen, for the purpose of raising money for a Seabury Memorial in Aberdeen, the scene of the consecration of Bishop Seabury. The Council expressed its hearty welcome to the Bishop and Provost and commended their projects to the favorable consideration of American Churchmen.

The Presiding Bishop appointed J. M. Miller, one of the general secretaries, as corresponding secretary in place of the Rev. A. R. McKinstry, who recently resigned to assume the rectorship of St. Paul's Church, Albany. An interesting proposal was received from a firm of printers, asking the Council to supply it with messages for each week to be printed on the back of duplex envelopes, the printing firm offering to furnish these envelopes at a lower rate than any firm now selling them. The Council voted favorably on this proposition, and gave the firm permission to advertise that the National Council is preparing its material.

The National Council confirmed the appointment of the Rev. Dr. George Craig Stewart as chairman of the commission on worship of the Department of Religious Education.

The report of the Department of Christian Social Service was made by the Bishop of Georgia in the absence of the executive secretary, the Rev. Charles N. Lathrop, on account of illness.

CONDOLENCES TO JAPANESE GOVERNMENT

The Department of Missions reported that on the death of the Emperor of Japan a cable had been sent to Bishop McKim, expressing the heartfelt sympathy of the bishops and congregations of the American Church to the Emperor and the royal

family and people of Japan. This was communicated through the Minister of Foreign Affairs, Baron Kijuro Shidehara, and graciously acknowledged by him, stating that His Majesty the Emperor deeply appreciated the condolences and had ordered

him to convey his appreciation to the National Council. Word was received of the impaired health of the Bishop of Southern Brazil, and the Department of Missions, as well as the National Council, expressed its sincere regret at this news and urged

"Runs in the Family"



"How's the rheumatiz today, Joe?"
 "Pretty bad—
 but got to expect it
 —runs in the family."
 "Mine, too.
 Father had it before me."

FOR centuries all sorts of pains and aches have been charged to rheumatism. Authorities now agree that the term "rheumatism" should be discarded and that "rheumatic diseases" should be separated into two main divisions. In the first and more important division is placed Acute Rheumatic Fever. In the second Chronic Arthritis.

Acute Rheumatic Fever is an infectious disease caused by a germ which can be passed from person to person as the germs of other diseases are transferred. Most attacks come between the ages of five and fifteen.

The danger from acute rheumatic fever is that the germs may attack the heart. A noted physician reports that not less than 40% of the persons who suffer from rheumatic fever develop chronic heart disease. Eight out of ten cases of heart disease in childhood are the result of rheumatic infection.

The germ of acute rheumatic fever probably enters the body through the mouth or nose and may pass through diseased tonsils, infected sinuses or teeth direct into the blood, and so to the heart.

Children often have rheumatic infection which passes unrecognized. St. Vitus' Dance is one indication. "Growing pains" another. Frequent attacks of tonsilitis may be a source of rheumatic infection. Protect your children. Have their throats, noses and mouths examined twice a year so that any possible condition which threatens acute rheumatic fever may be corrected.

While acute rheumatic fever is caused only by a germ, chronic arthritis may come from injury to a joint, faulty posture, improper diet, the poisons from infectious diseases, germs from diseased tonsils, teeth, gall bladder, appendix or intestines.

Unless effective measures are taken to check the disease, chronic arthritis may progress to a state in which the victim is crippled and deformed. At the first signs of arthritis—stiff neck, lumbago, stiffness or creaking of the joints—have an expert search for the source of the trouble.

Rheumatic fever is the greatest known menace to the health of the heart, and heart disease causes more deaths every year in the United States than any other disease.

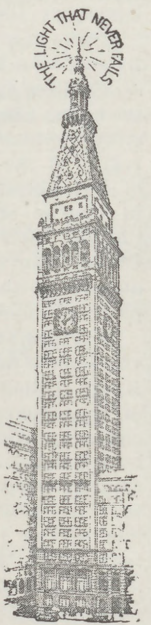
In a study lasting more than a year and covering 571,000 workers of both sexes and all ages, the Metropolitan Life Insurance Company learned that of all the diseases causing loss of time from work "rheumatic diseases" head the list.

A survey conducted in England showed that among 91,000 working people of

all ages and of both sexes, no less than one-sixth of the total "sick absences" during a year was due to "rheumatic diseases". And this was exclusive of loss of time due to heart disease developing from rheumatic fever that had occurred during the childhood or youth of these workers.

Send for our booklet "Rheumatic Diseases". It will be mailed free and may be the means of saving you and your family much unnecessary suffering.

HALEY FISKE, President.



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the Bishop to follow the advice of his physician in the matter of a prolonged rest.

The Department of Missions, in considering the very serious condition in China, thought it fitting to ask the Presiding Bishop to request the united intercessions of the Church that the Spirit of God may guide the people of China in their efforts to find a way to national life and unity, and may also guide other nations in their dealings with China to the end that God's will may be realized.

Bishop Darst, chairman of the National Commission on Evangelism made a brief report on the Bishops' Crusade, stressing the success which has attended the efforts of the crusaders in all parts of the country. Bishop Darst stressed particularly the necessity for the right kind of follow-up to conserve the splendid work done by the crusaders.

The Presiding Bishop, in closing, expressed his great appreciation for the attention given to the many subjects dealt with, and after benediction, the Council adjourned to meet again April 27, 1928.

DEPARTMENT OF MISSIONS MEETING

At the meeting of the Department of Missions an interesting suggestion was received from Berkeley Divinity School, which is contemplating moving to New Haven in 1928. The proposal is to build a hostel in connection with the school, in which apartments could be rented to missionaries home on furlough, opening to them the advantages of courses at Yale University as well as at the divinity school. The department adopted a resolution favoring the proposal.

A proposal was received from the Bishop of Liberia, supported by the Rev. W. J. Reed, missionary at Bendoo, as to the use of the \$5,000 from the Sunday school birthday thank offering which had been assigned to Liberia. The proposal was to put new buildings at the Bendoo station to be used as residences and for school purposes, thus giving a properly equipped station to the Church in Liberia. The plan was approved.

The department authorized Bishop Cheshire and the Rev. E. H. Goold, president of St. Augustine's School for Negroes, Raleigh, N. C., to make a special appeal for \$10,000 in connection with rebuilding the hospital which was burned down on December 16th.

It was announced that the Rev. W. O. D. Bright, who for fourteen years has served as business agent for the Montserrado district in Liberia, ended his service on January 1st. The department learned with regret of the return to the United States of Dr. Theodore M. Bliss, for some time in charge of the men's section of the Church General Hospital at Wuchang, China, who asked for indefinite leave of absence without salary. The men's department has been closed.

Provision was made for the rapid development taking place in that part of Kyoto called Shimogamo. The approval of the department was given to the purchase by Bishop Nichols of land offered by a member of St. John's congregation for Church purposes. The secretary reported that the Rev. George Wallace, D.D., who has served the Church for many years both in the Hawaiian Islands and Japan died at sea on the steamer *President Harding* on January 6th.

The department appointed eleven missionaries to fill vacancies—five to the foreign, three to the Latin American, and three to the domestic field.

DEPARTMENT OF MISSIONS ORDERS CHINA SCHOOLS CLOSED

NEW YORK—Bishop Roots of Hankow, who recently visited Changsha, finds that the *Kuomintang* or Nationalist party, which controls China south of the Yangtse River, has made it a stronghold of revolutionary propaganda. "Anti-imperialism" and "anti-capitalism" are the chief slogans. The radical wing of the Nationalist party is in control and has organized the administration of the city on a communistic program. There are many evidences of Russian influence. For instance, the Bishop found the walls of the city placarded with posters, "Long live the October Revolution," referring to the Russian revolution of 1917.

Partly growing out of this condition, there has come about a state of unrest among teachers and students in the mission schools. The Bishop found they desired to set aside the methods under which the Church has developed its educational system in China and substitute regulations put out by the Cantonese government. This would make impossible any Christian teaching as a part of the curriculum or any required attendance at religious services as part of the school routine. In place of the usual brief religious service with which the Church schools in China have been accustomed to open, it was proposed that our schools should in future begin the day's work with an assembly at which patriotic songs would be sung, announcements made, with, on occasions, a brief address. Once a week the assembly would become a patriotic meeting and have the following additional features: Three bows to the national flag and the portrait of Dr. Sun Yat Sen, repetition by the school of Dr. Sun's will, and two or three minutes of silent meditation.

SUN YAT SEN'S WILL

Dr. Sun's will reads as follows: "For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings in my books, namely, *The Plans for National Reconstruction*, and *The Three Principles of the People*, and in my proclamation made during the first National Representative Convention, until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date."

The Department of Missions gave careful consideration to these proposals as interpreted by the Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow. Its conclusion is embodied in the following statement, which was laid before the National Council and ratified by it.

"RESOLVED: That the Department of Missions considers that there is nothing fundamentally inconsistent between the Christian character of a school and the conduct of a school on the basis of voluntary worship and instruction. The department recognizes the desirability of a national system of education in China directed by Chinese authorities. The Church in the United States desires to do everything it conscientiously and properly can to adjust its educational work to such a system. Meanwhile without attempting at this time to establish a permanent policy

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

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"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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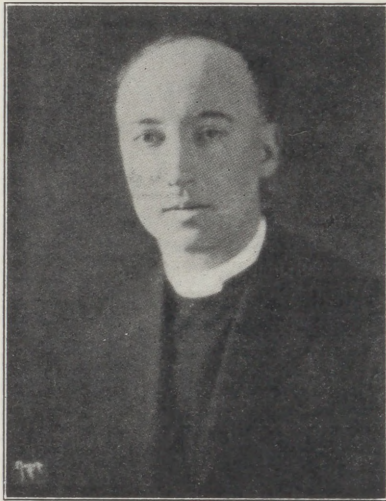
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with regard to the conduct of schools in China, the Department of Missions, in view of the present attempts of military duress to enforce upon schools certain political regulations, considers that it is not practicable to conduct our Church schools in accordance with the plans outlined in Bishop Roots' letter of December 24 and his cable of February 1st. The Department takes this action with deep regret and will be ready at any time to consider plans for the conduct of the schools upon which the bishops in China agree."

DR. FLEMING ACCEPTS PROVIDENCE CALL

PROVIDENCE, R. I.—The Rev. Frederic S. Fleming, D.D., rector of the Church of the Atonement, Chicago, has accepted a call to become rector of St. Stephen's Church, Providence, in succession to the late Rev. Dr. Frederick S. Penfold. He expects to be in residence about May 1st.

In coming to New England, Dr. Fleming



ACCEPTS PROVIDENCE CALL

Rev. Frederic S. Fleming, D.D., who will leave the Church of the Atonement, Chicago, to become rector of St. Stephen's Church, Providence, R. I., May 1st.

returns to his native region, for he was born in Middletown, Me., March 7, 1886, the son of John and Isabel (Crawley) Fleming. He is a graduate of Western Theological Seminary, and was ordained in 1911 by Bishop Anderson of Chicago. He has been rector of the Chicago church since 1915. Dr. Fleming has twice been elected to the episcopate, as Bishop Coadjutor of Northern Indiana, October 22, 1924, and as Bishop of Olympia, October 29, 1924, but declined both elections. He has been prominent in the Catholic Congress movement, and is a member of the Catholic Congress Committee.

MEMBERSHIP AT LAUSANNE

BOSTON—In addition to the delegates to the Lausanne World Conference on Faith and Order already chosen to represent the Episcopal Church in the United States, there have been "coöpted" by the business committee the Rev. F. J. Hall, D.D., professor at the General Theological Seminary, and Dean Washburn, of the Episcopal Theological School at Cambridge. Coöpted members have equal rights and privileges with other members of the conference, but are esteemed personal representatives rather than the official representatives of the various bodies represented.

Official representatives of the Episcopal Church heretofore chosen include Bishops Brent and Manning, and Dr. George Zabriskie, *ex officio*, as being members of the continuation committee, and the following elective members: The Bishops of

Rhode Island and California, the Rev. Drs. Fosbroke, B. T. Rogers, W. Cosby Bell, and Messrs. Wm. C. Sturgis and Frederic C. Morehouse. Dr. Fosbroke, however, has resigned from the delegation, and his place will be taken by the Rev. Dr. George Craig Stewart. There have also been chosen as alternates the Bishops of Chicago, Hankow, and Virginia, President Kenneth C. M. Sills, of Bowdoin College, Messrs. John Nicholas Brown, of Providence, and George W. Wickersham, of New York City.

It is of interest to note that if all the Anglican Churches should be represented by the maximum number of delegates to which they are entitled, there would be a total of seventy-seven Anglicans in the conference, the personnel, so far as already chosen, being reasonably representative of the different schools of thought in the Church. Of other bodies in intimate relationship with the Anglican communion, assuming that delegations be complete, the Orthodox Eastern communion would be represented by thirty-six, the Armenian Church by three, and the Old Catholic communion by four.

The statement is made that contributions for the expenses of the conference are greatly needed. They may be sent to the United States Trust Co., 45 Wall St., New York City.

NOTES FROM CHINA

NEW YORK—No change in the mission situation in China has been reported to the Department of Missions the past week.

Cables from Bishop Huntington of Anking report that the situation in that region is unchanged. Everything is quiet. The people and officials are friendly.

Eighty clergy and lay deputies, practically all Chinese, attended the diocesan synod in Hankow during the week of February 7th. No details have been received.

Bishop Roots, writing on December 31st, says:

"At the present time we are in a very chastened mood. The Rev. Cary Fang has today come down from Changsha with distressing news as to the way in which the extremists are turning the hand of the government against us in Hunan. Our two catechists at Siangtan were imprisoned for about forty-eight hours after having been bound and carried through the streets to the prison. Their only offense (charged against them) was that they did not use sufficiently hearty language in their support of the revolution. The officials tried their best to make them promise not to preach the Gospel any more, but both of them refused absolutely to make any such promise, declaring that they were Christians and were ready to die rather than to be disloyal to their Master. After these exhortations, while they were in prison on St. Stephen's Day, they made friends with the prisoners, who were glad to have them preach to them, and they preached about

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EDITORIAL COMMENT:

Liberalism and the Laity—Crusade Possibilities—The Vitalizing Power of Christianity—Facts and Theories in Natural History—The Question of Alimony—Church Unity Movements in Canada—Matters of English Style.

FAITH AND FEAR

Bernard Iddings Bell

THE CATHOLIC CONGRESS MOVEMENT

(With Photograph)

Shirley C. Hughson

THE PROBLEM OF THE OLDER CLERGY

Percy T. Fenn

THE EPISCOPAL CHURCH AND THEOLOGICAL EDUCATION

George L. Richardson

GALILEO

The Editor

OXFORD'S FORGOTTEN INN

Eleanor Ball

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St. Stephen. Afterwards the prisoners bowed their heads and closed their eyes with them while they offered Christian prayers. It is the old martyr spirit which is the spirit of unflinching witness to Christ's power and love coming out again in these latter days, and it cheers our hearts in the midst of what are often rather discouraging circumstances."

Puchen is an important market town near Nanking. The Christian work there is maintained and directed entirely by the Chinese board of missions of the diocese of Shanghai. No American money is given to it. In a recent report to Bishop Graves, the Rev. T. K. Shen, one of the Nanking clergy, says:

"The Shantung troops have given terror to the people of Puchen. Most shops are closed. Food, furniture, bedding, stoves, etc., are forcibly taken. Houses are forced to evacuate. Mr. Ko, of Puchen mission, has been approached twice by the military officers to make place for their staff quarters. By 'evacuation' they do not allow the moving away of furniture. We do not know when the place will be seized. I have written an express letter to the chairman of the diocesan board of missions, the Rev. P. N. Tsu, for advice.

"On December 26th to 27th, I went to the country stations around Puchen and baptized eight people, admitted five to the catechumenate. One of the baptized is called chief of the village. He was formerly a leader in a secret society, his conversion has won respect for the Church. The country people have to supply fodder and fuel to the soldiers."

ST. JOHN'S, BUFFALO, CONSECRATED

BUFFALO—St. John's, Buffalo, on the First Sunday after the Epiphany formally opened the new church. Three services were held during the day, all of which were well attended. At 7:30 A.M. the church was filled, when the rector, the Rev. Walter R. Lord, assisted by the Rev. Alfred S. Priddis, celebrated Holy Communion. The formal dedication and blessing of the new church was at 11 A.M. At this service not only every seat was occupied, the congregation overflowing into the entrances, with many standing in the aisles, but many could not enter the church. The officiant was the Rt. Rev. Charles Henry Brent, D.D., Bishop of the diocese, vested in a cope, the rector acting as his chaplain, carrying the pastoral staff. The large choir of the church attired in new vestments, with the acolytes and crucifer in red cassocks, made an impressive appearance as they entered the church in procession. The service was the Holy Communion with an office of blessing and dedicating a church, copies of which in an attractively printed program, containing photographs of the exterior and interior of the new church, had been distributed to the congregation.

Bishop Brent preached a sermon on the Witness of the Universal Fatherhood of God and the World-wide Brotherhood of Man, the Supreme Function of the Church. In the evening the church was again filled, the service being one of the regional gatherings, inaugurating the Bishops' Crusade in Buffalo. Evening Prayer was said by the rector, the Rev. Benjamin S. Sanderson of N. Towanda, and the Rev. J. C. Carrie of Rochester reading the lessons.

The new church is erected on the corner of Colonial Circle and Bidwell Parkway, adjoining the former church, erected in 1892, which is to be made over as an auditorium for the parish house. Designed by the Goodhue Associates, Inc. of New York City, in the perpendicular gothic, competent authorities pronounce it one

of the most beautiful church edifices in Western New York. It is surmounted by a squat belfry in which has been placed the bell from the old church. On the west front is a figure in stone of St. John the Evangelist, faced on either side with the symbol of the eagle. Over the main entrance is carved the opening verse of St. John's gospel. The interior is a succession of gothic arches, stone walls and pillars beamed with wooden ceilings done in brilliant colors. There is a baptistry to the right of the main entrance in which has been placed the font so long in use in the parish. The former altar is at the chancel end of the aisle on the north side of the church and will form the side chapel for use at occasional services. Near it has been installed the first of the three memorial windows which have been already promised. These three windows are to be respectively the gifts of Mr. and Mrs. Charles Kennedy, Mr. and Mrs. Seymour Knox in memory of Mrs. Knox's parents, and Mr. and Mrs. Lewis G. Northrup. The beautiful high altar, the gift of Mr. and Mrs. H. S. Madden, is set off by unusually effective dorsal curtains. The carvings on the pulpit and lecturn, both memorial gifts, and the organ screen are of exquisite workmanship.

CRANBROOK SCHOOL OPENS IN FALL

DETROIT—William Oliver Stevens, Ph.D., Litt.D., educator, author, and artist, for several years headmaster of the Roger Ascham School, near White Plains, Westchester County, N. Y., will be headmaster of the Cranbrook School for Boys, which will open its doors to students in the fall, at Bloomfield Hills, near Birmingham, Mich.

The school, which is affiliated with the Church, is the gift of Mr. and Mrs. George G. Booth and represents an endowment of more than \$1,250,000. It will have accommodations for 65 boarders and 135 day students. Registration for the first school year will be limited to the 7th, 8th, and 9th grades; thereafter a grade will be added each year until the 12th grade is included, providing full college preparation.

The board of directors of Cranbrook School includes: Dr. Lynn Harold Hough, and the Rev. S. S. Marquis, D.D., rector of Christ Church, Bloomfield Hills. The advisory board includes the Rt. Rev. Herman Page, Bishop of Michigan, Dr. Clarence Cook Little, president of the University of Michigan, and George G. Booth.

HARRISBURG W. A. MEETING

ALTOONA, PA.—The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, at the annual meeting of the Woman's Auxiliary in the diocese of Harrisburg, held in St. Luke's Church, on Tuesday and Wednesday, February 1st and 2d, emphasized the importance of the work in the rural parishes of the Church, and the debt that the city churches owe to them. He declared that the Church in the city and in the country are one.

Mrs. Charles Pancoast, of Philadelphia, gave two addresses on the work of the Woman's Auxiliary and Missions and Missionaries. Bishop Darlington also alluded to the great need of giving adequate support to the work of the Church in general, as well as in the diocese. The meeting opened with a quiet hour, conducted by the Rev. Edward M. Frear, of State College. On Wednesday morning Holy Communion was celebrated by the rector, the Rev. R. Allen Hatch. The registration showed 104 women present.

BOOKS for LENT

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"As points of departure, he has taken the Mass, the Creed, the Divine Office, the Kingdom of God, and the Way, and the discussion under each heading is admirable. While we may not care to follow him in every detail—as in what seems a mild disparagement of the Apostles' Creed as compared with the Nicene—we commend the book most highly, and hope for a wide reading among our people."—*Catholic Churchman*.
Cloth, \$1.50

The Seven Capital Sins

Outlines for Instructions

By the late Rev. Stewart Stone
of Philadelphia. With foreword by WILLIAM
WALTER WEBB, D.D., Bishop of Mil-
waukee.

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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BISHOP CREIGHTON'S VISITATIONS

MEXICO CITY—Under arrangements recently made by the Mexican government, Bishop Creighton is able to undertake visitations to Mexican congregations outside of the city of Mexico. His schedule at present arranged is as follows, subject to change:

FEBRUARY

- 6—San Jose de Gra- 19—Encinillas
- cia 20—Nopala
- 13—San Pedro Martir 27—Amecameca
- 18—Humini

MARCH

- 6—Christ Church, 21—Joquicingo
- Mexico City. 27—Pachuca— Confir-
- Ordinations mations. (Eng-
- 13—Maravillas lish-speaking
- 20—Toluca congregation)

APRIL

- 3—Cuernavaca 24—San Bartolo
- 4—Jojutla Santiago de Loma
- 10—Popotla Sta. Maria Tlal-
- 17—Christ Church 25—Mimilapan

MICHIGAN W. A. MEETING

DETROIT—"It takes the price of forty-two pounds of butter to equal the day's wages of a plumber," said Mrs. Wright B. Haff, secretary of the Woman's Auxiliary of New York, making a vivid comparison between city and rural conditions, in her address before the fifteenth annual educational institute for women at St. Paul's Cathedral, under the auspices of the W. A. of the diocese of Michigan. Thirty-five women were in attendance during the institute, January 29th and 30th. At the annual meeting of the W. A. which followed, about 100 were present, and the following were elected to office:

President, Mrs. William T. Barbour; vice president, Detroit archdeaconry, Mrs. James H. Benedict; vice president, Southern archdeaconry, Miss Annie Condon; vice president, Northern archdeaconry, Mrs. Joseph R. Appelbe; vice president, foreign field, Mrs. S. Arthur Fuller; vice president, in charge of supply work, Mrs. George March; vice president, educational work, Mrs. Don D. Williams; recording secretary, Miss Winifred Granger; corresponding secretary, Mrs. John T. Shaw; treasurer, Mrs. Edw. L. Warner; U. T. O. treasurer, Mrs. Thomas C. Stirling; Church periodical club, Miss Della Warriner.

The various secretaries reported that the united thank offering to date was \$5,663; that supplies valued at \$5,500 were sent out last year to various mission fields; and that forty mission study classes were held.

DR. VAN ALLEN ADDRESSES N. Y. CATHOLIC CLUB

NEW YORK—The February meeting of the New York Catholic Club was held February 15th at St. James' Church, Brooklyn. The rector, the Rev. Frank Damrosch, Jr., was celebrant of the Mass. The meditation was given by the Rev. Richard Duffield Pope, rector of Advent parish, Westbury, Long Island.

The revised constitution of the New York branch was adopted and will appear in the forthcoming year book. The Rev. Professor Edmunds spoke briefly of the work of the Church in Porto Rico. The Rev. William Harmon van Allen, S.T.D., official visitor from the Massachusetts branch, made an interesting address on the work of the Old Catholic Church.

The seventh annual day of retreat will be held at Holy Cross Church and House on Tuesday in Passion Week, April 5th. The conductor is the Rev. Granville Mercer Williams, S.S.J.E.

FR. JOSEPH IN HOSPITAL

UPLAND, CALIF.—The Rev. Fr. Joseph, O.S.F., who was scheduled to preach missions this spring in California and New York, has been obliged to cancel all engagements due to an attack of appendicitis. He is at present under medical care in the San Antonio Hospital here. After a mission in Hollywood, Calif., a cardiac disturbance necessitated several days' rest, after which he was able to preach a mission in Ontario, Calif., from which he was obliged to enter the hospital at Upland. His condition is favorable but as yet an operation has not been possible.

CONNECTICUT Y. P. MEET

HARTFORD, CONN.—The annual conference of the Young People's Fellowship of the diocese of Connecticut was held at Christ Church Cathedral, Hartford, February 12th and 13th. With it was combined the reunion of the delegates to the summer conference held last year at Taft School. About 200 young people were present. Officers elected for the ensuing year were: Henry Churchfield, Hartford, president; Dorothy Chrisman, Waterbury, vice president; Marion Armstrong, Middletown, secretary; William G. Davidson, Jr., New Haven, treasurer.

In the evening two splendid addresses were given, one by the Rev. Arthur Lee Kinsolving, of Amherst, Mass., on Youth and the Modern World; the other by the Rev. David Kelly, of Donegal, Ireland, on The Young People of Ireland and America, a Comparison. The delegates attended the corporate Communion on Sunday morning, and the conference was brought to a close with the later morning service, at which the preacher was the Rev. Frederick C. Grant, D.D., of Berkeley Divinity School.

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LONG MISSION ADDRESSES POPULAR

ALLENTOWN, PA.—That the average man is still willing to listen to hour and even two-hour sermons, when of the proper sort, was conclusively demonstrated in a remarkable mission, recently conducted by the Rev. Walter E. Bentley in the Church of the Mediator here. During the eight days of the mission, Mr. Bentley preached nine times and on each occasion to a congregation that filled the church. On the last evening every available space was filled where chairs could be placed, and some were standing outside. The sermons with only one or two exceptions were doctrinal. The shortest was fifty minutes, and the longest, delivered in two sections, went into the third hour. The congregations, for the most part, were made up of people of intelligence, numbering a large percentage of college graduates, among whom were college professors, professional and business men and women. That the long sermons were not distasteful to them was shown by the fact that in most instances they returned again and again to hear him. Something akin to a religious revival has in consequence been kindled in the parish.

CHURCH CHARITY FOUNDATION IN 1926

BROOKLYN—The Church Charity Foundation of Long Island embraces in a single organization a home for the aged, a home for children, a home for the blind, and a general hospital (St. John's, Brooklyn) with a school of nursing. The year just ended was its seventy-fifth. During the year it cared for seventy-seven aged people, seventeen blind people, thirty children, and a daily average of seventy-three hospital patients. The service of the hospital was forty-one per cent free.

The total receipts for the year amount to over \$800,000. New buildings, are now under construction. Bequests amounting to \$72,000 were added to the endowment during the year. The operating expenses of the various departments for 1926 reach more than \$224,000.

An interesting feature of the report is the description of the children's cottages, at Sayville, L. I., replacing the former orphanage in Brooklyn, which burned several years ago. The new department for children is on the cottage plan and is in the country. The cottages house twenty children each. The children attend public school and the parish church.

C. M. H. MEETING

PROVIDENCE, R. I.—An unusually high level of interest and value was attained by all the papers read at the annual meeting of the national Church Mission of Help in Providence, February 10th to 12th.

Papers were contributed by the Rev. Charles N. Lathrop, Mrs. Theodore Robinson of Chicago, Miss Helen Kempton of the New York School of Social Work, the Rev. Mr. Hamlin of St. John's, Newport, and others. Luncheon discussions were led by the Rev. William B. Spofford of the *Witness*, on conditions met by girls in industry, the Rev. Ray W. Magoun of the Newport Seamen's Church Institute, and the Rev. Mr. Lawrence of Grace Church, Providence. There were services of intercession for the work of the Church Mission of Help, in addition to the early celebration.

Members of the conference were guests of the Rhode Island Church Mission of

Help. A reception given by Mrs. Rush Sturges, at which Bishop and Mrs. Perry received the conference, and the showing of several famous old homes with their treasures were part of the hospitality enjoyed.

The conference was attended by 111 registered members and a number of unregistered visitors. The sessions made a marked contribution both to the professional social worker and to the trained Church worker, perhaps the distinguishing feature of Church Mission of Help being that it does social work both in a scientific way and from the Church standpoint.

THIRTY YEARS A RECTOR

LITTLE FALLS, N. Y.—On February 7th the community of Little Falls united with Emmanuel parish in celebrating the thirtieth anniversary of the rectorship of the Ven. Charles E. S. Rasay. A purse of \$1,100 was presented to Archdeacon Rasay as an expression of the loving esteem in which he is held. One of the local newspapers wrote editorially:

"The city as a whole will join in extending sincere good wishes to this godly man. For the influence of his life and work is not confined to the people of his own parish, great as that is, but has been a pronounced factor for community betterment. Little Falls is infinitely richer in spiritual benefits and ideals and civic assets by the thirty years' labor here of Archdeacon Charles E. S. Rasay."

The register of Emmanuel Church has a record which is witness to the steady spiritual growth of the parish during the three decades of this rectorship; and the material fabric of the church has been enlarged and improved, a new rectory built and the old one converted into a parish house. When the Archdeaconry of Albany was divided a year ago, the Rev. C. E. S. Rasay was elected Archdeacon of the newly established archdeaconry of the Mohawk.

MICHIGAN HOUSE OF CHURCHWOMEN

DETROIT—Bishop Gilman, of Hankow, China, was the celebrant at a corporate Communion at the seventh annual convention of the House of Churchwomen of the diocese of Michigan, held at St. Paul's Cathedral House, February 1st and 2d, with 167 in attendance, and on the evening of the first day he preached at a large missionary service, attended by nearly a thousand Church people from all parts of the diocese.

The following were elected to office: President, Mrs. E. D. Merritt; vice president, Detroit archdeaconry, Mrs. J. Milton Robb; vice president, Northern archdeaconry, Mrs. W. L. Clements; vice president, Southern archdeaconry, Mrs. Daniel L. Quirk; treasurer, Mrs. E. D. Kanaga; recording secretary, Mrs. W. B. Taylor; corresponding secretary, Mrs. E. R. McCormick; chairman, department of missions, Mrs. Wm. T. Barbour; chairman religious education, Mrs. Wm. L. Torrance; chairman department social service, Mrs. Charles E. Buck; chairman department parochial organizations, Mrs. Charles E. Heal; chairman nominating committee, Mrs. F. W. Baeslack.

CORRECTION

NEW ORLEANS—Correction is to be made concerning the two gifts of \$250 apiece, given by the Woman's Auxiliary of Louisiana to the Hodgson Memorial Hospital in Sewanee and to Bishop Finlay for work among the deaf in the province of Sewanee. The hospital is not connected with the work for the deaf in the province.

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
CENTRAL NEW YORK

"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 Passantide 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

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YOUNG PEOPLE'S CONFERENCE PLANNED

HOUSTON, TEX.—Plans are being perfected for a conference of young people in the province of the Southwest, July 22d through the 31st, at a place to be determined later. The faculty will consist of the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas; Mrs. Clinton S. Quin; the Rev. James S. Allen, rector of Christ Church, Houston; Mrs. Fay H. H. Hope; and Miss Dorothy M. Fischer, secretary for young people's work in the diocese of Texas and at present working throughout the province of the Southwest. Two additional members for the faculty will be secured through the National Council. Courses will include Personal Evangelism; the Pupil; the Prayer Book, or Bible; the Church's Mission; Leadership in Young People's Organizations; Program Building; and Interpretation of Religious Experiences of the Boy and Girl of Today.

PROVINCE OF SOUTHWEST HAS YOUNG PEOPLE'S WORKER

HOUSTON, TEX.—The diocese of Texas is lending its secretary for young people's work, Miss Dorothy M. Fischer, to the province of the Southwest, for a three-month period of intensive work. Miss Fischer went to St. Louis early in February and after some time in the diocese of Missouri will go into the other dioceses of the province.

At the last meeting of the provincial synod there was a strong inclination to make the young people's work one of the foremost items on the program for 1927.

A ROMAN SUMMARY OF THE MEXICAN SITUATION

MEXICO CITY—The declaration of the Rev. George A. Miller, Bishop of the Methodist Church in Mexico, that there is no religious persecution below the border, is challenged in an editorial written by Bishop Kelly of Oklahoma, reprinted in the *Bulletin* of the Church of Our Lady of Guadalupe. The editorial, which originally appeared under the caption of If, was reprinted from the *Southwest Courier*, official organ of the (Roman Catholic) diocese of Oklahoma, and was given out as an answer to Bishop Miller's assertions. It says:

"Bishop Miller of the Methodist Episcopal Church in Mexico assured the Board of Bishops, which met recently in Washington, that there is no religious persecution in Mexico and that the root of the trouble is that the Catholic Church refuses to obey the country's laws. We are moved to offer a suppositious case as follows:

"If after a military upheaval, which God avert, a successful band of agitators having got control of this country, by force of arms, arbitrarily gave us a new constitution and in it legislated:

"That no Methodist minister could vote;
"That no Methodist minister could inherit;

"That no Methodist minister could preach without a government license;

"That no Methodist congregation could own its buildings and that those that it had should be confiscated;

"That Methodists could not enjoy the rights of a free press;

"That no Methodist minister could teach school;

"That no Methodist minister visiting from abroad could take an official part in a service or preach;

"That there could be only one minister for every 5,000 Methodists;

"That all Methodist deaconesses should disband and their property be confiscated even if owned by one individually;

"That no Methodist minister could wear a clerical dress;

"That all Methodist hospitals, schools, orphanages, asylums, protectorates, and other works of charity be suppressed;

"That it would be a criminal offense for a Methodist minister to say a prayer in the cemetery at the funeral of another Methodist;

"Would Bishop Miller go before the Board of Bishops under such circumstances and say that there was no religious persecution in the United States? Furthermore would Bishop Miller obey the laws?

"When Bishop Miller assured his brethren there was no religious persecution in Mexico it was not because of a forgivable mistake of judgment. Bishop Miller simply was careless about his handling of the truth."

MEXICANS IN BORDER STATES

NEW YORK—The southern parts of Texas, New Mexico, Arizona, and California team with a great Mexican population, recently estimated at 1,175,000. The number is increasing rapidly, since the quota law does not bar immigrants from the neighboring republic, and also because Mexicans have many children. Most of these people are poor, often in extreme poverty. Many are migrant, but many are permanent. A large number are American citizens of the second, third, or fourth generation, yet in many colonies of these, the English language is unknown. There are also Spanish-speaking citizens of high cultural and social standing. The most appalling fact is that the vast majority are entirely unchurched.

Well equipped missions for Mexicans with corps of Mexican pastors and workers, and with trained Spanish-speaking missionaries, nurses, and social workers, are established all along the border by Presbyterians, Methodists, and others, and have been successful in reaching the Mexicans. The Roman Catholic Church is doing something, but thus far in a very meager manner. Our Church has just one Mexican project, a clinic of modest equipment, begun three years ago in El Paso, with a fine and devoted Spanish-speaking nurse in charge. A few of our border parishes, and our Neighborhood House in Los Angeles, are trying also to do their part.

The Rev. Thomas Burgess, D.D., national secretary of the Foreign-Born Americans division, has gone to study the problem. He left on January 18th, and after attending diocesan conventions in Fresno, Los Angeles, and San Francisco, proceeds along the border in February and the first half of March. He expects to spend about a week in each of the following places and their vicinity, the principal centers of Mexican population: Los Angeles, Phoenix, Ariz., El Paso, Texas (diocese of New Mexico), San Antonio, and Brownsville, Texas. He will visit Houston, Bay City, San Benito, Waco, and Dallas. He desires to find out the consensus of opinion of those of our Church people who live among the Mexicans, and to see whether he can help in the formation of some unified program by which the border dioceses and parishes can meet the need.

Even if the Roman Catholic Church should undertake to cover the field thoroughly, it could not reach the vast number of Mexicans who, because of political conditions in Mexico, have become hostile to the Church of their fathers. It seems obvious that the Church has a real approach and a duty towards these unchurched.

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AMONG THE MAGAZINES

WINTER AND THE HOMELESS POOR is the title of a special feature issue of the *Mission News*, official publication of the New York City Mission Society, which has just come from the press.

This issue contains an appeal from the Rt. Rev. William T. Manning, D.D., president of the society, for support of sufferers and relief for the destitute and homeless to whom the organization ministers. Six thousand dollars more is needed for the winter relief fund, "not only to meet actual relief needs, but to help destitute sufferers to self-support," according to the diocesan.

Concludes Bishop Manning, "It is my hope that hundreds of people will wish to make a gift to this society's relief fund so that it will be large enough not only for winter needs, but for a sustained program of relief for worthy cases throughout the year."

Of the tragedy of the handicapped individual, states the Rev. L. Ernest Sunderland, D.D., superintendent of the society, in an introductory statement: "Suffering and discomfort for the homeless man and woman coming out of a hospital or prison, or for the family suddenly set on the street through the desertion of the breadwinner or his inability to pay rent, are always increased by the cold weather.

"Much of this society's work among the homeless deals with people handicapped by physical disabilities, by the power of evil habits, and by lack of training and capacity for doing their share of the world's work. Through the generosity of its donors, workers of this society are able in Christ's name to aid many in overcoming such handicaps, which results many times in strengthening spiritual lives, as well as physical living conditions."

Concrete human problems just now under the care of the society's social service department constitute a major part of the issue. As typical of the society's work for the homeless, four cases are cited. Of these we quote the following:

"Last night in the row of applicants still waiting at 5 o'clock sat an old woman with a worn red scarf tied down over a drooping brim of ancient vintage. With her was her husband, a frail old man, almost helpless. Tears streamed down their wrinkled faces—they are about to be set on the street, their rent long overdue. Three years ago the husband was hurt in a factory. He received five hundred dollars insurance.

"But forty-five cents a day is not much to live on when there are doctor bills to pay; when just bread and coffee, alone, taken three times a day, cost ten cents at the closest figuring; when the cheapest tenement rent comes to at least twenty-six cents a day.

"It is hard to give up, however—to declare one's dependence. This old couple have fought it for a long time. Shabby as it is, the old tenement room is their home. They are determined not to give it up. What can we do?

"Temporary help, of course, insofar as funds permit, has been provided. In this case it has meant a payment on rent long past due. It has meant also money for groceries to tide them over a few days until some sort of arrangement can be made. It seems a shame for them to be committed to some old people's home, but there is not money for their support for any sustained length of time. Moreover, it requires several weeks at the least for old people to be placed in homes, since the waiting lists are long.

"In the interim some solution of their problem must be made. It will require at least seventy-five dollars to tide them over."

The Church in Foreign Lands

EVANGELISM IN JAPAN. The Rt. Rev. Y. Naide, D.D., Bishop of Osaka, asks the prayers of all Christian people for his program of rural evangelism. He says: "I want to send itinerant priests to go from village to village, as our Lord Jesus Christ went many years ago around the villages of Galilee. They would go to those who have returned to their own villages after being baptized elsewhere, and who have no Christian friends nor any opportunity of receiving the Holy Communion, and would also preach to non-Christians." The Bishop complains that Christianity in Japan is now largely confined to the cities.

SCOTTISH BISHOP PLANS AMERICAN TRIP. At a recent meeting of the congregation of St. Andrew's Cathedral, Aberdeen, Provost Erskine Hill announced a projected visit by the Bishop of Aberdeen and himself to America, to collect subscriptions for a Seabury memorial in Aberdeen. The memorial would probably consist in the reconstruction of the nave and the extension of the chancel of the Cathedral. If the plan is carried out, the Bishop and provost will sail for America early in the autumn.

ANNIVERSARY OF FIJI CATHEDRAL. Special services were held recently, at Suva, Fiji Islands, to commemorate the fortieth anniversary of Holy Trinity Church, the pro-Cathedral of the diocese of Polynesia. The church is a wooden structure and has been badly damaged by the frequent storms that sweep over the islands. A permanent stone edifice is urgently needed.

SEAPLANE IN PAPUA. Great excitement was caused among the natives of Samarai and Dogura, Papua, on a recent occasion when a seaplane, the first to visit that part of the world, landed among them. The aviators were the guests of the Bishop of New Guinea at Samarai.

CATHEDRAL CHANCEL DEDICATED. The new chancel of the Cathedral Church of St. Cyprian, Kimberley, South Africa, was dedicated recently by the Archbishop of Capetown. After a sermon by the Dean of Kimberley, the Archbishop offered prayers for the repose of the souls of those who fell in the war, to whom the chancel is a memorial.

DELHI CHURCH FUND. The Indian Church Aid Association has received an intimation that Lord Inchcape has contributed one lakh of rupees (about £7,500) toward the fund for the building of an Anglican church in the new city of Delhi.—*Scottish Chronicle*.

THE CHORAL SETTING for the Eucharist, composed by the Rev. Mr. Cochran, of Raleigh, N. C., a Negro priest and musician, based on some of the more dignified "spirituals," is finding a wide welcome. Bishop Demby has requested all the Negro missions in his jurisdiction to secure copies of it. Bishop Cheshire writes, "I think Mr. Cochran's composition has very distinct value. . . . It seems to me a unique and important contribution to the sacred music of the Church and of the country."

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**GEORGE SHERMAN KELLER,
PRIEST**

CHICAGO—A note of intense sadness has come to this diocese in the sudden death of the Rev. George Sherman Keller, rector of Trinity Church, Highland Park, on Thursday morning, February 17th. Mr. Keller went to Emmanuel Church, Rockford, and began a series of services and meetings for the Bishops' Crusade there on Sunday night, February 13th. The results, says the rector, the Rev. Garth Sibbald, were splendid. By his earnest preaching, his talks, and conferences, Mr. Keller attracted great crowds of people. The Crusade "went over" in Rockford, largely because of his preaching and hard work there. He took the train home on Thursday morning, and died suddenly in his seat before the train started. He was buried on Sunday afternoon, February 20th, the services being held at Trinity Church, Highland Park.

Mr. Keller came to Highland Park less than a year ago, from St. Paul's Church, Winona, Minn., where he had been rector for thirteen years. An able preacher, a zealous, untiring worker and pastor, Mr. Keller soon won the hearts of his people at Trinity Church, and was looked upon as one of the leading priests of the diocese. He was the son of the Rev. George Alexander Keller, and was born in New York City, May 16, 1881. He graduated in 1903 from the University of Pennsylvania, where he distinguished himself as a football player. He attended the Philadelphia Divinity School, and received the degree of bachelor of divinity. He was ordained by Bishop Whitaker, and served for two years as curate at St. Philip's Church, Philadelphia. For two years he was in charge of Emmanuel Church, Rapid City, S. D., and became rector of St. Paul's, Winona, Minn., in 1913, where he stayed thirteen years before coming to Highland Park.

Mr. Keller was actively identified with social service during his ministry. He was deputy to the General Convention in 1922 and 1925. He married Ruth Mansfield, of Rapid City, August 24, 1910, who survives him.

ELBRIDGE T. GERRY

NEW YORK—Elbridge T. Gerry, distinguished Churchman and citizen of New York, very active in affairs of Church and State up to a few years ago, passed to his rest at his home in this city on Friday, February 18th, at the advanced age of eighty-nine years. His death was due, primarily, to a fall in which he broke his hip some two weeks previously. A statement issued by his son, Robert L. Gerry, said:

"Commodore Gerry was able to be up in a chair on Thursday morning for several hours. At 4:30 P.M. Thursday his heart began to give out and he died at ten minutes to 5 this morning while in a peaceful sleep. His four children were at his bedside."

The funeral was held on the following Monday.

On the burial day, a solemn requiem Mass was celebrated at the Church of St. Edward the Martyr, in the presence of the body. Commodore Gerry was senior warden of this parish for forty years. Owing to the

small size of the church, the requiem only was held there, for members of the parish and for the late Commodore's immediate family, the burial service itself being held afterward at the Cathedral of St. John the Divine.

Commodore Gerry had been especially active in work on behalf of children. From 1876 to 1901 he was vice president of the New York Society for the Prevention of Cruelty to Children. This interest also was extended to dumb animals, and for many years he served as vice president of the American Society for the Prevention of Cruelty to Animals. As a Churchman, he took a leading part in many philanthropies, was for some years a trustee of the General Theological Seminary, and, being a man of large wealth, was able to befriend many of the institutions of the Church on a considerable scale. He was a liberal benefactor of Nashotah Seminary, among other institutions.

Readers of THE LIVING CHURCH will be interested in knowing that some years ago he placed a fund of \$1,000 at the disposal of the publishers to be invested and the proceeds used in paying for subscriptions to THE LIVING CHURCH to such clergymen or others as would appreciate it and were unable to subscribe on their own behalf. A considerable number of the clergy have been benefited through that fund, which, for a number of years, has always been overdrawn. For several years past he has been in bad health and has lived a retired life.

Mr. Gerry is survived by two sons, Robert L. Gerry and Senator Gerry of Rhode Island, and two daughters, all of whom take an active interest in the philanthropies and benevolences which occupied so large a part of the life of their father.

Commodore Gerry was the grandson of the Elbridge Gerry who was a signer of the Declaration of Independence and afterward vice president of the United States.

WILLIAM BRANSON LARDNER

AUBURN, CALIF.—On February 13th, the Hon. William Branson Lardner, age seventy-six; prominent Churchman for many years in the diocese of Sacramento, died at his home in Auburn. Death came as a result of a stroke of paralysis. Mr. Lardner served the old district of Sacramento for many years as chancellor. From 1910, the year of the organizing of the diocese, until 1923 Mr. Lardner was a member of the standing committee. He was a member of the General Convention of 1907. He was keenly interested in his local parish at Auburn, being one of the organizers of the mission, giving the land upon which the church stands, and serving as warden and lay reader for thirty years.

Mr. Lardner was an attorney and interested in the political affairs of his district and state. He has been district attorney, assemblyman, and state senator. While in the legislature Senator Lardner was largely responsible for drawing up the present law exempting places of worship from taxation.

The funeral service was held in Auburn, on Tuesday, February 15th, and was taken by the Rev. W. H. Hermitage, president of the standing committee, and the Rev. Mortimer Chester, former priest-in-charge of St. Luke's Church, Auburn.

ELLIOT C. MITCHELL

PASSAIC, N. J.—Elliot C. Mitchell, one of the two lay evangelists conducting a mission early in February at St. John's Church, Passaic, died shortly after reach-

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ing Passaic, at 120 Paulison Avenue, where he was staying with Ted Mercer, the other evangelist. Death came quietly to Mr. Mitchell and is attributed to embolism, aggravated by a slight touch of the grippe.

The late Mr. Mitchell was a grand nephew of President Tyler and grandson of a justice of the supreme court. He was a graduate of St. Paul's and a special student at Harvard. Mr. Mitchell was connected with the European bureau of the New York *Sun* many years ago, and also with New York and Philadelphia papers.

MEMORIALS AT ABINGDON, VA.

ABINGDON, VA.—On Sunday, January 16th, a number of memorials were set apart at St. Thomas' Church, Abingdon, by the Rev. Beverley M. Boyd, rector.

The memorials, which were then dedicated, were: The pulpit, given by the sons and daughters of Mr. and Mrs. James L. White in memory of their father and mother; the lectern, given by Mrs. Bessie White Watson in memory of her mother; the altar service desk, given by the infant class in the Sunday school; a mural painting, The Risen Christ, given by their sons and daughters in memory of Mr. and Mrs. Thomas Preston Trigg; brass altar vases, provided by a bequest in the will of the late Elizabeth Crawford; the Bible, given by Mrs. Franklin D. Roosevelt in memory of her parents, Mr. and Mrs. Elliott Roosevelt; the altar cross, given by Mrs. Harry Sargent in memory of her aunt, Mrs. Pocahontas Robertson Trigg; brass candlesticks, given by Miss Florence Meek in memory of her two sisters; the altar, given by Mr. W. E. Mingea in memory of the Rev. John J. Lloyd, D.D., for fourteen years rector of St. Thomas' Church; the altar service book, given by Mrs. Arthur Lloyd.

Sometimes a fire comes as a blessing in disguise and this seems to have been true in the case of Abingdon, for in place of the frame church which had been in use for many years, which burned in 1924, the congregation, with the help of friends, has erected a stone edifice which, enriched by the beautiful memorials above noted, is undoubtedly one of the handsomest small churches in Virginia.

JOSEPH CONRAD LIBRARY

THE JOSEPH CONRAD Memorial Library which is to be a part of the New York Seamen's Church Institute, in the new annex, is commanding the interest of distinguished men. John Masefield, escorted by Thomas Lamont, spoke at a luncheon of the Memorial Committee, and told of having shipped to New York as a boy thirty years ago, and of staying at the institute's station at Houston and West Streets. At the same luncheon Conrad's collaborator, Ford Madox Ford, made an earnest address commending the institute and the Conrad Library. J. W. Packard, inventor of the Packard motor, has given \$115,000 toward the institute's building fund, of which \$1,500,000 is yet to be secured.

THE MORRISON CLUB, the National Student Council unit, at the University of Iowa, Iowa City, among many undertakings in a busy year, recently gave a supper for forty-three colored students and brought over to address them and to preach in the morning, the rector of St. Andrew's, Evanston, Ill., a Negro parish. The club raised the money for this venture by providing luncheon for visitors on the annual University Homecoming Day.

NEWS IN BRIEF

CHICAGO—The visit of the Suffragan Bishop of Chicago to St. Thomas' Church the morning of January 30th, when he confirmed a class of thirty-one, was coincident with commemoration of the triple anniversary of the priest-in-charge, the Rev. Henry B. Browne; the anniversary of his birth, the first anniversary of his appointment as priest-in-charge of St. Thomas' Church, although he had served for more than a year as acting priest-in-charge during the illness of the late Rev. John R. Simons, and the twenty-first anniversary of his ordination to the priesthood. Bishop Griswold felicitated Fr. Browne and his parishioners. Fr. Browne's parishioners have presented him with a purse in appreciation of his faithful services.

FOND DU LAC—The Bishop and Mrs. Weller are leaving for Wakefield, La., where they will remain until Easter.—The fifty-nine Church students at Lawrence College, Appleton, have organized the Amos Lawrence Club under the leadership of the Rev. H. S. Gately, rector of All Saints' Church.—Twenty congregations of the diocese paid their quotas for the Church's program in full in 1926. This is almost double the number paying in full during the two previous years.—St. Paul's Church, Big Suamico, Fr. Hopkins, vicar, reports the best year financially in the history of the mission. The largest amount was given to the work of the Church outside the parish.

LONG ISLAND—Bishop Stires has sent a personal letter of congratulation to each clergyman in the diocese, because the pledge of \$25,000 had been oversubscribed by the diocese.

MILWAUKEE—The convocation of Madison convened at Grace Church, Madison, Monday, February 14th. It was addressed by the Rev. Hope H. Lumpkin, on Preparation of the Parish for the Bishops' Crusade; by the Rev. E. H. Eckel, of St. Paul's Church, St. Paul, on The Follow Up of the Bishops' Crusade; by Miss Elizabeth Matthews of Glendale, Ohio, on Personal Evangelism; and closed with an address by Bishop Weller on Parochial Missions. The constitution and by-laws of the convocation of La Crosse were tentatively adopted as a basis upon which to organize the Madison convocation.—Charles F. Smith, of the Smith Engineering Works, Milwaukee, who has been chairman of the Church's program since September 25, 1923, tendered his resignation to Bishop Webb at the recent diocesan council. He has worked indefatigably for the Church's Program and has consistently stood for the missionary idea, contending always for a 50-50 division of the funds between the diocese and national Church. Especially notable were the monthly letters which he sent out to the clergy and treasurers of the diocese. P. T. Borman of St. Luke's Church, Racine, succeeds Mr. Smith as chairman.

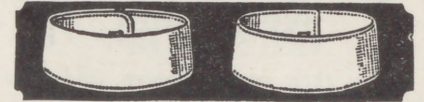
MILWAUKEE—A two manual Moller pipe organ has been given to St. John's Church, Sparta, by Miss Fannie Dickinson. The contract has been let for the reconstruction of one end of the church in order to install the organ properly. Work will begin early in the spring.

PORTO RICO—On the Fourth Sunday after Epiphany two tablets were blessed and placed, one on the altar and one on the pulpit, of St. Andrew's Church, Mayaguez. One is to Ida McCullough, whose faithful service kept the mission alive until the arrival of the Rev. F. A. Saylor. The other tablet is in memory of Gerhart Minefeldt, a faithful layman.

SOUTHERN OHIO—The appointment of a resident chaplain at the London prison farm makes it unnecessary for the rector of Trinity Church, London, to continue his work there.—The Rev. Upton B. Thomas, rector of Trinity Church, Troy, is spending the month of February at Hot Springs, Ark., recuperating from the illness that prevented his attendance at the diocesan convention.—Dr. W. S. Keller of Glendale recently visited the eastern seminaries of the Church, where he presented the plan and the accomplishments of the extension course in social work for theological students, which he inaugurated in Cincinnati three years ago in cooperation with the Rev. S. B. Mercer, at that time dean of Bexley Hall.

SOUTHWESTERN VIRGINIA—January 1st, the Rev. Lynne B. Mead accepted the rectorship of Trinity Church at Boonesboro and Ivy Chapel, R. F. D. No. 2, Forest, Va. He took these in addition to his present charge of Emmanuel Church, Madison Heights, and Christ Church, Schuyler. His residence will be at Madison Heights, just across the river from Lynchburg, this being the most central location for him to reach all of his churches. Trinity Church is located on R. F. D. No. 4 from Lynchburg, and Ivy Chapel just a few miles beyond. For some years past the Rev. J. R. Ellis has had charge of Trinity and Ivy and St. Luke's

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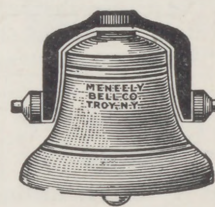
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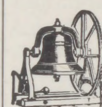
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Church at Pedlar Mills. He will continue to serve St. Luke's, and reside in the rectory at Pedlar Mills in Amherst County.

SPRINGFIELD—Pascal E. Hatch, senior warden of Christ Church, Springfield, has been appointed by the Bishop as chairman of the finance department of the Bishop and Council of the diocese. Mr. Hatch succeeds Mr. Swannell in this office. Franklin H. Spencer of St. Paul's, Springfield, is the new treasurer.—The Rev. S. A. Macdonell, rector of St. John's Church, Decatur, has been appointed by the Bishop as chairman of the field department of the Bishop and Council, succeeding the Rev. A. G. Wilson.—Mr. Spencer, as chairman of the committee on the celebration of the golden jubilee of the diocese, has received the acceptance of Bishop Reese of Southern Ohio, and of Bishop Fawcett of Quincy, to be present at the convention dinner during the celebration May 10th. All the bishops of the province have been invited.—*Christ Church Messenger*, a new parish paper for Christ Church, Springfield, has just made its initial appearance. It is an attractive four page paper and is to be mailed regularly to all the families of the parish.

UTAH—The Young People's Fellowship has organized a chapter at All Souls', Garfield, under direction of the Rev. A. Leonard Wood, missionary-in-charge. The chapter is a result of the follow-up of the Crusade, and twenty-two young people were enrolled as charter members. A junior branch also is being organized from the Church school. The membership of the school has risen from a handful of children to 128 in the past two months. This mission is a union congregation in a smelting town, but is under the care of the Church. People of various denominations are affiliating with the mission, and a number are preparing for baptism and confirmation.—St. John's mission, Salt Lake City, under the Rev. Hoyt E. Henriques, began the new year by paying its quota in advance. Men are showing much interest in the work.

JOHN D. ROCKEFELLER, JR., has made an unconditional gift of \$250,000 to the Seamen's Church Institute of New York, toward the \$1,500,000 needed to complete the institute's new building. The present building, with accommodations for 500, houses 836 seamen every night. The new building will provide lodging for 1,500, and will enlarge the revenue-producing departments while reducing overhead expenses, and will also aid in meeting the expenses of the institute's many-sided social work.

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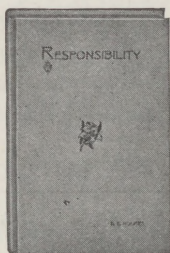
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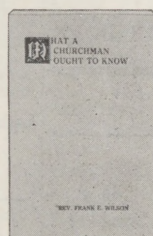
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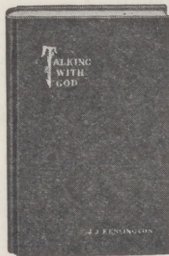
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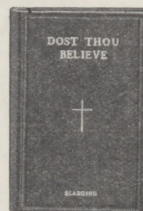
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