



The Living Church

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MILWAUKEE, WISCONSIN, JANUARY 12, 1929

No. 11

The Community Church

A Dilemma

EDITORIAL

The Call to the Office of Deaconess

DEACONESS MARY P. TRUESDELL

Why I am a Catholic

REV. A. RITCHIE LOW



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EDITORIALS & COMMENTS

The Community Church: A Dilemma

THE following letter comes to the editor's desk. Having no signature attached, it is ineligible for the department of Correspondence; but the subject matter is so important, and the writer so obviously sincere, that we desire to answer it editorially.

The letter is as follows:

To the Editor of The Living Church:

WILL you please answer the following inquiry either in your Answers to Correspondents or, preferably, in an editorial?

I live in a suburban community where there is no Episcopal church, though the diocese has purchased property and expects to establish a mission when funds are available. My own parish church is some eight or ten miles away. The community church, which is very active here, is making its annual canvass for funds, appealing to all "Protestants," excluding "Catholics" (who have a strong mission parish of their own) and Lutherans, who have no church but refuse to join in the support of the community church. Incidentally, I resent the fact that the Church loyalty of "Catholics" and Lutherans is taken for granted, while that of Churchmen is not.

What ought to be my response to the appeal? Should I contribute to the community church, which seems indeed to be doing a good social work, but which teaches a sort of least common multiple of Protestant Christianity; or should I refuse to contribute and be branded as narrow-minded and lacking in community spirit?

I shall appreciate your advice in this dilemma.

PUZZLED READER.

The condition stated is, undoubtedly, a growing one. With the lessening of denominational acerbities, the "community church" is frequently taking the place of a denominational church. Standing for no definite principle in Christianity beyond that of being good and doing good—excellent as far as it goes—a church of this sort seems able to combine in a single congregation the great mass of Protestant Christians in the community. These "go to church" to listen to a sermon that must be wholly free from dogmatic utterances, and, perhaps, to enjoy the singing of hymns.

The community church of this sort, as we see it, cannot answer the question, What must I do to be saved? It cannot give its people the Bread of Life. It is unable to tell them whether their children, or they themselves, should be baptized. It cannot instruct them in worship. It must be dependent upon the forensic ability of its

minister in offering, not common prayer, but preacher's prayer. It has no summary of the things that a Christian ought to know and believe to his soul's health. It cannot, therefore, bring up children in any definite knowledge of what Christianity is. It may give interesting information about the Bible, but it can say nothing as to the Church that made the Bible. It can teach no "form of sound words." It must carefully slur over the definite teachings of our Lord and His apostles on many mooted subjects. In short, as our unnamed correspondent well observes, it can only teach "a least common multiple of Protestant Christianity," for it no more desires to be inclusive of definite Catholicism than definite Catholics desire to be made partakers in its limitations.

Obviously the community church cannot be the spiritual home of an educated Churchman. It is too narrow. It leaves out too much that he deems essential. It does not—it cannot—satisfy his cravings after the spiritual. It cannot give him his sacraments. No, "Puzzled Reader" has no option but to keep up his membership in his parish church eight or ten miles away, and to attend its worship as often as he can. Happily, living in a city suburb, he is not nearly as remote from the Church as are thousands of scattered communicants in rural parts of the country, who remain true to the Church in spite of every handicap.

YET this is far from exhausting the subject. Suburban residents frequently excel their near-by city cousins in community spirit. One can be a hermit in a city—more's the pity—but scarcely in a suburb. Here there is often intense interest in those community affairs that play so large a part in binding suburbs into real communities. What commuter is not proud of the Community Christmas tree? Is not the local fire department invariably an object of pride—especially between fires? Does the literary club ever lack for members? In short, do not our suburbs maintain a true community spirit far better than do denizens of our cities or of remote villages?

Now, it is altogether a happy sign that the suburbs are increasingly developing a spiritual unrest. They are not content with mere philanthropy, much less with sheer materialism. They crave an opportunity to train

their souls and the souls of their children. They are not satisfied with bridge or movies for their observance of Sundays. They are increasingly anxious because their children are growing up as veritable heathen.

But they react according to their early training. They have been taught that "it makes no difference what a man believes so long as his heart is right." With the decline of fundamentalism in communities of culture, as our best suburbs usually are, the people have drifted largely from their former moorings. They do not know what they believe; indeed they have no definite belief. The Bible of their childhood is gone; they have yet to know the Bible that has had such splendid new light turned upon it. They never had the Church's hold upon real truth such as has not been shaken by new knowledge. To them, the Bible only was the religion of Protestants; and the one remnant of their earlier faith that is still clear in their minds is that they are still Protestants. If they do not literally echo the traditional "To hell with the Pope," they are still firm as their Puritan ancestors were in the determination that "Catholics" should not be permitted to corrupt their religion. They are utterly bewildered if asked to define their Christianity, but even the downfall of the Bible from its place of idolatry has not weakened their Protestantism. Just what their faith is they do not know, but they are certain that they are still Protestants.

So, in their craving for something spiritual among the community institutions they react according to their kind. They cannot proceed to erect Presbyterian, Methodist, Congregational, and Baptist churches as their fathers, in like circumstances, did, because building is now too expensive, ministers can no longer bring up families on eight hundred dollars a year, and home mission boards are less enthusiastic in supplying churches and ministers for them than once they were. Beyond this, many of them are thoroughly tired of denominationalism.

So the community church has come into being. Roman Catholics and Lutherans have definite policies of aloofness. Episcopalians are too "queer" to be considered in connection with the policy of the church. But Episcopalians have money, and they are "broad." Without any necessity of recognizing their queer beliefs, it is assumed that they will cast in their lot with their brother and sister Protestants, keep still about their beliefs and peculiar practices, and give to the support of the community church.

Now the question is: do Churchmen compromise the Church's position when they do it?

IN our judgment the answer is to be found only by taking a clear perspective.

The High Churchman of a generation ago would have answered the question in the affirmative. He would have pointed out that heresy and schism are sins. Those outside the Church are certainly guilty of schism and most of them of heresy as well. The answer of Roman Catholics and Lutherans would have been his answer as well: Have nothing to do with these schismatics.

But that answer has its limitations. In the first place, a community church is a recognition of the value of spirituality in community life. As such, it is to be commended. In the second place, such a church is apt to be a center of the philanthropic work of the community. It would be most unfortunate if the Churchman were excluded from participation in that work.

The Churchman's perspective may then be this: *Put the Church* (not the church) *first!* Let it be known that you are a member and, as far as you can be, a

regular attendant at services of your parish church in the city. Make every effort to receive Holy Communion regularly and to be present at the Church's worship when you cannot receive.

But, secondly—never firstly—be sympathetic with the community church. It is the only *community* recognition of religion that is possible under American conditions. Accept membership if it can be accorded on the distinct condition that such membership is subordinate to your real *Church* membership. If called on to do committee work in benevolences or other distinctly good causes, do it gladly if you can. Contribute to its support if you can do it without lessening your more important subscription to your parish church and to the Church's Program. If your children can go to the Church's Sunday school at your parish, see that they do it and do not confuse them by sending them to two Sunday schools, still less by sending them sometimes to one and sometimes to another. Do not hastily decide that this is impossible; but if it really is, send them to the Sunday school of the community church and supplement their instruction by training them in Churchmanship at home. Don't say you cannot do this latter; learn how. You couldn't tend a furnace either until you learned how. One can do whatever he ought to do, and to allow the children of Church parents to grow up knowing only the nebulosity of community church religion as Christianity would be a sin.

And when, finally, your diocese starts its mission, your loyalty belongs there. Ask for your letter of transfer from the city parish (unless there are local circumstances why the latter membership should be retained). Discontinue any membership in the community church but retain your sympathy with it and with any good work that it may be doing. Coöperate with it where you can. Do all in your power to prevent friction between Church and church. Be a good citizen of your community as well as a good Churchman. And put first things first.

The easy way is that which most of the community will take: to be exclusively community churchmen or to hold aloof altogether. You can accept neither of these easier alternatives because your Catholicity pledges you to wholeness in religion. You will find some fragment of that wholeness in the work of the community church and you can no more disregard that fragment than you can be contented with it alone.

All of which undoubtedly shows that it is easier to be a Protestant or a Roman Catholic than to be a Catholic Churchman. But God seldom points to the easy path as being His way.

ONE of the facts that were made clear at Lausanne, as at so many lesser conferences between Christians of different allegiances, was that men subscribing unanimously to their faith in the "holy catholic church" meant totally different things by that confession. We recall remarking at the time that conferences devoted to the sole discussion of the question, "Catholic" the time that conferences devoted to the sole discussion of the question, "What is the Catholic Church?" would, perhaps, carry us further toward unity than those devoted to the larger question of unity itself.

An article by one of the younger generation of Baptist ministers, the Rev. A. Ritchie Low, whose valued contributions on the same line have heretofore appeared in THE LIVING CHURCH, is printed in this issue. It is a sign of the times; a recognition of the fact that the better class of thoughtful Protestants today, particularly of the younger generation, are receding from the earlier position that Protestantism and Catholi-

cism denote antitheses. Such Protestants as Mr. Low are looking for a wider synthesis in Christian unity than merely a united Protestantism.

Of course one difficulty in the way is that, like so many other words in English, the term *Catholic* is correctly used in so many different senses. The *Century Dictionary* distinguishes between three definitions of the word uncapitalized and seven capitalized, and we doubt whether Mr. Low's use of the word exactly fits into any one of them, though perhaps it does. Yet we have no desire to be critical. We welcome this contribution to the synthesis that must sometime be made.

But without such discussion in detail we wish to submit one question for careful thought, making, for ourselves, no suggestion as to a correct answer.

In the common printing of the creed among the various Protestant bodies—there may be exceptions—the clause relating to the Church is printed thus:

“. . . the holy catholic church.” And in the Prayer Book of the Episcopal Church it is printed thus: “. . . the holy Catholic Church.”

What is implied in this distinction? What, in the capitalization of *Catholic* but not of *holy*?

SOMETHING new in the line of religious periodicals comes to us from Irondequoit, N. Y., a suburb of Rochester. It is a community newspaper, published jointly by the pastors of the five churches in the community and distributed to their parishioners.

The editor of the paper, the *Irondequoit News*, is the Rev. G. Paul Musselman, who has recently become rector of our All Saints' Church; and the pastors of the Congregational, Roman Catholic, Presbyterian, and Lutheran churches are associate editors. The paper is to be issued twice a month until six issues have appeared, after which time “the churches must judge whether they wish it to be continued and the community also can show by their support whether or not they approve.”

The first number augurs well. It consists of four pages, about the page size of *THE LIVING CHURCH*. The first page is to be devoted to general community news—mostly, in this first issue, commendations of this journalistic venture. The upper half of page 2 is the editorial section, for which each pastor in rotation is to be responsible in successive issues. Fortunately the editor has clearly labeled this section “Editorial,” since the casual reader would certainly take the article appearing in the first number for a sermon were it not for that enlightening tag. Why do the clergy almost invariably preach when they write for publication!

The remainder of the little paper is equally apportioned among the churches represented, a half page to each. Under their several headings, the respective churches give their hours of services, and such notices and bits of news as each thinks desirable. The Roman Catholic and Presbyterian churches give a brief summary of their history; the Lutherans give their calendar for the ensuing fortnight; the Congregationalists and Churchmen give sundry parish notes.

The venture is an interesting one. We wish it every success, and commend the plan to other communities similarly situated.

ANSWERS TO CORRESPONDENTS

W. A. D.—(1) It is impossible to say that it is invariably a mistake for a child of the Church to marry outside the Church, though it is inevitable that problems will arise when they do and that mutual happiness will be greatly promoted if they can agree as to religious affiliation before they marry.—(2) It is outside the scope of this department to consider whether Jews and Roman Catholics ought ever to intermarry.

RUSSIAN VESPERS AT NEW YORK CATHEDRAL

AMOST unusual service was held in the Cathedral of St. John the Divine in New York the evening of the Sunday after Christmas. It was vespers in Slavonic according to the rites of the Russian Orthodox Church. The choir was the world famous Kedroff Quartette.

The purpose of this service was to call attention to the needs of the Russian Theological Seminary in Paris, the only Russian seminary at the present time in the world. Because of illness Bishop Manning could not come, nor could Metropolitan Platon, who was ordaining a bishop in Detroit that day. The service had been planned for a later date, but suddenly, because of the engagements of the Kedroff Quartette, it had to be on the thirtieth. Although but three days' notice was given, all seats in the cathedral were filled, including the choir stalls. Besides the cathedral clergy there were present, vested, in the sanctuary, the Rev. Drs. Emhardt, Burgess, and Lau of the Foreign-born Americans Division, and the Rev. Dr. H. H. Spoer.

Archimandrite Benjamin, representing the Metropolitan, officiated, assisted by two priests and a deep-voiced deacon, standing about the high altar. Because the cathedral altar stands a few feet from the wall the officiants were able to encircle it according to the proper Orthodox ceremony.

The four famous Russian singers, the Kedroff Quartette, stood in the center just in front of the altar rails. They faced the altar throughout the service. Not only was their devotion manifested in their voices, but in their attitude as well. That four men in tuxedos, standing back to the congregation in front of the sanctuary, could look devotional seems incongruous, and yet many that saw them remarked on this. Such is the simplicity and reality of Russian piety.

Before the service one of our cathedral clergy told of Bishop Manning's regrets at not being able to be present and his interest in the Russian seminary in Paris, and one of the Russian clergy expressed Metropolitan Platon's regrets and blessings and gave a brief account of the meaning of the service. The service lasted about an hour. It consists largely in the singing of hymns and canticles and responses with an occasional prayer by the officiating priest, and litanies by the deacon.

Since the war the Soviets have abolished all Russian theological schools. Therefore the exiles under Metropolitan Evlogie, head of the Russian Church in Europe, outside of Russia, established in poor quarters, No. 93 Rue de Crimée, Paris, St. Sergius Theological Institute. Its students come from all classes of Russian society—young men who have gone through almost unbelievable experiences and as a consequence have devoted themselves to the service of the sacred ministry. The life of these theological students is full of privation. The expenditures per person amount to only about \$20.00 a month. Many students have to take turns at one text book. During the summer recess they find employment as servants and laborers, This seminary is the future hope of Russia.

The Russian vesper service was sponsored by the following: Mrs. Frederic Cunningham (sister of Bishop Lawrence), R. Fulton Cutting, Mrs. Tatiana Dechtereva, the Rev. Dr. William C. Emhardt, Mrs. Joseph I. France, Prince and Princess Serge Gagarine, Prince and Princess Serge Obolensky, Serge Rachmaninoff, Mr. and Mrs. William Jay Schieffelin, Albert Shaw, Alexis R. Wiren, and Mrs. George Zabriskie.

Contributions for the Russian Theological Institute in Paris may be sent to Lewis B. Franklin, treasurer, 281 Fourth Ave., New York, who will forward the amounts to the American Committee. *THE LIVING CHURCH*, through its Relief Fund, will also be glad to act as the agent for any readers who wish to contribute to this cause. Address *THE LIVING CHURCH RELIEF FUND*, 1811 Fond du Lac Ave., Milwaukee, Wis., and mark checks “For the Russian Theological Institute in Paris.”

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

CHILDHOOD AND YOUTH

Sunday, January 13: First Sunday after the Epiphany

READ St. Luke 2: 41-52.

EACH Sunday of the Epiphany season brings a special message of the divine Light shining upon some human experience. Today that Light shines upon childhood and youth as our Lord, a lad of twelve years, meets the rabbis in the temple. There is a depth of meaning in the Child Jesus thus consecrating the early years of life. The Master in His later teaching declared that we must become as little children ere we can enter the Kingdom. And He took little children into His arms and blessed them. If we are true Christians we will love little children and take a deep interest in all young people, not to criticize, but to help and to learn. The innocence of childhood and the enthusiasm of youth should lead us to pray for like gifts in our adult years, and to seek out and guide the young.

Hymn 354

Monday, January 14

READ I Samuel 3: 1-10.

THE simple faith which is always quick to hear God's call and to answer, "Speak, Lord, for Thy servant heareth," is the faith which we should desire and for which we should pray. Our later years are apt to become satiated and blasé. A little learning creates pride, and conceit destroys the freshness and natural sincerity of youth. It is only as we hold to a simplicity of thought and worship that God becomes real to us. The pure in heart—that is, the sincere—alone can see God (St. Matthew 5: 8). We are called upon to study and we can find pleasure in learning; but the moment such knowledge leads us away from God we lose our way. The childhood spirit calls to research, but research which forgets God as revealed in Jesus Christ is bound to go astray. Always, even in the course of our most profound study, we should make Samuel's prayer our own: "Speak, Lord, for Thy servant heareth."

Hymn 359

Tuesday, January 15

READ I Peter 2: 1-6.

THE threefold and balanced growth of our Lord in His youth brings us a lesson. He advanced in wisdom and stature and in favor with God and man. In body, mind, and soul we are to grow as Jesus Christ grew. So St. Paul wrote to the Christians of Thessalonica: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." We are not to despise the body, for our physical nature was sanctified forever by the Incarnation. We are to cultivate our minds by study and reading, for Christ Himself is the Truth. But we become educated animals unless we grow also in soul; that is, unless we love God and keep His commandments. The three parts of our humanity must be balanced as we recognize our likeness as "made in the image of God." And we must know the sacredness of life as manifested by Him who came to make us the true sons of God. The Prayer of Humble Access in our service of Holy Communion brings us this message in a wonderful way and at a wonderful hour of consecration.

Hymn 322

Wednesday, January 16

READ II Timothy 1: 1-7.

THEY have great advantage whose parents are Christians who lead them in the right way. Many parents, alas! are not Christians, and some who are Christians neglect this privilege, and so we have our Sunday schools and our Bible classes, and the faithful pastor cares for his lambs as well as his sheep. We may be sure that Mary, the Mother of our Lord, taught her holy Son, even as He taught her in ways which led her to keep His sayings in her heart. What a wonderful home that must

have been in Nazareth! For thirty years Jesus Christ was subject to His parents, and while those years are hidden from us, we can readily picture them—the growing wonder of the Mother, the loyalty and love and service of the Youth, the simple life of that religious home where the Master of Life dwelt and where He prepared to advance His Father's business. Are we making our homes Christian by opening the doors to the Christ who knocks?

Hymn 351

Thursday, January 17

READ Deuteronomy 6: 3-9.

GOD intended His children to know Him and to have a precious memory of all that He did for their fathers. His words were to be taught diligently to the children. The impressions made upon children's minds are not easily lost. We, in this Christian era, are called upon to remember all that the dear Lord did for the salvation of His children, and we should teach this to our children and make it a part, and a very essential part, of their education. Education with God left out of it is not education at all in any real sense of the word. And any education which disregards the Christ and His loving sacrifice, a sacrifice which has led millions to find peace and comfort and which has made life a new thing, is no real education, since it disregards the great force of the centuries. Jesus Christ and Him crucified and risen from the dead—these are the truths which have made it possible for us to grow and learn and trust.

Hymn 152

Friday, January 18

READ Isaiah 11: 1-6.

IT WAS a little Child who drew to Himself the Shepherds and the Wise Men. And one loves to recall the association of children with Christ's ministry. There were the little ones whom He took in His arms and blessed. There was the little daughter of Jairus whom He brought to life, and the sick son of the Centurion whom He healed. There was the little lad with "five barley loaves and two small fishes," and there were the children who sang Hosanna in the temple. St. John the Baptist, our Lord's cousin, was only six months older than the Christ Child, and they must often have played together. O to keep that child-spirit which shall make us know the Good Shepherd as our Friend and Saviour! O to teach children to know the love of Jesus Christ!

Hymn 355

Saturday, January 19

READ Malachi 3: 16-18.

YEARS ago I came across a hymn which I heard children singing:

When He cometh, when He cometh
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.
Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
Bright gems for His crown.

Blessed are they who have such jewels waiting for them in the Promised Land! Sinless, loving, believing, unstained by the temptations of earth, unscarred by the sword of evil—it is difficult to keep from envying such. Yet we, too, albeit marked by the struggles of earth, can be made as they through the washing of regeneration. "Only as little children at last shall we enter the next great life."

Hymn 277

Dear Lord, make me as a little child, for so only can I hope to see Thee face to face. Let not the struggles of life weaken my faith, and let not human trials destroy my love. In all my work may I hear Thee giving Thy blessing, and in all my worship may love and faith hold me. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

CHRISTMAS has left us with refilled book-shelves, if our friends have been wise enough to "give a book" this Christmas, as the earnest advice of the booksellers' advertisement puts it; and though we may not yet have had time to make acquaintance with our new book-friends as yet, it is a comfort to glance at them, at least.

Have you reached the point when you have more books than you can take care of? It is a good thing, if that be so, to sift one's shelves year by year, and bestow parcels that will be much appreciated by schools, libraries, individuals. When the Great War broke out, I had a wild idea of buying all the books published on that theme, and did indeed make a fair beginning—only to be swamped entirely before many weeks had gone by! Well, in that endeavor (never renounced altogether, however much reduced in its objective) I did accumulate a sufficient quantity of books and pamphlets certain to be invaluable to students, but gathering dust in corners of my library where space was much wanted. So last autumn I made a gift to my old college, and breathed more freely once the shipment was made.

So I have often been asked by executors of clerical estates what can be done with theological libraries; they are not salable, and are readily duplicated. This seems wise: to entrust such books to the hands of our seminaries, who will give them away to young clergy eager to have them and unable to purchase. (Of course I exclude those books, too many now, which are better burnt!)

There are multitudes of books, too, which one is happy to enjoy, but does not care to preserve. Those may well be passed on to individuals who will enjoy them quite as much as we did. A dear Sister of St. Economica asks her friends never to write anything upon Christmas cards sent to her, since she intends to enjoy the greetings and good wishes and then give them to others.

Who preserves magazines nowad-ys? I remember a cousin who had all the volumes of *Littell's Living Age* up to date bound, each with an elaborate index made by himself and with cross-indices also covering all the set. But these are too busy days, alas! Another generation kept every number of the *Atlantic Monthly*, binding each volume. That would be much less desirable now in view of the motley collection of journalism gathered at present; and even the most conservative of readers is likely to leave such tasks to the public libraries. All the same, if one could select the good things out of a hundred magazines, the result would be well deserving a place on our shelves, I think.

AMONG NEW BOOKS, one has specially attracted me, because of its temper, its intimate tone, and the novelty of its point of view. It is called *On Wandering Wheels*. Jan and Cora Gordon have made it; and it gives in all honesty the impressions received by two English artists who travelled over the East and South in a second-hand and rickety sedan, living for the most part in motor-camps. It is curious to learn that, having read *Babbitt*, they wondered whether any land could be adequately characterized by such a portraiture of caricatures as that "smart Aleck" of fiction has set forth; so they came over here to find out for themselves. In all their travels, it is interesting to note that on the whole they found Americans of every class quite as varied, original, and likable as any unprejudiced observers will find them. But, as they journeyed from Maine to Georgia, and from the seacoast to the Ohio, living among the plain people, their observations on life and customs have the charm of novelty even when treating of what we had supposed to be quite familiar things.

The freshest contribution they make touches the social status of colored people in Georgia and North Carolina. British folk are mercifully delivered from "color prejudice"; and the Gordons visited the homes of educated Negroes quite freely, as

if ignoring their hosts' complexion. This opened out new vistas to them, and to their readers; and one cannot help lamenting that so large a factor in the life of the South is neglected by Americans who write about those regions.

A phrase struck me in the latter part of the book: describing the settled farmer of New Jersey who works his own acres, they describe him as representing the landed aristocracy of the country. The idea there set forth is elaborated rather astonishingly and plausibly; and one finds the corresponding class to the small gentry whose interest is solely in agriculture, with no concern with trade or speculation in any kind of commerce.

Perhaps the most vivid part of the book is its account of the bituminous coal regions of Pennsylvania and West Virginia; but I was also struck by the description of the Showboat life on the rivers, and by the impressions of the Mennonite farmers through that country. I read many books of travel as they come out; and I haven't found one so suggestive this year.

Another volume worth while is *Under Persian Skies*, by Herman Norden; vivid, appreciative of all good things in that storied land, and thoroughly alive to all the possibilities of renaissance there.

BUT LEAVE new books for a while, to speak of the play. The only notable performance I have lately witnessed is one peculiarly adapted to my mood and intellectual powers. The other day I was asking here what had become of all the Christmas pantomimes. Well, on Christmas Day, there was given in my town a super-pantomime of the most utterly satisfactory sort, greatly to the edification of a multitude of children of various ages; and the memory of it was so refreshing that I went again, with a child for companion, on New Year's Day to see it once more. Indeed, I have thoughts of making a third visit, or even a fourth; which, for one who goes so little to the play, is rather a testimonial. It was *Alice in Wonderland*, no less, freshly adapted for the stage, and showing all the joys of *Through the Looking-Glass*.

I am told that the book is out-of-date, with unrecognizable allusions, forced humor, and all sorts of defects; at which I laugh, though I could weep that there are such stupid people in our world. Taken as a book of nonsense, it is matchless; while if one thinks of it as a philosophical work, he finds depths almost beyond plumbing. If only it were a required book for all theological students! I know scarcely a bishop of the right sort who is not intimately familiar with it.

In the play, "Alice" is the very ideal: and Tenniel's pictures have come alive, surely. The star is Edith Barrett, who brings fresh lustre to a famous theatrical name, and who has all the child's innocence and simplicity and sweetness. When I last saw her, she played Pompilia, in that very good arrangement out of *The Ring and the Book* which Walter Hampden played last year under the title of *Caponsacchi*. She was admirable in that; but she is just as admirable in this. Here is a little poem, apropos of Pompilia, which may be worth reprinting:

For what masterpiece to praise him, Browning, poet of the height?
For Sordello, dreaming idly till he dies to win his fight?
Or for Pippa, gaily singing on the streets of Asolo
Like a bird of God, whose litings with a benison o'erflow?
For the marvelous musicians, Abbot Vogler and the rest,
And the painters, half-forgotten, whose dim colors gleam their best
In the light he pours upon them? Is it Venice, Florence, Rome,
Where the thaumaturge we honor shows his genius most at home?
Evelyn, the Duchess, Waring, Karshish, ever-blessèd John,
Saul, Ben Ezra, Paracelsus, exquisite Balaustion:
All immortal, since he limned them with his own creative art.
But from out them all I single one as lady of my heart,
Standing altogether lovely in her lilled innocence.
What though hell itself assailed her? She had Michael for defence,
And, for pattern and consoler, holy Mary, Mother-Maid.
So I dare to canonize her, saint and martyr, unafraid.
And this laurel-leaf I offer to our poet, gratefully,
Painter of Pompilia's portrait, perfect in her purity.

GREEK AND HEBREW

A Reply to the Rev. S. M. Shoemaker, Jr.

BY THE REV. DUDLEY D. ZUVER

NOTHING is more sad and futile than the quarrel between Greek and Hebrew. Everybody loses. The Greek retreats into his classic shell, and the Hebrew, when his ardor cools, feels there is something the matter with the world of which he is left in sole possession. After a while the Greek may creep out long enough to observe that non-conformity readily degenerates into various prohibition manias, which is to say, into vulgar types of conformity. The individualist must always beware lest he find himself at length in shackles forged by those who are merely endeavoring to follow his advice.

Now, if I take issue with Mr. Shoemaker over his paper, *A Parson Answers a Bishop*,* it is not in the spirit of a quarrel. Those of us who naturally adopt the Greek point of view are apt to deny the Hebrew his turn. I, on the contrary, wish only to insist that both sides, in this serious time, be heard. And when I note how much the writer of this article assumes, it is with full knowledge that Socrates himself made some false assumptions with regard to human nature, for men do not always have the will to do what they know to be right. I agree with Mr. Shoemaker that men must be inspired and filled with sincerity, fervor, and courage; yet I am convinced they need as well the more solid nourishment that wisdom provides.

Mr. Shoemaker assumes all the way through that people are wise. My diagnosis, quite to the contrary, convinces me that at least half the trouble with the Church can be attributed to the fact that they aren't. The state of affairs which we are at one in lamenting is largely the work of men whose good intentions I leave unquestioned, whose prayers are both numerous and devout, whose zeal is without bounds. I do not mean to imply that we should pray less, but that we must study more.

Not in his own case doubtless, but in many cases, Mr. Shoemaker's religion is in danger of degenerating into obscurantism, which I above all things else detest. "We are still using the only effective means of Christian money-raising—prayer." That sentence, culled from its context, is exactly the sort of thing that is liable to find its way into Mr. Mencken's *Americana*. Over Mr. Shoemaker's own pages Sophrosyne presides. The things that he condemns every sensible critic condemns. He evidences intelligence, discretion, self-control, on all points except perhaps in his belief that other men will display the same qualities. It is a bit disconcerting and startlingly contradictory in one who shows such good sense and acumen in discrimination to assume that the majority or even an appreciable minority will show them also. The Fundamentalists have past question prayed more over the matter of evolution than have the Liberals; still they wander in darkness. As soon as one admits that a single prayer has received a wrong answer, or that a single pencil has traced a silly or an erroneous message, one thereby proposes some criterion of prayer and sets up some external standard by which such deliverances are to be compared and judged. This is all I am now maintaining; I do not inquire how truth is determined. But this much is sufficient to vitiate completely Mr. Shoemaker's plea. It is to affirm that knowledge is ever supreme over will.

Not all men are prophets. Of this I am absolutely certain, for I do not pretend to be one. It is idle to encourage all men to prophesy, and the Church will be doing a grander work if it can but persuade people to listen to the true prophets. The prophet is the sociological equivalent of the biologist's mutant, and surely biology teaches us that the ordinary animal has all he can do to keep his own body in health without aiming to create a new species.

"Is there anything impossible in the idea that He will tell us His will, if we listen obediently?" Here Mr. Shoemaker's usual good sense forsakes him, for he asks a foolish question. The real question does not concern *a priori* possibilities, but is how as a matter of fact and history are the details of God's plan revealed. "Blessed are the meek, for they shall inherit the earth." Our Lord Himself went to outer experience in His search for the content of ethical ideals, and in His prayers He asked simply that God's will—as manifested in the course of

history—be done. Prayer is doing its part if it teaches us submission and aspiration; let reason enlighten us as to what we are to aspire to, what submit to. There is a time to close one's eyes, and a time to keep them open.

Finally, I am gravely suspicious of the religion of spiritual experience. Too many crimes have been committed in its name, for one thing. Besides, it leaves today the impression of being a confession of defeat, a capitulation to other systems of thought which are now commanding the intellectual loyalty of the civilized world. Astronomy drove God from the skies, physics ousted Him from the sphere of inanimate things, biology pursued Him into the realm of living creatures, scholarship dogged Him into the field of history, and now religion takes its final refuge, makes its final stand in the mental life of the individual, where psychology is already hounding it. Understand me, I object to inner experience only when it professes to be complete and sufficient. Napoleonic tactics hold good in philosophy as in any other type of combat, and religion will never be safe until it resumes the offensive. It is time for theology to give up this hide-and-seek game it has for several centuries been carrying on with its foes.

In summary: Mr. Shoemaker deplores the fact that Christianity is not sufficiently Hebraic; my complaint is that it is not sufficiently Greek. Perhaps we are both right. And since the Hebraic and Greek traditions once blended to form the Christian, a true critic might describe the modern situation, at the same time compounding our apparent differences by saying that our churches are not sufficiently Christian.

A NOVEL GIFT TO TRINITY COLLEGE

BY JOSEPH BUFFINGTON

FORTY-ONE years ago a benefactor of Trinity College, Hartford, sent it several large crates filled with stone, with the suggestion that the contents might be used in some future college building, preferably a chapel. Now the chapel materializes in the munificent gift of William G. Mather of Cleveland, and is being designed by Philip H. Frohman, the architect-in-chief of the Cathedral at Washington.

On the occasion of Mr. Mather, Mr. Frohman, and Dr. Ogilby, the president, meeting on the college campus to fix the site of the chapel, the gift of forty-one years before was recalled. Inspection disclosed the frame and mullions of a window of Whitehall Palace, from the section built by Cardinal Wolsey. Mr. Frohman at once determined to embody this gift of such rich historic interest in his chapel plan.

With those lines which Shakespeare places in Wolsey's mouth, what a lesson to collegiate youth: "Cromwell, I charge thee, fling away ambition; by that sin fell the angels. . . . Let all the ends thou aimest at be thy Country's, thy God's, and Truth's." And what a strange coincidence that this gift of a Cardinal Wolsey relic should, three centuries later, be carried overseas and find its place in a chapel given by one of the descendants of that sturdy Puritan family which in Cotton and Increase Mather and its other members moulded New England's spiritual and intellectual life.

All of the stones were carefully marked and numbered. They came into possession of the donor through the Rev. A. Dalgarno Robinson, the then vicar of St. Helen's Church, London.

CHILDREN

THERE IS AN old couple in our village who are past work. The married daughter has made shift to take her mother and the parish half-crown, but there is neither room nor food for the father, and he must go. If husband and wife went together they would be separated at the workhouse door.

The parting had to come; it came yesterday. I saw them stumbling lamely down the road on their last journey together, walking side by side without touch or speech, seeing and heeding nothing but a blank future. As they passed me the old man said gruffly, "'Tis far eno'; better be getting back"; but the woman shook her head, and they breasted the hill together.

At the top they paused, shook hands, and separated; one went on, the other turned back; and as the old woman limped blindly by I turned away, for there are sights a man dare not look upon. She passed, and I heard a child's shrill voice say, "I came to look for you, Gran"; and I thanked God that there need be no utter loneliness in the world while it holds a little child.

—Michael Fairless.

* *A Parson Answers a Bishop*. Church Booklet No. 301. Milwaukee: Morehouse Publishing Co. \$7.00 per hundred.

The Call to the Office of Deaconess

By Deaconess Mary P. Truesdell

AMONG many young women of the present age, there is a desire, not only to find an occupation or profession suited to temperament and ability, but also an earnest wish to have a share in God's work in the uplifting forces in the world. There are many doors open to the woman of today. In addition to the desire to serve, some feel also the call of God to religious vocation.

"I have always been sorry I wasn't born a boy," said one Church girl. "If I had, I would have given my life to the Church, and studied for the ministry. But as it is, I guess I will have to teach history or English, or perhaps I can do settlement work when I leave college." A friend remarked, "Perhaps God meant you to be a deaconess. I know the Church has such an office, though I really do not know anything about it." Further inquiry among Church people and clergy was almost fruitless, and misinformation shadowed the call. But the seed had been planted and, by the grace of the Holy Spirit, it grew. Eventually the young woman found lasting happiness in this office of ministry.

For the benefit of such seekers, or those who aid young people along vocational lines this article is written to give briefly some information regarding the ancient office of deaconess, its modern state, and its satisfying vocation.

The word "deaconess" was crystallized as a title from *diakonos* (noun), and *diakonein* (verb), Greek words commonly used in the New Testament to denote the rendering of loving service by friends. Women followed our Lord and ministered

to Him of their substance. The office of deaconess dates from apostolic days when the services of women were rendered the Church in both an informal and also an official way. The office was a practical necessity to the Church, due to the conditions of Oriental society. St. Paul, speaking highly of her character and work, writes a note of recommendation for Phoebe, a *diakonos* of the Church in Cenchrea, a port of Corinth (Rom. 16:1, 2). Tradition makes her the bearer of his letter to Rome. The same Apostle also lays down his qualifications for those who would be deacons and deaconesses in I Tim. 3:8-13, though this is obscured by mistranslation in the Authorized Version.

In the early Church we find the deacon and the deaconess side by side as helpers of the bishop, for "the discharge of matters which he cannot attend to except with the aid of subordinate ministers." They were set apart to their office by the laying on of hands by the bishop. Identically the same words are used in ancient authorities to describe this rite whether administered to the man deacon or to the woman deacon. They are "*χειροθεσία*" and "*χειροτονία*" and "*manu superposita consecravit*," which are technically translated "ordination." Minor orders were not of apostolic institution, had originally no laying on of hands, and were called "*ἀχειροτόνητος ὑπηρέσια*" or "*insacratii ministri*." It is interesting to note that an ancient prayer found in the Apostolic Constitutions is incorporated into the setting apart service of the deaconess of the present age.

The ideal of the diaconate was the dedication of the individual to Christ in a life-long serving ministry to His Church. The deaconess was required to be "a pure virgin" or "a widow, one married, faithful, and honorable," forty being the general age of ordination. Marriage after ordination was forbidden, anathema and even death being the penalties proscribed. The deaconess lived alone, or with relatives, or with other deaconesses. The two other classes of dedicated women mentioned in the early writings of the Church were the widows and the virgins who were distinctly lay women.

The deaconess of the early Church performed these functions:

1. The assisting at the administration of baptism of women.
2. The instructing of the newly baptized women in their Christian duties.
3. The taking of messages of the bishop to women where he could not send the deacon.
4. Ministering to the sick and poor.
5. Ministering to the martyrs in prison.
6. The presiding over the women's entrance into the Church; examining commendatory letters of strangers, and assigning them seats.
7. Oversight of the widows and orphans.
8. The taking of the Eucharist to women who were sick.

THE deaconess order developed more largely in the Eastern part of the Church, and reached its height in the fourth and fifth centuries. There were forty deaconesses connected with the Cathedral of St. Sophia at the time of St. John Chrysostom, and his letters written to his deaconess

friends during his exile are most interesting. At the time of Justinian, 535 A.D., when it was found necessary to limit the number of clergy which could be attached to the different churches, the number of deaconesses at St. Sophia was fixed at forty, with the number of male deacons at one hundred.

After the fifth century, the deaconess office began to decline, until in the twelfth century it had practically disap-

peared in both Eastern and Western parts of the Church. The office was legislated for in two of the Ecumenical Councils of the Church (Nicaea and Chalcedon), and was never abolished, though in certain parts of Gaul local councils of the years 441-533 A.D. forbade the continuance of the office in their regions. There are several interesting vestiges of the ancient office which have continued to the present day, one of which is found among the Carthusian nuns of the Roman Church. This order came into existence in the twelfth century. It is very conservative, and has preserved many customs practically unchanged through the centuries. Some of the nuns, who have been professed at least four or five years, are consecrated in "the place of deaconess" by the bishop of the diocese. He vests them with stole and with maniple, which is worn on the right arm, and in giving them these he "pronounces the same words that he says at the ordination of deacon and sub-deacon." "These ornaments the nun only wears again on the day of her monastic jubilee, and after death on her bier. It is a consecrated nun who sings the Epistle at conventual Mass, though without wearing the maniple. At Matins, if no priest be present, a nun assumes the stole and reads the Gospel." At the present there are about 140 Carthusian nuns, of whom about ninety have been consecrated into "the place of Deaconess."

The reasons why the office of deaconess fell into disuse were:

1. The changing conditions of society.
 - (a) As the Church developed westward, men had less restriction in their ministration to women.
 - (b) The new freedom accorded women in the early days of Christianity was lost to a large degree.
 - (c) The decline and breaking up of the Roman Empire made it unsafe for women to live and work alone, the protection of the cloister being necessary for living the consecrated life.
2. The rise of monasticism and the confusion with and absorption of the female diaconate.

PRAYER

O LORD, who in Thine eternal plan hast known each soul from before the foundation of the world; Give Thy grace, we beseech Thee, to all those whom Thou art calling to the dedicated life to serve Thee in Thy Church as deaconesses. May they straightway arise and leave all for Thee. Let not our faults cloud their vision or hinder their acceptance of vocation. Fill us all with Thy Holy Spirit, that we may be made like unto Thee, and may follow Thee, O Thou Blessed Lamb of God, whithersoever Thou goest. Amen.

- (a) Deaconess communities adopted many monastic ideas, which resulted—except for the presiding or head-deaconess—in obscuring the direct relation of the deaconesses to their bishops.
- (b) Religious orders were apt to be too independent of ecclesiastical authority, so the bishops often put a deaconess in charge of a "choir of virgins" as abbess, to have the head of the order under episcopal control. There is much confusion between "abbess" and "deaconess" in the Middle Ages.

3. The change from the diaconate of the Primitive Church.

- (a) The office of deacon began to lose its early character, of an office dedicated to life-long service, and became a stepping-stone to a higher order, in the Western Church a sort of sub-priesthood.
- (b) The creation of the minor orders of ministry, many duties formerly performed by the deacon and deaconess were delegated to the sub-deacon and others.
- (c) Failure of the Church to adapt the office of deaconess to new tasks, as former duties were laid aside. Baptism of adults became rare; immersion was abandoned as a general method of Baptism; martyrs were no longer imprisoned; men and women no longer sat in separate places in the church. What charitable work was done was performed by Religious communities.

4. The emphasis of the mind of the Church during the Middle Ages was on asceticism, individual salvation, and theological problems, rather than on serving the poor and desolate.

MEDIEVAL monasticism reached its height about the time of the Reformation, and declined with the dissolution of many religious houses.

With St. Vincent de Paul, that remarkable figure of Church history, came a new opportunity for the ministry of women in the relief of the poor and suffering. In 1625, he organized the Sisters of Mercy, which in ideals resembled the deaconess office of the early Church. He told his sisters their convent must be the houses of the sick, their cell the chamber of suffering, their chapel the parish church, their cloister the streets of the city. This sisterhood was later made to conform more closely to monastic lines, but it tremendously influenced later monasticism, and the religious orders of the present age, in holding to the forefront the ideal of service.

In 1836, the Rev. Theodor Fliedner undertook to revive the apostolic office of deaconess, but from the Lutheran point of view. An association of women was formed at Kaiserwerth, Germany, following to a considerable extent the early organization of St. Vincent de Paul's Sisters, and holding the high service ideal of the primitive diaconate.

At this time in England, women were becoming actively interested in the relief of the unfortunate, and there arose such leaders as Hannah More, Elizabeth Fry, and Florence Nightingale. The Kaiserwerth deaconess institutions proved that a Church body, not in communion with Rome, might have sisterhoods serving the unfortunate and living a community Religious life. This successful example, together with the ideals of the Oxford movement, brought about the revival of the Religious life for women in England and America. Kaiserwerth also brought the name and ministry of the ancient office of deaconess to the attention and careful study of Anglican clergy. Due to the wise leadership of Dean Howson, Bishop Lightfoot, Bishop Thorold, and others, the office was restored in the Anglican communion, in accordance with Catholic and primitive tradition. In 1862, Bishop Tait of London admitted Elizabeth Ferard to the office of deaconess with the laying on of hands. The first American deaconess to be thus set apart was probably Julia E. Forneret, by Bishop H. C. Potter, in St. George's Church, New York, May 1, 1887. In 1889, General Convention passed a canon authorizing the restoration of the office. Since its revival in 1862, upwards of eight hundred women of the Anglican communion have been admitted to the office. At present there are about 225 American deaconesses working or living in about sixty dioceses and missionary districts.

The foundations that have been laid are solid ones, but the revival and growth of the order has been slow for several reasons. As this historical resumé has endeavored to show, the deaconess order is not a society of professional Church-

workers who wear a special garb. Neither is it an imitation sisterhood. Monastic orders for women, "being essentially laic in origin, have always preserved the privilege of self-government," needing only to get the sanction of the diocesan upon the rules they wish to adopt. The deaconess office is neither more nor less than the only Church office of ministry which, in accordance with apostolic example and Catholic tradition, is open to women. The office is, therefore, utterly dependent upon the legislative action and canonical regulation of the whole Church. There are many problems apropos of the restoration of the office, that are yet to be worked out and defined. The Church has at work a commission on adapting the office of deaconess to the present tasks of the Church.

IN THE Church today, the deaconess is a woman called of God, tested and trained, who dedicates herself to Christ in entire surrender, who receives through the laying on of hands by the bishop a spiritual benediction and the commission, "Take thou authority to execute the office of deaconess in the Church of God, committed unto thee: In the Name of the Father, and of the Son, and of the Holy Ghost." "The duty of a deaconess is to teach the unlearned, to instruct youth, to care for the sick, to comfort the afflicted, to supply the wants of the poor and needy, and to labor in all ways for the extension of the Church of Christ."

The training of a candidate covers a period of two years. She must submit to the bishop testimonials showing her fitness and must pass examinations on the subjects required by canon: Holy Scripture, Christian missions, doctrine, ministrations, religious education, and social service. Nine months of field work under supervision, or satisfactory previous experience is required. At least one-half the time of candidacy must be spent in residence with other deaconesses, or at a Church training school. There are six training schools:

The New York Training School for Deaconesses, St. Faith's House, 419 West 110th street, New York City.

The Church Training and Deaconess House, 708 Spruce street, Philadelphia.

The Chicago Church Training School, 211 South Ashland Blvd., Chicago.

The School for Christian Service and Deaconess Training School of the Pacific, St. Margaret's House, 2629 Haste street, Berkeley, Cal.

The Bishop Wilmer Training School (Mobile) P. O. Crichton, Alabama, Box 180.

The Bishop Tuttle Training School (for colored women), Raleigh, N. C.

It is a decided error, though unfortunately a somewhat common one, to speak of all graduates of these schools as "deaconesses," when only about one-third of them are. None of these training schools are devoted exclusively to the preparation of deaconess candidates. All of the schools train other young women, who may wish to study for their own improvement, or who wish to take up Church work as a profession. These persons have no intention or desire for the deaconess vocation, but wish to serve their Church without entering an order. It is thought by some that it may prove wise in the future to separate these groups, that more specialized training can be given each.

The need for more deaconesses is urgent. Requests come from all parts of the Church at home and in the mission field. Clergymen of every type of Churchmanship write sometimes like this: "It is our supreme opportunity. We must secure a deaconess at once for our work or valuable opportunities will be lost." The sad answer must be written over and over again, "There is no one to go." Would that we could adequately present this ancient yet very modern vocation to the young womanhood of the Church! It is a vocation for which the Church needs the best of her young women, and one in which can be used the best faculties of mind and spirit of the woman fitted to perform its duties. "There is no career that can compare with it. . . . In a world where there are a great many things to do, God has given us the best and happiest."

Why are deaconesses so happy in their work? First, perhaps, because of the infinite variety of their tasks; then the satisfaction of working with people and personalities, rather than with things, and of watching the Holy Spirit grow in human hearts. The consciousness of being a servant of Christ who is officially commissioned by His Church brings a special joy. The deaconess goes as one chosen and sent. There is also the

sisterly contact and fellowship in an order that is Church-wide and world-wide in sympathies and service. Lastly, and most satisfying of all, is the glad realization of belonging to Jesus in a special sense. One is set apart for Jesus alone. To those who surrender most to the Divine Lover of Souls is most revealed of the beauty of His love. The deaconess' life is a joyous song on the theme, "I found Him whom my soul loveth; I held Him and would not let Him go." Proceeding from that union with God in love is an eager straining to catch His vision of the pathos and possibilities of humanity, and a striving after a submergence of self in the purpose and work of the Beloved One.

Are there no difficulties connected with the deaconess vocation? Ah, yes. One great act of surrender does not make a consecrated life. The dedication of oneself is a life-long process made up of repeated acts. Any who would come after Jesus must deny self, taking up the Cross daily. Beyond the difficulties of self-conquest are the outward ones connected with the tasks. There are social problems that are tangled and discouraging; there is inadequate equipment, or difficult people to work with. There is the weariness of body that comes from long hours of work and little leisure time. No deaconess' position exists that does not have some trying phases—but this is true of every work in the world that is worth while doing. As to her own future, the deaconess must rest solely in faith upon God's promise to take care of His own. She seldom receives more than a minimum living wage, sometimes less, and the Church as yet makes no provision for the retirement of its aged deaconesses. But these things fade away as we remember that we are fellow-workers with God in His great cause.

The challenge of Garibaldi to young Italy rang out: "What do I offer you? I offer hardship, hunger, rags, thirst, sleepless nights, footsores in long marches, privations innumerable, and victory in the greatest cause that ever asked you!" The youth of the land rose to follow him. Today, the Voice of the Lord rings clearly, "Whom shall I send and who will go for us?" May there be many who can answer, "Here am I, send me."

VISITATION

THE Church is dim and still;
 The last low words are said
 Over the last bowed head;
 The candles quenched—the Altar dark
 Save for the red Lamp's steady spark;
 Sounds of the morning's stir stream in
 Through the high windows, many-hued;
 The Christ hangs on the shadowed Rood;
 The Mass is ended—day begun.
 Shortly the priest returns—he lifts the Feast,
 And presently they pass, Saviour and priest,
 Along unheeding streets to feed and bless
 With divine energy the powerless.
 With pitiful, persistent steps
 On through the city streets they go;
 By bed and chair they halt, and so
 Pass on—but leave a Presence where
 Those healing Feet have trod—
 For each soul peace—and God.

LOUISA BOYD GRAHAM.

OUR LORD'S PRAYERS

HOW MANY TIMES in the Gospel are we told that our Lord prayed? Apart from the great Prayer of Intercession in the seventeenth chapter of St. John, there are at least fifteen occasions when our attention is drawn to our Lord as He prays. The first two are little glimpses into what was clearly our Lord's regular plan. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed. . . . Great multitudes came together to hear, and to be healed by Him of their infirmities. But He withdrew Himself into the wilderness, and prayed." Here, then, we see Him beginning every day in prayer and returning to it whenever the press of active work became too great. The world would have called it a waste of time; to our Lord it was the very spring of all His active work.
 —Fr. Vernon, S.D.C.

CHRISTMAS AT TAYLOR HALL, RACINE, WIS. *

A Chinese View

By C. T. Mo

WE HAVE long urged for international good will, for world peace, for universal humanity. We have followed the gleam. We have failed and accused ourselves of being too idealistic, too theoretical, too Utopian. But what we have seen and done at Taylor Hall, Racine, Wis., seems to give us self-assurance and cherish our buried hope.

With the directorship of Mrs. George Biller, the help of Miss Elizabeth Mathews, the coöperation between the Oriental and Occidental delegates, the gathering again has proved a great success. It has provided many of the Oriental students in this country with an extraordinary opportunity to spend their Christmas vacation to the best advantages possible.

As usual, our gathering represents a very heterogeneous group. We belong to different races and nationalities—Chinese, Japanese, Hindu, Hawaiian, American, Filipino. We are from different parts of the world. Among us there are Christians (most of them are) as well as Confucianists and Buddhists. In short we are different in our cultural, social, political, religious, and economic backgrounds. In spite of all this, however, we have achieved the great and succeeded in the impossible.

During our stay at Taylor Hall, we have experimented life from a new angle and seen things in a new light. We have done much and enjoyed much.

The fascinating beauty of Racine, the lively waves of the mighty Lake Michigan, the smiling faces, understanding talks, the well-cooked dishes, the dancing fire, the peppious jokes, the intelligent discussions, and a lot of things have rooted deeply in our memory and cannot be dislodged.

Since most of us are university students, we have come to be interested in one another intellectually. We all participate enthusiastically in our morning and evening discussions on political, economic, social, religious, and scientific topics. We have both heat and light. Needless to say, we cannot possibly be in perfect accord with regard to our opinions and ideas. Our main gain and interest, however, do not lie in our similarities, but in our differences. We have learned where to differ, how to differ, and when to differ. We have thus seen things from various angles and added much to our stock of knowledge. In our discussions no one can be dogmatic. No one can be self-sufficient. Every one has a chance to speak. Every one gets something new.

The social atmosphere at Taylor Hall has been unique. We have a large stock of social senses of different lands and diverse ages. We talk, we laugh, we eat, we enjoy—all to our hearts' content. We play chess, bridge, Mah Jong, Ping Pong, and the rest. We sing songs American, Chinese, Hindu, Japanese, and Hawaiian. Besides, the artistic American silhouette, *The Ballad of the Oysterman*, the brilliance and joyousness of the Chinese drama, *Returning Home*, the suggestiveness of the Hindu play, *The Miser's Money*, the Japanese folk songs and dances, and many other social events have been heartily enjoyed and will be long remembered. More than this, no one here at Taylor Hall can easily forget those delicious American, Chinese, and Hindu dishes prepared by amateur and expert cuisine from various countries.

Spiritually (by the way, although I belong to no particular religion, I have seen religion in an ethico-social sense) we have also greatly profited. The Rev. D. A. McGregor, the popular, agreeable, and joyous "spiritual preceptor" in our group, has exercised profound spiritual influence over all of us. He has done this not by routine sermons and rigid command, but by his sociability, his sincerity, his personality.

In short, in our gathering at Taylor Hall there exists, at least for the time being, no localism, no nationalism, no imperialism, no racialism, no denominationalism. Instead, we have seen and experienced real fellowship, brotherhood of races, mutual aid of mankind, and international good-will. Our association has proved that universal peace on earth is not only theoretical and idealistic, but practical and practicable.

* Each year an Oriental students' conference is held at Racine, Wis., during the Christmas holidays. At the conference this year a Christmas eve service was held by Bishop Ivins, after which many of the students, of many religious faiths, attended the midnight Eucharist at St. Luke's Church.

Why I am a Catholic

By the Rev. A. Ritchie Low

Minister, the United Church of Colchester, Vermont

COMING from the pen of an ordained Baptist minister the above title may at first appear somewhat of an enigma. But my contention is that the fact I am a Protestant does not invalidate my being a Catholic. Since when has any Church or party reserved the right to monopolize this word?

When I say I am a Catholic I do not mean to say that I am a Roman Catholic. To me, Catholicism stands not so much for a particular Church but rather for a certain attitude of mind. Roman Catholicism is one thing, Catholicism another. The one commands rigid obedience to its tenets, the other insists on the right to respect the views of others. The one contracts while the other expands.

"A Catholic," says the dictionary lying on my desk as I write, is "a member of the Universal or Catholic Church." This includes me. I try to do the will of my Master. I worship the Lord Jesus Christ as my Saviour. If I do not belong to the Universal Catholic Church, then to what Church do I belong? "But," someone protests, "you are a Baptist and how can you possibly be a Catholic?" Well, why not? I have come to believe that the idea one has got to be an adherent of the Church of Rome before one can call oneself a Catholic is responsible for much of the opposition that comes from Protestantism toward things Catholic. And this because the average nonconformist invariably associates Catholicism with the Roman Church. For this, the omitting of the prefix "Roman" on the part of the followers of the Papacy, particularly those responsible for the publishing of their literature, is largely responsible. But why am I a Catholic, what are my reasons, and what are my credentials?

In the first place I am a Catholic because I believe in the spirit that makes for inclusiveness. But it was not always thus. A few years ago I had some correspondence with one of the leaders of the Church of the New Jerusalem. In one of my letters, among other things, I stated that in the New Testament it plainly told how, in the last few days, some should depart from the faith—the insinuation being, of course, that his Church was one of the guilty parties. Well, I don't know so much now as I did then! And I would give my right hand to be burned if I could retract that letter. Not that I am today a follower of Swedenborg. I am fascinated by his keen insight into things spiritual, and while I admit he may have gone too far in some directions, have we in our day not gone to the other extreme? Is there not a tendency for things Christian to become secularized?

No, I am not a disciple of Swedenborg, but I trust that I do have a proper regard for the contribution to Christian thought which this versatile man made during his long lifetime. While I deeply deplore my former lack of appreciation I have since repented to the extent that I now try to cultivate the faculty of seeing good in all creeds and people without at the same time forfeiting my right to the use of due discrimination. Each Church has contributed something worth while toward making plain the way of salvation. The Methodist, Congregationalist, Baptist, Presbyterian, Roman Catholic, Greek Orthodox, and Anglican, each has done his part in preparing the way for that larger faith that shall yet unite the children of God. Believing this as I do, how can I help being a Catholic?

To my mind the terms Protestant and Roman Catholic are unfortunate. They are the heritage of another day. They make for lines of demarcation and exclusion while the purpose of our Lord was to tear down the walls of partition and build up good will toward all men. Moreover, the terms are not exact enough. I am considered a Protestant, yet I am more than that for I am also a Catholic. Many of the precious things for which the Church of Rome stands I too will defend to the death. I do not mean to imply that I would care to sign on the dotted line all that Rome stands for. I do not, for instance, owe allegiance to the Pope in the sense that

Michael Williams does, but to the extent that I agree with him I too am a Catholic. And conversely, to the extent that Mr. Williams agrees with me, he too is a Protestant! We thus clearly see that after all, despite some differences of interpretation and various ways of looking at things, Catholic and Roman Catholic are nearer each other than they seem. A genuine catholicity on the part of each of us would do much toward bringing both of us nearer a Christlike attitude the one toward the other. Perhaps, as the hymn-writer puts it, "we shall know each other better when the mists have rolled away." I trust so.

IN THE second place I am a Catholic because I sincerely believe that only as one possesses the quality of catholicity does one qualify as a good minister of Jesus Christ. To be sure I am opposed to a broadmindedness that is merely synonymous with shallowness. There are times when an open mind denotes an open mouth. To all of this I stand opposed. But I am all for that spirit of heart and mind that tries to find the mind of Christ and coöperates toward the aim for which our Lord bled and died.

My first parish was situated in a little Vermont town, seven miles from a railroad and lost among the hills. There were two churches, the one Roman Catholic the other Protestant. As minister of the latter I did my humble part to bring them together. I went to the rectory, sat down and chatted with the priest, who received me cordially. We were all the while I was there, nearly five years, on friendly terms, but so far as coöperating religiously we did this no more than if I had represented Buddha or Mohammed.

And the paradox was that the thing that kept us apart was the very thing which ought to have drawn us toward each other, namely a love and regard for the Lord Jesus Christ. I was a Protestant and tried to act like one Catholic-minded while he, a Roman Catholic, by his attitude regarding things religious, protested against my friendly advances. But I know that in his heart the good man was better than the system which prevented us coöperating one with another and making our little village captive for the Master whom we both were serving.

With a man like Cardinal Gibbons it was different. But then he was more than a parish priest! It was only yesterday that I read of his conducting a service for his own people in a Methodist Episcopal church! How such good news would warm the heart of a good and gracious man like John Wesley! What we need is more men like Cardinal Gibbons, and I am optimistic enough to believe that the future will see many more of them. We Christians of whatever creed ought to stop singing, "You in your small corner and I in mine," and commence to learn to march to the words of: "Like a mighty army moves the Church of God." At present the army of the Living Christ marches in platoons, each concerned and absorbed with its own little skirmishes.

That this is true of what ought to be the Church Militant is sad to contemplate. However, we can be very certain that with the Church Triumphant it is not so. I cannot, for instance, conceive of St. Paul and St. Augustine, Martin Luther and John Knox not being on speaking terms. It is hard to believe that the blessed St. Francis and the beloved John Wesley are not, somewhere in the city four-square, comparing experiences and sitting at the feet of the Master whom they both loved so well. And dear Phillips Brooks and Cardinal Mercier and Bishop Quayle and Canon Liddon, can we not see them praising God and giving thanks unto Him who is the Way, the Truth, and the Life?

F. W. Robertson, Cardinal Newman, George Tyrrell, D. L. Moody, Henry Potter, and John Clifford, and Charles Spurgeon, and David Livingstone—are they not numbered among those who have washed their robes and made them white in the

blood of the Lamb? Ah, yes, up in heaven is a great cloud of witnesses, Roman Catholics, Methodists, Baptists, Anglicans, Presbyterians, and Congregationalists, and in this year of our Lord they are looking down upon us and, seeing all our religious strife and bitterness, are saying to you and to me: "Sirs, ye are brethren, why wrong ye one another?" To the extent that we are Catholic we shall unite to hearken to their cry by doing all in our power to make men brothers.

IN THE third place I am a Catholic because of my belief in the uselessness of playing the lone hand against the forces of paganism of the modern world. I am surprised that we do not see that the real enemy in our midst is not Roman Catholicism, Protestantism, nor Judaism, but the rank materialism that everywhere surrounds us and our children. In some dark corners of our dear land our Lord is on the defensive. His Word is being broken, His laws are being flouted, His commands are going unheeded, His love is being spurned, and His children lack for the Bread of Life. And all the while millions of our boys and girls for whom Christ died are growing up without knowing or getting a chance to know the Friend of little children. And in the meantime, while the opposing forces of paganism are arrayed in a united opposition to the things of the Spirit, the disciples of Jesus are each going their own way because they cannot agree to travel and work together. This, friends, is the great tragedy of contemporary Christendom.

However, a new sense of the larger outlook and loyalty is in the air. Men of discernment, seeing the need of getting together and acting as becomes the followers of the Master, are beginning to act in unison. In the various Churches there is springing up a real desire to band together and work co-operatively for the common good. And I greatly rejoice because of the splendid leadership of outstanding representatives like Bishops Manning and Brent, Drs. Parkes Cadman, Fosdick, Brown, Bishops Hughes and McConnell, and Robert E. Speer. These men are giving us younger ministers a new vision, and if we will but follow their lead there is hope that our wanderings in the wilderness shall yet come to an end.

And when I mention these men I must not forget the splendid contribution that is being made by the religious journals of our land. Editors like Morehouse, Morrison, Gilroy, Earl, Hartman, and Ainslie are doing much to bring about solidarity in the ranks of the army of the Lord. And Roman Catholic journals like Michael Williams' *Commonweal* are also playing their part toward creating a better understanding among the children of God. After all, in the last analysis, the members of the Universal Catholic Church are those kindred minds and spirits whose desire is that the sons of men shall become one in Christ Jesus.

IN THE last place I am a Catholic because I believe in the unity of the Household of God. When a man ceases to believe this he ceases to be a good minister of Jesus Christ. It is the will of our Lord that all His followers shall become one in Him. I am not unfamiliar with the talk about the necessity of our being one only in spirit and purpose. This is good but for myself I believe that our Lord meant more than that. The spirit cannot exist apart from the body. Nor can I agree with those whose main idea concerning unity is the getting together of the Congregationalists and the Presbyterians or the Baptists and the Disciples, but who would rebel at any suggestion of the getting together of the three main branches of Christendom—Roman Catholics, Protestants, and Eastern Orthodox. Sometimes I suspect that their desire for unity is due, not so much for the fulfillment of our Lord's prayer but rather to the expediency and economic trend of the times. It is regarded as practical rather than prophetic.

Not that I am opposed to the various communions getting together, for indeed I am all for it. I have both preached and written in favor of this. But a desire for unity that does not see where it must ultimately become effective is not to see the aim for which those of the coming generations must inevitably strive. To be sure, ere this comes to pass, our bodies, like John Brown's, will lie mouldering in the grave. But those who come after us can reap only if we in this generation sow the precious seed.

But we would do well to concentrate meanwhile on the

problem that immediately confronts us and work line upon line and precept upon precept to repair the bridges over which we must cross to span the gulf that now separates the Household of Protestantism. The outlook is indeed heartening, for the number who sincerely love the Lord Jesus Christ and who long for the reunion of all the children of God is daily increasing. Those who call themselves Catholics ought to be very active in this work. But some things are needful.

"Enlarge my heart," cried the saintly Robert Murray M'Cheyne, "and I shall preach." I pray that my own heart may be warmed not only because I have a desire to preach but because only as our capacity for loving our fellow men is increased are any of us going to be fit for the Master's use. Only as we help to roll away the mists that now separate us will we be useful in bringing together the sons of men into the bonds of fellowship.

I am a young man, much younger than the majority of my readers would believe me to be, and it may be, by the grace of God, a long ministry is before me, but whether long or short it is hereby dedicated to the end that greater understanding may exist among those who call upon the name of Jesus. I am very conscious of my limitations but so far as in me lies I am ready to join hands with all whose passion is to do away with the barriers that now separate us and keep us apart. One of the aims of my ministry, wherever I may be permitted to serve, shall ever be the strengthening of the tie that binds our hearts in Christian love. After all, it is love that finally will unite us. What I need, yes, what all of us need, is more of it in our lives. The thing that keeps us apart is our glaring lack of it. And perhaps when we have more love for Christ we shall have more love and more sympathy and understanding one for another.

We have tried to do all things through human ingenuity and organization. We have not always succeeded. Let us try henceforth the more excellent way of attempting things through Christ who stands ever ready to strengthen us. What we need is a baptism of repentance—repentance for our coldness, our lack of charity, and lack of kind, warm hearts. I am persuaded that love and regard for one another, the sharing of each other's burdens and viewpoints—the sitting at the feet of the Master and learning of Him—these, I am fully persuaded, are the things which are going to draw us together, these are the things which are to declare to the world that we have been with Jesus.

O brothers! if my faith is vain
If hopes like these betray,

the way is dark, we are far from home, and we are still in our sins. But I do not so believe for the road that leads to Him, though long and weary, lies still open before us for

Far, far away like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,

bidding us to be done with our bitterness, our exclusiveness, and lack of brotherliness and in His name go forth, until every kindred, every tribe, on this terrestrial ball shall crown Him Lord of all. Because I am a Catholic I can do no other than to accept His challenge.

Head of Thy Church beneath
The catholic, the true,
On all Her members breathe
Her broken frame renew.
Then shall Thy perfect will be done,
When Christians love and live as one.

SCOUTING

"PADRE," said an African scout to his scoutmaster, "how is it that all the people of that village are Christians?"

"It's because, many years ago," was the reply, "the people were being carried off by the slave gangs, and the English bluejackets rescued them and cared for them, and the mission taught them the Christian faith."

"I suppose," said the boy, "they rescued them because they were civilized?"

"No, not that," said the Padre, "it was because they were Christians, and knew that God is our Father and that all men are brothers."

"Why," said the boy, "it's just like scouting!"

"No," said he, "scouting is just like it!"

—By Way of Illustration.

Strange Bedfellows

By Clinton Rogers Woodruff

DO politics make strange bedfellows? Or to put it somewhat differently do they make stranger bedfellows than other occupations or professions? There seems to be a prevailing opinion that they do, but at times I am inclined to think that it is a question of giving a dog a bad name and sticking to it. While I hold no brief for the practical politician I feel at times there is a tendency to make him a scapegoat and to let others, guilty of equally reprehensible conduct, go free.

Few human relations are free from manifestations of human frailty. Sometimes even in the sacred ministry, and frequently in business and the professions, we see conduct that brings the blush to the cheek or creates an indignation of the profoundest sort. The court calendars are not unacquainted with business cases involving as gross and unworthy conduct as is to be found in politics. Some years ago I recall discussing the question with an old friend and I ventured the statement that in many respects business was as corrupt as politics and quoted some figures that showed that there were more and larger defalcations in business than in public life and that there were more malpractices. At first he indignantly denied the assertion, but substantially admitted it when he subsequently declared that "business is rotten, everybody expects a rake-off."

What we need in discussing these questions is a due sense of proportion, a proper prospective. To see the wrong and point it out, to see the right and approve it: two positions that modern writers on politics are prone to overlook. For instance here is a new political novel well worth reading—*Dear Senator*¹ It is absorbingly interesting, but one arises from reading it feeling that politics are hopelessly degraded and base motives prevail and control. It is described as a frank and sincere attempt "to paint American life in some of its phases, as it is. The result reveals to the reader—and particularly to women—the regret and pain through which men who fail while they triumph must be viewed. It is a remarkable Parable of Success. . . . Without attacking any person living or dead it carries the conviction of verity. Illyria is not to be identified with any one state; but this, one may say, is what really happens in our Middle West. It holds up a very clear mirror to our political nature. Perhaps without the art of the novelist such truth would never get home to us."

All that is true and its picture of certain phases of business is likewise true, but it is a picture of certain phases and omits to point out the good and the true, the progress and development, which characterize much of modern political life. I think there is much more truth in a letter I received from an old friend of English birth, who has been a resident of Denver for over a generation. In the course of some recent correspondence he wrote:

"In comparing the Denver and Colorado of today with the city and state of twenty-five years ago, I am conscious of great changes and important developments, but to put them in proper perspective is really a task beyond my power. . . . When I came the panic was approaching. After the storm had cleared away, it was found that speculative values had disappeared, and something like a basic foundation for business had been established. This alone was worth what it cost, and from that time steady progress has been recorded. Political movements, such as Populism and the free coinage of silver, broke up party affiliations and fostered what has since become a habit with our voters: They seldom vote a party ticket, and know little of the personal traditions that label them Republicans or Democrats. Political corruption at first prevailed to about the same extent here as elsewhere. On the whole party affiliation has gradually given way to independent judgment, often so unbalanced as to give color to the accusation that Colorado was always ready for theoretical experiments.

"In 1902 the twentieth amendment to the state constitution was adopted by vote of the people, whereby home rule was granted to Denver and the city freed from state domination. Subsequently this provision was extended to cover all cities of the first class. Denver's home rule charter was approved by the people in 1904, and was followed by prolonged litigation to de-

termine the limits of the city's power. Smaller adjacent townships were incorporated with Greater Denver, which was made coterminous with the county. From this year dates the growth of a civic spirit mainly responsible for the administrative and legislative work that has brought Denver to the forefront among progressive cities. . . . In the state the most important changes have been the development of agricultural interests which now outrank all others, including the earlier mining industries and the rapid increase of tourist travel, due partly to the creation of mountain parks, and the encouragement of outdoor life."

My friend then added this significant postscript: "On reading over the foregoing, I find I have missed one or two points. I should have stated that now and for many years past, graft and corruption have disappeared from City Hall. Our principal trouble arises from the inefficiency of untrained municipal service."

WHEN one reads Frank Kent's *Political Behavior*,² or Silas Bent's *Strange Bedfellows*,³ one really gets the impression that we really are living in "a humbug world," and that cynical methods, not to call them by a more severe name, are the only effective ones.

Mr. Kent would have us believe that independence, no matter how praiseworthy in theory, does not pay in practice, but as Charles Willis Thompson points out, Kent evidently does not recall that it was U. S. Senator Carl Schurz who founded and formed the Liberal Republican Party in 1872, but that bolting did not end his career; he came back into the party in four years and was promptly appointed to a Cabinet office by President Hayes. "Perhaps mere senators," as Thompson points out, "like Schurz are not important enough to be included in Mr. Kent's list of those whose independence was notable nor other small fry like Charles Francis Adams, George William Curtis, Chauncey M. Depew, Senator Wheeler, and the rest of the list. Some of them ended their careers by bolting and some did not; bolting made John Tyler a President and Walter Z. Gresham a Secretary of State."

Kent seeks to prove his thesis about the degeneracy of politics by quoting Maryland situations and conditions, and yet he is on record as maintaining, and I agree with him, that today Maryland is one of the best governed states in the Union. The millennium has not yet arrived, but very substantial progress has been accomplished.

Bent's book, like Kent's, is good reading, thanks to his journalistic training. That same training, however, is no doubt responsible for his overemphasizing the events that have "news value" and overlooking the underlying currents which are fundamentally important, but not always obvious to the current commentator. His volume falls into three divisions. The first, occupying nearly half the book, deals with politics and political leaders. The second treats of the daily newspaper. The third is called *The Almighty Dollar*, and deals with manifestations of "the new American religion," as Mr. Bent chooses to call it, although there is not much religion in it or in Mr. Bent's treatment.

IT is sometimes difficult to classify William Allen White. He is entitled to be termed a journalist and a mighty good one. At other times he writes as a moralist, as one who sees and appreciates the bigger things of life, and at other times his writings have the marks of a fanatical bigot. His new book, *Masks in a Pageant*,⁴ is of course good writing and interesting and worthy of being classified as higher journalism based on sound observations and morality. As he says:

"I have tried to picture these masks in the pageant of politics, faithfully. *They were men half beast and half god, with the two elements continually battling within them.* (Italics mine.) They were typical of their times, incarnations of vari-

² *Political Behavior*. By Frank R. Kent. New York: William Morrow & Co. \$2.50.

³ *Strange Bedfellows*. By Silas Bent. New York: Horace Liveright. \$3.00.

⁴ *Masks in a Pageant*. By William Allen White. New York: The Macmillan Co. \$5.00.

¹ *Dear Senator*. By McCready Huston. Indianapolis: Bobbs, Merrill Co. \$2.50.

ous phases of the democratic spirit. Each had his delusions about reality upon which his career was founded, from which delusions curiously came much of his strength. For instance, Harrison and Wilson cherished Calvinistic gods, created in their own spiritual image. With these gods they defied the world. In a measure Cleveland and Bryan, also Presbyterians, witched with the same icons. But Cleveland seems to have heard the voice in the clink of a gold reserve and Bryan was fooled by the ballot box. . . . Roosevelt set up 'the average man' as his serpent in the wilderness, and poor Harding, who had no mind of his own, tried to follow what he called the Best Minds. So they go—the long swiftly-moving line-masks in a pageant."

If one desires a glimpse of the new attitude of students toward politics and political development let him read Gulick's *The National Institute of Public Administration*,⁵ which is appropriately labelled "a progress report."

⁵ *The National Institute of Public Administration*. By Luther Gulick. New York: The National Institute of Public Administration (261 Broadway) \$1.00.

"FIX IT"

BY THE RT. REV. EDWARD M. CROSS, S.T.D.
BISHOP OF SPOKANE

WHETHER things shall be fixed depends upon the kind of instrument we use for the purpose.

The air is full of criticism and everyone is looking for the proverbial "goat" upon which to visit the sin of his own shortcomings.

Criticism is vital, but much of what people call criticism is specious.

The cry of "wolf" is on our lips and we say "Lo here; Lo there"—anything to escape a scrutinizing eye and being honest with ourselves.

There is nothing that is not in need of being fixed, but individual character needs it more than our economic system; for without a radical change in the former, there is but the prospect of trading one miserable system for another in the latter.

America is filled with a rare assortment of iconoclasts.

If anything is to be fixed, we must use more screw-drivers and fewer hammers.

Also we must recognize that what needs to be adjusted is character, not machinery. Take care of the character and the machinery will take care of itself. Neglect the character and you multiply the need of screw-drivers and wrenches. Also you give the man with the hammer further opportunity to escape the day of reckoning.

A good three-quarters of criticism is subterfuge, pure and simple—a seeking for a legitimate excuse to keep from "playing the game."

Fix it, of course fix it if it needs to be fixed, but remember that that word "fix" means "adjust" or "repair." It does not mean "put out of business."

And the success of adjustment or repair depends upon the knowledge of the real trouble. Our lives themselves must have within them the temper of character, if they are to stand the strain of their own part and responsibility in the great machinery.

It is not no criticism we need; it is honest criticism.

The hammer is the symbol of acrimony and disingenuousness.

The screw-driver and the wrench are the symbols of perspicacity and sincerity.

Fix it if it needs to be fixed, but make sure what the trouble is and use the tools of a true and wise mechanic.

PROSPERITY

PROSPERITY with all its attendant luxuries seems to have a tendency to cause spiritual enervation. A clever journalist has recently said that what we need just now is a bit of adversity that will bring us once again to our knees. Whether this is true or not, one thing is certainly evident, namely, that there must come into the life of our time a deeper recognition of those things that alone satisfy the cravings of our spiritual nature. Let us not become confused or distracted by the passing events of the day. The deeper peace which we all seek and without which we cannot live, proceeds from Him who said: "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

—BISHOP FREEMAN, in *Voices of Assurance*.

AROUND THE CLOCK

By Evelyn A. Cummins

PRESIDENT BUTLER of Columbia has recently said: "The notion that because men do not agree in matters of religion, therefore it must be taboo in education, is quite as grotesque as it would be to exclude poetry from the schools and colleges because a large majority of men read only prose or because critics fall into violently conflicting groups as to the importance and influence of individual poets or schools of poetry."

"It so happens that of the elements or aspects of the spiritual environment of the youth of today, religion is by far the most important. Religion has inspired more literature, more painting, more sculpture, more architecture, more music, and a larger part of man's ethical and institutional life than has any other thing. To say now that it is not to be taught or referred to in teaching because the teacher himself prefers to have no religious belief, or cannot agree with others as to what form of religious belief is the best justified, is certainly a preposterous proposal."

THE majority of people attach too much importance to their feelings," says a correspondent of the *Times Trade and Engineering Supplement*.

"If they feel depressed, for example, they foresee calamity not only to their own houses but to the nation and even the civilization to which they happen to belong. If they are cheerful the future glows with promise. Exactly the same facile acceptance of what our emotions choose to offer us is usual when illness threatens or arrives. The majority of men meet a cold in the head with gloomy forebodings of bronchitis with pneumonia to follow.

"It is the fashion now to talk about the great influence which the mind wields over the body, and to belittle the influence which the body wields over the mind. This new fashion, though its adherents pretend that it 'strips reality bare,' is, in fact, a subtle form of self-glorification.

"We all like to believe that our great and throbbing emotions are able to make this mortal flesh their poor slave. . . .

"No doubt the mind does influence the body greatly; only a very dull person would deny that. But the probability is, nevertheless, that the body influences the mind much more and much more frequently. It is merely foolish to worry about one's feelings if one has had a late night or has become the victim of a cold in the head or sees yellow spots before one's eyes.

"It is well to keep this fact firmly in mind, for it is a fact which, when recognized, saves one from many a gloomy day and from many a foolish word or even deed. Let the wise repeat, when dark emotions assail them: 'I am ill. I am out of sorts. Nothing which I feel today has any kind of significance. I will wait till tomorrow or the next day before I allow myself to fret.'"

IN a recent book on the South Sea Islands, James Norman Hall, the author, tells of going to church on Sunday, where a sermon is preached by a constable of the village on the subject of Cain and Abel.

"A combined service of Latter Day Saints and the Reformed Church of Latter Day Saints was being held—an amicable arrangement which would have scandalized the white missionaries of those rival denominations. But at Rutiaro, Saints and Reformed Saints lived together peaceably enough, and being few in numbers they sometimes joined forces for greater effect in the singing. The meeting was held in the Reformed church, a pleasant little structure of the native type, with thatched roof and walls and an earthen floor. At one end of the room was a raised platform and a deal table which served as a pulpit. The walls were built to prop open outward, giving free circulation to the air and charming views of the shaded floor of the island and the blue waters of the lagoon.

"The church was full, the men sitting on one side and the women on the other, according to island custom, and the children playing about on the floor between the benches. Many of the older people, too, sat on the floor, with their backs to the posts supporting the roof."

TWELVE persons were recently arrested in Mexico for plotting to assassinate a politician. "There is naturally a certain amount of comment on this drastic interference with the traditional customs of the people," says *London Opinion*.

A WELL-KNOWN critic for the *Spectator*, in reviewing two new books on science, remarks that "the only religion science can destroy is some false and materialistic creed."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"RELIGION IN POLITICS"

To the Editor of *The Living Church*:

THESE ARE references to myself in Mr. Fiske's letter in your issue of December 29th, which seem in justice to call for the presentation to your readers of certain facts.

Mr. Fiske expresses his regret "that an Anglican should have chosen the beginning of a political campaign to issue a book sure to arouse and inflame the public."

I am the Anglican referred to, and I am the author of two books, one entitled *The Roman Catholic Church in the Modern State*, issued April, 1928, the other entitled *Governor Smith's American Catholicism*, issued September, 1928. The first book was largely prepared before Governor Smith was even thought of as a presidential candidate. Although it contains a few tempered and deferential allusions to statements made by him in his reply to my *Atlantic Monthly* letter, it is addressed to the legal and civic causes of present day antagonism between the Roman Catholic Church and the Modern State throughout the world. I know of nothing whatever in it connected with bigotry, nothing in it so suggestive of intolerance as Mr. Fiske's notion that it should not have appeared in a political campaign because a Roman Catholic happened to be running for office.

The second book was issued only after Governor Smith had published throughout the United States, in book form, his reply to my *Atlantic Monthly* letter, as a campaign document and one of his state papers, representing it as his "most comprehensive treatment of the relation between Church and State." When Governor Smith thus made the religious issue one of his campaign issues I felt not only justified but in truth and justice required to reprint my letter and to examine in my second book his arguments and statements. In short, by the publication of his reply to my *Atlantic Monthly* letter, as a campaign document, he himself gave the religious issue the important place in the campaign that it was entitled to, and issued a challenge for its further discussion which I at once accepted.

Nothing that I have written could possibly justify Mr. Fiske in alluding within the compass of the same letter to my book and to anything so revolting and diabolic as the calling of nunneries "houses of prostitution." In the foul sewer of the political campaign, decency, decorum, and truth were at times lost sight of by Protestants and Roman Catholics, as I have exhibits to prove. Into those sewers I did not then penetrate and I shall not penetrate there now. They are no part of that province of human thought, history, and experience to which I have addressed my work.

New York City.

CHARLES C. MARSHALL.

"BEADS"

To the Editor of *The Living Church*:

I PERSONALLY hope that no one gave Mr. Wickersham for Christmas a rosary. For you admit that he would not use it, and no Catholic would ask him to. To give him a rosary now would go against his personal wishes, arouse his prejudice that much more.

No Catholic, Roman or Anglican, asks any one to bow, genuflect, cross themselves, use rosaries, or any of the things that they might do, unless they know what they are doing, and that they come from the heart, not being empty signs; further are willing to omit these things, if they find they are keeping souls from Christ.

Years ago I attended a High Mass in the Roman Catholic Cathedral here. I have never forgotten the sermon that day, for the priest reminded his congregation that, if they were to win converts to the Catholic faith, they in short must keep the commandments, keeping the precepts of the Church, setting a good example. To my mind, that is the only way to win converts to the Catholic faith, or the things they do, for these things must come from the heart, not through a circular that some one had the bad grace to distribute unauthorized at a Catholic Congress.

I am sorry that so few Anglican Catholics use the rosary. I carry a blessed rosary with me daily, and it is a comfort to me. I would like others to know of that comfort, but they will have to learn it, as I hope I have.

I would like to remind all, that at the end of the rosary there are three beads, that one is asked to meditate on faith, hope, and charity. To my mind, charity is not so much the giving of alms, but thinking kindly of each other, doing and saying things that are a help, not a hindrance. If we all did this in the Church, we would not have time or thoughts as to what a man did—if he did or did not use a rosary, or anything else that some of us do.

Dallas, Texas.

LOUIS C. TAYLOR.

"THE BISHOPS' PASTORAL"

To the Editor of *The Living Church*:

IN ANSWER to my criticism of the Bishops' Pastoral Letter, the Rev. Neil Edwin Annable says [L. C., December 29th]: "I need only quote the Rev. Francis Joseph Hall, D.D." And while the passages given look as if they support the bishops' statement "that every baptized Christian is a member of the Catholic Church," yet I very much doubt whether my beloved professor would make that statement his own without considerable amplification. His definition of the content of the Catholic Church is usually not so indefinite. If Fr. Annable will take the time to read Dr. Hall's address, *The Fixed and the Changing*, page 308 [L. C., December 29th], he will find that that theologian is quite explicit. In the last paragraph on the page Dr. Hall speaks of a witness which "in spite of local additions and schisms, still enforces the ancient faith in all parts of the Catholic Church—Eastern, Roman, and Anglican" (italics mine). Where then is the rest of baptized Christendom?

But whatever Dr. Hall's position is as regards the membership of the Catholic Church, the fact remains that a large company of saints and scholars from New Testament times has held (and here Fr. Annable should note that I never raised any question as to the validity of heretical or schismatic baptism) membership in the Catholic Church may be forfeited and lost by excommunication and persistence in heresy and schism. The Rev. Darwell Stone, D.D., and Fr. Puller, S.S.J.E., in their book *Who Are Members of the Church?* show that from New Testament evidence valid baptism, administered even in the Church, does not ensure perpetuity of Church membership. Space would not permit me to enter upon a detailed exposition here. The book should be consulted. All four of the doctors of the Western Church, SS. Ambrose, Augustine, Jerome, and Gregory the Great, together with St. Leo the Great, Optatus, and many others held that heresy and schism "cut off" the baptized "from Holy Church." St. Augustine, perhaps the most liberal and lenient-minded of the doctors, wrote (*De Bapt. Contra Don.* IV, 5 and 28) baptism "is of no profit to the man in heresy or schism" . . . "unless he has amended his perverseness and has been incorporated into the Church." In more modern times the illustrious Bishop Pearson, the learned Dr. H. B. Swete, as well as Dr. Stone, the outstanding authority in dogmatic theology in the Church of England today, and Fr. Puller, S.S.J.E., a theologian and Religious of no small repute, and undoubtedly many others maintain that it is not the truth to state categorically "that every baptized Christian is a member of the Catholic Church."

But what makes this statement particularly *indefensible* is its promulgation by the House of Bishops in a Pastoral Letter as an emphasized fact "to be borne constantly in mind by every loyal Churchman." It is not a fact *de fide*. It is at best a highly disputable claim. It is very much like the doctrine of universal salvation, the basic teaching of Universalism: it is all very nice, but *is it true?*

(Rev.) HAROLD H. R. THOMPSON.

Stamford, N. Y.

"THE PACT AND CRUISERS"

To the Editor of *The Living Church*:

I WISH hereby to express to you my whole-hearted appreciation of your editorial, *The Pact and Cruisers*, on page 300 of the issue of December 29, 1928. I have been hoping for some such expression in *THE LIVING CHURCH*, and now that it has come, I extend my thanks and congratulations.

Carmel, Calif.

CLELAND N. OFFLEY.



FIELD REPRESENTATIVE

Rev. Robert Lee Lewis, new field representative of the National Cathedral Association.

Harris and Ewing Photo.



CURATOR

Col. John H. Finney, newly appointed curator of Washington Cathedral.

Harris and Ewing Photo.



FIELD REPRESENTATIVE

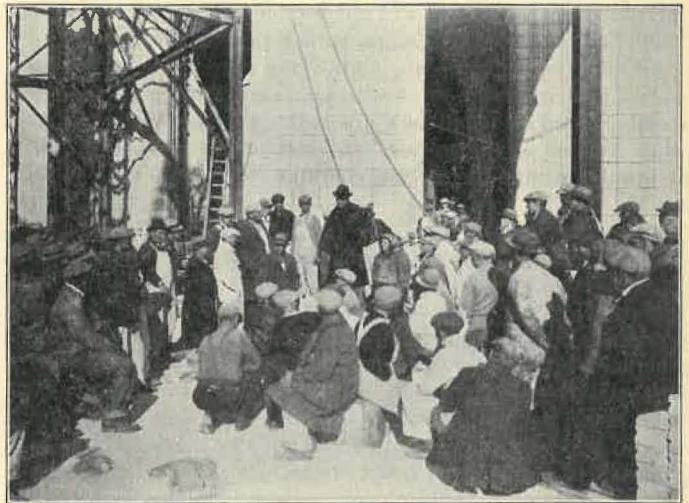
Rev. John Westcott Gummere, new field representative of the National Cathedral Association.

Harris and Ewing Photo.

Above:
Washington Cathedral Appointments

(Story on page 386)

News of the Church
in Pictures



"YOU ARE BUILDING FOR THE AGES"

So the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, tells workmen engaged in the construction of Washington Cathedral. The men who are actually building the great edifice in the capital assembled to hear Bishop Freeman tell of its purpose. He explained that the magnificent structure is being erected to symbolize and stimulate the religious life of the nation. Just as every stone is essential to the structural stability of the Cathedral so every man's contribution whether it be in the form of a gift or a conscientious bit of workmanship is essential to the symbolic completeness, Bishop Freeman pointed out.



BISHOP GARLAND AND DR. BOWIE

On the occasion of the latter's visit to Philadelphia to confer with Bishop Garland regarding the Coadjutorship of Pennsylvania, which the New York rector later declined.

Wide World Photo.



OF HISTORIC INTEREST

Barn in which the Church of the Holy Nativity, Chicago, was founded thirty years ago. (See THE LIVING CHURCH of January 5th.)

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CONFESSIONS OF A PUZZLED PARSON. By the Rt. Rev. Charles Fiske, Bishop of Central New York. New York: Charles Scribner's Sons. 1928. \$2.00.

BISHOP FISKE has decided to organize a new society, the S. P. T. P. D. A. P. U., and is going to devote all his spare time to it—at least, so he says in his latest book, *Confessions of a Puzzled Parson*. In fact, the book itself might well be called the opening propaganda for the organization, for, as one reads the opening essays, it seems to constitute a sort of "Beggars and Canvassers not Allowed" sign to keep paid "uplifters and executive secretaries" away from the episcopal residence.

But as one reads further the *Confessions* become far more than the very positive and rather witty protests of a busy man at the mass of appeals, propaganda, and demands, which deluge every parson today. It is a collection of essays, several reprinted from magazines, but a collection held together by one dominant theme—"a new spirit rather than a new law." And if the first two or three are plainly the outpouring of a man "driven to desperation at the thought that (because I wear a clerical collar) the uplifters are making a laughing-stock of me as well as of themselves," the rest of the book, and even the opening essays themselves, contains much more than indignation.

The real virtue of the book is that it makes one wonder whether all the organization, propaganda, and even legislation which seem almost to dominate religion and morals in this generation are necessary or even beneficial. It raises the issue of organization *vs.* individual influence, of direction by force (whether of body, mind, or printed matter) *vs.* guidance by spirit and example. Of the Bishop's stand there can be no doubt, and a goodly percentage of Churchmen will agree with him, in principle at least, although the Church herself is by no means in a position to cast stones where paid organizers, money getters, and multitudinous organizations are concerned. But the question of whether all or any of the machinery which religion and reform have so generally adapted from "business" and "efficiency experts" is necessary or even safe is inescapable and not readily answered; and if the Bishop's call back to the fundamental message of Christianity—"The heart of God is as the heart of Jesus"—makes even a few of us examine our pastoral methods or our layman's thoughts and attitudes, the book will be well worth writing and the S. P. T. P. D. A. P. U. may increase its membership.

W. F. L.

THE INCARNATE LORD: AN ESSAY CONCERNING THE DOCTRINE OF THE INCARNATION IN ITS RELATION TO ORGANIC CONCEPTION. By Lionel Spencer Thornton, M.A., of the Community of the Resurrection. Pp. xxxv and 490. New York: Longmans, Green & Co. \$7.50.

ONE is wise to be somewhat chary in the matter of proclaiming Copernican revolutions. Nevertheless it is impossible to be at all alive to the development of scientific and philosophical thought in the twentieth century without becoming aware that something of the sort is taking place in our age. Bergson and William James marked the initiation of a movement which is now just beginning to bear its fruits; while Bradley and Bosanquet already "date" as marking the climax of the epoch which has passed away. It is our task to wrestle with Lloyd Morgan, Alexander, and Whitehead—or, rather, to wrestle with the problems of the universe as members of this generation, a generation which is learning that time is not merely eternity strung out in succession, and that the meaning of history cannot be read *sub specie aeternitatis* until it has been wrought out in time *sub specie temporis*. It seems clear that once again the times are ripe for the discovery of hitherto unrealized riches in the treasury of the Christian

faith; but most of us are far from clear about the form in which this new revelation will present itself.

Meanwhile, Father Thornton has been working away in that monastery on the Yorkshire hills, where the music of the divine office mingles in the soul with the sounds of shunting from the freight yards of the London Midland and Scottish Railway in the valley beneath. "Which things are an allegory"—for the Plainsong typifies Father Thornton's inside knowledge of the Christian way of life, and the sound of the shunting his equal insight into the significance of the modern trend of thought. We in the world sometimes flatter ourselves that we have understood here and there little bits of Alexander and Whitehead, and we lose no time in blowing a trumpet to advertise our fragmentary cleverness; Father Thornton in his monastery has waited and worked and prayed and thought and *really digested* what the philosophy of the modern scientific world is learning to teach us through its leading exponents, and now without advertisement or sound of trumpet puts forth as an offering to God and His Church the greatest contribution to English-speaking theology of the present age.

His thesis, badly stated, is that modern "organic" theories of the nature of the universe, and the Christian doctrines of the Trinity and the Incarnation, mutually illuminate one another, and reveal once again the truth that the only rationally justifiable form of theism is Christian theism. It is impossible to summarize the course of his discussion, with all its wealth of suggestive thought on man's place in the universe, the tension between the individual and society, the relation of religion to art and learning, the distinctions between the functions of the Word and the Spirit, and many another perplexing problem. *The book must be read, marked, learned, and inwardly digested by every man who is called to be a prophet of God in the intellectual world of today.*

This will not be an easy task for many of us. The book will be welcomed most gratefully by those who have been floundering about in the same deep waters as Father Thornton, and therefore appreciate the help he brings. Others may at first find it difficult to understand what on earth he is talking about. But they must persevere, if they are to be of any use in matters of the intellect to the rising generation. Perhaps the most difficult thing to do in a Copernican revolution is to learn to *feel and live* in accordance with what intellectually we are coming to grasp. May I suggest that the best way to read Father Thornton's book is to read it as men searching for an enrichment of their own religious life? As any new idea comes to life in our mind, and we catch a glimpse of its meaning, let us carry it before the Altar of God and there explore its possibilities; let us fertilize our daily worship and our daily meditations by permeating them with the remembrance of what we are learning of God's being and our own.

Father Thornton would have made his book easier for many readers if, instead of so often repeating himself in the same words, he had brought out the meaning of his points by concrete illustrations. We can remedy this by providing the illustrations in our own lives, and by learning to understand him in this way we shall cooperate with him in bringing God's truth home to the mind of the twentieth century.

L. H.

The Living Church Annual needs no introduction to our readers. It reappears for 1929 with all its old features—except that as no bishops were consecrated during the year ending October 31, 1928, no episcopal portraits adorn this volume. The book contains the 1928 revision of the regulations "Concerning the Service of the Church." It is, of course, an indispensable work of reference, and the price remains as before, \$1.00 in paper and \$1.50 in cloth.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

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Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, \$3.25; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



JANUARY

13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Septuagesima Sunday.
31. Thursday.

CALENDAR OF COMING EVENTS

JANUARY

13. Convention of Texas.
15. Conventions of Western Michigan and West Missouri. Synod of province of New York and New Jersey, Garden City, N. Y.
16. Convention of Arkansas.
20. Convention of Kentucky and Convocation of North Texas.
22. Special convention, diocese of Pennsylvania, to elect Bishop Coadjutor; conventions of Indianapolis, Milwaukee, Mississippi, Missouri, South Florida, Southern Virginia, and Upper South Carolina. Convocation of San Joaquin.
23. Conventions of Alabama, Atlanta, Louisiana, Nebraska, Pittsburgh, and Tennessee. Convocation of Oklahoma.
25. Consecration of the Rev. Dr. Thomas Jenkins as Bishop of Nevada, Portland, Ore.
27. Convention of Iowa.
28. Convention of Duluth.
29. Conventions of California, Fond du Lac, and Southern Ohio.
30. Conventions of Dallas, Lexington (to elect Bishop), Los Angeles, and Maryland. Convocations of Arizona and the Philippine Islands.
31. Convention of Michigan.
- Conventions of Colorado, Florida, and Oregon. Convocations of Arizona, Nevada, Utah.

APPOINTMENTS ACCEPTED

ARCHBOLD, Rev. WALTER, D.D., rector of St. John's Church, Ashland, Pa. (Be.); to be rector of Church of the Good Shepherd, Milford, Pa. (Be.) Address, Milford, Pike Co., Pa. February 1st.

BAKER, Rev. ALBERT C., formerly priest-in-charge of Trinity mission, New Philadelphia, Ohio; has become curate of St. Paul's Church, Steubenville, Ohio.

BENNETT, Rev. G. H., formerly rector of St. Mark's Church, Newport, Vt.; has become rector of St. Andrew's Church, St. Johnsbury, Vt. Address, 56 Summer St., St. Johnsbury, Vt.

BROCK, Rev. RAYMOND E., formerly rector of St. George's Church, St. Louis; has become rector of St. Matthew's Church, Bloomington, Ill. (Sp.) Address, 212 E. Jefferson, Bloomington.

BUCKINGHAM, Rev. HUBERT J., formerly priest-in-charge of Christ Church, Harvard, Ill. (C.); to be rector of St. Paul's Church, Chillicothe, Ohio (S.O.)

COVELL, Rev. HERBERT E., formerly priest-in-charge of St. Simon's Church, Brooklyn (L.I.); to be vicar at All Saints' Church, Denver, Colo. February 1st.

DUER, Rev. ROY J., formerly priest-in-charge of St. Andrew's mission, Barberton, Ohio; to be rector of St. Philip the Apostle's Church, Cleveland. Address, W. 33d St. and Denison Ave., Cleveland. February 1st.

LEACH, Rev. DAVID L., rector of St. Mark's Church, Buffalo (W.N.Y.); to be rector of St. Thomas' Church, Rochester, N. Y. (W.N.Y.) Address, 200 St. Regis Drive, Brighton Station, Rochester, N. Y. January 15th.

SMITH, Rev. ERIC A. C., formerly vicar of St. Michael's Church, Paonia, Colo.; has become priest-in-charge of All Saints' Church, Sterling, Colo.

VAN DYCK, Rev. VEDDER, formerly rector of St. Mary's Church, Amityville, N. Y. (L.I.); to be rector of St. Paul's Church, Burlington, Vt. Address, St. Paul St., Burlington, Vt. About February 1st.

WATERMAN, Rev. JOSEPH M., formerly rector of Church of the Resurrection, Baltimore; has become rector of Trinity Church, Parkersburg, W. Va. Address, 939 Juliana St., Parkersburg, W. Va.

WEST, Rev. GEORGE S., formerly assistant superintendent of City Missions, Toledo, Ohio; has become rector of Grace Church, Toledo, Ohio.

WOODWARD, Rev. HARRY L., formerly deacon-in-charge of St. Mark's mission, Shelby, Ohio; has become rector of St. Luke's Church, Niles, Ohio.

RESIGNATIONS

BERNARDIN, Rev. JOSEPH B. (W.Mo.), from staff of St. John's Cathedral Choir School, New York City.

JORDAN, Rev. C. H., as rector of Grace Church, Weldon, Church of the Saviour, Jackson, and St. Mark's Church, Halifax, N. C. Effective March 1st.

KNEEL, Rev. ALVIN P., as rector of Church of St. John the Divine, Hasbrouck Heights, N. J. (N.Y.) New address, 1900 R St., N. W., Washington, D. C.

ROBBINS, Very Rev. HOWARD C., as dean of the Cathedral of St. John the Divine, New York City.

NEW ADDRESSES

BEDINGER, Rev. HENRY, formerly La Jolla, Calif.; 3518 Third St., San Diego, Calif.

ROWLEY, Rev. RICHARD, rector emeritus of All Saints' Church, Chicago, formerly 223 Seventh St.; 220 Eighth St., Baraboo, Wis.

CORRECT ADDRESS

SPENCER, Deaconess ETHEL E., St. Phoebe's House, West Morris, Lakeside P. O., Conn.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]

MISSOURI—Omit Miss Hattie B. Gooding, resigned.

NEVADA—Add Very Rev. Allen Jacobs, 325 Flint St., Reno, Nev.

NEW MEXICO AND SOUTHWEST TEXAS—Omit Rev. D. John Williams, resigned.

MARRIED

FRANZMAN-JACOBS—At noon on Christmas Day, December 25, 1928, in the chapel of Trinity Cathedral, Reno, Okla., Miss NATALIE JACOBS, elder daughter of Dean and Mrs. Jacobs, was married to GEORGE FRANZMAN of Reno. The bride's father performed the ceremony, and her sister, Elizabeth, was maid of honor.

ORDINATIONS

DEACONS

CONNECTICUT—On the Feast of St. John the Evangelist, the Rt. Rev. Edward Campion Acheson, D.D., Bishop of Connecticut, ordained to the diaconate CARLETON M. SAGE, in Christ Church, New Haven, Conn.

The sermon was preached by the Rev. Harold Renfrew of the General Theological Seminary. The rector of the parish, the Rev. William O. Baker, read the litany and presented the candidate. The Bishop was attended by the Rev. G. W. Barhydt and the Rev. John Kuhns of the staff of clergy at Christ Church.

NORTHERN INDIANA—On Wednesday morning, January 2d, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, ordained GEORGE WYNHAM RIDGWAY to the diaconate in St. Paul's Pro-Cathedral, Mishawaka.

The Very Rev. Lewis C. Rogers, dean of the pro-cathedral, presented the candidate, and Bishop Gray preached the sermon. Others assisting in the service included the Ven. Joseph W. Gubbins, Huntington; the Rev. A. L. Schrock of Goshen, the Rev. E. E. Smith of South Bend, and the Rev. Lawrence C. Ferguson of South Bend.

The Rev. Mr. Ridgway will return to the theological seminary of the University of the South, Sewanee, where he will complete his studies.

PRIESTS

COLORADO—On Sunday, December 23d, the Rev. ROBERT A. RUSSELL was advanced to the priesthood by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, in St. Mark's Church, Denver. The candidate was presented by the Rev. Walter H. Stowe, rector of the parish. The Rev. Leonard Wolcott read the preface to the ordinal, and the Rev. Robert B. H. Bell read the litany. All of the above named clergy joined in the laying on of hands. Bishop Ingley preached the sermon.

Fr. Russell, as lay reader and deacon, has already had a very fruitful ministry in the mining towns of Colorado. He has been, and will continue, to minister in Georgetown, Silver Plume, Lawson, Idaho Springs, Breckenridge, and Cripple Creek. In each and all of these places he has won a remarkable response and is looked upon as the minister of the entire community. At Idaho Springs, a very beautiful new church of the Spanish type has been built to replace the old church destroyed by fire. A large delegation from the missions served by the newly ordained priest were present at the ordination service.

HARRISBURG—In St. Stephen's Church, Harrisburg, on Wednesday, December 19, 1928, the Rt. Rev. James Henry Darlington, D.D., Bishop of the diocese, advanced to the priesthood the Rev. CLIFFORD LELAND SPANLEY of Trinity Church, Tyrone, who was presented by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport; the Rev. EARL MILLER HONAMAN of St. Luke's Church, Mechanicsburg, and the missions of St. Chrysostom's, New Market, St. Gerald's, Harrisburg, and St. James', Enola, presented by the Rev. Frederick P. Houghton, rector of St. John's Church, Lancaster; and the Rev. ROBERT THEODORE SHELLENBERGER of Christ Church, Lykens, and the missions of Saul of Tarsus, Williams-town, and St. Bartholomew's, Millersburg, presented by the Rev. Charles E. Berghaus. Morning Prayer was said by the Rev. O. H. Bridgman, assisted by the Rev. H. B. Pulsifer of Atlantic City. The preacher was the Rev. Hiram R. Bennett. The litany was read by the Rev. Oscar F. R. Treder, D.D., of St. Stephen's Church, Harrisburg; the epistoler was the Ven. Paul S. Atkins, Archdeacon of Harrisburg, and the gospeller the Rev. Archibald M. Judd of St. Paul's Church, Harrisburg. Assisting in the laying on of hands were the Rev. Lewis Nichols, rector of St. Paul's Church, Lock Haven, the Rev. William Gordon Thompson, locum tenens of Trinity Church, Shamokin, and the Rev. Hollis W. Colwell, rector of St. Andrew's Church, Harrisburg. The Rev. A. J. G. Dowie, J.D., rector of the Church of the Nativity, Newport, was the Bishop's cross-bearer. Alfred C. Kuschwa, organist of St. Stephen's Church, was in charge of the music. The young men ordained will continue in the churches and missions as at present. The Bishop entertained the clergy and invited guests at luncheon at the Penn-Harris Hotel.

MINNESOTA—The Rev. HAROLD C. LENDE was ordained to the priesthood in Gethsemane Church, Appleton, on Holy Innocents' Day, December 28, 1928, by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. He was presented by the Rev. Dr. C. C. Rollit, canon of the Cathedral of Our Merciful Saviour, Fari-bault, who also preached the sermon.

The Rev. Mr. Lende will do missionary work under the supervision of the archdeacon, and

his address will be Seabury Hall, Faribault, Minn.

OHIO—On St. Thomas' Day, December 21, 1928, the Rev. HARRY LEE WOODWARD was advanced to the priesthood in St. Mark's Church, Shelby, by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the diocese. The Rev. Lane W. Barton, rector of Trinity Church, Newark, was the presenter, and Archdeacon Gerard F. Patterson preached the sermon.

The Rev. Mr. Woodward had been in charge of St. Mark's Church during the past year while completing his theological studies at Bexley Hall, and on January 1, 1929, became rector of St. Luke's Church, Niles, Ohio.

SOUTHERN OHIO—On Friday, January 4th, in St. Paul's Church, Greenville, the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, advanced the Rev. LYLE DOUGLAS UTTS to the priesthood. The Rev. Joseph T. Ware of St. James' Church, Piqua, preached the sermon. The Rev. Philip W. Hull of St. Andrew's Church, Dayton, presented the candidate, and the Rev. Frederick Fisher of The Heavenly Rest, Springfield, read the litany.

The Rev. Mr. Utts has been minister-in-charge of St. Paul's for the past year and will now become rector. During his short ministry he has aroused a fine spirit of loyalty and enthusiasm in this old parish.

SPRINGFIELD—The Rev. ARTHUR EDWARD MARSTON was advanced to the priesthood in St. Paul's Church, East St. Louis, on the Sunday after Christmas, December 30th, by the Rt. Rev. John Chanler White, D.D., Bishop of the diocese. The sermon was preached by the Rev. Wm. H. Tomlins, retired, formerly priest-in-charge of St. Bartholomew's Church, Granite City. The Rev. Mr. Marston came into the Church from one of the denominations and has been serving most of his diaconate in East St. Louis as an assistant to the rector, the Ven. R. M. Gunn, who is also the head of the archdeaconry of Alton, and will continue in that work for the present.

SPRINGFIELD—On Sunday, December 23, 1928, the Rev. FREDERICK WHITTAKER BURFORD was advanced to the priesthood in Christ Church, Springfield, by the Rt. Rev. John Chanler White, D.D., Bishop of the diocese. The rector of Christ Church, the Rev. Jerry Wallace, preached the sermon, and the litany was read by the Rev. William H. Tomlins, retired, formerly priest-in-charge of St. Bartholomew's Church, Granite City. Assisting the Bishop in the laying on of hands were the Rev. Jerry Wallace, the Rev. William H. Tomlins, and the Rev. Harry R. Zeigler, of Granite City.

The Rev. Mr. Burford has been serving his diaconate in Granite City, and also in charge of St. Gabriel's, Woodriver, and St. Thomas', Glen Carbon, and he now becomes priest-in-charge of these three missions by appointment of the Bishop.

Frederick W. Burford is a product of the Brotherhood of St. Andrew, he having been active in the diocesan assembly in St. Louis and in his local chapter in St. Louis for a number of years.

DIED

CRANE—At her residence, in Baltimore, October, 1928, HENRIETTA OSBORNE CRANE, formerly of Chestertown, Md. A devoted Church worker, and organist for many years.

HICHBORN—It is with deep sorrow that we record the death of AUDREY PATTEN HICHBORN (Mrs. Chas. S. Hichborn), December 11th, at her home in Augusta, Me. Mrs. Hichborn was a life-long and devoted member of St. Mark's Church, and gave untiringly of herself and her means to sustain and extend its work. As a member of the advisory board of the Woman's Auxiliary, she was well known in the diocese of Maine, and her loss is deeply felt in Church circles throughout the state.

LANSDALE—In the early morning of Thursday, December 27, 1928, at her home, 1011 Pine street, Philadelphia, ELIZA MOGLAN LANSDALE, daughter of the late Philip Lansdale, U. S. N., and Olivia Luce. The burial service and interment took place at the Church of St. James the Less, Falls of Schuylkill, on Saturday, December 29th, at 2:00 P.M.

LOWBER—In the early morning of Friday, December 28, 1928, at the residence of her sisters, 1011 Pine street, Philadelphia, CHARLOTTE BLECKER LOWBER, daughter of the late Philip Lansdale, U. S. N., and Olivia Luce, and widow of Henry Sergeant Lowber of White Oak, Mount Airy, Philadelphia. The burial service and interment took place at the Church of St. James the Less, Falls of Schuylkill, on Saturday, December 29th, at 2:00 P.M.

ROBINSON—At her residence, in Philadelphia, on December 26, 1928, CAROLINE WHITE ROBIN-

SON. Funeral services were held at the Church of the Epiphany, Glenwood.

"May the souls of the faithful departed, through the mercy of God, rest in peace. Amen."

STANLEY—CAMILLA HUTTON STANLEY, wife of the Rev. James D. Stanley, died at her home in New York City on December 19, 1928. Burial at Richmond, Ind.

MEMORIAL

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life eternal, January 17, 1918.

Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

"Dear dead, they have become
Like guardian angels to us;
And distant Heaven like Home
Through them begins to woo us—
Love that was earthly
Wings its flight to holier places,
Their prayers uplift our souls,
They multiply our graces."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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.

POSITIONS OFFERED

CLERICAL

WANTED—UNMARRIED CURATE IN middle west town of thirty thousand. One willing to do detail work, and capable of developing Church school and Young People's work. Salary \$2,000. Give full information in first letter. C-285, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

SECRETARY NEEDED AT ONCE, SAINT Mary's-on-the-Mountain, Sewanee, Tenn. Quick and accurate stenographer and typist. Salary fifty dollars a month with all living expenses. Ordinary office duties but no book-keeping. Address, SISTER SUPERIOR.

POSITIONS WANTED

CLERICAL

PRIEST, GRADUATE, MIDDLE AGE, DESIRES village work, or two missions. Minimum salary \$1,600, and furnished rooms. Available Lent. References. M-284, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, EDUCATED, WILL read, write, tutor, shop, etc., by the hour or day, in return for meals or small salary, IN WASHINGTON, D. C. Address, 727 No. 20th St., N. W.

ORGANIST AND CHOIRMASTER WITH excellent references, well qualified by training and experience, desires change. Recitalist and devout Churchman. Address, Box D-276, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

CHURCH LINEN

ALTAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

VESTMENTS

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

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic Vestments, entirely handmade, \$60 to \$150, five-piece set. Samples and designs submitted. 25 CHRISTOPHER ST., New York.

PARISH AND CHURCH

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

NOTICE

ALL SAINTS' CHURCH, NEW YORK, IN the heart of the city's lower East Side, plans to erect on a portion of its property a two-story brick building for the following uses: the first floor to have a chapel, seating 35, to be used for week-day services, and a community hall some 70 feet in length. The second floor will have a living apartment for staff workers. Especially needed is the hall for gatherings of neighborhood and parochial nature. It will cost \$25,000 to put up this building. It is hoped to have it dedicated on Founders' Day, May 27th, the 105th anniversary of the establishment of All Saints' Church. In the midst of a polyglot population, this venerable church, with American, Polish, and Russian congregations, aims to minister especially to the young people of the neighborhood. NO APPEALS WILL BE MADE TO RAISE THIS AMOUNT. It is a prayer-campaign. We commend the project to God and pray for His blessing upon it. REV. HARRISON ROCKWELL, 292 Henry Street.

ST. HILDA GUILD, INC., AND DIRECTORS announce the opening of the fifteenth Annual Exhibition of Church vestments, ecclesiastical embroidery and altar linen, January 16th, 17th, 18th, and 19th, 1929, ten until six o'clock, at the guild rooms, 131 E. 47th St., NEW YORK CITY.

THE QUEST OF THE SANGREAL. Containing the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.

LENDING LIBRARY

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

MISCELLANEOUS

TREE RIPENED SOUTH FLORIDA GRAPE Fruit. Picked to ship to you direct from the grower. Sunny Sweets and Sweet Russets, boxes \$5.00, half boxes, \$2.50 f.o.b. Homestead, Fla. Address E. F. WYMAN, Silver Palm Gardens, Homestead, Fla.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

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

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

New York

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

SISTERS OF THE HOLY NATIVITY

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

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

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

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

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

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

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STROSKOPF, Rector
REV. J. R. VAUGHN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Louisiana

St. George's Church, New Orleans

St. Charles Avenue and Cadiz Street
REV. IRA DAY LANG, Rector
Sundays: 7:30, 11:00, 7:30.
Fridays and Holy Days, 10:00.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00, Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days, second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion 7:30 A.M.; Morning Prayer 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

Holy Cross Church, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Week-day Masses, 7:00, 8:00, and 9:30.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

St. Paul's Church, Brooklyn

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

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7:00 and 8:00.
High Mass, with hymns for children, at 9:15.
Solemn Mass and Sermon at 11:00.
Solemn Vespers and Sermon at 8:00.
Daily: Low Mass at 7:00, 8:00, and 9:30.
Matins at 9:00; Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00.
Confessions: Fridays, 3:00 to 5:00; 7:15 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to 5:00; 7:00 to 9:00.
Priest's House, 2013 Appletree Street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 Kilocycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFON, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9) St. Luke's Church. Morning service every 1st and 3d Sunday of month at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 Kilocycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 Kilocycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 Kilocycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 Kilocycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 Kilocycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

RETREAT

WEST PARK, N. Y.—A RETREAT FOR Priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of January 28th, and ending on the morning of February 1st. Notify THE GUESTMASTER that you intend to come.

READABLE and popular is the little book called *The Eastern Church in the Western World* (Morehouse, Milwaukee, \$1.25), in which the Rev. Drs. Emhardt, Burgess, and Lau write informally about all these various 2,000,000 Eastern Orthodox people who are among our neighbors and friends almost everywhere in the United States. The book will be valuable to every clergyman in whose community there are some of these people, and will be useful to all who have the interests of the whole Church at heart.

BOOKS RECEIVED

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

Thomas Y. Crowell & Co. 393 Fourth Ave., New York City.

An Anthology of Recent Philosophy. Selections for Beginners from the Writings of the Greatest 20th Century Philosophers. With Biographical Sketches, Analyses and Questions for Discussion. Compiled by Daniel Sommer Robinson, Ph.D., professor of Philosophy, Miami University. \$4.00.

Harper & Bros. 49 East 33rd St., New York City.
The True Story of Mary, Wife of Lincoln. By her niece, Katherine Helm. \$4.00.

Meigs Publishing Co. 41 West Washington St., Indianapolis, Ind.

The Spiritual Message of Great Art. An Interpretive Study of the Life and Work of Six of the Masters of Modern Painting. By Frederick Doyle Kershner, M.A., LL.D., dean of the School of Religion, Butler University. Edited by James Miller. \$2.00 postpaid.

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

The Secret of a Quiet Mind: The Building of the Life Within. By the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis; author of *Prayers for the Way*, etc. \$1.25.

PAPER COVERED BOOK

Hamilton Brothers. 120 Tremont St., Boston, Mass.

The Great Tribulation: Is it Past? Or Yet to Come? Considered in connection with Oswald J. Smith's recent publications, and others of like tenor—with a side glance at Nahum's limousines and Isaiah's Zepelins. By William J. McKnight, D.D., pastor of the First Reformed Presbyterian Church, Boston. 30 cts; four for \$1.00.

BULLETINS

Episcopal Theological School. Cambridge, Mass.
Catalogue, 1928-29.

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Sketches in Ebony and Ivory. By the Rt. Rev. Walter H. Overs, S.T.D., Ph.D., Fifth Bishop of Liberia, 1919-1925. Published for the National Council of the Protestant Episcopal Church. Publication No. 153. Quarterly 25 cts. December, 1928.

PAMPHLET

Hamilton Brothers. 120 Tremont St., Boston, Mass.

The Present Antichrist. By Rev. Fred J. Peters. Fourth Edition, Revised and Enlarged. 30 cts. Popular Protestant Prophetic Studies.

YEAR BOOK

Press and Publications Board, Church Assembly.
Church House, Westminster, S. W. 1, London, England.

The Official Year Book of the National Assembly of the Church of England, 1929.

NEW PARISH HOUSE AT HASBROUCK HEIGHTS, N. J.

HASBROUCK HEIGHTS, N. J.—A very attractive parish house, constituting the first step in a comprehensive building program for the Church of St. John the Divine, Hasbrouck Heights, has been erected in that town. It is to cost about \$35,000, and was built by the Thomas Fraser Construction Co., of Hackensack, Allan Schlen-dorf being the architect.

With an auditorium seating about 350 people, and furnished with gallery, stage, and hat check room, and a basement including dressing rooms, a dining room to accommodate about 100 people, and a kitchen, the new parish house in very completely equipped. There is also to be an oil heating system.

A large share of the credit for the new building is due the Rev. Alvin P. Knell, whose resignation, effective December 1st, is greatly regretted by his parishioners.

Archbishop Davidson Writes Prime Minister, Acknowledging National Gift

Bishop of London Clears Up Misunderstanding — Archbishop of Thyateira on Reunion

The Living Church News Bureau
London, December 21, 1928

ARCHBISHOP DAVIDSON HAS WRITTEN A moving letter to the Prime Minister, acknowledging the national gift presented to him on behalf of the subscribers by Mr. Baldwin, on his resignation from the archbishopric of Canterbury. The letter is as follows:

"Ever since you handed to me at Lambeth on our golden wedding day, the day of my resignation, that wonderful gift from thousands of our fellow-countrymen and fellow-Christians, I have been awaiting the day when I could write to you with adequate information before me as to the facts. Your eloquent and moving words stated them in outline, and now, on the evidence of the admirably clear and carefully compiled list of names, which has been placed in my hands, I am able to write with fuller knowledge. . . . As I examine the far-reaching list I am profoundly moved. I see the names of very many who are bound to me and to my wife by ties of closest friendship and affection, or by memories of common work, common endeavor, and common prayer. I see the names of hundreds who have in the long years been in touch with our lives, and have gone on their way. I see the names of hundreds, or even thousands, of men and women whom, so far as I can tell, I have never met face to face; these include names from scattered parishes in England or beyond the seas. The amazing list humbles us, while it inspires and cheers our lives in countless ways.

"I desire through you to offer in simplest words our heartfelt thanks. It would be affectation to deny that such a gift does in practical ways smooth and brighten for us our life's evening pathway. It is our anxious wish to be worthy of this unexpected and spontaneous generosity. We pray that, in the ways that still remain open to us during the time, longer or shorter, that may yet be ours, we may, with the encouragement of this gift and all that it means, be enabled to do better service to our Lord and Master and to His children. Such kindness is voiceful. It breathes an affectionate regard which we would fain deserve. In presenting the gift to us you spoke in words which I shall never forget, about the power of love. Love has indeed upheld us during these testing weeks of severance and change."

BISHOP OF LONDON WRITES TO CLEAR UP MISUNDERSTANDING

A letter from the Bishop of London to the *Guardian* should help to clear up any misunderstanding concerning his attitude toward the small minority who do not see their way to accepting his recent directions. He says:

"The vast majority of the incumbents accepted my directions as they stood. This was not difficult, as only seven of these had anything which could be called 'Devotions.' A smaller number who were accustomed to have short mission services on Wednesdays, or after Evensong on Sundays, have altered those services so as to bring them within the definition of 'services not directly connected with the Sacrament,' given in my charge. My words were: 'Until the bishops' committee is appointed and has reported, I am willing to take the following definition—'Any service which would lose its meaning if the reserved Sacrament were not there'—is a

service directly connected with the Sacrament; any service of intercession, thanksgiving, or memorial which would not lose its meaning if held elsewhere, is a service not directly connected with the Sacrament.'

"There remain about twenty out of the six hundred incumbents in the diocese who conscientiously do not see their way at present to alter what they are doing. These are mainly in very poor parishes in East London or elsewhere.

"When the matter is finally settled by the Church, as it must eventually be, I am in good hopes that even their conscientious scruples will be overcome."

DR. TEMPLE'S MESSAGE TO THE DIOCESE

Dr. Temple, who will be enthroned as Archbishop of York in York Minster on Thursday, January 10th, has addressed a message to the diocese, which appears in the current issue of the *York Diocesan Gazette*. In the course of his letter, Dr. Temple writes:

"I know how greatly you will miss my illustrious predecessor in every department of diocesan life. Your appreciation of his powers, based on twenty years' experience, will, I hope, lead you to extend a sympathetic leniency to his successor, who takes up the work without any of that grasp alike of its general nature and of its practical detail on which you have learned so justly to rely. No doubt I shall make many mistakes; when they come I hope you will be true to your county's reputation and tell me all about them, with such additions about myself as you like to add; and, even if I prove a slow learner, I promise to be a conscientious one.

"There can be no need to enlarge upon the difficulties of the time in which we come to work among you. At one time it had been my hope that the preliminaries of translation could be so hastened as to allow me to consult the clergy and laity of the diocese about the problems of the Prayer Book before the bishops meet at Lambeth in January. But that has proved to be impossible, and as there is no other early occasion before which it is especially important to hold such consultation, I propose to postpone any gatherings of clergy or laity for this purpose till about Easter, when there will have been some little opportunity to form a measure of personal acquaintance which will, I believe, greatly increase the value of our conference together. I will announce the date as soon as possible, but I do not think it can be before Easter."

The following joint letter signed by the Rev. A. S. Duncan-Jones (St. Mary's, Primrose Hill), the Rev. E. K. C. Hamilton (vicar of Chiswick), the Rev. W. G. Pennyman (St. Mark's, North Audley street), Prof. H. Maurice Relton (King's College), and the Rev. Francis Underhill (warden of Liddon House), has been issued:

"At a conference held on December 12th at King's College, London, presided over by Lord Hugh Cecil, the question of authority in the Church was discussed. The following resolutions were passed:

(1) That, leaving out of consideration for the present the whole question of doctrinal authority, it is essential for the well-being of the Church of England that some effective principle of authority in liturgical matters shall be recognized and followed, notwithstanding that such liturgical matters may be thought to involve doctrinal implications.

(2) That, in the light of our history, that authority should be the Corporate Episcopate of the Provinces of Canterbury and York functioning constitutionally—i.e., through the Convocations.

(3) The Church Assembly, set up by the Episcopate and the Convocations, has of right

the powers and functions expressed in its constitution, subject to the limitations contained therein. This involved the creation of a House of Laity, with a real and effective voice in the government of the Church, in entire accord with the principle of the priesthood of the laity which the Church recognizes.

(4) Upon the basis of these premises the Conference infers (a) that every individual Bishop ought to conform to the decision of the Corporate Episcopate (above referred to) as constitutionally reached and registered; and (b) that failing decisions with full constitutional form, Bishops should be guided by judgments deliberately arrived at by the Convocations and the Church Assembly in the exercise of their proper functions.

(5) The Conference respectfully suggests that in the difficult situation at present confronting the Church, the Bishops should not seek either from Parliament or Convocation legislation or canonical regulation enacting the Revised Prayer Book; but the Conference supports the declared resolution of the Bishops to use the Book as a standard for the exercise of their administrative discretion in respect of departures from the law of 1662, so that such departures as are sanctioned in the Revised Book should be regarded as entirely consistent with loyalty to the spiritual authority of the Church.

"We desire to point out that the clause at the end of the first sentence is intended to show that the imputation of doctrinal implications in the absence of explicit interpretations by the bishops is not justified. It has been suggested to us that the fifth resolution might be understood to mean that we did not desire the convocations to approve the proposed administrative action of the bishops. This is not so. The fifth resolution is only intended to exclude actual canonical regulation."

THE ARCHBISHOP OF THYATEIRA ON REUNION

A most important utterance on Reunion was made by the Archbishop of Thyateira, at a meeting of the Society of St. Willibrod last week. He emphasized the necessity of bringing together Churches that have already much in common, and he threw out the suggestion that the Archbishop of Canterbury should summon a formal meeting of representatives of the Anglican, Eastern Orthodox, and Old Catholic Churches to review their relations. Even more significant was the welcome given to this proposal by Dr. Scott Lidgett, speaking as a Wesleyan. He welcomed it precisely as he did other parallel movements that were more nearly his concern. But he also made the significant statement that the ultimate reunion for which he prayed was inconceivable, except on the basis of the historic episcopate. He made it clear that he did not mean by that phrase all that might be meant by Dr. Gore, who had made an impressive plea earlier to avoid any merely Pan-Protestant Church. But his support of that plea, and his bold defense of the Malines Conversations, made Dr. Lidgett's speech all the more courageous and noteworthy.

BISHOP GORE PLEADS FOR BETTER EDUCATED CHURCHMEN

Dr. Gore utters a warning in an article he has contributed to the *News Sheet* of the Church Tutorial Classes Association. After a reference to education generally, the Bishop says:

"For anyone who believes in the transcendent importance of religious beliefs conscientiously held, it is an indescribably sad task to take stock of the prevailing ignorance of the principles of the Christian religion. Thus it is that multitudes read in some newspaper or other a discussion of some religious subject, which is believed by the editor to be likely to excite general interest—such as 'What I believe about eternal punishment,' or 'Life after death,' or 'What do I think about the Church of England?'—they read casually the opinion of a variety of authors whose names are sometimes better known than their qualifications for expressing an opinion, and they become totally bewildered, or, as we say, 'unsettled,' because their own ideas on the subject are, to start with, utterly vague and grounded on nothing at all worth hav-

ing. An important branch of the universal Church of Christ—the Church of England—is at present in a very precarious situation. It is in serious peril of dissolution. And if you search for the reason, it is in great measure that the clamorous 'parties'

are allowed to be too vocal while the main body of members are silent. Why are they silent? Mainly because they are ignorant; they do not know what they believe or why they believe it."

GEORGE PARSONS.

Dr. Robbins Resigns as Dean of St. John the Divine, New York

Dr. Bowie to Remain at Grace Church—New State Governor a Churchman

The Living Church News Bureau
New York, January 5, 1929

THE FIRST DAY OF THE NEW YEAR had unusual significance for local Churchmen by reason of several important events that took place or were announced on that day. The papers startled us by telling of the resignation of Dr. Howard C. Robbins as Dean of the Cathedral; announcement also was made of the not unexpected declination of the Pennsylvania Coadjutorship by the Rev. Dr. Bowie. The same day saw the beginning of Dr. Delany's rectorship at the Church of St. Mary the Virgin, while at Albany the direction of our state's government passed into the hands of Franklin D. Roosevelt, a Churchman and a trustee of the New York Cathedral.

Because of his prominence in the city the daily papers have given a great deal of their space to the resignation of Dean Robbins. The resignation was presented to the trustees of the Cathedral at the annual meeting on St. John's Day, Thursday, December 27th. Dean Robbins' letter, which was addressed to Bishop Manning as president of the board of trustees, was as follows:

My dear Bishop Manning:

More than a year ago I came to the conclusion that I ought to devote myself as soon as conditions are favorable to preaching, literary work, in the field of religion and its personal ministrations.

I had decided to engage exclusively in such work after the completion of the nave of the cathedral, as that event will mark a definite period of new beginnings.

A situation has arisen, however, due to a fundamental difference of opinion between Bishop and Dean with respect to the rights of the latter, which makes it impossible for me to postpone an immediate decision.

I therefore respectfully tender my resignation of the office of Dean to take effect as soon as may be convenient and ask for an immediate leave of absence.

Will you please assure my colleagues on the board of trustees of my affectionate regard and of the value I place upon their loyal cooperation and personal friendship generously given me through more than eleven years.

Sincerely yours,

HOWARD CHANDLER ROBBINS.

Because of the unexpected presentation of this, the trustees voted to defer action until a later meeting to be held this coming Tuesday, the 8th of January.

BISHOP MANNING ILL

Certain difficulties have attended the publication of this resignation, chief of which has been the illness of Bishop Manning. An attack of influenza has kept him confined to his bed for the past week so that no direct expression from him has been obtainable. It is now believed that he will be able to be present at the trustees' meeting on Tuesday, although it will likely have to be held at the Bishop's House. Another difficulty is the widespread popularity of both Bishop Manning and Dean Robbins, between whom it is seen a serious difference of opinion has arisen.

From dependable sources comes the in-

BISHOP MANNING ILL WITH PNEUMONIA

[BY TELEGRAPH]

NEW YORK, January 8—Owing to Bishop Manning's illness with pneumonia, the meeting of the board of trustees of the Cathedral of St. John the Divine, scheduled for today, adjourned until Monday, January 14th.

formation that the Bishop has not been satisfied with the executive side of Dean Robbins' administration of the Cathedral affairs, and that this is a situation of some duration. Dean Robbins is a preacher of marked ability, one whose talents and inclinations tend strongly to literary production. He has published several books, and his poems and hymns are well known to readers of this paper. Among the city clergy few, if any, are in greater demand as a special preacher. These outstanding talents naturally make him less interested in affairs of executive detail, although he has been an able rector of two large congregations. It is safe to predict that the Dean's resignation will in no way lessen the affectionate distinction which a host of friends here have long accorded him.

Also, the position of the Bishop demands sympathetic consideration. The office of dean is, primarily, an executive one. And with the progressing construction of the Cathedral, the need for executive leadership in the deanery has, of course, increased. So it happens a regrettable situation has arisen.

A feeling of continued dissatisfaction has become intensified owing to the dismissal from the staff of the Cathedral Choir School of one of its members, the Rev. Joseph B. Bernardin, a presbyter of the diocese of West Missouri. The Bishop requested his resignation on grounds of disobedience. Because some of the local papers have claimed that the Bishop took such action quite apart from the Dean and thus caused the latter's resignation, it is important to state here that Bishop Manning characterizes such a statement as "flatly untrue." The resignation of the Rev. Mr. Bernardin was submitted to the Dean and not to the Bishop.

After the trustees' meeting and following the recovery of the Bishop from his present illness it is likely that much more of the situation will be understood.

DEAN SINCE 1917

Dean Robbins came to his present office at the Cathedral in 1917, upon the appointment of Bishop Greer. He has thus served under three dioceses, with Bishop Burch and Bishop Manning. Like his predecessor, the late Dean William M. Grosvenor, he came to St. John's from the rectorship of the Church of the Incarnation, this city; and previous to that cure he was rector of St. Paul's Church, Englewood, in the diocese of Newark. Dean Robbins was married in 1907 to Miss Mary Louise Baylis of Englewood. They have no children. In 1924 he suffered a breakdown in health and was given a

year's leave of absence, during which time Canon H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, was acting dean.

The trustees of the Cathedral who will take action on Dean Robbins' resignation at their meeting on Tuesday are: Bishop Manning, president; Canon Jones, the Rev. Dr. Crowder, the Rev. Dr. Gates, the Rev. Dr. Stetson, the Rev. Dr. Bowie, the Rev. Dr. Silver, and Bishop Shipman; the lay trustees being Governor Franklin D. Roosevelt, President Nicholas Murray Butler, Justice Vernon M. Davis, and Messrs. Frank L. Polk, Edmund L. Baylies, Haley Fiske, William M. V. Hoffman, Edward L. Finch, George W. Wickersham, Lewis Spencer Morris, William H. Burr, and LeRoy King.

SALE OF OLD CHURCH OF THE HEAVENLY REST

The sale of the property now occupied by the Church of the Heavenly Rest and Chapel of the Beloved Disciple at 63-67 East 89th street to the Reformed Church of Harlem was announced last week by the pastors of both congregations. The Rev. Dr. Darlington, rector of the Church of the Heavenly Rest, states that the consideration involved was \$425,000, and that the date for the passing of the title has been set for February 15th. He also announced that until the new church at Fifth avenue and 90th street is ready for use the services will be held in the large assembly room of the new parish house, 2 East 90th street.

CHIMES AND MORTUARY CHAPEL FOR ST. THOMAS' CHURCH

From St. Thomas' Church, Fifth avenue and 53d street, come the following items of interest:

A contract has recently been signed with an English firm for the casting and erecting in the church tower of a chime of twenty-one bells. It is planned to have these in place for dedication by next All Saints' Day.

A mortuary chapel in this church is to be arranged in the near future. Its location will be in the north ambulatory aisle, and its design such as to be a distinct architectural enhancement to the beauty of this noted church.

In 1922, 389 annual subscribers' contributed to St. Thomas' the sum of \$80,893, and in 1928 the figures show an increase to 415 people giving \$109,364.

FR. HUNTINGTON TO GIVE FOUR ADDRESSES

The New York Altar Guild, Inc., announces that the Rev. James O. S. Huntington, D.D., Father Superior of the Order of the Holy Cross, will give four addresses under its auspices in the parish house of St. Thomas' Church, 1 West 53d street. These will be given on Monday mornings in January, the 7th, 14th, 21st, and 28th at 11:30 o'clock.

BRIEFER MENTION

Unusual space being used for one item prevents the fuller reporting of other events. Also, by fault of the mails last week's letter was delayed too long for publication so that some of its items are given now.

The decision of the Rev. Dr. Bowie to remain as rector of Grace Church rather than to go to Pennsylvania as its Bishop Coadjutor has brought satisfaction to his parishioners and many friends here.

The Rev. Dr. Selden P. Delany began his rectorship at St. Mary's in a very inconspicuous manner. In spite of rain, many were present at the High Mass on New Year's Day when he preached his first sermon as head of the parish. But there

was no mention in that of the change that had taken place and an uninformed visitor would not have surmised such. It is evident that the former policy and customs will continue.

The Cathedral was filled with a most reverent congregation for the Watch-Night Service, New Year's Eve. Dean Robbins officiated, and the preacher was the Rev. Samuel Shoemaker, rector of Calvary Church. It was an excellent opportunity to give the message for which he is so well known, and it was manifest that his plea for surrendered lives made a profound impression. I have heard Mr. Shoemaker many times but never more impressively than on Monday night. The great congregation filed out amid a silence as indicative as it was impressive.

The annual requiem for deceased members of the Confraternity of the Blessed Sacrament will be sung on Monday morn-

ing, January 14th, at 11 o'clock at St. Ignatius' Church, the preacher being the Rev. Thomas J. Williams of the staff of Holyrood Church.

The Rev. William B. Kinkaid of Trinity Church sailed on December 29th for an extended trip abroad. During his absence his place on the staff will be filled by the Rev. A. T. Bennett-Haines, who comes to New York from St. Paul's Church, Knightsbridge, London.

The Very Rev. Dr. Hughell Fosbroke, Dean of the General Seminary, sailed on Thursday for France, accompanied by his wife and daughter. The Dean has been given a year's leave of absence and will not return to Chelsea square until the end of 1929. During the year, the Rev. Dr. L. W. Batten will serve as acting dean, and to him communications concerning the seminary should be addressed.

HARRISON ROCKWELL.

Pleads That Christmas Spirit Remain Keynote of Religion Throughout Year

Massachusetts C. S. L. Plans Annual Meeting — Bible Courses Held at Cathedral

The Living Church News Bureau
Boston, January 5, 1929

A MIDNIGHT SERVICE IN ANTICIPATION of the New Year was held in practically every church, and Dean Sturges, in his weekly message, voiced a popular sentiment when he wrote:

"Everybody likes to watch the New Year in. A great many people have only a very primitive imagination. The only thing they can think of doing to mark the coming of a New Year is to make a noise with horns and rattles and whistles. But some of us who are older like to watch the New Year come in with thoughts—interesting thoughts of Him in whose hands time is; thoughts of the meaning of the past and of our friends; thoughts of the future and of our hopes for what it has in store for us and ours."

In that time of appraisal which inevitably comes at the close of every passing year, Dean Sturges, speaking from the cathedral pulpit last Sunday, summed matters up by saying:

". . . as a people, we have less and less joy in life. I suppose that our country reflects in an extreme degree the actual results of modern efficiency and invention; that here in America we can see better than almost anywhere else on earth what life as a result of modern inventions and resources and organization is becoming, and the first thing that almost every visitor from abroad notices in the faces of our people on the streets is a kind of intense and strained seriousness and anxiousness."

This statement occurred in connection with a plea that the Christmas spirit be kept as the keynote of religion all the year round—a plea for the continuance as evidence of real Christianity of that radiance, light, warmth, beauty, and joy too often dedicated to the Christmas season alone. For these attributes of a religion are necessary if people are to be led to accept the way of Jesus as the way of life. Dean Sturges added that he does not believe that the world can be made Christian by argument, by condemnation, or by pointing out the inevitable consequences of a materialistic view of life.

ANNUAL MEETING OF CHURCH SERVICE LEAGUE

The Massachusetts Church Service League will hold its ninth annual meeting in St. Paul's Cathedral on January 16th. The program is of such interest and importance that Bishop Slattery in his New Year's letter has asked the clergy, their wives, and the workers of the diocese to save the day for it. After a service of Holy Communion at 10:15 A.M., the clergy will attend the Bishop's conference when the Rev. William M. Bradner, executive secretary of the Department of Religious Education, will present Religious Education in a Parish, and John Quincy Adams, vice-president of the Church Service League, will present Business Methods in a Parish. The annual meetings of the Woman's Auxiliary and of the Church Periodical Club will also take place in the morning. The clergy will be entertained at luncheon by St. Paul's Cathedral and the wives of the clergy will be the guests of several ladies at the Twentieth Century Club.

The subject of the afternoon will be The Task of the Diocese of 1929, the speakers to be Bishop Slattery, Archdeacon Dennen, Bishop Babcock, Bishop Nichols of Kyoto, the Rev. John McCook Roots, and Dr. Logan Holt Roots. Tea will be served at the close of the day.

COURSES ON THE BIBLE AT CATHEDRAL

Three talks on three books of the Bible, beginning with the Song of Solomon, will be given by the Rev. Raymond Calkins of Cambridge in St. Paul's Cathedral on three consecutive Sundays beginning tomorrow at 5 P.M. Next Wednesday evening at 8 P.M. and continuing for the remaining Wednesdays in January, Dr. Sarah Ellen Palmer, physician and lecturer, will give a series of lectures, of which the first will be The Romance of Westminster Abbey. During January also, at the Thursday noontime services beginning at 12:10 P.M., the Rev. William Lawrence Wood of St. John's Church, Ross, Calif., will give five addresses on Church history and Church unity. Other courses are two on the Bible conducted by Mrs. Edwin S. Drown at 5 and 7:30 P.M. on Mondays for business women. Beginning on next Monday, the Bible classes will continue through February 11th. These courses, open to those desiring to attend, are some of the many

advantages and opportunities available through the forethought of the cathedral.

REUNIONS OF SUMMER CAMPERS

Reunions of summer campers and their parents, camp directors, and counsellors, are now the order of the day. Camp O-At-Ka held its reunion dinner on December 29th in the University Club, and the William Lawrence held its Christmas party on December 31st. On both occasions camp songs and a program of feats of magic by one skilled in the art furnished entertainment, and addresses were given on the plans for the coming summer. An interesting incident in the William Lawrence Camp reunion was the awarding of a cup, presented by Christopher Hurd, to the boy who had shown the greatest improvement in swimming; this award went to Carl Abel, son of the captain of the U. S. S. *Paulding*.

NEW ORGAN AT ST. PETER'S CHURCH, SALEM

At the midnight celebration of the Holy Communion at St. Peter's Church, Salem, Christmas Eve, the newly installed memorial organ was used for the first time, to the delight of the 300 people who made up the congregation. The organ is considered to be one of the best on the North Shore, and is in two sections: one section is located at the west end of the church in the gallery, the other in the original organ chamber of the chancel. The dedication will take place early in February.

MISCELLANEOUS

Religion and Life is the title of a series of conferences being held in Hunnewell Chapel, Church of the Advent, Boston, on Sunday afternoons at 5 P.M. by the Rev. James A. Osborn, a member of the staff. The conferences began December 2d and will extend through April 28th.

Charles H. Jewell, when ringing the New Year's chimes in the belfry of the Old North Church, Boston, completed fifty years of service. On Wednesday, a dinner in the parish house, The House by the Side of the Road, was given in Mr. Jewell's honor by the wardens and vestry of the Old North. These bells which Mr. Jewell rang are the original first peal of bells brought to this country. Each has an inscription around the crown telling the story and all are marked with the date of 1744. They were purchased by subscription and cost in that bygone day £560. The Jewell family, including Charles H. Jewell's father and uncle, have rung the bells for 103 years.

The little chapel at the left of the chancel in St. Paul's Cathedral, used as a Christmas chapel during the Advent season, will be used hereafter every week day for the early communion service and at other hours by those wishing a quiet corner for prayer and meditation. A great number of people have been drawn to the chapel during the past few weeks that it has been in use and it thus seems to fill a very definite need and purpose.

Four bishops, and both clergy and laity of the province of New England, attended the voluntary conference on Evangelism held in Concord, N. H., on December 28th and 29th. Twenty people were thus entertained as the guests of St. Paul's School. Bishop Dallas led the group. Definite recommendations were formulated and these will be sent to the various diocesan commissions on Evangelism of the first province.

ETHEL M. ROBERTS.

THE GENERAL SYNOD of the Japanese Church (Nippon Sei Kokwai) is scheduled to meet next year in Tokyo, on April 12th.

Church and Christianity Facing Greatest Test, Declares Dr. Colbert

Professors Mercer and Easton to Give Course of Lectures at Western Seminary

The Living Church News Bureau] Chicago, January 5, 1929]

THE CHURCH AND CHRISTIANITY AS A whole will face their greatest test in American life during the next decade, in the opinion of Dr. R. J. Colbert of the University of Wisconsin, who was the speaker before the Woman's Auxiliary of the diocese at the State-Lake Building Thursday morning.

"Materialism has almost reached its peak," asserted Dr. Colbert, who has sponsored the rural summer conference at Madison and has attained a wide reputation for his work in rural communities. "Organized groups dominate our social life. We are threatened with disintegration through group conflicts, in business, in politics, and in all phases of social and economic classes.

"This conflict is our greatest hope and our greatest fear. If discussion resulting in betterment is the main object of conflict, it is our greatest hope, but if it keeps groups farther apart, it is our greatest fear."

Speaking on the subject of Christian Social Service, Dr. Colbert told the Auxiliary that the Church is emerging from a "spell of misunderstanding as to what its present-day function is in community life."

"We are beginning to see a growing appreciation of the larger purpose of the Church," he continued. "Social workers are less skeptical than they were a few years ago. More and more they are beginning to appreciate the large place that the Church has in the reconstruction program they have shaped, a program which unconsciously was inspired by the Church, for the disadvantaged individuals, families, and communities. More and more they are beginning to see that they are specialized ministers of the Church.

"The Christian Church, from its very beginning, has held as its central purpose the ministry to the spiritual lives of men and communities, attempting to follow the example and teachings of Jesus. Perhaps we can better appreciate what this great task has been if we venture the sociological meaning of spiritual life. There are three cardinal points: (1) the attitude we take toward self and our own possibilities and potentialities; (2) the attitude we take toward others; (3) the attitude we take toward God and the Living Church of Christ.

"To adjust the lives of men and to reshape the social order so that they would harmonize with the teachings of Jesus on these three fundamentals of character has been the central task of the Church.

"The Church has succeeded in Christianizing the social order to the extent that popular education, hospitals and caring for the sick, organized charities and child welfare have become recognized as public obligations," said the speaker. He deprecated the idea that by turning these social duties over to secular agencies, the Church has "surrendered its excuse for existing," as claimed by some.

SPECIAL LECTURE COURSE AT W. T. S.

A special course of lectures is announced by the Western Theological Seminary, the Rev. Frederick C. Grant, S.T.D., president, beginning January 10th, on the general subject, Some Aspects of Modern Study of the Bible, and will be given by the Rev. Samuel A. B. Mercer, D.D., professor of

Semetics and Egyptology at the University of Toronto, and the Rev. Burton Scott Easton, D.D., professor of Literature and Interpretation of the New Testament at the General Theological Seminary.

During their stay in Evanston, Professors Mercer and Easton, both formerly members of the Western Seminary faculty, will deliver courses of lectures to students. Professor Mercer's course, to be given at 9 o'clock each morning, will deal with the growth of Old Testament literature; Professor Easton's, at 11 o'clock, with the Life of Christ. Persons especially interested, such as Church school teachers, are welcome to the courses.

NEWS NOTES

Plans for the annual Racine Conference for Church Workers this coming summer were started at a meeting of the conference committee at diocesan headquarters on Friday, January 4th. The dates of the conference have been set for June 25th to July 6th. The Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, is chairman of the program committee. The Rev. G. G. Moore, rector of the Church of the Advent, Chicago, will again act as chairman of the conference.

Miss Lucy Margaret Shaw, daughter of Mr. and Mrs. Joseph H. Shaw, and the Rev. E. Addis Drake, curate at the Church of the Atonement, were married on Friday by Bishop Anderson. The Rev. Alfred Newbery, rector of the parish, was the celebrant at the nuptial Mass. Fr. Drake came to the diocese last fall. He is a graduate of the University of Wisconsin and of the General Theological Seminary.

More than four hundred communions and an offering of \$6,000 at the Christmas services at St. Chrysostom's Church, the Rev. H. P. Almon Abbott, D.D., rector, are reported. The junior choir sang carols in the neighborhood of the church Christmas Eve and a carillon recital was given preceding the midnight celebration, at which there was a very large attendance. The parish, in accordance with an established custom, held its annual homecoming service during the Christmas season. Invitations to it were extended to more than ninety young people home from school for Christmas. The new rector is launching upon a campaign of advertising to bring St. Chrysostom's and the privileges it affords more forcefully before the immediate neighborhood.

St. Andrew's Church (colored), Evanston, the Rev. Wm. J. Weaver, priest-in-charge, established a unique record at its Christmas services. At the midnight Eucharist 136 of the 139 communicants of the mission were present, the remaining three being absent because of sickness. These were communicated privately. Few, if any, other churches in the diocese can claim such an unusual record.

SERVICES IN JAPAN

IN KYORO, Holy Trinity Church and St. Agnes' School adjoin the palace enclosure. During the solemn rites at the enthronement of the Emperor, the most solemn and significant of all native rites, at the greatest moments, our Church people gathered in Holy Trinity Church to offer to Him who is King of kings, praise, thanksgiving, and prayer for their sovereign.

Study Technique of Noon-day Preaching at Washington College of Preachers

Augment Staff of National Cathedral Association — Lectures Scheduled Throughout Country

The Living Church News Bureau
Washington, January 5, 1929

THE NEW YEAR OPENED AT THE College of Preachers at Washington Cathedral with a conference called to consider the subject of Noonday Preaching especially in Lent. The leaders were the Bishop of Washington and the Bishop of Duluth. The group of fifteen men was made up largely of bishops and priests who for many years have had wide and successful experience in this ministry. There were also a few younger clergy who are beginners in this field. Like the similar conference held last year, the dominant note was an anxious desire that the great opportunity of these noonday services, in which the Church from the first has had the privilege and responsibility of leadership, shall be put to a more effective and permanent use. To this end, many suggestions were made both as to general principles and as to practical details.

These suggestions carried with them the rich and varied experience of the members of the conference, and for this reason should prove of much value both to those taking part in this preaching and also for those who in various communities are arranging for it. It is hoped that a little later these findings or suggestions may be put at the disposal of those interested through further communications to the Church papers and in a pamphlet to be printed for the clergy.

The discussions of the conference were carried on with the utmost frankness, in the spirit of clinical research, without facile optimism or futile pessimism. While there was no lack of frankness in diagnosing the present difficult spiritual situation, there was equal courage in seeking out the most effective way of grappling with it. The discussions covered the whole field of noonday preaching; its aim, its message, its method. Its opportunity, its results. Each of these themes was given over to a small sub-committee which brought in its special report on the matter committed to it. These reports were discussed, modified, and combined, and finally placed in the hands of the warden of the college, to be used in any way that may seem advisable for realizing the ultimate purpose for which the conference met. It was also decided that a conference of this, or of a very similar nature, ought to be a permanent item on the annual schedule of the college. There was the closest fellowship among those present from the early Eucharist each morning to the Compline Service which closed each evening session.

This opening conference of the New Year is to be followed in rapid succession, up to the beginning of Lent, by small group conferences in the following order:

January 7th to 12th—Sermon Material, by the Rev. Dr. George Craig Stewart, Evanston, Ill.

January 14th to 20th—The Religion of Youth and Confirmation, led by the Rev. F. H. Sill, O.H.C., Kent, Conn., and the Rev. Dr. F. S. Fleming, Providence, R. I.

January 21st to 26th—Pre-Lenten Conference on the Passion and Suffering of the In-

caruate, led by the Rev. Professor Gavin of the General Seminary.

January 28th to February 2d—Teaching the Life in Christ, led by the Rt. Rev. S. B. Booth, D.D., Bishop Coadjutor of Vermont.

On February 4th will follow a conference of the clergy of the diocese of Washington who are the rectors of rural parishes, led by the Bishop of Washington and Bishop Rhinelander.

AUGMENT STAFF OF CATHEDRAL ASSOCIATION

(Picture on page 377)

A comprehensive program of activities aimed to bring the inspiration of Washington Cathedral and its ultimate possibilities before a nation-wide audience is revealed in the announcement of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, of the augmentation of the staff of the National Cathedral Association.

The Rev. Robert Lee Lewis, for the past two years curator of Washington Cathedral; the Rev. Alfred J. Wilder, former rector of St. Alban's Church, Detroit, Mich., and the Rev. John Westcott Gummere, former rector of St. Andrew's Church, Mount Holly, N. J., have been appointed field representatives of the National Cathedral Association, and Col. John H. Finney, prominent Washington layman, has been named curator of Washington Cathedral to fill the vacancy occasioned by the advancement of the Rev. Mr. Lewis.

Lecture and sermon engagements in cities throughout the country are scheduled for the new representatives of the National Cathedral Association. This or-

ganization is a fellowship of workers for and contributors to Washington Cathedral. It was founded in 1898 at the suggestion of George Wharton Pepper of Philadelphia, who is now devoting a generous share of his time to cathedral activities as a member of the cathedral chapter and as executive chairman of the present nationwide cathedral campaign.

During the last year representatives of the association have lectured and preached on the cathedral as a spiritual force in the life of the nation before notable gatherings throughout the country. The Rev. Edward S. Dunlap and the Rev. Arthur B. Rudd, canons of Washington Cathedral, have been engaged in this work as has the Rev. Thaddeus A. Cheatham of Pinehurst, N. C., who devoted the summer to lectures in Michigan and New England in behalf of the cathedral. Through their efforts more than 24,000 persons were told in detail during the past year of the history, plan, and purpose of the edifice now rising on the most commanding ground in the National Capital.

With three additional spokesmen provided by the new appointments which took effect immediately after the first of the year, it is expected that the message of the cathedral undertaking will be carried to additional thousands throughout the nation. Citizens of every state will be invited to place stones in the fabric of the edifice as an expression of a living faith in the ideals of Christianity. It is hoped that gifts of stones will be received from at least 100 citizens in every Congressional District giving the cathedral a truly national character. The name of every donor will be inscribed in the Cathedral's Book of Remembrance which is to be preserved in a special niche in the sanctuary of the completed edifice.

Dr. W. Russell Bowie Declines Election as Bishop Coadjutor of Pennsylvania

Convention to Re-assemble January 22d—Fire Threatens Two Churches

The Living Church News Bureau
Philadelphia, January 6, 1929

THE REV. DR. WALTER RUSSELL BOWIE, rector of Grace Church, New York, has declined his election as Bishop Coadjutor of Pennsylvania, and the convention will reassemble Tuesday, January 22d, at 9:30 at Holy Trinity Church, 19th and Walnut streets. This is possible because when adjournment was taken December 18th, it was not *sine die*, but to meet at the call of the chair. This not only avoids the necessity of sixty days' notice, but also relieves the vestries of meeting to elect delegates, as it is thus not another convention, but an adjourned meeting of the same. Dr. Bowie was elected in entire absence of any indication, much less assurance, of probable acceptance on his part. He went into the situation fully, first with the notification committee, and then in a visit to Bishop Garland, when he met a large number of the clergy and laity at a reception at the Bishop's residence. His letter of declination is appreciative of the opportunity, and pays a fine tribute to Bishop Garland; but states that he feels his work undertaken at Grace Church cannot yet be laid down. He writes:

"It was only five years ago that I left another parish and another city, with which almost all of my ministry had been identified, and came here to Grace Church to face what I knew were considerable difficulties and a very large opportunity. I know that in these five years I have not yet rightly mastered the difficulties nor opened for this parish the doors of opportunity which wait here for the Kingdom of God.

"I do not mean that a man is ever likely to imagine that he has accomplished a finished work; but I do believe there are degrees of incompleteness from which one has not a right to graduate to anything beyond. This being true, I could not bring to you in Pennsylvania that conscience-free and whole-hearted leadership which your great diocese deserves.

"I beg you to express to all the men who have welcomed me my deep gratitude and my prayer for every increasing blessing upon them and upon the diocese. In these recent days I have met men whose vision and character have exalted my whole conviction of the meaning of the ministry; and whatever else may be the working of the Holy Spirit in this whole matter, with its issues as yet unfulfilled, I know that that Spirit has brought me a new and humbling desire to work in such a way as to be more worthy of fellowship with such men."

In spite of disappointment at a third refusal, the convention will doubtless elect the man who appears most desirable, and leave the responsibility of acceptance or declination on him where it belongs. Those

who previously had declined were the Rev. Henry K. Sherrill, rector of Trinity Church, Boston, and the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane.

FIRE THREATENS TWO CHURCHES

Fire threatened two of our churches last Thursday, when there was a small blaze at St. Stephen's community house, Tenth and Chestnut; and another which did serious damage, including the destruction of the new organ, at Holy Innocents', Tacony. The Rev. William Roberts promptly received an invitation from his Methodist neighbor, the Rev. J. H. Barnes, to use their building for services. Dr. Carl E. Grammer is back at St. Stephen's after a time in the hospital.

BISHOP DU MOULIN MARRIES

In the presence of a few invited guests, the Rt. Rev. Frank Du Moulin, D.D., rector of the Church of the Saviour, Thirty-eighth street above Chestnut, was married Monday afternoon at 4:30 o'clock to Miss Cora Stiles. The ceremony took place at the Church of the Saviour, and the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, officiated, assisted by the Rev. John R. Hart, Jr., of Philadelphia.

Following the wedding the Bishop and Mrs. Du Moulin left for a southern trip of two or three weeks. Upon their return they will make their home at the rectory of the Church of the Saviour which Bishop Du Moulin has been occupying alone since coming to Philadelphia. Bishop Du Moulin was a widower before his marriage to Miss Stiles, his first wife having died some time ago. The bride is the older daughter of Mrs. George C. Stiles, of the Hotel Pennsylvania, and is a member of Bishop Du Moulin's congregation. Bishop Du Moulin has two children, Miss Françoise Du Moulin, who is associated with Miss Eva Le Gallienne, of the civic repertory theater, New York City; and Rockwell King Du Moulin, who is studying architecture in the same city.

MISCELLANEOUS

The Rev. Dr. Lucien Moore Robinson, professor emeritus of the Divinity School, will give the Bohlen lectures on Prayer Book Legislation in the American Church, on Wednesday afternoons at 4 o'clock, January 9th, 16th, 23d, and 30th, at St. Andrew's chapel of the school.

The Rev. Prof. Addison A. Ewing led a quiet day for the students in the crypt recently. Other school events have been a Christmas concert by the a cappella choir of Philadelphia, and the students' association Christmas supper in the library. The mid-winter meeting of the governing boards, and the mid-winter service and dinner of the alumni will be January 22d.

The general chapter of the forty-fifth year of the Congregation of the Companions of the Holy Saviour was held at the Church of the Annunciation, and re-elected the officers of the preceding year.

CHARLES JARVIS HARRIMAN.

**THE NEW AFRICA
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How to study Africa is suggested in a useful booklet with the above title, issued by the adult division of the department of religious education and obtainable from the Book Store, 281 Fourth avenue, New York, at 25 cents a copy. 104 pages. It has suggestions for individual and group study, and for parish activities, discussing nine or ten methods of approach.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, January 4, 1929

THE NEW ST. JOHN'S HOSPITAL, BROOKLYN, probably the finest achievement of diocesan coöperation in the history of the diocese of Long Island, was opened for inspection December 28th and 29th, and was dedicated by Bishop Stires on the 29th. There were thousands of visitors during the two days, an invitation having been sent to every one of the 15,000 subscribers to the building fund campaign of October, 1927. The service of dedication was impressive, and a touch of pageantry was added by the procession, from the old hospital to the new, of the medical staff, about thirty in number, in academic gown, cap, and hood.

The service began in the beautiful new chapel (Walter Gibb Memorial) which was consecrated a year ago. Here Bishop Stires offered prayers of thanksgiving, and a *Te Deum* was sung by the choir of St. Mary's Church, Brooklyn. Then the procession, consisting of crucifer, marshals, physicians in gown, lay officers of the corporation, and the clerical members of the corporation, vested, followed by the Bishop and his chaplain, moved into the central lobby of the new hospital. Here Justice Callaghan, chairman of the building committee, presented the keys of the new building to the Bishop as president of the board; Mrs. Divine F. Burtis, president of the Woman's Board, presented the furnishings and equipment; and Dr. Henry T. Hotchkiss, president of the professional staff, pledged a continuance of their loyal coöperation. Bishop Stires responded in a brief and appropriate address, and then offered prayers of dedication. After this the Bishop, accompanied by the clergy and representatives of the lay officers and of the medical staff, passed from floor to floor of the building, offering appropriate prayers in the various departments.

After the dedication, a dinner was served to 150 guests in the nurses' new dining room in the hospital.

The new hospital is exceptionally fine in its plan, its construction, and its equipment. It has fifty-four private rooms, twenty-two bed rooms, and fifty beds in three-, five-, and six-bed units. With the children's beds and the bassinets, the total capacity is 232. The operating rooms and laboratories offer every facility for the best possible work. The hospital is well endowed, and it is possible to charge moderate prices and to give free service when needed.

MISCELLANEOUS

At St. John's, Flushing, some new memorial gifts were lately dedicated: a grill at the baptistry, four chancel windows, an alms basin, and new light fixtures for the chapel.

At St. Paul's, Flatbush, where a Thursday morning Eucharist with special intercessions for the sick had been a custom for several years, there has now been added a Thursday evening service of hymns and devotions, with a brief address on some aspect of the Church's care for the sick.

At a recent confirmation in St. Michael's and All Angels', Seaford, the age of the eleven candidates ranged from eleven years to eighty-three.

The new parish house of St. John's Church of Lattintown was dedicated by Bishop Stires on December 23d. It is a beautiful structure, built as an ell to the lovely little church. It is the gift of John Aldred, a vestryman, in memory of his mother.

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NATIONAL TREASURER WANTS ACTION

NEW YORK—Dr. Lewis B. Franklin, treasurer of the National Council, sent the following message on January 7th to every bishop of the Church in the United States:

"Remittances 1928 budget very slow. Disturbing reports from some dioceses as to ability to complete what Council was told to expect. Our books close on 19th. Early reports of expectations for 1929 very discouraging. Please do your utmost for budget of both years."

FIRE RAZES MISSION AT BON SECOUR, ALA.

BON SECOUR, ALA.—St. Peter's Mission, Bon Secour, and the parish house adjoining, were destroyed by fire of undetermined origin about 7 o'clock Saturday night, December 29th. After the flames had razed the two frame structures, only the base of the marble altar cross remained in the ashes, its inscription, "I am the Light of the World" undimmed.

The blaze had gained considerable headway before it was discovered by a passerby and due to the isolated section in which the church is located, it required considerable time to muster volunteer fire fighters. The furnishings of both the church and parish house were destroyed.

The buildings were more than fifty years old. The parish house for a number of years served as a school for Bon Secour before the general public school system became so widespread.

The church had no resident rector, services being conducted by the Ven. James F. Plummer, Archdeacon of Southern Alabama.

FIRE DESTROYS CHURCH AT WISCONSIN RAPIDS, WIS.

WISCONSIN RAPIDS, WIS.—St. John's Church, Wisconsin Rapids, the Rev. James M. Johnson, vicar, was totally destroyed by fire on Friday night, December 21st. The loss is estimated at \$12,000, though the church was fully insured. The Christmas Midnight Eucharist was held in the Palace theater. The dining hall of the parish house has been equipped as a chapel, and most of the services are held there.

John N. Tilton of Armstrong, Furst, and Tilton, architects, has been working on a design for the new stone church, to cost about \$70,000, since the successful campaign for funds was completed last July. Building operations will begin some time this month.

ITALIAN COLONY FORCES OUT PROVIDENCE CHURCH

PROVIDENCE, R. I.—On January 1st St. James' Church, Broadway, closed its doors. For many years the vast Italian colony on Federal Hill has been gradually spreading out over the parish until now the conquest is complete. It is estimated that there are sixty thousand Italians in Greater Providence, making of it one of the largest Italian cities in the United States.

When the present rector, the Rev. Henry G. Raps, was called to the parish seven years ago, he was told that it was not likely that the church could hold out more than five years longer. That it continued to live for seven years is excellent testimony to his courage and energy. The

vestry and congregation share in the credit for all the defensive measures, and especially in the meeting of financial obligations. The vestry will maintain its organization, controlling the property and retaining power to dispose of it to the best advantage. The plant is large and attractive.

BROTHERHOOD OF ST. ANDREW NOW FREE FROM DEBT

PHILADELPHIA—On December 31, 1928, the Brotherhood of St. Andrew completed the task of wiping out the old debt incurred following the demobilization of its large war work program ten years ago, and at the same time developing an adequate basis of financial support by members and friends of the Brotherhood to take the place of the annual appropriation of \$40,000 until recently given to the Brotherhood by the National Council of the Church.

The fiscal year closed with not only the old debt wiped out, but also all current expenses paid and no obligations outstanding. Although carrying a much larger program of chapter extension and evangelism than heretofore, the operating expenses of the Brotherhood during the past year have been substantially reduced and the income increased.

The credit for this achievement, according to Leon C. Palmer, general secretary of the Brotherhood, is due to the vigorous efforts of council members, especially the former general secretary, G. Frank Shelby, who labored strenuously to this end, and to the recently appointed finance committee headed by Walter Kidde of Newark, N. J. From now on all contributions to the Brotherhood will go to current expenses and advanced work.

During 1928 there was a net increase of twenty-one per cent in the membership of the Brotherhood, a substantial increase in the number of boys reached in its leadership training camps, and a very marked growth in its educational and evangelistic program.

DR. H. H. GOWEN TO CONDUCT ORIENTAL CRUISE

SEATTLE, WASH.—Of interest to Churchmen who are missionary minded as well as to students of oriental art and culture, and others concerned with the commercial side of oriental life, is the unique Oriental Art Cruise to be conducted in Japan, Korea, Manchuria, China, and the Philippines by the Rev. Herbert H. Gowen, D.D., professor of Oriental Studies at the University of Washington, author of many books, and one of the greatest American authorities on the Orient. The tour will last from January 12th to April 8th, beginning and ending at Seattle, where Dr. Gowen resides. It is expected that about fifty persons will compose the party, who will make their ocean voyage on the ships of the President line, and in the course of their land journeys expect to meet the leaders of Oriental government, the captains of finance and industry, and religious and educational authorities, as well as study the affairs of the common people.

The place of Dr. Gowen at the University of Washington and St. Barnabas' and the Highlands' Chapels will be taken during his absence by his eldest son, the Rev. Vincent H. Gowen, for several years a missionary in China and the author of the much discussed novel dealing intimately with Chinese life, *Sun and Moon*, which, after a wide sale in America and England, is about to be translated into German.

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—Bishop Campbell.

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—Bishop Overs.

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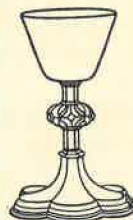
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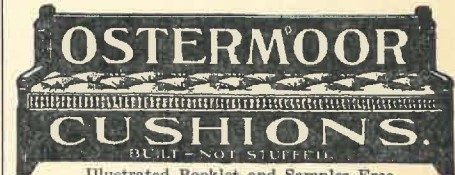
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BISHOP SHAYLER URGES SEVEN DAY CHRISTIANITY

OMAHA, NEB.—“A Christianity for every man that spreads itself out over seven days of every week—one that is an every day life rather than a seventh day philosophy,” was advocated by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, as an ideal for 1929, in an interview published in the Omaha *World-Herald* on New Year's Day.

The Bishop asserted that Omaha is thronged with citizens whose only desire is to help the things that help and eliminate the things that hurt. Among the many things which the Bishop proposes for Omaha are a city manager, whom he believes would justify his appointment in economy and efficiency; promotion of cultural activities by the city's business organizations; supplying of soft water by the utilities district; elimination of prize fights and Sunday movies; the abolition of the direct primary law; less profanity and coarseness on the stage; truth in advertising; and more courtesy in the stores. Here are some other suggestions made by Bishop Shayler:

“More churches used as power houses and less as valves for escaping steam or safety vaults for storage.”

“A greater number of shepherds who guide, tend, and feed their flocks and a lesser number of pulpit lecturers.”

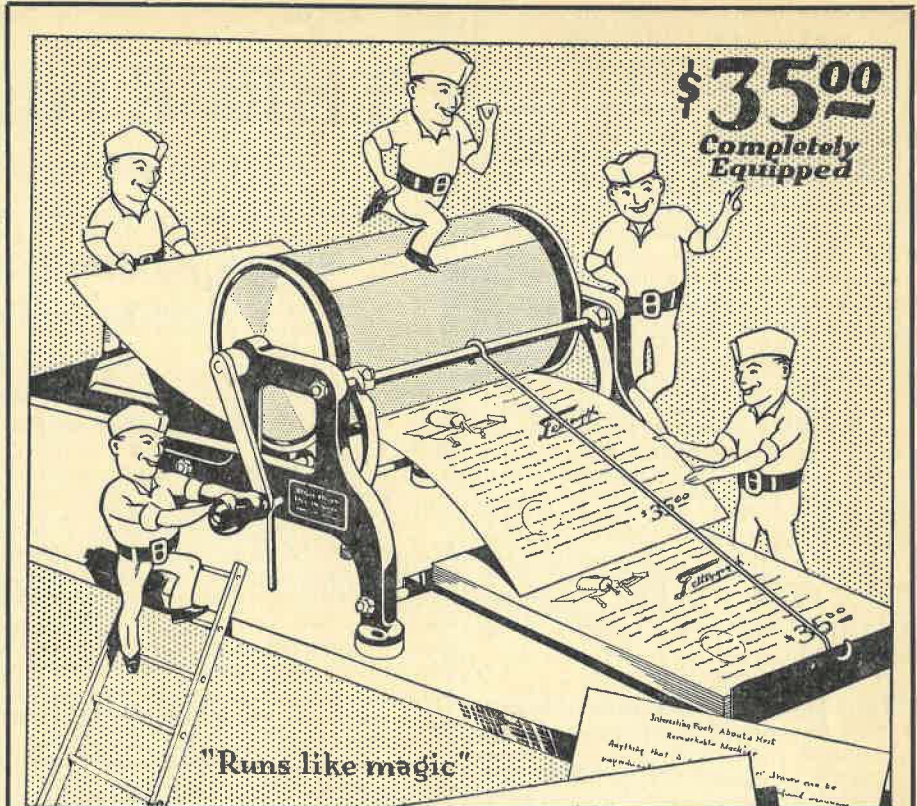
“More thought given to factories and less to repair shops. Human repair shops, moral repair shops, such as orphans' homes, detention homes, prisons, jails, county farms, county hospitals, and associated charities. These will all cease to exist gradually when we realize that it is better to make a life than to repair one.”

WEEK-END CONFERENCES FOR LAYMEN AT WASHINGTON

WASHINGTON—William C. Sturgis who, prior to June, 1927, was, for ten years, educational secretary of the Department of Missions, is now located in Washington, where, under the auspices of the College of Preachers and Bishop Rhinelander, he is initiating a series of week-end conferences for laymen. This is not altogether an experiment, since similar conferences have been repeatedly and successfully held at Dayton, Ohio, and Racine, Wisconsin; but as a systematic attempt over a period of several months to bring small groups of laymen together for conference and discussion it does present certain novel features.

The men gather on Friday evening in time for supper at the boys' school on the cathedral grounds. Pending the completion of the building for the College of Preachers, rooms are provided in an apartment house near by. The sessions are held in the cathedral library, and the chapels of the cathedral offer opportunity for worship. Thus the desired community idea is realized. The men feel that they are parts of a body united in a common purpose.

The object of the conferences is to discuss certain aspects of the Christian Faith, and what the Faith of the Church implies as to advantage, responsibility, and opportunity, in daily life. The sessions begin Friday evening and continue until Sunday afternoon. Each session lasts for two hours, and consists of one hour of informal talk by the leader, ten minutes' intermission, and fifty minutes' of free and general discussion on any topic touched upon during the first hour. There is an early celebration of the Holy Communion each morning; a brief period of



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intercession occurs at noon; and the day closes with an office of Compline.

Thus far, two of these week-end conferences have been held: the first attended by seven men; the second by fourteen. During January the lay conferences are omitted to make way for clergy conferences; but the former will be resumed on February 15th, and continue each week-end (with the exception of March 8th to 10th) until March 24th.

Obviously, the cost of holding such conferences is considerable; therefore a charge of \$6.00 is made to cover board and lodging for the period of the conference. The College of Preachers, however, has a fund which enables it to remit this charge, if so desired, and also to pay transportation to and from Washington in the case of men who could not otherwise attend. As no more than fifteen men can be accommodated at any one conference, those who desire to attend should correspond as soon as possible with the conference leader, William C. Sturgis, Washington Cathedral Offices, Mount Saint Alban, Washington.

FIRE DESTROYS INDIAN CHURCH AT WAKPALA, S. D.

WAKPALA, S. D.—On the Saturday morning before Christmas, when the members of St. Elizabeth's Indian Church near Wakpala had gathered to prepare for their Christmas festivities, the catechist's house standing near the church caught fire. It started in the attic and was caused by a poor chimney or a defective flue. A high wind was blowing and soon the church caught fire. There were plenty of willing hands to fight the flames, but no means with which to fight them, and it was not long before both the church and the catechist's house had burned to the ground. Only a few pieces of furniture in the chancel of the church were saved. The catechist lost everything that he had. St. Elizabeth's Church is the largest church on the Standing Rock Reservation and one of the largest of the Indian chapels in South Dakota.

Directly east of the church are the buildings of St. Elizabeth's School for Indian Boys and Girls. These lay in the path of the flames and it was only because of a sudden shifting of the wind that they, too, were not destroyed. The loss, exclusive of the furnishings, will probably amount to over \$6,000 on the two buildings. The congregation carried \$1,500 insurance.

LAY CORNERSTONE FOR WRIGHT MEMORIAL IN NORTH CAROLINA

WASHINGTON, N. C.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, gave the opening prayer at the laying of the cornerstone of the Wright Memorial at Kill Devil Hills on the twenty-fifth anniversary of the first flight made by the Wright brothers. Among those present were Orville Wright, the Hon. Dwight F. Davis, Secretary of War, a committee from the Senate, a larger committee from the House of Representatives, and representatives from over forty nations. From the top of the sand dune could be seen Roanoke Island where Baptism was administered in 1585 to the Indian chief, Manteo, and a week later to the first white child born in the new world, Virginia Dare. At the same time a seven ton boulder brought from Mount Airy in the western part of the state, with an appropriate tablet, marking the spot where the first airplane left the earth, was unveiled.

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BISHOP MURRAY CONSECRATES CATHEDRAL IN HAITI

PORT AU PRINCE, HAITI—The new Cathedral of the Holy Trinity was consecrated at Port au Prince on Sunday, January 6th, by the Most Rev. John Gardner Murray, D.D., Presiding Bishop, assisted by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey, and the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, in the presence of the full staff of native clergy, headed by the Rt. Rev. Harry R. Carson, D.D., Bishop of Haiti, and a distinguished gathering of Haitian and American officials.

The Rev. McVeigh Harrison, O.H.C., attended the Presiding Bishop as his chaplain. The Ven. William Wyllie, Archdeacon of Santo Domingo, represented the Church

the recent consecration, has gone forward to completion.

Aside from the pioneer work of Bishop Holly and Bishop Colmore, three significant dates mark the progress of the cathedral to the consummation in the impressive ceremony. They are, first, the laying of the cornerstone on February 8, 1925, by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; second, the beginning of the work of construction on October 11, 1926; and third, the first celebration of the Holy Communion in the completed cathedral on June 3, 1928. Other significant details connected with the history of the edifice are the corporate gift of the women of the Church of \$2,500 which was later increased to \$14,000 and then to \$15,000, and the gift of the American Church Building Fund Commission of \$5,000.

The new church, which is a handsome and imposing structure of concrete, is



CATHEDRAL OF THE HOLY TRINITY, PORT AU PRINCE, HAITI

people of the Dominican Republic. The occasion marked the first time that any Presiding Bishop of the Church has visited officially any foreign mission field.

The new cathedral brings to fulfilment the cherished hopes of the Church in Haiti which date back to 1863, when the late Rt. Rev. James Theodore Holly led a group of Negro Americans from the United States and organized in Port au Prince the parish of the Holy Trinity. Nine years later the original Cathedral of the Holy Trinity was erected, which was followed in 1874 by Mr. Holly's consecration as Bishop of the district. Before his death in 1911, Bishop Holly conceived the plan of a new and more substantial cathedral which should take the place of the frame structure that had already begun to show the wear and tear of the tropical climate. Following Bishop Holly's death the district was under the care successively of the Bishops of Cuba, Porto Rico, and the Canal Zone.

It was during the jurisdiction of Bishop Colmore of Porto Rico that the site for the new cathedral was acquired in the center of the city of Port au Prince, only a few blocks distant from the residence of the President of the Republic. In 1923, Bishop Carson was consecrated Bishop of the district, and under his devoted and vigorous leadership the work, crowned by

built almost wholly of native material from plans originally drawn by Robert T. Walker of the Church of the Advent, Boston. In design it recalls the old Church of St. Germaine, in Paris, and its general lines follow the style of architecture prevalent in Latin countries. It has a seating capacity of about 800 and in this city of 100,000 where the Church under the administration of Bishop Carson is constantly moving forward, it meets a need which the old cathedral for the past ten years has lacked.

TRISTAN DA CUNHA MISSIONARY TO RETURN HOME

LONDON—Owing to ill health, the Rev. A. C. Pooley, who went out to Tristan da Cunha two years ago with Philip Lindsay under the auspices of the Society for the Propagation of the Gospel, will leave the island for England on the *Duchess of Atholl*, which sailed from Southampton on January 4th. According to the *Guardian* of December 21st, an appeal was made by the Rev. Stacy Waddy, secretary of the S.P.G., for a priest to go on that boat to take Mr. Pooley's place as chaplain for one year, stating that a friend of the society had guaranteed all expenses of the passage and outfit if a chaplain could be found.

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DEDICATE ITALIAN CHURCH AT HACKENSACK, N. J.

HACKENSACK, N. J.—Despite the rain storm on New Year's Day morning there was a good attendance at the dedication of the new St. Anthony's Italian Church, Hackensack, with the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, in charge.

Others who assisted in the ceremonies were the Rev. W. O. Leslie Jr., canon missionary in charge of foreign-born work in the diocese; the Rev. Frank Damrosch Jr., rector of St. Andrew's Church, Newark; the Ven. Augustine Elmendorf, of Christ Church, Hackensack; and the Rev. George F. Collard, curate of Christ Church, who was master of ceremonies; and the Rev. Edward P. Cooper, of Holy Innocents' Church, Hoboken. The Rev. Joseph Anastasi, rector of the new church, was the celebrant on this occasion.

For years St. Anthony's was an independent Catholic church and its members worshipped in a basement. Misfortune overtook it, however, and after being appealed to for aid our Church responded in 1925. In the course of time St. Anthony's became a mission of the diocese of Newark. The church building is practically completed. The construction cost was approximately \$45,000.

A plan to assist this church in a comprehensive and substantial way has been evolved by the board of missions of the diocese, and with the consent of the finance and advisory board it has gone forward. A special committee of the board of missions of this diocese is furthering the campaign to raise the money necessary for the completion of the building.

PLAN PENSION FUND FOR LAY EMPLOYEES

NEW YORK—Retirement benefits similar to those that the Church Pension Fund has established for the clergy have been provided, through contract with the Metropolitan Life Insurance Company, for lay employees of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Announcement of the pension plan has been made by Lewis B. Franklin, D.C.L., vice-president and treasurer.

All lay employees completing at least one year's service with the Missionary Society, on or after January 1, 1929, the effective date of the pension plan, will receive substantial pensions, based on both past and future service, payable at the normal retirement ages of 63 for women and 68 for men. The benefits for past service will amount to one and one-half per cent of the employees' 1928 salary, multiplied by the number of years prior to January 1, 1929, while the total pension based on service after that date will represent one and one-half per cent of current salary for each year of completed service. Prior to the normal retirement ages, however, retirement may be arranged for an earlier date by mutual agreement.

The entire cost of the retirement plan is being defrayed by the Missionary Society.

EDUCATIONAL WORKERS ADDED IN SPRINGFIELD

SPRINGFIELD, ILL.—By recent appointment of the Bishop, Mrs. Theo. F. Gerould of Centralia is now director of religious education for the diocese. She has given some time to the study of Church schools and young people's work generally and is

proving an able successor to Miss Nellie Smith, who served so acceptably during her residence in the diocese. The Bishop has also appointed another full-time worker, Miss E. M. Whitley, as his representative. Miss Whitley is president of the Springfield branch of the Woman's Auxiliary.

The men's work in the diocese is likewise being strengthened. Through the interest and help of the Church Club the sum of \$500 is practically all in hand. It will be presented to the Bishop for the new church building for St. Gabriel's congregation at Woodriver. This is the second definite financial help rendered to the Bishop by the Church Club since its formation at the synod meeting in 1925. Two years ago it supplied him with most of the money with which to purchase land for St. John's congregation, Herrin.

NEGRO CLERGYMAN OF VIRGINIA HONORED

LAWRENCEVILLE, VA.—The Ven. James S. Russell, D.D., principal of St. Paul's Normal and Industrial School, Lawrenceville, and Archdeacon of colored work in the diocese of Southern Virginia, has just received a Harmon Award of a gold medal and an honorarium of \$400 for his work in the field of religion as a missionary minister and administrator in the development of Church missions and the establishment and upbuilding of St. Paul's Normal and Industrial School.

The Harmon Foundation, which is administered by the Commission on Race Relations of the Federal Council of Churches, was established to give recognition to distinguished achievements by Negroes of outstanding creative work for their race in the field of literature, fine arts, industry, and education. The award to Archdeacon Russell was one of twelve made at this time.

Archdeacon Russell's whole ministry of over forty years has been spent in his present field, and he declined an election as Suffragan Bishop of Arkansas in order to continue his work in Southern Virginia.

GOOD SAMARITAN DONATES CAR TO ROCHESTER RECTOR

ROCHESTER, N. Y.—The 1928 Advent offering in Western New York was for the use of the colored workers. The idea of making this a special offering came from the splendid work which is being done in Rochester and Buffalo, as well as in Geneva.

The following story is told of the Rev. F. L. Brown, who is the priest-in-charge of the work in Rochester and Geneva. He was standing outside one of the Ford showrooms in his city and thinking of the work he might be able to do both in Rochester and Geneva with a car. One of the members of the Church in Rochester stepped up to him and said, "Those are beautiful cars there in the window." "Yes," replied Fr. Brown. "I suppose that Mr. Ford puts the best workmanship possible into those cars," returned the stranger. "Yes," said the Father, "and I was thinking how much more I could do with one of those cars to use in my parish work." "Would you like to go in with me and look at the cars today?" said the man again. "Why, certainly," was the reply. And so they went in together and the outcome was that Fr. Brown came out with a new car.

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CORNERSTONE FOR CHURCH LAID AT ANSONIA, CONN.

ANSONIA, CONN.—The cornerstone of the new church for Immanuel parish, Ansonia, the Rev. T. J. Shannon, rector, was laid Saturday afternoon, December 29th, and dedicated by the Rt. Rev. Edward C. Acheson, D.D., Bishop of the diocese.

The first part of the service, including a procession, was held in the old church. A second procession led to the grounds where the ceremony took place. A recessional to the church followed when Bishop Acheson gave an address of congratulation and fatherly advice, followed by the Benediction. A number of the neighboring priests were present, including Fr. Pappachristou of the Greek Orthodox Church with his junior choir who sang a hymn in Greek. After the service a reception was held in the parish hall.

The new church is being built of local granite. The cost of the building, which is being built on the pay-as-you-build plan, will be about \$80,000.

BROTHERHOOD PLANS EXTENSION CAMPAIGN

PHILADELPHIA—Under the direction of the field work committee of its National Council the Brotherhood of St. Andrew has undertaken a Church-wide extension campaign for the organization of new chapters and increasing the efficiency of existing chapters. The initial steps were taken on St. Andrew's Day, when meetings of Brotherhood men and other laymen interested in Brotherhood work were held in various places, but the chief efforts of the campaign will be during the Epiphany and Lenten seasons, closing on Easter Sunday.

A national committee on clergy coöperation has been formed, with representatives in nearly every diocese and missionary district, coöperating with the members of the Brotherhood's National Council in visiting parishes upon request to assist in the organization of chapters.

In connection with this campaign, at the request of the national Commission on Evangelism, the Brotherhood is urging "Church attendance campaigns" for all parishes where practicable, it being the desire of the commission that during January and February an especial effort be made to develop the attendance at the evening Church services and to make this service of a distinctly evangelistic character. In a number of dioceses the bishops have appointed official representatives of the Brotherhood to be on the diocesan commission on evangelism, in order to more effectively mobilize lay interest in evangelism and coördinate the efforts of the national commission and the Brotherhood.

A pageant on personal evangelism, "Bringing Others to the Master," has been prepared by a group of Young People's Service League leaders and published by the Brotherhood. It is planned to have this presented by the young people of the respective parishes during the Epiphany season or later if locally preferred. Copy of this may be obtained from the national Commission on Evangelism, the Brotherhood of St. Andrew, the Daughters of the King, and the Provincial Federation of the Young People's Service League of the fourth province.

ONE's native place, says Mr. Hilaire Belloc, is the shell of one's soul, and one's church is the kernel of that nut.

CHURCH ARMY SCHOOL OPENS IN PROVIDENCE

PROVIDENCE, R. I.—The second year of the American Church Army School domiciled in the Bishop McVicker House, 66 Benefit street, opened auspiciously on Monday, January 7th. The enrolment, this year nine as compared with five last, is as follows:

Edwin Basil Mallette, Torrington, Conn.; Ralph Brunt, Kittanning, Pa.; Robert Thomas Becker, Whitestone, N. Y.; William Spaulding Raleigh, Macon, Ga.; Edward Arthur Lucas, Camden, N. J.; George Clarke, Bristol, Conn.; Stanford J. Heitman, New Jersey; Capt. Edward Hodgkinson, New Jersey; and William Bence, New Haven, Conn.

Capt. B. Frank Mountford of the English Church Army, in charge of the American Church Army and in residence in New York, will visit the school four times during the term. The Rev. A. M. Hilliker, warden of the school, will teach Bible. Capt. Walter Jarvis of the English Church Army will direct the life of the men and assist with the music. Capt. Tom Greenwood, also of the English Church Army, will teach singing, and if sufficient talent is found among the pupils, instrumental music also. The Rev. Frederic S. Fleming, D.D., rector of St. Stephen's, will be in charge of the teaching of the Prayer Book; the Rev. Alva E. Carpenter, former rector of St. Peter's, Manton, will teach Bible History, and the Rev. F. J. M. Cotter, vicar of St. John's Pro-Cathedral, Christian Evidences.

On Sunday night in St. John's Pro-Cathedral the opening services of the school were held. Bishop Perry spoke on The Importance of the Army, the Rev. A. M. Hilliker on The Work in the Army in Providence, Captain Mountford on Army Work Throughout the World, Captain Jarvis on What the American Army Did This Summer, and Captain Greenwood on Army Prospects.

LITERATURE FOR THE BLIND

THERE HAS JUST BEEN RECEIVED from the Committee on Literature for the Blind, Department of Missions, a copy of *What is the Christian Religion?* the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, author, which has been embossed and printed in Braille by permission of the publishers (Morehouse Publishing Co.) by the American Printing House for the Blind, Louisville, Ky. This book is being sent to all institutions and schools for the blind as well as to libraries having departments for the blind. Two hundred and fifty copies have been published.

The committee makes no charge for its books, which are sent to the blind as a gift from the Church. A splendid work is also being accomplished in the publication of a monthly magazine, *The Church Herald*, which has a circulation of four hundred. It contains a series of Church school lessons, some chapters of a book that is being run as a serial, the Church Calendar, Collects and Prayers, and other interesting literature.

IN A big city church which attempts little if any pastoral work, a visiting bishop recently preached a simple sermon from a pastoral point of view. It at once called forth a letter of appreciation which said, in part, "The clergy do not always recognize the spiritual needs of the people. We are advised to know God, to have faith and to pray, but are very rarely shown how to do this."



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light perpetual shine upon them."*

WILLIAM DU HAMEL, PRIEST

DOUGLASVILLE, PA.—The Rev. William Du Hamel, rector of St. Gabriel's Church, Douglasville, since 1925, died on Monday, December 24th. He had been in failing health for some time.

The late Mr. Du Hamel was born in Newark, Del., January 25, 1866, receiving his education at the University of Pennsylvania and at the Philadelphia Divinity School. He was ordained deacon in 1889 by Bishop Howe and priest in 1891 by Bishop Adams. He was rector of St. Gabriel's Church, Douglasville, from 1889 to 1892, leaving there to become rector of St. James' Church, Mansfield, Pa. He also held cures at College Point, L. I., New York City, New Harmony, Ind., Shawnee, Okla., and Reading, Pa. From 1908 to 1913 he was Archdeacon of Arkansas. He is the author of *First Millennial Faith*, and was at one time editor of the *Bethlehem Churchman*.

The funeral services were conducted by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, in St. Gabriel's Church, on December 27th. Mr. Du Hamel is survived by his widow.

GEORGE JARVIS PRESCOTT, PRIEST

CAMBRIDGE, MASS.—The Rev. George Jarvis Prescott, aged 81 years, died after a week's illness on December 27th, at his home in Riverbank Court, Cambridge. For fifty-five years he had been a prominent priest—serving for over a half century as rector of the Church of the Good Shepherd, Cortes street, Boston. He retired from active service in 1925 on account of failing eyesight, but continued to officiate for Masonic and other organizations of which he was the chaplain. For fifty-three years he had served as chaplain of McLean Asylum, Waverly; for very many years also he gave faithful service as chaplain of the House of the Good Samaritan, Boston, and as treasurer of the diocesan convention.

The Rev. Mr. Prescott was born in Coran, N. Y., and graduated from Racine College and Nashotah Theological School, both in Wisconsin. After having been ordained in 1873 by Bishop Armitage, he was connected with Grace Church, Lawrence, for about two years before coming to Boston.

The funeral service was held on the afternoon of December 30th in the Church of the Good Shepherd, which was taxed to its capacity by the throng from all walks of life which paid tribute to the memory of the former rector. The Rt. Rev. Charles L. Slattery, D.D., Bishop of the diocese, assisted by the Rev. J. W. Suter, D.D., and the Rev. Percy T. Edrop, conducted the service. Burial was in Mt. Auburn cemetery and the Masonic ritual was used at the grave. The Rev. Mr. Prescott was past master of Columbian Lodge and prelate of St. Bernard's Commandery, Knights Templar. He is survived by his wife, and by one son, William French Prescott of New York, and two daughters, Mrs. Frank Jenkins of Madison, Conn., and Mrs. Richard Lawrence of Groton.

FRANCIS RANDALL APPLETON

IPSWICH, MASS.—Francis Randall Appleton, for many years senior warden of the Church of the Ascension, parish church of Ipswich and a memorial to members of his family, died at Appleton Farm, Ipswich, on January 2d, in the 75th year of his age. Mr. Appleton had been in ill health for a long period of time. He was born on August 5, 1854, in New York, the son of Daniel Fuller and Julia (Randall) Appleton. He prepared at Phillips Academy, Andover, for Harvard College, from which he graduated in 1875 and then studied law. After receiving the degree of LL.B. from the Columbia Law School, he was admitted to the bar of the supreme court of New York in 1877. He retired from active business interests in 1910. He was a president of the Harvard Club and one of its strong supporters, and he was an overseer of Harvard University from 1903 to 1909 and again from 1918 to 1924.

Mr. Appleton is survived by his wife, Fanny (Lanier) Appleton, by two daughters, Mrs. William G. Wendell and Mrs. Clarence Hay, both of New York, and by a son, Francis R. Appleton, Jr.

ROBERT BEVERLEY

RICHMOND, VA.—Robert Beverley, treasurer of St. Anne's parish in Essex County, and who has represented his parish in the annual councils of the diocese for twenty-eight years without a break, died at his home "Blandfield" in Essex County, on Friday, December 28th, in the 72d year of his age. He was a lay deputy to the General Convention since 1919.

Mr. Beverley was a charter member of and deeply interested in the development of the diocesan system of Church schools, and was called upon to go to every part of the diocese to make addresses upon the missionary work, and to organize the laymen of the different rural parishes to take their part in the work of the Church. He developed a plan for the establishment of laymen's associations, and organized such bodies in practically every parish in his convocation, and in many other parts of the diocese, serving as diocesan president of these associations until his death.

Mr. Beverley came of a family that has rendered noteworthy service to both Church and State in Virginia for over 250 years.

The funeral service was held at St. Matthew's Church in St. Anne's parish on Sunday, December 30th, being conducted by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, and the Rev. Robert U. Brooking, the rector of the parish. The interment was in Fauquier County at the Church of Our Saviour. Besides his widow, Mr. Beverley leaves three sons, R. Bland Beverley of Fauquier, W. Welby, and R. Carter Beverley, of Richmond, and one daughter, Mrs. Herbert S. Osburn, of Tappahannock.

BAUMANN LOWE

BROOKLYN—Dr. Baumann Lowe, organist and choirmaster of St. Bartholomew's Church, Brooklyn, died at his home in Elizabeth, N. J., on December 26th after an illness of but a few days. He ranked as one of the leading choirmasters of the whole metropolitan area. The choir which he directed for the last eighteen years was one of the best in the diocese.

The funeral was held at St. John's Church, Elizabeth, the Rev. Dr. F. M. Townley, rector of St. Bartholomew's, officiating, assisted by the Rev. Dr. L. E. Hubard, rector of St. John's.

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NEWS IN BRIEF

ARKANSAS—The annual convention of the diocese of Arkansas will convene in St. John's Church, Helena, on Wednesday, January 16th. The Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, is expected to speak on Rural Work.—In Camden, on the last Sunday evening of the old year, a union service was held in the Methodist Church in the interest of higher education. The program was carried out by the visiting college students, under the direction of the Ministers' Association. The rector of St. John's Church, being chairman of the association, was in charge. Another annual event in St. John's Church on the first Wednesday evening of the New Year was a union New Year service. This was originated by the Rev. Randolph R. Claiborne, rector. The sermon was preached by the Baptist minister, the lesson read by the Methodist minister, and the psalm by the minister of the Christian Church. There was a prayer by the Presbyterian minister.

ATLANTA—One hundred and seventy-five Masons, four officers from each of the Atlanta lodges, were invited by St. John's parish, the Rev. G. W. Gasque, rector, to attend the celebration of the Feast of St. John the Evangelist, which was deferred until December 30th, in order that a larger number of men might be present. Every seat was taken and many chairs were brought in to accommodate the congregation. The Rt. Rev. H. J. Mikell, D.D., Bishop of the diocese, preached the sermon.

CENTRAL NEW YORK—St. John's Church, Auburn, the Rev. Frederick S. Arnold, rector, received the gift of a church bell at Christmas time from Mrs. John R. Lindsay of Ithaca, N. Y., in memory of her first husband, the Rev. Guy Pomeroy Burleson, former rector of St. John's parish. He was one of five boys, the sons of a priest, who themselves all became priests of the Church, and one of whom, the Rt. Rev. Hugh L. Burleson, is the Bishop of South Dakota. The Rev. Guy Burleson, after a short, but dear remembered pastorate at St. John's, Auburn, was drowned, on Decoration Day, 1916, in Owasco Lake. The bell comes from the Meneely Bell Co. of Troy, N. Y., weighs 700 lbs., is 33 inches high, and has a beautiful clear tone that can be heard over the whole parish.


DALLAS—The time of the meeting of the annual council of the diocese has been changed from February 5th and 6th to January 30th and 31st. The meeting will be held in the cathedral in Dallas.

EAST CAROLINA—At a meeting of the diocesan commission on Evangelism held in Kingston, a program of Evangelism was adopted to cover the seasons of Epiphany and Lent—Epiphany to be used as the period of prepara-

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tion, and the eight weeks from Septuagesima to Easter for a mission in each parish and mission throughout the diocese conducted by the parochial clergy themselves.

ERIE—The Rt. Rev. John C. Ward, D.D., Bishop of Erie, will conduct a preaching mission at St. John's Church, Hagerstown, Md., the Rev. W. B. Stehl, D.D., rector, from January 27th to February 3d. The clergy of the convocation of Meadville gathered in conference with Bishop Ward, and the Rev. Dr. William H. Milton of the national Commission on Evangelism at Christ Church, Oil City, the Rev. William R. Wood, rector, on Tuesday, January 8th, to make plans for the prosecution of evangelistic work in the diocese along personal and parochial lines.

INDIANAPOLIS—The will of Manfred E. Dale, who died recently at his winter home in St. Petersburg, Fla., disposes of an estate valued at \$250,000. His widow receives a life income and at her death the estate is to be divided, giving one-third to Dale Cemetery, one-third to Fayette Memorial Hospital, and one-third to Trinity Church, all of Connerville. Some years ago Mr. Dale, who was formerly president of the Fayette National Bank, deeded the family home in Connerville to Trinity Church.

LIBERIA—A cable received December 26th from Monrovia to the Department of Missions announced the arrival of Bishop Campbell and the Rev. R. T. Dickerson.

MILWAUKEE—The eighty-second annual council of Milwaukee will meet in All Saints' Cathedral Guild Hall, Milwaukee, on Tuesday, January 22d, and not on the date previously announced.

NEBRASKA—The date of the sixty-second annual council of the diocese has been postponed from Wednesday, January 16th, to Wednesday, January 23d. Annual meetings of the Girls' Friendly Society, the Church Service League, and the Woman's Auxiliary, will be held on Monday and Tuesday preceding the session of the council. The place of meeting will be Trinity Cathedral, Omaha.—A quiet day and conference for the clergy will be held in University Church, Lincoln, Monday, January 14th, closing with a celebration of the Holy Communion and renewal of ordination vows, Tues-

day morning. Meditations will be given by Bishop Shayler.

NEWARK—Christ Church, Ridgewood, N. J., the Rev. Edwin S. Carson, rector, has achieved the cancellation of a mortgage of \$60,000 on its parish house within a period of four years. The news was announced by the rector at the midnight choral Eucharist on Christmas Eve, on which occasion the canceled mortgage was presented at the altar as a thank offering.—The pupils of the Church school of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, this year remembered in their Christmas giving both the less fortunate in their own neighborhood and those who are at some distance from them. To the Orthopaedic Hospital, Orange, they gave the candy which they usually have kept for themselves, and to the Indian children on the Crow Creek Reservation, South Dakota, they sent 411 gifts.

NORTH CAROLINA—At a meeting of the board of examining chaplains of the diocese, held in Greensboro on December 27th, plans were adopted looking toward the better coordination of the work of the chaplains, and definite dates for the regular examinations were decided upon. Most important was the unanimous decision to tighten up on the requirements. The chaplains felt that the great need was not so much for more men in the ministry, as it was for capable, well trained men.—Full reports of the Every Member Canvass in the diocese are not yet available, but it is practically certain that the full quota to the national Church is pledged.

RHODE ISLAND—This year the young people of the diocese completed Christmas boxes for 351 children of the missions of the general Church.—In November and December an innovation for Newport was tried in the form of teachers' meetings in Trinity parish. A light meal was served at 6:00 P.M., followed by an address by the rector, the Rev. Stanley C. Hughes, and then a study of the Church school lessons covering a period varying from one week to six months. The Rev. Harold W. Dunne, curate of Trinity Church, is superintendent of the school.—Three tablets have recently been placed in Trinity Church. One was given by the old boys of Howe School, in memory of Dr. and Mrs. Oliver W. Huntington,

and was set up in the rear of the building. With it the donors have given a sum amounting to nearly \$6,000, the interest of which is to be used for the support of boys' clubs. On the face of pillars of the church are two silver tablets recording the fact that the east window has been erected in memory of Mr. and Mrs. Leroy King by their children and that the church has been restored in memory of Lydia Sturgis by her husband, Frederick Sturgis.—Newport lost a public-spirited citizen and Trinity Church an active and devout communicant in the recent death of T. Suffern Tailer. The funeral services were conducted in the church at 9:00 A.M., Thursday, December 27th, by the rector, the Rev. Stanley C. Hughes, who also read the committal service at the grave in Island Cemetery.

SOUTH FLORIDA—The Rev. Walter E. Bentley of Port Washington, N. Y., has just concluded a preaching mission at St. John's Church, Homestead. After an introductory lecture on The Relation of the Church to the Theatre, he preached a series of eight strong sermons to closely attentive congregations.

WESTERN NEW YORK—On the Sunday after Christmas, the Rev. Charles C. W. Carver, D.D., was instituted as rector of Christ Church, Rochester, by the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of the diocese, at the 11:00 A.M. service. The special preacher was the Rev. Murray Bartlett, D.D., president of Hobart College, under whose leadership Fr. Carver was trained in St. Paul's parish in Rochester. Fr. Carver came to Rochester some months ago to take over the rectorship of Christ's Church after the Rev. Dr. Morris had left. He has done some very splendid work in the Cathedral at Albany and is well known in the Church as a leader.

AMONG thirty-eight boys in the friendly apprentice room at the Seamen's Church Institute in New York the other night, were English, Scotch, Welsh, Dutch, French, Luxembourg, Egyptian, and American—international goodwill in the making.

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