



The Living Church

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MILWAUKEE, WISCONSIN, FEBRUARY 2, 1929

No. 14

Happiness in Religion

EDITORIAL

Knowing Christ Face to Face

BISHOP SLATTERY

On Praying With the Orthodox

REV. GEORGE CLARK

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EDITORIALS & COMMENTS

Happiness in Religion

IN SPITE of all the arguments and cries from all sides about bigotry and intolerance in religion, it is becoming increasingly noticeable to those who observe impartially the religious thought and practice of America, that the trend in Christianity, in general, is away from narrow-minded Protestantism and toward a greater Catholicism. This divergence from the old-fashioned puritanical ideas of America's religious mind is as yet of rather low visibility, but it is here, and it is undoubtedly here to stay.

As a country grows in prosperity and comfort, and as it grows in culture, the natural desire of its people is for a religion of beauty and joy; not for an unesthetic and sour system of faith and worship. Americans nowadays want their religion to be to them as much of a pleasure as a necessity. Consciously or unconsciously, they are prepared to make it such, as they have become accustomed to do with other things which they have discovered will make life easier and more valuable for them.

Austere living seems to demand an austere religion. Our forefathers wanted their methods of worship to be as simple as their life. Their descendants of today, accustomed to conditions of physical comfort, could not endure such plain and rigid modes, manners, and surroundings in their ordinary life, nor are they of any mind to put up with it in their religion. For most of us, blue laws are out of date; and blue law churches are out of date. Puritanism is past. Protestantism, *per se*, is passing.

The American is willing to have his religion and his philosophy expounded for him, and if it is logically and properly done, he receives and accepts them and benefits by them. He is eager to learn. He is anxious to grasp anything which will help himself and his soul upward and onward.

But this is an age of frankness, not of sham. America is becoming a country of specialization. Each profession and business is made up of specialists. America wants specialists for her clergy. Intelligent Americans want definite and positive teaching as to their religion and religious duties, just as the best citizens of the most civilized and cultured countries have always desired it. They do not want to go to church to hear about politics, poetry, the latest novels, or the newest murders and scandals, which some preachers seem to like

to rehearse for the benefit of their listeners; though these subjects may attract a floating congregation or people in small towns or villages who need excitement. The majority of America's Christians and would-be Christians at the present time want the Church's teaching as it has been conceived and received by the greatest minds of the ages, and they want it delivered with authority by men who know what they are talking about. The authority of the preacher's guess about truth is not enough for them.

Furthermore, they want with their doctrine all the beauty and joy which have proven a help to others in the past. If ceremonial is a help, they want it. If liturgical services and music are a help, they want them. If the sacraments are a help, they want them. And they are, and they do want them, as is becoming increasingly evident.

But past generations of American Protestants have been brought up with a fear complex about Catholicism. This must be overcome scientifically. American congregations need and want to be led by specialists and taught by specialists. They will be educated but not forced. And they are hungering for the proper education.

NOW, to a Catholic, religion is both a pleasure and a necessity. In case of rain, it is more than a paper umbrella. It is the greatest necessity, and hence the greatest pleasure of his life. And the Church is the center of it.

A Catholic is a happy Christian. To a Protestant, religion is less of a pleasure, nor is the Church necessarily a vital part of it, since, according to Protestant tradition, a Protestant may find for himself many beliefs as well as the Protestant Church can find them for him. Hence the popular idea that one may worship God outdoors, playing golf, or motoring, just as well as by going to church; and any number of such misconceptions.

To the Catholic, his part in the Church's service and worship is as real as his idea of God. He must go to church and he must be of the Church. And until the Protestant Churches make this idea of the Church theirs by adoption, and educate their people to it, they will continue to lose ground as they are doing.

There must be more significance to what the Church

means to Christians than that it exists simply as an institution for worship of a casual sort, once a week or twice a week. The Protestant Churches, realizing definite and esthetic values, are gradually adopting a greater amount of ceremonial in their worship. Their buildings are becoming more beautiful. Their people are increasingly more desirous of making their churches look like the great Catholic works of art of the past. They are getting away from the puritanical custom of naming a church something which means nothing, like Central, or Union, or First or Second, and are returning to the habit of the ages of naming churches after the Founder of the Church, or after the saints. Dr. Cadman, retiring president of the Federal Council of Churches, made reference to this in his final address before that body recently. Saying that Protestants have wasted between \$500,000,000 and \$700,000,000 in producing churches which are not beautiful, he predicted that the Protestant church of the future will revert from the spending of millions on edifices which proclaim ignorance and ugliness, to the erecting of buildings, the outward loveliness and inward beauty of which will be an inspiration to greater devotion.

Many of the Protestant Churches have adopted a liturgical form of service, and many of them now have vested choirs, processional and recessional hymns, chants, midnight services on Christmas Eve, carol services at dawn on Christmas and Easter; they are observing Lent and especially Holy Week; and in many minor ways are assuming a greater formality of worship. All this has been very gradual, but a comparatively few years ago it would have been hailed as "Romish" or "Papist"; though just why, it is difficult to understand.

The Catholic looks to his Church as a place of refuge, as a haven for rest and prayer. Catholic churches are always open and there are always people in them. Other churches, realizing this, are endeavoring to give their people the same advantage; and gradually more Protestant churches are free of access during the day. Recently a large New York hotel opened a chapel for meditation and prayer. What would have been said of this some years ago? But it has been acclaimed with delight by all who have mentioned the subject publicly. A number of Protestant ministers have lately advocated confession, absolution, unction, and other institutions—which are as old as the Church itself.

But it is not enough to say, as does Dr. Herbert Parrish in a recent article, that what Protestantism needs is a new technique of Catholic devotion, and that it matters not what people believe or want to believe about the features thereof. There is little value in ceremonial if there is not a positive meaning behind it and supporting it. America's churches, if they assume Catholic methods of devotion, just as surely must of necessity acquire Catholic doctrines.

And meanwhile we see what we see. Anglo Catholicism is growing apace. It is spreading its influence throughout the country. Our brothers, the Roman Catholics, number their growth by the hundreds of thousands every year. We will not become necessarily a Roman Catholic country, but we may very likely become, by the grace of God, a more Catholic nation; and the Catholic, we repeat again, is a happy Christian.

Protestants are glancing toward those who may have proved wiser than they. Protestantism is slowly, but nevertheless truly, growing to be a religion of liberty. And, as it becomes so, in proportion will it take on joy and devotion, the qualities of real Catholicism—which, believing that it has the way and the truth, is joyous, and knows that the truth in men's hearts will set them free.

ONE lives and learns—even about the historic episcopate, concerning which it might be supposed that the evidence was all in sometime ago.

A new novel entitled *The Bishop's Wife* has recently appeared. One who reads it will observe the far reaching control which a bishop may secure. Listen to the extent of this bishop's success in life:

Episcopal
Control

"He controlled, as regent of God, not one cathedral but two. . . . He controlled twenty churches, twelve parish houses, two deans, three archdeacons, more than one hundred curates, deacons, and sextons [a new threefold ministry], seven female auxiliaries, and a great deal of money."

We have a vague idea that there are bishops in the flesh who would like to know how this was done!

ANSWERS TO CORRESPONDENTS

E. P.—In the revised Prayer Book the baptism of our Lord will be the subject for the Gospel on the Second Sunday after the Epiphany. Any commentary on St. Mark's Gospel will afford an exposition of the subject—especially the new *Commentary* edited by Bishop Gore.

ACKNOWLEDGMENTS

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DONA ISABEL

BY BEATRICE SHELTON HADEN

A QUIANT little woman, dark complexioned, with peaceful, happy eyes is Doña Isabel; poor too, as poor as the rest of the country people of Porto Rico. But she is faithful, ever so faithful. She lives out in the village of Cupey, a few miles from Saint Hilda's Mission. It is a long walk over the hills to the one Mass a week early Wednesday mornings. On Sundays she makes the trip into San Juan to attend the early Mass at Saint Luke's Church.

Doña Isabel makes a living buying merchandise at a small discount in San Juan and selling it to people in and about Cupey.

During the hurricane of last September she made a vow that she would go through the countryside and collect money to put up an image of the Virgin Mary as an act of thanksgiving.

The Sunday after the storm she came to Saint Luke's Church and spoke to Father Villafane about having a habit in which to make this pilgrimage. So now she has a brown coarse linen gown with a cord at the waist like a Franciscan. She is ready to start in her own guileless way to express her gratitude and to fulfill her vow.

I don't know, of course, just what the processes of her brain are, but I suppose they are something like this. The statue of the Blessed Virgin will be a lovely, beautiful thing to her, the image of the Mother of her Lord, the Lady of radiant purity and gentle providence. Her act has the spirit of Christian devotion coming down through Spanish culture. And the missions in Porto Rico, in helping the people to find the traditional faith of the Church do not destroy spontaneous and original devotion.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

LANCASHIRE doesn't sound very pleasant so far as the ordinary impression goes; and one thinks of it as being an entirely industrialized county, given over to manufactures, clogs for the women folk, and an almost unintelligible accent. There are certain parts of the county concerning which this may be true; but I happened to think just of late about a green Lancashire retreat, nestling between Yorkshire and Westmorland, miles from the railway. There is a little hill rising up rather suddenly from the surrounding country—the sort of place which is marked out by nature for a desirable habitation. The ancient Britons doubtless occupied it in prehistoric days; the Romans may well have built a *castrum* there; and I doubt not that when the Saxons came to Britain and turned it into England, they erected some wooden stronghold, strengthened with earthen walls round about it. When the Normans conquered the English, they did not overlook this, be sure; and, following the fashion of ennobling those attached to his person, Duke William granted this site and the region near by, to a very great personage, indeed—namely, his barber! (One can readily see why this would have been an advantage to the Duke: knives and shears and razors playing about his face, in the hands of a man not well disposed, might have been cause to make him extremely unhappy.)

The little village has perhaps two hundred people; and the church stands at one side, on a bye-road, lifting up its venerable head through all the centuries of its existence. It has not been modernized, though reverently maintained. One curious association with letters appears in that the priest's chamber over the porch used to be the class-room for the daughters of the neighboring clergy, among whom were Charlotte Brontë and her sisters.

But to return to the local acropolis. The Norman keep built there by the ennobled barber passed through the common vicissitudes of those days: partial destruction, rebuilding, alternating, till at last the whole edifice was besieged in Cromwellian days and gutted by the fire that finally ended the contest. When peaceful days returned, the walls were re-dressed with floors and roofs, till now a handsome modern country-house stands on the hill, its castellated towers and roof-line reminding one of its varied history.

As is common in England, the second son took Holy Orders; but when in the travail of the World War the elder son lost his life, the castle passed to his brother. Later, the village parish became his, too; so that now he is both lord of the manor and incumbent, combining both sets of duties, much to the advantage of his people.

It is difficult to imagine anything lovelier than the park around the castle and the outlying country, with its serene rusticity. The Pennines are not far away, and a comparatively short ride takes you into the very heart of Lakeland, to the northwest. But the region closely adjoining is almost ideally pastoral; and one can hardly believe that the name "Lancs." should be inscribed on letters intended for the dwellers here. All of which shows how dangerous it is to jump at conclusions.

I HAVE just been reading a very satisfactory book called *Wanderers*, with Mrs. Henry Cust as editor: it is made up out of old family letters and privately printed pamphlets, written about seventy-five years ago by the editor's mother and grandmother, and now gathered into one volume, with "continuity" furnished by herself. The mother was daughter of the Duke of Rutland; and her daughter, at the beginning a child of thirteen, shared her mother's fondness for travel, and indeed illustrated many of the scenes described.

It is one of the most enchanting books of travel I have ever encountered; and one is astounded to discover how many lands

were traversed by them in a day when travel was not, as now, largely a question of purchasing a ticket from a tourist agency and thereafter discharging oneself from all responsibility. They visited America, Mexico, Panama, South America, Spain, Portugal, Turkey, Palestine, Syria, and the Levant in general, so far as this volume goes. What is specially agreeable to an American reader is to discover the writers' delight in America and the society of Americans; and that in a day when Mrs. Trollope and Charles Dickens were noting their unfavorable comments. Really, much that they say is well worth republishing today, when the friction between England and America is so dangerously increased by every pin-prick in newspapers and magazines.

Here, *e.g.*, is a comment on Panama:

"What a change would take place if this were transferred to the hands of the Americans; what a flourishing city would shortly be seen here; and how would this decayed castle regain all its pristine power and more! If all illiberal prejudice and antagonizing influences and unfortunate jealousies could be annihilated, and the United States and England would fairly go hand-in-hand in the work of regeneration—or rather creation—what might not such a coöperation effect? What would or could withstand them?"

Commenting on an American naval officer, she says: "It was impossible to meet anywhere with a more perfect, high-bred, and finished gentleman than Lieutenant Porter. I have been before this convinced that no manners can be more thoroughly distinguished, noble, gracefully polished than those of an American gentleman; nay, I doubt whether any can quite equal them, except some of our own gentlemen. It is the truth, and therefore I will say it."

And she adds, elsewhere: "Under the shadow of the Stars and Stripes I always feel at home."

The book has an English imprint (Jonathan Cape) and a preface by Sir Ronald Storrs, late Governor of Jerusalem; and few copies have reached our shores as yet. It deserves wide reading, however, among those who enjoy glimpses of foreign lands in other days.

HERE IS a startling document which is at least worthy of consideration. The "principle adopted by the Protestant Reformation—" is interesting to say the least; but we can admire the stout courage which stands up for convictions, however erroneous.

Dear Sir:

This letter and leaflet are intended to raise a question as to the rightfulness and value of Instrumental Music in the worship of God. It is well known that the use of instruments in God's worship is well nigh universal in this country and that such use is very popular. A few small Churches are standing against it, but their testimony is scarcely heard of.

It has not been always so. Instruments of music were unknown in the early Christian church. Isolated instances are on record as early as the seventh and eighth centuries, but instruments were not in common use for more than twelve hundred years after Christ. They came in with the corruptions of the Roman Catholic Church.

The Jewish synagogue, on which the Christian church was fashioned, has not had instruments until a comparatively recent time. The Greek Catholic Church, following the rule of the early Christian church, has never allowed them. The Church of St. John Lateran, the Pope's chapel at Rome, where early customs are preserved, has no organ.

The Reformed Churches in the Protestant Reformation, adopting the principle that what is not required in the worship of God is forbidden, discarded the instrument. It had no recognition in the Directory for Worship adopted by the Assembly of Divines at Westminster. Jonathan Edwards, John Wesley, and Alexander Campbell were opposed to the organ.

Is not this a subject worthy of consideration? Is not the instrument tending at this present time to make the worship of God a means of entertainment? It may and does please men; does it please God? What Scriptural warrant have we for this in the New Testament Church? What about using the money now spent on organs and organists in cultivating the voices of our young people that we may have good congregational singing.

Additional literature sent on request.

Yours sincerely,

W. J. COLEMAN, Chairman.

DAILY BIBLE STUDIES

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

SOWING AND REAPING

Sunday, February 3: *Sexagesima Sunday*

READ St. Luke 8: 4-15.

THE fact that this parable is given in three of the gospels may well emphasize its importance, and we cannot but realize how true it is in our common life. God's message comes to us, and how do we receive it? Is the ground prepared to nourish it? Is the heart ready to welcome with gladness what the Lord speaks to us? As Lent approaches it is well for us to examine our personal faith and love, and see whether the Lenten appeals will find a ready will and a determination to profit. The parable does not refer to the seed so much as to the ground into which it fell. The seed was the same in all four of the cited cases, but the soil was different. Definite questions are therefore suggested by our Lord's interpretation. Wayside soil, that is indifference. Shallow soil, that is weakness. Thorn-infested soil, that is cowardice. Good soil, that is faith and love.

Hymn 506

Monday, February 4

READ Isaiah 28: 9-13.

DOES it ever occur to us to think how constantly and persistently God's loving messages come? Lent after Lent, Sunday after Sunday, day after day, the Master speaks. Gently, but at times almost sharply, that we may wake up. Never discouragingly, always lovingly, and with an evident desire to help. So weak are we that we cannot go on alone. Body fed three times daily. Mind active at least sixteen hours a day. Spirit hungry for comfort and happiness and peace. And it is all such a proof of our Father's care. We are bound to Him with cords of divine affection. Body, mind, and spirit are dependent upon Him. Not that He would humiliate us with a sense of helplessness, but that He may have the holy joy of guiding us and making us thrill with His love.

Hymn 1

Tuesday, February 5

READ Amos 9: 11-15.

THE plowman shall overtake the reaper." That is a great suggestion of the healthy Christian life. The seed-time and the harvest coming together reveal the divine care. We hear the call, and we hesitate. And then as we yield and cry, "Speak Lord, for Thy servant heareth," there comes a joy in our surrender. We sorrow for sin, and then the peace of pardon leaps, as it were, to prove the penitence accepted with love's divine eagerness. We kneel with sincere confession at the Holy Communion, and then quickly, as it were, the Master speaks the "Comfortable Words," and calls: "Lift up your hearts." It is the dear Lord's way. The Plowman overtakes the reaper. The seed sown in good soil, that is, an honest heart, leaps to life and we sing our *Te Deum*.

Hymn 203

Wednesday, February 6

READ St. Matthew 13: 31-32.

AT TIMES we are impressed by the results of human and feeble effort. Our old childhood hymn used to tell the story:

Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the heaven above.

A kind word spoken, a quiet call, "are you a Christian?"—a seed so small that it is hardly noticed, and as a result a soul saved. St. James grasped the truth, learned from his

Master: "He which converteth a sinner from the error of his way shall save a soul from death." We are apt to deal with big things as if they had great power. Really it is the apparently little things that make for strength and lasting life. I knew a man who was led to confess Christ and consecrate his life to service, by a half-whispered word: "I am praying for you."

Hymn 500

Thursday, February 7

READ Isaiah 32: 16-20.

BARNBY has written a fine anthem, founded on the words of Isaiah, "Ye shall go out with joy and be led forth with peace." And he brings in, with quiet solo voice, those wonderful words, "Blessed are ye that sow beside all waters." So we think of the missionary in foreign lands. And so we think of the patient worker in the slums district of a big city. "O blessed!" comes the anthem-cry as if spoken from heaven. The field is indeed the world as the Master says, and that means "everywhere." Perchance it is in the home, and a mother's prayer brings a lad to give his life to the ministry. Perchance it is a drunkard in some rescue mission, and the angels sing over a sinner repenting. The Holy Spirit prepares the soil. God graciously grants to a human the privilege of sowing the seed. "O blessed!"

Hymn 502

Friday, February 8

READ St. John 12: 27-33.

THE gospel is the holy see. It is the Master, lifted up upon the Cross, who will draw all men unto Him. People are weary of hearing other messages. Philosophy, psychology, science—these cannot take the place of the "Story of the Cross." And when this seed is sown, even feebly and with tears (Psalm 126: 5, 6), it is bound to bring a harvest. We need a revival alike in pew and pulpit. Every Christian is called to be an evangelist, and oh, how much he loses of joy and strength who knows not the experience of bringing some soul to the Crucified Christ! The gospel of the Cross is as mighty today as it has ever been. The love of Jesus, His death that we might live, His resurrection that we might rise to newness of life, His Presence with us always—these are holy seeds indeed, and they will surely bring forth fruit.

Hymn 152

Saturday, February 9

READ Revelation 1: 4-9.

WITH patience" (St. Luke 8: 15)—just two words, but they tell a great story. And St. John in his Revelation speaks of the "patience of Jesus Christ." How patient He is and has been! Nineteen centuries, and yet the world is not half converted, and Christianity in the personal life is so feeble. But He waits, and pleads, and speaks, and His cry is the cry of the ages: "Come unto Me." We need patience. Our own growth is so slow! But the old poem is true: "Wings for the angels, and feet for the men."

The harvest seems slow in coming. "How long, O Lord?" So we cry with the souls under the altar (Revelation 6: 9, 10). But we must toil on and not be afraid or impatient. In due season we shall reap if we faint not (Galatians 6: 9). Patience must have her perfect work (St. James 1: 4). The glorious truth is that Christ has overcome the world!

Hymn 484

Dear Lord, prepare my heart for Thy message, for Thou alone canst make the soil good, even as Thou alone canst bring the harvest. And teach me, dear Master, how to sow Thy precious seed, that I may thus follow after Thee, Amen.

Knowing Christ Face to Face*

By the Rt. Rev. Charles Lewis Slattery, D.D.

Bishop of Massachusetts

AT THE General Convention of 1928, a new question and answer were introduced into the Confirmation service, bringing the formal vows of character and creed up into the glory of a personal allegiance. All candidates for Confirmation will now be asked, "Do ye promise to follow Jesus Christ as your Lord and Saviour?" and each one is expected to answer, "I do."

This is, accordingly, a fitting time to ask ourselves what it means to follow Christ as our Lord and Saviour.

I.

OUR first duty must be outward. We must do all we can to know about Him as the records concerning Him have come down to us from the first century. These records bear the internal evidence of authenticity. Beginning in an oral tradition, the first record to be put on parchment was undoubtedly the Words of Christ. This original document has been lost. Later our gospel, according to St. Mark, was written; this with the lost document of the Words of Christ was largely incorporated in the Gospels of St. Luke and St. Matthew. These three books are commonly called the Synoptic Gospels. The fourth gospel is not so much a biography as a book of sermons by a great mystic, showing us how the life of the Master expressed itself through the experience of a saint at the end of the first century. The fourth gospel is a free portrait, the most sublime portrait which words have ever painted.

Side by side with this written record about Christ has been the living tradition, passed from parents to children all down the years. I believe that we should have known our Saviour's words and deeds today, even had no record ever been made of them. But the Christian finds in the New Testament the picture of a Master which he instinctively feels to be true. The face of the Lord Christ shines through the four-fold story, and His own know Him.

I put down, therefore, as the first requisite of Christian discipleship the making of a quiet time each day, when the world, with all its perplexities and allurements, is shut out, and there is freedom attentively to learn about the Master of us all. Such a quiet time is primarily the period in each day when we may carefully read the gospels. It is wise to begin by reading the oldest gospel, which is also the shortest and the simplest, St. Mark; then we should begin the tender, human account of St. Luke; then, when that is finished, St. Matthew, the gospel showing our Lord as the long expected Messiah; and finally St. John. Having read these books through, we should begin them all again, and ever continue, however familiar we may become with the sacred pages, to read the gospels in this orderly way until life in this world is over, that the words and the deeds of Christ may be printed on our minds and our hearts for ever.

II.

THE next step is the frank facing of the question, "Who is this?" In giving an answer it is not necessary to speak in hard, theological terms. It is only necessary to ask what difference Christ has made in men's thought about God.

The best men in the Roman world in the first century were the Stoics. They found the world a relentless and cruel power, from which escape was the only solution. They were brave and noble, but they missed the joy of living.

A good many people today believe that the God of the universe is a heavenly Father, both just and loving. If they weigh only the same material for judgment which the Stoics had, can they really rest in that trust? The Creator seems all love and justice in the brilliance of a summer sunset, in the laughter of a little child, in the strength of a good man's face. But when a tornado or an earthquake destroys men,

when a little child dies, when a man's face is black with evil, then it is very hard to believe in a God of justice and love. The stoic fortitude is sublime, but it is hopeless. How can you solve the tragic riddle about the nature of God's character?

So far as I can see, there is only one way, and that is by accepting the revelation of God's character in Christ. It is strange that men can rely upon a good and merciful God, and forget the source of that reliance as the world in history has come to grasp it. If you believe that God is like the father of the Prodigal Son, then you must bow down in reverence before the Man who by His words and His life made that greatest of all stories vivid and real. Believe in the Lord Jesus Christ.

When you believe the message about God's character which the words and life of Christ teach you, you will not cease to have weariness and pain and grief. But you will have a new point of view: all the troubles of life will instantly gain a meaning which they never have had before. They will be illumined as a discipline and a law which proceed out of the heart of a loving heavenly Father. Every pain and every sorrow may thereupon become the means of a victory, bringing a joy which could not have been but for the suffering. The follower of Christ may echo for himself the words spoken by an unknown saint of the first century, "For the joy that was set before Him, he endured the Cross."

Believing in Christ is not a far-away problem in philosophy or theology. It is the most immediate and practical concern of the plainest man who lives. It gives triumphant assurance for the coming day. In its light, every danger can be met with equanimity, the darkest hour can be entered with confidence; for behind the most tragic circumstance is the controlling hand of One who loves as no mother ever loved her little child. In this life we cannot understand all; but we can rest in peace, in the knowledge that God is our God, the true Father of the patient, forgiving, loving Christ.

III.

KNOWING about Him, believing in Him, as the New Testament and Tradition reveal Him, then yield yourself to His power. Perhaps you do not understand what His power is. But, again and again, you will come into some narrow passage in life where all seems dark and perilous, and you are frankly afraid. Perhaps the doctor has told you that one you love is going to die. Perhaps you have been told that your own days are numbered. Perhaps you have failed disastrously, and wonder if you have the right to end your life. You know not to whom you can turn. Former helpers are inadequate. Then you think of the invisible Christ. Is He real? Can He help?

All I say now is this: Try Him. Yield yourself to Him. Yield yourself to Him as a man, frightened about his health, yields himself to his physician. Tell him everything. Lay your life bare before Him. Hold back not one sin. Tell Him secrets which you have never before told to anyone.

One of the dangers of our time is that we are exceedingly comfortable. Our whole Nation is in grave danger because of its unparalleled prosperity. We are not afraid of anything or anybody. There is among us no longer fear of parents, no longer dread of the law. We have even lost our deep reverence for the Eternal God; that is, until some calamity befalls us.

Now it is no cause for dismay when the calamity does come to one or another of us. We point to Jonathan Edwards and his alarming sermons as strange expressions of prophetic fire. But there is wholesome truth in such heart-searching prophecy. Before Christ came to men, men heard the relentless cries of John the Baptist: "Repent, for the Kingdom of heaven is at hand"; "O generation of vipers, who hath warned you to flee from the wrath to come?"

Accordingly, part of the way by which we come to the center of Christ's fellowship is this earnest struggle to leave the dead past behind, so preparing for the new life in Him. We must examine ourselves to find just what we are in His sight.

* Address delivered by Bishop Slattery at the annual diocesan service of the Church Service League, at the Cathedral Church of St. Paul, Boston, January 16th.

If we are self-centered let us own it. If we are sarcastic, bitter, let us own it. If we are, in letter or in spirit, breaking any of the Commandments, let us own it. If we are failing to live up to all the Lord's Beatitudes, let us own it. "Sell all your past, every penny of it, and come, follow me," is Christ's uncompromising command. That He may give to us His best—that is, Himself—we must sweep out our houses that we may make room for Him. He gives us everything; but to that end, He must find every corner of our lives free for His coming.

And, if we comply, if we yield to Him, if we rise into His life, what will be the result? A multitude answer out of history and biography and poetry and present-day experience. They tell us that out of the unseen the dim figure of the Man of Nazareth comes to them. But it is not by a mere wish. It is not by mere passivity. Glorious heroic action is required. The Lord Christ comes to men's help, but He comes only to men who fulfil His stern conditions.

The words of those conditions ring down the ages: "Take up your cross and follow Me"; "He that loseth his life for My sake shall find it"; "Love your enemies"; "Do this in remembrance of Me." The Lord Christ is gracious beyond imagination, but He is also exacting. He demands yielding to the point of absolute and complete surrender. This surrender is not abject, but triumphant. You surrender to the conquering Christ, and at once you possess His power and share His victory.

The obedience is not negative, nor is it mere formality; it is not a price which is paid for a reward. It is the losing of the self in the life of the Master. It is such love for Him that the disciple cannot help obeying. He obeys because he ardently desires to obey: his highest wish is to please Christ.

IV.

THEN Christ's final command flashes in the heart of His follower: "Andrew, go, bring to Me thy brother Simon"; "Martha, cease serving, and go, bring to Me thy sister Mary"; "Love one another as I have loved you"; "Go ye, and make disciples of every nation."

Not until we have obeyed this last command of Christ do we completely find Him. It is a common experience that no branch of human knowledge is quite learned till its pupil becomes its teacher, and succeeds in imparting it to others. In the same way no one finds Christ till he has brought someone else to Him. He is the Lord of a Kingdom, and is known when two or three are gathered together. He is not a Master who comes to selfishness.

Here I can do no better than remind you of a tale which must be familiar to most of you. A young man said one Sunday morning to his old rector: "I am not coming to church any more. I have been reading and talking with friends and scholars, and have decided that I don't any longer believe in anything. So, much as I love you, I am not going to be a hypocrite: my church-going is over." The old man made no protest, but only said: "I want you to visit a prisoner this afternoon. Will you do it?" The young man promised to go to the prison; and in due time found himself talking to a man behind the bars. The prisoner was in despair. He felt that he had disgraced his mother and would possibly kill her with grief. He saw no future. He asked only that he might die and be over with the ghastly thing called life.

Here was no holiday task for the unbeliever. Before him was a man in utter need. What could he do to help? Every emotion was stirred. He found himself drawing up from his subconscious self all the reserves of his faith. He discovered himself telling about the same Christ whom in the morning he had said that he no longer believed. He was pleading that the Christ who had helped Zacchaeus and the Magdalen would surely help him. Then, as he continued speaking, the prisoner behind the bars had faded away, and One, all white and shining, stood there. Of course it was Christ. He had foretold that so He would reveal Himself: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." It always has been so; so it will always be.

There were two elements which brought this man face to face with Christ. First, a moral struggle, by which his conceited assurance vanished; and then, merged with it, the love, born of Christ, which made him love a man whose need was greater than his own. Christ filled him, and spoke through him.

Christ can be known face to face by any man who will fulfil these conditions. Know about Him; believe in Him; yield

to Him; obey Him; obey Him because you love Him; obey most of all His command to bring others to Him; and then, leaving behind all your sins, which you have confessed to Him, all your ignorance, all your prejudice, all your unkindness, rise into His life, lose yourself to find the radiant Christ. Be as St. Paul, who said, "It is no longer I that live, but Christ liveth in me"; be as St. Augustine, who said, "My heart is restless till it rests in Thee"; be as St. Francis, who lived so close to Christ that men saw in his hands and his feet the print of the nails which bound Christ to His cross; be as our own Phillips Brooks, who, in a moment of revealing confidence, once told a young man that the secret of his life was that he was conscious of the presence of Christ: His presence was the most real experience of his life.

All this is mystical. The invisible Christ is not simply the supreme character of history. He is alive with power, to be claimed by all who will obediently, loyally, lovingly, follow Him. He will be known to you in the Holy Communion; He will be known to you as you say your prayers at your bedside; He will be known to you as you talk with your friend about Him; He will be known as you go out into the byways and hedges seeking the unhappy and forlorn; most of all He will be found as you come bringing some man or woman to his friendship. Then, at last, you will know the Lord Christ face to face, and He will bless you with the joy which shall make you part of Himself for ever.

Follow Christ till His life fills your life; till you become the medium through which the light of His face shines into the eyes of men; till, through you, they hear the accents of His voice; till they enter, with all mankind, into the glory of His eternal Kingdom.

PALESTINE

IF He should come to walk these streets today,
I wonder, would His steps be lingering
Only within the cloister's silent way,
By man-made shrine and tinsel offering;
The manger's unquenched flame at Bethlehem,
His father's workshop, shrined for all to see,
The empty tomb?—Would he revisit them—
Relive those pain-wrung steps to Calvary?

Not those but olive-trees on rocky hills,
Feathering the bare brown slopes with dusky green,
The Olive Mount at sunset, where heart thrills
With overflowing love for that fair scene—
Jerusalem—that slays her prophet-sons,
Yet smiles so tender in this mellowing light—
Here once again with those beloved ones,
On rolling hills He would refresh His sight.

Or by the fields, plucking the ears of corn,
Watching the patient donkeys munch the grain,
While camels pass with a disdainful scorn—
As in the days of old—so once again.
And by the comely children, flashing-eyed,
With olive-tinted cheeks and eager smile,
Touching His robe, then scampering back to hide—
With them He pauses for a little while.

But most His spirit lingers by the blue,
The jewelled loveliness of Galilee,
A turquoise set in amethystine hue,
A sparkling radiance of a summer sea;
Where like wild birds his winged words had flown
Across the waters to the wistful throng,
Seeds scattering wind-born, some few to be sown
In fertile ground, to blossom into song.

Not shrine, nor church alone is holy ground,
So had He tried to teach, but we forget,
Blessing diffused and widening all around,
In western as in orient lands; and yet
As we pause here, and see His Palestine,
And reverent stand at His Gethsemane,
A special halo comes again to shine
On brown-gold hills and silvered olive tree.

CHARLOTTE FARRINGTON BABCOCK.

ON PRAYING WITH THE ORTHODOX

BY THE REV. GEORGE CLARK

IN MANY parishes these days we have some kind of contact with one or more groups of foreign-born Americans who are not in communion with the see of Rome. These people come to us or send for us and we must minister to them as well as we may or answer at the Last Assize as to our failures. But where contact with any such group is steady and sustained, two problems at once arise; the problem of getting the foreigner to understand us well enough to feel at home in our churches, and the far greater problem of first understanding the new American and then leading one's flock to do the like. This takes time. And related to both is the third problem, how to keep the American-born and English-speaking children at home in the Episcopal Church yet loyal to and proud of the Church of their parents. This last, of course, we can only do when the parents belong to an Eastern Orthodox Church. Lapsed Romans are quite another problem and need separate treatment. Of them this paper says nothing at all.

There are a few Serbs in our parish, but beyond sick calls and funerals they ask nothing of us and we cannot give them more than they ask. But there are Greeks enough so that it is worth giving up a service once in a while to allow them the use of the church for their liturgy. And this means that some of us must work.

Our early Eucharist is said at half past seven. When it is over the altar must be stripped bare and washed lightly with warm water. And this washing must be done by the priest—the Anglican, I mean, not the Greek. Then fresh altar linen must be spread. Technically the Greek priest now has an altar which has not been used that day. Next a square table is put within the altar rails and placed against a side wall. This is for the service of the Prothesis. On it goes a lunch cloth, a cross, and two candlesticks with fresh candles in them. Near the front door is placed a table. On this the Orthodox priest will put his icons and a box of rock salt or sand for the placing of lighted tapers. And it seems to hurt no one's feelings if a large piece of wrapping paper is placed on the carpet in front of this table. Incense and charcoal are placed conveniently in evidence in the sacristy, and a square of asbestos with an alcohol burner upon it and a small sauce pan beside it completes the preparation of the church. Knowing what we have to do, three of us can get our church ready for an Orthodox liturgy in twenty minutes, for a funeral in ten.

It takes longer to prepare the congregation than it does the church. It must be seen to that *everybody* is notified that on such and such a day the service will be Greek. Otherwise all those dear, good people who give the Episcopal Church as the one they stay home from will be out in force. Nor is notifying the flock all there is to it. For two or three Sundays beforehand it is time well spent to tell an average American congregation what is going to happen and why it is the same service as our own office for the Holy Communion. Rightly prepared for, an occasional Orthodox liturgy will vastly widen the average parishioner's idea of the Holy Catholic Church he so glibly professes his faith in and will help him nobly over a lot of unworthy superstitions about liturgical accessories, incense for example.

It seems to be good form, at the least for the American priest, to be present at just as much of the divine liturgy as he can manage. It seems also to help considerably if the parishioners will drop in and drop out quietly as the drama of the Holy Sacrifice goes on. And there will be a few who will want to understand what it is all about. But it is just here that, it seems to me, most of us who are priests are too weak to help those of us who are lay. With the Division of Foreign-born Americans to help us as far as it is able, we are still a pretty helpless lot. Yet we need not be.

To begin with, we have *The Service Book of the Greco-Russian Eastern Orthodox Church* by Isabel Hapgood (Association Press). This is a rather ponderous book, well worth its price (\$3.50), and well-nigh indispensable to the priest who has Orthodox Christians in his fold. But it is too bulky for the average layman, and for the priest it would be greatly improved if it had about a dozen pictures scattered through the text and about a hundred more rubrics. It can be had from the Division of Foreign-born Americans, 281 Fourth avenue, New York.

For the layman who wants to follow the liturgy through in-

telligently but doesn't want to pack a library with him, there are several smaller books. Father Papastefanou of the Hellenic Orthodox church in Fond du Lac, Wis., has a pretty well arranged edition in Greek and English of the Anaphora of the Liturgy of Saint Chrysostom which is of great use already, though barely off the press. His English is at times no English at all, but some of this at least is due to his censor and not to his own lack of skill. It is a good book for Americans who have no Greek and for the English-speaking children of Greek parents. It is to these I have sold or recommended the book. It is the first book to come to my notice which shows a priest of the Greek Church trying to meet American problems. For this reason I welcome the book. It is called *Liturgical Egoipion*, costs one dollar, and may be got from Father Papastefanou direct.

In the same class with the *Liturgical Egoipion* is *The Divine Liturgy of Our Father Among the Saints, John Chrysostom*, edited by Dom Placid de Meester and done into English by the Benedictines of the Stansbrook Community. It is the work of Roman Catholic scholars, but personally I cannot see that that is anything against it. It contains the Prothesis as well as the Anaphora, the notes are fuller and more numerous than in Fr. Papastefanou's book, and in places the English is much better. In other places it is not. It will not slip so easily into a coat pocket, as it is both wider and taller than the *Liturgical Egoipion*. It is published in London by Burnes, Oates, and Washbourne, and costs in paper about \$1.00 and in cloth \$1.40. The American agents are Benziger Brothers.

For the American who would follow the Orthodox liturgy, whether in his own parish church or in an Orthodox church, the two books just mentioned have one very serious lack. They have no pictures of Orthodox worship. And pictures are almost as necessary as translations of the service. For this reason the *Liturgy of the Eastern Orthodox Church*, translated into English by the Rev. H. H. Maughan, is helpful. There is no Greek text, but there are eleven illustrations. From the preface I judge they are pictures of Orthodox churches in England. It is an easy book with which to follow a service, but it is even less adapted for American pockets than is Dom Placid's book. For compactness Fr. Papastefanou has the field—which is not at all the same as saying Fr. Maughan's book is not a good book to own. It is. It is a Faith Press publication and can be got from Morehouse for \$1.40, at which price, it seems to me, he might at least pay postage. Maybe I think so because I'm not selling books but only buying them.

But to go back to pictures. The Faith Press has two portfolios which are useful. They are *Russian Worship* and *The Sacraments in Russia*. They do as well for Greeks or Serbs or Rumanians as for Russians. Owned and loaned, they are worth a great deal.

And, while I'm at it, I'd like to add a good word for *The Eastern Church in the Western World* (Morehouse, \$1.25), the joint effort of the three secretaries for the Division of the Foreign-born. It is a good book to own, to read, and to pass on. And another good book—if you're fortunate enough to own it—is *Greeks in America*, which Dr. Burgess wrote back in 1913 when he was a parish priest and there was no Division of the Foreign-born. It is out of print and its statistics are out of date, but it ought to be revised and re-issued. It simply "knocks off the map" J. P. Xenides' *Greeks in America*, a study prepared by the patrons of the ill-fated Interchurch World Movement.

There are 500 parishes where the Episcopal Church has contacts with the Greeks. That means 500 parishes where we may help to answer our own Lord's prayer that we may all be one. And that calls, on our part, for sympathy, for patience, and for prayer. But chiefly prayer. And that we may pray with them with the spirit and with the understanding also is the purpose of this paper.

HELPFUL AND HOPEFUL

THE MOST HELPFUL PEOPLE in the world are ever the most hopeful. To believe the best of life is to encourage it. A constructive policy is ever more interesting and profitable than one that sees the hopelessness of a situation that seems wholly beyond repair. To believe that in every one of us are potentialities and powers that are susceptible of the finest development, that within us are capacities for goodness that may be brought to their highest and fullest usefulness, lends a zest and enthusiasm to living that is indescribably fascinating.

—Bishop Freeman.

The Oldest Canadian Indian Reserve

By A. M. Going

THE Church of England in Canada has a unique asset in the Mohawk Indians of the Tyendenaga Reserve on the shores of the Bay of Quinte, Ontario, the first reserve to be set apart on Canadian soil by the British crown.

The story of the Tyendenaga Indians reaches, as we know it, back for a century and a half to 1775 when they left Fort Hunter, New York, with Col. Guy Johnson and their chiefs, Joseph Brant and John Deserontyou. To their new home in Canada they brought the faith and traditions instilled into them by the missionaries and the silver holy vessels given to the Indian chapel at Fort Hunter by Queen Anne of England in 1712.

Visit the reserve today as thousands of tourists do, and you will not find an Indian who claims any other form of Christianity than that learned by their forefathers in the forests of New York. The 1,200 men, women, and children of the Mohawk parish are absolutely united upon that point and no other teaching is welcomed. To us, coming in from the outside world of questionings, the love and loyalty of the Indians to their Church and all that pertains to it, is a revelation, beautiful and touching.

From Montreal, where the Mohawks first encamped, they came westward in 1784 and the party under Capt. John Deserontyou was given a large tract of land about thirty-five miles west of Kingston on Lake Ontario, on the shores of a beautiful bay called by the French "Quinte" in an endeavor to pronounce the name of a small wandering tribe of Indians that hunted along its shore. The party of Mohawks under Brant (Tyendenaga) went on to Niagara but later received a grant of land on the Grand River and, taking with them their share of the Queen Anne silver, settled where the city of Brantford now stands.

Canon Alfred H. Creeggan, now rector of Gananoque, spent twenty-five years as priest-in-charge of the Tyendenaga reserve, his only absence of length from his dark-skinned flock being during his service overseas as chaplain to the First and Third Canadian divisions. Canon Creeggan has nothing but good words for the Mohawks and when one visits the reserve, as the writer did on one glorious autumn day, to be driven over its trails by the present clergyman, the Rev. Herbert Pringle, one sees a few of the reasons Canon Creeggan loves and respects the Indians. Bright faced school children on their way home courteously saluted us and in every home there was a welcome.

"I am taking you to see the Queen Anne silver," said Mr. Pringle. "They keep it in the tribe." And as we drove along he told us the strange story of the treasure of the Tyendenaga Indians. "The silver was buried when they left Fort Hunter; it was war time. But when the Mohawks were settled in their new home, Capt. John Deserontyou went back to the Mohawk valley with a party and brought the royal gift back in triumph to the tribe."

When Captain John and his little party landed on the shores of the Bay of Quinte they were met by the band, and, no clergyman being present, they upturned the canoe in which they had brought the silver and spreading on it the linen cloth, mildewed from its long burial in the earth, they placed the silver in full sight of the Mohawks. The chief said a prayer and the people sang a hymn of thankfulness that their treasure had been preserved and now was restored to them. Afterwards they planted a cross and raised a flag on the spot.

Mrs. Hill, a niece of Dr. Oronhyatekah, is at present the custodian of the holy vessels, her husband being one of the church wardens. With a smiling face she came to greet us and brought us into the living room where at each side of the fireplace were two handsome oil paintings. "This," she said, pointing to a portrait of a handsome bronzed man whose breast was covered with decorations, "is my uncle, Dr. Oronhyatekah, and the other is Dr. Ackland, who when my uncle was taken to England by King Edward VII, then Prince of Wales, was the tutor who prepared him for Oxford. He

was physician to King Edward and gave the picture to Uncle." The English royal family was much in evidence upon the walls, which were a veritable picture gallery. In one corner were all the clergy who had ministered to the tribe since their arrival in Canada, beginning with the Rev. John Stuart, first missionary to the Mohawks and first rector of St. George's Cathedral, Kingston, and ending with Canon Creeggan in cassock and surplice. "My father was John Loft, who was a lay delegate to the synod of the diocese for fifteen years; he wanted a picture of Canon Creeggan as we saw him in church," said our bright little hostess.

Then she brought out the silver and reverently placed it on a white cloth. The old hand-wrought silver is inscribed with the words: "The gift of Her Majesty, Ann, by the Grace of God of Great Britain, France, and Ireland and of the Plantations of North America, Queen, to Her Indian Chappell of the Mohawks." Between the "A" and the "R" are the royal arms of England.

As we gazed on the Indians' talisman, the years rolled back and we caught a fleeting vision of the "chappell" in the forest, and of the brown faces of the converts to the faith their descendants hold so firmly, grave and reverent, turned toward the altar on which were the holy vessels, and receiving from them the Bread and Wine of the Holy Eucharist.

THE first church was completed in 1790 and on the same site stands the pretty church we visited. Only a few years after the first log church was built General Prescott saw that the Tyendenaga Indians had a larger church. This building was finished in 1798 and a neat altar set up, over which was placed tablets given by King George III of England on which were the creed, the Lord's Prayer, and the Ten Commandments in Mohawk. The bell was also given by the King. In 1841 a stone church much like the present one was built and was the pride of the tribe, but it was destroyed by fire in 1903 and the royal arms which were above the tablets burned. The tablets were saved and are in the church today, and the bell was partly burned, but Mr. Creeggan had it recast in New York and its sweet notes still call the people of the tribe to prayer.

The church is set on a rise of land and all around it are buried the Mohawks who worshipped within its walls, now being rapidly covered with ivy. From far and near the Mohawks bring their dead to Tyendenaga for burial. "It is our church," said an old squaw to us, "I will be buried there." The interior of the church is neat and above the altar is a remarkably handsome cross of olive wood brought from the Holy Land by Mrs. Johnson, a daughter of Dr. Oronhyatekah, who is a great traveler. So precious did she consider the cross, which is beautifully inlaid with mother of pearl, that she carried it in her arms when it had to be moved on her long journey from the east.

The women of the tribe have made lace and embroidered the linen and take great pride in all the church properties and a guild for work in the parish has been formed. It was this guild that presented the Rev. John Creeggan, a son of Canon Creeggan, with a private communion set when he was ordained in St. George's Cathedral at Kingston in 1927. About fifty of the Mohawks motored to Kingston and attended the service and afterwards the gift was presented by Mrs. Johnson, the daughter of Chief Oronhyatekah.

Only the old people still speak Mohawk but they have a friend who visits them when they are ill and reads them the prayers of the Church in their own language. "I taught Mr. Creeggan," she said when we called at her house. "Sing for us," said Mr. Pringle, and she sang a Mohawk hymn in a soft sweet voice. She also read some of the collects she used for the old folk in her ministering visits, with a curious lilt that was almost as if she were intoning them.

The Mohawk fair is a great event held at the council house,
(Continued on page 478)

The Wearing of the Mitre

By Canon S. L. Ollard

(Reprinted from the "Church Times")

THE younger generation of Churchfolk, those born, say, since 1900, are entirely free from the fierce passions roused in their grandparents' days over the vesture to be worn by the clergy in church. They are not at all startled at the sight of a priest in a chasuble, for such a use has become very general; still less are they surprised when their Bishop appears in cope and mitre. Indeed, so usual has the use of those episcopal ornaments become that dioceses in which they are not used are coming to seem odd.

But the mitre was the last of the older ornaments to be revived among us; copes were held to be lawful, on occasion, but mitres, tradition said, were not. It was just a tradition; it was based on no legal decision; simply, it was not done; and though bishops used the mitre on their plate, their seals, the panels of their carriages, even on their notepaper, they forebore to wear it on its natural place, their heads.

The tradition rested on non-user; no English bishop, since Bishop Oglethorp crowned Queen Elizabeth in January, 1559, had ever, it was said, officiated in a mitre. Like all respectable traditions, this had much to be said for it, but research has shown that there was more to be said against it than was usually allowed.

Thus it is difficult to resist the conclusion that the mitre was used by some bishops of Charles I.'s day, notably by Bishop Wren (1585-1667), uncle of the more famous Sir Christopher, and bishop in turn of Hereford and Ely. For Wren's mitre, of English workmanship, silver gilt, is preserved in the library of Pembroke College, Cambridge, and the important point about it is that its white silk lining shows that it has been worn.

Further, the Puritans attacked the bishops, in various publications between 1640 and 1648, as well for wearing mitres as for wearing rochets, copes, and square caps, and for carrying pastoral staves.

To take but one instance. In *Lambeth Fair* (1641), a Caroline bishop, represented as a huckster crying his wares, is made to say:

My pack it is a wardrobe large and fair,
Wherein are *mitres*, *caps*, rotund and square;
The rar'st *Episcopals* that e'er you see
Are in my pack—come, pray you, buy of me.

Buy this brave *rochet*, buy this curious *cope*,
The *tipet*, *scarf*, they all come from the Pope.

Obviously the libeller was attacking the current practice; his gibes would have had no point otherwise, and it seems entirely unreasonable to suggest that square caps, rochets, copes, and the rest, were worn, but that mitres were not.

After the Restoration in 1660 there is a wealth of evidence in sculptured marble to show that some English bishops of that day wore the mitre with the rochet, chimere, and band. At least ten dioceses are carved so; in York Minster four successive archbishops—Sterne, Dolben, Lamplugh, and Sharp, who cover the period 1664 to 1714—are figured in this dress. Other bishops so figured elsewhere are Archbishop Sheldon (1598 to 1677) and Bishops Gunning (died 1684) and Pearson (died 1686). One bishop of the period, Robert Creighton at Wells (died 1672), is carved wearing mitre, cope, amice, and alb. The Bishop in his (nuncupative) will directed his son-in-law and executors to set up such a handsome monument as they should think fit. It is unlikely, in the circumstances, that they would have put the Bishop into what would, on the non-user theory, have been fancy dress. Sir William St. John Hope, considering that monument in 1894, held that "this distinctly English effigy represents the Bishop in vestments actually worn by him."

The existence of the ten archbishops and bishops between 1660 and 1714 figured in mitre and rochet—some also with pastoral staves—seems clear evidence for the use of a mitre. For other carved prelates of the same period are bare-headed or wear on their heads a square cap or skull cap, or, as Bishop

Grove at Chichester (died 1696), a flowing wig. Why Dr. Grove's wig at Chichester in 1696 should be considered historical, while Archbishops Lamplugh's and Sharp's mitres of 1691 and 1714 at York should be supposed imaginary, passes the wit of man to determine. For all other details of these likenesses are held to be correct.

THERE is abundant evidence that at the funerals of not a few Caroline bishops their mitres were carried, as were their pastoral staves, by heralds in the procession. These mitres have been dismissed as undertakers' ornaments, and doubtless, as the eighteenth century progressed, they became so, till they finally ceased to be. But reflection would seem to show that mitres only ceased to be, at funerals, because they had become disused elsewhere. The very fact that they were borne at funeral ceremonies shows that they were held then to be part of the *insignia* of the dead bishop, and they disappeared when they ceased to be used.

Very likely only bishops of the school of the Caroline divines used the mitre—the sculptured evidence suggests this—but clearly it was the use of the wig, and its acceptance as part of the official episcopal dress, which, for the time being, drove out the mitre.

There is what seems to be perfectly good evidence that in 1725, at the installation of Knights of the Bath in Westminster Abbey, the mitre was *carried*. This was a step to its disuse, for it could not be worn over a wig, and the Caroline bishops and Archbishop Sharp wore their own hair. At any rate, a French observer, M. César de Saussure, noted that at the ceremony in 1725 the prebendaries of Westminster wore black caps, but that the Dean (the Bishop of Rochester) wore a cloak like those of other Knights, had a red riband round his neck with the jewel of the Order, and "in one hand he carried a mitre."

Two years later, at the coronation of George II., the same observer noted carefully the habits of the Prebendaries of the Abbey (surplices, copes, and square caps), and then described the bishops as wearing copes of silver cloth and "*carrying* mitres of the same cloth of silver." Then came the two archbishops, each "in his rochet and cloak of cloth of gold, *carrying* his archbishop's mitre of the same cloth in his hand." (The italics are not in the original.) The use of the wig proved too strong. At the next coronation, in 1761, the Archbishop of Canterbury paid £52 for a cope (now in York Minster), but though his accounts show money spent on his wigs, they are silent about a mitre. A punster might say that the wigs as well as the Whigs had once more triumphed.

The last trace of a mitre worn in these islands in the eighteenth century seems to have been in Ireland, when, in 1781, Dr. Agar, Archbishop of Cashel, wore his at the funeral of a Mrs. Francis Mathew. Its use with the rochet and chimere was not dead, and reappeared in an unexpected quarter.

I N 1784, Dr. Samuel Seabury was consecrated first bishop of the Church in America by the (then Non-Juror) bishops of Scotland. In 1785 he held his first ordination in America, and at it he wore a mitre. An aged American priest told Bishop Cleveland Coxe how he, then a Dissenter, had been present at the service and saw the Bishop in his mitre and scarlet hood, and how much the stately figure of Seabury impressed him. Bishop Seabury's mitre, of black satin embroidered with gold, is preserved to this day at Trinity College, Hartford, Conn.

Bishop Seabury can hardly have invented the costume for himself; in fact, if the evidence of the marble be believed, it was a dress used by some Caroline bishops down to Archbishop Sharp. Seabury himself had been ordained deacon and priest in England in 1753, and it is at least possible that he had seen, or known of, bishops who had worn this habit. Dr. Seabury died in 1796, but the use of the mitre did not die with him.

In 1792, Dr. Thomas John Claggett was consecrated first Bishop of Maryland, the first bishop to be consecrated in the

United States. He, too, wore the mitre, and he carries the use on into the nineteenth century, for, born in 1742, he lived till 1816. He had been ordained deacon and priest by the Bishop of London in 1767, but his training had been at Princeton. Bishop Seabury was one of his consecrators, and Bishop Claggett may have followed his use, but certainly he used to wear a mitre with his rochet and chimere, and his mitre also is preserved in the diocesan rooms at Baltimore.

There is some evidence that one of the earliest of the bishops in the colonies, either Bishop Charles Inglis or Bishop Mountain, probably the latter, followed a similar use.

THE truth is that the argument from the alleged silence of documentary evidence is not to be relied on. There is no documentary evidence, I believe, for the first use of a wig by a bishop, yet clearly, in Queen Anne's days, some bishops were wearing wigs, while others, like Archbishop Sharp, were not. And then the use of the wig survived until 1862.

It is generally held, too, that the use of the pastoral staff by bishops was unknown in the eighteenth century, yet Archbishop Herring, at York, evidently used one, for he declared to his clergy, after the Battle of Preston Pans in 1745, that "he should think it no derogation from the dignity of his character, or the sanctity of his office, in times when the religion and liberties of his country were at stake, to change his pastoral staff for a musquet, and his cassock for a regimental coat." The words would be absurd unless both pastoral staff and cassock were part of the speaker's customary insignia.

The tradition of the use of the mitre had become so forgotten by 1860 that when Bishop H. L. Jenner, consecrated to the see of Dunedin in 1866, appeared in cope and mitre, the result was a storm. Bishop King, at Lincoln, was the first English diocesan bishop to use the mitre regularly, and the example of Bishop Creighton, first at Peterborough and then at London, a generation ago, made it even more familiar. And the weight of Creighton's learning and the soundness of his judgment made it sure that such a use was not merely sensible, but also historically sound.

ANSWERING SHAW AND WELLS

BY THE REV. A. MANBY LLOYD

RECTOR OF DEWSALL, NEAR HEREFORD, ENGLAND

I SUPPOSE that Dr. Henry S. Whitehead knows, as well as I do, that if you want people to take notice, you must exaggerate. So when he quotes something [L. C., September 8, 1928] that I said in the *Witness* (February 3, 1927), I feel flattered, and if he criticizes what I said, no offense is taken.

It was of course an exaggeration to say that "our theologians [Anglo-Catholic] have nothing to say to Bernard Shaw, Bishop Barnes, and H. G. Wells." I cannot claim to have read all the books they have written, or the sermons they have preached. For all I know they may have demolished these gentlemen in article and pamphlet that have not come my way.

But Dr. Whitehead himself says that, if they did answer Shaw and Wells, etc., such answers might well be "short answers." That is my point. Short answers to my mind are no answers. The Tractarians took trouble. Compare *Tracts for the Times* with the trivial *John Bull Tracts* which the Anglo-Catholic Congress Committee circulates by the million. They are good enough in their way, but inadequate. They do not even come up to the standard of the *St. Bartholomew Church Tracts* of the late '80s.

Since I wrote in 1927 much may have happened. Fr. N. P. Williams has published his (now famous) Bampton Lectures on Original Sin, which may possibly deal, *inter alia*, with Shaw and the others. But it has been left to Belloc and Chesterton really to tackle Bishop Barnes, Shaw, and, in particular, H. G. Wells. The latter's insolent attack on historic Christianity (the Catholic Church, Catholic Faith, Morals, and Worship) in his *Outline of History* was not a thing to be answered at random. It was a long drawn-out argument to which "short answers," any more than soft answers, were not likely to turn away wrath. Mr. Hilaire Belloc sat down and wrote a book about it. He called it a *Companion to Mr. Wells' Outline of History*, and it ran into twenty-eight long chapters.

It made Mr. Wells so angry that he had to take notice, so there was a reply, *Mr. Belloc Objects*, which Belloc countered with another small book.

There may be differences of opinion as to who got the best of it. Anyway, judgment was not allowed to go by default. But tribute should be paid to Mr. Belloc, whose *Companion* is a mine of information and a masterpiece of criticism. That he, incidentally, puts in a word for the Papacy and has a few sly digs at Protestantism does not detract from its worth. Belloc seizes Wells as a dog worries a rat, and he does not loose his hold till there is little left of either H. G. Wells or his *Outline*. That is how it strikes me.

Westcott and Hort were mainly responsible for the revision of 1881. Swayed by the apparent authority of some newly discovered manuscripts (The Vatican, the Sinaitic, Codex Bezae, etc.), and following Lachmann, Tregelles, and Tischendorf, they not only introduced some queer translations, but actually corrupted the text. There was obvious distress in many quarters, but no one suggested a "short answer." The matter was too serious. The scholarship was not to be gainsaid. But there is a danger of the scholar losing touch with reality and he is often deficient in a sense of humor. That gave Dean Burgon his chance. He got down and collated some hundreds of manuscripts, versions, and Fathers, worked night and day for six months, and in the columns of the *Quarterly Review* handled Westcott and Hort so severely that lesser men would have retired into oblivion. The reader can judge for himself, should he be so lucky as to get hold of a copy of *The Revision Revised*. (Dr. J. W. Burgon; Murray, 1883.)

In our time it seems to be left to laymen and Roman Catholics to defend the Faith in a way that the man-in-the-street finds readable. So we have Alfred Noyes, the poet; Belloc, the publicist; and G. K. Chesterton, the paradoxist. I notice that Dr. Whitehead suggests that Mr. Chesterton has "gone off" since his Anglican days. Well, when you have been turning out copy for thirty years, what wonder if there be a falling off? Did Dickens, or Shakespeare even, keep up to the original standard? It is a matter for debate. But in the case of G. K. Chesterton, it is only necessary to refer to his last great book, *The Everlasting Man*, to refute the charge.

Here he tackles Wells and Shaw, Bishop Barnes, and the Golden Bough, Paganism and Comparative Religions, Man and Mythologies, and most of the questions that the wayfaring man is inquiring about. If it requires more than one reading, so much the better.

SHAW, by the way, is not to be coupled with Bishop Barnes and H. G. Wells. His play *St. Joan* and some recent pronouncements show that he is by no means on the same intellectual plane. His reading of history is very different. He is not so muddle-headed as the one who confuses the Virgin Birth with the Immaculate Conception; or the other, who has been talking as if Transubstantiation could be brought to a physical test.

Modernism is pure guess-work. Modernists are very humble folk, for they do not think that they will ever attain Absolute Truth. But I venture to maintain that their great weakness is this: that they have given us guesses, and sometimes clever guesses; but no *explanation* of Life . . . of this world, or of the life and history of man. They never will be able to explain things . . . there will always remain great scope for clever guessing . . . until they can give us some more satisfactory account of the *origin of Evil*. For the history of the world (this world, I mean) and of man is far more the history of Evil than of anything else.

Not that infidel Modernism can do any real harm. It was not the attacks of Huxley, Darwin, Bradlaugh, or even Nietzsche, that upset the balance of Church-people in the last century. It was the flabbiness of those within.

A SHEPHERD had to take his cattle across the river for grazing and bring them back at night. One evening he had difficulty in getting a cow and a calf across. He lashed them to make them go. In vain. He tried to lure them across with a bundle of hay, but that proved useless. Then he took the calf up and carried it across, and immediately the cow followed. It is sometimes thus that God calls us to seek Him.

—Sadhu Sundar Singh.

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.

MEMBERSHIP IN THE CHURCH AND THE BISHOPS' PASTORAL

To the Editor of *The Living Church*:

SINCE MY POSITION as to membership of the Catholic Church has been a subject of controversy in your columns, I beg space in which to make its real nature clear. The difficulty arises from failing to distinguish two senses in which the phrase "member of the Catholic Church" can be, and has been, used.

If this phrase has reference to the membership of Christ's Body mystical, all baptized souls are members, for it is the divinely instituted purpose and effect of Baptism to incorporate its subjects into the Body of Christ, and Baptism cannot be reversed. This is seen in the fact that when baptized schismatics are reconciled to the Church they are not re-baptized (except hypothetically, in case of doubt as to the validity of their Baptism). Re-baptizing is regarded as sacrilegious. But, if the schismatic and excommunicate cease to be members in the sense in which Baptism has made them such, they can never become members in that sense without re-baptism, for such membership requires supernatural action, fulfilled exclusively by Baptism. The inference is inevitable. The baptized remain members forever. The alternative would be unchristian—i.e., that the excommunicate and schismatic are forever cut off from the mystical Body, even if they repent.

But the phrase "member" is also used widely in a forensic or disciplinary sense, as meaning one of "the faithful," or one whose privileges of membership have not been cancelled by the Church. The catena of patristic passages compiled by Dr. Stone and Fr. Puller are largely concerned with this last meaning, although they omit to make the limitation of their meaning clear. The greatness of authorities cited does not, therefore, bear on the question involved.

The real difficulty with the Lambeth pronouncement is twofold. In the first place, it fails to make clear the sense in which it calls all baptized souls members of the Church, leaving open the possible hasty inference that they are all entitled to membership privileges, regardless of schism and excommunication. Secondly, in making their unqualified pronouncement as part of a declaration on Ecclesiastical Unity, the bishops have inevitably led Protestant nonconformists to maintain the ecclesiastical validity of the denominations of their allegiance—a serious confusion of thought, which some day will have to be cleared up.

In the passages quoted by Mr. Annable I am writing in the first of the above senses; whereas in the language quoted by Mr. Thompson I am not concerned with membership of individuals at all, but with organized bodies claiming ecclesiastical status and jurisdiction. The parts of the Catholic Church are those organized bodies which as such are jurisdictional parts or branches of the Church.

In brief, if the habit, even of great writers, of using the word "member" with reference to possession of membership privileges in the Church militant (rather than with reference to the once-for-all effect of Baptism) is borne in mind, it will be seen that the present writer has not joined issue with them.

Miami, Fla.

(Rev.) FRANCIS J. HALL.

To the Editor of *The Living Church*:

ARE ALL baptized people members of the Holy Catholic Church? The question is answered in a decisive negative in those formularies of religion so dear to the hearts of those who might otherwise be tempted to respond in the affirmative, the Thirty-nine Articles, which, like the poor, we have with us always.

Article XXXIII is quite explicit: "That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto."

If this means anything, it means that membership in the Church may be lost, that one may be cut off from the unity of the Church, and need to be received into it again. The *obiter*

dictum of the new Office of Instruction is of no weight in this connection, as matters affecting doctrine were expressly excluded from the power of the revisers, so that the teaching of the Article remains.

Moreover, Catholic theologians in general are quite clear that membership in a heretical or schismatical body forfeits or at least suspends one's membership in the Catholic Church. That can scarcely be called an "astounding contention," much less a "new heresy," which is affirmed by the entire Eastern Church, the majority of Roman Catholic theologians, and many if not most representative Anglican theologians, following the Fathers in general. Thus Bishop Sparrow, in his *Rationale of the Book of Common Prayer*, admittedly a work of tremendous importance in ascertaining the mind of the English Church in her last revision (1662), quotes approvingly St. Cyprian: "The Church is in the Bishop and the Bishop in the Church, and they that are not with the Bishop are not in the Church."

At best, the membership in the Church of those who have united themselves with man-made sects, and who consequently are (in St. Paul's language) heretics and schismatics, must be considered a suspended membership.

(Rev.) WILLIAM H. DUNPHY.

Nashotah House, Nashotah, Wis.

To the Editor of *The Living Church*:

FR. THOMPSON and the Rev. J. H. Townsend have raised a very important question as to baptism and membership in the Church. And I wish to raise another—may they not be in disagreement because they have neither of them carried the question far enough?

Certainly "every baptized person is a member of the Church." But have we not Scripture warrant for the contention that not every person who has submitted to some one or other form of Baptism has really been baptized? (Acts 19:3.) It is a matter that has bothered me greatly, for I have received into my parish more than one confirmed person whom I have later found had never received Christian Baptism at all. We have drifted into an easy way of saying "The Church accepts *lay* baptism," and then accepting, without question, any who present themselves claiming to have been baptized. As if our denominational brethren were "laymen," or as if they were even all Christians.

It is not a happy thing to face, but (to speak in illustration merely) the Presbyterian Church at large has repeatedly called attention to the fact that a large number of their own ministers in this metropolitan district are Unitarians; and neither all of them; neither all of our Congregational brethren are administering Baptism in the Name of the Holy Trinity. And it is not true to say that the Church teaches that Confirmation makes good defects in baptism in cases where there has been no Christian baptism at all.

The foundation upon which we have built our present easy-going practice in this matter is nothing more substantial than that one generation of Christians said they *hoped* God would accept of a little liberality in the matter of the strictness of baptism; and then a much later generation of Christians said they *believed* God would accept even *lay* baptism in cases of extremity; and another generation insisted they were *sure* He would; and now we say we *know* He does—while, in fact, we know nothing of the kind. If we were agreeing among ourselves in these matters of our present great knowledge as to just how God is going to manage everything according to our wishes, we might claim the authority of a basic *reason*, but we are not agreeing; indeed, we are so far disagreeing that we are making so many different kinds of God that God Himself cannot possibly be all of them, at least not at the same time.

Certainly all baptized persons are members of the Church. Every soul we baptize "we *receive* . . . into the congregation of Christ's flock" then and there; but have all these persons whom we have not baptized, but whom we are receiving from so many antagonistic bodies, and from so many kinds of ceremonies—have they all really been baptized? God only knows how I will *hope* with you that they have; but, in practice, I need something more substantial than that; and I believe the Church now needs something more substantial, too.

Lynbrook, N. Y.

(Rev.) J. V. COOPER.

To the Editor of *The Living Church*:

THE CHURCH is the Christ-founded kingdom of the (true and) supernatural covenant union with God, of which the patriarchal and prophetic dispensations were the preparation, the binding communion with the apostolic ministry in the (divinely assured) faith and in the (divinely ordained) means of grace the consummation.

Who are its members? The object the Church is to realize, to-wit: the supernatural union with God in all who, as being in the state of grace, are knit together in Christ's mystical Body, here in the state of development and trial, hereafter in the state of consummation and perfection, or the bringing of mankind as an organic whole to supernatural union with God, is determinative of its extension. The Church's boundaries extend as far as the call to union with God through grace, whose herald on earth she is. Looked at solely from the standpoint of the union with God through grace the Church includes the Blessed in heaven, the perfected angels and souls, the souls in the intermediate state, as well as the Church Militant on earth. The hallmark of membership in God's kingdom is *the call to holiness*: whether as fulfilled, or assured, or being worked out, or given and binding. Faith or baptism is the essential mark of the real extension and actual reception of the call to supernatural holiness. In its character of union with God through grace all those human beings that are actually in the state of grace are members of the Church, hence those as well who through no fault of their own are separated from the communion of the visible Church but who under the all-pervading influence of God's grace do, in knowledge and life, what is necessary in order to be saved. While not belonging to the body, they nevertheless belong to the soul of the Church.

Sussex, Wis.

(Rev.) A. A. MUELLER.

A ROOD SCREEN

To the Editor of *The Living Church*:

WE HAVE recently replaced a rood screen in our church with a new one more in accord with its style of architecture: Early English. The old one put in, in 1892, is of oak and gilded wrought iron, 20 feet wide, and approximately 18 feet high at its highest point. It was made here, and its designer evidently had before him a picture of the modern one in Worcester Cathedral, by Sir Gilbert Scott. It was considered a very fine piece of work, and we abandoned it solely because it was not in accord with the general type of the church and the reredos. We should be glad to give it to any parish who will take it away and use it. This offer cannot be extended long, as we must dispose of it at once, as it is in the way in our parish hall, where it now stands.

630 Ontario Ave.,
Sheboygan, Wis.

(Rev.) A. PARKER CURTISS.

MERGER WITH "CHRISTIANS"—NOT "DISCIPLES"

To the Editor of *The Living Church*:

I HAVE READ your editorial discussion in the issue of December 29, 1928, of the proposed merger between the Congregationalists and the Christians entitled, "Mergers and Truth." You have confused the Christian and Disciple Churches in this discussion. The Christian Church, if you will recall, is older than the Disciples of Christ, though a part of our movement in Kentucky entered in with the Campbells when the Disciple Church arose.

As a member of the Commission on Christian Union of the Christian Church, may I give you the cardinal principles upon which our denomination has stood since 1792, as follows:

- (1) Christ, the only Head of the Church.
- (2) The name Christ, a sufficient designation for the followers of Christ.
- (3) The Scriptures of the Old and New Testaments, a sufficient creed.
- (4) Christian character, the test of fellowship or Church membership.
- (5) The right of private judgment, or the liberty of conscience, the privilege and duty of all.

The Christian Churches, in joining with the Congregational Churches, therefore, do not modify their ancient position in any way, except that they use as the corporate name of the united body instead of the word "Christian" the compound word "Congregational-Christian."

I regret also that you have missed the fundamental approach of these two denominations toward each other. They have proceeded not on the basis of ecclesiastical authority, but of individual and local freedom, and I think you will see there is no

compromise of conviction either as to truth or as to practice in this arrangement.

The individual member of the merged body who believes in infant baptism may continue to do so and the individual who is opposed to such a practice may refrain from it. There will be the utmost freedom for the individual and the utmost conviction at the same time.

Elon College, N. C.

(Rev.) W. A. HARPER,
President, Elon College.

BUCHMANISM

To the Editor of *The Living Church*:

THE TREATMENT of "Buchmanism" by the Catholic party in the Church may, perhaps, afford some test of the genuineness of that party's Catholicity. As THE LIVING CHURCH has often pointed out, real Catholicism cannot be satisfied by a certain ritual or by certain religious practices. Its being is spiritual rather than formal, and it looks forward to universality in the Church. The intolerance which turned Wesley and his disciples out of the Church was sectarian, and the so-called Catholicism which would condemn Buchmanism without trial seems to me to be similar in its nature. The work of the Holy Spirit cannot be confined to Church prescribed practices or to Prayer Book ritual. See Acts, chap. II. Paris, France.

ALFRED B. CRUIKSHANK.

MISSIONS IN THE "NEGRO WORLD"

To the Editor of *The Living Church*:

TO ME it is entirely pleasing that we are sending out white workers to such fields as Liberia, Haiti, and the Virgin Islands, to assist in the great missionary work in those parts among persons of the African race. No one can appreciate more than I the helpfulness of the policy of such interracial coöperation and good-will. But it will help, if we forget not that there is such a thing as "the Negro world." In all such places there are representatives of the strictly Negro Churches of this country, who, because of their racial tie, sustain the most intimate intercourse with the natives of those countries. In furthering their own work, and in defending their own position on "racial lines," they fail not to point out impressively the attitude of white Christianity, in the States, towards black people there, and a different attitude assumed in the black countries where it sends its white missionaries. Possibly, most white Christian workers care little of the thought of the "Negro world," but, sooner or later, they will simply have to sit up and take notice.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

SONNETS OF THE SAINTS

I. BOETHIUS

UNFINISHED fall his vellum scripts that hold
The death-song of Rome's grandeur, for he hears
A step of steel and through the dungeon peers
A Gothic warrior greaved with burnished gold;
He rises at the summons, weak and old,
But godlike voices echo in his ears,
And he goes forth to meet the flashing spears
A martyr by great memories consoled.

Last of a high heroic lineage,

He faces death; yet can those calm eyes see
That old truth will arise forever young,
Where Saxon Alfred bends before his page
And from that lost world lights the worlds to be,
Where Chaucer hymns it in a new-born tongue?

THOMAS S. JONES, JR.

THE OLDEST CANADIAN INDIAN RESERVE

(Continued from page 474)

and at one house where we were welcomed, the home of one of the Brant families, we found the hostess busy making jam that we were sure would win a prize. Mr. and Mrs. Pringle gave us luncheon at the rectory and told us that part of it is a century old. The elm tree near it was surely there when it was built, and the old oaks with their gnarled branches must have remembered the days when the deer came to the door and wolves howled nightly in the forest.

The population of the reserve has so grown that a small chapel-at-ease, All Saints', was built at the farther end of the reserve for the families who live there, but the old church, Christ Church, holds its place in the hearts of the people and is called by everyone in the district, "The Mohawk Church."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE AMBASSADOR: THE LYMAN BEECHER LECTURES IN PREACHING. By the Rt. Rev. James Edward Freeman, D.D., LL.D., Bishop of Washington. New York: The Macmillan Co. \$2.00.

THE first course in this lectureship was given by Henry Ward Beecher, the distinguished son of the founder, and since then many eminent men have made their contributions, among them our own preëminent Phillips Brooks. It is clear that it was a recognition of the place he has attained that the Bishop of Washington was invited to give the Yale Lectures.

In one of the lectures Bishop Freeman makes an important point: "Your business and mine is to so develop and stir our latent powers and to so prove by test and trial our religious convictions that we shall come to our people week by week with a message that is the *recital of our own deep experience.*" (The italics are the reviewer's, but the split infinitives are the Bishop's.) That sentence explains the interest and value of the book. The author had a long and successful experience as rector of important parishes, and he gives out the rich fruits of that experience.

Perhaps because of that fact there is not a rigid limitation to the sermon. There are many passages which might seem digressive from the strictly homiletical conception. But the Bishop never forgets that the preacher is also a pastor, and no one could be a thoroughly helpful preacher unless his sermons were related to a wide pastoral experience.

The preacher is an "ambassador for Christ," and the author does not blink the implication of the term, for he exalts the position of the minister of the gospel quite as much as is good for a follower of the "lowly Nazarene," but without for a moment ignoring the grave responsibilities imposed by the high office, even though there is no lecture devoted to that particular subject.

The Bishop speaks affectingly of the courage required in the ministry. Thus he says: "To a declaration concerning the decline of Protestantism we can only say, if the statement is measurably true, now is the time to buckle on our armor, to lengthen our cords and strengthen our stakes for the most aggressive crusade that the world has ever known." One who knows the lecturer, or his work, would never question his courage. But any lurking doubt may be removed by some of the plain and forcible utterances in the lectures. For example, in very delicate but clear words he speaks of the importance for the clergy to heed a virtue that is "next to godliness," concluding with this: "An unkempt appearance or a habit of shabby gentility may render impotent our best intentions."

There is a lecture, and a good one, on the perils of the ministry, but the Bishop is not always strictly systematic, and one of the gravest perils is depicted in the chapter on opportunity. Here it is: "I would not have you restless, I would have you consistently, yes, and persistently, discontented. The age moves forward under the leadership of men and women of this sort. The static periods are those where a deadly satisfaction with things as they are prevails." The point has been finely put by someone thus: Be never dissatisfied, but always unsatisfied—a good motto for the clergy.

Every ambassador for Christ and every candidate for that holy office may find in these lectures much to stimulate and inspire him to greater zeal.

L. W. BATTEN.

HERE is a book entitled *Newman on the Psychology of Faith in the Individual*, by Sylvester P. Juergens, S.M., S.T.D. (Macmillan. \$2.75.) Newman, with all the elements of permanence which may inhere in his writings, even when exquisite English shall be but an historic relic of our passing age, must be understood and regarded in his own setting to understand him. Beauty and delicacy, like some bit of laced tracery high up in a Cathedral, adorns rather than supports a structure. Newman

could not have been Newman but for the peculiar transient pains of the English Church in which he was involved; neither could he but reflect the influences, sturdier in a way, of Butler and of Keble. Present-day psychology probably does not even seriously consider his "illative sense"; his "development of doctrine" startled once, but has ceased to make converts to Rome. So that those who are directed to the study of him may always admire, as we stand and look at some historic work of art, fashioned by some stress of circumstance and need; or it may be his fate to be read, as it is said by some that the Bible should be read, solely as literature.

PAUL ROGERS FISH.

Prayers for the Sick, the Dying, and the Departed, from Sources Ancient and Modern, by the Rev. H. J. T. Bennetts (Morehouse. 80 cts.), is an extremely useful little book, both for priests and lay people. The print is large and clear, an important item; and the selection of devotions is such that great consolation and comfort may be found for those who are so often inarticulate and helpless under the shadow of sickness and death. This small volume comes originally from the Faith Press in London, as also does *Handmaids of the Sick*, a pocket manual for nurses, compiled by a nursing Sister (Morehouse. 50 cts.), and most suitable for the members of the Guild of St. Barnabas. Besides prayers there are hymns and litanies, directions for preparing for the Last Sacraments, and for laying out the dead.

The Scamy Side of Life, Lenten Addresses broadcast from London by the Rev. W. H. Elliott, M.A. (Mowbray, Morehouse. 80 cts.), is interesting and good. Sin, suffering, temptation, failure, all are treated as one might expect by a wise priest to chance hearers, with an appeal and common sense that we can imagine as arresting to casual tuners in! Also from Mowbray, through Morehouse, at 60 cts., comes *Can We Enjoy Religion?* by Francis Underhill, addressed to Church people who attend church, but who think that religion consists in respectability, Sunday clothes, and long faces, and nothing more.

IN *Tested Programs for Special Days*, by Bernard C. Clausen, D.D. (Revell. \$1.00), the author says: "Saints' Days have yielded to Special Days; Holy Days have become Holidays. A new Calendar has gripped the Church year." Here are a few of the new Sundays the good doctor has planned for the calendar: Prohibition Anniversary Sunday, Light Housekeeping Sunday, April Fools' Sunday, Moving Sunday, Football Sunday, Fathers' Sunday, Music Sunday.

LITTLE enlightening studies of our Lord's words to women as recorded in the gospels, commencing with a prefatory chapter on the Annunciation, are to be found in *The Hallowing of Home*, by H. Maynard Smith, D.D. (S.P.O.K. \$1.00.) The author has a Catholic and devout mind, and makes these scenes live for us.

IN *D. L. Moody: His Message for Today* (Revell. \$1.50), Professor Charles R. Erdman paints convincingly a picture of the great evangelist of the last century. A good many of us would be interested and enlightened by this book; the story of a great zeal for our Lord, as the evangelist preached Him from the New Testament—without, of course, the Church as the Catholic knows it. Moody loved our Lord as he saw Him. Those were the days when a great preacher would attract a great number of people: the days when they who called themselves Christians and spoke the English language here in America responded to the evangelistic method and to the personality of one such as Moody. The reader will gain a great respect for the personal sincerity of one who sought to lead souls to God, and a vivid picture of revivalism.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 85 cts. per year.

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

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

Church Calendar



FEBRUARY

2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
- 20, 22, 23. Ember Days.
24. Second Sunday in Lent.
25. Monday. St. Matthias.
28. Thursday.

KALENDAR OF COMING EVENTS

FEBRUARY

3. Convention of Kansas. Convocation of Spokane. Consecration of Ven. W. A. Geddes as Bishop of Mackenzie River, Winnipeg, Man.
5. Meeting of National Council. Conventions of Chicago, Harrisburg (to elect Suffragan Bishop), Olympia, and Sacramento.
6. Convention of West Texas.
11. Consecration of Rev. J. I. B. Larned as Suffragan Bishop of Long Island, Garden City, N. Y.
22. Convocation of the Panama Canal Zone.

APPOINTMENTS ACCEPTED

BAILEY, Rev. PERCIVAL C., formerly missionary in charge of St. Hilda's Church, River Route, Mich.; has become assistant at St. Matthias' Church, Detroit.

BELT, Rev. ROBERT J., formerly priest-in-charge of St. James' Church, Mansfield, Pa. (Har.); to be priest-in-charge of Church of the Resurrection, Baltimore, Md. Address, 2900 East Fayette St., Baltimore, Md.

BIBBCK, Rev. W. H., formerly rector of St. James' Church, Oneonta, N. Y. (A.); to be missionary in the Philippine Islands. Address, Mission of St. Mary the Virgin, Sagada, P. I.

ENGLAND, Rev. H. G., formerly rector of Emmanuel Church, Farmville, N. C. (E.C.); has become priest-in-charge of Church of Our Saviour, Trenton, Grace, Ridge Spring, and Trinity, Edgefield, S. C. (U.S.C.) Address, Trenton, S. C.

JONNARD, Rev. W. A., rector of St. John's Church, Savannah, Ga.; to be rector of St. Paul's Church, Manhattan, Kan.

KIZER, Rev. EDWIN D., formerly rector of Church of the Atonement, Carnegie, Pa. (P.); to be staff executive and instructor at The Business Institute, Detroit. Address, 323 Rich-ton Ave., Highland Park, Mich.

LUCAS, Rev. C. B., formerly rector of St. John's Church, Winnesboro, S. C. (U.S.C.); to be rector of Church of the Holy Communion, Buffalo. (W.N.Y.)

MALTAS, Rev. CHARLES E., formerly rector of Church of the Epiphany, Los Angeles; has become vicar of St. Andrew's Mission, Fullerton, Calif. (L.A.)

NASH, Rev. HARRY OSWALD, formerly missionary-in-charge of St. George's Mission, Pachuca, Mexico; has become minister-in-charge of St. John's Church, Globe, Ariz. Address, 619 East Cottonwood, Globe, Ariz.

THOMAS, Rev. HENRY BONNELL, formerly rector of Sherwood parish, Cockeysville, Md.; to be chaplain at Donaldson School, Ilchester, Md. Address care of Donaldson School, Ilchester, Md. February 10th.

WEAVER, Rev. VERNON A., formerly of Grace Church, Sheldon, Vt.; has become priest-in-charge of the missions at Alburgh and Milton, Vt., with residence at St. Albans, Vt.

RESIGNATIONS

NORRIS, Rev. FREDERICK W., D.D., as rector of Church of St. Matthew, Brooklyn.

O'MEARA, Rev. CHARLES, as rector of Trinity Church, Monroe, Mich., and has become rector emeritus of that church.

SHURT, Rev. C. HERBERT, as rector of St. Luke's Church, Ft. Collins, Colo., because of ill health.

NEW ADDRESS

NIKEL, Rev. FRANK, formerly La Junta, Colo.; 175 Ninth Ave., New York City.

CORRECT ADDRESS

HARRIS, Rev. HERBERT V., 816 N. Edgemont St., Los Angeles; not 635 N. Berendo St., Los Angeles, as given in the 1929 Living Church Annual.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]
EAU CLAIRE—Add, Rev. FRANCIS P. KRICHER, 210 Fourth St., Hudson, Wis.

ORDINATIONS

DEACONS

CHICAGO—On Friday, January 25th, the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, ordained H. L. CHURCH to the diaconate in Grace Church, Oak Park.

The candidate was presented by the Rev. Richard J. Ross-Evanson of Chicago. The sermon was preached by the Rev. Irvine Goddard of La Grange.

COLORADO—On Friday, January 25th, the Rt. Rev. Fred Ingle, S.T.D., Bishop Coadjutor of Colorado, ordained WALTER YATES WHITEHEAD to the diaconate in St. Chad's Chapel of St. John's College, Greeley.

The candidate was presented by his brother, the Rev. Harold B. Whitehead, of Fort Lupton. The dean of St. John's College, the Rev. Dr. Benjamin W. Bonell, preached the sermon. The litany was read by the Rev. George F. Bratt of Raton, New Mexico.

Mr. Whitehead will continue his studies at St. John's College, being a member of the senior class of 1929.

IOWA—On December 23d the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Idaho, ordained DON MUNGER GURY to the diaconate in Trinity Cathedral, Davenport. The candidate was presented by the Rev. C. Dexter Weedon of Davenport. The sermon was preached by the Very Rev. Rowland F. Philbrook, dean of the cathedral.

Mr. Gury is a member of Christ Church, Waterloo, and is a senior student at Nashotah House, Nashotah, Wis.

LOS ANGELES—On the Feast of the Epiphany, January 6th, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, ordained HERBERT P. CHASE and JOHN B. OSBORN to the diaconate in St. Paul's Church, San Diego. Both candidates were presented by the Rev. Charles L. Barnes, who also preached the sermon.

Both men are to be assistants at St. Paul's Church, San Diego.

TENNESSEE—On the Second Sunday after Epiphany, January 20th, in St. Paul's Church,

Chattanooga, BATTLE MCLESTER was ordered deacon by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Oliver J. Hart, D.D., of Chattanooga, who also preached the sermon. The litany was read by the Rev. Lyle J. Kilvington, and the epistle by the Rev. Arthur G. Wilson. The Rev. James R. Sharp served as chaplain to the Bishop and read the preface to the ordinal, and the Rev. James R. Helms read the call to the ministry.

The Rev. Mr. McLester, who was formerly a clergyman of the Methodist Episcopal Church South, will minister to the congregation of Grace Memorial Church, Chattanooga, under the direction of the rector of St. Paul's Church.

UPPER SOUTH CAROLINA—On Saturday, January 5th, the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, ordained PAUL EARLE SLOAN to the diaconate in St. Paul's Church, Pendleton.

The candidate was presented by the Rev. Capers C. Satterlee of Clemson. Bishop Finlay preached the sermon. Mr. Sloan is to continue with his studies in the theological department of the University of the South, Sewanee, Tenn., from which he will graduate in June of this year.

PRIESTS

CHICAGO—The Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, advanced the Rev. FRANK H. HUTCHINS to the priesthood in Grace Church, Oak Park, on January 25th.

The candidate, who was presented by the Rev. Dr. George C. Stewart of Evanston, is to be curate of Grace Church, Oak Park. The Rev. Irvine Goddard preached the sermon.

EAST CAROLINA—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. REGINALD WELLS EASTMAN to the priesthood in St. Mary's Church, Gatesville, on St. Paul's Day, January 25th.

The candidate was presented by the Rev. Dr. R. B. Drane of Edenton; the litany was read by the Rev. Walter R. Noe, executive secretary of the diocese; and the sermon was preached by the Rev. Dr. William A. Brown of Portsmouth, Va.

The Rev. Mr. Eastman is priest-in-charge of St. Mary's Church, Gatesville, and surrounding missions, with address at Washington, N. C.

NEBRASKA—On the Second Sunday after Epiphany, January 20th, in Trinity Cathedral, Omaha, the Rev. LEONARD STANLEY JEFFERY was advanced to the priesthood by the Rt. Rev. Ernest Vincent Shaylor, D.D., Bishop of Nebraska. Assisting the Bishop in the imposition of hands were the Very Rev. Stephen E. McGinley, dean of Trinity Cathedral; the Rev. John Albert Williams, rector of St. Philip's Church, Omaha; the Rev. George L. Freebern, vicar of St. John's, Albion; and the Rev. William H. Talmage, rector of Grace Church, Columbus. The candidate was presented by Canon Freebern, the litany was read by the Rev. Mr. Williams, the epistle by the Rev. Mr. Talmage, the gospel by Dean McGinley, and the sermon was preached by Bishop Shaylor.

The Rev. Fr. Jeffery, who was formerly a Methodist minister, has been serving his diaconate as minister-in-charge of Christ Church, Central City, and Holy Trinity, Schuyler, and will continue to serve in these cures.

NEW MEXICO—On the Sunday after Epiphany at St. Clement's Church, El Paso, Texas, the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico, advanced his son, the Rev. FREDERICK B. HOWDEN, JR., to the priesthood. The candidate was presented by the rector, the Rev. C. H. Horner; the litany was read by the Rev. C. S. Sargent of El Paso; and the epistle was read by the Rev. M. N. Twiss, rector of St. Alban's Church, El Paso. The Bishop preached the sermon.

Mr. Howden recently graduated from the General Theological Seminary, and has been spending his diaconate as curate at St. Clement's Church.

RHODE ISLAND—On Sunday, January 20th, in St. Paul's Church, Pawtucket, the Rev. JOHN I. BYRON was advanced to the priesthood by the Rt. Rev. James DeWolf Perry, D.D., Bishop of the diocese.

The candidate was presented by the Rev. Roberts A. Sellhamer, rector of St. Paul's. Bishop Perry preached the sermon. The Rev. Mr. Byron is to be assistant at St. Paul's Church, Pawtucket, with address at 50 Park place.

TENNESSEE—On Sunday, January 13th, in Christ Church, Tracy City, the Rev. ALFONSO CONSTANTINE ADAMZ was advanced to the priesthood by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Arthur G. Wilson, rector of Christ Church, Chattanooga. The sermon was by the Rev. William S. Clai-

borne, D.D., of Monteaule, who also read the epistle. The Rev. Erle H. Merriman, D.D., read the gospel. The Rev. James R. Sharp acted as chaplain to the Bishop, and with the Rev. George W. Ridgway assisted in the administration of the Holy Communion.

The Rev. Mr. Adamz continues for the present as priest-in-charge of Christ Church, Tracy City, and St. Alban's, Coalmont, where he has spent his diaconate.

DIED

CURWEN—In Salem, Mass., at her home on January 19th, after a brief illness, ADA L. CURWEN, widow of Charles F. Curwen, and daughter of the late William and Louise B. Perkins. The funeral was from St. Peter's Church, Salem.

DIXON—At the rectory of St. Matthew's Church, Kenedy, Tex., the residence of her son, the Rev. J. H. S. Dixon, Mrs. FRANCIS J. DIXON, daughter of Lady Georgina Keppel Hill and Capt. Edward Hill of England, passed to her eternal rest. She was born in Cephalonie, Greece, October 10, 1834. The body was taken to Corpus Christi, where it lay in state in the Church of the Good Shepherd. Services were conducted by the Rev. J. W. Sykes, at the church and at Rose Hill cemetery.

GOODWIN—MARY P. GOODWIN (nee Van Bibber), entered into life eternal, January 18, 1929, at Reisterstown, Md., in her 90th year. Beloved widow of the Rev. Edward H. C. Goodwin, associate of the Community of St. Mary. "May she rest in peace."

PRESTON—Mrs. BELLE BARTLETT, widow of Henry F. Preston, and mother of Alice M. Preston, entered life eternal January 12, 1929. Burial from St. John's Church, Athol, Mass., on January 15th.

"Father, in Thy gracious keeping
Leave me now Thy servant sleeping."

MEMORIALS

George J. D. Peters

In loving memory of my husband, GEORGE J. D. PETERS, priest, who went Home, January 31, 1927.

"O grant us life that shall not end,
In our true native land, with Thee."

George Coolidge Hunting

In loving memory of GEORGE COOLIDGE HUNTING, bishop, who entered into paradise, February 6, 1924.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

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ACTIVE PRIEST, SIX YEARS IN PRESENT parish, desires change of rectorship. References. Moderate Churchman, W-291, **LIVING CHURCH**, Milwaukee, Wis.

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PRIEST (CATHOLIC) IN MID-WESTERN city desires summer appointment during August in New England or middle Atlantic States. Address C-295, **LIVING CHURCH**, Milwaukee, Wis.

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RETREATS

BOSTON, MASS.—A RETREAT FOR WOMEN will be held at the Church of St. John the Evangelist (Cowley Fathers), Boston, on Ash Wednesday, February 13th, beginning with Mass at 8:00 A.M., and ending with Evening Prayer at 5:15 P.M. Conductor: THE REV. SPENCE BURTON, Superior S.S.J.E.

BROOKLYN, N. Y.—A DAY'S RETREAT for men and women, February 22d, St. James' Church, 33 St. James Place. The Rev. Frank Gavin, Th.D., Conductor. Beginning Mass 9:00 A.M. Those expecting to attend notify ST. JAMES' RECTORY, 26 St. James Place. Take DeKalb or Gates Ave. car from Borough Hall to St. James Place.

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.

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Church Services

California

Christ Church, Ontario
Southern California

In the Midst of the Orange Groves
REV. RICHARD H. GUSHÉ, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11 A.M.; Evensong 5:00 P.M.
Daily Masses as announced.

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 Intercession at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, 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.

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.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine,
New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; 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 85th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M. and 4 P.M.
Noontday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00. Week day Masses, 7:00, 8:00, and 9:30.
PURIFICATION OF THE BLESSED VIRGIN MARY
High Mass and Sermon (Rector), 10:45. Henchel's Mass in C (Full Choir).

CHURCH SERVICES—Continued

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.

St. Mark's Church in-the-Bouwerie,
New York

10th Street, just West of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11:00 A.M., 4:00 P.M., 8:00 P.M.

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.

St. Paul's Church, Brooklyn

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

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

KFBW, 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 KILO- cycles (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 KILO- cycles (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 KILO- cycles (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.

WKBW, BUFFALO, N. Y., 1470 KILO- cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO- cycles (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 KILO- cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

BOOKS RECEIVED

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

Harvard University Press, Cambridge, Mass.

Pneumonia. By Dr. Frederick Taylor Lord, A.B., M.D., visiting physician, Massachusetts General Hospital. Harvard Health Talks, 9. Revised Edition. \$1.00.

Christopher Publishing Co., 1140 Columbus Ave., Boston 20, Mass.

The Blessing of Azar. A Tale of Dreams and Truth. By E. V. Gazella. \$2.50 net.

Tales of the Old Virtuoso. The Spanish Court Pianist. By his favorite pupil, L. Sibley Graham, A.M., Mus. Doc., Pi Gamma Mu. \$1.50 net.

The Commonwealth Fund, Division of Publications, 578 Madison Ave., New York City.

Children's Behavior and Teachers' Attitudes. By E. K. Wickman. Eighteen charts. \$2.00.

Doubleday, Doran & Co., Garden City, N. Y.

In Touch with Christ. By James Reid, M.A., St. Andrew's Presbyterian Church, Eastbourne. \$2.00 net.

Jesus and the Human Conflict. Cunningham Lectures, Series XXVIII. By John Dow, M.A., D.D. (St. And.), professor of New Testament Exegesis, Emmanuel College, Toronto. \$2.50 net.

E. P. Dutton & Co., 681 Fifth Ave., New York City.

The American Omen. By Gret Garrett. \$2.50.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.

Sacraments. A Study of Some Moments in the Attempt to Define their Meaning for Christian Worship. By A. L. Lilley, canon residentiary, chancellor and praelector of Hereford. \$1.50.

Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Catholic Life. Addresses and Papers Delivered at the Fourth Annual Catholic Congress, New York City, November 13th to 15th, 1928. Auspices of the Central Conference of Associated Catholic Priests. Cloth, \$1.75; paper, \$1.25.

BULLETINS

Life and Work, 19 Rue de Candolle, Geneva, Switzerland.

Life and Work. Bulletin of the International Social Institute at Geneva. English Edition. No. 6. December, 1928.

The University of North Carolina Press, Chapel Hill, N. C.

The World Court. Debate Handbook. University of North Carolina Extension Bulletin. Volume VIII, No. 5, November 1, 1928.

PAMPHLETS

From the Author.

A Sermon. Preached in Christ Church, Detroit, the First Sunday after Christmas, 1928, by the rector, Wm. D. Maxon, commemorative of his Thirtieth Anniversary in Christ Church parish.

National Commission on Evangelism, Room 506 Southern Bldg., Wilmington, D. C.

The Need of a Revival in Preaching. Tract No. 1.

Visitation Evangelism: Not a Theory, but the Experience of a Parish in the Episcopal Church. Emmanuel Church, Norwich, N.Y., Rev. Lloyd S. Charters, M.A., rector. Foreword by Bishop Fiske. Bulletin 104. \$1.50 per 100.

The Open Confirmation Class. (A Suggestion to the Clergy of a larger Use of the Confirmation Class.) Bulletin No. 107.

Enlistment and Training of Lay Evangelists. An Untapped Source of Power in the Church. Bulletin No. 109.

"*The Seventy*." With Resolutions by General Convention and Memorials from Lay Organizations to General Convention. Bulletin No. 110.

National Council of the Y. M. C. A., Student Department, 347 Madison Ave., New York City.

The Necessity of The Student Christian Movement. By David R. Porter.

CORRECTION

IN THE REFERENCE to *Physiology*, by V. H. Mottrom, on page 438 of THE LIVING CHURCH of January 26th, the name of the publisher was incorrectly printed as W. W. Newton & Co. It should have read W. W. Norton & Co.

Conventions and Convocations

ALABAMA

SELMA, ALA.—Arrangements for a vigorous crusade on Evangelism, to reach even the smallest missions, were made at the ninety-eighth annual council of Alabama, which was held January 23d and 24th in St. Paul's Church, Selma. Every clergyman in the diocese is to be enlisted, and several from without.

On the afternoon of the preceding day there was a conference on lay evangelism, conducted by Leon C. Palmer, formerly executive secretary of the National Commission on Evangelism. Its purpose was to train lay men and women as leaders for the morning conferences on Evangelism in the parochial crusades, for which Mr. Palmer's book, *The Ministry of Laymen*, is to be used as a basis. The same evening Mr. Palmer addressed a large congregation on the same subject.

Bishop McDowell, in his address, dealt largely with matters of diocesan policy, and urged that the Episcopal Endowment Fund be increased three-fold as soon as possible, as the interests of the diocese require additional episcopal supervision. He spoke in loving terms of Bishop Beckwith, who has been called to the Church Triumphant since the last council. He referred to the large number of confirmations during the year, due in part to the influence of the crusade on Evangelism.

A memorial service to Bishop Beckwith was held, at which the council stood while Bishop McDowell sketched the life and character of this stalwart servant of God. Resolutions of respect and affection were read by representatives of all diocesan organizations. Mrs. Beckwith was present at this service.

The work of the women was presented by Mrs. Albert F. Wilson, president of the diocesan branch of the Woman's Auxiliary; Miss Ruth Betner, representing the Wilmer Training School for Deaconesses, and Miss Helen Beggs, representing the Young People's Service League.

All diocesan officers were reelected with the exception of the Standing Committee, which is composed of the following: *Clergy*, the Rev. Charles Clingman, D.D., Birmingham; the Rev. F. N. McDonald, Montgomery; and the Rev. R. A. Kirchoffer, Mobile. *Lay*, Algernon Blair, R. J. Williams, and Dr. W. B. Hall.

Delegates to the Provincial Synod were elected as follows: *Clerical*, the Rev. G. C. Tucker, Mobile; the Rev. V. C. McMaster, Birmingham; the Rev. P. N. McDonald, Montgomery; the Rev. J. M. Stoney, Anniston; the Ven. V. G. Lowery, Ensley, and the Rev. J. W. Heyes, Eufaula.

Lay, Messrs. Algernon Blair, W. T. Archer, Frank Feltus, W. S. Adams, Herbert Tutwiler, and S. J. B. Whitlock.

At the evening session the choir rendered a musical program of wonderful beauty and scope. This was followed by addresses by the Rev. Charles Clingman, D.D., and the Rev. Richard M. Trelease, field secretary of the National Council, who brought to the council a vivid presentation of the work and needs of St. Luke's Hospital, Tokyo.

ATLANTA

MACON, GA.—The new dean of St. Philip's Cathedral, Atlanta, the Very Rev. Raimundo DeOvies, preached the sermon at the preliminary service of the Twenty-second annual council of the diocese, which met on Tuesday night, January 22d, in Christ Church, Macon.

The council opened its sessions on Wednesday with a corporate Communion, after which Bishop Mikell read his annual address, in which he reviewed the happenings of the past year of special interest, not only to the diocese but to the national Church, as well.

At a special service in the evening the Rev. H. W. Foreman, director of rural work, National Council, made a stirring plea for increased interest of the Church in her rural work, particularly stressing the work that can be done by the laymen of the Church.

Robert S. Barrett, a layman giving much of his time in the interest of the National Council program, gave an account of the catastrophe in Japan that destroyed St. Luke's Hospital, Tokyo, and described the heroism of Dr. Teusler and his nurses in saving their patients. He told of the ambitious plan of the National Church to rebuild on a larger scale than ever.

Prof. Emory Gass, representing the University of the South at Sevanee, was a visitor and addressed the council.

An important matter presented for the consideration of the council was the necessity of a student pastor at the University of Georgia, at Athens. The Rev. Dr. A. G. Richards, rector of Emmanuel Church, Athens, spoke of this need and a special committee, consisting of the Bishop Mikell and Dr. Richards, was appointed to confer with the Bishop of Georgia to see whether such a plan could be worked out.

The standing committee was reflected. Delegates to the Provincial Synod were elected as follows:

Clerical: The Rev. W. W. Memminger, D.D., the Rev. Cyril E. Bentley, the Rev. G. W. Gasque, D.D., the Very Rev. Raimundo DeOvies, and the Rev. Russell K. Smith.

Lay: Messrs. O. A. Coleman, MacD. Dexter, R. A. Palmer, Dr. E. B. Pusey, William Parker, Jr., and Dr. George H. Noble, Sr.

Alternates: *Clerical*: The Rev. F. H. Harding, the Rev. W. W. Silliman, and the Rev. S. Alston Wragg. *Lay*: Messrs. Paul Johnson, Jr., Robert Walker, and Sam W. Good.

COLORADO

PUEBLO, COLO.—The Place of the Layman in the Church was the main theme in Bishop Johnson's address at the forty-third annual convention of Colorado, held January 16th. This resulted in the organization of the LAIC (Laymen's Advisory Interparochial Council). The first duty which they have tackled is the raising of \$6,000 from the diocese for St. Luke's International Hospital, Tokyo.

Bishop Ingle's address noted the encouraging advance registered by the many expansion and building projects all over the diocese. In the evening over three hundred attended the diocesan dinner. C. A. Johnson, chairman of the 1931 General Convention committee of the diocese, told of the plans for that occasion; Dr. B. Green of Denver made an appeal for St. Luke's Hospital, illustrating his talk with lantern slides; W. W. Winne gave a talk on Personal Evangelism; Mrs. E. T. Boyd spoke for the Woman's Auxiliary; and Bishop Ingle summed up the prospects for the coming year.

The Rev. W. Stowe of Denver and W. M. Spaulding were added to the standing committee.

The Woman's Auxiliary met the day be-

fore the clergy. Further progress in the work among the isolated, a program adopted last year by the women, was shown by appropriating funds to send out two Church Army vans this summer. It was shown that some of the people reached in this manner had never heard the word "Church" and did not know what a religious service was. A correspondence Church school was definitely organized to take care of that phase of work. Bishop Johnson and Bishop Ingley both gave addresses. Mrs. J. E. Kinney was reelected president of the diocesan organization.

DULUTH

DULUTH, MINN.—Plans for a diocesan organization of vestrymen were formulated at the thirty-fourth annual convention of the diocese, which met in Duluth January 22d and 23d. This organization will serve as a nucleus for the building up of a Church club, meeting twice a year in different parts of the diocese, and through which the Bishop will be enabled to get in closer touch with the laity.

The sermon at the opening of the convention was given by the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, who made a lasting impression upon the delegates assembled in Trinity Cathedral.

The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, appointed a committee to devise ways and means for the raising of sufficient means for a general missionary in the white field. The Rev. B. T. Kemerer, rector of St. Paul's Church, Duluth, gave an address on the general Church program.

Members of the Standing Committee elected were: *Clergy*, the Rev. B. T. Kemerer, the Very Rev. G. K. Good, the Rev. E. C. Biller, and the Rev. D. G. Smith. *Lay*, J. W. Lyder, W. H. Gemmill, W. H. L'Estrange, and H. E. Tolman.

Delegates to Provincial Synod: *Clergy*: The Rev. E. C. Biller, the Rev. Austin Pardue, the Rev. B. T. Kemerer, the Very Rev. G. K. Good, and the Rev. T. J. E. Wilson.

Lay, G. H. Alexander, Rodney Paine, W. H. Gemmill, H. E. Tolman, L. W. Whitson, and A. C. Lovdahl.

HAITI

PORT AU PRINCE, HAITI—The presence of five bishops added greatly to the impressiveness of the thirty-eighth annual convocation of the district of Haiti which met in Holy Trinity Cathedral, Port au Prince, January 7th, and adjourned January 9th. The bishops presented to the convocation by Bishop Carson were the Most Rev. John Gardner Murray, D.D., Presiding Bishop; 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. Each Bishop had had a peculiar contact:

Bishop Murray made the clergy and laity feel that they were an integral part of a great Church; Bishop Knight had been with them in the unhappy days which followed the death of Bishop Holly; Bishop Colmore was well known to all as a truly apostolic missionary who had had for six years the closest intercourse with them in their homes and places of worship; Bishop Matthews had laid the cornerstone of the cathedral, acting for Bishop Carson during a sudden and serious illness. Bishop Morris of the Panama Canal Zone sent a message of affectionate greeting, being unable to attend.

Bishop Carson's address was concerned mainly with local matters, but it was a cause for gratification to learn that once more Haiti had paid in full its quota for

1928 and pledged itself to the figures suggested by the Department of Missions for 1929.

Announcement was made of the formal organization of the Cathedral Chapter and of the election of the Rev. Leopold Kroll as the first dean.

On the last day, Miss Grace Lindley, executive secretary of the Woman's Auxiliary, addressed the convocation. Miss Lindley was en route from Panama to Porto Rico, stopping in Port au Prince for less than twenty-four hours.

Resolutions were passed approving and supporting the administration of Bishop Carson who completed six years on the very day of adjournment.

KENTUCKY

LOUISVILLE, KY.—Great preparations were made for the 101st convention of Kentucky, which was held in Louisville, January 20th to 25th, this being the 100th year of the diocese's life, though the actual centennial of the organization of the diocese is to be held in May.

The Rev. Dr. Joseph Fort Newton was to have been the principal speaker at the opening mass meeting held on Sunday evening at Calvary Church, but he was obliged to cancel the appointment on account of illness. Bishop Woodcock, however, delivered his annual charge at this mass meeting which was attended by all the Louisville clergy in procession, and representatives from all the city parishes.

Monday morning was given over to a meeting of the Louisville clericus, which conferred with the Bishop upon various matters. In the evening there was a supper conference for young people, followed by a brief program. This was followed by choral Evensong in Christ Church Cathedral, at which the Bishop delivered an historical address on the 100 years of the diocesan life.

On Tuesday morning, after an early celebration of the Holy Communion, the convention was opened with an address of welcome by the Mayor of Louisville. At the business sessions of the convention a few changes in the canons were made, one dividing the diocese into two convocational districts, and providing that at least one clergyman and one layman shall be elected to the board of diocesan missions from each of these convocations. An effort was made to secure prompt payment of assessments to the Church Pension Fund, by providing that any parish whose rector or other clergyman's assessment be six months in arrears, such parish shall be deprived of lay representation in the diocesan convention until such arrears in excess of six months shall have been paid. In the case of mission churches failing to pay the assessment of its priest-in-charge, the board of missions is to pay the amount due, and deduct it from the grant to that mission.

In most cases the various diocesan boards and committees were reelected. Those chosen on the standing committee were: the Rev. Messrs. L. E. Johnston, R. L. McCready, Henry L. Durrant, and Messrs. Alexander Galt Robinson, George P. Walton, and Alvah L. Terry.

Delegates to the Provincial Synod are: *Clerical*, the Rev. Messrs. John H. Brown, H. S. Musson, Arthur H. Austin, F. Elliott-Baker, W. F. Renneberg, F. W. Hardy, and Messrs. J. J. Saunders, G. H. Stansbury, G. W. Fiske, A. M. Rutledge, E. G. Wells, and C. H. Keisker.

Probably the most finished address of the entire convention was an historical sketch, The First Hundred Years of the Episcopal Church in Kentucky, by Miss L. L. Robinson, a feature of the final business session.

At the close of the first business session a conference on Religious Education in Adult Life was conducted by the Rev. Dr. C. C. Jathro, of Cleveland. That evening, supper conferences for the Girls' Friendly societies, and for the lay readers were held.

Wednesday evening was held the annual dinner given by the laymen to Bishop Woodcock. It was held at the Pendennis Club, and was attended by about 350. Alex. Galt Robinson acted as toastmaster, and the speakers were the Rev. Henry L. Durrant, Judge William H. Field, and the Bishop.

Thursday was held the annual all day meeting of the Woman's Auxiliary, and on Friday, the Feast of the Conversion of St. Paul, the twenty-fourth anniversary of the Consecration of Bishop Woodcock was observed with a special celebration of the Holy Communion in the cathedral, after which the Bishop conducted a quiet hour for the clergy, and entertained them at lunch.

MILWAUKEE

MILWAUKEE—The necessity of developing the work of the Church in the suburban districts surrounding the city of Milwaukee was stressed by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, in his address to the eighty-second annual meeting of the council assembled in the guild hall of All Saints' Cathedral January 22d and 23d. "Milwaukee has grown by leaps and bounds; and yet the Church here in the city has not grown proportionately." The Bishop expressed his extreme gratification in the matter of the creation of the new diocese of Eau Claire which marked the fulfilment of a long cherished ideal. This fact has reduced the territorial size of the Milwaukee diocese. "I hope now that it is going to be possible for us more adequately to look after Milwaukee with its growing population and districts that have grown up with great rapidity."

The council convened at 4:00 P.M. Tuesday for organization and to hear the addresses of the Bishop and the Bishop-Coadjutor. A feature of the first day was a dinner for laymen at the Astor Hotel. At eight o'clock the Bishop entertained the council at an informal reception in his home.

The council Mass on Wednesday was celebrated in the cathedral by the Bishop assisted by Bishop Ivins, Dean Hutchinson, and Canon Sturtevant. The council convened for business at 9:30. The Rev. Kenneth Martin of Kenosha was appointed dean of the Milwaukee convocation to succeed the Rev. Canon Sturtevant, who was appointed a member of the board of examining chaplains. The Rev. E. Reginald Williams of St. Mark's, Milwaukee, was elected to the executive board to fill the place of the Rev. Dr. Frank E. Wilson, Bishop-elect of Eau Claire. Col. Howard Greene was elected to the same body in place of S. G. Moon of Eau Claire.

Upon adjournment of the council a conference for laymen was held under the direction of Prof. H. H. Foster of Beloit College. The general topic for discussion was How Laymen Can Secure Efficiency in Parish Organization and Work.

The annual dinner of the Church Club was held Wednesday evening at the Astor Hotel. The present officers were reelected for another term. The speakers included Bishop Webb, Bishop Ivins, the Rev. E. A. Gerhard representing the National Council, and W. F. Pelham, of Chicago.

Bishop Ivins announced that work on the construction of our student center at Madison would begin within the next few weeks. This was made possible through the endowment and building fund campaign conducted throughout the diocese last fall.

Members of the standing committee were elected as follows:

Clergy: The Very Rev. C. S. Hutchinson, the Rev. Holmes Whitmore, the Rev. A. H. Lord, and the Rev. Harwood Sturtevant.

Lay: H. N. Laffin, J. K. Edsall, F. C. Morehouse, and D. B. Danielson.

Delegates to the Provincial Synod:

Clerical: The Rev. Harwood Sturtevant, the Rev. Alexander Simpson, the Rev. Edward Leonard, and the Rev. Prof. M. M. Day.

Lay: F. P. Jones, Linden H. Morehouse, Percy Borman, and J. K. Edsall.

The annual meeting of the Woman's Auxiliary and Woman's Council of the diocese was held on the same dates at St. Paul's Church. Reports were received and a budget of \$2,500 adopted, \$1,000 of which will apply to the work of the program. Mrs. George F. Otto of St. Stephen's, Milwaukee, was elected president for the ensuing year.

By action of the council, St. Luke's Mission, Bay View, was admitted as a regularly organized parish. This advance came as the result of less than a year's work on the part of priest and people. The mission was founded about fifty-five years ago, and as a mission was dependent on the diocese for support to the extent of \$500 to \$1,000 a year. At the present time it is not only self supporting but has pledged its quota for the general work of the Church. The Rev. George White is rector of St. Luke's.

MISSOURI

St. Louis—In the midst of discussing budgets, apportionments, and assessments, the convention of the diocese of Missouri was thrilled and saddened by the news just received of the election of Dean Scarlett to the office of Bishop Coadjutor of Pennsylvania. The Rev. Dr. J. Courtney Jones, of Webster Grove, introduced a resolution, which was adopted by a rising vote, in which he voiced "the deep love felt for our dean among all sorts of people both in this city and throughout the diocese," and expressed the hope that it would seem to the dean to be his duty to remain in the position where he is so greatly needed. On motion of the Rev. Edward S. White, Bishop Johnson, with deep feeling, led the convention in prayer, invoking for Dean Scarlett the guidance of God in making his decision.

In the opening session of the convention, Bishop Johnson stressed the importance of a full diocesan participation in the National Church program, urging more liberal contributions than in the past year. By vote of the convention, a diocesan budget of \$72,000 was adopted, one-half to go to New York for the General Church program, and one-half to be used for the missionary work in the diocese. The convention authorized the diocesan council, on nomination of the Bishop, to take immediate steps toward employing an executive secretary.

Bishop Johnson paid a tribute to the Woman's Auxiliary of the diocese, following a report by Mrs. W. C. Rumsey, president, and the convention thanked the Auxiliary by a rising vote. Mrs. Rumsey spoke of the Missouri plan of handling the United Thank Offering, which was inaugurated by Miss Elizabeth Dyer, and which is now being advocated and used in many other dioceses.

One of the most interesting incidents

of the convention was the discussion following the report of the superintendent of Episcopal Mission to the City Institutions, the Rev. J. Hardin George, in which the scope and breadth of the work was brought out in the thirteen institutions of the city.

After many years of limited subscriptions, *The Church News*, one of the oldest diocesan papers in the United States, was brought to the attention of the convention, and a plan was devised whereby the paper will be sent out four times a year, a copy to be sent to each family of communicants in the diocese. The diocese will subsidize it to the extent of \$2,000 a year.

The merger of St. George's Church, one of the oldest parishes in the diocese, with the Church of St. Michael and All Angels', was formally recognized by the convention in the official change in the name to St. Michael and St. George's Church.

The treasurer and secretary of the diocese were reelected. The new members of the diocesan council appointed by the Bishop are: *Clerical*, the Very Rev. William Scarlett, LL.D., the Rev. Frank Maples, and the Rev. J. Boyd Cox. *Lay*, H. E. Mack, William D'Arcy, and Lee Orcutt. Those elected by the convention are, the Rev. Karl M. Block, the Rev. L. H. Nugent, R. C. Beckett, and George T. Peckham.

NEBRASKA

OMAHA, NEB.—The importance of vision and faith in adventuring great things for God was stressed by Bishop Shayler in his sermon at the opening service of the 62d annual council of the diocese, held in Trinity Cathedral, Omaha, January 23-24. In his conciliar address delivered Wednesday afternoon, the Bishop urged the clergy to develop the spirit of evangelism in their respective parishes, laying emphasis upon the power and need of conversion to a life that is wholly Christ's and inculcating the knowledge that laymen, too, can and should win souls for Christ. He also urged a Church Loyalty campaign during Lent. He advocated canonical provision for greater recognition "in vote and privilege of the Godly, gracious, never-tiring, optimistic, quota-meeting women of the diocese."

Bishop Shayler was celebrant at the opening service Wednesday morning, being assisted by the Rev. William A. Mulligan, rector of Christ Church, Beatrice, and the Rev. John Albert Williams, rector of St. Philip's, Omaha.

The Very Rev. E. B. Woodruff, D.D., dean of Calvary Cathedral, Sioux Falls, S. D., representing the National Council, addressed the council urging support of the campaign for St. Luke's International Hospital, Tokyo, and he also was the speaker at the Laymen's League dinner at the Elks Club, Wednesday night.

A proposed amendment to the diocesan canons to correct a technical irregularity in the status of the University Church, Lincoln, provoked an animated discussion. It was passed by a majority which postpones final action for a year.

John S. Hedelund, finding it impracticable to continue as treasurer of the diocese, D. Bradley Malkson, who had filled this office some years ago, was chosen as his successor.

The secretary of the diocese was reelected. The standing committee was reelected with one change, Paul Good of Lincoln being succeeded by Allan Wolfe of Omaha.

Delegates to the Provincial Synod: *Clergy:* The Rev. Ernest J. Secker, the Rev. D. J. Gallagher, the Rev. Luther W. Gramly and the Rev. Dr. F. W. Clayton. *Lay:* Allan Wolfe, Charles E. Eustis, William Cosh, and L. C. Wicks.

Alternates: *Clergy:* The Rev. John G. Larsen, the Rev. H. C. Alden, the Rev. Stanley P. Jones, and the Rev. William J. Woon. *Lay:* C. S. Gibbs, William G. Haynes, Thomas Stubbs, and William J. Campen.

Several meetings of affiliated organizations were held as pre-council events and occupy an important place in the proceedings of council week. These were the annual meetings of the Girls Friendly Society, held at the Church of the Good Shepherd, Sunday afternoon; the Young Peoples Service League, held at All Saints Church Sunday night; the Church Service League, held at Trinity Cathedral Monday, the Woman's Auxiliary, and the Laymen's League. All these meetings were well attended and much interest and enthusiasm were manifested.

NORTH TEXAS

LUBBOCK, TEX.—The Challenge of Youth to the Church was the subject of a stirring address delivered by the Rev. C. Leslie Glenn, of the National Council, at the nineteenth annual convocation of the district of North Texas, which met in Lubbock, beginning Sunday, January 29th.

In his address to the delegates Bishop Seaman reported on the state of the Church and the progress during the past year. In the evening the program consisted of the showing of two reels of pictures outlining the activities of the Church in the college life of the young people. The scenes were from the campus of the State University of Florida and the activities under the direction of Miss Hope Baskette.

On Monday there was a joint meeting of the Woman's Auxiliary and the Convocation, and in the evening a pageant, In and Out of the Blue Box, was presented.

The 1930 convention is to meet in Amarillo.

PITTSBURGH

PITTSBURGH—The needs of the National Church and the imperative need of the diocese to assume its quota were emphasized by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, in his address at the sixty-fourth annual convention of the diocese, which met in Trinity Cathedral, Pittsburgh, January 22d and 23d. His appeal resulted in the appointment of a committee to devise ways and means of meeting any deficit appearing between the amount pledged by the parishes and the quota.

The second day opened with a celebration of the Holy Communion, followed by the business sessions of the convention. Trinity Church, Sharpsburg, was admitted into union with the convention. The Rev. Elmer N. Schmuck, D.D., of the National Council, addressed the delegates on the Needs before the National Church.

Officers and committees were generally reelected, T. J. Danner being added to the standing committee in place of C. L. Snowdon.

Delegates elected to the Provincial Synod are as follows: *Clerical*, the Rev. Thomas J. Bigham, the Rev. L. N. Tucker, Ph.D., the Rev. Alfred W. S. Garden, and the Rev. F. B. Atkinson. *Lay*, Thomas J. Danner, Harvey H. Smith, Weaver H. Rodgers, and Dr. Thomas Turnbull, Jr.

WESTERN MICHIGAN

NILES, MICH.—A convincing and heart-stirring appeal for Evangelism by the Rev. Dr. William H. Milton, assistant chairman of the Commission on Evangelism, was the high-light of the fifty-fifth annual convention of Western Michigan, which met in Trinity Church, Niles, the Rev. W. K. Chidester, rector, January 15th, and continued through Wednesday.

The convention opened in the church at 8:00 p.m., with a special service, starting with a procession of the large choir,

the clergy, and the Bishop, whose staff was borne before him by his chaplain, Archdeacon Vercoe. Bishop McCormick read portions of his address dealing with Evangelism, after which Dr. Milton made his appeal for Evangelism. At the close of the service Dr. Milton held a conference with the clergy on methods of and preparation for the evangelistic campaign.

Early Wednesday morning there was a memorial Eucharist with the clergy as the choir. Bishop McCormick celebrated and gave the address.

The convention proper was largely occupied with routine business. The pledge of \$15,000 for the missionary quota was renewed. Because of the encroachment of business on the residence district, the association of the diocese was authorized to

dispose of the episcopal residence as opportunity offered, and to purchase a new one.

The Rev. F. G. Deis, field secretary of the National Council, gave two addresses, one on the great work which is being done in Africa, and another in the interest of St. Luke's Hospital, Tokyo. Resolutions of sympathy were sent to the Hon. C. R. Wilkes, who is seriously ill. He was for many years chancellor of the diocese, and is one of the oldest and most devoted members.

Members of the standing committee were re-elected. Delegates to the Provincial Synod were elected as follows: *Clergy*: The Rev. James E. Wilkinson, Grand Haven; the Rev. W. C. Studwell, Battle Creek; the Rev. C. E. Jackson, Grand Rapids; and the Rev. W. C. White, Hastings. *Lay*: C. L. Dibble, C. E. Hooker, M.D., John G. Jackson, M.D., and S. G. Deam.

Tiny Assyrian Church Is the Most Picturesque of All Churches in East

Wanderings Among Oriental Churches—Army Men Good Christians in Own Way

L. C. European Correspondence
Jerusalem, January 7, 1929

OF ALL THE CHURCHES OF THE EAST, the most picturesque by far is still the tiny "Assyrian" Church, with its Patriarch who can scarce count twenty years, who rules his little flock with the help and counsel of the lady whom such a judge as Lord Curzon counted among the most remarkable women of the East, his aunt, Khanim Surma d'Mar Shimun.

If both the ancient and modern history of this body is unusual to the point of being almost incredible (those are matters with which we may hope to deal on a later occasion), the character of its members has one feature for which all Western friends of the Christians of the East may be profoundly grateful. They are gallant fighting men. Almost anyone who pleads the cause of the Oriental Christian in the West has encountered the accusation, "those Eastern Christians whom you take such an interest in seem to be such cowards. Now the Turk, he is a man and a soldier and a gentleman."

Of course the answer may be made, and that with perfect truth, that if you put any human type to live under the conditions that the rule of the Turk over his Christian subjects used to imply, if you put any specimen of the *genus homo* that exists under conditions where sliminess and "slimness" are the only possible defense, he is sure to develop both slime and craft as a result. Put a Briton or an American under the Turk, and in the course of a generation he would develop in the same lines as the Oriental Christian, or else (it is perhaps the more probable alternative) he would abandon the religion that spells undeserved humiliation for him. Still, that argument is but an unsatisfactory answer to the annoying fact, that Greek, Syrian, or Armenian is apt, under the Turkish rule, to develop just those qualities which the Briton or American despises and dislikes most. Hence it is a relief to find a Christian Church, Oriental of the Orientals, the members of which may have their full share of all the human vices that there are, but are at the least not cowards and who can furnish a contingent to the army of Iraq, in which every British officer who has served it has been honestly able to take professional pride.

The military history of that "Assyrian Levy," which is as picturesque a body as any one of the many types who have followed British officers into the field, began in the closing stages of the great war. The nation had been fighting its own battle in the hills to the north of Mosul, standing up against the Turks and Kurds for four long years, in a way that did them no discredit. They were a recognized unit, though the smallest, of the entente. Then at the last, they had been beaten out of their country and had achieved a marvelous trek through 500 miles of hostile country, to the safety of the British protection in the neighborhood of Bagdad.

It is best for the peace of one's own mind not to ask too much as to what befell on that journey. Tribes of Kurds, with the blood-feuds of generations in their hearts, were in the rear of an enemy who had beaten them continuously for three years and a half but were at their mercy now. Suffice it to say that the Assyrian girls used to roll themselves in the filth of the highway, as the one hope of escaping worse than death at the hands of their pursuers. It was after the arrival of detachments of British troops had brought help to the sufferers, that the best fighting elements of the Assyrians were formed into a rather non-descript levy, under officers who had made good fighting troops out of far worse material than warlike highlanders. The last hundred miles of the journey were easier than the first 400 had been, though it must be owned that such Assyrians as were not under British control and rationing plundered right and left on the march.

Some complained of them for so doing, but the fact is that men who are armed, undisciplined, and starving, are apt to take food where they can find it when they are in an enemy's country, and even American or British troops have been known to fall under that temptation. Be it said to the credit of the Assyrians that, though we have seen what sort of memories were fresh in their minds, the admission of their enemies allows that no Mahomedan woman had to complain of violence at their hands.

PRAISE FOR ASSYRIAN MEN

Meantime, the British officers who had to form the disorderly elements into disciplined troops could not say enough in praise of the stuff that they had to deal with. "They will march all day in pouring rain, and dance all night when it is too

wet for a bivouac to be formed. The worse the conditions, the more cheery they are." That was the verdict of one of the men who had the control of the Assyrian levy, and another added an incident that was typical of the spirit of the men. The British officer was inspecting his double company after a march, before dismissing them for the night, when he noticed that a mere lad of the company, whom he had hesitated at enlisting on the score of his youth, had a horribly swollen ankle. He had twisted his foot early in the march, but had insisted on keeping up with his fellows, so that the joint had now some resemblance to a cricket ball. The officer told that lad that he must not dream of trying to march on the morrow but go to the ambulance, and at the disgrace of that order the lad burst into tears.

Next day, orders or no orders (for discipline had barely been learned as yet), he fell in with his comrades, only begging to be allowed to march with them; on examination it was proved that he had gone to some native apothecary for a doctor the previous night, and that son of Aesculapius had treated the case by slashing the swollen ankle some twenty or thirty times with his dagger, after which he had rubbed gunpowder into the wounds. This had had the effect of reducing the swelling, more or less, and now the lad prayed not to be disgraced by being forbidden to march.

With such a spirit as that in the men, it was not hard to form a good regiment under British and colonial officers, men who declared that "I have seen Sikhs and I have seen Gurkhas" (these form the crack regiments of the Indian army), "and these Assyrians are every bit as good as they." It is true that they wanted handling. "They are a blood-feud in khaki, when all is said and done," was the verdict of one shrewd judge, while others opined that to be given good rifles and British officers, and then to be sent against their hereditary Kurdish enemies, was probably as near to heaven as these rather turbulent Christians were ever likely to get.

CHRISTIANS, NEVERTHELESS

Good Christians in their own way they were, however. They had their own "Qashas" to read the service for them, and a special tent-church in their camp. Once, when on campaign in British service against the Kurds, they had the happiness of looting a Kurdish village, and came to their commander rejoicing over plunder far more valuable than they had ever hoped to win. When produced for inspection, it proved to be a copy of one of their own service books, the "Gezza," or collection of the various proper prayers for the saints' days of the year. These prayers, however, are calculated on a generous scale in the Assyrian Church, and the manuscript lettering was large, so that the volume was the full size and weight of a folio lectern Bible. The men petitioned for a mule from the baggage train to carry the book, which had become on the moment the regimental mascot and palladium; this request was granted, and for the rest of the campaign the volume marched at the head of the regiment on the route and was given a voluntary guard of honor every night, till at the last it could be handed over to the keeping of the Patriarch.

Things were done, at times, on that campaign, which would not look too well in a regular regiment. There was one particular skirmish, after which the Assyrians boasted of the number of Kurds whom they had sent to their account.

"Rubbish," said the British officer. "Don't tell me you hit as many as that." Nothing was said at the time, but after the next affair the Assyrians invited their officer to inspect a long row of human ears—right ears all of them.

"Look there, Sahib; you can't say we didn't hit those chaps, anyhow." It was a thought, grim maybe, but does no one of the old generation of frontiersmen survive, in America, who decorated their moccasins with Indian scalps? At least, the last of that breed cannot be long dead, across the Atlantic. The writer remembers "Buffalo Bill." There was an occasion too when certain men of the corps, finding an ordered campaign too slow for their taste, committed the heinous military crime of desertion. Soon after this they sent a letter of apology to their major, which was preserved by that officer as a treasure. It was a weird mixture of Syriac and English, written on a filthy scrap of paper, and it ran thus:

"In the name of our Lord. To the beloved and right reverend Major Knight, our commander, peace and love be multiplied in the Lord. Amen, Amen. Dear Father, be it known to you that the reason for our running away was not that we did not wish to kill Kurds, but that we so wished to do so, and by the blessing of God, we have been doing that thing for ten days." Thus far in Syriac, but then with a sudden change to formal English, "Regret to report following casualty; soldier, private, one." Then in Syriac again: "But, dear Father, we have killed a whole lot of Kurds. Now, if you promise to punish us, we will come in, but we fear going to prison in Mosul."

The Major sent out word that if they came in he would punish them all right, and when they had expiated their sins at pack-drill the incident was closed, save that in sending in his formal report on the campaign the Major stretched his conscience somewhat, and reported that "there had been a gratifying absence of military crime while the battalion was on active service!"

Perhaps, though, the most striking compliment paid them was by no less an authority than the British commander in chief in the land, when the last Imperial battalions were withdrawn from Iraq, and he was told that "in future the ground establishments of the Air Force will be guarded by men of the ordinary Arab army." "Not if I know it," said that practical general; "you will either give me British troops, or the Assyrian levy. I do not mind which, but one of those two it has got to be." Let the record of these men be remembered when next those who know only half the facts say that Eastern Christians are all cowards.

W. A. WIGRAM.

EXECUTIVES OF BROTHERHOOD MEET

PHILADELPHIA—The annual winter meeting of the executive committee of the Brotherhood of St. Andrew was held at the Church House, 202 South 19th street, Philadelphia, Saturday, January 19th, at which the report for the past year was submitted by General Secretary Leon C. Palmer, plans for 1929 discussed, and the budget for the year adopted. The chairman of the finance committee, Walter Kidde of Newark, reported the wiping out of the old debt and submitted plans for the adequate financing of the Brotherhood's work on the "pay as you go" basis.

English Church Congress to Meet in Toronto for First Time in History

Bishop of Calgary Appeals for Greater Unity Within Church—Parish Meetings

The Living Church News Bureau
Toronto, January 25, 1929

THE ENGLISH CHURCH CONGRESS IS TO meet in Toronto next September in response to an invitation sent by the Bishop and executive committee of the diocese. This will be the first time that the Congress has met outside of England. Dr. Headlam, Bishop of Gloucester, is chairman of the program committee and it is hoped that the Archbishops of Canterbury and York will both be present. Such a departure as bringing the Church Congress to Canada will do much to interest leaders and thinkers of the Church in England in the problems of the Canadian Church and its discussion will be most helpful to clergy and laity in Canada. It is expected that most of the meetings will be held in buildings of the University of Toronto.

BISHOP OF CALGARY BRINGS MESSAGE FROM WEST TO EAST

The Rt. Rev. L. R. Sherman, Bishop of Calgary, traveled more than 2,000 miles to bring "a message of solidarity and of optimism" from the Canadian West to 550 laymen of the diocese of Toronto, who met at the Carls-Rite Hotel last Monday night.

It was a vigorous message, from a vigorous man, typical of the section of the Dominion where, as he said himself, "titles and frills mean little as long as a man can pull his weight in the boat." His address was virtually an appeal for greater Canadian national unity, for the greater unity within the Church which must accompany national progress, and for greater united effort on the part of the individual "who is but the Church and the nation writ large." Squarely the Calgary Bishop faced facts, preferring that obstacles should be pessimistically regarded so that the task might be fully realized, rather than smoothing the difficulties with a false optimism.

He explained at the outset that he did not speak of "the nation" with any separatist tendency, but he declared that in the present day Canada was beginning a fight—not a battle of armies or a struggle for the people's right—a "fight for national consciousness, a national character, a fight to lay bare and express a nation's soul."

Geographical divisions, he said, presented the greatest difficulty, the danger a remote one that the East and the West might grow apart, so that a great part of Canada's fight became a fight for national unity. And he promised that the contribution of Western Canada would be one of "solidarity and optimism, sane and steady optimism." There were, Bishop Sherman believed, sufficient grounds for that optimism. "The days of romance and of booms are over. Business and success are being built on a firm, sane foundation, and the development of the Northern areas is growing apace."

Declaring that the Church, too, had a fight, a fight not against the forces of militarism, but against materialism, Bishop Sherman emphasized that the "gospel of self-support" had to be preached to the Church people of the West. "They must be made to realize their responsibility, and in

the meantime the help should come from you in the East, not from England from whence you in the East have already received support."

R. W. Allin, secretary-treasurer of the diocese, voiced an appeal "to arouse ourselves from lethargy and apathy to a fuller sense of the situation facing not only the Church of England, but all organized Christianity in our lands. Set about putting your own house in order so that we may do better the work of Jesus Christ in the non-Christian lands."

A QUIET DAY FOR MISSIONARIES

A quiet day for missionaries, candidates, and other W. A. members was held at the Church of the Redeemer, Toronto, on January 24th, conducted by the Rev. C. J. S. Stuart, vicar of St. Thomas' Church. A teen age girls' conference was arranged for January 25th and 26th at the Church of the Messiah. The next board meeting will be held at St. James' Cathedral parish house on February 7th.

PARISH MEETINGS AND APPORTIONMENTS

The Archbishop of Huron has sent a pastoral letter to be read at all annual meetings in the diocese, urging the vestries not only to consider their responsibility to the parish, but to the diocese and the whole Church. His Grace wrote in part:

"You will, of course, discuss and provide for your own parish needs; but do not let the vision of the vestry be limited to the needs of the parish. The whole program of the parish consists not only of its own local problems, but also of the wider problems of the Church as represented in the diocesan, provincial, and general synods; such diocesan problems as the support of weaker parishes; of Church extension into new districts; of the widows and orphans of the clergy, and of the superannuated men; and such general problems as the whole of the vast work represented by missions, in the Northwest, among the Indians, and in the foreign field—in short, the whole of our contribution towards enabling the Church to keep pace with the development of our own country and towards Christianizing the nations of the world still without knowledge of Christ in India, China, and Japan.

"The support of all this work must be organized in the vestries where the people meet for this very purpose. I ask, therefore, that, in addition to providing for local needs, steps be taken to make adequate provision for raising the whole budget apportionment. . . ."

DEDICATE MEMORIAL WINDOW TO BISHOP GARRETT

FORT WORTH, TEX.—An especially notable event occurred in St. Andrew's Church, Fort Worth, on Sunday, November 4th, when what is believed to be one of the largest art glass windows in America, was dedicated by the rector, the Rev. Dr. Edward Henry Eckel, to the memory of the late Bishop Garrett.

The project of making the great west window of the church a memorial to Bishop Garrett originated with St. Anne's Guild shortly after his death on February 18, 1924, in the 92d year of his age, and under their leadership it was accomplished as a parish enterprise. The window, the subject of which is The Exaltation of Christ, is thirty-two feet high and sixteen feet wide.

Cathedral Trustees Vote to Accept Resignation of Dean Robbins

Nominated for Professorship at General Seminary—Mid-Winter Relief of Destitute

The Living Church News Bureau
New York, January 26, 1929

AT THE JANUARY MEETING OF THE trustees of the Cathedral of St. John the Divine, held on Tuesday afternoon, the 22d, the resignation of the dean, first presented on December 27th, was again considered and accepted. A resolution was adopted, expressing regret at the dean's decision and appreciation of the service which he has rendered the cathedral.

The dean stated that more than a year ago he reached the conclusion that he ought to devote himself to preaching and literary work in the field of religion, and tendered his resignation to take effect as



VERY REV. HOWARD C. ROBBINS, D.D.

soon as may be convenient, and asked for an immediate leave of absence, which was granted.

In accepting the dean's resignation, the Bishop and trustees wished the dean every happiness in the special field of labor to which he has decided to devote himself and expressed the hope that the dean may continue his relationship with the cathedral as one of its stated special preachers.

Beyond this statement no information has been forthcoming from any source having to do with the details that led up to the resignation of Dean Robbins. It is evident that this is the best policy from no other reason than that those who are familiar with these details seem unanimous in recognizing the wisdom of silence. At any rate, there prevails a general desire to aid Bishop Manning in his administrative capacity and to express high praise of Dean Robbins as he retires from the cathedral.

There is much natural conjecture who will be selected as the next dean, and guesses are as plentiful and likely as nearly accurate as the prevailing ones about Mr. Hoover's Cabinet.

It is apparent that Bishop Manning has been critically ill. The trustees' meeting had to be at the episcopal residence, and on the day following the Bishop was again confined to his bed by the order of his physician. His recovery is satisfactory but

slow and the physician suggests he postpone, for some time, resumption of his duties. On Thursday of this coming week occurs the annual reception by the Church Club in honor of the Bishop and Mrs. Manning.

DEAN ROBBINS NOMINATED FOR PROFESSORSHIP AT GENERAL SEMINARY

To the trustees of the General Theological Seminary the Very Rev. Dr. Howard Chandler Robbins has been nominated to occupy the chair of Pastoral Theology. The election to fill this professorship will take place in Commencement Week next May. This nomination possesses great interest because of Dr. Robbins' retirement from the cathedral deanship at Easter, and also by reason of his expressed desire to devote his time to preaching. This department at the seminary directs the instruction in homiletics or preaching, and because of Dr. Robbins' prominence as a preacher it would, undoubtedly, be a great asset to the institution, as well as to the Church, to have him at the head of this work.

CHANGES AT THE GENERAL SEMINARY

This year sees the retirement of two of the professors. The Rev. Dr. Charles Carroll Edmunds, professor of the Literature and Interpretation of the New Testament, is one of these, and his departure from the seminary is taking place now instead of at the end of the year in May. To a vast company of General students Dr. Edmunds has endeared himself; all of them will wish for him many years of continued service in the Church's ministry. To his department he brought not only scholarship but, what many instructors have not had, a rich experience in parochial work. Professor Easton continues the direction of this department, aided by the Rev. Dr. Forrester. The latter has been advanced from the rank of teaching fellow to be assistant professor of the Interpretation and Literature of the New Testament.

Also, by reason of the retirement of the Rev. Dr. Charles Homer Boynton, professor of Homiletics and Pedagogy in the department of Pastoral Theology, there are a number of changes scheduled for that department. The course in Pedagogy will be given by the Rev. Charles H. Ricker of Manhasset. Instructions in Homiletics will be directed by the Rev. Dr. E. C. Chorley of Garrison, with elective courses by the Rev. Dr. Bowie of Grace Church and the Rev. Dr. McCune of St. Ignatius' Church, with the Rev. Dr. Roland Cotton Smith, formerly of St. John's parish, Washington, assisting in the advanced courses on the subject. These changes are all in the department of Pastoral Theology which Dean Robbins has been nominated to head, the vacancy there existing because of the resignation last May of Professor Cline, now of the faculty at Berkeley Divinity School.

ILLUMINATION OF CHURCHYARD CRUCIFIX AT TRINITY CHURCH

It is now a common use of electrical illumination to bring out the architectural beauty in some of our great buildings by throwing light from concealed sources upon towers, domes, and upper stories of skyscrapers, but it has remained for Trinity Church to treat in this effective way an out-door crucifix. All who have passed

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SELDEN PEABODY DELANY, D.D., EDITOR

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has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 653 Greenwich St., New York, N. Y.

THE GUILD OF ALL SOULS

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MR. T. E. SMITH, West Park, N. Y.

the historic churchyard of Trinity Church, that unique spot amid the towering office-buildings, will recall the exquisite white marble crucifix placed in the center of the plot. It is this which is now illuminated each night, a silent though vivid reminder of Christ and His religion to all who pass that way. The cross was given in 1914 by Mrs. M. Orme Wilson in memory of her mother, Mrs. William Astor. It rises to a height of thirty-nine feet.

"THE SOUL OF THE ORGAN"

The Rev. Dr. Reiland, in his bulletin at St. George's Church, has a word to say about the spiritual value of pipe organs. He writes of "the soul of the organ," and protests at the punishment it receives in the theater and moving picture house. "Musical mutilation is epidemic. Even the console is dressed like a circus wagon. The organist is on exhibition, as well as the keyboard of the instrument, and emulates a slack-wire performer in motion. People are in danger of being badly educated as to the beauty and grandeur of the organ. It has a soul protesting against any but a sacred building."

ANNUAL MEETING OF CMH IN NEW YORK

The eighteenth annual meeting of the Church Mission of Help in New York, which was the first annual meeting of the society in the new CMH House at 27 West 25th street, brought together a large number of people interested in the very useful branch of the Church's program. The work of the past year was vividly pictured by members of the staff.

The Rev. J. Wilson Sutton, D.D., who is president of the New York branch and also chaplain, comes in very close contact with the girls under care and he spoke on the spiritual side of the work. Miss Mary S. Brisley, executive secretary, told in her report of over 600 girls under care during the past year in New York City and the West Chester County branch. Of the new girls received during the year less than half were unmarried mothers and less than one-third were Episcopalians, which showed that while the Church cares for the respective Episcopalians the benefit is non-sectarian.

The operating expenses in 1928 for the diocesan work which includes the active branch in West Chester County, with its headquarters at White Plains, were \$36,625.67.

The Rev. Caleb R. Stetson, D.D., presided at the meeting and expressed the satisfaction which Trinity Corporation feels in having the old rectory turned over for this useful purpose. The expense of remodeling the house has been shared equally by CMH house and Trinity Corporation and the house is rent free.

The gift of a small chapel in the house has recently been made by members of Trinity Chapel.

MID-WINTER RELIEF OF DESTITUTE

To help destitute people in this mid-winter season, a relief fund of \$15,000 is sought by the Episcopal City Mission Society, according to an announcement made in the current issue of the *Mission News*, which is now being mailed from the society's headquarters at 38 Bleecker street. HARRISON ROCKWELL.

CATHEDRAL ORGANIZES LENDING LIBRARY

THE CATHEDRAL in Manila has started a modest lending library and hopes to make it permanent. It includes copies of the *Witness* and the *Spirit of Missions*.

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The Psychology of Religious Awakening

By Elmer T. Clark, S.T.D., L.L.D.

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By Canon B. H. Streeter

(Reprinted from "Adventure")

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Chicago Churchman Takes Issue With Critics on Christianity in Industry

Anniversary of St. Paul's, Kankakee—Greek and Anglican Service at University

The Living Church News Bureau
Chicago, January 26, 1929

MAINTAINING THAT CHRISTIAN PRINCIPLES are being applied to industry on an ever growing scale, Angus S. Hibbard, Chicago capitalist and prominent Churchman, takes issue with critics of the Church in a statement just issued.

Mr. Hibbard's statement was in answer to declarations of well known educators voiced before the American Sociological Society in session here. Particularly his statement referred to declarations credited to Prof. Pitirim Sorokin of the University of Minnesota, saying that America is rapidly being de-Christianized and that the cities are leading in the process.

"I cannot agree that American cities are becoming de-Christianized and that religion is dying out," said Mr. Hibbard. "The contrary is true. Employers of labor are, to a greater and greater extent each year, carrying Christianity into their business, in higher wages, shorter hours, and better surroundings. Something over ten million men and women in many kinds of employment throughout the country have had provided for their benefit pension funds, medical service, sick benefits, savings and investment clubs, and opportunities for recreation. Thousands work but five days a week and at the highest rate of pay ever known."

Inquiry of leaders in various communions, Mr. Hibbard said, showed greater Church attendance than ever before and "active participation by clubs, guilds, and associations of old and young in Christian work of various kinds every day." Mr. Hibbard further pointed out that the Sunday schedule of Church services has been arranged in many instances so that "the whole family goes to church in the family car and sits in the family pew. Parents who participate in Church going and religious education of their children are not heard of in our divorce courts."

"The multitudes may divide themselves into sects, creeds, and isms, in the desire for particular expression just as they divide in language and ways of living, but underlying it all is the wish to do good to all men. This wish to be good and to do good finds its most natural and inevitable expression in churches and in Christian life and in these America is well grounded. A contrary condition would speedily mean chaos."

CHANGES AT THE SEMINARY

The Rev. D. A. McGregor, rector of St. Mark's Church, Glen Ellyn, was elected professor of Dogmatic Theology of the Western Theological Seminary at the annual meeting of the board of trustees this week. He succeeds the Rev. T. B. Foster.

Dr. Edwin E. Voight, of Garrett Biblical Institute, was elected librarian and curator of the Hibbard Old Testament Library of the Seminary. He will devote only part time to this work.

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, was elected to the Board of Trustees. Bishop Page was for fifteen years rector of St. Paul's Church, Chicago.

ANNIVERSARY OF ST. PAUL'S CHURCH, KANKAKEE

St. Paul's Church, Kankakee, celebrated the sixty-fifth anniversary of its founding and its patronal festival this week. The celebration began January 20th, with the Rev. T. Scheffelin of Momence, as the special preacher.

On January 25th, the feast of the Conversion of St. Paul, the main festival service was held, starting with a corporate Communion in the morning, and an evening service at which the Very Rev. Duncan H. Browne, dean of St. James' Cathedral, was the preacher.

The concluding service of the celebration was on Sunday evening, when the Rev. Gardner MacWhorter was the special preacher.

St. Paul's Church was founded late in 1863, after occasional services had been conducted in Kankakee for several years. Thirty members joined in the petition for organization. The Rev. C. H. Albert was the first rector. Services were held in Exchange Hall. In the spring of 1865, the parish opened its own church building, costing \$9,000. The parish now has a membership of nearly 500, with 250 communicants.

GREEK AND ANGLICAN SERVICE AT UNIVERSITY

An event of unusual interest and importance took place at the University Chapel of St. John the Divine, at the University of Illinois, recently, when Bishop Philaretos, the Greek Orthodox Bishop of Chicago, was the guest of the Church faculty and students.

After an informal supper for the Bishop, at which the Anglican professors and students sat with Greek, Russian, Serbian, and other Orthodox Churchmen, members of the University, an interesting service was held in the chapel at which Bishop Philaretos preached. This service was attended not only by a large congregation and members of the Church but by practically every Orthodox Church member in the twin cities. The service was an English translation of the Orthodox Vespers, presented as nearly as possible according to the ceremonial of the Orthodox Church. The Rev. Morton C. Stone, vested according to the Eastern rites in chasuble and stole, took the priest part of the service assisted by Ardys Dean, an instructor at the University, as deacon, and by the chapel choir of faculty and students, who sang the chants and hymns taken from the Greek service books. Bishop Philaretos began the service in Greek and sang a famous candlelight hymn, after which the choir sang the Anglican version. The Bishop gave the Benediction in English from the Prayer Book and a short talk in Greek to the Orthodox people, as well as taking the main address. In order to suggest the atmosphere of an Orthodox Church a curtain was drawn across the rood screen and a platform erected before it, such as is found outside the iconostasis of the Greek Church on which were set standard candlesticks.

After speaking of the consistent witness of the Orthodox Church to the Catholic faith and practice through the ages, the Bishop stated his conviction that the union of the Eastern and Anglican Churches would eventually bring about the reunion of Christendom. He felt that the first

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BURTON S. EASTON

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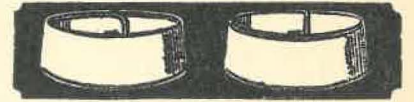
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task was to bring about this union between the Eastern and Anglican Churches who were already sister churches and very close together in teaching, practice, and sympathy.

At the end of the services not only the Orthodox Churchmen but many of our own congregation went forward to receive the blessing of the Bishop, after which several of the congregation joined with the Greeks at the Greek fraternity house in a program. This event has knit the Episcopal and Greek Orthodox Churches in the twin cities and the University closer together and we hope it is but the beginning of a continued mutual ministrations.

MEETING OF SOUTHERN DEANERY

The 110th convocation of the southern deanery is scheduled to meet at Christ Church, Ottawa, Monday and Tuesday, January 28th and 29th. Bishop George A. Beecher of Western Nebraska, is to be the preacher at the opening service. William F. Pelham of St. Mark's Church, Glen Ellyn, will speak to the deanery Church Club which will hold a dinner Monday evening. The Rev. T. DeWitt Tanner of Christ Church, Joliet, will preside at the business sessions, and the Rev. Hugh MacWhorter, rector of Christ Church, will be in charge of services.

MISCELLANEOUS

Mrs. Robert B. Gregory is chairman of a luncheon to be held Thursday noon, January 31st, at the Palmer House, in the interest of the campaign for St. Luke's Hospital, Tokyo. It is expected that approximately 700 Church women will be present. Dr. Rudolph Bolling Tensler, director of St. Luke's, will be the principal speaker. The luncheon will mark the start of the campaign among Churchwomen in Chicago for funds.

Hon. Charles L. Dibble, D.C.L., chancellor of the province of the Midwest, will lecture on Contrasted Philosophies of Christianity, at the chapel of Garrett Biblical Institute, Evanston, Friday evening, February 1st, under auspices of the Western Theological Seminary.

UNIVERSITY OF SOUTH RECEIVES GIFT

SEWANEE, TENN.—The University of the South, Sewanee, has just received a gift of some real estate in Birmingham, Ala., worth approximately \$25,000. It was given by W. Crawford Johnson, a prominent business man of Birmingham. It is for the benefit of the Sewanee expansion fund, which is an effort to raise \$2,000,000 for new buildings and increased endowment to meet the expanding needs of Sewanee.

Mr. Johnson is a Baptist, but feels that Sewanee's value and service to the South rates the university as something more than a college of the Church. A few years ago his wife, who is an Episcopalian, gave \$50,000 to the university for a dormitory. Mr. Johnson's gift is the third \$25,000 gift to the expansion fund within recent months. One was from an Episcopalian, one from a Presbyterian, and one from a Baptist.

FIRE DAMAGES CHURCH AT BATH, ME.

BATH, ME.—Fire gutted the interior and contents of Grace Church parish house, Bath, the Rev. Charles M. Tubbs, rector, January 14th, between 2 and 5 A.M., with the thermometer at 11 below zero. A high wind died down just before the fire was discovered, averting loss to surrounding property. Damage is estimated at \$5,000, mostly covered by insurance. Restoration with improvements will be begun at once.

BOSTON NOTES

The Living Church News Bureau
Boston, January 26, 1929

A DRAMATIC PRESENTATION OF THE TRUE story of a case handled by the Church Home Society was given at the annual public meeting of the society in the crypt of St. Paul's Cathedral on Thursday afternoon. The five scenes, presented by members of the board of directors and the staff, covered the application for help and a series of incidents ending in the child being restored to its natural environment in a family reestablished through the efforts of the Church Home Society.

Bishop Slattery, honorary president, presided and spoke of the great advance made in the care of children through the last hundred years, a reform in which Charles Dickens was a leader, with especial reference to the method pursued.

Dr. Alberta C. B. Guibord, the psychiatrist of the Church Home Society, paid a very high tribute to the foster mothers and foster fathers who do so great a social service by opening their homes to needy children. To be sure they are paid for it, but no money can ever pay for the devoted, loyal, foster fathering and mothering that is doing so much to give socially handicapped children a fair start in life.

While the expenditure of the Church Home Society has increased and now stands at \$82,318.42 for 1928 against \$74,091.30 for 1927, the work has materially increased, too. Children and young people helped in all departments during 1928 numbered 539. The average number cared for each month was 183 in 1928, against 142 for 1927. The officers were reelected and the Rev. Spence Burton, S.S.J.E., was elected to fill an unexpired term ending in 1930.

DEDICATE MEMORIAL TABLET AT REDEEMER

A memorial tablet to the Rev. Lucien W. Rogers, the late rector of the Church of the Redeemer, Chestnut Hill, was unveiled and dedicated by Bishop Slattery last Sunday morning. This tablet of English quartered oak, designed and executed by Ross and Company of East Cambridge, is placed in the wall of Victory Tower at the entrance to the church. Beneath the tablet is a carved wooden bench, a part of the memorial and made of the same material. The inscription on the tablet is as follows:

"In devout memory of Lucien Waterman Rogers, rector of this parish from 1911 to 1924, under whose guidance this Church was built to be through the years a remembrance of brave men and a thanksgiving to Almighty God."

This memorial is a gift from the parishioners and a few friends. The Rev. John Shapleigh Moses is the present rector of the parish.

ASSOCIATES OF CHURCH ARMY TO MEET

The associates of the Church Army will meet for an informal supper party in the crypt of St. Paul's Cathedral on the evening of February 4th. Others interested in the Church Army, besides associates, will be welcomed. Captain Mountfort will be master of ceremonies, and two or three of the younger Church Army men will add their share to the zest, fun, and interest of the occasion.

BEQUEST TO CHURCH WORK

Mrs. C. F. Curwen, long the president of the Woman's Auxilliary of St. Peter's Church, Salem, and well known to officers of diocesan missionary groups, whose

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death came as a sudden shock to the many who knew her, has left bequests of \$5,000 to the Burr Fund of her parish, and \$3,000 to be added to the fund for the erection of a parish house, \$250 each to the parish branches of the Woman's Auxiliary and the Altar Society, and \$500 to the Domestic and Foreign Missionary Society of the Church, beside several other bequests to worthy agencies active in Salem.

MISCELLANEOUS

The January number of *The Observer*, issued by the department of religious education, contains a review of *The Green Wall of Mystery*, Fr. Hughson's book, which has been chosen as the book-of-the-month by the department. Among other helpful items is the generous offer of Miss Rosamond Newton, the director of religious education in Grace Church, Newton, to present a short three-act play, with music, any time after the third week in Lent, at a time mutually convenient for any parish desiring it. The cast includes about a dozen boys of Grace Church and the play is intended to promote interest in the Church school Lenten offering.

The solemn burning of the bank's notes will be an integral part of the jubilation held in Christ Church parish, Hamilton and Wenham, next Tuesday evening. Bishop Babcock and some of the neighboring clergy will rejoice with the members of Christ Church and there will be a dinner and speeches. The consecration of the church will be held in the summer on a date which, with its numerous associations, will be observed as the Parish Festival in future years.

With great effort and the help of gifts from individuals and extra amounts given by one or two parishes, the whole amount pledged by the diocese for 1928 has been paid. The diocese had promised \$216,354 to the General Church and \$217,011.44 has been sent to the treasurer.

The twentieth anniversary of the Rev. David B. Matthews, S.T.D., rector of St. Paul's Church, Brockton, will be observed on Monday and a reception will be given to the Rev. Dr. and Mrs. Matthews.
ETHEL M. ROBERTS.

TO ERECT CHURCH CENTER AT LOUISIANA UNIVERSITY

BATON ROUGE, LA.—After three years of prayer and labor, the erection of a Church center for Church students at Louisiana State University is at last being realized. The total cost of the projected building is \$42,000, the major portion of which has been pledged by the several parishes, and has been made available to the committee for immediate use through negotiable notes executed by the vestries. A magnificent site, 200 feet square, has been obtained, a part of the campus at the corner of the main entrance to the university, on a 99-year lease at a nominal rental of \$10 a year. Our Church is the first to benefit by the legislative act authorizing the university to lease a portion of its land to a religious body.

The student center when completed will consist of a central building containing an auditorium, a chapel with high vaulted ceiling composing the south wing, and a north wing containing recreation rooms on the ground floor and priest's residence above. Work is well under way, and the present unit of construction is expected to be completed by the middle of April.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, January 26, 1929

ST. GEORGE'S CHURCH, FLUSHING, IS starting a campaign to raise a fund of \$250,000 with which to erect a new parish house and redecorate the church. Though the need of a new building has been apparent for some time, the vestry have postponed this drive to give precedence to missionary needs.

The plans of the new parish house provide for a recreation hall, an adequate kitchen, and an auditorium, offices for the clergy, a choir room, meeting rooms for Church organizations, and twenty-four separate class rooms for religious education. The Rev. George F. Taylor is rector of the parish.

CALVARY CHURCH, BROOKLYN, HAS ANNIVERSARY

Calvary Church, Brooklyn, began on Sunday morning, January 20th, the celebration of its eightieth anniversary. The Rev. Robert A. Brown, rector, officiated at the service and the Rev. Dr. William H. Milton of the National Council, preached.

Organized on January 23, 1849, and holding services in the assembly halls of South Brooklyn, the church holds its corporate title of "Calvary P. E. Church of Williamsburg," although it was moved from its forty-year site in 1903. The Rev. Charles Reynolds, then rector of Christ Church, was instrumental in its founding, and in securing its first rector, the Rev. Henry Payne.

Special religious services were held for three days, ending with a parish banquet at which the speakers were Bishop Stires, and the Rev. J. I. B. Larned, Suffragan Bishop-elect of Long Island.

DESCRIBES WORK AMONG LEPERS

"There are more than 2,000,000 lepers in the world and the \$220,000 collected in the United States during the past years only helps 22,000 of them," said Dr. William J. Schieffelin, president of the American Mission to Lepers, who described the work of the society Sunday morning, January 20th, at the Church of the Nativity, Brooklyn, the Rev. R. Maxwell Bradner, rector.

"There are 110 Christian missions in nineteen different countries; these missions are doing much good, not only in helping to cure the disease but also in helping to save the souls of the afflicted.

"Today all lepers are not dangerous, because at the beginning of the disease it is not contagious. It is only at its height that it can be spread. When the leper does not die after a certain period of time, the disease is very liable to burn out altogether.

"It is practically a certainty that most of the cases, if treated in time, can be entirely checked."

Just returned from Palestine with new and fresh observation of the Jew in his own country compared with his free chance in America, the Rev. J. Howard Melish told of his experiences at a special meeting held in the Church of the Holy Trinity, Brooklyn, on Thursday, January 24th.

The evening was devoted to the interests of the Jewish mission, the Holy Comforter Mission to the Jews, in Brooklyn. Reports were made, and the Rev. H. Greenberg, who is in charge of this work, told of its many encouragements, as well as its discouragements. Bishop Stires gave a most inspiring message.

MISCELLANEOUS

The annual communion and breakfast for the men of the diocese, under the aus-

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pices of the Brotherhood of St. Andrew, will be held on Washington's Birthday, February 22d, at St. Ann's Church, Brooklyn, with Bishop Stires presiding.

The diocesan Church Mission of Help held its tenth annual meeting on the evening of January 21st at the diocesan house. Bishop Stires gave the address.

THE PENNSYLVANIA ELECTION

PHILADELPHIA—The Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral, St. Louis, Mo., was elected Bishop Coadjutor of Pennsylvania on the first ballot Tuesday, January 22d, in Holy Trinity Church, Rittenhouse square. He will receive formal notification in New York, February 8th, and it is anticipated that he will accept, as he is known to believe that such an election is presumably a divine mission, when it comes to one



VERY REV. WM. SCARLETT, LL.D.,
Bishop Coadjutor-elect of Pennsylvania.
Photograph by T. Kajiwara

whose existing responsibilities and commitments do not preclude acceptance. It was also said by his friends before convention that he would regard the existence of a large body of irreconcilable opposition as a deterrent. Such a bar apparently does not exist.

The convention was an adjourned meeting of that held December 18th, which rose to meet at the call of the chair, instead of taking adjournment without date, which would have necessitated the election again of parochial delegates, as well as the giving of sixty days' notice. It is believed unprecedented for a diocese to elect four times within nine months, the Rev. H. K. Sherrill having been chosen May 3d, the Rt. Rev. Edward M. Cross, Bishop of Spokane, October 2d, and Dr. W. Russell Bowie, December 18th. Their ages were respectively 36, 48, and 46; and Dr. Scarlett is 45, having been born in Columbus, Ohio, October 3, 1883.

The fourth convention like its predecessors was marked by good feeling, and the absence of political methods. All leaders were impressed with a responsibility not to put forward any man without a reasonable assurance that he would be inclined to accept if elected, a precaution entirely consonant with clerical ethics, and observed by several groups in previous elections, but not always by those whose nominees were in the event elected. As pointed out in this correspondence December 29th, three different groups had sponsored the three men chosen heretofore.

Dr. Scarlett's name had been advanced by the Rev. Joseph Fort Newton, D.D., for the October election, when he received eleven clerical and eight parish votes on the first ballot. After Dr. Bowie's declination, interest centered on one or two others who proved unavailable. Dr. Scarlett's name was brought up again January 8th in a group when the discussion ranged back over the year past. It was known that Bishop Garland regarded him as one of the foremost presbyters in the whole Church. The diocese had shown a distinct tendency to elect liberals. Dr. Scarlett's record was that of a Christian liberal, who avoided controversy, whose public utterances were never destructive, and who had been understanding and actively sympathetic with those from whom he differed theologically. The groups who had been successful in earlier elections found his name acceptable to a great part of their constituencies, and a quite general attempt was made to bring all to one mind. Dr. Pember's friends remained loyal to him. The Catholics canvassed all the possibilities, and determined it was the better part to put forward one who would represent their ideal as fully as possible. The group which led the campaign for Dr. Bowie invited cooperation from others, and put out a printed circular January 18th, consisting principally of the appreciation of the Dean in *Best Sermons*, Book four, page 14; and part of a letter from the Hon. Charles Nagel, of St. Louis, secretary of Commerce and Labor for President Taft's entire term. The letter was signed by the Rev. George Copeland of Weldon, the Rev. Sidney Goodman of Philadelphia, and the Rev. William C. Patterson of Gwynedd, Pa.

The notification committee consists of the Rev. Edward M. Jefferys, D.D., the Rev. Llewellyn N. Caley, D.D., the Rev. Joseph Fort Newton, D.D., the Rev. Edward H. Bonsall, Jr., Roland Morris, and George Wharton Pepper.

Nominated	Clerical	Parish
Scarlett, William	115	71
Williams, Granville M.	48	16
Pember, Gilbert E.	24	19
Harriman, Charles C.	7	4
Groton, Nathaniel B.	1	—
Johnston, Robert	1	—
Toop, George H.	1	—
Robbins, Howard C.	—	1
Whole number cast	197	111
Defective	—	—
Blank	—	—
Necessary to choice	99	56

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COUNCIL OF SOUTH CAROLINA FACES FINANCIAL SITUATION

CHARLESTON, S. C.—Courageously facing a very serious financial situation caused in part by the disastrous floods of last September, and in part by the closing of the bank in which diocesan funds were deposited, the executive council of South Carolina met for the first time under the leadership of the Rt. Rev. Albert S. Thomas, D.D., Bishop of the diocese, on January 15th. In spite of the fact that a number of the parishes and missions reported that it would be quite impossible for them to meet their quota for the general Church and that they would with great difficulty be able to secure sufficient subscriptions to meet their own current expenses, plans were made for a supplementary canvass in all delinquent parishes and the definite sum of \$8,000 was pledged to the Church's program. Endorsement was also given to the campaign on behalf of St. Luke's Hospital, Tokyo, and a definite date set for this appeal.

The Rev. H. D. Bull, rector of Prince George, Winyah, Georgetown, was elected chairman of the department of missions in succession to Bishop Thomas, the former chairman of this department.

The council was informed that arrangements had been made for financing the necessary reconstruction of the handsome building recently given for a new Church home for ladies, and that a transfer of the inmates to the new home would be made as soon as this necessary work is finished.

WOMAN'S AUXILIARY OFFICER VISITS CANAL ZONE

CRISTOBAL, C. Z.—Arriving at Cristobal on the morning of January 2d, Miss Grace Lindley, executive secretary of the Woman's Auxiliary, accompanied by her sister, Miss Alice Lindley, and Miss Amy Thurstan of New York visited this district at the invitation of the Rt. Rev. James Craik Morris, D.D., Bishop of the Canal Zone, whose guests the party became during their four days' stay on the Isthmus. The national executive secretary addressed large groups of the Woman's Auxiliary at the Mission of Our Saviour, Cristobal, and St. Paul's Church, Panama; and held conferences with the women workers at the Cathedral of St. Luke, Ancon, and St. Peter's Church, La Boca. In spite of an exceedingly busy program the party had an opportunity to see the institutional work of the district which is being carried on at the Palo Seco Leper Colony, the Corozal Hospital, and the Children's Home, Bella Vista, Panama City.

TO ERECT NEW BUILDING FOR SEAMEN IN NEWPORT

NEWPORT, R. I.—Work on the new building given to the Seamen's Church Institute in this city by the Misses Edith M. and Maude K. Wetmore in memory of their parents, the late Senator George Peabody Wetmore and Edith M. K. Wetmore, will soon begin. The structure will be of red brick, three stories in height, and Georgian in style. The site is the historic old Market square. There the memorial will harmonize with its surroundings, adding one more point of interest to the famous tourist city by the sea.

Under the Rev. R. W. Magoun, the superintendent, the Institute carries on the work of serving the seamen with an increasing measure of success every year. Because of his knowledge of the needs of

the men who follow the sea, the donors before consulting their architect, Frederick Rhineland King, asked Mr. Magoun to outline his ideas of a building that would best serve his charges. The result will be one of the best equipped and most useful plants for seamen in the world.

CONFERENCE ON MYSTICAL ELEMENT IN CHRISTIAN FAITH

BETHLEHEM, PA.—The Bethlehem conference on the Mystical Element in the Christian Faith is to be held on February 11th at the Pro-Cathedral Church of the Nativity, Bethlehem. An invitation to attend is extended to all who may be interested.

The conference is under the auspices of the Confraternity of the Mystical Life, and speakers and their subjects will be as follows:

Mysticism and Intellectualism, the Rev. H. Adye Prichard, D.D., Mount Kisco, N. Y.; Mysticism and Evangelicalism, the Rev. George C. Foley, D.D., Philadelphia Divinity School; Mysticism and the Blessed Sacrament, the Rev. Frank M. Damrosch, Jr., Newark, N. J.; Mysticism and Healing, the Rev. William T. Walsh, New York City; Mysticism and the Church, the Rev. Henry B. Bryan, D.D., Jersey City, N. J.; Mysticism and Social Service, the Rev. Frank M. Crouch, New York City; the Christ Spirit, the Rev. Herbert Parrish, D.D., rector of Christ Church, New Brunswick, N. J.; and Mysticism and Preaching, the Rev. Joseph F. Newton, D.D., Philadelphia.

OPEN NEW ST. LUKE'S HOSPITAL IN IDAHO

BOISE, IDAHO—The new St. Luke's Hospital at Boise is now open and is operating most successfully. The entire work of the building and renovation is not yet completed as the connection between the old building and the new is now in process of construction.

At the present time there is accommodation for sixty patients; ultimately the hospital will be able to take care of a hundred or more.

The new building has been equipped with everything that modern medical and surgical knowledge might reasonably require, and it will be the means of bringing to the people of southern Idaho many advantages that they have not enjoyed before.

The total cost has been about \$300,000, of which the people of Boise have pledged one half, and a considerable portion of the remainder has been obtained through the efforts of Bishop Barnwell.

PORTO RICO AND FLORIDA HURRICANE FUND

NEW YORK—The total required to meet the needs for rebuilding and other expenses incident to the hurricane in Porto Rico and Florida was \$202,800. Up to the close of business on January 14th, there had been received at the Church Missions House a total of \$124,500. Additional remittances are being received every day, but since the first of the year these have been in greatly decreased volume.

It is evident that many treasurers have not yet sent in the offerings taken for this purpose. It is imperative that the bishops of Porto Rico and South Florida should know at the earliest possible moment just how much is available for rebuilding. Diocesan and parochial treasurers are therefore urged to remit immediately to Lewis B. Franklin, treasurer, 281 Fourth avenue, New York, any money in their hands for this account. The opportunity is still open for additional contributions.

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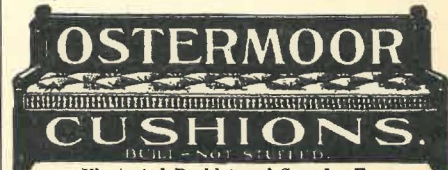
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"May they rest in peace, and may light perpetual shine upon them."

WILLIAM FRANCIS RICE, PRIEST

BLACK MOUNTAIN, N. C.—The Rev. William Francis Rice, a retired priest of the diocese of Western North Carolina, died on January 19th at the residence of his daughter, near Black Mountain. He was in his 83d year.

The Rev. Mr. Rice was ordained deacon by Bishop Lyman in 1886, and advanced to the priesthood by Bishop Horner in 1900. His entire ministry was spent as a member of what was formerly known as the Ravenscroft Associate Mission, which cared for numerous missions in and around Asheville. His last regular appointment was at St. James', Black Mountain, from which he retired in 1918.

He was buried from this church on January 21st, the Rev. Arthur W. Farnum, dean of the convocation of Asheville, and the Rev. George J. Sutherland, priest-in-charge, officiating.

MISS MADELINE ABBOT

SALEM, MASS.—Miss Madeline Abbot, daughter of the late Walter L. and Annie Louise (Clapp) Abbot, died on January 20th after a brief illness at her home in Salem in her 46th year. The funeral services were conducted by the Rev. Cornelius P. Trowbridge, rector of Grace Church, Salem, and the Rev. Howard R. Weir, recent rector of the same parish.

Miss Abbot was president of the parish branch of the Woman's Auxiliary at one time, and for the past two years she had acted as parish secretary. For a number of summers, she had been an indefatigable worker in the luncheon and gift shop managed by the women of Grace Church as a means of obtaining funds for their beautiful new church, recently completed.

FLORA CONNELLY ANDERSON

HOUMA, LA.—Mrs. Flora Connelly Anderson, principal of the Bayou du Large mission school, near Houma, died on January 5th.

For three years Mrs. Anderson has played a noble part in the work of the school. She was not only an excellent teacher and administrator but was distinguished by a rare ability to win the confidence and guide the life of the simple folk for whom she cared. She was buried from St. Matthew's Church, Houma, on January 6th.

SUSANNA P. HART CAMDEN

VERSAILLES, KY.—Susanna P. Hart Camden, a communicant of St. John's Church, Versailles, one of the most devoted Churchwomen of the diocese of Lexington, died at her home, "Spring Hill," in Woodford County on Friday, January, 11th.

Mrs. Camden was a member of a pioneer Kentucky family, the only daughter of Col. William Preston Hart and Rebecca Tevis Hart, a great-granddaughter of Capt. Nathaniel Hart and a great-great-granddaughter of Isaac Shelby, first governor of Kentucky.

The burial office was read in St. John's Church by the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, as-

sisted by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, and former rector of St. John's, and the Rev. Robert J. Murphy, present rector of St. John's Church.

In keeping with a tradition of the South and in compliance with Mrs. Camden's request, the active pall-bearers were six colored servants, four of whom were born at Spring Hill, and all of whom have been in her service many years. Interment was in Frankfort Cemetery.

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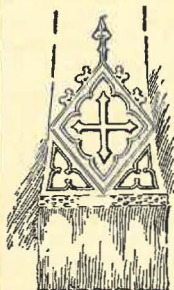
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ELLA L. CLEVELAND

CHICAGO—Mrs. Ella L. Cleveland, wife of the late Dr. E. F. Cleveland, for many years prominent in St. James' Church, Dundee, died recently at the home of her daughter, Mrs. Frederick C. Test, in Chicago.

Dr. and Mrs. Cleveland were among the most active members of the Church in Dundee for nearly fifty years. Funeral services were conducted from St. James' Church by the Rev. Dr. George H. Thomas and the Rev. S. R. S. Gray of Dundee.

ADA LOUISE CURWEN

SALEM, MASS.—Ada Louise Curwen, widow of the late Charles F. Curwen, and daughter of the late William A. and Louise Barr Perkins, died at her home in Salem on January 19th, after a short illness.

As a life-long member of St. Peter's Church in her native city, Mrs. Curwen had long been president of the Woman's Auxiliary, a director of the parish Altar Guild, and a generous supporter of the Church by gifts and loving service. She is survived by a widowed daughter-in-law, Mrs. George Curwen of New York, and by several nieces and nephews.

The funeral services were conducted by the Rev. Charles W. G. Lyon, rector of St. Peter's Church, on January 22d.

CHARLES H. KING

WYOMING, OHIO—Charles H. King, a member of the Church of the Ascension, Wyoming, died Sunday evening, January 20th. He was 77 years of age and retained his keen memory to the end. At the time of his death Mr. King was one of the oldest subscribers to THE LIVING CHURCH, having subscribed about fifty-one years ago.

Mr. King was buried on Wednesday, January 23d, at Louisville, Ky., services being held in Grace Church, Louisville, the Rev. A. H. Austin, rector.

HENRY CHILDS MERWIN

BROOKLINE, MASS.—Henry Childs Merwin, aged 76 years, died at his home in Brookline on January 22d. Born in Pittsfield, he entered Harvard College and received his A.B. in 1874. After study in the Harvard Law School and in his father's office, he was admitted to the Suffolk Bar in 1874 and practised law for twenty years. Honor and distinction were won in that profession and by his pen in the writing of numerous books of biography, law, and on the horse and the dog. His interest in the humane treatment of horses was the greatest factor in his life, and he became president of the Boston Work Horse Association, director of Red Acre Farm for Horses, and, for a time, secretary of the Pine Tree Humane Society.

Funeral services were held in Trinity Church, Newton, by the Rev. Dr. Edward T. Sullivan, rector, on January 25th. Interment was in Mount Auburn cemetery. Mr. Merwin is survived by his wife, and a sister, Miss Annie C. Merwin, of Washington, D. C.

FREDERICK L. SIVYER

MILWAUKEE—Frederick L. Sivyver, president of the Sivyver Steel Casting Company and junior warden of St. Paul's Church, Milwaukee, died Tuesday evening, January 22d, from injuries received in an automobile accident. Mr. Sivyver was riding home to dinner in the car of S. G.

Courteen. They were accompanied by Jackson B. Kemper, a Milwaukee attorney. Traveling north on Lincoln Memorial Drive the car skidded off the icy pavement. Mr. Courteen attempted to return the machine to the driveway, but slush and ice prevented the wheels from gaining traction. Mr. Sivyver and Mr. Kemper stepped out and attempted to aid in pushing the car back to the hard surface. Another car approaching from the south, suddenly swung around and crashed into the Courteen machine. Mr. Kemper was thrown into the ditch but escaped serious injury. Mr. Sivyver was pinned between the two cars. An ambulance rushed to the scene and conveyed him to Emergency Hospital, where he was pronounced dead on entrance.

Born in Milwaukee on December 23, 1879, Mr. Sivyver was one of the most prominent representatives of the city's industrial activity. He was president of Columbia Hospital and a member of several clubs. He was greatly interested in the work of his church.

He was buried from St. Paul's Church, January 24th, the Rev. Holmes Whitmore officiating, assisted by Bishop Webb, Bishop Ivins, the Rev. A. H. Lord, and the Rev. Henry Roth. Interment was in Forest Home Cemetery. Mr. Sivyver is survived by his widow, a daughter, Alcy; three young sons, and his mother, Mrs. Frederick W. Sivyver.

MRS. HUNTINGTON SMITH

JAMAICA PLAIN, MASS.—Mrs. Huntington Smith (Anna Harris), founder and president of the Animal Rescue League, died at her home in Jamaica Plain, on January 4th, in her 85th year. The Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton, conducted the funeral service, assisted by the Rev. Dr. Samuel A. Eliot, in the Arlington street church on January 6th. Burial was in the Old Dorchester cemetery at Upham's Corner.

Mrs. Huntington Smith has worked for the relief of suffering and ill-treated animals for the past thirty years, and to further that purpose she renounced a promising musical career. Through her influence, humane societies had been established in Italy, France, Switzerland, and England; and through the Boston headquarters and its nine affiliated branches alone over 100,000 animals have been dealt with yearly. Mrs. Smith had a distinct literary gift and edited *Our Four-footed Friends*, a magazine devoted to the interests of the dumb creatures she loved and protected. Her stories in leaflet form have gone by the thousands into the hands of children all over the world. Mr. Huntington Smith died two years ago and his widow is survived by a niece and a nephew.

ANNE CATHERINE WOODROOFE

DETROIT—Mrs. Anne Catherine Woodroofe, wife of the Rev. Robert W. Woodroofe, rector of St. John's Church, Detroit, died on Tuesday, January 8th, in Grace Hospital, here, after an operation following a week's illness.

Mrs. Woodroofe was born in New York City. Besides her husband she is survived by three children, Catherine Ellis, Robert William, Jr., and Philip Francis. The burial service was conducted by Bishop Page at St. John's Church at 2:30 Friday afternoon, January 11th. Burial was at Woodstock, Ont., the old home of Mr. Woodroofe.

IN AN ENGLISH Church in India, in the diocese of Madras, Matins on Saturday has become a school children's service, at the children's request. "We have noticed several dolls and teddy bears in the congregation," the chaplain writes, "perhaps the best behaved people we have ever seen in church."

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NEWS IN BRIEF

CENTRAL NEW YORK—The Rev. Frederick Henstridge of Grace Church, Elmira, has been appointed a mission preacher by the National Committee on Evangelism. The vestry of the parish have given him leave of absence for two months in the year in order to fulfil this duty.—Miss Anne Lambertson of the China Mission addressed a mass meeting of the Church schools of Utica on Sunday, January 20th, at 3:30, in the parish house of Grace Church in that city.—The dates of the summer school for town and county ministers at Cornell University have been announced as being from July 22d to August 2d.—Plans are under consideration for providing a more adequate plant for St. Alban's Church, Syracuse. Several years ago a lot was purchased in a new development to the east of the present site. It is now proposed to sell the property at Lennox and Strong avenues and erect a church on the new lot. At the last council meeting an appropriation was made for the project. Bishop Fiske also has contributed from funds at his disposal, both for the purchase of the lot and for the building.

DALLAS—The Good Shepherd branch of St. Vincent's Guild for Acolytes, Wichita Falls, observed its day of obligation with a corporate Communion and procession at the 7:30 o'clock Eucharist on January 20th. After the Creed, three servers were formally admitted as members of the guild by the rector, the Rev. W. D. Bratton. Breakfast was served in the parish house to the boys after the service, and a short business session was held.

EAST CAROLINA—A conference on Rural Work was held in St. Paul's Church, Greenville, for the clergy of the convocation of Edenton, under the leadership of the Rev. H. W. Foreman of Church Missions House. The Conference recommended to the Bishop an annual program for rural work such as was commended by the General Convention.—On Monday, January 21st, a conference for all the clergy of the diocese was called to meet in Wilmington by the Bishop to discuss the diocesan-wide mission to be held in each parish and mission in the diocese. The laymen of Wilmington held a banquet in St. Paul's parish house at night to which the clergy were invited, the theme of the talks being Lay Evangelism.

ERIE—The Bishop and clergy of the diocese, meeting at the convocations of Meadville at Oil City, and of Ridgway at Du Bois, have

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voted to adopt and put into practice, with slight modifications, the program of the Commission on Evangelism proposed by the Rev. Dr. William H. Milton.

GEORGIA—Two chancel chairs, a memorial to Mrs. Kate Anderson Wilson, were recently dedicated by Bishop Reese in the chapel of Bethesda, a boys' orphanage near Savannah. The memorials were given by the Georgia Society of Colonial Dames of America, of which Mrs. Wilson was a member, and the chapel, which is a memorial to the Rev. George Whitefield, founder of Bethesda in 1740, was the inception of Mrs. Wilson, who was made chairman of the committee to raise the fund for building the chapel.—The semi-annual meeting of the archdeaconry of Albany was held January 15th, 16th, and 17th in St. Paul's Church, Albany, the Rev. Harry S. Cobey, rector. Addresses were given by the Rev. John Gaynor Banks, director of the Society of the Nazarene, and the Rev. Harrison W. Foreman, secretary for rural work of the Department of Christian Social Service of the National Council. During the meeting of the archdeaconry the executive board of the diocesan branch of the Woman's Auxiliary held its semi-annual meeting.

LOS ANGELES—The diocese has paid to the National Council its entire 1928 quota of \$44,100 toward the general Church program.—The late William R. Staats, who died at his Pasadena home in December, bequeathed \$10,000 to All Saints' Church in that city.—Miss Olive Dickson, parishioner of St. Matthias' Church, Los Angeles, has entered the novitiate of the Sisterhood of St. Anne, being the third woman to join the order from that parish in the last three years.—At the annual meeting of the Church of St. Mary of the Angels, Hollywood, on January 9th, the Rev. Neal Dodd, vicar, announced the gift of \$50,000 for a new church.—Miss Agnes Hill, a parishioner of St. Luke's Church, Monrovia, sailed from San Francisco for the Orient on the *Siberia Maru* on January 11th to resume her missionary work at Gwalior, India.—The fourth annual California Congress of Religious Education was held at St. Paul's Cathedral, Los Angeles, January 21st and 22d. Speakers were Dr. Theodore G. Soares, professor of Religious Education at the University of Chicago, and Dr. Miriam Van Waters, referee of the Los Angeles Juvenile Court.—Dr. J. Hudson Bal-

lard, professor of Religion at Occidental College, is giving a series of four Sunday night addresses at St. Paul's Cathedral, Los Angeles, on "Psychology and Christianity."

LOUISIANA—Extensive improvements have been made in Christ Church, Bastrop, by the installation of new electric fixtures and fans. A new stained glass window, the gift of the Church school, was placed in the chancel. Other gifts are a silver bread box, and a lavabo with towels.

MARYLAND—A conference for Church work for the women of the diocese was held in Emmanuel Church, Baltimore, January 22d to 24th inclusive. Bishop Helfenstein opened the sessions with the celebration of the Holy Communion. Addresses were given by the Rev. Stephen Webster, of All Saints' Church, Boston; the Rev. Edmund L. Gettier of St. John's Church, Baltimore; Mrs. Wright B. Huff of the Church Missions House; and Dr. William C. Sturgis, formerly secretary of religious education under the National Council.—St. John's Church, Mt. Washington, was awarded a bronze medal of distinction by the Baltimore *Evening Sun* as being the best piece of architecture in Baltimore from every conceivable standpoint in Baltimore during 1928. The inscription on the medal reads: "Presented to the Rev. R. Stanley Litsinger to acknowledge his contribution to the architecture of Baltimore by erecting St. John's Protestant Episcopal Church, Mt. Washington, 1928."

MARYLAND—The Church Mission of Help in the diocese has completed its first year and the success of their endeavors were shown at a luncheon meeting held at the new Lord Baltimore Hotel, at which about 200 guests were present.—The governing board of the Blue Mountain conference held a meeting in the Diocesan House, Baltimore, on Wednesday, January 16th, to consider plans for the summer conference of 1929 to be held in Hood College, Frederick. The Rev. M. B. Groton, rector of St. Thomas' Church, Whitmarsh, Pa., is chairman of the board.

MARYLAND—A litany desk of carved oak was dedicated recently at Christ Church, Baltimore, as a memorial to the Rev. Alexander K. Barton, who was at one time assistant at the church. The sermon was preached by the Rev. Arthur Lee Kinsolving, rector of Grace Church, Amherst, Mass., who was a fellow-

student with Mr. Barton at Christ Church, Oxford, and also worked with him at Christ Church mission in London.

MISSOURI—A mission with splendid results was conducted for eight nights, ending January 20th, at St. Stephen's Church, St. Louis, by the Rev. Granville M. Williams, S.S.J.E., of Brooklyn.

This parish which is located in a very poor, closely congested district of the city, has a devoted congregation, and every night in spite of sleet and snow which were features of the worst weather of the winter in St. Louis, the church was well filled. A large percentage of the entire congregation attended each night, with many young people in attendance. The Rev. Roy S. Rawson is the rector of St. Stephen's Church.

NEWARK—A farewell dinner, attended by more than 200 men and women of Newark, was tendered the Rev. Canon Charles E. McAllister, who for more than three years was executive secretary of the diocese, and is now rector of the Church of St. Michael and All Angels', Baltimore. Bishop Stearly and several other speakers gave an account of the work accomplished by Canon McAllister while in Newark.

NEWARK—Mr. and Mrs. Lewis Conklin have presented as a thank offering to St. Elizabeth's Church, Ridgewood, a pair of seven-branched candelabra.—St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector, has received, as an addition to its equipment for work among sick and shut-in people, a hospital bed in memory of Peter Dunn, the donor being his niece, Miss Emma Counce.

PITTSBURGH—There has been a custom in the diocese for the various branches of the G. F. S. to come together for an annual Service of Lights. This year the service was held in Trinity Cathedral, Pittsburgh, on Sunday evening, January 13th. Practically every branch of the G. F. S. was represented in the procession and service.

VERMONT—The old chapel in the recently restored Institute Building at Rock Point, Burlington, has been put in order. The lighting fixtures have been given by Mrs. Spencer W. Hinds in memory of her late husband, who for many years was treasurer of the diocese.

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