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# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, MARCH 12, 1927

No. 19

## The Literary Handicap of the American Churchman

EDITORIAL

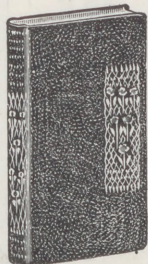
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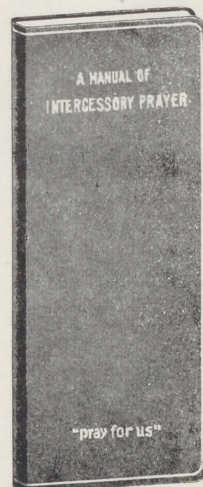
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We too must stand without awhile,  
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For those who sleep; until, life's vigil o'er, etc.
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That our dear Lord, who rose today,  
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Your surest hope of immortality, etc.
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May the blessing of the Risen Lord  
Bring you Happiness this Easter Day, etc.
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In that dark hour of grief and gloom, etc.
- 1212—Single—Silver bordered having cross with silver scroll. Title, Jesus, in blue. Verse by G. M., printed in red and black letters:  
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The human heart with happy calm,  
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- 1214—Folder—Easter Joy, on cover, in silver, red, and blue. Poem by A. R. G., entitled, "Joy Cometh in the Morning":  
To rise again  
And live, with Christ, the new and Risen Life, etc.

- 1215—Folder—He is Risen, on cover, silver bordered. Title in center of scroll through Cross, in red, green, and silver. Verse by G. W.:  
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Rejoice, and be unafraid, etc.
- 1216—Single—Silver bordered Altar with Chalice and Host, between two lighted candles, before the picture in color of the *Agnus Dei*. Title, *Sursum Corda*. Verse by A. R. G.:  
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- 1213—Trefoil folder—Resurrection Picture, in colors. Wording appropriate to illustration and season.
- 9007-2—Picture in color. Mary Magdalene at the Tomb. Text from St. John xx. 11, 12, printed in red.
- 9007-3—Picture in color. Women at the Tomb. Text from St. Matt. xxviii. 5, 6.
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May all the Joy of Easter  
Be thine this Easter Day! etc.
- 1220—Folder—Entitled, Easter Blessing. Silver cross and thin line border on cover, having title above, with initial in black, bronze, silver, and blue. Below cross in blue lettering, Alleluiah! The Lord is Risen. Verse by A. R. G.:  
May the blessing of the Risen Lord  
Bring you happiness this Easter Day, etc.
- 1219—Folder—Illustration in color on cover depicting the Angel telling Holy Women of our Lord's Resurrection. Below picture, cross in Green, red, and white with scroll having words, He is Risen. Verse by A. R. G.:  
After Life's conflict telling us of rest,  
The rest which crowns the fight, etc.
- 2585—Folder—Cover design in blue, silver, and green, entitled, Easter Peace be thine. Verse by Gertrude Hollis:  
God grant thee, for whom at His Altar I pray  
The gift that was won for His loved ones today, etc.
- 2589—Single—Oblong—Initial Scroll in silver, red, blue, green, and purple. Verse by A. R. G.:  
On Thy day of glory and of gladness,  
Lord, we kneel, and tell Thee once again, etc.
- 2590—Single—Missal style printed in red, blue, green, and black. Poem entitled, The Easter Eucharist, by M. W. Wood:  
Thy risen form O Lord,  
We may not see, etc.
- 2588—Single—Missal style. Entitled, Easter Peace. Printed in silver, red, blue, and black. Verse by E. M. Dawson:  
May all the Joy of Easter  
Be thine this Easter Day! etc.
- 2586—Folder—Cover printed in silver, green, and blue. Title, With Easter Greeting. Verse by A. R. G.:  
O Risen Christ, we kneel and pray  
Before Thine Altar-Throne, etc.
- 2587—Folder—Picture in sepia of the Holy Women and Angel at the Tomb, on front cover. Below picture, "He is not here: for He is risen, as He said." Verse inside by G. M.:  
My friend, may Easter happiness be thine,  
Breathed to thy heart from out the Heart Divine, etc.
- 2591—Single—Missal Style. Entitled, Easter Joy be Thine. Printed in red, blue, black, green, and silver. Verse by G. M.:  
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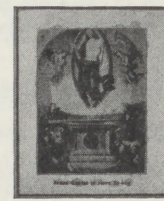
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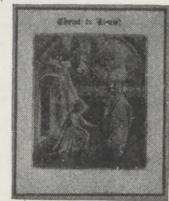
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Where the shadow falleth  
Of the Holy Cross,  
Where the Sign recalleth  
Victory gained through loss, etc.
- 321—Single—Size 5 x 7 inches. Crucifixion card printed in brown and white. Below cross:  
This have I done for thee.  
What doest thou for Me?
- 162—Bordered in purple and black. Picture in black and white of our Lord with cross. Below picture:  
Surely He hath borne our griefs and carried our sorrows.
- 21—Triple folder—Crucifixion. Illustration and poem by Frederick George Scott.

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS . . . . .	649
The Literary Handicap of the American Churchman—The Most Remote Reader—Faux Pas.	
ACKNOWLEDGMENTS . . . . .	651
THE PRIMROSE [Verse]. By E. M. C. . . . .	651
DAILY BIBLE STUDIES . . . . .	652
BLUE MONDAY MUSINGS . . . . .	653
THE CHURCH IN THE SOUTH ATLANTIC. By the Rt. Rev. William A. Holbech, D.D., Bishop of St. Helena . . . . .	654
THE ENGLISH PRAYER BOOK REVISION . . . . .	655
THE RELATION BETWEEN THE CHURCH AND SOCIAL WORK. By Clinton Rogers Woodruff . . . . .	658
AROUND THE CLOCK . . . . .	659
CORRESPONDENCE . . . . .	660
The Kuling School (Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York)—The Ministry of Laymen (George H. Randall)—Anglican Missionary Strength (Ven. John Cole McKim).	
BOOKS OF THE DAY . . . . .	661
LONDON LETTER . . . . .	665
EUROPEAN LETTER . . . . .	666
TORONTO LETTER . . . . .	667
NEW YORK LETTER . . . . .	669
BOSTON LETTER . . . . .	670
CHICAGO LETTER . . . . .	670
PHILADELPHIA LETTER . . . . .	671
BALTIMORE LETTER . . . . .	672
BROOKLYN LETTER . . . . .	673

IDLENESS, ACCORDING to the gospels, is the one thing which hinders true, genuine life, which makes people despise God's beautiful world, which is the mother of cynicism and boredom. Work—real, genuine work—positive duties for women as well as for men, will help us to live the Christ-like life. Daily toil, a belief in the importance of this world, only become deadening when we forget that it is Jesus Christ who is sanctifying the toil, and by His Presence making the present tremendous. I have come, says Jesus, as St. Mark tells us, living the practical, busy life, that ye might have life in this world, that ye might know how sacred toil is, how cursed luxurious idleness is. that My religion consists in manifesting My presence in this life.—S. D. Headlam.

# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, MARCH 12, 1927

No. 19

## EDITORIALS & COMMENTS

### The Literary Handicap of the American Churchman

**D**ID you ever consider what a thankless task it is for a clergyman of this American Episcopal Church to write a book? Or what a handicap it is, among our own clergy and Churchmen, to be one of their number, if one would secure a reading for his production?

We are struck anew with this thought in looking through a table of Books for Lenten Reading suggested by ten thoughtful Churchmen, seven of them clergymen and one the widow of a priest, which is printed in the *Churchman* of February 26th. The publication of similar lists has been an annual service, and a real one, performed by the *Churchman* for several years, and, parenthetically, we desire to express real appreciation of it.

Of seventy-three titles recommended in this newest list, after deducting duplications, just five of our clergy are represented among the authors and seven among the titles. Of these authors, Dean Hodges, who died eight years ago, is represented by two titles. These can scarcely be numbered among new books. Of the other five, though every one of them well deserves its place, it is just a little disconcerting to observe that four are named only by close personal friends and neighbors of the authors. Thus, Bishop Slattery commends—as well he might—the valuable study of *Stephen Gardiner* by his neighbor, Professor Muller, of Cambridge, and also Mrs. George Hodges' admirable biography of her distinguished husband; and Mrs. Hodges in turn commends two new—and excellent—little books by Bishop Slattery; while Dean Washburn also notes the biography of his lamented predecessor in the Cambridge deanery, Dr. Hodges. Mrs. Hodges also commends the recent *Book of Modern Prayers* by her neighbor, Dr. McComb, but Dr. McComb has been accorded no opportunity to return the compliment. Indeed, of the four lists suggested by Boston-Cambridge Churchmen, no single one includes a book by a clergyman of this Church not resident in Boston or Cambridge. What a happy and contented and loyal little family of *literati* the good people of those twin cities are, each highly recommending the books of the others! It recalls the popular skit relating the similar social amenities between the Cabots and the Lowells. But cannot our Boston and Cambridge friends be induced to dip occa-

sionally into the literature that proceeds from those crude but vast open spaces beyond? We recall the shock that we felt some years ago, when the Church Congress met in Boston, to observe that, in a religious book exhibit kindly supplied by a Boston bookseller for the occasion, there were more books with Milwaukee than with Boston imprints; while even the *Atlantic* now draws the vast majority of its contributions from a distance. Will not the Cambridge seminary, in the interest, of course, of "breadth" and "comprehensiveness," begin to intimate to its loyal constituency that there have been books by Church clergymen not resident on the banks of the Charles that some have deemed worthy of notice?

We would not for a moment detract from the value of these excellent works produced by the scholars of those cities, but except for the mutual felicitations of the Boston-Cambridge group upon the productions of each other, there remains among the seventy-three titles in these lists, just one volume written by one of our clergy, the commendation of which does not appear to be a family affair. That is Bishop Rhinelander's *Think Out Your Faith*, which Father Huntington names among his eight suggestions.

And what of the others? Many of the books commended are by the ablest writers of the Church of England—books that eminently deserve inclusion in such a table. There are also not a few books by American Protestant writers that are curiously preferred to like books by our own clergy. The autobiography of Dr. George A. Gordon, of the Old South Church, Boston, is named, but not the autobiography of Bishop Lawrence nor the interesting reminiscences of Dr. Leffingwell. Twelve books on missions are named by a professor of Missions, not one of which, we think, has any but the most incidental reference to the missions of the American Church, but there is no mention of the admirable series of *Handbooks on the Missions of the Episcopal Church* of which five readable volumes have lately been issued by the National Council.

**A**ND what are these books by our American Church clergy that none of their own associates seems to feel worthy of recommendation? Are we so devoid of scholarship or of intellectual ability that the produc-

tions of our clergy are not worthy to be included with those of sectarian ministers or of the clergy of the Church of England?

Perhaps Dr. Easton's *The Gospel According to St. Luke* is rather heavy for Lenten reading, but the world of scholarship must receive the volume as the equal of any of the studies in the gospels in any language. Dr. Philo W. Sprague's *The Influence of Christianity on Fundamental Human Institutions* may not be altogether satisfactory on the doctrinal side, yet the same can be said of a number of the commended volumes, and certainly Dr. Sprague's is one of the books that would be exceedingly suggestive for Lenten reading. Why does no one recall Dr. J. DeWolf Perry's *Studies in the Gospels*? Is there nothing in *The Parish Priest*, by Dr. Barry and Dr. Delany, that suggested itself to anybody for the Lenten reading of the clergy? Or are not the clergy supposed to do any Lenten reading? One might suggest that Dr. McComb's *Preaching in Theory and Practice* and Mr. Will's *The Rural Parish*, not to mention new studies in the difficult subject of spiritual healing, such as *Healing in the Churches*, by Francis M. Wetherill, and *Scientific Spiritual Healing*, by William T. Walsh, for which latter Bishop Lloyd writes the preface, would be on some of the lists of reading, at least for the clergy.

Are Professor Stewart's Paddock lectures on *God and Reality* to be passed by as unworthy of recollection in such lists? If so, it is a pity that Professor Stewart was so unfortunate as to be born in America. Quite up to date are such volumes as President Bell's *Post-modernism* and the Rev. William Henry Smith's *Modernism, Fundamentalism, and Catholicism*, as is the volume, *My Idea of God*, described as a "symposium of faith" and edited by Dr. Joseph Fort Newton. In fact, we fear Dr. Newton's entry into the priesthood of the Church has debarred him from the further recognition of the value of his books by his brother clergy, for no one has suggested his most recent volume of sermons, *The Truth and the Life*, of which Professor Hodgson said in THE LIVING CHURCH, it "contains larger amounts of beauty and strength than, alas, we usually expect in sermons. Especially to those who want the Gospel preached to them and nothing else these will be precious." Neither has anybody remembered Dr. Bowie's *The Inescapable Christ*. Dr. Gowen's *The Universal Faith* is really one of the outstanding books of the year, but it is omitted from any of the lists. Alas, Seattle is a long, long way from Boston, and Dr. Gowen is of the faculty of the University of Washington. Everybody would be delighted with Bishop Lawrence's *Memories of a Happy Life* and Dr. Leffingwell's *Early Days at St. Mary's*. When so many biographies are recommended, why are these omitted? Is life in the Episcopal Church less interesting than life elsewhere?

But, somebody may say, most of these books are rather beyond the appreciation of the average reader. In reply one would say that certainly they are no more beyond the average thoughtful reader than are at least half or perhaps three-fourths of the books suggested in the *Churchman* list. Be that as it may, why forget Mr. Yardley's *Was Christ Really Born of a Virgin?* which was expressly written for laymen, or Bishop Anderson's lectures last Holy Week on *The Kingdom of God*, or the Rev. T. T. Walsh's *The Word Abideth*, followed by his *Church Facts and Principles*, which latter Bishop Brown of Virginia endorses in the Introduction and which Bishop Bratton of Mississippi pronounces "the best book on the Church and Christian religion that I have ever seen in anything approaching its compact form and size"? Philosophical and theological studies are not inappropriate to the sea-

son, yet Dr. Street's *Individualism and Individuality in the Philosophy of John Stuart Mill* and Dr. W. S. Bishop's *The Theology of Personality* appear in none of these lists. There is a long list of books recommended for children, but Dr. Bowie's *Chimes and the Children*, not to mention his earlier and very happy volumes for children's reading, is omitted. Dr. Emhardt's *The Oldest Christian People*, being the interesting story of the Assyrians, might, we should suppose, have been deemed timely reading by somebody, while two little volumes of Good Friday meditations by Prof. Angus Dun and the Rev. Henry D. Waller, both of which were published during the past year, might perhaps have been remembered for Lenten reading. However, the newest Good Friday book, by Bishop Slattery, *The Words from His Throne*, is commended appreciatively by Mrs. Hodges, though the book could scarcely have been off the press when her suggestions were written. No matter; we should have been willing to commend it in advance also.

And we should certainly include on any list of our own the volumes of the Boston-Cambridge group mentioned in the *Churchman* article: Dr. Muller's *Stephen Gardiner and the Tudor Reaction*, perhaps the most notable biography of the year; the life of *George Hodges*, by his widow; Bishop Slattery's two little books, that already mentioned and *In Time of Sorrow*; the two books by Dean Hodges, though they be not recent; and last, but far from least, Bishop Rhineland's *Think Out Your Faith*, the only non-Boston-Cambridge book of the year by any of our clergy which anybody cared to recommend.

WHAT is the reason for this total oblivion, at least among our own clergy, to the intellectual work of the clergy of the American Church? We simply do not know. It is not a matter of publishers or of advertising, since the volumes by our own clergy proceed from publishers of all sorts, as do books by other authors. Moreover, we observe that the Morehouse Publishing Co. is represented in the *Churchman* list by several volumes of importations, being books for which that house is the American representative, but by not a single volume by an American author; yet the books of the latter class are advertised more extensively than the former.

We are making this plaint in the interest of the scholarship of our American Church clergy. Nothing is more thankless than for one of these to write a book. If he were, on the one hand, a priest of the English Church, or, on the other, an American Presbyterian or Congregationalist, he might hope that some of the clergy of the Episcopal Church would read and recommend his books. He can scarcely have such an expectation, as we have shown, under conditions as they are; yet not one of the contributors to the symposium in the *Churchman*, and certainly not the editor himself, could have had the least intention to exclude the literature produced by our own clergy.

Perhaps our clergy—only six thousand of them as compared with several times that number in the Church of England and many times that number in American Protestant sects—know each other too well to suspect scholarship in each other. Perhaps each of them waits for the author to send him a complimentary copy and is peeved when he does not receive it. Perhaps we associate greatness or super-ability too exclusively with the unknown. Perhaps we have inherited the English contempt of a past generation for an American book.

Be that as it may, how can we promote scholarship among our own clergy, when—outside of Boston and Cambridge—they can only produce books under such dire handicaps?

WHO is the most remote reader of THE LIVING CHURCH? This question is prompted by the fact that the editor frequently receives letters from readers in the most unexpected parts of the world, commenting on some editorial or other article. It would be easy enough to find who is the most remote subscriber, but, thanks to the Church Periodical Club and other organizations and individuals that relay their copies to others, our circle of readers is considerably larger and more diverse than our subscription list would indicate.

The Most Remote Reader

As a matter of curiosity, we should like to find the most remote reader of this issue. If you, Mr. Reader, think you may qualify as (1) the reader farthest from our publication office in Milwaukee, or (2) the reader most remote from any recognized center of civilization, will you please write and tell us so? And while you are writing, won't you tell us something of the life in your remote country, especially the Church life?

Reward: To the correspondent who sends us a letter enclosing a clipping of this notice from the greatest distance, or from the place which our editorial staff shall consider "most remote," such letter and clipping to be received by March 15, 1928, one year's subscription (new or renewal) to THE LIVING CHURCH, and a vote of thanks.

AND WE had thought the Lord Bishop of London was in Australia! So, too, thought the Australians, judging from press reports. But now comes our friend and neighbor, the *Canadian Churchman*, with the following startling information in its issue of February 24th:

Faux Pas

"On January 3d, the Lord Bishop of London and the Lady Mayoress attended a dinner which was given to 1,100 poor London children in the Guild Hall."

It cannot be that His Lordship is leading a double life!

Moreover an item in an Evanston, Ill., daily paper announcing Lenten plans at different churches in that suburb, causes us to drop into the chronic Protestant condition of viewing with alarm, when it says:

"In observation of the solemnity of the period, the draperies of the sacerdos of St. Luke's Episcopal Church have been changed to purple."

So by one fell swoop any lingering hopes that the sacerdos of St. Luke's may have harbored for a nice, fat job amidst the model comprehensiveness of those who view that attribute as something to be preached rather than to be practised must probably be said to have vanished. For a purple-vested sacerdos, albeit in Lent, would throw a Protestant into a fit any day, until his charming visage would rival the garments of the sacerdos in its color.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

G. Haydn, Groton, N. Y. . . . . \$ 5.00

FOR RESCUE OF ARMENIAN WOMEN FROM TURKISH HANDS  
M. L. W. . . . . \$ 15.00

FOR DR. BURKE'S ALASKAN CHILDREN  
Woman's Auxiliary, St. Mark's Parish, Beaumont, Texas . . . \$ 10.00

NEW YORK CITY MISSION SOCIETY

Charleston, S. C. (Toward the rent of the poor woman mentioned in THE LIVING CHURCH of February 26, 1927) . . \$ 5.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

BUILDING A CHARACTER

IF YOU want to build a high building, and one that will withstand the storms and stresses that nature sometimes provides, you must do two things. First of all, you must build on good foundations, going down as deep as it is necessary to find a suitable bottom on which to build. In the second place, you must put good, substantial material and workmanship into the structure. It has now been proposed to erect a building over one hundred stories high. We can hardly believe such to be possible when we consider the weight of material involved, the wind stresses, etc. Yet the engineers know that by going down deep enough and putting in heavy foundations, and by putting in sufficiently heavy material in the upper structure, such seemingly impossible tasks can be accomplished.

It is also true with us in our characters, in our ideals and standards of living. The higher our ideals and standards, the better the foundations we must have, and we must put in far more pains and planning and discipline, and many other elements, if life is to be kept on a high plane. If one is satisfied to build a little frame shack, it is not necessary to go below the surface of the earth and put in extensive foundations. Of course, such an individual must expect possible damage to the building in case a severe storm comes along. He must also expect this little building to have an existence comparatively short. Likewise, one who is satisfied to live his life according to very ordinary and low standards of living, can readily do so without much foundation or heavy construction work. Not so the man who would live in the highest Christian way.

What are some of the things that should go into the foundation work of lofty living? Undoubtedly the first factor is God: knowledge of God, love of God, faith in God. All these must be built in a deep and lasting foundation of noble living. Experiences of thousands of individuals in the past have testified to this fact beyond all question. A man who attempts to build his life into the heights, will sooner or later find he has built on shifting sands, unless this first element underlies the whole structure. Another element that should enter into a lasting foundation, surely, is this: accessible and strengthening means of grace, such, for example, as the Sacraments and prayer and the Church. One does not reach lofty heights of living and maintain them without constant renewal of strength; without frequent encouragement and inspiration. It is never a permanently fixed matter, but always a constantly reaching-up process. Many fail to build wisely because of neglect of these second requisites in the foundations. We will suggest one more important element, and that is a Christian outlook upon life and all its relationships. Unless one looks at the world and his fellowmen through the eyes of Christ, he is not going to put into this structure those necessary elements that guarantee its strength and permanence. One defective steel beam may be sufficient to wreck the building. One defective attitude in life's relationships may be sufficient to wreck this building of life. A Christian attitude on all these things alone guarantees proper construction.

These analogies, so frequently drawn in these letters, are not introduced alone to be "different," but to illustrate in a practical way many phases of our religious life which to many are vague, indefinite, and uncertain. By linking up our religion with everyday things of life, it is more apt to be real and more apt to be helpful. I trust they are so proving to you all.

—Rev. Granville Taylor.

THE PRIMROSE

One who made all things made for Earth's warm breast  
A thornless rose:  
Know you the Awful Purity that dressed  
That first primrose?

Why wonder at that softest nimbus Light  
That o'er it glows—  
Wounded the Hands that set its petals right—  
Five for the rose.

Say what the virtue that distilled the scent  
For the rathe rose?  
Surely the prayers of saints and sinners blent  
That Godward rose.

Oh, but its texture fine and purity  
Strip the world bare of all but Thou and me! E. M. C.

# DAILY BIBLE STUDIES

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

March 13: Second Sunday in Lent

READ St. Matthew 5:13-16.

THE season of Lent calls us to think of the blessings given to us through the Church. The Church is God's family, and as in a family each member has a share in the family life, so in the Church each member has his or her share in the Church life. For the Church is an active force and has her work clearly marked out for her. She is to be like salt—that is, she is to make the world better by her influence, and she is to declare, under the guidance of the Holy Spirit, what is right and what is wrong. The Church is like a light—that is, she is to declare the message of the Gospel. And the Church is bound, not only to nourish and cherish her members, but to care for all people by urging them to believe and by helping them in their physical and mental and spiritual needs. We may well thank God for the blessing He has given us in His Church.

Monday, March 14

READ Acts 2:42-47.

THE Church is called the body of Christ (Eph. 1:23). The body is the active part of a man. It fulfils the commands of mind and spirit. So the Church is to fulfil the commands of her Master, and the Spirit of wisdom will guide the Church's children. What is true of the Church at large is equally true of each little part of the Church. We are members of the Catholic or Universal Church, and our sphere of activity is found in the individual parish where we worship. Therefore, we are bound to have that blessed fellowship one with another which the Christians had in the early days of Christianity.

Tuesday, March 15

READ St. Matthew 20:1-7.

EVERY Church member has something to do for Christ and for his fellow members. It is sad that some members do nothing, except to come to Church worship on Sunday. Receiving, but not giving, is a sad fault which cripples the whole body to which we belong; but there are many who obey the Master's call, "Go work in My vineyard," and they make their Church a blessing and they themselves receive a blessing. The many agencies in our Church for learning of God and for serving His needy children all call for volunteers. What a fine list can be made of the active forces of a living Church! The minister and the people work side by side, even as on the Lord's day they worship side by side. It is like a regiment, and so we often speak of the Church as an army. What are you doing, my friend, in the Church, to make it fulfil the Master's will?

Wednesday, March 16

READ St. John 1:40-46.

THE Church of God invites all people to come and receive the blessings God wishes to give them. The dear Christ stands at the door to welcome all who come, and He bids His children go out and find those who are wandering and bring them home. The Church is like a shining light. She must not conceal that light, but must flash its radiance as far as possible. Each Christian man and woman and child should try to bring at least one other person to Christ during the year. This dear Lenten season brings an especial call to such service, and we can without hesitancy deliver the great message: "The Master is come and calleth thee." Let us, in this Lenten season of self examination, ask the question and answer it: "Have I brought any one to Christ this year? Have I tried to bring some one?"

Thursday, March 17

READ St. Matthew 13:37-39.

HOW can we sow the seed which shall bear fruit in due season? We can pray, and no morning or evening prayer is complete unless we name before God some one who is not a Christian. We can speak, and ask a question, not timidly, but gladly. "Are you a Christian?" A seed thus sown and nourished by prayer will never fail to grow, and the blossom or fruit may be a soul brought to Christ. It will be very lonely in heaven if no one comes to us and cries, "I am here because you led me to Christ."

Friday, March 18

READ St. Matthew 25:35-40.

THE Christian, through the Church, but individually, should visit and care for those who are poor and sick and suffering. It is a joy, not only for the priest, but for the lay Christian, to carry the message of love from the Church to those who are held from attending worship by sickness or poverty. Lent especially calls us to such loving service which we all can give if we really love the Master and long to serve Him. The surest way to find the joy of following the Master through these forty days is to seek some poor, disheartened soul who seems to have nothing to live for, and tell him that the Master loves him and will never turn away from his outstretched hands. We go as messengers of the Master's Church, and so we have an authority which makes our visitations and our ministrations holy.

Saturday, March 19

READ St. John 1:1-9.

THE Church stands for noble living and she must set a standard boldly and live by it. It is rather saddening to hear men say the Church has nothing to do with public affairs, or with moral issues. She has *everything* to do with them, and she must cry out against evil and urge with relentless voice toward holiness, both in the life of state and city and in the personal life. Lent calls us to a vision of righteousness and to earnest struggle that righteousness may rule human life. The only measure of right is the will of God, and the Church has the power and the responsibility of interpreting God's will. Nor does my sin affect myself alone. It is sad for me to stain my life by sin, but it is also very sad to know that my sin hurts others. God's will, working through the ages and through the Church, has been the quiet force which has made our common law, for a common law is based upon the Ten Commandments and upon Christ's fulfilment of them. He is "The Light of the world," and He tells us, as He told His disciples of old, "Ye are the light of the world."

Dear Lord, I thank Thee that I can both love and serve Thee, weak though my love and poor though my service may be. I thank Thee for Thy Church through which I may work, for therein I find the blessedness of Thy presence and the fellowship of Thy children. Make Thy Church more and more, dear Lord, a shining light, and help me to be a light also, shining with reflection from Thy divine radiance. Amen.

DEATH is the completion of baptism, and God can and will make it easy to us when we come to it—not before. It may not be till we are past all human consolation—and how often it is thus when we stand by a death-bed, *then* suddenly the face brightens, comforted we know not how! We shall none of us know till then what help our great High Priest has for us. The best thing of all we can do in our lives is to die well, very humbly, receiving death as our penance, very trustfully, very generously, committing all to our God.—*Retreat Notes.*



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT IS astonishing how much history one can learn by reading a really good historical novel. Not many of that kind appear nowadays, though, fortunately, there are any number of historical romances which have been printed in the past, and which satisfy our desire in that direction most of the time. For myself, I frankly own that I had rather have even a poor novel of that sort than a very good one of the analytical sort, such as Edith Wharton's writings, for example; though I must acknowledge that it is easy to give a false idea of historical events, when one can deal imaginatively with characters, even though the characters themselves may be historical personages.

I have spoken heretofore of the admirable historical novels written by Hugh Pendexter, a few of which have appeared in book form, though, for the most of them, they are embalmed in copies of *Adventure*. Thoroughly accurate as to facts, vivid as to coloring, convincing as to atmosphere, they are altogether the very best works of that kind published in America in this generation, and are doing for the formative period of the eighteenth century, in America, what Sir Walter Scott did for the history of Scotland, in a somewhat corresponding age. But I must speak of another novel which has lately been printed in the same magazine, in the issue for December 23, 1926, by Wilkinson O'Connell, called *The Pennsylvania Line*. It deals with a time in the history of the Revolutionary war when Vermont was waging a private struggle against the British empire, as well as against the influence and authority of New York and New Hampshire. The *Encyclopedia Britannica*, referring to this period, says that Ethan Allen and various other conspicuous Vermonters were for a time tempted to accept the proposals made by the British government, assuring their independence of the other colonies, if only they would acknowledge the authority of the King.

This is, indeed, a startling proposition to one who grew up with the Green Mountain boys as intimate friends; and the new story makes it clear that the Allens and their friends never for a moment seriously considered acknowledging the British claims, but were only finessing. I strongly recommend the book to those who are interested in that particular sort of subject. A certain characteristic flavor of individualism as against New Hampshire and New York, still characterizes the Vermonters of the old school; I have sometimes thought that I could discern it in the President of the United States! How much of the machinery of the story is based on history, or on tradition at least, I cannot say; but it is most convincing in the current of its narrative, and one finds "Lloyd Allen," in the mutiny which he stirred up among the troops of the Pennsylvania Line, not an unworthy nephew of the man who took Ticonderoga "In the Name of the Great Jehovah and the Continental Congress."

I VENTURED to speak the other day about that curious form of flattery which present middle-age people indulge in, so far as seriously misrepresenting the young to themselves as already qualified to be leaders. My attention has been called to certain manifestations of its results, several of which it may be well to specify here. One of those is involved in the slang phrase, "getting a kick out of it." A young woman who held up a bank the other day and committed arson, as a "side line" of her collegiate studies, said that she did it to "get a kick out of it"; and I have heard that same phrase recurring only too frequently in the utterances of the very young in this generation. Apparently it means to get a new and violent sensation, irrespective of consequences, to live in the realm of the emotions, provided the emotions can always afford something new, unwonted, strange, and violent. What the result must be in any such endeavor is only too clearly indicated by

the number of suicides among young people today. Finding that it is impossible to keep up a series of "kicks" indefinitely, and having had no instruction, whatever, as to the peril of living in spasms, one by one a very considerable number of college students have taken the opportunity of ending a life found weary, stale, flat, and unprofitable. Can anything more absurd or more tragic be imagined when boys and girls under twenty have nothing to live for and are ready to seek escape in extinction, as they suppose, or at least to flee away from the plain task of duty in order to experiment with the possibilities of other lives hereafter? It certainly argues the need of getting back to old ideas of discipleship.

Here, for example, is a sophomore at Yale, son of distinguished parents, who hanged himself because his mother had rebuked him, very properly, for extravagance and self-will, as shown in giving a check on a bank where he had no funds, and trusting to his parents to make it good. She had warned him that, if after they had recently straightened out his affairs, he could give no good account of this performance, he would have to leave college and go to work; sooner than endure which, he made away with himself. Take that case as typical. Almost all the other cases reported in this recent epidemic of suicides are not unlike that, showing a morbid sensitiveness to anything like rebuke or reproach, even though there is no question that such reproof has been long deserved. One young man, it is true, an amateur astronomer, gave as his reason that he wanted to see what was beyond the stars. I saw the other day a splendid epitaph written upon a man and his wife who had jointly pursued astronomical studies: "They loved the stars too much to be afraid of night." But they did not rush into the night making a violent exit from the world wherein God had placed them. "My soul is always in my hand: yet do I not forget Thy law"; that verse out of the Psalter might very well be set up where those who are tempted to that sort of folly might see it often.

ANOTHER curious manifestation of the demoralizing effect of this present teaching appears in the love of malicious mischief, as shown by undergraduates. Boys and girls are sometimes thoughtless and don't realize the consequences of what they are doing, because of its apparently funny character. But someone told me the other day of a display of what can only be characterized as deliberate perversity. In a modern apartment house there is an electric elevator, which is worked by the passengers. On Christmas eve twenty young men attended a reception in the apartment nearest to the roof. They were supposedly not drunk, nor lunatics; and they came from a college which prides itself upon the good manners of its students. Yet these hoodlums (no milder word will serve) deliberately smashed the machinery of the elevator in question, rushing it up and down, "merely for a lark," until the whole thing gave out; then they rushed up and down the staircases, making as much noise as possible and mutilating the risers of the steps, so that the landlord was put to an expense of something like six hundred dollars in repairs. There is nothing funny about that; there could have been no possible pleasure; it was deliberate and malicious mischief. What is to be said or done? I think the astonishing thing is that there are so many boys and girls who are amiable, gentle, likeable, under present conditions. But the teachers of that sort of nonsense which affords a text for this homily are altogether responsible for its consequences.

It would be a fine thing if in every Christian household in our land, there should be set up an ikon of the Holy Family, with a lamp burning before it, to emphasize that in that household, at least, the ideals of the household of Nazareth are supreme.



ST. HELENA

# The Church in the South Atlantic

By the Rt. Rev. William A. Holbech, D.D.

Bishop of St. Helena

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

THE diocese of St. Helena is the island diocese of the province of South Africa, and consists of three islands in the South Atlantic: St. Helena, Ascension Island to the north, and Tristan da Cunha, to the south; all of them discovered by Portuguese mariners early in the sixteenth century.

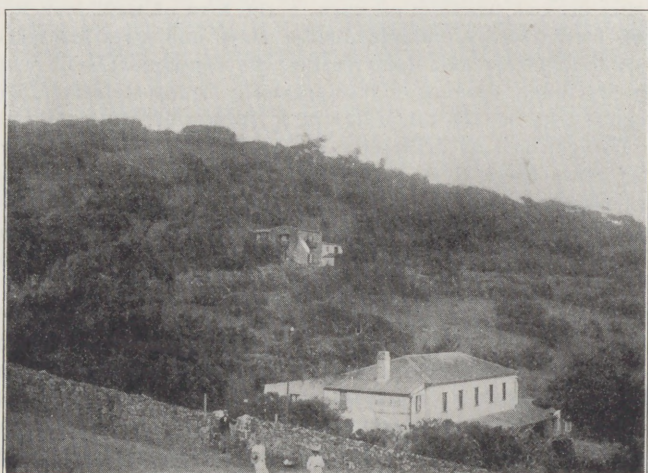
The island of St. Helena, some ten miles long, was formerly an important port of call for ships sailing from the east to Europe, and is one of the oldest of the British colonies. From China and India, ships came around the Cape of Good Hope without sighting land, wind and current bringing them to St. Helena as the first land seen since they left Calcutta. The East India Company kept a large depot and dock-yard in the island to supply fresh food, and for the repair of damaged ships. The introduction of steamships, and later the opening of the Suez Canal, removed this large trade from St. Helena, which is now an outpost of empire rather than a commercial center. Its present population is 3,700.

Napoleon's captivity for six years, 1815 to 1821, still attracts notice to the island, and a French representative lives there, in charge of the house and tomb which were used for the emperor, now buried in Paris.

The islands of Ascension and of Tristan da Cunha were occupied by British troops, during Napoleon's time of imprisonment; at his death the garrison was withdrawn from Tristan da Cunha, but continued at Ascension as a naval station until recent years. Ascension is now a dependency of the colony of St. Helena, and managed by the Eastern Telegraph Company, which has a station there.

Tristan da Cunha is occupied by a few people, about 130, descendants of the garrison, of whaling sailors and others who prefer to live in an out-of-the-way spot at the foot of a high mountain, though they have had offers of removal to other lands.

At St. Helena the Portuguese built a fort and chapel; the Dutch who held the island for a time left no signs of their



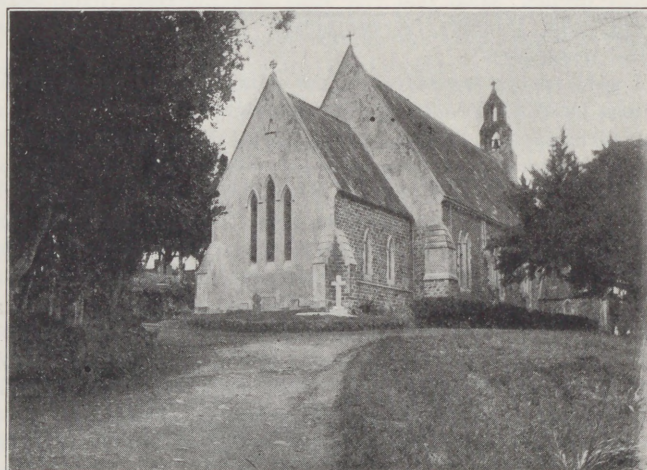
BISHOPSHOLME, ST. HELENA

The Bishop's residence is in the center; the house below is a private one.

occupation; but the English church in Jamestown, called after James II of England, is one of the oldest colonial churches, and was served for many years by a succession of colonial chaplains. The bishopric of St. Helena was founded in 1859, at the instance of the famous Bishop Gray of Capetown, from whose enormous diocese it was taken. There are now four churches in the island, but only two priests besides the bishop. Of the population (3,700) some 200 are of European birth, the majority being of mixed race, descended from Indians and

others brought to the place by the East India Company, largely of eastern origin, but with a proportion of Africans brought in at the time of the suppression of the slave trade; all are English speaking and all are Christians, so that the work of the Church is pastoral rather than missionary.

There are good elementary schools in the island, five of them under Church management; but for secondary educa-



ST. PAUL'S CATHEDRAL  
Island of St. Helena, South Atlantic

tion there is little demand, and the difficulty of traveling over a hilly country makes it impossible to make one central school of this kind serve the whole island. Jamestown, the seaport town, with a population of 1,700, lies in a deep valley, and there is no other town or village, the houses being scattered over the hills, built wherever a suitable site occurs.

At Ascension Island, over 700 miles to the north, there is a shifting population of people employed there for two or three years, and then passing on. It is not possible to maintain a resident priest; the Bishop visits the island twice in the year, staying three or four weeks each time; and in the intervals services are taken by lay readers. The church built when under Admiralty government is a neat building with interesting naval memorials. A large number of St. Helena men are employed in the island as servants and laborers; and in many ways there is close connection between the two islands of St. Helena and Ascension, now united in one colony.

The island of Tristan da Cunha is some 1,000 miles to the south of St. Helena. From time to time a priest resides there for three years or more, to teach and minister to the few people and educate their children. The last resident priest left in 1925, the Bishop having visited the island two years before and confirming many of the people. Tristan da Cunha lies out of the route of ocean traveling ships, so that communication with the place is rare.

These three islands remote from any continent are kept in the fellowship of the Church, under the care of a bishop, and having their share in the blessings and in the counsels of the South African province. At the South African synods the needs of the small and remote diocese of St. Helena are always carefully and sympathetically attended to; the islands of the sea are not forgotten. From the islands many of the young folk make their way into the greater world, and there do good service.

**NEXT WEEK: The Church in Egypt. By the Ven. George Lunt, Archdeacon of Egypt.**

# The English Alternative Prayer Book

THE volume just issued in England containing the results of the deliberations of the National Assembly during several years past in connection with Prayer Book Revision is received in this country and is placed on sale by the Morehouse Publishing Co. It is described as the "book proposed to be annexed to the Prayer Book Measure 192..." and as "provisional, subject to further revision by the House of Bishops." So great was the interest in the volume when issued in England that it was described as a "best seller" to such an extent that the advance demand could not be immediately supplied. The price in the United States is \$1.00.

The volume takes the form of a reprint of so much of the present Prayer Book as has been supplemented by alternatives, followed by the proposed alternative for the service. Beginning with the Calendar, we find two new feasts to be treated as red letter days, the appropriate Collects, Epistles, and Gospels being inserted in their proper place. These are respectively Festivals of St. Mary Magdalene, on July 22, and the Transfiguration on August 6th (the latter having heretofore been only a black letter day in the English book). Place is made for the following additional black letter days:

January 17, Antony of Egypt.  
January 19, Wulstan, Bishop of Worcester.  
January 26, Polycarp, Bishop of Smyrna and Martyr.  
January 27, John Chrysostom, Bishop of Constantinople and Doctor.  
February 3, Anskar of Sweden, Bishop.  
March 17, Patrick of Ireland, Bishop.  
March 20, Cuthbert, Bishop of Lindisfarne.  
April 11, Leo the Great, Bishop of Rome and Doctor.  
April 21, Anselm, Archbishop of Canterbury and Doctor.  
April 30, Catharine of Siena, Virgin.  
May 2, Athanasius, Bishop of Alexandria and Doctor.  
May 4, Monnica, Matron.  
May 25, Aldhelm, Bishop of Sherbourne.  
June 9, Columba, Abbot of Iona.  
June 14, Basil, Bishop of Caesarea in Cappadocia and Doctor.  
June 22, Alban, Martyr (changed from June 17th).  
June 28, Irenaeus, Bishop of Lyons and Doctor.  
August 5, Oswald, King of Northumbria and Martyr.  
August 20, Bernard of Clairvaux, Abbot.  
September 13, Cyprian, Bishop of Carthage and Martyr (changed from September 26th).  
September 16, Ninian, Bishop in Galloway.  
September 19, Theodore of Tarsus, Archbishop of Canterbury.  
October 4, Francis of Assisi.  
October 26, Alfred, King of the West Saxons.  
November 2, Commemoration of All Souls.  
November 8, Saints, Martyrs, and Doctors of the Church of England.  
November 16, Hugh, Bishop of Lincoln (changed from November 17th).  
November 17, Hilda, Abbess of Whitby.  
December 4, Clement of Alexandria, Doctor.  
December 17, Ignatius, Bishop of Antioch and Martyr.

The following black letter days in the present Calendar are dropped:

January, St. Lucian, St. Prisca.  
February, St. Blasius, St. Agatha, St. Valentine.  
March, Edward, King of the West Saxons.  
May, Invention of the Cross.  
June, St. Nicomede, Translation of Edward.  
July, Translation of St. Martin.  
September, St. Evurtius, St. Lambert.  
October, St. Denys, St. Crispin.  
November, St. Britius, St. Machutus, St. Catherine.  
December, St. Nicolas, St. Lucy, St. Silvester.

## FEASTS AND FASTS

Fridays in the Octaves of Christmas, Easter, and the Ascension, and Friday falling on the Epiphany, are no longer Fasts. Vigils heretofore ordered, but discontinued as Fasts, are Purification, Annunciation, St. Matthias, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Thomas. Other vigils are continued, five in number.

## MORNING AND EVENING PRAYER

Permission is made for shortening when one of these services is to be immediately followed by another service provided in this book.

In both services the portion beginning at the opening sentences through the Absolution is described as "An introduction to Morning or Evening Prayer" and is separated from these offices themselves.

There are alternatives to the General Confession and to the Absolution.

Preceding the *Venite* is a series of *Invitatories* substantially as already adopted for the American Prayer Book.

Psalm 51 is printed as an alternative to the *Te Deum* and the *Benedicite*.

The response to the Versicle "Give peace in our time O Lord" is as follows: "Because there is none other that ruleth the world, but only thou, O God."

## QUICUNQUE VULT

A number of verbal changes are made in the Athanasian Creed, and the following alterations:

The first two paragraphs are changed to read as follows:

**WHOSOEVER would be saved : needeth before all things to hold fast the Catholick Faith.**

**2 Which Faith except a man keep whole and undefiled : without doubt he will perish eternally.**

In later paragraphs "confounding" becomes "confusing." "Incomprehensible" becomes "infinite." "Life everlasting," "everlasting fire," become "life eternal," "eternal fire."

Provision also is made that the Declaration may be begun with the third paragraph, "The Catholick Faith is this" and ending with "He therefore that would be saved: let him thus think of the Trinity. Glory be to the Father, etc."

At other times the second part alone relating to the Incarnation may be used.

## THE LITANY

The Ordination suffrage to be added for use in Ember Weeks and on the day of an ordination. Petition added, substantially as in the American book, "to send forth labourers into the harvest."

Petition for "the Lords of the Council and all the Nobility" changed to "the High Court of Parliament and all the Ministers of the Crown."

A new petition after that for the Magistrates: "That it may please thee to bless and prosper the forces of the King by sea, land, and air, and to shield them in all dangers and adversities."

## OCCASIONAL PRAYERS AND THANKSGIVINGS

Altered very materially and with many additions.

## COLLECTS, EPISTLES, AND GOSPELS

The date to follow the title of each immovable Feast.

Circumcision. An alternative Collect and Gospel.

Second Sunday after Christmas. Added.

Palm Sunday. Provision for reading or singing the Passion according to St. Matthew at the Holy Communion immediately before the Gospel.

Good Friday. Provision for the Passion according to St. John. An alternative for the third Collect. [Uses the expression "Have mercy upon thine ancient people the Jews and upon all who have not known thee, or who deny the faith of Christ crucified."]

Easter Day. An additional Collect.

Ascension Day. An alternative Gospel.

Ninth Sunday after Trinity. An alternative Gospel.

Thirteenth Sunday after Trinity—An alternative Epistle.

St. Mary Magdalene. New Collect, Epistle, and Gospel.

The Transfiguration. New Collect, Epistle, and Gospel. Not those of the American service.

SS. Simon and Jude. Alternative Epistle.

## HOLY COMMUNION

A series of "general rubrics" at the outset include the substance of those so printed in the present book, together with those at its conclusion and several new ones, of which the following are the more important:

¶ *For the avoidance of all controversy and doubtfulness, it is hereby prescribed, that, notwithstanding anything that is elsewhere enjoined in any Rubrick or Canon, the Priest, in celebrating the Holy Communion, shall wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope.*

¶ *The Order here provided shall not be supplemented by additional prayers, save so far as is herein permitted; nor*

*shall the private devotions of the Priest be such as to hinder, interrupt, or alter the course of the service.*

¶ *It is much to be wished that at every celebration of the Lord's Supper the worshippers present, not being reasonably hindered, will communicate with the Priest.*

*Decalogue* may be omitted provided it be used on one Sunday a month. *Summary of the Law* when omitted.

The *Decalogue* or the *Summary* to be said on Sundays. At other times the following may be substituted:

Lord, have mercy.		Kyrie, eleison.
Christ, have mercy.	or	Christe, eleison.
Lord, have mercy.		Kyrie, eleison.

Before the rubric pertaining to the Epistle shall be inserted a heading, "The Ministry of the Word."

Creed "may be omitted on any day not being a Sunday or a Holy-day."

Heading, "The Offertory," to be inserted before the rubric relating to the subject.

Some changes in *Offertory* sentences.

Among rubrics following the *Offertory* are the two following new ones:

¶ *It is an ancient tradition of the Church to mingle a little water with the wine.*

¶ *The Priest may here bid special prayers and thanksgivings. Then he shall begin the Intercession.*

Heading, "The Intercession," followed by "Let us pray for the whole state of Christ's Church."

The prayer following, now headed The Intercession as above, heretofore commonly known as the Prayer for Christ's Church Militant, is broken into paragraphs. Changes in the intercession for the King and his Council. The intercession for "all Bishops and Curates" changed as follows:

**Give grace, O heavenly Father, to all Bishops, Priests and Deacons, especially to thy servant N. our bishop, that they may both by their life and doctrine set forth thy true and living Word and rightly and duly administer thy holy Sacraments.**

Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.

Commemoration of the Departed, "we also bless thy holy name for all thy servants departed," etc., to be changed as follows:

**And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them everlasting light and peace.**

And here we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace, and lights of the world in their several generations; and we pray, that rejoicing in their fellowship, and following their good examples, we may be partakers with them of thy heavenly kingdom.

Heading, "The Preparation," before the Exhortation.

The following alternatives allowed on week days for the Invitation, Confession, and Absolution:

**D**RAW near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

*Then shall be said by the Minister and people together, kneeling:*

**W**E confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

*And the Priest (or the Bishop, being present) standing up and turning himself to the people shall say:*

**A**LMIGHTY God have mercy upon you, forgive you all your sins, and deliver you from all evil, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Between the *Comfortable Words* and the *Sanctus*, introduce the prayer "We do not presume to come," etc.

Proper Prefaces transferred to the end of the service.

Prayer of Consecration. Opening lines changed as in the American book so far as the words, "Who, in the same night that he was betrayed," etc. An Oblation and Intercession substantially, but not exactly, according to the American form is added to the Prayer of Consecration and embodies the substance of the first prayer following the Lord's Prayer in the present English service. An explicit invocation of the Holy Spirit is included.

After that follows the Lord's Prayer, the priest first saying:

**And now as our Saviour Christ hath commanded and taught us we are bold to say . . .**

After the Lord's Prayer the priest may say:

**The peace of God be always with you;**

**Answer. And with thy spirit.**

Then follows the heading "The Communion of the Priest and People."

Provision for dividing the sentences of distribution in such wise as to permit the priest to use either half rather than the entire of each sentence to each individual, in which case he is at the outset to say to the whole number kneeling before him:

**D**RAW near and receive the Body of our Lord Jesus Christ which was given for you, and his Blood which was shed for you. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

Heading, "The Thanksgiving," before the prayer "Almighty and Everlasting God." This prayer to be preceded by the following words:

**Having now received the precious Body and Blood of Christ, let us give thanks unto our Lord God.**

*Gloria in Excelsis* is not corrected as it has been in the American book.

Rubric following the Benediction:

¶ *If any of the consecrated Bread and Wine remain, apart from that which may be reserved for the Communion of the sick, as is provided in the Alternative Order for the Communion of the Sick, it shall not be carried out of the church; but the Priest, and such other of the communicants as he shall call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

After the final rubrics in the office are printed the *Proper Prefaces*, including a number of additional ones. Then the (English) words of the *Benedictus Qui Venit* described as "An Anthem which may be sung after the *Sanctus*." Then a form for use "if the consecrated Bread and Wine be spent before all have communicated." Then the two long *Exhortations* in warning of the celebration of Holy Communion.

#### BAPTISM

Among changes in the opening rubric are provision that one godfather and one godmother shall suffice if three sponsors cannot be obtained; that "parents, if need so require, may be sponsors for their own child provided that the child have one other sponsor"; and that "no person shall be admitted to be a sponsor who hath not been baptized." Also a new rubric:

¶ *In the absence of the priest, it is lawful that a deacon baptize infants.*

There is a considerable revision of each of the offices on the general lines of the American revision.

#### CONFIRMATION

A revision on the general lines of that proposed, but not adopted, in the American Church.

#### SOLEMNIZATION OF MATRIMONY

Revision on the general lines of that of the American Church. Omission of the woman's promise to obey, both in the answer to the priest's question and in the formula of marriage. Marriage vows identical for both. "Plight thee my troth" becomes "Give thee my troth."

The sentence pertaining to the giving of the ring altered to read:

**W**ITH this ring I thee wed; with my body I thee honour; and all my worldly goods I with thee share; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Changes of the concluding prayers. Omission of the final homily. Provision for Collect, Epistle, and Gospel, "if there be a Communion."

## VISITATION OF THE SICK

Material changes, especially in the omission or great reduction of the present long Exhortations. Amplification of the "Exhortation to Repentance" dealt with in the present book chiefly by a long rubric. The admonition of the sick person to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, etc., supplemented by the addition of the following form:

**I** CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word, and deed, through my own grievous fault; wherefore I pray God to have mercy on me. And especially I have sinned in these ways. . . .

Addition of a number of special prayers. Several commendatory prayers, concluding with the following:

**G**O forth upon thy journey from this world, O Christian soul,  
In the name of God the Father Almighty who created thee. Amen.

In the name of Jesus Christ who suffered for thee. Amen.

In the name of the Holy Ghost who strengtheneth thee. Amen.

In communion with the blessed Saints, and aided by Angels and Archangels, and all the armies of the heavenly host. Amen.

May thy portion this day be in peace, and thy dwelling in the heavenly Jerusalem. Amen.

## COMMUNION OF THE SICK

Several alternatives to Collect, Epistle, and Gospel.

There are the following provisions with respect to administering communion to the sick from the Reserved Sacrament:

¶ *When the Holy Communion cannot reverently or without grave difficulty be celebrated in private, and also when there are several sick persons in the parish desirous to receive the Communion on the same day, it shall be lawful for the Priest (with the consent of the sick person or persons), on any day when there is a celebration of the Holy Communion in the Church, to set apart at the open Communion so much of the consecrated Bread and Wine as shall serve the sick person (or persons), and so many as shall communicate with him (if there be any). And, the open Communion ended, he shall, on the same day and with as little delay as may be, go and minister the same.*

¶ *If further provision be needed in order to secure that any sick person in his last hour may not lack the benefit of the most comfortable Sacrament of the Body and Blood of Christ, the Priest, if the Bishop shall so permit, may to that end when the Holy Communion is celebrated in the church, reserve so much of the consecrated Bread and Wine as is needed for the purpose.*

¶ *The consecrated Bread and Wine set apart under either of the two preceding rubrics shall be reserved only for the Communion of the Sick, shall be administered in both kinds, and shall be used for no other purpose whatever. The Sacrament so reserved shall not be brought into connexion with any service or ceremony, nor shall it be exposed or removed except in order to be received in Communion, or otherwise reverently consumed. All other questions that may arise concerning such Reservation shall be determined by rules, framed by the Archbishop and Bishops of the Province, or by Canons lawfully made by the Convocation of the Province, and subject to any such rules and Canons, by the directions of the Bishops.*

¶ *When the consecrated Bread and Wine are taken from the church to the sick person, before the Priest administers the Holy Sacrament, he shall use at least the parts of the appointed Order of Holy Communion here named—the Gen-*

*eral Confession and Absolution, (which may be in the shorter form), and the prayer 'We do not presume, &c.,' except when extreme sickness shall otherwise require: and after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, he shall say the Lord's Prayer and the Blessing. And immediately thereafter any of the consecrated Elements that remain over shall be reverently consumed, or else taken back to the church.*

¶ *If any question arise as to the manner of doing anything that is here enjoined or permitted, it shall be referred to the Bishop for his decision.*

## BURIAL OF THE DEAD

To follow the rubric forbidding the use of the office for any that die unbaptized or excommunicate, is the following new rubric:

¶ *If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit), be made to the Bishop, who shall decide the question.*

Several additional Sentences.

Following the psalms, instead of the *Gloria Patri* may be sung or said:

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

Before any psalm or group of psalms may be said or sung:

**O** SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech thee, O Lord.

Several additional psalms. References to three alternative lessons.

The following alternative Commendation:

**W**E commend unto thy hands of mercy, most merciful Father, the soul of this our *brother* departed, and we commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; and we beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgement shall come which thou hast committed to thy well-beloved Son, both this our *brother* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. Amen.

Following the Lord's Prayer may be said the following Versicles and Responses:

*Minister.* Enter not into judgement with thy servant, O Lord;

*Answer.* For in thy sight shall no man living be justified.

*Minister.* Grant unto *him* eternal rest;

*Answer.* And let perpetual light shine upon *him*.

*Minister.* We believe verily to see the goodness of the Lord;

*Answer.* In the land of the living.

*Minister.* O Lord, hear our prayer;

*Answer.* And let our cry come unto thee.

Optional prayers added as follows:

**O** FATHER of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power work in them the good purpose of thy perfect will; through Jesus Christ our Lord. Amen.

**A**LMIGHTY God, Father of all mercies and giver of all comfort; Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. Amen.

Rubrical recognition of cremation.

Additional office for the *Burial of a Child* on the general lines of that adopted by the American Church, but varying considerably in details.

## APPENDIX

The following to be added: An Order for Prime. An Order for Compline. A Devotion before the Celebration of Holy Communion. The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts. The Accession Services. The form and manner of Making of Deaconesses.

# The Relation Between the Church and Social Work

By Clinton Rogers Woodruff

ONE of the features of the recent joint sessions of the Pennsylvania Conference on Social Welfare and the All Philadelphia Conference on Social Work was a session devoted to Our Moral Environment: Church and Social Work. The Rev. J. C. H. Sauber, secretary of the social department of the diocese of Pittsburgh, presided and made an inspiring leader. There were papers by the Rev. Percy G. Kammerer, D.D., of Trinity Church, Pittsburgh, on Social Work and Pastoral Care; by Rabbi Bookstader, of Harrisburg, on The Relation of the Jewish Synagogue to Social Work, and by Fr. Gilloegly, of Williamsport, on Social Work and the Roman Catholic Church.

Three more helpful papers it would be hard to find, and their reading held an audience that taxed a large room.

The most significant, however, was the presentation of the tentative conclusions on the relation between Church and social work. This was contributed by what was known as the Philadelphia discussion group of the division of the Church and social work, Pennsylvania Conference on Social Work. It was composed of Roman Catholics, Anglicans, Presbyterians, Lutherans, Covenanters, Reformers, Quakers, Baptists, Unitarians, and Moravians. It was the outcome of a series of meetings which considered point by point the following questions:

What is the function of the Church in social work?

What are the essential methods of pastoral care?

What are the essential methods of social case work?

In what way can the social worker make religion of value to the client?

How can the Church most effectively make use of the resources of the social agencies in the community?

How can the social agencies most effectively make use of the resources of the Churches?

What has the social case worker a right to expect of the clergyman?

What has the clergyman a right to expect of the social case worker?

What should the Church do about a social "case problem" arising within its membership?

How should the clergyman handle appeals for relief or loans?

Should the clergy use the Social Service Exchange?

How can information on social work and its resources be made available to the average clergyman?

In what phase of social case work should the clergyman be a specialist, if any?

What ought to be the relationships, if any, between the ministerial union and the social workers' groups? To what extent is the clergyman of value as an interpreter of racial and religious tradition in case work?

What type of additional courses can the Churches recommend for schools or social work?

What type of additional courses can the social worker recommend for schools of training for the clergy?

Here are the tentative conclusions which this group unanimously reached. They will be recognized at once as representing an achievement of the first importance.

## 1. THE FUNCTION OF THE CHURCH IN SOCIAL WORK

THE Church should be an inspirer, rather than a doer, of social work. It should be a power-house, a generator of aspiration and of enthusiasm for mankind. The Church does, and should, provide agencies for the protection of its own members when it has the necessary resources and deems such provision to be needed. But quite outside the Church field are the independent secular non-denominational agencies which it will be the privilege and duty of the Church to utilize in meeting certain specialized social needs of those within its membership. Through these agencies the clergymen should discover not only those to whom they owe a direct duty, but also those who need their ministry. They should use the agencies for the teaching of the practical methods by which religion makes clear what is meant by the love of one's fellow man.

The mystical element in man is ever present. It is the essence of the religious life. It deals with the factors in each individual which are not bread and meat or bone and muscle. The spiritual leaders of the world, operating largely within Church organizations, have stressed with wisdom the incomparable value of this spiritual element in mankind. The chief

function, therefore, of the Church in social work is the constant interpretation of this point of view to the rest of mankind. No single problem in the field of social work fails to lend itself a spiritual interpretation, whether it be housing, or wages, or health, or social hygiene, or any other field of interest. The Church, more than any other social group, has a responsibility for concentrating this spiritual wealth to the end that we as individuals may live happier and more efficient lives.

Every church should keep its membership informed about the social work which is being done in the community.

## 2. MAKING RELIGION OF VALUE TO THE CLIENTS OF SOCIAL AGENCIES

If the social worker has deep religious convictions, or a respect for the value of such convictions, he will make every effort to stimulate the development of the religious life in his client. Where religion has been strength and stay to him, he will seek to communicate its viewpoints and assurances to others.

Out of the mass of citizens in any given community a large number labors under temporary difficulties, the answer to which lies in the revealing and development of the spiritual powers in them. When this is done, they are able to render for themselves a service which they might seek in vain from non-Church agencies. This is especially true in the field of mental health. It is the duty of the social worker to be informed as to the organization and equipment of the Church which affects the social life of the individual. The social worker should know to whom to turn among the leaders of the Church in his community.

## 3. RELATIONSHIPS BETWEEN CHURCH BODIES AND SOCIAL WORKERS

The representatives of the various social agencies should seek opportunities to make reports on their work and the development thereof to all the organizations of the clergy in the community. Most of these ministerial organizations could be induced to appoint standing committees, the function of which should be to cooperate with the social agencies. The contacts should be made with the official governing authorities in each denomination or sect.

## 4. THE CLERGYMAN AS AN INTERPRETER OF RELIGIOUS TRADITIONS AND RELATIONS

In almost any situation involving religious traditions and relations, the advice of the clergyman as an interpreter may be of untold value. Social workers consulting him will frequently be helped to an understanding that would otherwise be impossible. The value of his assistance in interpreting social and economic relations will depend upon his knowledge of the subject under discussion.

## 5. THE ESSENTIAL METHODS OF PASTORAL CARE AND OF SOCIAL CASE WORK

There are obvious similarities, but some differences, of method, between pastoral care and social case work, based on corresponding likeness and difference of primary objectives. The ultimate objective of both is to bring about the "internal and external renewal" of the individual. The dominant motive of both is love. For the attainment of this objective, they are alike in striving to create the sort of community and community life which will stimulate the desire and afford the opportunity for every individual to live a righteous and useful life. They are also agreed that a renewal of spiritual life in the individual is essential for the achievement of these aims.

The difference between the two lies chiefly in the matter of emphasis. The clergyman regards his chief duty to be the salvation and safeguarding of the individual soul, that is, the building and strengthening of a right relationship between

the individual and his Maker. To achieve this purpose, he relies on the religious teaching of his own particular group, and uses as auxiliary means the various agencies and resources of the community. The social worker, on the other hand, sees his chief duty to be the *social* adjustment of the individual, and uses religious resources as an auxiliary factor in this process.

Since success in the discharge of both duties depends upon the establishment and maintenance, between worker and client, of mutual respect, confidence, and coöperation, there must be much in common in the methods which both employ. These methods, in both instances, are founded on sound psychological principles.

#### 6. WHERE A SOCIAL WELFARE PROBLEM ARISES WITHIN THE MEMBERSHIP OF A CHURCH

Every clergyman should be in close contact with skilled social workers, who can advise with and guide him, in the handling of even the minor social problems that come to him, in view of the obvious lesson of experience, that these minor problems, if neglected or mishandled, may easily become serious. In dealing with the more difficult situation, he should have at his call skilled social workers, either associated with his own Church or denomination or with other coöperating agencies.

This does not exclude from the province of the clergyman alone, the treatment of certain personal problems, of which he possesses full information, and in which the interest of the client might be prejudiced by formal referral to a social agency. The clergyman should use the social service exchange freely and regularly as a source of information. This may be done either directly or through a social agency. Such use need not imply registration but "query" in every case except those in which even this first step might violate the confidence between pastor and parishioner.

#### 7. THE NEED OF SOCIAL WELFARE COURSES IN THEOLOGICAL TRAINING SCHOOLS

There is need of courses that will familiarize the clergyman with social problems and equip him to make the best use of the social resources of his community. For instance, in the Roman Catholic Church many diocesan directors of charity are given two years of special and advanced training in preparation for that office: a year at the Catholic University of America and a year at the New York School of Social Work.

Theological students should possess a general knowledge of local and national social work movements. In addition the theological training schools should require the study of certain basic courses, dealing with the fundamentals of social case work for families and children; the facts which are the basis of the problems of industry—physical and mental hygiene—child guidance, recreation, penology, and race relations. In many instances these subjects will be taught in the schools of social work.

Field work with a recognized social agency between the graduation from the seminary and the assumption of parish duties would be an invaluable part of preparation training.

#### 8. THE SERVICE OF SCHOOLS OF SOCIAL WORK TO THE CHURCH

There must be courses emphasizing religious values and revealing the necessity for and methods to be followed in coöperation with the Church.

The schools of social work can best serve the Church by maintaining a high standard of instruction along social welfare lines and by offering courses open to the students from the Church schools.

#### 9. THE CLERGYMAN IN SPECIAL WELFARE ACTIVITIES

The literature of social work has much of value for the clergyman as well as for his leading parishioners and he should receive the publications of the social agencies of his community. Knowledge of the more important books should be coupled with service on social welfare boards and committees. Study groups led by clergymen would be of great educational value.

The clergyman should be a specialist in the utilization of religious interest and aspirations as stabilizing and developing factors in the lives of individuals; in the understanding and interpretation of life in terms of religious values; in the social vision of an ideal community and in how to make a program of religious education count toward social goals.

## AROUND THE CLOCK

By Evelyn A. Cummins

JOHN BARRYMORE has recently published a book called *Confessions of an Actor*. In it he gives a graphic description of the first night of Hamlet in which he played in England last year.

"Finally, the first night. The man in front of the house, who was diplomatic, courteous, and dressed in evening clothes, as the business people of the English theaters always are, came back to me several times to tell me about the audience. He was full of the cause, and his enthusiasm was so whole-hearted. 'Of course, you know,' he said, 'Mr. Shaw is in the house.' Next he came back to tell me: 'With the greatest difficulty we just found two seats for Mr. Masefield.' The effect of this upon a fairly nervous American in London, who is about to appear in the best play that England has produced, can well be imagined. But the man from the front of the house kept on—only mere time stopped him.

"He told me of the arrival of Dunsany, Maugham, Mary Anderson, that beloved actress of Shakespearean rôles, the Asquiths, Sir Anthony Hope Hawkins, Henry Arthur Jones, Pontius Pilate, Paul of Tarsus, and the Pope. Somehow, it did not add to my scare, for one had the same sense of detachment, I imagine, that one would feel on the route to the guillotine. I looked from the wreath that Madame Melba had sent me—the first I ever received—to the mounted tarpon caught off Key West, Florida, which had been inadvertently packed and sent to London by my colored valet. Fishing, I thought, will be just as good as ever when this is over.

"I powdered the beads of sweat off the forehead and sauntered on to the stage smoking a cigarette. I wanted to put up a bluff of casualness to the other members of the company. It was much worse for me, playing Hamlet under my own management and direction in a new country, but I understood that they were apprehensive, and I appreciated their reason for being so. There had only been time for one full-dress rehearsal with the scenery, and it was complicated for persons not accustomed to it."

THE *Observer* of London has called attention to the anniversaries which will occur in 1927. On January 2d there was the bi-centenary of the birth of General James Wolfe, an occasion, says this paper, which comes with special fitness in a year which is to take the Prime Minister and the Prince of Wales across the Atlantic in connection with the dominion diamond celebration. Then there is the anniversary of the death of George Canning, the statesman, on August 8, 1827—Canning who was the center of controversies and the subject of a fine eulogy by Gladstone, and who inspired two generations of politics. In March is the centenary of the death of Ludwig von Beethoven. There is also the bi-centenary in 1927 of the death of Sir Isaac Newton, and the centenary of the birth of Lord Lister who revolutionized surgery, and in this year there also occurs the centenary of the death of William Blake, that genius, artist, and poet.

ON December 13th the centenary of the death of René Théphile-Hyacinthe Laennec, the inventor of the stethoscope, was impressively celebrated in Paris. Laennec has been called one of the greatest benefactors of mankind.

A requiem Mass was celebrated in the Cathedral of Notre Dame by Cardinal DuBois. The Academy of Medicine later held a meeting at which a number of addresses were made. Laennec died on the 13th of August, 1826.

A RECENT popularity contest of Famous Pets of Famous People in New York brought forth some queer entries. E. F. Albee entered two elephants, Billy Burke entered a baby leopard, and John Barrymore exhibited a monkey. Tom Mix entered Tony, his horse, Mary Pickford was represented by a terrier, Fanny Brice by a chow, Richard Barthelmess by a great Dane, and Jeanne Eagels by a parrot. The Governor's wife sent a monkey, Norma Talmadge sent a Pomeranian, and Frances Starr showed her Italian greyhound. Vincent Lopez sent an alligator to the show, and six Shetland ponies also competed for the most popular vote.

IT WILL be time enough to talk about changing religion when men grow up to the present one.—*El Paso Herald*.

# 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 KULING SCHOOL

To the Editor of *The Living Church*:

PLEASE HELP ME by making room for the following statement with regard to the Kuling School. Question has been raised several times of late as to whether the school is "carrying on" and whether, under present conditions in China, funds are needed. This makes me apprehensive, the more because it is natural that people should think that temporarily gifts might be suspended. As a matter of fact the very situation involves the probability of increased financial obligations.

The school is continuing its work in temporary quarters. This means increased operating costs, a lessened earned income, possibly added emergency expenditures, while salaries must go on as usual. I cannot too strongly urge at this time the continuance of that steady and generous support which has made the Kuling School so real an asset and which will, if maintained, insure its future development.

New York, March 5th. (Rt. Rev.) A. S. LLOYD,  
Chairman, Board of Trustees,

The Kuling School for the Children of Missionaries in China.

## THE MINISTRY OF LAYMEN

To the Editor of *The Living Church*:

MAY I CALL the attention of your readers, of the clergy and laity, to a little book of surpassing excellence which is about to issue from the press, entitled *The Ministry of Laymen*? The author is Mr. Leon C. Palmer, a member of the national secretarial staff of the Brotherhood, and who has been serving so acceptably in recent months as the executive secretary of the National Commission on Evangelism, having been released temporarily by the Brotherhood for that service. Bishop Darst, chairman of the commission, has written the foreword, and says in part:

"The members of the commission have been hoping that one result of the Crusade would be the issuing of a book on Lay Evangelism by a layman of the Church, and we are happy that our hopes have been so fully realized in this admirable book on the subject. . . . Mr. Palmer has made a wonderful contribution to the subject, and has prepared a helpful and stimulating appeal for finer service on the part of the laymen of the Church, together with practical suggestions as to methods of work. . . . The splendid enthusiasm generated by the Bishops' Crusade must be carried forward until it transforms our common life. The rededication of thousands of men and women must find its motive, its purpose, and its glory in service."

Dr. Murray, the Presiding Bishop of the Church, also recognizes the worth of the new book in his letter, a part of which is as follows:

"In my judgment Mr. Palmer has furnished us in this book, *The Ministry of Laymen*, a most timely and helpful contribution to a manifest present need of the Church. I deem it peculiarly opportune at this critical period of the work of our Bishops' Crusade. . . . That the book is a contribution by a layman, of consecrated, intelligent endeavor and fruitful experience, primarily for laymen and laywomen, is to me its strongest recommendation and gives it an appeal that is logically commanding."

The book will have ninety-six pages, paper bound, and is promised by the printers for delivery March 10th. It is printed well but inexpensively in order that it may be given a wide circulation at just this time, when in the follow-up of the Bishops' Crusade it should be particularly stimulating and useful. Single copies are twenty-five cents, four copies one dollar, and nine may be had for two dollars, all postpaid. The Brotherhood of St. Andrew is the distributing agency, as our organization has eagerly accepted the responsibility for its publication. It may be had by addressing the Brotherhood at 202 South Nineteenth Street, Philadelphia.

Philadelphia, Feb. 26th. GEORGE H. RANDALL.

## ANGLICAN MISSIONARY STRENGTH

To the Editor of *The Living Church*:

I AM NOT writing in opposition to the proposal that the American Church add an Indian diocese to its missionary undertakings. I do not feel that I possess such general knowledge as would justify me in expressing a final opinion *pro* or *contra*.

But I am sure that we ought not to take up the question with the assumption that we have, for general missionary purposes, half the strength of the Church of England. Your leader writer states that the communicant list of the Church of England is barely double that of our own. I assume that he has in mind the number of Easter communicants in England alone. It must be remembered that this is a minimum computation of persons actually making their communions. Probably more persons than this actually communicate at English altars in the course of the year. Our communicant lists, though increasingly better kept and pruned, are scarcely minimum computations.

It is, further, a mistake to narrow the comparison to communicant statistics. Priests are needed for missions—and money.

There are about four times as many English as there are American clergy and, assuming—as I think we may—that the lay strength at least corresponds to this figure (the Church of England has something like eight times as many baptisms as have we), there ought, with their easier geographical and domestic missionary problems, to be many more to spare for the foreign field. This is to assume that one half of the population represented by upwards of five hundred thousand baptisms is absolutely dead wood so far as Church support is concerned—a generous concession. Besides this, the Churches of Ireland and Wales do not maintain separate missions abroad but contribute to those of the Church of England. I do not mention Scotland because, in that country, the smallness of numbers and the lack of ancient endowments make their domestic missionary and clergy support problems somewhat analogous to our own. Taking all together, it seems a modest estimate to say that, numerically, the Church of England missions have a clientele at least six times that of our own.

When we come to finance, the discrepancy is even more marked, since the Church of England is relieved by ancient endowments of a large part of what is, for us, the problem of clergy support. Its domestic missionary problem does not call, as does ours, for great and constant expansion of plant and personnel. The *per capita* wealth of England is often computed (as, e.g., on Japanese educational charts) as slightly greater than ours. It cannot well be much less since the total wealth is given (on various computations) at from a quarter to two-fifths that of the United States. This wealth does not seem to be so well distributed as is ours, but the Church of England, which has certainly its fair share of the well to do classes, ought not to suffer from that circumstance. A great deal of English wealth is, at present, tied up by post-war conditions which ought to excite, in our nation, a larger measure of sympathetic consideration than we seem yet to have given them. But that is (one hopes) a passing phase which ought not greatly to influence permanent arrangements. Aside from these conditions, taking everything into consideration (population, plant, endowments, *per capita* wealth, and geographical concentration as well as favored position in the empire to which its missionary efforts are largely confined) it is difficult to estimate the missionary potentialities of the English Church at less than ten times those of our own.

It must be further remembered that very large parts of the red area on your map [L. C. December 25, 1926] are not dependent upon the English Church for much in the way of financial assistance. In Canada (c. 27%), in Australia (c. 40%), in New Zealand (c. 42%), and in South Africa the Churches in the Anglican communion are, relatively to population, far stronger than our own. The Canadian and Australian Churches have foreign missionary societies of their own which have helped to fill up the red area on your map.

Koriyama, Japan, (Ven.) JOHN COLE McKIM,  
February 10th.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE DECLINE AND FALL OF THE HEBREW KINGDOMS. By T. H. Robinson, D.D. New York: Oxford University Press, American Branch. 1926. \$1.50.

THE Clarendon Bible is a series of expository treatises under the general editorship of the Bishops of Newcastle and Oxford, and Canon Box. Six volumes are projected for the Old Testament. This is the first to appear, though it is third in the series. It can be hoped that the other five volumes will maintain the high standard set by Dr. Robinson. The period covered is the eighth and seventh centuries, B. C. The books treated are the parts of II Kings, dealing with this age, a bit of Deuteronomy, and the eight prophets of those two centuries. The method pursued is to discuss the books by sections rather than by verses, though unfortunately it apparently was not found practicable to cover all of the prophetic material that belongs to the times of Israel's decline. The history of the nations at whose hand Israel suffered is given sufficiently to show that the fate of the Hebrews at any time depended much upon the condition of their powerful neighbors. There is a large number of illustrations from both ancient and modern sources.

Dr. Robinson's position is on the whole the most conservative that is critically tenable. It is much the same as the late Dr. Driver's, or presumably what Driver's would be, were he living and working today. The real student of the Bible never attains finality in matters of opinion. To illustrate the principle, the date of Deuteronomy may be taken. It has long been generally accepted as final that that law book came to light in connection with Josiah's reformation, in 621 B. C. There is a slowly growing group of scholars who bring it down to the exilic or post-exilic period, some making Deuteronomy the law book of Ezra. Dr. Robinson has examined the evidence, and holds to the earlier date. In a subsequent edition a few years hence he may change to the more radical view.

It would be easy to take issue with some of the positions maintained in this book, as that Jeremiah's gazing at an almond tree induces the ecstatic state, but, after all, such a course amounts to but little more than setting one opinion against another. And opinion is one thing, but knowledge is another.

L. W. BATTEN.

THE OLD TESTAMENT FOR SCHOOLS is a useful series of very clear commentaries on Old Testament books that will prove very helpful to lay folk generally. They aim, says the editor (the Rev. A. R. Whitham, M.A.), at placing the whole history in its setting, as part of the divinely guided religious education of Israel, leading up to the Christian revelation. Modern biblical scholarship is followed, but *not at the cost* of diverting the reader from the sacred thread of Israel's preparation for Christ into one-sided attention to critical problems. We have in hand *Samuel* and *Kings*, each in two very handy little volumes (London: Rivingtons. 1926. \$1.00 each). The revised version is followed; and the comments, which are at once terse and clear, give just the information that the average lay reader desires and needs. Maps and indices are given.

F. J. H.

WHEN HUGH WALPOLE was growing up amid the ivy-covered buildings and green lawns of the General Theological Seminary, his father, now Bishop of Edinburgh, was professor of Dogmatics. He used to tell his classes that the Bible should be read through the spectacles of the Creed; and I think it was this that led me to paste a copy of the Creed in the front of my Bible. The four little books to be mentioned in a moment suffer from the lack of what Dr. Walpole had

in mind to teach; that the natural and safe order is, first, to know and accept the deposit of faith; and then to study and contemplate the accounts and histories and letters which come to us on the basis of such faith and understanding.

A new book by Bertha Condé, writer, lecturer, and traveler for the Y. W. C. A., is called *Spiritual Adventuring: Studies in Jesus' Way of Life* (Nashville, Tenn.: Cokesbury Press. \$1.00). There are twelve chapters on the same number of selections from the New Testament, intended for twelve weeks' reading. The inner life is said to be plain in our Lord's teaching, but has been obscured by theological and academic discussions. The author avoids controversial issues, and explains some of the miracles and parables by application to our own lives and times. The book is instructive and of interest, and illuminates the incidents treated. "Obedience to Jesus does not always bring the quietness of inaction." Again: "The reason multitudes do not sweep into the Church is because they are still baffled by us. They can understand Jesus, but cannot understand us who say we are Christians."

*The Achievement of the Master*, by Herbert R. Purinton and Sadie Brackett Costello (Scribner's. \$1.25), is in many ways an excellent short life of our Lord. Professor Purinton has been teaching high school and college students—"bringing them face to face with the historical Jesus." A vivid description of the times and settings of Christ's life makes clear the atmosphere; there follow chapters to which are added suggestions for written work and oral discussions. The treatment is reverent and full; celebrated pictures are referred to; many poetical quotations are included. We are told that the illustrative material is due to the associate author. The Transfiguration, the Resurrection, and the Ascension are included as integral parts of the life. The account of the Last Supper is sympathetic, though no theory of the Sacrament of the Altar is put forward. The only real blemishes are the silence about our Lord's birth and the statement: "As the oldest son of a widowed mother, Jesus had borne the burden of supporting the large family." Bible class teachers could find much helpful material, however.

*Jesus Himself Drew Near*, by Carrie Adams Berry (Boston: the Stratford Company. \$1.25), has a foreword by Bishop Stearly. The scheme is to describe a typical child, dying person, sinner, indifferent person, worldly Christian, and others, and then to have our Lord appear to them in a vision; and in a conversation in which His words are those recorded in the Bible, to comfort, forgive, convince of sin, and draw each one to Him. The effort is well-meant and ingenious, but hardly convincing or adequate, the present writer considers.

*How Can We Know the Way?* These "Short Talks with Seekers After the Kingdom" by a layman (W. H. Jefferys, M.A., M.D.) are published by the educational division of the Department of Missions and Church Extension of our own Church, at 75 cts. We infer from Miss Boyer's foreword that mission classes were in mind in the preparation of this book. Certain of our Lord's words and phrases bearing on the subject chosen head the chapters. There is much that is good, but the proper sequence of thought is lacking and there is much intangible matter set forth. We might well expect the inclusion of Church principles and teaching, but it does not appear. On the contrary, a paragraph rather inconsequent and liable to be misunderstood is taken over from an editorial in the *Churchman*, where that journal finds the Bishop of Pretoria saying: "They were no longer going to speak of 'a good Churchman' merely in terms of the *Church Times*"; and "He said nothing against attendance at 'Mass,' or against loyal and devoted participation in the services of the Church, but to call a man a good Churchman merely because he went to church was not enough."

P. R. F.

# Church Kalendar



## MARCH

- 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 SECOND SUNDAY IN LENT

- Trinity Church, Red Bank, N. J.
- Christ School, Arden, N. C.
- St. Mark's Church, Jersey City, N. J.
- Annunciation, Philadelphia, Pa.
- Church of the Ascension, Salida, Colo.

## APPOINTMENTS ACCEPTED

BACON, Rev. FRANCIS M., formerly general missionary at Laramie, Wyo.; to be priest-in-charge of St. Mark's Mission, Hanna, Wyo. March 2d.

BRENTON, Rev. CRANSTON, formerly priest-in-charge of St. Martha's Church; to be on the staff of the Cathedral of St. John the Divine, New York City. March 1st.

FREEMAN, Rev. CHARLES E., formerly rector of St. John's Church, Aberdeen, Miss.; to be priest-in-charge of St. John's, Thibodaux, La., and of the missions of Napoleonville and Donaldsonville. New address, Thibodaux. March 1st.

HALEY, Rev. LEON FRANK, D.D., rector of St. Luke's Church, Cleveland, Ohio; to be rural missionary in the diocese of Western New York. New address, Honeoye Falls, N. Y. July 19th.

HEATON, Rev. LEE W., to be rector of Church of Our Redeemer, Lexington, Mass. April 15th.

JUNG, Rev. G. PHILIP, D.C.L., formerly rector of Emmanuel Church, Elmira, N. Y.; to be on the staff of Church of the Ascension, Pittsburgh, Pa., with care of the churches at Bradflock, Wilmerding, and Turtle Creek, April 1st.

MELLEN, Rev. ARTHUR H., formerly secretary of the American Bible Society, Mexico City; to be priest-in-charge of St. Clement's Church, Brooklyn, N. Y. New address, 129 Pennsylvania Ave. March 1st.

NEWBERY, Rev. ALFRED, formerly assistant at the Church of the Redeemer, Chicago, Ill.; to be rector of the Church of the Atonement, Chicago. May 1st.

ROLLS, Rev. E. LESLIE, formerly rector of Grace Church, Ellensburg, Wash.; to be canon of All Saints' Cathedral, Spokane, Wash. New address, 1122 West First Ave. April 1st.

SEITZ, Rev. WILLIAM C., formerly rector of the Transfiguration, Ironwood, Mich.; to be rector of Christ Church, Springfield, Ohio. March 16th.

SHAW, Rev. GEORGE C., formerly priest-in-charge of Holy Trinity, South River, N. J.; to be rector of Kingston parish, Mathews, Va. New address, Mathews, Va. April 1st.

STYRON, Rev. ARTHUR H., formerly assistant at All Saints' Church, New York City; to be priest-in-charge of St. Martha's Church, New York City. March 1st.

WITSELL, Rev. W. POSTELL, D.D., formerly rector of St. Paul's Church, Waco, Tex.; to be rector of Christ Church, Little Rock, Ark. April 1st.

## NEW ADDRESSES

WEBB, Rt. Rev. WILLIAM WALTER, D.D., Bishop of Milwaukee, formerly 228 Juneau Ave., Milwaukee, Wis.; 222 East Juneau Ave.

DAWSON, Ven. WILLIAM, formerly 228 Juneau Ave., Milwaukee, Wis.; 228 East Juneau Ave.

FRANKLIN, Rev. LEWIS P., formerly of 602 State St., Ogdensburg, N. Y.; 503 Franklin Ave. March 1st.

KELLEY, Rev. HAROLD H., formerly of 1011 S. Mesa St., San Pedro, Calif.; 542 37th St., February 28th.

LORD, Rev. ARTHUR H., formerly 825 Grand Ave., Milwaukee, Wis.; 825 Wisconsin Ave.

MACLEAN, Rev. T. W., formerly of Western Springs, Ill.; 755 Bitter Sweet Place, Chicago, Ill., March 1st.

MCLAUGHLIN, Rev. MEDVILLE, formerly of 139 Newbury St., Boston, Mass.; 4 Story Terrace, Marblehead, Mass., February 28th.

WRIGHT, Rev. C. B. BERGIN, Ph.D., formerly 284 Martin St., Milwaukee, Wis.; 284 East State St.

## TEMPORARY ADDRESSES

CLARK, Rev. A. B., of Sisseton, S. D.; 281 Fourth Ave., New York City, February 12th.

GENTLE, Rev. RALPH E., during March and April may be addressed at St. Francis parish, Rutherfordton, N. C.

PALMER, Rev. FRANCIS L., D.D., of Seabury Divinity School, is on leave of absence; The Argyle Hotel, Hamilton, Bermuda, February 14th.

## CORRECTION

McKAY, Rev. ROBERT, D.D., rector emeritus of St. Mary's Church, Daytona Beach, Fla., lives at 134 East Main St., Moorestown, N. J.

## ORDINATIONS

### PRIEST AND DEACON

MASSACHUSETTS—On Friday morning, February 18th, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, ordained priest the Rev. NELSON WESTON BRYANT and ordained deacon ROY MELVIN GRINDY. The sermon was preached by the Rev. Henry Knox Sherrill, rector of Trinity Church, from which parish Mr. Bryant comes. Mr. Sherrill also read the litany. The epistle was read by the Rev. Herman R. Page of the Cathedral. Mr. Bryant was presented by the Rev. W. A. Lawrence, rector of Grace Church, Providence, R. I., under whom he had served his diaconate in St. Stephen's, Lynn, where he will remain for the present as assistant to the Rev. John F. Scott.

Mr. Grindy was presented by the Rev. Dwight W. Hadley, rector of Grace Church, Medford. At present he is a student at the Episcopal Theological School in Cambridge, while also in charge of the mission of Montello.

## DIED

CHANDLER—At the United States Military Academy, West Point, N. Y., February 21st, CHARLES WILLIAMSON, son of the Rev. and Mrs. C. H. L. CHANDLER, Portland, Ore., brother of Mrs. H. T. Stoy, Pocatello, Idaho, and John, Alfred, and Isabelle, of Portland. Requiem at All Saints', Monday, February 28th. Burial at Riverview.

MCCANTS—Entered into rest at San Francisco, Calif., on the morning of February 17th, ELEANOR VIRGINIA SHEPPARD, wife of Melnotte MCCANTS.

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

ODELL—Entered into life eternal, on February 4th, at Needham, Mass., ANNIE SCOTT ODELL, sister of the late Rev. Daniel Ingalls Odell, of the Church of the Annunciation, Philadelphia, Pa.

SEABROOK—Entered into life eternal at Riverton, N. J., February 19th, Mrs. PHOEBE HAMILTON SEABROOK. Services and interment February 23d, at St. Helena's Church, Beaufort, S. C.

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

## MEMORIALS

### James H. Bolton

At a duly convened meeting of the vestry of St. Thomas' Church, Sioux City, Ia., on February 12, 1927, the following minute was adopted:

"In the passing of our dear friend and brother, JAMES H. BOLTON, from this life to his eternal reward, the city has lost one of its most useful citizens, and the Church a devoted and earnest worker in her cause.

"We who knew him and worked with him in St. Thomas' parish, where he gave over fifty years of service as vestryman and warden, are at a loss to express the deep sense of our bereavement. His simple and unquestioning faith in God; his earnest devotion to Christ and His Church; his enthusiastic response to all of her calls, either spiritual or material; his genial, friendly spirit bound him to us with bands of steel. We loved him as it falls to few to be loved. We deeply mourn his loss, but are

comforted by the sure knowledge that his soul is in the care of the loving Saviour whom he has so faithfully and devoutly worshipped. "He has fought a good fight. He has finished his course. He has kept the faith."

To his devoted family we extend our deepest sympathy.

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|-------------------------------------|--|
| ROBERT S. FLOCKHART,<br>Rector.     | GEORGE THORPE,<br>JOHN WALDO,<br>CHARLES C. FLANLEY,<br>HENRY TARTSCH,<br>H. A. SADLER,<br>BURTON L. FORD,<br>R. B. COMSTOCK,<br>WILL C. WELLS,<br>C. B. CHESTERMAN,<br>Vestrymen. |
| HOWARD G. PEIRCE,<br>Junior Warden. |  |
| H. J. CHITTENDEN,<br>Clerk.         |  |
| JAMES H. WHITTE-<br>MORE,           |  |
| HARRY A. GOOCH,<br>E. C. CURRIER,   |  |

## Thomas Henry Grant

On December 6, 1926, there passed away from this life to the life eternal, Mr. THOMAS HENRY GRANT, a life-long member of Trinity Church, Red Bank, N. J. For many years, Mr. Grant served as a vestryman, always ready to be of use to the Church, a liberal contributor to the financial needs of the parish, loyal to the rector and ever interested in Trinity Church. A generous bequest was left to Trinity Church, in the last will and testament of Mr. Grant. The rector, wardens, and vestrymen, at a regular meeting held a short time after the decease of Mr. Grant, passed a unanimous resolution, that this memorial should be inscribed on the minutes of the parish clerk, and published in the local press, and Church papers.

## George Sherman Keller

To Mrs. George Sherman Keller, Trinity Church Rectory, Highland Park, Illinois.

We, the clergy of the diocese of Chicago, desire to express to you, and the members of your family, our deepest sympathy in the grievous loss you have sustained by the death of your husband, GEORGE SHERMAN KELLER.

To very few men has it been given to touch so quickly the lives of his people. Your husband in less than one short year in Highland Park endeared himself to his entire congregation, and to very many others outside the church. This was due to his noble consecration to the service of his Divine Master, and the genuine consequence of it in his active love for human souls.

With all who had the privilege of his friendship we rejoice in this achievement, and although in the inscrutable mystery which surrounds life and death it has been cut short so lamentably, we are bound to recognize therein that glory which belongs to those who in the very midst of successful labors are translated to the celestial service of their Lord.

## MAKE YOUR WANTS KNOWN

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

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

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

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

These are they who "renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Please be assured of our earnest prayers on your behalf, particularly for the guiding presence of God in all your ways.

THE CLERGY OF  
THE DIOCESE OF CHICAGO.  
Sexagesima, 1927.

**POSITIONS OFFERED**

**CLERICAL**

**PRIEST (CATHOLIC) FOR SUPPLY FOR** parish in Kansas for May, June, and July, \$125 per month. Address letters "SUPPLY," E-848, care of LIVING CHURCH, Milwaukee, Wis.

**WANTED: PRIEST AS LOCUM TENENS** for St. John's Church, Washington, during July, August, and September. Apply to D. WELLINGTON CURRAN, Church House, 1329 K St., N. W., Washington, D. C.

**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.

**OPENING FOR A CLERGYMAN WHO HAS** to take outside duty, in a house of highest standing in ecclesiastical art whose growing business requires additional force of a highly cultured type, to meet clients or to do other executive work. All correspondence strictly confidential. E-850, LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

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

**PRIEST, AGED THIRTY-SIX. SINGLE.** Twelve years' experience in Middle-west parishes. Best references. Eastern city preferred. Address W-852, 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.

**AS SUPERINTENDENT AND MANAGER OF** an estate, or institution. Versed in cattle. Address "EPISCOPAL RECTOR," 849, care of 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-CHOIRMASTER DESIRES** change. Churchman, experienced, recitalist, excellent testimonials. A-844, care LIVING CHURCH, Milwaukee, Wis.

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The Catholic Congress. 218 Metropolitan Tower, 1 Madison Ave., New York City.

*The Second Catholic Congress.* Addresses and Papers. Milwaukee, Wisconsin, October 12, 13, 14, 1926. Price 50 cts.

The League For Public Discussion. New York City.

*Is Man a Machine?* Clarence Darrow, Affirmative; Dr. Will Durant, Negative. Introduction by Dr. John B. Watson. Foreword by Dr. Alfred A. Apgis. Price \$1.00.

## PAMPHLET

Publicity Department  
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*Moses, Persuader of Men.* By Henry Cragin Walker. A Modern Recital of an Instance of Old Testament Salesmanship and the Stupendous Accomplishments of a Great Man, with an Introduction by S. Parkes Cadman, D.D., LL.D.

## BULLETIN

Kent School, Kent, Conn.

*Annual Report of the Headmaster.* January, 1927.

## COLORADO CONVENTION

DENVER, COLO.—Bishop Johnson celebrated the tenth anniversary of his consecration in conjunction with the 41st annual convention of the diocese of Colorado, which was held in the chapter house of St. John's Cathedral, on February 9th. The convention was formally opened with a celebration of the Holy Communion, the Rt. Rev. Fred Ingley, S.T.D., celebrating.

The convention, organized at 9:00 A.M., elected the following officers: secretary, the Rev. Harry Watts; assistant secretary, J. M. Kennedy, Jr.; standing committee, all re-elected to serve another year: the Rev. H. S. Foster, the Rev. C. H. Brady, the Rev. C. J. Tinker, J. S. Pyeatt, E. M. Sparhawk, D. K. Wolfe, Jr.; treasurer, Hugh McLean; to serve on the board of trustees for two years: the Rev. S. E. West, Arthur Ponsford, Frank M. Vaughn.

Deputies to provincial synod: the Rev. E. A. C. Smith, the Rev. W. H. Stowe, the Rev. Neil Stanley, the Rev. R. B. H. Bell, the Rev. C. H. Shutt, C. J. Moynihan, R. F. Rockwell, F. E. Parks, L. V. Emanuel, D. K. Wolfe, Jr.

The various diocesan institutions all reported a very successful year, while the diocese has overpaid the amount it had guaranteed on the budget of the general Church.

The work of the convention this year was almost exclusively routine, due to the fact of its conjunction with the Bishops' Crusade and the commemoration of the tenth anniversary of Bishop Johnson's consecration. At 10:30 the convention adjourned until afternoon for the anniversary service which took place in the Cathedral. Bishop Johnson was the celebrant, assisted by Bishop Ingley and Dean Dagwell. The anniversary sermon was preached by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, who with the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, was in Denver as a crusader.

Immediately after the service some six hundred of the clergy and laity of the diocese attended the luncheon given at the Scottish Rite Cathedral in Denver in honor of Bishop Johnson. W. W. Grant, Jr., was toastmaster and the speakers included Judge Hazlett P. Burke, Senator Henry W. Toll, R. F. Rockwell, and Dr. Silver. In behalf of the clergy of the diocese, Bishop Ingley presented Bishop Johnson with a purse.

Immediately after the adjournment of the convention the members thereof were invited to inspect a remarkable exhibit of ecclesiastical art, assembled at Chappell House, the Denver Art Museum, by the diocesan art commission. The exhibition included examples of fine printing, showing a model for a Church leaflet, fine vestments from St. Hilda's Guild, examples of carved wood, textiles, and tiles; also a collection of old Spanish ecclesiastical vestments, carved furniture, and sculpture from Dr. Sylvester Morley's fine private collection.

## Catholics Criticize Reservation Rubric in Bishops' Proposals

### Unofficial Catholic Statement— Protestant Objections—Appeal to Reformation

The Living Church News Bureau  
London, February 18, 1927

NO AUTHORITATIVE STATEMENT CONCERNING the Revised Prayer Book has yet been made by the leaders of the Catholic party, although many protracted conferences have been held during the past week. There have been meetings of the Catholic proctors of the Canterbury Convocation, of the Central Council of Catholic Societies, of the London Federation of Catholic Priests, and of the Council of the English Church Union. The National Council of the F. C. P. is meeting in Birmingham today (Friday). Certain of the bishops have also met the proctors elected by their dioceses in private conference during the week.

From all that I can gather, the new rubric which concerns continuous reservation in the alternative Order for the Communion of the Sick is the most criticized of the bishops' proposals. This rubric is as follows:

"If further provision be needed in order to secure that any sick person in his last hour may not lack the benefit of the most comfortable Sacrament of the Body and Blood of Christ, the priest, *if the bishop shall so permit*, may to that end, when the Holy Communion is celebrated in the church, reserve so much of the consecrated Bread and Wine as is needed for the purpose."

It is worth while to compare this regulation now suggested by the bishops with the corresponding regulation proposed by the Church Assembly in 1923, which runs thus:

"When the aforesaid provision is not sufficient to secure that any communicant at his last hour should be able to receive the Holy Communion, the curate, with the permission of the ordinary, given in accordance with canon, or such rules as may be from time to time made by the archbishops and bishops in their convocation, may make further provision to meet the needs of the sick and dying."

The rubric quoted was approved by the Church Assembly. It is superior to that just issued by the bishops, because, while making continuous reservation dependent on the will of the local bishop, it insists that any permission he may give must be in accordance with canons or rules passed by the bishops in their convocations.

It may be argued that every bishop is in his own diocese supreme. But it is surely desirable in the interests of the whole Church that each member of the episcopate should act in unity with the province to which he belongs. The fact that one of the episcopate rejects the united decisions of his colleagues must make the prospect of his independent government, while at variance from the English episcopate, a matter of very grave concern for his clergy.

It should be added that, if the words, "if the bishop shall so permit," are allowed to remain, a bishop may order the Blessed Sacrament to be reserved in one church only in each rural deanery.

#### UNOFFICIAL CATHOLIC STATEMENT

The Anglo-Catholic position with regard to the Revised Prayer Book as a whole

has been admirably summed up by Fr. Dilworth Harrison, vicar of Ringley, near Manchester, in a letter to the *Manchester Guardian*. His statement is so lucid that I venture to quote it at some length. He says:

"Anglo-Catholics do not for a moment admit that the proposed new Prayer Book legalizes Mass vestments. They believe absolutely that the boot is on the other leg, and that the new book, by recognizing an alternative use, legalizes the surplice. Their position is briefly this. The present Ornaments Rubric in the Prayer Book was inserted in 1662 by the (Catholic-minded) Caroline bishops, in the face of Puritan protests. When the Protestant societies began law suits against the clergy with a view to testing what the (secular) law had to say upon the matter, in the case *Liddell v. Westerton*, the vestments were held legal. Later (1871) in the *Hibbert v. Purchas* case the judge of the Arches Court gave the same decision upon this point, but an appeal being made to the Privy Council the Mass vestments were held unlawful, while at the same time the rule that copes should be worn in celebrating the Eucharist in cathedrals and collegiate churches was insisted on. This is the somewhat vacillating secular authority the Anglo-Catholic clergy never felt themselves to be bound by, and it is not impertinent to add that the Low Church clergy were and are equally intransigent with regard to its positive order as to the use of copes.

"The whole question of vestments may be reduced to the one common-sense point that it is fitting that in celebrating the highest act of worship in the Christian religion the minister should be differentiated in his habit from the row of choirboys who are assisting in worship near by. And, if a different vesture, then the historical vesture of the Church (which has no controversial origin, by common consent) should be 'retained and had in use,' as the Prayer Book has always said. That, at least, is the custom which obtains in some 4,000 parish churches in England, and at least in the Cathedrals of York, Winchester, Salisbury, Chichester, Rochester, St. Albans, Truro, Southwark, Southwell, Newcastle, Wakefield, Chester, and Carlisle, to say nothing of the fact that in many Anglican dioceses abroad they are in universal use. The attempt that is now being made to treat vestments as a startling innovation or as something daringly Popish is scarcely, as we think, ingenious.

"Anglo-Catholics regard the existing Prayer of Consecration as entirely adequate. We desire no 'change of doctrine' in the Prayer Book, because we are well persuaded that no such change is necessary. That we should welcome a rearrangement of the prayers so as to bring them more into accordance with primitive use is surely no crime, if there is to be any revision at all. The idea that any new doctrine of Eucharistic Sacrifice is being introduced has been denied by the bishops as a whole, and by the clergy who are supposed to be most interested. In the reply of the Archbishops of Canterbury and York to the bull of Pope Leo XIII on Anglican Orders, thirty years ago, Their Graces state the position of the Church of England in most careful and weighed words: 'First, we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and, lastly, we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His creatures. This

whole action, in which the people have necessarily to take their part with the priest, we are accustomed to call the Eucharistic Sacrifice. (Answer of the bishops of England to the Apostolic Letter of Pope Leo XIII, page 222, Longmans, 1912.)

"It would be difficult to find more adequate or more appropriate terms to express Anglo-Catholic teaching than in this highly authoritative pronouncement of our archbishops in 1897.

"Lastly, with regard to reservation, Anglo-Catholics find in the sixth rubric after the present Communion Service an injunction, not directed against reservation, which was not then in question, but against the profanation of what remained of the sacramental gifts. The oft-quoted Article XXVIII, which states that the sacraments were not by Christ's ordinance reserved, enunciates a truth which nobody denies, and prevents us from making an absolute principle of what is, usually, expedient. The Scottish Episcopal Church, in full communion with ourselves, has always allowed reservation."

#### PROTESTANT OBJECTIONS

As was to be expected, the Church Association and the Protestant Alliance are both gravely disturbed over the proposed new Prayer Book, and have issued manifestos giving reasons for their opposition. It is just as well that your readers should have the opportunity of judging the opinion of the extreme Protestants, and I therefore append two representative views:

The Church Association calls on "all who would maintain the principles of the English Reformation to oppose the authorization of the Alternative Prayer Book proposed by the House of Bishops." The objections are as follows:

(1) There has been no real demand for revision, the actual motive for the suggested change being the desire of most of the Bishops to cover episcopal encouragement of the Romanizing party, and to legalize the more common forms of Romanizing illegalities.

(2) The Alternative Book will alter the doctrinal position of the Church of England by providing shelter for teaching which the present Prayer Book and Articles exclude.

(3) Its adoption would be the signal for the outbreak of acrimonious controversy throughout the Church.

(4) Sanction of the Mass vestments would imply teaching repudiated in Article XXXI as blasphemous against the Atonement.

(5) Reservation, which is contrary to the Articles and the Rubrics, is demanded in the interests of what the note at the end of the Communion Service calls "idolatry to be abhorred of all faithful Christians."

(6) Prayers for the dead are introduced, though they have most carefully been excised from the present Prayer Book, and the authoritative homily forbids Churchmen even to *dream* of them; so that the Church is to provide in the new book prayers which the present book and the homilies clearly reject as unwarranted and superstitious.

#### APPEAL TO REFORMATION

The manifesto by the League of Loyal Churchmen, which is issued from the offices of the Protestant Alliance, states:

"The proposed Prayer Book explicitly allows the eastward position (*i.e.*, the priest standing with his back to the people at consecration), Mass vestments, wafers, and the mixed chalice. The position of the Protestant Church is wiped out by the new proposals. The Mass is covertly brought in, although Archbishop

## Orthodox and Anglican Youth Meet at St. Albans to Exchange Views

### Press Discusses Taboo on French Royalist Organ—Foreign Churches' Council Urged

The European News Bureau  
London, February 15, 1927)

Cranmer, Bishops Ridley, Latimer, Hooper, and more than 280 martyrs were put to death at the Reformation for denying the central doctrine of the Mass. Bishop Ridley said: "The Mass is a mockery of the Lord's Supper."

"The permissive character of the proposals makes them none the less compromising of the whole Church of England. . . . The reservation of the Elements for the sick, proposed to be permitted, is contrary to the institution of the Lord's Supper, and will be resisted uncompromisingly by all loyal Churchmen. The present Prayer Book makes every provision for the Communion of the Sick. . . . To put a wafer into a dying man's mouth is a gross profanation of the Holy Communion. . . . The rubric regarding reservation is a sop to the superstitious belief of the Anglo-Catholics that a person, when dying, must receive the Sacrament as a viaticum, or food, for the journey from this world to another."

Dealing with the Prayer of Consecration, the manifesto says that the invocation of the Holy Spirit "to bless and sanctify these Thy gifts of bread and wine that they may be unto us the Body and Blood of Thy Son, Our Saviour Jesus Christ" are taken from the first Prayer Book of Edward VI, and recalls that "Bishop Gardiner, the Roman Catholic Bishop of Winchester, argued from these very words that 'Christ's Body was made present unto us by conversion of the substance of bread into His precious Body.'" The manifesto continues:

"To reintroduce these words is a betrayal of the Protestant position. It is receding from the high-water mark of Protestantism reached in the Liturgy of 1552. Thousands of loyal clergy cannot tolerate this reversion to medievalism in the Church of England."

The manifesto concludes:

"The complaint of the League of Loyal Churchmen that the bishops were trying to reconcile the irreconcilable is amply justified. If the proposals are carried into law the Church of England will speak with two voices and will have two divergent standards of worship. The League of Loyal Churchmen, representing the views of thousands of clergymen and the bulk of the laity of the Church of England, will never acquiesce in the permissive use of the Mass vestments, prayers for the dead, or the reservation of the Sacrament for any purpose whatsoever."

#### S.P.C.K. ANNIVERSARY

The 229th anniversary of the foundation of the Society for the Promotion of Christian Knowledge will be kept on March 8th, and, as in recent years, the day will be marked by a suitable commemoration. For the first time, the anniversary will begin with a sung Eucharist in Westminster Abbey at 10:30 A.M. (by permission of the Dean and Chapter), the Bishop of Bloemfontein being the preacher. The Archbishop of Canterbury will take the chair at a public meeting in the Royal United Service Institution, Whitehall, in the afternoon. Bishop Chatterton (lately of Nagpur) and Sir Godfrey Lagden (formerly Commissioner for Native Affairs, Transvaal) will be among the speakers. A short thanksgiving service will be held at 5:15 P.M. in St. Martin's-in-the-Fields, when the Bishop in South Tokyo will preach on Newspaper Evangelism in Japan.

GEORGE PARSONS.

HAVE I realized what a fountain of living water I come to when I come to Jesus Christ? I have come to my Communion, I have brought my thimble of faith, I have come back with a thimbleful of grace, because I brought no larger vessel.—*The Bishop of London.*

each has its several contributions to make to the fullness of truth, and that each can do so within the borders of the Catholic creeds and the Church. The conference could come to no practical resolution, nor was it ever intended that it should. But such meetings between the youth of either side have their part to play in the production of that atmosphere of comprehensions and sympathy which is a condition of progress to a more assured union.

#### THE "ACTION FRANÇAISE"

Apropos of the remarks in my last letter concerning the Pope's placing of the *Action Française* upon the Index of prohibited books, the *New Statesman*, a weekly review which is always particularly well informed on European affairs, has an exceedingly interesting article from the pen of its able editor, Sisley Huddleston. He says: "Having regard to the close relations that have existed between French royalists and French Catholics, the action of the Vatican is somewhat surprising and extremely interesting. The orthodox defenders of the Vatican urge that the holy see has judged the *Action Française* on purely religious grounds. The royalist critics of the Pontiff assert that the Roman decisions are purely political; and they endeavor to explain the Vatican intervention. The Vatican, according to them, is influenced by various considerations. Its designs are tangled. Yet French nationalists suggest that the main purpose of Vatican diplomacy is to consolidate Catholic power in Central and Western Europe by stimulating and availing itself of pro-German sympathies, and by favoring German Catholicism at the expense of France. The amazing paradox is that French radicals are now applauding the Roman Church, and French royalists and nationalists are openly antagonistic to the Church. It may be that the Vatican is trying to placate its former enemies in France, the radicals who recently made the rupture of relations with the Vatican part of their program. At the same time, the obedience of the bishops and of the rank-and-file Catholics is being severely tested. It is a simple statement that, since the war, the Vatican has increased its activities in the chancelleries. But the radicals remembered the bitter fight between clericals and anti-clericals and determined to shake off the hold of the priests. The moment chosen by M. Heriot was most inopportune. He accomplished nothing. He not only failed to achieve his object, but led his troops to a definite defeat. It was because of the national disunion that he thereby provoked that the *bloc des gauches* fell asunder, and that M. Poincaré was obliged to return in the role of savior. Clericalism was unexpectedly victorious.

Mass was celebrated every morning and then a paper was read by someone of position, Bishop Gore or Fr. Bulgakoff, and a discussion of the problems raised thereupon followed. The afternoons were left free, and another paper followed in the evening. Two of the Masses were according to the English rite, one being in the Cathedral where the Bishop was celebrant, and the other in St. Saviour's Church in the town. The other two were according to the Russian rite and were in the chapel of the Retreat House.

Monsignor Maglione, the papal nuncio, as head of the diplomatic corps, signalled his advent by an address to the president at the New Year reception. He explicitly intimated that he was expressing the views of the Vatican. Without reservation he praised the policy of M. Briand, the policy of Locarno, Thoiry, and Geneva. Now such addresses should by custom be conventional and colorless. Certainly to laud M. Briand personally was unusual. The radicals on the whole accept Locarno, but the radicals are opposed to the Vatican. The nationalists entertain doubts about Locarno. It took their breath away that M.

The correspondent of the *Church Times* goes on to say that a result of the conference was to bring home to many of the English present and, probably to the Russians too, how differently those who stand on the same foundation may envisage theological problems. One of the speakers, for instance, put forward views concerning the first chapters of Genesis which are now commonplaces of modern thought. The Russian did not counter this by the fundamentalist argument, but by an entirely different one. It was, that this contradiction and all others, such as the method of the Presence in the Eucharist, the nature of the Resurrection Body, and the like, may be solved by looking at the matter *sub specie aeternitatis*, from the point of view of that infinity where all parallel lines meet. As one of the Russians said, "Human perception of history and fact is very different from that which unrolls itself before God." One felt that this, the standpoint of the *anima naturaliter mystica*, was strange and hard to grasp by an Anglo-Saxon, but at the same time it was extremely good that the effort should have to be made. Also, it might be equally good for the Orthodox to have to understand the "either this or that, but not both" position of the Anglo-Saxon. One felt that the difference in psychology of the two sides was profound, but that

Briand, who in other days was the most conspicuous anti-clerical, should now be praised as the real representative of France.

The radicals were jubilant and grateful to the Pope. The nationalists were grieved, and their respect for the Pope was sadly strained. It seemed incredible in France that the Vatican should ally itself with its adversaries. They had not recovered from the shock when the papal thunders were launched against the *Action Française*. It has a limited influence and it is difficult to take the royalist movement seriously. Yet, it is, as it were, the spearhead of nationalism and constitutes an advance guard of Catholicism. In the papal decree the newspaper was placed on the Index.

French Catholics are divided. Many of them do not admit the papal authority in politics. They will continue to read the newspaper and publicly affirm their fidelity to the royalist organization. There are signs that the Vatican has lost ground in France and has given an impetus to the idea of a Gallic Church. Some of the bishops are perplexed and are displaying lukewarm loyalty. Others are distinguished by their vehemence against the *Action Française*. The latest incident in this strange history concerns the Bishop of Rouen and the Admiral Schwerer. They were both to have appeared at a patriotic ceremony. The Archbishop sent a letter to the admiral asking his intentions. There is some dispute about the exact purport of the message, but the Admiral interpreted it to mean that they could not appear side by side on the same platform and respectfully withdrew. The allegation is that the nuncio drew the attention of the Bishop to the royalist views of the Admiral and attitude of the Vatican. Certainly the Archbishop appears to be embarrassed by the controversy and expresses his high opinion of the Admiral. In any case the *Action Française* is making the most of the contretemps, while other nationalist and Catholic journals observe a significant silence, afraid of arousing patriotic indignation, or of blaming an intervention which is characterized as "a foreign affront to national union." French politics are likely to be affected. The *Liberté*, which is also a patriotic organ, seems to sum up the matter, when it declares that in the interests of the high moral authority of the Vatican it were better that such incidents were not repeated. It would be unfortunate, if French opinion had the impression that the nuncio had the pretensions of intervening in French politics and of issuing interdictions; for French pride and the French spirit of independence would quickly revolt.

This is a most interesting comment from an outsider quite impartial and detached with no particular religious or political bias. But those who know France will probably think that he is inclined to over-emphasize the importance of Gallicanism. It is not very likely that this will be resurrected.

#### CHURCH ASSEMBLY AND FOREIGN CHURCHES

Amidst a confusion of tongues and a welter of controversial matter in the secular English press concerning the new English Prayer Book, it is refreshing to think that the English Church Assembly had a few moments to spare to discuss the relationships of the Church of England and foreign Churches, though even here a Protestant objector found the occasion good to let off steam upon the subject of the Malines Conversations, until he was

promptly corrected by the Archbishop of Canterbury. The Bishop of Winchester moved one day last week a resolution in the Assembly asking the archbishops to empower those persons who represented the Church of England at the Stockholm Conference, who now represent her on the continuation committee of that conference, to continue to represent her on that body. The continuation committee met at Berne last year, and was to meet again at Winchester during the summer. It was agreed that the Anglican representatives should be asked to continue to act on that body. He also moved that the archbishops be requested to appoint a council on relations with foreign Churches.

The Primate replied that he was in entire sympathy with the spirit of the proposal. It would be a real gain to have a council that would investigate some of the very complicated matters about which they all desired information, but there were questions upon which it would be difficult for a council to report. There was no reason, however, why such a council as the Bishop of Winchester proposed should not exist for a limited time.

When a Protestant objector wanted to know all about what had happened at Malines, His Grace said that he hoped there would be shortly a pamphlet in the hands of the public which would give an account of the wholly unofficial communications that had passed and been reported to him with regard to the Malines Conversations. The council proposed by the Bishop of Winchester would have nothing to do with matters of that kind.

Fr. Waggett, S.S.J.E., moved:

"That the urgent needs of the Armenians in the Near East, and the rapidly passing opportunity of helping them, should ensure renewed and greatly increased efforts of rescue by English Christians." He said their task during 1927

would be to maintain the work of rescuing Armenian girls from captivity which had been carried on by Miss Jeppe at Aleppo. The Armenian nation could take care of itself if given a chance. There was now a prospect of giving them a chance. In French Syria there was an opening for settlers, and the French government and people had expressed their willingness to receive a large number of settlers out of Turkey as free settlers under the protection of France. If the Armenians could be settled as a free people in Syria, they could make their own living and their own future. The cost would be at least £120,000. The French government had offered £25,000 and had promised another £25,000. The Lord Mayor's Relief Fund and the other voluntary British societies engaged in helping the Armenians were going to find £5,000, and the British government is being approached with a request for help. They trusted to the great British nation to come forward and help in this important effort.

Lord Hugh Cecil, M.P., seconding, said that the honor of the Allies was deeply pledged on behalf of these unhappy people. He earnestly hoped that the prospect of settling the Armenians in Syria might be realized. It was most important that they should do something for those to whom our honor as Englishmen and our loyalty as Catholic Christians were so deeply bound.

The Archbishop of Canterbury, in commending the motion, said that at this moment they were arranging for a weighty deputation to bring the matter before the Prime Minister, and they had every reason to hope for a sympathetic hearing. Every one knew that to ask for a large expenditure of money at a time when they were called upon to restrict expenditure in every direction placed those who received the appeal in a very difficult position. But this was no ordinary appeal. They were trying to say and do something which concerned the honor of England and of England's allies. The motion was carried unanimously. C. H. PALMER.

## Church's Call to the World is Subject of Bishop of Toronto's Lenten Pastoral

### Funeral of Chancellor Worrell—Dean Robbins Preaches—War Thank Offering Window

The Living Church News Bureau  
Toronto, March 4, 1927

**T**WO-FOLD IN ITS PURPOSE, THE LENTEN pastoral, issued by the Rt. Rev. James Fielding Sweeney, D.D., Bishop of Toronto, to the clergy and laity, calls attention to the endeavor of the Missionary Society of the Church of England in Canada to get the Church to listen and respond to the World Call to the Church, and also urges Anglicans to share in "the Church's call to the world" during the solemn season of Lent. The pastoral, which was read in all the churches in the diocese on Ash Wednesday, reads in part:

"Important as is the World Call to the Church, that of the Church to the World is of equal importance, and especially so as one that is peculiar to the Lenten season, of which, therefore, 'the Church's Call to the World' is, in the last analysis, the call to the individual, whose aggregation in the masses makes up what is called 'the World.' . . . Lent summons the individual member of Christ's Mystical Body to a fresh onslaught upon spiritual foes in the Christian warfare; it arms him with the Christian armor, and bids him go forth 'to fight the good fight with all his might.'"

On the invitation of the Bishop of Toronto quiet hours were conducted for the clergy at St. Alban's Cathedral on Shrove Tuesday by the Bishop of Niagara, who took the temptations of our blessed Lord as the subject of the meditations. The hours began with an early celebration by the Bishop of the diocese, followed by breakfast in the chapter house hall, after which the quiet hours were continued till 12:30, closing a little earlier than was expected on account of the funeral of Chancellor Worrell.

#### FUNERAL OF CHANCELLOR WORRELL

The vast congregation at Holy Trinity Church, last Tuesday afternoon, at the funeral of Chancellor J. A. Worrell, whose lamented death has been already announced in *THE LIVING CHURCH*, was a fitting tribute to his life of service to the Church and the community. From the time of the celebration of the Holy Eucharist in the morning, the body, guarded by Trinity College students, lay in state.

The opening sentence of the funeral office were taken by Canon Gould, general secretary of the Missionary Society of the Canadian Church, the lesson by Provost Cosgrave of Trinity College, a splendid address was given by the Bishop of Toronto, paying fitting tribute to Dr. Worrell's work as chancellor of the diocese, as chancellor of the University of Trinity College, as

honorary treasurer of the M. S. C. C., and as a loyal and faithful Churchman and citizen. The concluding prayers were taken by the Archbishop of Huron. The Bishops of Montreal, Niagara, Ottawa, and Mid-Japan were also in the sanctuary.

The students of Trinity and Wycliffe Colleges attended in a body, many robed clergy were in the procession, and the congregation numbered many of the leading citizens of Toronto. The body was taken for interment at the family plot at Oakville, where the Bishop of Niagara officiated.

#### DEAN ROBBINS PREACHES IN TORONTO

"Some people say that human nature cannot be changed. This is not true," declared the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, in Convocation Hall, Toronto, last Sunday morning. "Human nature can always be changed by giving control to good thoughts and high ideals." He spoke on the text, "They shall be rebuilders of the waste places." The real heroes of the world were not the conquerors and the destroyers whose names figured so largely in history, but the builders and those whose lives were devoted to quiet but constructive service. In the crusade against preventable diseases and the fight against social injustice were to be found the equivalents for what Professor James termed "the moral substitutes for war."

In the evening Dean Robbins was the preacher at St. James' Cathedral.

#### TRIBUTE TO RETIRING HEADMASTER OF KING'S COLLEGE SCHOOL

At a dinner given in his honor at Halifax, the Rev. Dr. J. W. Judd, who leaves the headmastership of King's College School to take the rectorship of All Saints', Hamilton, was presented with a check for \$800 from former pupils and friends of the school.

#### WAR THANKOFFERING WINDOW UNVEILED

Lieutenant-Governor Ross last Sunday unveiled a beautiful window installed in St. Paul's Church, Toronto, as a thank-offering of members of the congregation who served overseas and were spared to return home.

Twenty feet in height by four and a half feet wide, the lower part represents Joshua confronted by the captain of the host of the Lord outside the walls of Jericho; the large central scene is based on the Arthurian legend, and represents Sir Galahad, bare-headed, kneeling in wonderful silvery armor before the holy grail, the crystal chalice holding the sacred blood, all aglow with light. The motto underneath is from Tennyson's *Holy Grail*: "And so perchance the vision may be seen by thee and those, and all the world be healed." The top scene represents King David kneeling before a blazing altar and returning thanks to the Lord for all his victories: "Thine, O Lord, is the glory and the victory."

National arms of Canada, France, and Belgium and names of great battles in which Canadians participated are included in the border.

#### AMENDMENT OF MARRIAGE ACT IN ONTARIO

At the session of the Ontario legislature a bill of Premier Ferguson's was passed, to amend the Marriage Act to the extent of making it legal for all British clergymen to perform a marriage in Ontario. The measure aims directly at elimination of the possibility of there arising in future any situation similar to that of last fall when the Bishop of London was prevented

by the present act from performing the ceremony at the marriage of his niece.

#### VISITING CHORISTERS SING BEFORE PARLIAMENT

A unique event in the annals of Canadian parliamentary history took place at Ottawa when the gentlemen of His Majesty's Free Chapel of St. George and the choristers of Westminster sang before an audience of Parliamentarians in the Parliament buildings. The choir sang from a gallery overlooking the Hall of Fame, and was heard by members of Parliament, senators, and other government officials, with their wives and friends.

#### INTERESTING CLERICAL REUNION AT ST. JAMES' CATHEDRAL, TORONTO

"Any sympathy that I may have for distressed souls and troubled hearts I attribute to my experience in downtown work during the six years that I was on the staff of St. James' Cathedral," said Bishop Owen of Niagara at a special reunion service in St. James' Cathedral. Bishop Owen expressed gratitude to the Rev. Canon Plumtre, rector of St. James', for arranging this special service of reunion, "and," he added, "rededication of ex-members of the Cathedral staff."

St. James' Cathedral, said the Bishop, was associated with the early days of Upper Canada. "We think of the old churches and the old places—Kingston, Cobourg, and Niagara-on-the-Lake—but on this occasion we think especially of the little mother church of Old York, now St. James' Cathedral." He thought also of the men who worked with faith and courage to establish the church in the early days. "The building itself speaks of the greatness of the faith of those who erected it," said the Bishop. "It is an august building, and it speaks to us of greatness—great faith, great preaching, and great service."

Bishop Owen was on the Cathedral staff from 1902 to 1908. Other clergymen present included: The venerable Canon W. L. Greene, who was on the staff from 1873 till 1886; Rev. Dr. Dyson Hague, 1882 to 1885; Rev. R. Ashcroft, 1897-1900; Rev. Gore M. Barrow, 1907-1911; the Rev. Dr. C. W. Pilcher, 1910-1916, and the Rev. F. J. Moore, 1912-1926, besides the Rev. Canon Plumtre, the present rector, who conducted the service.

#### CANON BAYNES-REED CELEBRATES THIRTY YEARS' RECTORSHIP

The Rev. Canon Baynes-Reed, rural dean of Toronto and rector of St. John's, Norway, entertained at dinner some twenty-five east end clergy in the parish house, to commemorate his thirty years' rectorship. At the conclusion of the meal the rector said the object in calling them together was two-fold in character, first, the revival of the east end clericus which has been dormant for several years; secondly, to enlist the coöperation of the east end clergy in the financial campaign now being launched in the interest of Trinity College University. Provost Cosgrave of Trinity College, in a brief, lucid address, reviewed the past history of the college and stated its present needs.

#### MISCELLANEOUS NEWS

The Bishop of Toronto has announced the appointment of the Rev. W. J. Creighton, rector of Bradford and rural dean of West York, to be rector of St. John's Church, Lakefield, Ont.

The Hon. G. Howard Ferguson spoke at the father and son banquet at St. Barnabas' parish hall, Toronto.

The Rev. Canon Troop, rector emeritus

of St. Martin's, Montreal, has just celebrated the jubilee of his ordination.

A successful laymen's banquet was held in Toronto last Monday with inspiring addresses by G. B. Nicholson, M.P., "father of the Anglican Forward Movement," the Archbishop of Huron, and others.

Louis Vierne, the famous organist of the Cathedral of Notre Dame, Paris, gave an organ recital before an immense congregation at St. Paul's, Toronto, last Monday.

The diocesan synod of British Columbia has decided to admit women as delegates to the synod with the restriction that in every parish at least half of the delegates elected shall be male communicants.

#### PREACHES TO THREE CONGREGATIONS AT SAME TIME

EAU CLAIRE, WIS.—The Rt. Rev. Benjamin F. P. Ivins, Bishop Coadjutor of Milwaukee, had the unique experience of preaching to three congregations at one time Sunday morning, February 27th, at Christ Church. There a large congregation filled the church, and the complete service broadcast through station WTAQ reached an indeterminate number of people outside; and there was a group of deaf people in the front pews to whom the sermon was translated in the sign language by an interpreter.

Word has come in that the congregation at Shell Lake, a hundred miles away, held their service early and adjourned to the home of one of their congregation where they heard the entire service from Christ Church by radio. Thus the Bishop addressed three congregations at once—one that saw but did not hear him, one that heard but did not see him, and one that both saw and heard him.

The Rev. Frank E. Wilson, S.T.D., rector, presented a large class to the Bishop for confirmation. The class included eight deaf mutes, specially presented in the sign language by the Rev. George F. Flick of Chicago.

A beautiful rood beam was unveiled at the same service by Bishop Ivins, being the gift of Mrs. John S. Owen in memory of her little daughter, Mildred Shaw. The rood beam is a handsome piece of work, built across the chancel arch and bearing in the center a large cross with representation in wood carving of Christ reigning from the cross.

#### CHURCHWOMEN'S LUNCHEON SHROVE TUESDAY

ALBANY, N. Y.—The presidents of the parish branches of the Woman's Auxiliary and chairmen of the Church Service League in the city of Albany conducted a luncheon meeting for Churchwomen on Shrove Tuesday, as a continuation of the Bishops' Crusade. There were 275 women present at Hotel Ten Eyck. Besides delegates from Albany parishes, there were many from Schenectady, Troy, and Hudson. Bishop Nelson and Bishop Oldham, together with the clergy of the district, attended. Mrs. F. Herbert Grey, diocesan president of the auxiliary, presided. The speaker was the Rev. Charles E. McAllister, executive secretary of the diocese of Newark.

Bishop Oldham spoke briefly. Mr. McAllister's address on the purpose of the Crusade and the missionary enterprise of the Church was enthusiastically received. Bishop Nelson closed with an appeal on behalf of the Church's missionary endeavor and with a tribute to the leadership of the Presiding Bishop.



## Opening of Lenten Season Draws Usual Large Response in New York

Catholic Congress Sponsors Lecture Course—Mission in Chelsea—Russian Affairs

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

ONE CANNOT AVOID OBSERVING IN "THE paypurs," as Mr. Dooley was wont to do, that the season of Lent is here again and that we are being invited to come to church. A glance beyond the papers, at the churches themselves, reveals what a great thing Lent is, especially for the Episcopal Church. At this time of the year we Anglicans have the thrilling experience of seeing our churches used. In certain well-located parishes our Sunday Lenten attendances do not fall so very far below the response that the average Roman parish gets each Sunday in the year, and some of our week-day services in this penitential season are just a bit like the attendances to be found in a Christian Science meeting room on any Wednesday, whether it be Lent or Trinity-tide. Therefore, this season is most welcome.

On Ash Wednesday it was an inspiring sight to see moderate-sized Trinity Church taxed almost to capacity at the noon hour when the Bishop of New York preached in his usual clear-cut and forceful manner on what it meant to be a Christian. His remarks on the influence Christians ought to have in regulating present-day literature and plays were widely quoted in the press of the day following. The Bishop's sermon was an urgent appeal. So are most sermons from our pulpits today, and that is one of the healthiest signs about us, this widespread dissatisfaction with ourselves. I have before me the letter of the Rev. Walter Lowrie in last week's issue of this paper, a sermon preached by the Rev. Dr. Crowder at St. James' Church on our present-day laxity in corporate worship, and the very courageous article by Fr. Parrish in the March *Atlantic*.

The so-called Lenten season was, at first, very brief, a few days, two weeks, now forty days. Perhaps, the solution of our problem lies in extending its length still further.

### LENTEN LECTURES UNDER AUSPICES OF CATHOLIC CONGRESS COMMITTEE

The Catholic Congress Committee announces a series of lectures on interesting topics to be given at the Church of the Transfiguration, 1 East 29th Street, on the Mondays of Lent at 8 P.M. The list is as follows: March 7th, The Catholic Advance—What It Is, and What It Is Not, the Rev. L. B. Holsapple of Peekskill. March 14th, Sin and Its Remedy in the Light of Psychology, the Rev. Leonard Hodgson of the General Seminary. March 21st, The Rise of Catholicism, the Rev. T. A. Sparks of St. Clement's Church, New York. March 28th, Rubrics or Progress, the Rev. Dr. McClenthen of Baltimore. April 4th, the Reformation—A Modernist Movement, the Rev. Fr. Hughson, O.H.C.

### "CHELSEA FOR CHRIST" CAMPAIGN

Such is the title of the mission to be conducted at St. Peter's Church, West 20th Street near Ninth Avenue, in what is known as the Chelsea section of the city. The rector of St. Peter's, the Rev. Dr. Thomas S. Cline, announces that the

missioner will be the Rev. R. Ambrose Reeves, an exchange student at the General Seminary from Mirfield, England, and one who has had a wide experience both as a missionary and as a leader in the Christian Student Movement. A unique feature of the effort will be the open air preaching services, on the first four Sunday evenings of Lent. The mission itself will begin on Sunday the 20th of this month and continue to the following Sunday. The participants will attend a dedication service on the Saturday preceding the opening of the mission and will be given a charge by the Bishop of this diocese. Dr. Cline states this to be a follow-up effort from the Bishops' Crusade, an endeavor to deepen the spiritual life among the people in the neighborhood of old St. Peter's Church.

### RUSSIAN CHURCH LEGAL AFFAIRS

What is said to indicate final action in the long dispute for control of the Russian Cathedral in New York and other properties of that communion in the United States was taken this week by a supreme court decision directing that the said holdings be turned over to Archbishop Kedrovsky, the American ecclesiastical representative of the soviet government. The dispute has been given much space in the papers, especially the riots which have required police intervention from time to time. At the present time, the leader of the other group, Archbishop Platon, to whom, it is said, the greater part of local Russians are loyal, is resident at St. Augustine's Chapel, East Houston Street. There, by the aid of Bishop Manning, the Rev. Dr. Stetson, and the vestry of Trinity Church, the ousted Metropolitan has been provided a cathedral and residence.

### MUSICAL EVENTS AT THE CATHEDRAL

On Friday evening, March 11th, the Plainsong Society will sing the First Vespers of St. Gregory at the Cathedral. The music will be under the direction of Dr. Becket Gibbs, organist and choirmaster of St. Ignatius' Church.

There will be a commemoration of the Beethoven centenary at the Cathedral on Sunday evening, March 20th. The Mass in C will be sung with Channing Lefebvre of Trinity Church at the organ. An address will be given by Dr. Walter Damosch. After the Mass, two Equali for four trombones will be played from St. Saviour's Chapel.

### OTHER LENTEN SERVICES

In addition to the lists of Lenten services and names of preachers already published the following are given:

At St. Ignatius' Church, Fr. Williams, S.S.J.E., rector of St. Paul's, Brooklyn, is preaching on Wednesday evenings on The Catholic Way to Christ.

There is an address at Evensong at the Cathedral during Lent, Tuesdays through Fridays. The Dean preaches each Wednesday, visiting preachers are scheduled for Tuesdays and Fridays, and the Rev. Cranston Brenton on Thursdays.

From Grace Church comes the announcement that the noonday preacher there during this coming week will be the Rev. Dr. Henry Sloane Coffin, the noted Presbyterian who is now president of Union Seminary. Dr. Coffin will speak on An Interpretation of the Cross.

The preachers scheduled to speak at the noonday services at Trinity Church are also the preachers on the Tuesdays, Wednesdays, Thursdays, and Fridays of their respective weeks at the afternoon services in St. James' Church.

The Rev. A. J. Gaynor Banks, director of the Society of the Nazarene and also of the staff of Washington Cathedral, is to conduct a mission in the week of March 6th to 13th at St. Luke's Church, 141st Street and Convent Avenue, where the Rev. William T. Walsh is rector.

### NEWS ITEMS

The campaign at the Church of the Heavenly Rest opens in encouraging fashion. From the sale of their two church properties \$2,250,000 was obtained. Now they are working to secure an additional million dollars to pay for their great church now under construction at Fifth Avenue and 90th Street. The first official announcement states that already \$416,000 has been given or pledged.

The Rev. Dr. Roelif H. Brooks announces that at Easter time five stained glass panels, said to represent the highest achievement of American window design, will be placed in St. Thomas' Church. They will form a part of the great reredos.

A public forum, similar to that conducted for some years at the Church of the Ascension, is now planned as a feature at St. Mark's-in-the-Bouwerie. The announcement was made last Sunday by Dr. Guthrie, the rector, at a service in memory of the late Dr. Percy Stickney Grant.

The Rev. Herbert Parrish, rector of Christ Church, New Brunswick, who writes on The Collapse of the Protestant Movement, in the March issue of the *Atlantic Monthly*, will be the Lenten preacher at the Church of the Heavenly Rest afternoon services during the week of March 14th to 18th.

HARRISON ROCKWELL.

### AKRON RECTOR CONDUCTS QUIET DAY

CLEVELAND—"If a man seek honor among his own kin, he very rarely finds it," was disproven when the Rev. Stephen E. Keeler, Jr., rector of St. Paul's, Akron, conducted a quiet day for the Cleveland clericus recently. He profoundly influenced his brother clergy. The headings of his addresses were: 1. Power of Spiritual Friendships; 2. Power of Individual Contributions; 3. Power of Personal Religion; 4. Power in Serenity; 5. Power in Conversion.

Mr. Keeler was asked to publish these talks in pamphlet form for the use of the clergy. The Rev. F. C. Sherman offered him space in his magazine for the whole series, if he would change the objective from the clergy to the laity.

### BAPTIST MINISTER ENTERS CHURCH

NORFOLK, VA.—The Rev. H. H. Martens, for three years pastor of the Ocean View Baptist Church, will soon begin preparations to study for the ministry in the Church. He resigned his pastorate March 6th. He will be confirmed at St. Andrew's Sunday morning, March 12th. The congregation, while expressing regret over losing him and his services, wished him well in his new field of endeavor. Mr. Martens, a native of Fredericksburg, was, before going to Ocean View in 1924, pastor of a Baptist Church at Kempsville.

## Cause of Missions Presented By Bishop Rowe and Bishop Gilman

### Young People's Fellowship Conference—Provincial Fellowship Conference Planned

The Living Church News Bureau  
Boston, March 5, 1927

THE WEEK BEGINNING WITH QUINQUAGESIMA Sunday the diocese heard much of Christian missions, for several parochial meetings at that time were addressed by the Rt. Rev. Peter Trimble Rowe, D.D., Missionary Bishop of Alaska, and by the Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, China. Bishop Rowe preached Quinquagesima Sunday in Trinity Church in the morning, in Emmanuel Church in the afternoon, and at the Cathedral in the evening, while Bishop Gilman was at All Saints', Brookline, in the morning and in Trinity Church in the evening.

#### YOUNG PEOPLE'S FELLOWSHIP CONFERENCE

The diocesan Young People's Fellowship held its sixth annual conference at Trinity Church, Boston, on Saturday and Sunday, February 26th and 27th, under the chairmanship of Theodore Taylor, president. During the afternoon the address was given by the Rev. John W. Suter, Jr., executive secretary of the department of religious education of the National Council. Bishop Slattery had first extended his greetings to the delegates. The Bishop urged them to obtain confirmation candidates from among their friends, and to bear in mind the necessity of friendship in holding people to their ideals. A welcome also was extended on behalf of the diocesan department of religious education by its chairman, the Rev. Frederic W. Fitts. In place of reports from the individual parishes as in former years, each of the four departmental vice-presidents (of worship, study, fellowship, and service) reported on the several activities throughout the diocese, as gathered from replies to a questionnaire sent out from headquarters. The result of these reports was the offering of a brief outline of suggestions for extending the usefulness of the fellowship. The reading of the president's annual report preceded the supper, after which the nominating committee submitted its report and the election of officers followed. Then followed a social hour at the end of which the new officers were installed by the Rev. Percival M. Wood, secretary of the commission on young people. The day closed with a service of preparation for the corporate Communion of the fellowship which took place the following morning and at which there were about 100 present. After breakfast a summing-up meeting took place, and the conference was brought to an end by the 11 A.M. service in Trinity Church. The preacher was the Missionary Bishop of Alaska. One of the conference reports was given by Henry G. Pratley, a former president, on the national conference recently held at Racine. He told of a resolution passed, urging the young people to support all the endeavors of their own parishes, and it was decided that this diocesan conference should do the same. There were present 230 representing about thirty parishes.

#### PROVINCIAL FELLOWSHIP CONFERENCE PLANNED

The third annual provincial conference of the Young People's Fellowship has been arranged for the province of New England, to meet at Christ Church, Springfield, Mass., on May 14th and 15th. Plans are being made under the supervision of the Rev. Malcolm Taylor, general secretary of the province; the president is Harold F. Weston, of the staff of Wooster School, Danbury, Conn.; and Miss Helen Bosworth, of Auburndale, is secretary. All parishes in New England are invited to send delegates. The membership last year was approximately 375. Anyone wishing for further information should apply to the Rev. Percival M. Wood, Church of the Messiah, Auburndale.

#### NEWS NOTES

At the Church of the Messiah, Gainsborough St., a course of six neighborhood nights is being arranged for Lent, with the deans of some of the leading neighboring institutions as invited speakers, and with some of the leading musicians of the district to furnish music. The final evening will be that of Palm Sunday, when the Church of the Messiah's own choir will sing Dubois' *Seven Last Words of Christ*.

The work done by the Order of Sir Galahad for the boys of the Church has received recognition from the National Council in the form of the following resolution:

"Resolved, that the National Council, appreciating the work done by the Order of Sir Galahad in strengthening the religious life of boys and in stimulating their loyalty to the Church, congratulates the Order on its growth and influence."

The Order is still finding its way into more and more parishes, without the promotion of paid officials.

Plans are under way for the construction of new offices at the Cathedral between the present wall and the Cathedral House, making four new rooms and rendering available another room which hitherto has been quite useless.

The committee which has had in hand the raising of the necessary funds for the new chapel at Harvard has already succeeded in obtaining \$500,000, half the sum required. Lent has been ushered in with the usual reports of special services and preachers. The Ash Wednesday services seem to indicate a very real effort on the part of the laity to observe Lent this year in a fit and proper way. Bishop Slattery preached in the Cathedral Ash Wednesday noon, Bishop Lawrence preached on Thursday and Friday, and Bishop Babcock on Saturday. Bishop Slattery also instituted the Rev. John Frank Scott as rector of St. Stephen's Church, Lynn, Ash Wednesday evening.

Quinquagesima Sunday morning Bishop Slattery visited St. Margaret's Church, Brighton, and confirmed a class presented by the Rev. A. C. Larned. The service was necessarily held in the parish house, owing to the repairs being carried out in the church as the result of the fire of December 23d. This parish expects to be in its new church by Palm Sunday or Easter.

REGINALD H. H. BULTEEL.

## Bishop Wise Preaches Ash Wednesday Service at Garrick Theater, Chicago

### Protestants Observe Lent—Noontide Eucharists—Joliet Midday Services—Day of Prayer

The Living Church News Bureau  
Chicago, March 3, 1927

FOR NINE YEARS BISHOP WISE HAS LED off on Ash Wednesday as preacher at the noontide services in the Garrick Theater. This year, as always, the Bishop has had large crowds to hear him from the thousands that throng the Loop at midday. The services are splendidly organized, directed, and advertised by the Church club, and are loyally supported by Chicago Church folk. Bishop Wise, in his opening address on Ash Wednesday, made a stirring appeal for a sense of our national weaknesses and sins.

"The nation as a whole," said he, "is guilty of the same sins as the Prodigal Son. We have gone the limit to satisfy our cravings for recreation, for money, for materialism. The logical end of the road for the Prodigal Son, until he came to himself, was the pig-sty, in the midst of filth and hunger, trying to satisfy the gnawing within him by husks. The answer to our modern problem in America must be the same as the Prodigal Son found long ago, 'I will arise and go to my father and will say to him, father, I have sinned.' Our pride is going to perish in America, one way or another, either through obstinacy by self-destruction, or through sacrifice by transformation. We must willingly choose the latter course,

or unwillingly be forced to choose the former.

"The Bishops' Crusade has challenged the people of America to take a personal and spiritual invoice of themselves. We need to stop for a time in our mad rush and turmoil and take an inventory of ourselves as Christians. We need to realize that we are something more than mere business men, that we are the builders of the house of life in which each one of us dwells."

#### PROTESTANTS OBSERVE LENT

An encouraging sign in Chicago is the continued observance of Lent by the Protestants in the holding of special services. In the Chicago Temple at Clark and Washington Sts., the center of the Loop, noontide services are being held each Wednesday, and beginning with Passion Week, services will be held in the Temple daily, except Saturday. The Central Y.M.C.A., at 19 S. La Salle St., also is holding noontide services on Mondays and Thursdays during Lent. Special Lenten programs are also being carried out in other large "Y" centers. In Evanston Dr. Arthur Rogers of St. Mark's Church and Dr. George Craig Stewart of St. Luke's are speakers at the Monday night Forum.

#### NOONTIDE EUCHARISTS

A daily noontide Eucharist is again being said in an improvised chapel at Room 512 of the Willoughby Bldg., 81 East Madison St., under the auspices of the Catholic Club. There is also a daily midday Eucharist at the Cathedral Shelter.

JOLIET MIDDAY SERVICES

As in other years, the Lenten preachers at the Garrick Theater are special preachers at evening services in many of the larger city and suburban churches. Joliet is one of the outside cities which is having midday Lenten services. The First and Central Presbyterian churches there are joining with the congregation of Christ Church in a series of special services on Wednesdays with ten-minute addresses by Christian business men.

A DAY OF PRAYER

The climax of the Bishops' Crusade in this diocese was the day of prayer at St. James' Church, on Friday, February 25th. The day began with the Holy Communion at 10:30 A.M., Bishop Stearly celebrating. The Bishop gave a meditation on the work



SUCCEEDS DR. FLEMING

The Rev. Alfred Newbery, assistant at the Church of the Redeemer, Chicago, will become rector of the Church of the Atonement, Chicago, on May 1st. He will succeed the Rev. Frederic S. Fleming, D.D., who has accepted a call to St. Stephen's Church, Providence, R. I.

of Christian women and their place in the Church. He spoke of the many ways in which women can help on the work of the Crusade, laying emphasis on their influence as wives and mothers. Speaking of organized Church work, the Bishop asked for the spiritualizing of guild work, and protested against the habit of many women letting guild work take the place of Church attendance and worship. The Rev. Dr. Wilkinson also gave a meditation, urging women to take more time for quiet and prayer, that in finding God they may better discover their true selves. In the afternoon Dr. Wilkinson gave another meditation to 200 women.

MONTHLY MEETING

Bishop Wise was the leading speaker at the monthly meeting of the Woman's Auxilliary at the State Lake Hall on March 3d. His subject was the Eternal and Spiritual Values of Life and he cited the contributions of Thomas Hubbard Vail, first bishop of Kansas, to the spiritual values of his field. The speaker told of an experience of Bishop Vail addressing some college students on the subject of Egyptian hieroglyphics, and he so impressed one of the students as to change his whole life and to claim him for the ministry. That student was later Bishop Thomas, second bishop of Kansas. Bishop Vail was the first man consecrated bishop west of the Mississippi.

CHURCH MISSION OF HELP

During the past year eighty girls have been under the care of Miss Elise K.

Walther, executive secretary of the Church Mission of Help in this diocese. Forty-four of these were new cases. The classification is interesting, twenty-eight being classed as preventive, eleven as delinquent, and twenty-four unmarried mothers. Fifty-seven of the girls claimed affiliation with the Episcopal Church, twenty with Protestant churches. One was a Roman Catholic and two were members of the Greek Catholic Church. Seventy-five were native Americans; five were foreign-born. Seventy-seven were white, two colored, and one an Indian. Fifteen came from social agencies and institutions, nine through the hospitals, thirty through Church and lay workers; eight through

individuals, six through clients, and twelve from the C.M.S. in other cities. Individual services were given in every case, including medical, convalescent, and institutional care, shelter, employment, court action, the strengthening of Church relationship, relief, clothing, and follow-up service. At the fourth annual meeting of the diocesan branch recently held at St. James' parish house, many of the officers of the previous year were reelected, including Mrs. Theodore W. Robinson, as president. The office of vice-president of the board was created, and the Rev. Charles L. Street, Ph.D., was elected to this position.

H. B. GWYN.

## Eleven Series of Noonday Services Begin With Lent in Philadelphia

### Bishops Atwood and Rowe in Diocese—Shrove Tuesday Retreats—Clergy Conference

The Living Church News Bureau  
Philadelphia, March 4, 1927

LENT BEGINS WELL, WITH LARGE ATTENDANCE generally reported, and unusual evidences of public interest, for which ample and varied provision has been made. Perhaps the most popular are noonday services. Gimbel's features in these nightly announcements of the coming day's events from station WIP; and the newspapers print the list conspicuously. In the central business section there are eleven noonday services daily, all as a result of this idea, now so general throughout the country, but believed to have originated by Churchmen in Philadelphia. Of the present eleven, one is Lutheran, one Methodist, and four our own. They are all similar, being mostly preaching, with hymns and prayers. The other five are in Roman Catholic churches, Mass at 12:05, with instruction. The Arch Street Church is the Methodist center; the Lutherans use Keith's Theater; and ours are strategically spaced, at Second, Tenth, Thirteenth, and Twenty-second, in Old Christ Church, St. Stephen's, the Garrick Theater, and St. James'.

Parish leaflets commonly carry recommendations for daily Bible reading, some reprinting lists such as the Missions House booklet, some using their own. Books for Lenten reading are suggested in many parish papers, and are often loaned or sold at the church. More children's services are scheduled than last year.

Systematic lecture courses are offered at many parishes. Dr. Mockridge has arranged for free lectures Saturdays at 4 at St. James' by Dr. Leicester C. Lewis of the Episcopal Academy, on Present-day Knowledge and the Christian Religion. The titles are: A Three Story World, Human Complexes, Outgrown Literature, Inherited Paganism, Stilted Formalism, Narrow Exclusiveness. Dr. George C. Foley of the Philadelphia Divinity School, at St. Paul's, Chestnut Hill, Wednesday nights teaches Personal Religion, which is the keynote of the rector, the Rev. Malcolm E. Peabody, in his extensive parochial education program.

The Rev. David M. Steele, rector of St. Luke and the Epiphany, has arranged a Monday Bible class series at 5 o'clock, on the origin of Christian institutions in comparison with other religions, by Prof.

Royden K. Yerkes of the Philadelphia Divinity School. Dr. Yerkes also lectures on the Ephesians Sunday nights at Christ Church, Germantown, for Dr. C. H. Arndt, in response to a request from the lay people. The Rev. Llewellyn N. Caley, D.D., will give at several parishes illustrated lectures on The Earthly Life of Our Lord.

TWO MISSIONARY BISHOPS

This season is the traditional time for Confirmation in a large number of places, and Bishop Garland has followed his custom in bringing a bishop of missionary experience to assist him for some months. Bishops Moulton and Beecher have performed this function in recent years, and it is being carried on this time by the Rt. Rev. Julius W. Atwood, D.D., retired Bishop of Arizona.

Another visitor is the Rt. Rev. Peter T. Rowe, who comes for a week beginning the 8th, to speak about Alaska to the Woman's Auxilliary at St. Paul's, Overbrook, St. Paul's, Chestnut Hill, St. James' guild house, and Emmanuel Church, Holmesburg, whose rector, the Rev. C. Sydney Goodman, is a brother of Archdeacon Goodman of Alaska.

RETREATS

Fr. Huntington, O.H.C., gave a retreat for the Catholic Club, Shrove Tuesday, at St. Mary's, Wayne, the addresses being on four principles from the classical passage of all scripture on clerical vocation. Twenty-three attended, many being prevented by being on duty for confessions. On Saturday he gave a retreat from 5:00 to 9:00 at St. Jude and the Nativity, for forty-three young women of various parishes, arranged by the Young People's Fellowship of the diocese. Simultaneously Dr. Yerkes conducted the young men's retreat at St. James the Less, the twenty-six present representing seven parishes. This was the first such venture of the fellowship, and was the first such experience of almost all who came.

The same week Monday, the diocesan fellowship held its first dance at the parish house of the Chapel of the Mediator, attended by some five hundred representatives of the thirty-five parochial fellowships, and many of the clergy and their wives.

PRE-LENTEN CLERGY CONFERENCES

The annual pre-Lenten conference of the clergy was held Monday, February 28th, at Holy Trinity, with a large attendance. Bishop Garland celebrated, and gave devotional addresses in the morning,

speaking also of some practical matters, and emphasizing especially the Bishops' Crusade. At luncheon he introduced Bishop Atwood, who spoke on Arizona. In the afternoon, by invitation of the diocesan commission on evangelism, Fr. Huntington spoke on the Crusade, with special detail about the preparation, conduct, and follow-up of a parochial mission.

#### PAROCHIAL MISSIONS

Several successful missions have been completed. At St. Luke's, Kensington, the Rev. Dr. L. N. Caley held an eight-day mission, his topic being Some Aspects of the Christian Life. Frequent communions, daily intercessions, and stories to the children are mentioned by the rector, the Rev. W. J. Hawthorne, as contributing to its good effect. At Calvary, Conshohocken, the Rev. Stanley R. West prepared for a year. He had a large lay committee, and made use of cottage meetings.

At St. Stephen's, Wissahickon, the Rev. G. S. McKinley has had upwards of forty lay members recruiting for a week's mission, beginning March 6th, to reach the indifferent, lukewarm, and unaffiliated. The missionary will be the Rev. H. Cresson McHenry, general secretary of the city mission, who was an Epiphany crusader in Missouri.

#### AUTOMOBILES AND PARISHES

"Buy an automobile, and come to church, the church of your old and abiding love," says the Rev. George H. Toop to those members of the large church of the Holy Apostles who have joined the migration to the suburbs, and too often stay away from public worship. In his parish paper, under the caption Automobiles and Parish Boundaries, he says that automobiles have made it possible for city workers to live in the country, and so further confused the already confused matter of parish boundaries. And at the Holy Apostles' the rector promises protection against theft of car or contents, by providing a watchman.

CHARLES JARVIS HARRIMAN.

#### LEXINGTON CONVENTION

LEXINGTON, KY.—On Tuesday, February 15th, all but two of the clerical and the lay representatives of the diocese met at the Church of the Good Shepherd, Lexington, for the 32d annual council. At the Holy Communion the Bishop read the necrology for 1926, then delivered his annual address. Election of officers and members of various boards and committees took place, and a Crusade mass meeting, held at 7:45 P.M., completed the work of the opening day.

Bishop Burton presided at all sessions. The council was entertained at luncheon in the Bishop Burton Community House between morning and afternoon sessions both days.

The following officers were elected: the Rev. J. H. Gibbons, secretary; the Rev. William Dern, assistant secretary (Mr. Dern was acting secretary of the council, due to the serious illness of Mr. Gibbons); C. H. Edge, treasurer; Clinton M. Harbison, chancellor.

The following major committees were named: Standing committee, the Very Rev. Robert K. Massie, the Rev. J. D. Gibson, the Rev. J. H. Gibbons, W. W. Pettis, A. D. Cole, and Dr. W. B. McClure. Trustees of Margaret Hall, Versailles, for four years, A. C. Hunter, Charles J. Smith, and Clinton M. Harbison.

Deputies to the provincial synod, the Rev. C. S. Hale, the Rev. Thomas L. Settle, the Rev. Frank Cooley, the Rev. J. H. Gibbons, the Rev. J. J. Clopton, the Rev. Paul Due, Miss Laura Clay, Miss S. M. Gaither, Mrs. F. O. Young, Miss Virginia I. Reed, J. A. Edge, A. D. Cole.

The committee on Work at the University of Kentucky, composed of the Very Rev. Robert K. Massie, chairman, the Rev. Thomas L. Settle, and the Rev. William S. Blackshear, was

authorized to work with a similar committee to be named in the diocese of Kentucky and to report at the next council.

The Cathedral chapter for 1927 includes George K. Graves and George R. Hunt, elected by the vestry of Christ Church Cathedral, the Rev. Thomas L. Settle, the Rev. Charles S. Hale, A. C. Hunter, John Marston, Jr., elected by the council; the Ven. F. B. Wentworth, the Rev. J. J. Clopton, the Rev. F. E. Cooley, Mrs. W. H. Johnstone, and E. L. McDonald, appointed by the Bishop.

In his annual address to the council, Tuesday morning, February 15th, Bishop Burton made three main recommendations, viz., that an assistant be named to aid him in his work in the diocese, that the missionary work in eastern Kentucky should be broadened, and that religious work should be conducted at the University of Kentucky.

Bishop Burton declared that he did not desire to relinquish his jurisdiction as Bishop, but said that far greater results could be obtained in the rapidly growing sections of eastern Kentucky, if such a step were taken. On Wednesday morning, February 16th, the council adopted the recommendations of the standing committee of the diocese which declared itself in favor of the election of a bishop coadjutor for the diocese of Lexington. It was decided to call a special council for this purpose.

At the night session of the council on Tuesday, February 15th, the Bishops' Crusade was reviewed by the Rev. C. S. Hale, of Ashland; the Rev. J. D. Gibson, of Covington; and the Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral. All three expressed the opinion that the Crusade had been a great success in the diocese. During the sessions of the council, definite plans were made for carrying the Crusade into all parts of the diocese as soon as was practical.

The council adjourned on Wednesday afternoon, February 16th, to meet at Trinity, Covington, in February, 1928.

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## Bishop Helfenstein Addresses Large Baltimore Congregation Ash Wednesday

Lenten Pastoral on Crusade—Services for Lent—Memorial Organ—Maryland Church News

The Living Church News Bureau  
Baltimore, March 6, 1927

**M**ORE THAN 1,000 PEOPLE ATTENDED the midday service at old St. Paul's Church, Ash Wednesday, when the Rt. Rev. E. T. Helfenstein, D.D., was the speaker. This is said to be the largest attendance at such a service Baltimore has ever known. And reports from other churches through the city indicate generally increased attendances for the beginning of Lent.

On Shrove Tuesday the Bishops of the diocese called the clergy to St. Paul's for a service of rededication and reconsecration. Bishop Murray celebrated the Holy Eucharist, assisted by Bishop Helfenstein, Dr. Kinsolving, and the Rev. Mr. Orrick. During the service the Bishop led the clergy in reaffirming their priestly vows. After the celebration Dr. Kinsolving gave an address. Afterwards the clergy were entertained at lunch at St. Paul's House.

### A LENTEN PASTORAL ON CRUSADE

The Bishops of the diocese have issued the following Lenten pastoral to the clergy and laity concerning the Bishops' Crusade:

"The Bishops' Crusade movement in our diocese has now reached that stage where we feel a few words of loving counsel and encouragement from us will be most timely and welcome to our brethren of both the clergy and laity on the threshold of our Lenten devotions and discipline. Let this then be our Lenten message.

"All great undertakings in life succeed or fail in proportion to the wisdom, zeal, consecration, and perseverance of their originators and sponsors.

"Especially is this true in the Church. There every purpose and plan must be born of God, and all our subsequent endeavors be as 'laborers together with Him.' Human organization and coöperation, while necessary to divine accomplishment, are not sufficient of themselves.

"As ministers of God, the clergy must be first in rededication of self, body, soul, and spirit, and in a reconsecration that manifests itself in every phase of their divinely appointed privileges and duties, in deepened spirituality, in increased self-surrender, and in greater effort to bring their own people nearer to, and to win the whole community for, Christ.

"Thus shown the way by their leaders, our people will not only follow in it, but will also desire and inspire others to walk with them.

"The power of God unto salvation is provided for us all in the worship and sacraments of His Church, if we place emphasis in proper proportion upon due observance of all the channels of grace available therein.

"Through personal evangelism, preaching missions, and otherwise, we must proclaim the Word and so lead men to Christ. But if they, and we ourselves, would continue to be 'His faithful soldiers and servants unto our life's end,' we must be sustained by the grace and bulwarked by the strength that are to be found, and found only in the sacraments instituted and ordained for that purpose by our Lord.

"We invite you, our dear brethren, to coöperate with us now and always in such presentation and living of the Gospel as we have herein indicated, not only for the welfare of our own souls, but also through us for the welfare of the souls of our fel-

low men and especially for the coming of the Kingdom of our Lord in all its might, majesty, glory, and power."

### SERVICES FOR LENT

The midday services at old St. Paul's are being continued this year according to long standing custom. The addresses on the first four days were taken by local clergymen. The out-of-town speakers are to be Bishop Strider of West Virginia, President Bernard Iddings Bell of St. Stephen's College, the Rev. Walter O. Kinsolving, the Rev. George Craig Stewart, D.D., the Rev. Arthur Lee Kinsolving, the Rev. W. L. DeVries, D.D., canon of Washington, Bishop Fiske of Central New York, and Fr. Hughson, who speaks in Holy Week. Dr. Kinsolving, the rector, is to preach the Three Hours on Good Friday.

Ash Wednesday was marked almost universally by celebrations of the Holy Eucharist, and a number of churches are offering the Holy Sacrifice daily during Lent in addition to the four that maintain the daily celebration throughout the year, St. Paul's, Mt. Calvary, St. Luke's, and Grace and St. Peter's.

Among the missions announced for Lent are those at St. James' First African Church, preached by the rector, Dr. Bragg, beginning March 6th, and at the Memorial Church, beginning March 20th.

Dr. Abbott, of Grace and St. Peter's, announces a series of sermons on Studies of the Characters of Some of Our Lord's Disciples. At St. David's the new rector, the Rev. S. T. Steele, Jr., is giving a series of lectures on the Holy Communion. Dr. Birkhead of Emmanuel Church, is going once a week to St. James' First African Church to speak to the Bible class.

It is worthy of notice that Mt. Vernon M. E. Church is announcing six special Lenten services of worship, with out-of-town speakers.

### A MEMORIAL ORGAN

The Rev. Walter Byron Stehl, D.D., announces the gift to St. John's Church, Hagerstown, of a \$20,000 organ, given by Mrs. William Singer, Jr., in memory of her mother, Mrs. Anna Brugh. The organ, which is being built by the M. P. Möller Organ Co. of Hagerstown, will be installed about the middle of September, and will be one of the finest in that section of Maryland.

### MARYLAND CHURCH NEWS

Special preachers on Sunday, February 27th, were Bishop DuMoulin at Grace and St. Peter's, Bishop Dallas at Emmanuel, and the Rev. Ronalds Taylor at the Cathedral.

The \$14,000 improvements at the Memorial Church, Baltimore, were open for the inspection of the congregation for the first time on Sunday, February 27th. New choir rooms have been provided for vesting and assembly, and a new vesting room for the clergy, together with other improvements.

Beginning Thursday evening, March 10th, a group will meet at the Girls' Friendly House on Charles Street to discuss, under the leadership of the Rev. Edmund L. Gettier, Jr., the lay people's responsibility in the Church.

The attendance at the evening services of St. John's Church, Hagerstown, have increased from a baker's dozen to an average of 200. This is due to the devoted persistence of the rector, Dr. Stehl.

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

March, 1927 Vol. XXI, No. 1

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THE CATHOLIC CONGRESS MOVEMENT  
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## Bishop Stires Preaches at First of Community Lenten Services in Brooklyn

Redeemer and St. Michael's Parishes  
Plan Merger—Jamaica Parish  
225 Years Old

The Living Church News Bureau  
Brooklyn, March 4, 1927

COMMUNITY NOONDAY LENTEN SERVICES were inaugurated on Ash Wednesday at the Church of the Holy Trinity, Brooklyn, with Bishop Stires as the first preacher. With Repentance as his theme, the Bishop emphasized the importance of amendment as part of true repentance. The church, which is said to have twelve hundred sittings, was completely filled, and many were standing.

This series of noonday services is not a parochial, nor yet a diocesan, undertaking. It is under the management of an interdenominational committee of ministers, of whom the Rev. Dr. French, pastor of the Church of the Pilgrims (Congregational), is chairman. To this committee the rector and vestry of the Church of the Holy Trinity allow the use of their edifice as the most desirable place for such services. The location of this church, in the Borough Hall section of Brooklyn, is as strategic as that of old Trinity at the head of Wall Street in Manhattan. Other Churchmen among the preachers announced are four from Manhattan, the Rev. Drs. Norwood, Reiland, Bowie, and Guthrie, and three from Brooklyn, the Rev. Dr. Atwater, the Rev. Dr. Melish, and the Rev. Mr. Dorance. There are also six Congregational ministers, five Presbyterian, four Methodist, three Baptist, two Lutheran, two Unitarian, one Disciple, one Dutch Reformed, and one Unitarian.

### MERGER OF PARISHES PROPOSED

The Brooklyn *Daily Eagle* of February 28th declares that the vestries of the Church of the Redeemer and of St. Michael's Church have decided to merge the two parishes under the name of "the Church of the Redeemer and St. Michael's." They will use the building of the former, and they propose to add the proceeds of the sale of the property of the latter to the endowment of the united parish. "It is also agreed," says the *Eagle*, "that places shall be found in the merged church for both rectors," the Rev. Thomas J. Lacey, Ph.D., and the Rev. J. H. S. Putnam. It is understood that the proposal will come before the Bishop and the standing committee at their next meeting.

The Church of the Redeemer, at Fourth Avenue and Pacific Street, was organized in 1853. Its communicants number 300, and its Sunday school 118. Its property is valued at \$200,000, and it has \$41,000 in endowments. St. Michael's, located in High Street, near the navy yard, was begun in 1847. Its property is valued at \$75,000, and it reports about 200 communicants.

### PLANNING FOR 225TH ANNIVERSARY

The parish of Grace Church, Jamaica, L. I., is planning to celebrate its 225th anniversary this year. Begun in 1702, this was "the first Church of England on Long Island, and the earliest recipient of the bounty of the Society for the Propagation of the Gospel." The Rev. Samuel Seabury, Jr., afterward Bishop of Connecticut, was rector here from 1757 to 1766, when he removed to St. Peter's, Westchester. The present rector is the Rev. Rockland Tyng

Homans, whose plans for the commemoration will soon be announced.

### MANY INVITATIONS TO BISHOP STIRES

One of the remarkable features of the welcome which was awarded to the Rt. Rev. Ernest M. Stires, D.D., when he came to Long Island as its bishop fifteen months ago, was the public expression of cordial greeting that was made by various denominational bodies and civic societies. In the time that has elapsed since then, Bishop Stires has been not a little embarrassed by the number of invitations that he has received to participate in public functions and to address various bodies. In the midst of a heavy diocesan program, he has found it possible to accept but few of the invitations that have been tendered; but he has cordially accepted such as he could find time to undertake, feeling that the opportunity offered a bishop to present the Church's message ought to be utilized on every possible occasion.

Among the opportunities he has lately been able to accept, an interesting one was to make a half hour address to the student body of the State Institute of Applied Agriculture at Farmingdale, L. I. The Bishop in his address drew an analogy between the labors of the husbandman, in preparing the ground, sowing the seed, and gathering the harvest, to the spiritual task of the clergy.

On Saturday, March 5th, upon the invitation of Justice Cropsey of the supreme court of the state of New York, Bishop Stires will address the Crescent Athletic Club, one of the most important clubs in Brooklyn. His theme will be *Playing the Game*.  
C. H. W.

### NASHOTAH STUDENTS GUESTS OF ST. JOHN'S ACADEMY

DELAFIELD, WIS.—On the First Sunday in Lent the faculty and students of Nashotah House were guests of St. John's Military Academy.

In the beautiful new chapel solemn High Mass was sung, members of the Nashotah faculty acting as sacred ministers. The preacher of the occasion was the Very Rev. E. J. M. Nutter, D.D., dean of the seminary.

After Mass the guests proceeded to the academy refectory for dinner. The head of St. John's, Col. Roy F. Farrand, was the principal speaker.

The seminary and the academy are little more than a mile apart and the history of the two institutions has been much the same.

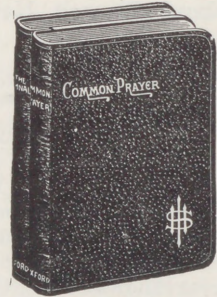
It is planned to make this an annual affair.

### GOOD FRIDAY OFFERINGS FOR PALESTINE

NEW YORK—The Most Rev. John G. Murray, D.D., Presiding Bishop, urges in letters and folders, sent to the clergy, that the offerings at the Good Friday services this year be used for the work of the American Church in Jerusalem.

A well-illustrated folder with full information about the work of the Rev. C. T. Bridgeman should by now be in the hands of all the clergy so that plenty of time has been given to talk to Church people about the offering.

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**CHINESE SYNOD POSTPONED**

NEW YORK—A cable received from Bishop Roots on March 5th gives the following information:

The General Synod of the Church in China, appointed for May, 1927, in Foochow, has been indefinitely postponed.

The following institutions are in operation: Central China University, in which Boone University is included, with 100 students. Boone Middle School, with 200 students. St. Hilda's School, with about the same enrolment as last term. The primary schools in Wuchang and Hankow have a full enrolment. Most of the out-station primary schools are open with fair prospects.

**AMERICAN BISHOPS ELECTED HONORARY ASSOCIATES OF S.P.G.**

NEW YORK—The following letter from the Society for the Propagation of the Gospel in Foreign Parts has been received by the Presiding Bishop:

"15 Tufton Street, Westminster, S. W. 1.  
"22nd February, 1927.

"Dear Lord Bishop:

"At the annual meeting of our society held on February 18, 1927, the following resolution was passed with acclamation: 'Resolved that the bishops of the Episcopal Church of the United States of America be elected honorary associates of the society for the ensuing year.'

"In communicating the above resolution may I be allowed to say how very deeply the society values this link with your great Church, and treasures the memory of the work it was privileged to do in the past.

"Yours faithfully and dutifully,  
H. F. JENKINS,  
Deputy Secretary.

"The Most Rev.

"The Presiding Bishop of the Protestant Episcopal Church in the United States,  
281 Fourth Avenue,  
New York City."

To which Bishop Murray has replied:

"Thank you very much indeed for yours of the 22d ultimo, informing me of the resolution adopted at the meeting of the Society for the Propagation of the Gospel in Foreign Parts, electing our bishops honorary associates of the society for the ensuing year. We appreciate more than we can well express this friendly and fraternal action; and with a prayer for you in everything, I am

"Affectionately yours,  
"JOHN GARDNER MURRAY,  
"Presiding Bishop."

**PATRONAL FESTIVAL OF PLAIN-SONG SOCIETY**

NEW YORK—In accordance with their annual custom, the members of the Plain-Song Society have arranged a service with special musical settings in commemoration of the festival of their patron, St. Gregory. The feast is March 12th.

Heretofore such services have consisted of full solemn vespers with the pre-intoning of the Psalms by four priests in copes; and the complete liturgy, sung on the eve of the feast, is followed by solemn High Mass on the feast day proper, with special intention.

In collaboration with his fellow workers for the revival of this purest form of liturgical music for our churches, the Rev. Winfred Douglas, Mus.D., the president of the Plain-Song Society, has compiled and prepared a complete service, which by the imprimatur of the Rt. Rev. William T. Manning, the Bishop of the diocese, becomes the form to be followed not only this year, but in succeeding years, when this service is offered.

On March 11th at the invitation of the Very Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, this service, the first vespers of St. Gregory, will be sung for the first time at 8 o'clock in St. James' Chapel of the Cathedral. The

words of the Psalms, of the lessons and the proper hymns, each with its plain-song melody, have been published in brochure form and will be in the hands of the congregation, so that the liturgy may be followed with minute detail.

The society includes in its membership men prominent in the musical life of the city and nation, and clergy and laity of both the Roman and Anglican Churches. Dean Robbins is particularly interested in the restoration of an appropriate musical accompaniment to the Anglican service and is the author of several writings on this subject.

The choir of the society, consisting of ten male voices under the direction of Dr. Becket Gibbs will sing the parts allotted to the chorus in the service. Canon Erikson, of the Cathedral staff, will be the precentor, and the lessons will be sung in their proper intonation by the Rev. George Meyer of St. Paul's Church, Brooklyn. The sermon will be preached by the Rev. E. Russell Bourne, of the Church of the Resurrection, New York.

**RACINE CONFERENCE**

RACINE, WIS.—The committee in charge of the arrangements for the Racine Conference for Church Workers, which will be held from June 27th to July 8th, has been working for several months on a program, which, from all indications, promises to be one that will hold many interests for those in Church work. Special attention has been given to the courses in religious education.

Dean Robert Scott Chalmers of Dallas, Tex., with several capable leaders will have charge of the courses. The members of the faculty this year include such men as the Rev. George Craig Stewart, D.D., who will be chaplain and speaker at the sunset services, Dean Peter C. Lutkin of Northwestern University School of Music, the Rev. Lyford P. Edwards, Ph.D., and the Rev. Irwin St. John Tucker.

An excellent investment for all parishes and organizations, such as the Church school, auxiliary, guild, Young People's Society and Church Service League, would be to send representatives, paying their expenses in whole or in part.

**WORSHIP URGED IN RELIGIOUS EDUCATION**

NEW YORK—The diocesan board of religious education sends the following message to New York clergy:

"In all our plans for the religious education of the young, let us give the first place to worship.

"Whatever other features may be included in the program, let us be sure to bring our children into the church every Sunday for public worship. (The form of that worship to be determined by the rector of each individual parish.) But we would suggest that, where it is possible, it would be desirable to have the boys and girls engage in public worship with their elders. In some parishes, children's services will be found more helpful or practical, but whatever the form, we feel that everything should be done to make these services, in which the young par-

ticipate, as beautiful and reverent as possible.

"As the true climax of our teaching, our instruction should lead up to our conscious fellowship with God and with one another in the Holy Communion.

"Turning to practical suggestions, the following have been found helpful in many parishes: Young people's services, children's Church services, children's Eucharists, and the bringing of Church school classes to Morning Prayer and Holy Com-

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munion under the supervision of teachers. In some parishes, it has been found helpful for the clergyman to speak to the boys and girls from the pulpit before they are dismissed. In others, there is no address, and in some, the children stay through the whole adult service. It is not the particular form of the service that we are stressing, but the importance of some service of worship for children in every parish in the diocese. The Rev. John W. Suter, Jr., recommends that the children be made acquainted with all of these forms."

#### SWEDISH PRINCE VISITS PHILADELPHIA CHURCH

PHILADELPHIA—His Royal Highness Prince William of Sweden was a visitor to Gloria Dei (Old Swedes) Church, Swanson Street below Christian, while in Philadelphia in connection with his American tour. He was the second of the royal princes of Sweden within a year to visit and worship at the historic shrine which dates back to the early Swedish colonists who settled along the shores of the Delaware River. The Crown Prince of Sweden, brother of Prince William, and the Crown Princess were visitors to and worshippers at Gloria Dei on the occasion of their stay in Philadelphia some time ago.

Prince William visited Gloria Dei on the afternoon of February 8th, accompanied by several members of his party. They viewed the historic exhibits. The Prince occupied the same pew as his brother, the Crown Prince Gustav, and remained there for some time in meditation and prayer and reading the Bible. Before the Prince's departure, the rector's warden, Walter Prickett, presented him with an etching of the old church, and the Prince presented the church with a signed photograph of himself.

#### MILWAUKEE STREET CHANGES

MILWAUKEE—On March 1st there came into effect a city ordinance changing the names of a quantity of Milwaukee streets, in order to secure greater uniformity. As a result there have been changes of address for two of the churches and several of the clergy of the city. All Saints' Cathedral finds itself located on East Juneau Avenue instead of Juneau Avenue. Bishop Webb's address is 222 on the street of the former name while the address of the Sisters of the Holy Nativity (at the Cathedral) is 228 East Juneau Avenue. St. James' Church, formerly at 825 Grand Avenue, is now located at 825 Wisconsin Avenue. Correct addresses of the Milwaukee clergymen affected will be found in the classified columns.

#### NEBRASKA ANNUAL COUNCIL

OMAHA, NEB.—The Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, preached the sermon at the 60th annual council of the diocese of Nebraska, held in Trinity Cathedral. The sessions were opened with a celebration of the Holy Communion, Wednesday, February 16th. Bishop Shaylor was the celebrant. Immediately after the service the council was called to order and organized. Miss Margaret Lee Knight was unanimously re-elected secretary of the council and diocese. The Bishop's address dealt largely with diocesan history as evidence of God's guiding hand as a challenge to greater zeal and devotion to the Catholic faith.

The Bishop also noted that the diocese had paid on the missionary apportionment and deficit the sum of \$13,046, which was far in excess of its quota.

Among the important matters occupying attention Thursday was the adoption of the diocesan budget which had to be enlarged to provide for an emergency in the support of the episcopate caused by a temporary loss of income from certain property belonging to the Episcopal endowment fund. St. Philip's Mission, Omaha, which had organized as a parish, was admitted into union with the council, and its rector, the Rev. John Albert Williams, who is senior active priest of the diocese, was felicitated by a rising vote of the council.

The elections resulted as follows: Standing committee, the Rev. William A. Mulligan, Beatrice; the Rev. Thomas Casady and the Rev. J. A. Williams, Omaha; and John B. Maylard, Norfolk; John S. Hedelund and Arthur B. Pancoast, Omaha. Treasurer, John S. Hedelund, Omaha.

Executive council, the Rev. L. H. McMillin, Lincoln; the Rev. D. J. Gallagher, Omaha; the Very Rev. Stephen E. McGinley, Omaha; the Rev. E. J. Secker, Omaha, and the Rev. Charles D. Herring, Blair; and J. B. Maylard, Norfolk; Paul Good, Lincoln; William Cosh, Fred H. Davis, and Dr. F. O. Beck, Omaha.

The Rev. J. H. Lever extended an invitation to the council to meet next year in Holy Trinity Church, Lincoln, which was accepted.

Other meetings, held in connection with the council were: The sixth annual meeting of the Church Service League, which convened in Trinity Cathedral, Monday, February 14th, opened with the Holy Eucharist. The entire day was devoted to its program, closing with the meeting of the Girls' Friendly Society in the evening. The 41st annual meeting of the Nebraska branch of the Woman's Auxiliary had an unusually large attendance. And the first annual meeting and dinner of the Laymen's League of Nebraska was held Tuesday night, with addresses by Dr. Neilsen, of Blair, Bishop Shaylor, and Bishop Fawcett. Bishop Fawcett, whose subject was Seeing Things, was the principal speaker of the evening.

#### TRI-DIOCESAN STUDENT CONFERENCE IN BALTIMORE

BALTIMORE—Students and teachers from the dioceses of Maryland, Easton, and Washington met at the Cathedral of the Incarnation, Friday evening, February 25th, for a three-day conference on Church work. This is the fourth annual tri-diocesan conference of this kind. The Presiding Bishop, as Bishop of Maryland, welcomed the gathering, after which the Rev. Anson Phelps Stokes, D.D., canon of Washington, spoke on The Layman and Christian Evangelism.

On Saturday morning the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, opened the conference, after which committee and discussion groups began the actual work of the sessions. The Rev. William L. DeVries, D.D., chancellor of Washington, conducted a question box.

The preacher at the morning service on Sunday was the Rev. Ronalds Taylor, student chaplain at the University of Maryland, College Park, Md.

#### ALTAR IN CALIFORNIA CHURCH DEDICATED

BURLINGAME, CALIF.—A beautiful new altar in St. Paul's Church, the Rev. William A. Brewer, rector, was dedicated by the Rt. Rev. Edward Lambe Parsons, D.D., Bishop of the diocese, Sunday, February 6th. Numerous clergy and civic officials were present at the ceremonies. Bishop Parsons preached the sermon.

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**MEMORIAL FOUNDATION FOR SARANAC LAKE WORK**

SARANAC LAKE, N. Y.—The Bishop and Bishop Coadjutor of Albany, together with the rector, wardens, and vestrymen of the Church of St. Luke the Beloved Physician, are appealing to the general Church that a sum of \$100,000 may be raised to establish on an assured basis a work of comfort and healing in Saranac Lake as a jubilee foundation in memorial of the work of Dr. Trudeau. In 1928 will be celebrated the fiftieth anniversary of the organization of the church and it is hoped the full sum will by that time be raised. Generous endorsements are given the appeal by the Presiding Bishop, prominent bishops, clergymen, and Churchmen.

**CHURCH TO PARTICIPATE IN SOCIAL SERVICE CONFERENCE**

DES MOINES, IA.—The Church and Social Justice, the Church in Industry, and Mental Hygiene in Religion are among topics of special interest to clergy and laymen which will be discussed at the National Conference of Social Work in Des Moines, May 11th to 18th. The Department of Social Service of the Church will hold its annual conference at the same time and place.

Community responsibility for problems of the much discussed youth of today, methods of educational publicity, the modern family, crime, the immigrant, industrial relations, recreation, are among the subjects to be presented by specialists in these different lines.

John A. Lapp of Chicago, leader in many movements for community welfare, is president of the conference. The general secretary, Howard R. Knight, 277 East Long Street, Columbus, Ohio, will be glad to send a copy of the program upon request.

**MISS NELLIE OXLEY VISITS NEW ORLEANS**

NEW ORLEANS, LA.—Miss Nellie Oxley, national executive secretary of the Guild of St. Barnabas for nurses, spent a few days here the week of February 20th as a guest of the local branch of the guild. On Wednesday evening she spoke to the nurses from the various hospitals at the Nurses' Home on Prytania Street, and on Thursday held a conference with the graduate nurse members at a luncheon at the Gumbo Den on Royal St. Between times Miss Oxley visited many of the hospitals; and spoke of the guild and its work to the nurses of the Baptist Hospital, the Marine Hospital, and the Veterans' Hospital.

The New Orleans branch of the guild now has a membership of thirty-five. Under the leadership of its secretary, Mrs. J. W. Moore, wife of the late Rev. J. W. Moore, who, while rector of St. George's Church, founded the branch in this city twenty-four years ago, the branch is doing a splendid work. Since the triennial, it has showed signs of greatly increased interest and usefulness. At present the members are busy raising a \$1,000 bed-fund, to provide an endowment for a bed in one of the local hospitals for the use of any of its members who may need it as well as for needy transient nurses.

At the recent annual meeting the following officers were elected: Mrs. J. W. Moore, general secretary; Mrs. S. W. Tate, corresponding secretary and treasurer; Miss Minnie Mims, treasurer of the bed fund; the Rev. Matthew Brewster, D.D., chaplain; the Rev. C. B. K. Weed, vice-chairman; and the Rev. W. E. Phillips, associate priest.

**NINETY YEARS A PARISH**

NEW ORLEANS, LA.—St. Paul's Church, has just issued a history of its ninety years' existence in an attractively illustrated booklet. There have been seven rectors from 1836 to 1926, not including the present one, the Rev. Charles Monroe. A former rector is the present Missionary Bishop of Honolulu, the Rt. Rev. J. D. La Mothe, D.D. The booklet is the work of the junior warden, Edwin Belknap.

**FORT WORTH HOSPITAL ENLARGED**

FORT WORTH, TEX.—All Saints' Episcopal Hospital, which was started about thirty years ago by devout Churchwomen for the sick poor of the city, is now a diocesan institution; and it is organizing a city-wide campaign for \$150,000 to pay for a recent addition to the buildings, which bring the institution up to the rank of a 100-bed hospital, fully equipped. This is the second addition to the original building, besides a large nurses' home on the same grounds, erected a few years ago. The hospital extends an entire city block on one street and a half block on another. This is the first time in thirty years that it has appealed to the general public for funds for building purposes. An additional \$75,000 is expected from the diocese. Bishop Moore dedicated the new unit a month ago, when the diocesan council met. All Saints' stands high in the regard of the public for the highest technical efficiency. The nurses' school always has from twenty-five to thirty-nine pupils, and the number will be increased with the opening of the new building next month.

**FR. ORUM ASSISTS AT GREEK SERVICES**

CHATTANOOGA, TENN.—Recently Fr. L. J. Orum was delighted to welcome into Christ Church parish the Rev. Nicholas Skallerides, pastor of the Greek Orthodox Church, Birmingham. He came to baptize three children.

Father Skallerides invited Father Orum to assist in the service, which was most impressive. The service was at the home of James G. Kalantzis, 1709 Duncan Ave. It consisted of four distinct offices:

First, the children were admitted as catechumens. Then followed the Baptism proper. The sacrament of Confirmation was next administered by anointing with the chrism blessed by a bishop, and lastly, the little children were given their first Communion.

**BISHOP OWEN'S MISSION**

BALTIMORE—A successful mission, a part of the follow-up work of the Bishops' Crusade, was concluded by the Rt. Rev. Derwyn Trevor Owen, D.D., Bishop of Niagara, in Grace and St. Peter's Church, Baltimore, February 20th. Three services were held on each of the eight days. An average of forty-five persons attended the early celebrations of the Holy Eucharist, an average of 296 at the morning services for women, and an average of 612 at the informal evening mission services. At the last service the congregation responded to an appeal to renew their baptismal vows, by sending in pledge cards, promising systematic worship, giving, and service.

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### FRANCIS A. D. LAUNT, PRIEST

PUEBLO, COLO.—The Rev. Francis A. D. Launt, D.C.L., rector emeritus of Holy Trinity Church, died at Minnequa Hospital on the morning of January 10, 1927. His death was caused from heart failure from which he had suffered for the past two weeks.

Dr. Launt was born at Hamilton, N. Y., in 1858. He was educated at Colgate University, from which he received his B. A. and M.A. He was ordained deacon in 1881 and priest in 1882 by Bishop Huntington. In 1905 King's College gave him the degree of D.C.L. Dr. Launt has held important parishes in New York, Pennsylvania, and Colorado. He was a 32d degree Mason and the author of a number of books and magazine articles.

The funeral services were held from Holy Trinity Church on January 13th. There was a requiem Mass at 10 A.M. The body in eucharistic vestments lay in state until 3 o'clock in the afternoon, when the burial office was sung. Interment was at Mountain View Cemetery.

The Rev. T. J. Haldeman said the Mass and officiated at the burial. He was assisted by the Rev. H. C. Benjamin, rector of the Church of the Ascension, Pueblo.

### GEORGE BUFFETT PRATT, PRIEST

CHICAGO—One of the best beloved priests of this diocese, George Buffett Pratt, died at his home 837 Lawrence Ave., on Saturday, February 26th, in his 86th year. His wife, Mary Thorington Pratt, died last September, aged 85.

Fr. Pratt was born in Kent, Ohio, and graduated from Kenyon College in 1862, taking his M.A. degree in 1888. He was ordained priest in 1869 by Bishop H. Lee and began his long and fruitful ministry in Sioux City, Ia. After serving in the east in Providence, R. I., and in Philadelphia, he returned to the west, being in charge at Hastings, Minn., from 1882-85. Thence he came to Oak Park, and began the work at Grace Church, where Bishop Anderson afterwards was rector. Grace Church has become one of the largest and most beautiful churches in the middle west. Fr. Pratt also helped the then Rev. Theodore Morrison, now Bishop of Iowa, in beginning the work at another well-known Chicago parish, the Church of the Epiphany. Fr. Pratt left Oak Park in 1891, after five years there. Since that time his ministry has all been spent in this diocese, with the exception of two years, 1899-1900, when he served in Porto Rico. For two years he was at St. James', Dundee, Ill., later he was associate at St. Andrew's Church, Chicago, 1903-'08; assistant at St. Luke's, Evanston, 1908-'11; priest-in-charge of St. Paul's, Savanna, Ill., 1911-'12; and in the concluding years of his life he assisted at St. Peter's, and St. Simon's, Chicago. In the latter parish Fr. Pratt spent his last years. He was buried from St. Simon's on Monday morning, February 28th, the rector, the Rev. L. C. Ferguson, officiating.

A loving, kind, humble, and godly priest, working faithfully in a ministry spent largely in this diocese, Fr. Pratt was much beloved by all who knew him.

### R. BRENT KEYSER

BALTIMORE—Baltimore lost a prominent citizen by the sudden death of R. Brent Keyser, Tuesday night, March 1st. At the time of his death he was a vestryman of Emmanuel Church, and was also associated with St. Thomas' Church, Garrison Forest, one of the first chapels of ease of St. Paul's. The first part of the funeral service was said at Emmanuel Thursday morning, and the last part at St. John's, where the interment took place. The rectors, the Rev. Dr. Birckhead, and the Rev. Mr. Jensen, conducted the service.

Mr. Keyser had diverse interests and, after his retirement from active business, he continued his membership on the boards of directors of John Hopkins University, the Baltimore & Ohio Railway, and the Baltimore Sun. To the university he gave of his experience, his talents, and his money; and of him Dr. Abraham Flexner said on one occasion that he was "the greatest living asset any university has." He acted on the belief that the Baltimore & Ohio's future could be strengthened by a sympathetic attitude to the public and to the business interests of the city, and he sought constantly for the improvement of the relations between the road and its employes. For him the newspaper was an institution with moral, political, and social responsibilities in guiding the mind of the people.

Mr. Keyser was a representative of the best type of Maryland aristocracy, being closely related to the old families of the state and a man whose breeding showed in his character.

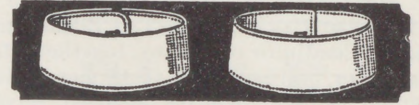
### ELIZABETH OAT LUCAS

PHILADELPHIA—The death of Mrs. Albert Lucas on March 1st closes the earthly chapter of a life of conspicuous devotion to Church and community. During the war she was in charge of the clothing bureau of the American Red Cross in this city, and her toil in that connection is supposed to have been the beginning of her broken health, which she bore with courage and fortitude. Her most important work for the diocese was in augmenting and organizing the supply bureau of the Woman's Auxiliary. It is a model in suiting the things sent to the needs of the recipient; buys, cuts, furnishes directions, inspects, packs, and ships; coördinating the efforts of multitudes of workers in an efficient system, whose present high standard is largely due to her.

Elizabeth C. Oat was born in Philadelphia July 27, 1870, daughter of George R. and Helen Louise (Hicks) Oat. Through her mother she was a descendant of the founder of that body of Quakers known as the Hicksite Friends. A requiem was said for her at St. Mark's, of which she was a life-long member, interment being in South Laurel Hill. She lost her husband and a son more than twenty years ago, and is survived by one son, the Rev. Albert Hawley Lucas, assistant at St. James' Church, and chaplain and assistant headmaster of the Episcopal Academy, with charge of the lower school.

A NOTE from Archdeacon Bulkley in Utah says, "By the way, Utah has sent in to New York more than her full budget quota. Eureka, Provo, Park City, Randlett, St. John's of Salt Lake City, and the Coal Camp group are paying the budget and advance work in full, or even more. St. Paul's and St. Mark's of Salt Lake, Duchesne, Fort Duchesne, and Logan, will more than pay their full budget."

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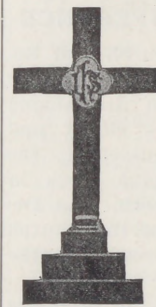
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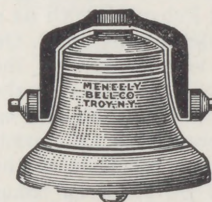
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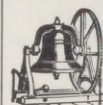
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NEWS IN BRIEF

ARKANSAS—Christ Church, Little Rock, will have a new rector, the Rev. W. Postell Witsell, D.D., who will assume his duties on April 1st. Dr. Witsell is one of the thirteen provincial members of the National Council. He was formerly rector of St. Paul's, Waco, Texas.

BETHLEHEM—The friends of Mrs. Sterrett, wife of the Bishop Coadjutor, will be sorry to know that she had to undergo two major operations in St. Mary's Hospital, Rochester, Minn., by Dr. Charles Mayo. The Bishop writes on February 27th, that she is recovering speedily and hopes that she will be better than she has been for years.—The Archdeacon will be the noonday preacher for the fifth successive year in St. Luke's, Scranton, the week beginning March 7th.—Grace Church, Honesdale, will have a mission beginning Sunday, March 13th, until Friday, March 18th. The Archdeacon will conduct it.—The bishops of the state of Pennsylvania met at State College on February 24th, to see the lot on which it is proposed to build a church and parish house for St. Andrew's Mission. A year ago a campaign was instituted to raise \$160,000 for this purpose. This amount has almost been secured and the bishops have agreed on the architects and on the kind of buildings they wish erected. This spring the work can be started on the church. The present basement in which services are held will serve until the church is completed, and then it will be converted into a parish house by adding several sections to it and building an additional story.—The executive committee of the Church Home met on March 1st, to inspect the improvements and addition to the home. The contractor hopes to finish the work by April 1st.

COLORADO—A religious community for men has been launched at Evergreen, Colo., with two priests and one layman testing their vocations. The church and clergy house of the Mission of the Transfiguration have been appropriated to this purpose, the vicar being the senior priest of the new community.

DALLAS—The clergy of Fort Worth have arranged a series of Friday night pilgrimage services for Lent, in addition to their individual parish programs. The congregations make the round of the churches, a different one each week, and there unite in saying the litany, singing hymns, and hearing an address on Personal Religion by the priest of another parish. A similar program, undertaken for the first time last year, proved so successful in furthering mutual good feeling that it is being repeated this year.

LOUISIANA—The Rev. Wm. Hamilton Nes of the diocese of Washington, took charge of the Cathedral, New Orleans, on Sunday, February 20th.

LOUISIANA—During February, diocesan crusaders went into practically every parish and mission in Louisiana. Reports show that the response was most gratifying. The lay crusaders especially have been brought to a keener realization of the need of lay evangelism and are eager to continue in further follow-up work.—New officers of the Church club recently elected are: R. P. Mead, president; first vice-president, Fred W. Matthews; second vice-president, W. H. Hendren; secretary, Warren Kearny; treasurer, A. C. Symmes.

MAINE—On the feast of St. Matthias, February 24th, there was a quiet day for the clergy held in St. Matthew's Church, Hallowell, the Rev. Rush D. Smith, rector. It was conducted by the Rev. Robert Gay, priest-in-charge at St. Mark's Church, Waterville. It included two celebrations of the Holy Eucharist and three meditations.

MARYLAND—At a banquet, given in the Maryland Home Orphanage and school, Baltimore, Thursday evening, February 24th, two generous money gifts were made to the Rev. George F. Bragg, D.D., rector of St. James' Church, and Mrs. Bragg. Twenty-seven years ago Dr. Bragg founded this institution for work with the colored race. The Presiding Bishop, Bishop Helfenstein, Archdeacon Humphries, and the officers of the institution were among the many who were present.

MARYLAND—A special patriotic service on Washington's Birthday was held in Emmanuel Church, Baltimore, on the evening of February 20th. Members of the Society of the Ark and the Dove, the Society of Colonial Wars, the Colonial Dames, the Daughters of the American Revolution, and the Sons of the American Revolution were present. The rector, the Rev. Hugh Birkhead, D.D., made an address on The Great Tradition of Washington.

MICHIGAN—A Lenten week-day service on Saturday mornings, followed by a hand-work period, is the unusual program for the boys and girls of St. Paul's Cathedral, Detroit.—

Quinquagesima Sunday Bishop Page made his annual visitation to the Church of the Messiah, Detroit, where he admitted men and boys to the Guild of St. Vincent. He visited the Church school, one of the largest in the diocese, with an enrollment of 465. At the sung Eucharist a class of fifty-one was presented for confirmation, making the communicant list 1,103. Total confirmations for the past twelve months has been 107, and sixty-two received by transfer.

MICHIGAN—A quiet day was conducted by the Rev. Spence Burton, Superior, S.S.J.E., on Washington's Birthday, under the auspices of the Catholic Club of Michigan in the Church of the Messiah, Detroit. The day started with a sung Eucharist at 10:00 A.M., and ended with devotions at 3:00 P.M. Attendance was quite satisfactory throughout the day, and there was a ready response. The Holy Family Ward of the C. B. S. of the parish provided the luncheon.

SOUTHWESTERN VIRGINIA—Bishop Jett extended an invitation to the synod of the province of Washington to hold its 1927 session in Roanoke, and the Rev. Thos. J. Bigham of Pittsburgh, secretary of the synod, has announced its acceptance. In addition there will be a number of women present, attending sessions of the Woman's Auxiliary and other organizations. Bishop Jett returned to Roanoke on February 21st, after having been on a visit to the middle and far west, since January 26th. The first two weeks in February he conducted the Bishops' Crusade at Sioux Falls and Aberdeen, S. D. He then made a short trip to the Pacific Coast.

WASHINGTON—Admiral Cary T. Grayson has accepted the general chairmanship of the Washington committee on arrangements for the General Convention of 1928.—The service at the National Cathedral on the Sunday before Washington's Birthday was conducted by the Rev. Thomas E. Green, D.D., chaplain of the Washington chapter of the Sons of the Revolution. Dr. Green was assisted in the service by several of the Cathedral clergy.—The National Club of Democratic Women visited the Cathedral on Washington's Birthday and laid a wreath upon the tomb of President Wilson in the Bethlehem Chapel. A prayer was offered and a short address given by Bishop Freeman.—The adult Bible class of the Church of the Epiphany held its first banquet in the parish hall on Tuesday, February 16th. More than 500 members of the class attended, and addresses were made by the Rev. Z. B. T. Phillips, D.D., rector, the Rev. W. L. DeVries, D.D., and Dr. W. Sinclair Bowen.

Following the custom of several years, noonday services are being held, during Lent, in Keith's theater under the auspices of the Laymen's Service Association. These half-hour services begin at 12:30 each day, and are addressed by various clergy of Washington, as well as by outstanding laymen. A schedule of services in the French language has been inaugurated in St. John's Church, 16th and H Sts., N. W. They will be held Friday and Sunday afternoons, and will be conducted by the Rev. Florian Vurpillot.—The Bishop of Washington during the past week was the speaker in the Community Preaching Course at Harrisburg, Pa. The Bishop also preached to the students of Gettysburg Lutheran College.

INDIAN PRIEST BECOMES FARM AGENT

Wood, S. D.—The Rev. Joseph Dubray, after due preparation, has become a county farm agent. Mr. Dubray is the first full-blooded Indian ever appointed to this position. He was born on the Cheyenne reservation in South Dakota in 1877 and was educated at Carlisle Indian School and the Hampton Normal and Agricultural Institute, Hampton, Va. In 1916 he was graduated from the Theological Seminary, Alexandria, Va., and in August of that year was ordained. For nine years he served on the Pine Ridge, Sisseton, Lower Brule, and Rosebud reservations.

During the Spanish-American war the Rev. Mr. Dubray served in Company I, Sixth Massachusetts Infantry, in Cuba and Porto Rico. He now is chaplain of the United Spanish War Veterans of South Dakota. Two years ago he resigned as missionary and enrolled in South Dakota State College at Brookings and studied to become a farm agent. After passing the civil service examination, he was appointed farm agent for Mellette county.

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