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# The Living Church

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MILWAUKEE, WISCONSIN, FEBRUARY 23, 1929

No. 17

## Paring Missionary Expenses

EDITORIAL

## Social Questions and Lent

CLINTON ROGERS WOODRUFF

## The Prayer Book

RT. REV. CAMERON MANN, D.D.



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# The Living Church

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## EDITORIALS & COMMENTS

### Paring Missionary Expenses

THIS is the time of year when the Church learns how her world-wide work has been supported during the year that has past and when the plans for the immediate future must be determined. The report of the meeting of the National Council, printed in last week's issue, told both stories. That the past year closed with a credit balance is grateful information. That the Church paid 99.2 per cent of her pledges is a really remarkable success.

But the pledges for the year 1929 are less satisfactory. True, they indicate about the same income for general purposes that was pledged—and nearly paid—last year. But these pledges aggregate \$688,307 less than the budget quota adopted by the last General Convention. When it is remembered that each succeeding General Convention analyzes the proposed budget with the greatest care, and prunes and re-prunes the already well pruned budget submitted to it by the National Council, the fact that work costing nearly \$700,000 must still be lopped off somewhere during 1929 is more than serious. The Church simply is not taking advantage of opportunities for advance, but is slowly retreating in the work already undertaken. A blanket decrease in appropriations of five per cent in aided dioceses, four per cent for continental domestic missionary districts, and three per cent for districts everywhere abroad and in insular possessions, is a menace to our whole work, while other departments in the central headquarters are to be cramped by reduction of their budgets. Negro work also must receive cuts, where there ought to be an unbroken policy of constant expansion.

But what shall we do about it? The Church can only do such work as her children will undertake to finance. Nowhere have we a group of multi-millionaires ready to make up deficits on demand. General Convention has peremptorily instructed the National Council to create no more deficits; and the result of it all is that work must be cut down.

There is not much that can be said about it; but there are a few reflections that we would submit while the sad condition is before the Church.

FIRST, there must be rigid publicity. The Church—every contributor to the Church's Program—must be told the fact. A million postal cards and the printing of them involves a large expense; but we believe that if the story of this forced decrease in appropriations were printed on postal cards and a sufficient quantity were sent to each parish for addressing and mailing to all its subscribers to the Program—leaving perhaps the section on the address side for local addition of the local phase of the problem—it would be worth while. Subscribers have a right to know to what extent the combined pledges of the whole Church are adequate for the purpose that was laid before them at the time of the parish canvass. True, the people could learn this from the Church papers; specifically, at least, from THE LIVING CHURCH (since we do not know how well the story will be told by other Church papers). But they won't; and information given through *The Church at Work* seems, somehow, not to reach our whole body of contributors. We feel that the expense of the postal cards is a necessity if all the people are to be reached.

Second, there must be renewed education. Where we have fallen down for 1929 it is probably irremediable; but the education in preparation for the canvasses for 1930 and 1931 and 1932 must begin *now*. We make a mistake when the subject of the Church's Program is not mentioned from one canvass to another. The wise, statesmanlike rector *who cares* will, we believe, have something pretty definite to say on the subject now; before Easter. In some churches the Easter offering can be given bodily—or some proportion of it—for advance work not covered by the budget. There must be a great many people who would give enthusiastically for the purpose at that time, realizing that practically no advance work will be covered by their normal gifts to the Church's Program. These gifts will be exhausted in the mere maintenance of existing work after the new pruning shall have become effective.

Third, there must be renewed consecration. We believe that the every member canvassers should constitute a permanent group. They should have meetings



throughout the year—not too many; perhaps one in two months until summer and more frequently during the autumn—in order to keep up their own interest. They should know from time to time how the work is going, where advance is made, where retreat; and how their own constituents, and the dioceses in general, are paying up.

Fourth, we must give the most careful reconsideration to our whole system. *The plan of doing only what our people pledge themselves for in advance is intrinsically wrong.* It may have been necessary to adopt it. It may not be possible to reverse it immediately. It may even seem like a counsel of perfection to suggest any reliance on *faith*. But we ought to recognize that we are doing our work on a low plane, so that gradually we may educate the Church into desiring a higher one.

The right way is to do what seems to be our full duty in every field, tell the Church what it is costing, and then be able to count on the Church to pay the cost. This means, undoubtedly, more prayer and more faith. But it also means that somewhere our fiscal system is faulty. We tried the better method up to the time of the reversal of policy by General Convention in 1925, and the result was disastrous failure, as shown by the annual deficits. It is not our purpose to seek now to find the cause of that failure or to consider how it could have been or might now be averted. All we wish to do now is to lay stress on the fact that our system is wrong. It begins with the money end instead of with the work end. It supplies no incentive to the subscriber to increase his pledge. It leads to a false sense of satisfaction; the year ends with a balanced budget; all the bills are paid; our book keeping is a success. What more do we desire?

But the work that we ought to have done and did not is left out of the picture. We have substituted worldly prudence for divine guidance. And we see our work slowly growing less; retrenchment every year; a colored school closed last year, something else to be closed this year. Pleas and urgings from all over the world for advance left unheeded. New fields not occupied. And, worst of all, the Church satisfied.

The cure is a spiritual one. It is useless to pretend that the Church has the *faith* to undertake work for which payment is not pledged in advance when it has not. It is useless to expect our people to bid the Church advance through faith, when they will not sustain that advance. And they undoubtedly demonstrated that they would not.

All we can do today is to seek to convince the Church that the plan on which we are working is **WRONG**.

When that has been generally accepted, the time will be ripe to discuss what shall be done about it.

**T**HE Church Literature Foundation is ready to receive gifts for its endowment—which, as our FAMILY generally knows, is the endowment of THE LIVING CHURCH, but to be held, not by the publishers, but by nine trustees of whom three represent the periodical and six the Church at large. This unusual plan was devised because it is recognized that the direct endowment of a periodical is a dangerous thing, nobody knowing what changes in policy or in convictions may occur in future years. This endowment, therefore, is to secure the perpetuation of *such a paper as THE LIVING CHURCH* rather than of THE LIVING CHURCH itself, and the trustees representing the Church are chosen with a view toward the protection of the

interests of the Church even more than of those of the periodical.

For we must probably acquiesce in the fact that such a paper cannot be made to pay its way under conditions such as those of today. Conditions may change, in which case the income from the Foundation's endowment can be used for the purpose of publishing or circulating other Churchly literature of a Catholic character or in the interest of the Church's work; and some day the fund may be able to do both.

We earnestly ask for contributions toward this endowment, and for bequests in the wills of our friends. We doubt whether any gifts for a religious or philanthropic purpose have greater safeguards than this. But it is impossible to employ paid agents in solicitation of funds, and we must depend, therefore, upon the initiative being taken by those who appreciate the need. The fund should reach the amount of \$100,000 within the next few years, and eventually, for the accomplishment of all its purpose, of \$250,000.

This does not mean that THE LIVING CHURCH is in immediate danger of extinction. The plan started a year ago whereby sustaining subscriptions of \$10 and \$20 were assumed by many subscribers has not yet had a full fiscal year of trial, and it cannot certainly be said, therefore, that it has proven successful, but it gives promise of wiping out most, if not all, of the annual deficits in the next few years. Our readers have been very generous in thus assuming shares in those deficits.

But the permanent security of the endowment of the Church Literature Foundation, in commemoration of the fiftieth anniversary of THE LIVING CHURCH, is our hope for its perpetual assurance. We are counting earnestly on the willingness of Churchmen to make it secure.

Contributions should be sent to the Church Literature Foundation, Inc., 1801 Fond du Lac avenue, Milwaukee, Wis., and that description is accurate for bequests.

#### ANSWERS TO CORRESPONDENTS

E. W.—(1) Communion is said to be given by *intinction* when the wafer, dipped in the chalice, is placed on the tongue of the communicant or (worse) placed in his fingers. It is unbrubical but is tolerated in some churches, especially in communities where there is much communicable disease, such as centers for treatment of tuberculosis. Communion is sometimes given in one kind (*i. e.*, the wafer only) as a precaution of the same sort. This also does not fulfil the requirement of the rubric and is directly forbidden by one of the Thirty-nine Articles.—(2) It is commonly felt that a midnight Communion is legitimate if the actual consecration occurs after the midnight hour.

A CATHOLIC—There is rubrical authority for using the earlier part of the Communion service through the Gospel, and concluding with the Blessing; but it is a provision of doubtful value and a poor substitute for the whole service.

C. A.—(1) The requirement that women should cover their heads when entering a church is based upon St. Paul's decree, I Cor. 11:10. His reason, "because of the angels," is obscure, and we know of no commentary that really clears it up. It is enough that that is an apostolic rule of the Church.—(2) The custom of wearing the hood appropriate to one's academic degree, over the surplice, is well established, and a clergyman is entitled to do so at every service except where eucharistic vestments are worn.

#### ACKNOWLEDGMENTS

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

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# BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE other day I read a new biography by Hendrik van Loon: *Life of Pieter van Stuyvesant*, just published. The book is clever enough, beyond any question; but he exemplifies how not to do it in the most conspicuous way. I do not see, for the life of me, why it should be counted either clever or desirable to obtrude a certain offensive sort of smirking, sniggering smartness, into a book of that kind. Better the old-fashioned sort of biography, written with a certain reverence, than this new fashioned variety, written with a deliberate and perverse irreverence. "De-bunking" it is called; and I wish that the proverb could be applied to the so-called "de-bunking" authors, who cavort before the reading public, arrayed in motley. I dare say it is possible to approach the settlement of any new colony with a determination to see only the absurdities and grotesqueness; and I doubt not that such are to be found. But there is surely another side; and the writers of sober studies about the Pilgrims, and the Puritans, and even the Cavaliers, have discovered that side and know how to make it stand out before their reading public. Why, then, it should be thought necessary to set forth the Dutch settlement as if they, more than others, were particularly absurd, is hard to find out: and many people wondered, even when Irving published the Knickerbocker History. Good old *Hardkoppig Piet* had certainly enough of the splendidly courageousness in his character to deserve other treatment; and the fact that he had lost a leg in his country's service ought not to be an added occasion for mocking him. There was a musical comedy last year, with a dancing number called by his name, in which the hero, who has only one leg, danced quite marvelously by the aid of an artificial leg, which stood out plain to see: but that was only such bad taste as is usually shown in such performances, and one does not look to find it imitated in what purports to be sober, historical study.

On the other hand, I have just read the most altogether delightful biography of modern times, I think: at least I am quite ready to say that about it, as I have just finished the book. It is *The Life of Lafayette*, by Henry Dwight Sedgwick; and it is written with such care, such eminent sympathy, such minute attention to details, and yet such broad understanding of the questions at issue throughout the long life of its hero, that I defy the most hardened advocate of "de-bunking" to read it unashamed. I had supposed that I knew most of the essential facts about Lafayette's career, and had accepted (perhaps too readily) the conclusion which speaks of him as a rather shallow and sentimental enthusiast, whose name and title were of service to the early American armies of the Revolution. I blush with shame as having so readily accepted so commonplace and unsatisfactory a conclusion. His heroic single-mindedness during the French Revolution in all its stages is only equalled by his resolute unwillingness to acquiesce in Napoleon's dictatorship, and his steady readiness to stand fast in the early Revolutionary ideas which held as well in the Revolution of 1830. His imprisonment in Oelmütz is a shameful proof of what may often happen to men who decline to be carried away by the madness of tyranny or the madness of anarchy; and it is a great tribute to the influence that American ideals had upon him, that in all the changes and chances of European life, his heart was set upon the sober constitutional democracy established here by Washington and his associates.

Read it by all means, if you have been reading any biography of the current sort, in order to get the bad taste out of your mouth.

I HAVE been employing my leisure of late in reading over again Duchesne's *Early History of the Christian Church*, a fascinating and profitable work which makes continually

fresh appeal to me. But one can readily understand why the Vatican counted him an *enfant terrible*, and was always on the point of repressing him! Here, for instance, is an admission on his part which has fateful consequences:

"The deposition of Paul of Samosata was notified to the Church of Rome, as it was to that of Alexandria, but it had not had to take any share in it. It played but a minor part at the Council of Nicæa. Athanasius, when deposed by the Council of Tyre, does not seem to have had any idea that an appeal to Rome might restore his fortunes. There was not there a guiding power, an effective expression of Christian unity. The Papacy, such as the West knew it later on, was still to be born. In the place which it did not yet occupy, the State installed itself without hesitation. Such is not the law, such is not the theory, but such is the fact."

Set this alongside the papal letter *Satis Cognitum*, e. g., and many other accredited documents, wherein it is boldly asserted that the papal power is and has always been part of the divine establishment of the Church, and see how ill the frankness of the great historian matches the wily prevarication of the controversialist. No; one readily understands what Manning meant when he called appeal to history treason to the Church.

GREGORY OF NYSSA has left a choice comment upon the desire to make pilgrimages to the Holy Places:

"Nowhere had he met with so many rascals as at Jerusalem; theft, adultery, poisoning, and assassination were common occurrences there. Instead of taking journeys to risk his virtue on the highways, and his life among such cut-throats, why should a man not remain in that good land of Cappadocia, where churches were not lacking, and where rogues were fewer than honest men?"

Strange, that such seems the reputation of all pilgrimage places, even of Gentile religions, like Mecca!

One thing is clear: that the early Church was by no means altogether a company of saints who loved peace. Duchesne portrays with a master-hand the controversies which almost rent them asunder; almost, though not quite, since the Hand of God preserved them from that final woe.

HERE is an evidence of how strong a ruling passion can be which overrides any feeling of reverence or piety. It is from Doran's *Ministers' Manual* (1929), p. 528:

## "CHOICE COMMUNION ILLUSTRATIONS

### "A SACRAMENT

"Because it is Christ's command it must not be allowed to become a mere form. I am told that in Old Trinity Church, New York, they have a good deal of trouble with the relic hunter and curiosity seeker. These people inquire of the sexton when the 'community service' is to be held and ask if, on that particular day, they will use in Communion the rare old silver plate presented to the Church by Queen Anne or King George. If they learn that the souvenir plate is to be used they remain so they may be able to tell their absent friends that they took the bread from the old plate. To such people it is not a Sacrament but a sacrilege. To such people the Communion can have no holy significance."

"BUT I was free-born!" cries St. Paul. It is natural to be proud of the country of our birth; and surely natural to be more than proud of—to cherish a deep thankfulness for—that re-birth in the kingdom of God in baptism.

When at the beginning of the struggle for independence the fifty-five delegates from eleven American colonies met at Smith's Tavern at Philadelphia, on September 5, 1774, a question arose as to their numerical claims for representation. But the colonies had lost their jealousies of rival states in the common cause of justice. "I am not a Virginian," said Patrick Henry, "I am an American!" It was the feeling of them all. Baptism is our birth into that larger kingdom—the kingdom which is more than world-wide. —By Way of Illustration.



# DAILY BIBLE STUDIES

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

## FAITH

*Sunday, February 24: The Second Sunday in Lent*

READ St. Matthew 15: 21-28.

**L**ORD, increase our faith" may well be our Lenten cry as it was the cry of the apostles. We cannot confess our sins with sincerity unless we believe that God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Faith has various stages in its growth. This woman of the Gospel for today was seeking help. Then she persisted when the help did not come immediately. Finally her faith leaped to reverent boldness. "Come now, and let us reason together, saith the Lord" (Isaiah 1:18). Faith in God's love, faith in the reality of pardon, faith which endures, faith which claims a fulfilment of God's promises—such should be our progressive and persevering and satisfied faith. Without faith it is impossible to please God. Believing, we are welcomed, pardoned, cleansed, relieved.

*Hymn 127*

*Monday, February 25: St. Matthias' Day*

READ St. Matthew 11: 25-30.

**S**T. MATTHIAS was chosen to take the place left vacant by the traitor Judas. There is no evil that cannot be replaced with good. Christ does not leave us in the helplessness of freedom from sin. Too often, alas! we ask for pardon only, when we need peace also, the peace of the Master's presence, the peace of His love, the peace gained by serving others in His name. Lent is a time for doing good as well as for being good. The soul freed from sin is open to dangerous forces, for Christianity, like nature, abhors a vacuum. The mercy which forgives offers us the opportunity to prove our gratitude by helping in the world's struggle toward righteousness. Fasting is of real benefit only as our denial leads us to feed the hungry. Worship is sincere only as it kindles a desire to fill the empty soul with goodness. A fruitful Lent is found first in sanctification and then in service.

*Hymn 500*

*Tuesday, February 26*

READ Hebrews 11: 1-16.

**T**HE first verse of this wonderful chapter on faith is finely translated by George Macdonald in his book, *The Seaboard Parish*: "Now faith is the essence of hopes, the trying of things unseen." This helps us to realize that faith is not a dreamy imagining spurred on by desire, but almost a revelation of that which is to be. It has something of a vision in its character, as if God responded to human confidence by granting a sight of that which He has promised. In other words, it is a blessing from God to His faithful ones. And so it is a strengthening power, not a transient human emotion. Men of faith are men of courage. "They view the triumph from afar," inspired by God's message of love. The promises of Christ are not dim and misty longings taking ghostly and dreamlike shape, but absolute mental pictures of real blessings to come. Hence the fine heroism of the heroes and martyrs. Hence the joy of the believing Christian. *Hymn 527*

*Wednesday, February 27*

READ St. James 2: 14-26.

**T**HEY err greatly who say that St. Paul and St. James disagreed in their lessons concerning faith. They both emphasize an active faith in their letters, and while St. Paul shows the emptiness of moral living without faith, St. James shows the weakness of a faith which does not bear the fruit of good and generous service. Faith and works are like the tree and the fruit. Our Lord condemned the fig tree which had nothing but leaves—a promise, but no fulfilment; but He

also declared that after a man had done all that was demanded he was unprofitable, having only done that which it was his duty to do (St. Luke 17:10). Good works cannot save us. Duty regarded as obedience to the letter of the law is as chaff. Faith comes in with its trust in God and its vision of His love, and it makes the good works glow with noble light from heaven. Faith without fruit is barren, and fruit without faith is bitter and heartless. I believe in Christ, and therefore I try to do what He would have me do.

*Hymn 234*

*Thursday, February 28*

READ St. John 20: 24-29.

**T**HOMAS doubted our Lord's resurrection. His desire and this reason clashed. Experience could not bring any satisfying proof. It is quite a common error, and it is a question whether faith created by sight can gain divine approval. "Blessed are they that have not seen, and yet have believed," said the Master. Upon that blessing we can rest. We ask not to see. Testimony builds a kind of scaffolding, but the foundation is fixed in personal devotion.

If e'er when faith had fallen asleep,  
I heard a voice, "believe no more,"  
And heard an ever-breaking shore  
That tumbled in the Godless deep.

Faith is born of God and given to those who open their hearts in adoring love. *Hymn 244*

*Friday, March 1*

READ St. Mark 15: 34-39.

**T**HE conversion of the centurion at the Cross of Christ (for such it surely was, since he confessed Christ as the Son of God) is an illustration of faith nourished by character, meekness, and speech. For three hours he stood by the Cross in obedience to Roman military authority. He heard the Seven Last Words. He marked the patience of the Crucified, the saving message to the penitent, the devotion to the Mother, the cry of loneliness, the shout of victory. It was not the earthquake or the darkness alone that made him believe, but the divine and holy spirit of Him whom he himself, under authority, had crucified. It may be that his faith grew: "Certainly this was a righteous Man," and then, "Truly this Man was the Son of God." Such a declaration of faith may well be ours as we follow the Master from Gethsemane to Calvary, a faith which throbs from the heart and speaks with the lips, and holds fast in the darkness.

*Hymn 159*

*Saturday, March 2*

READ Revelation 14: 12-13.

**F**AITH which endures is faith indeed. And surely it is good that faith should be tested even as the Master tested the faith of the woman of Canaan and so caused it to grow worthy of His rare praise. We begin, perchance, with childlike faith. Then come questionings and fears, followed, alas! by wanton and cruel attacks and scorn from unbelievers. But through all the Christ is near to comfort and to bid us hold fast. In the darkness of bereavement His nail-pierced hand is near to bless. In the hour of loneliness His voice speaks in the silence. In hours of exaltation the glory reveals itself and our faith sings. And at the last there is the peace of paradise for the patient saints "who have kept the commandments of God and the faith of Jesus." Then faith will vanish into sight, and we shall know even as also we are known.

*Hymn 507*

Lord, increase my faith! Help me to believe because I love Thee. And may my faith endure until I see Thee face to face. Amen.



# Social Questions and Lent

By Clinton Rogers Woodruff

FOR reasons I have never been able to understand it has been the custom for years to stress the necessity for reading books dealing with social problems during Lent. There is really no direct connection, so far as I can see, although I am always grateful for any plan that directs the attention of Churchmen to the pressing problems of the times. This thought was unquestionably in the minds of the social service departments of the dioceses of New York and Pennsylvania when they jointly issued lists of books entitled "Good Books for Lent or Any Time."

Social problems, like the poor, are always with us and books about them should form a part of the reading of Churchmen who feel that the Second Great Commandment is of binding force and effect. Our own Church, while a pioneer in emphasizing this view and while still well to the front in developing the social service movement, has had to yield first place to the Roman Catholics, who came into line later. Some of the most helpful contributions in this field, as has often been pointed out in these columns, are from their pens and several recent ones are deserving of special attention.

Macmillan is issuing a series known as the Calvert series edited by the versatile Hilaire Belloc, the recent issues of which are *The Catholic Church and the Home*,<sup>1</sup> *The Catholic Church and the Citizen*,<sup>2</sup> and *The Catholic Church and the Bible*.<sup>3</sup> All are written, as was to be expected, from the Roman Catholic point of view and with the thought that the only Catholicity was that of the Roman communion. Nevertheless they are of value to Catholics and Protestants of all sorts.

Father Gillis' volume deals with the always pertinent and the always pressing question of the home and the family. He believes that the chief harm to society is not done by the idle rich, not by the fast set, not by sexually precocious high school boys and girls, not even by "vampires" and "gold diggers." Not one does he consider a radical evil. The root explanation of every political, he insists, and even more every social revolution, is never a fact or a thing, but always a philosophy. A real revolution has taken place in society and in the most important social institution of all, the family, within the past generation or two. This is what he discusses with force and pertinency under these heads: The Revolt Against Marriage and the Homes; the Need of a Standard of Domestic Morality; the Sacredness of Marriage; the Church and the World on Divorce; Birth Control; the Family: the Original and Ultimate Social Form.

Father Ryan, who has been the most voluminous of Roman Catholic authors, in his volume takes issue with Charles C. Marshall, maintaining that only on rare occasions is there a possible inconsistency between a Roman Catholic's duty as a citizen and his fidelity to his Church.

FROM the time of the Reformation until comparatively recent years, a period of three centuries, the teachings of Catholics and Protestants alike, and especially the latter, minimized the social and industrial aspects of Christ's message. Interest in the application of the moral law to the economic side of life fell into relative abeyance compared with the Middle Ages. Thus it came to pass that many persons who regarded themselves as well instructed resented the proclamation of Pope Leo XIII concerning "the condition of labor" with its detailed insistence upon social justice, the rights of the working man, and the duties of the employers and employees, and of the Christian Social Union in the Anglican Church. It is this general phase that Abbé Lugan emphasizes in his striking work on *Social Principles of the Gospel*,<sup>4</sup> which T. Laurason Riggs has translated from the French. Christ, Fr. Lugan insists, is the most universal social teacher that the world has known. However, he insists it were a fallacy to separate His social theories from His religious ideas, to which they are

plainly subordinate. Most social reformers believe that society can be changed by modifying external conditions. It is man's inner self that must first be transformed. He must be given a correct philosophy of life, and it is just this that the gospel does. It affords principles for one's individual guidance. These relate to every aspect of a man's life; to his domestic, social, economic, and political problems, for all of which Christ offers a solution. Abbé Lugan expounds Christ's attitude regarding the dignity of man, asceticism, civil liberty, human equality and fraternity, matrimony, chastity, woman's sphere, internationalism, in fact all the pressing current social problems. He appreciates that the growth of the social idea among Roman Catholic thinkers is one of the healthy signs of our times, although he regrets that while Christ's Church is an eminently social institution, many Christians remain profoundly individualistic.

On the Protestant side Dean Mathews' *Jesus on Social Institutions*<sup>5</sup> is easily the most important contribution. I have often thought of him as the legitimate successor of Walter Rauschenbusch. Both are Baptists; both are radicals, by which I mean they are to be classed neither as conservative nor conventional; both are profoundly religious. Rauschenbusch had more of what one might call evangelical flavor; Mathews more of the philosopher, or perhaps one should say more of the theologian.

In this new book the Dean (of the Divinity School of the University of Chicago) makes what his publishers appropriately call a fresh contribution "to the question as to whether Jesus ever intended his teachings to apply to slow and gradual social processes or whether they were not what the scholars call *interim* ethics; that is to say, directions which presuppose that no attempts to transform society will be made by those who expect the world to come to an end in a short time." At this point Dean Mathews distinguishes sharply between program-making and attitude-building, attributing social significance to the teaching of Jesus in the field of attitudes but not in that of Utopian programs. This volume follows in point of time, but in value marks an advance on his earlier work on *The Social Teaching of Jesus*, which renders the appeal of Jesus' teaching for social transformation even more stimulating. By making Jesus' own religious experience the touchstone to be used in extracting the permanent elements in the psychology of the revolutionary hopes of his people he insists that the individuality of Jesus is preserved and the social gospel for our own times is grounded in a policy of fidelity to similar attitudes on the part of the American Christian.

ATTENTION should again be called to what is proving to be a most helpful contribution by one of our own priests, the Rev. Harold Holt, reference to which has already been made in these pages. I refer to his *Building the City of God*,<sup>6</sup> a discussion book on social service. It reviews some of the major fields of social service, and gives some knowledge of the scope of each and the problems dealt with. As *America* says of it:

"In the analysis of the problems affecting the family, the community, industry, and commerce, the author places great stress on the basic Christian attitude. He believes that only by developing the Christian viewpoint in social relationships and placing the proper Christian emphasis on social values will a suitable economic and political form be established for realizing these values and attitudes. This small but excellent book is designed for use in summer schools or during the Church school year and is supplemented with cases and questions for discussions."

Mary Swain Routzahn and her husband, Evert G. Routzahn, are pioneers in the field of *Publicity for Social Work*<sup>7</sup> and their book bearing this title deals with the movement to raise the standards in the popular interpretation of social service information. It will prove constantly useful to those who have

<sup>1</sup> Rev. James M. Gillis. New York: Macmillan. \$1.00.

<sup>2</sup> Rev. John A. Ryan. New York: Macmillan. \$1.00.

<sup>3</sup> Rev. Hugh Pope. New York: Macmillan. \$1.00.

<sup>4</sup> Abbé Alphonse Lugan. New York: Macmillan. \$2.25.

<sup>5</sup> Shaller Mathews. New York: Macmillan. \$1.50.

<sup>6</sup> Milwaukee: Morehouse Publishing Co. \$1.15.

<sup>7</sup> New York: Russell Sage Foundation (130 E. 22d St.) \$3.00.



the responsibility of keeping the public informed as to what they are doing. It might very well be called a contribution in applied social service. The ideas advanced are based upon the practical experience of the authors in active participation in publicity campaigns, and as teachers and consultants. Concrete illustrations, generously used throughout, have been drawn from studies of actual experience in public and private social and health agencies all over the United States. Among subjects discussed in detail are the psychology of appeal; the newspaper as a medium of social work publicity; effective printed matter; audible publicity and all sorts of meetings; special occasions such as pageants, parades, fairs, expositions, and the intensive campaign. The sixty-three pages of illustrations lend to the working value. This is not only a Russell Sage Foundation publication, but its authors are in charge of its department of Surveys and Exhibits.

In this field of applied social science service several books are to be noted. Here is one, *The Community Use of Schools*,<sup>8</sup> by Eleanor F. Glueck, that will help in developing the use of schools beyond the formal school hours. She believes that such use should grow and that it will grow wisely if the fundamental ideas that underlie it receive full discussion. Appropriate but meagre mention, as is so often the case, is given to the work of the pioneer in the movement, Edward J. Ward.

*The Gang Age*<sup>9</sup> has a Roman Catholic source, but it too is another worthwhile book. It seeks to answer the question "how can modern social and psychological methods aid the recreation leader who deals with boys of the gang age?" Dr. Furfey discusses the pre-adolescent period as a whole, the elements of conduct, the pre-adolescent's plan of life, the unseen side of mental life, mental mechanisms, the intelligence factor, sub-average minds, children of exceptional gifts, the influence of the home, the gang, the boy, and the community. Throughout he presents interesting type cases to illustrate his points, so that his study is full of information and suggestion for students of education and all who work with children.

Only at play, he declares "is the child really itself. It is then that he makes friends, absorbs ideals, and chooses his heroes."

This book brings to mind Herbert L. May and Dorothy Petgen's *Leisure and Its Use*,<sup>10</sup> appropriately described as a traveler's notebook providing material for interesting comparisons of the widely different ideas existing among European peoples as to what constitutes effective use of leisure, and for a comparison of the ideas of any or all of these peoples with our own. Public policy toward recreation administered by public or private agencies in Germany, England, and France is considered, and the extent of recreational development in each country, with briefer accounts from Belgium, Denmark, Czechoslovakia, Austria, and Italy. The Recommendations of the Labor Conference for the Use of Workers' Leisure (Geneva, 1924) are shown to have acted as the "little leaven" to energize European interest in a subject hitherto generally neglected and have already proved fruitful of good results in different countries. Organized movements, such as the Youth Movement in Germany, are traced from small beginnings to their present powerful influence in shaping the whole cultural development of a nation's young generation.

Although not described as such, Graham Bicekley's *Handbook of Athletics*,<sup>11</sup> which is dedicated to "the coaches and players of the athletic teams," of which the author was a member while a student at the University of Alabama, is an appropriate companion volume.

<sup>8</sup> Baltimore: The Williams & Wilkins Co. \$3.00.

<sup>9</sup> Paul Hanly Furfey. New York: Macmillan Co. \$2.00.

<sup>10</sup> New York: A. S. Barnes & Co. \$2.00.

<sup>11</sup> New York: A. S. Barnes & Co. \$1.40.

### UNTRIED CHRISTIANITY

It is sometimes objected that Christianity has been tried and failed. That is untrue. It has rightly been replied that Christianity has not been tried and failed, but has been found difficult and abandoned or watered down. We have allowed wide departments of life to remain outside the influence of Christ. We have too often restricted religion to the merely individual life. We have made only feeble attempts to Christianize our corporate activities and our social purposes. Now the danger is visible. The call for moral and spiritual power is urgent. And there is no real alternative to Jesus Christ.

—Rev. E. J. Bicknell, D.D.

### CONSOLIDATION OF KANSAS INSTITUTIONS

BETHANY College was the first school of its kind in Kansas, and Christ's Hospital was the first hospital in the same state. Bishop Thomas Vail was the founder of these institutions, and they have been serving faithfully and well for half a century.

With time comes changes. Bethany, a preparatory school and college for girls, has served its time. Last June the trustees temporarily closed the school because of increasing yearly deficits during the past decade. About ten acres of the Bethany property have been sold to the local school board and in a period of a year or two one of the most beautiful and efficient high schools in this part of the country will be erected. In a very real sense the work of the old Bethany will be carried on by a public institution of which Bethany was a forerunner.

The new Christ's Hospital stands on a twenty-two acre plot five blocks distant from Bethany, and was erected at a cost of a half million dollars; no better equipped institution can be found in this part of the country. It is a credit to the Episcopal Church in Kansas and a lasting tribute to the founder, Thomas Vail, and the present Bishop of Kansas, James Wise.

Although the old Bethany has been closed yet its traditions and its service will be carried on in a new and enlarged field of endeavor. The governing boards of Bethany and Christ's Hospital have appointed a joint executive committee, under the leadership of John W. Mace, formerly national field director of the Near East Relief. The immediate plan of these two institutions, cooperating together, will be the establishment of a superior school of nursing. The school will be called the Vail School of Nursing in honor of the founder of both institutions. Medically it will be associated with Christ's Hospital, educationally it will be a branch of Bethany College.

The school is to be distinctive nationally and is to specialize in hospital administration with post-graduate courses in the training of nurses for hospital executive positions, particularly the superintendency of small hospitals, regarded by authorities as being the greatest need in nursing education today.

"Vail" will be a pioneer in this field, the first in the Middle West and one of the first in the United States to offer practical courses for young women desiring to qualify as superintendents.

A plan is being worked out with Washburn College, Topeka, whereby girls may take a three-year pre-nurse course at the college and then two years of hospital training at Vail, graduating with a degree of bachelor of science granted jointly by Washburn and Vail. This will put the school in a class with university schools of nursing throughout the nation.

The school of nursing is to be owned by Bethany College and will be operated under its charter as an educational department of the institution.

The hospital work will be done at Christ's Hospital, following the plan proven successful at Yale and Western Reserve, Iowa State, University of Indiana, Northwestern University, University of Missouri, George Washington of St. Louis, and other great college schools of nursing.

Bethany College has purchased of Christ's Hospital the old building, and five acres of land. The first step in the plan is to provide an attractive, comfortable, and efficient hall with dormitory, class rooms, and laboratories. The old frame structure is to be torn down, but the substantial brick wings will be utilized in the erection of the new structure which, when furnished, will harmonize with the beautiful new hospital building.

This plan is a moral consolidation, a practical working arrangement by which the two institutions can help each other and work out a common program of usefulness together, each being true to the fundamental principle for which it was dedicated in the foundation by Bishop Vail—the college to educate young women; the hospital to heal the sick. It is a coöperative arrangement whereby the interests of both college and hospital can be advanced and by which the needs of each can be presented together to generous minded friends.

Christ's Hospital was never as efficient or rendering as large and needful a service to humanity as today. Up to and including the spring class of 1929, there have gone forth on their mission of mercy from this institution, 222 modern "Florence Nightingales," thoroughly equipped to combat the ills of mankind, not alone in Kansas and America, but in Alaska, Asia, Europe, South America, and the Philippines and other islands where graduates of this school have succored the afflicted.



# The Prayer Book

From the Convention Address of the Rt. Rev. Cameron Mann, D.D.

Bishop of Southern Florida

THE Prayer Book dates back to the year 1549, when it was published under the full title of "The Book of the Common Prayer, and Administration of the Sacraments and Other Rites and Ceremonies of the Church; after the Use of the Church of England."

I wonder how many people have read that title carefully and noted its implications. Every word is significant and weighty. It does not say "a Book"; but "*the* Book"—the only one of the kind. It does not say "a Church"; but "*the* Church,"—meaning the whole Christian Ecclesia, the "Catholic Church" of the Creeds. Also, the title states that the Book contains the forms for ministering the Sacraments and other Rites and Ceremonies.

But the Book does not claim, either in its title or its contents, to be for the entire Christian Body, the whole Catholic Church. It says that all its orders and offices are "after the Use of the Church of England." The compilers and editors believed in One, Holy, Catholic, and Apostolic Church, which cleaves to the One Lord, One Faith, One Baptism, One Eucharist, One God and Father. They further believed that this Church exists in various branches, created by racial and national lines: such as the Church of Egypt, the Church of North Africa, the Church of Gaul, the Church of Spain, and so on. Each of these had its own peculiar customs and modes of prayer and ceremonial—had what is styled its "Use."

When the English Book was first put forth, practically every Englishman was a member of the branch of the Church Catholic known as "Ecclesia Anglicana," "The Church of England." That Church had its customs in the days before the Reformation. And the Reformers added certain other special features, combining them all into the one system which they denominated "the Use of the Church of England." And so they issued this Book to be the Common Prayer of the Catholic Christians of English blood, land, speech, government, and traditions.

This is the Book which, with some non-essential changes in 1552 and 1662, many of the English colonists brought to America and used in the houses of worship which they built in their new country.

It is the Book which—with some further non-essential changes, mainly due to the changed political conditions—was published at New York in 1790, under the title "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church in the United States of America."

There are the same thoughts here as before; the thought of the Church Catholic; and the thought of a Branch Church for whose Worship and Sacraments this Book contains the "Use." Only, the Branch Church now was not created by lines exclusively racial or political. The Protestant Episcopal Church was not coterminous and concomitant with the people of the United States. But it was a body of United States citizens, speaking the English language, baptized by Anglican clergy, and inheriting the Faith and Polity and Worship of the Church of England. These people, when they were cut off from their connection with England, found themselves to be necessarily a new Branch Church and organized themselves as such.

During the following years this Church has drawn into its membership a host of people from different races and heritages. The mixture shown in the American Nation is shown in the Episcopal Church. But as the Nation is substantially *one*—at least is becoming *one*—in language and law and literature and institutions, and ideals, so is the Episcopal Church *one*. It is as self-centered and independent an individuality as is any Nation. This Church has the Book of Common Prayer. It revised that Book in 1789; and again in General Convention from 1880 to 1892. And our General Convention last October completed another revision, begun in 1913. All the revisions, however, have in no way altered the character and aspect and

operation and value of the Book. It is today what it was in that first copy, printed at London by Richard Grafton, March 7, 1549. And so what I shall further say about it applies to all its editions, considers it in its enduring identity.

I think that possibly our discussions and dealings in recent General Conventions have somewhat dulled us to the greatness of the Prayer Book. We have been criticising and amending, adding and subtracting, shaping and coloring—at least attempting so to do—and have perhaps come to regard the Prayer Book as a work we could have easily made for ourselves. The old-time reverence for it has been lessened and dimmed. If this be so, it is unfortunate; and we have lost somewhat which we needed and could profit by. Therefore I ask you to consider briefly with me what this Book really is, what are its merits, what we can get out of it, and what treatment we should accord it.

To begin with, the Book is absolutely unique. There is no duplicate of it in the world. The great Roman Catholic Church has its Missal and Breviary, wonderful, beautiful, inspirational. But neither of them is a Book of *Common* Prayer, to be used by all people, clerical and lay, learned and ignorant. They are in a language foreign to most congregations. And even when translated they are plainly meant to be used *for* rather than *with* and *by* the attendants at a service. Much the same observation can be made as to the Greek and Oriental Liturgies. Several Protestant denominations have put forth handbooks of worship. But these at the best are only *a* book of common prayer—not *the* Book, not authoritative, not meant for and binding upon all members of the society.

Assuredly, the uniqueness of our Book is most impressive and instructive. As we study the origin and growth of the Book it is to be struck by an evident providential guidance. Of course, all its important contents have come from a distant past, from mediaeval and primitive Liturgies, from the New Testament, from the Hebrew Scriptures.

But the way in which they are combined was new. And the making of the Book was done just when there had come to be a noble common speech for the English people—the speech which was soon to reach its finest blossom in Spenser's *Faery Queene* and Shakespeare's Plays and the King James Version of the Bible. This was most vital. The Prayer Book was composed when the language used in it had emerged from dialects into homogeneity, and was in the freshness and power of its spring, with the consequence that the writings of that period are perfectly comprehensible to all succeeding periods, and are also classic.

So Professor Saintsbury, regarding the Prayer Book simply as literature, asserts: "It is indeed a standing marvel. Its diction has directly or indirectly contributed to form the diction of every great English writer." The historian, Milman, justly and eloquently declares "The Prayer Book is the best model of pure, fervent, simple devotion as it were, and concentration, of all the orisons which have been uttered in the name of Christ since the first days of the Gospel; that Liturgy which is the great example of pure vernacular English, familiar yet always unvulgar; which has an indwelling music, which entralls and never palls upon the ear with the full living expression of every great Christian truth, yet rarely hardening into stern dogmatism, satisfying every need and awakening and answering every Christian emotion, entering into the heart, and . . . welling forth again from the heart, full and general voice of the congregation, yet the peculiar utterance of each single worshipper."

Yes, nowhere else can such a phenomenon be seen, as is this Book, which is echoed all along the line of poets, from Shakespeare to Browning, and echoed all along the line of simple folk who say the Lord's Prayer and the Apostles' Creed in the wording taught them at their mother's knee.

Yet, in that curious mental aberration which leads men to underrate their own possessions, we clergy sometimes think



and talk disparagingly of the Prayer Book. Perhaps we have come across felicities in Greek or Latin liturgies which we would like to insert in our own. Perhaps we covet the easy colloquialisms of extemporaneous praises and petitions. I can remember far back in my seminary days some sarcasms on the phrase which our fathers were fond of—"Our incomparable Prayer Book."

Also, as I have said, such revision as the Book has been undergoing for the last dozen years means searching for flaws and suggesting improvements. Well, we have finished that revision, and have discovered how little alteration we really wanted. The Book has issued from the critical furnace slightly improved, but inviolate as to essentials and only slightly modified in details. We are going to our work of the coming year as the Church of the Book of Common Prayer, the same Book our Church has ever had, has used to great results, and has confidently gloried in as the Teacher of Christian truth and the Guide to Christian worship and duty.

Let us go with a determination to make, so far as we can, our Book become the Book of Common Prayer of the American People. This is not so presumptuous and absurd a proposition as it may at first seem. For the American nation, while it is not and never will be English, is now very largely and will become more and more what—for lack of a more precise word—I will style Anglican. It is not merely or mainly its heritage of blood which constitutes a nation. It is land, climate, language, custom, government, religion. And steadily all the various races and groups of people in these United States are becoming homogeneous. Nobody doubts that the American language will continue what it is. We all expect the Government to remain a democracy. We feel sure that Shakespeare will be the supreme figure in our literature. We know that the dominant religion must be Christian. Why should not the grand American nation take the Book of Common Prayer for its own?

Anyhow, that is our aim.

But if we are to carry out that aim we must ourselves be very loyal to the Book. We must not slight its rules and methods to introduce some attractive bit of ceremonial or to relax some inconvenient rule. There has been too much of that sort of practice in the past. Last October the House of Bishops promulgated a message from which I quote the following passage:

"This Book is now the only authorized manual set forth by the Church for acts of corporate worship. One of the most conspicuous perils in modern American life is a tendency to put an undue emphasis on personal liberty, and to pay little respect to what has been set forth by duly constituted authority. There is need in the Church as in the State to sound a call to loyalty. Your bishops make an appeal for a loyal recognition of our common obligation to render generous obedience in observing in their integrity the provisions of our enriched Book of Common Prayer."

So addressing the Clergy and Laity of this diocese, I beg of you to conform to the request of the House of Bishops. Let us present to the stranger, who may happen in at our services, the spectacle, in each and every chapel, church, and cathedral, of practical unanimity in the contents and methods of our worship. Let us show the same Creed of Christian Belief and the same ideal of Christian Life, as both are displayed in that Book—second only to the Holy Bible—"The Book of Common Prayer, according to the Use of the Protestant Episcopal Church in the United States of America."

And may I not add that we shall find in this Prayer Book as good a manual as we can desire for our family and personal private devotions and meditations? There is a volume printed half a century ago styled *Companions for the Devout Life*. It gives account and estimate of over a dozen devotional classics—such as *Of the Imitation of Christ* by à Kempis, Taylor's *Holy Living and Dying*, St. Augustine's *Confessions*, Keble's *Christian Year*. The final chapter deals with the Prayer Book; and, I think, puts it at the summit. Wisely did the old poet Richard Crashaw say of this Prayer Book:

It is an armory of light;  
Let constant use but keep it bright,  
You'll find it yields  
To holy hands and humble hearts  
More swords and shields  
Than sin hath snares or hell hath darts.

TEMPTATION is overcome not so much by shutting the devil out as by admitting God freely to every space in the garden of our soul.

—By Way of Illustration.

## LESSONS LEARNED IN THIRTY YEARS

From the Convention Address of the Bishop of Sacramento

IF THE experience of thirty years has taught us something, we might sum it up thus:

1. The first essential is a consecrated, eager clergy. Eloquence is not so important as a priest who is rich in love, sympathy, personal interest. What is this house to house visiting but the personal evangelism we are now hearing so much of?

2. The next important thing is Christian fellowship of the laity. The clergyman may walk his feet off, but he won't convert and hold the stranger until he has a warm, glowing fellowship of lay interest and affection into which to introduce the convert. The splendid movement of evangelism now stirring the Church will not attain its purpose, without first creating a body of loving Christian people who will know how to share the experience of Christ with new members.

3. I mention as a fundamental weakness that we do not teach our people. It is amazing to me that our Church grows at all when we reflect how little the people know about their religion. How many vestrymen or communicants can even state the truths of Christianity, far less defend them? Compare the education of our congregations in religion with a like congregation in the Roman communion. Since it is impossible to teach the Christian religion in a twenty-minute sermon once a week, we ought to form adult classes, also turn every guild meeting and woman's auxiliary, every parish club and young people's fellowship, into an opportunity to educate. We must teach our gospel diligently, enthusiastically, or see the Church languish. I believe the people are hungering for solid instruction. It is hard for us to learn that religion, rightly presented, is the most interesting thing on earth.

I have seen clergy busy with up-to-date organizations, laymen anxious over finances, guilds giving suppers and card parties, yet in spite of frantic activities, a congregation slowly dissolving for no reason on earth except the lack of religion.

4. One thing more. Neglect of Sunday worship by our people is like a wasting disease. No doubt it is a symptom of spiritual weakness due to the things I have named. But it is also a cause of further disintegration. There has never been a great life without worship. As Mr. Gladstone expressed it, "I have a little plant within my breast called reverence, which needs watering at least once a week, without which it will decay." We are losing every year more than all our Confirmation classes put together from failure to attend church, resulting ultimately in loss of faith and love, ending in spiritual death.

These four things I have named are as old as Christianity itself: the consecrated priest, the fellowship of love, the diligent teaching, the reverent worship. There is no mystery about it. Money is not the chief consideration. The Church succeeds where we have these simple necessities of our religion. We fail where any one of them is missing.

### END OF THE TRAIL

I thank God with all my heart for the thirty years of my episcopate and its remarkable health record—not an engagement lost from ill health, not a day spent in bed in all that time.

My prayer is that God will raise up to the diocese some real benefactors, men and women of big hearts, designing liberal things, lifting us out of the idea that the leavings and parings of our income are good enough for Christ, cheering us, carrying us forward to high ground, crowning the long years of my episcopate by large sacrifices for Christ and Holy Church.

ONE OF THE many reasons for which the Christian values the Creed as an irreversible statement of revealed truth is the involuntary witness it is continually receiving at the hands of scientists. It is this that makes him increasingly indifferent to the assertions of philosophers (who have a strange conceit oftentimes of calling themselves historians) that miracles do not happen and that the notion of revelation is incredible. The pilgrim, supported by the supernatural grace of the sacraments, goes serenely on his way, reiterating the ancient formulas of the changeless faith as confidently as the scientist depends on the axioms of mathematics and the inescapable assumption of common sense.

—REV. LATTI GRISWOLD in *Values of the Catholic Faith*.



# 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.

## FROM THE BISHOP OF PORTO RICO

*To the Editor of The Living Church:*

SINCE the hurricane of September 13, 1928, which swept over Porto Rico leaving so much damage and suffering in its path, the people of the Church at home have been most kind and generous in sending clothing for the relief of our suffering people. This clothing has filled a great need and has been the means in many cases of saving the lives of our grown people and children, to say nothing of the physical comfort the things have brought. It has been, I am sure, a great means of cementing the bond of union between the people of Porto Rico and the United States. They have deeply appreciated the expressions of sympathy which have been manifested, and I cannot but feel that the future holds a greater understanding between us than ever before. I stand in a real way between the Porto Rican and North American people, trying in a feeble way to represent both, and I feel that I can appreciate the differences that arise because of lack of sympathy and understanding. God certainly has brought good in this way out of our distress.

I promised on a number of occasions, when asking for aid in the way of clothing, to advise the people of the Church when the need seemed to be no longer pressing. I honestly think that that time has now arrived and that it will not be necessary for us to continue this emergency appeal. I have enough clothing on hand to take care of appeals from our people for the next few months, and by that time I feel sure most of the people of the island will be rehabilitated to the point where they were before the hurricane.

Will you, therefore, be good enough to publish this statement from me, advising our people that we no longer need to continue our emergency appeal for clothing? I wish to express my deepest gratitude, and that of all our people, for the help which has been given us, and to pledge the Church in Porto Rico to full cooperation and assistance in any matter undertaken by the Church.

Thanking you for this courtesy and with very best wishes, believe me ever

Very gratefully and sincerely yours,  
San Juan. ✠ CHARLES B. COLMORE,  
Bishop of Porto Rico.

## MAINTAIN THE CHURCH'S POSITION

*To the Editor of The Living Church:*

YOUR EDITORIAL, New York's Teapot Breaks Into Tempest Again, in the issue of February 9th, is both timely and instructive.

It is a most lamentable, and even a most surprising, fact, that many Churchmen and Churchwomen are so unfamiliar with the canons, customs, and usages of the Church, and because of the lack of knowledge of the Church often become exceedingly critical when they are refused permission to hold or to have conducted in the church building, consecrated to God's worship, services not of the Church, and partly conducted, at least, if not in full, by those who are not Churchmen, but members of one or more of the denominations, and resort to the expressions that such prohibition, both by canon and usages, is "ridiculous" and "horrible" and not conducive to Church unity, and that the General Canon 23 should be repealed.

It seems very hard for those who seem to consider the denominations on a parity with the Church, to realize and appreciate the entity (if I may be allowed such an expression) of the Episcopal Church in this country, and to understand that it is not governed by congregational ideas, and so often seek to use the "House of God," and its connections, for other purposes than those permitted by the laws and customs of the Church and for which it was built and consecrated, and often attempting to place the "House of God" upon a level of a denominational church building, where often picture shows, social entertainments, and even political meetings are sometimes held.

Canon 23 has been in existence in the Episcopal Church in America, in one form or another, since 1792. Much agitation

was brought about some years ago, because of the "open pulpit" position taken by some of our clergy and prominent laymen, but the question of the "open pulpit" was settled by the final adoption of the present canon.

It seems strange then that a priest of the Church, and rector of a big parish, should, in the light of the provisions of this canon, invite a Baptist clergyman to participate with him in an Episcopal church, in performing one of the Sacraments of the Church, the Solemnization of Holy Matrimony; and the Suffragan Bishop, invited to officiate in the Sacrament together with the Baptist minister, is to be most highly commended for his refusal to participate. For him or the rector to have so participated with this Baptist minister would have clearly been in violation of both the letter and the spirit of the canon law above mentioned.

I agree most fully in the line of distinction you make between the Russian Orthodox ministers and those of the Baptist denomination. The former's orders are recognized by the Church, and are as such of the true priesthood, to which the Baptist minister cannot in any way make a claim, nor does he try to.

When we minimize importance of the apostolic succession we lose one of the most important, if not the most important, distinctions between the Church and the denominations, and we certainly do minimize its importance when our ministers allow themselves to be put upon a level with the ministers of the denominations. It is impossible to raise the latter to the high place of the priesthood of the Church, for they are not so ordained, but it does lower the priesthood when our ministers invite those of the denominations to participate with them in performing a sacrament of the Church.

House of Representatives, CHARLES D. JAMES.  
Little Rock, Ark.

*To the Editor of The Living Church:*

THERE IS no need to turn to canon law, or draw inferences in regard to the requirements for the exercise of ministerial functions in the Church. Have the disputants in New York never read the preface to the Ordinal? Orthodox ordination clearly falls within its requirements, and Baptist ordination clearly does not.

I notice Mr. Wickersham says that young people do not want creed or dogma, but they are concerned with God and Christ. The first fact ascertained or otherwise believed about God becomes thereby a creed or dogma. I wonder whether Mr. Wickersham meant to say, "old creeds and dogmas." Surely Christianity, the Catholic religion, is, first of all, a "way." We commonly teach both theory and practice in most matters, and it seems to me but right to approach Christianity in the same way. To know the "way," what it is and how to follow it, is theory, creed, or dogma; either our own, or that which has been taught us.

My own experience is that young people are keenly interested in the practice of the Catholic religion, and in the reason why, which is dogma.

La Grange, Ill.

## WESLEY AND THE METHODISTS

*To the Editor of The Living Church:*

THERE IS a sentence in a letter of last week I should like to deal with, for it seems to be that there is an epidemic of such expressions just now in our Church papers. "The intolerance which drove Wesley and his disciples out of the Church was sectarian."

Of course Wesley was not driven out of the Church, for he died in the communion of the Church of England, and in his last days implored his disciples not to leave the Church. And they were not driven out, but after his death took themselves out, among other reasons because their preachers began to celebrate the Holy Communion. Wesley himself had always insisted on their receiving communion in the parish churches of England. It must be remembered, however, that very many of his followers had been dissenters originally.

Recently I borrowed two large histories of Methodism from



the Methodist minister here, books written from the modern Methodist point of view. They are full of references to the "dram drinking and card playing clergy," "the worldly minded clergy," "the fox hunting parsons." That is to be expected. I have also read *The Heart of John Wesley's Journal*. And I really wish that those who speak so hardly of the bishops of the Church of England in John Wesley's time would read these books. Our people are much too ready to blame the Church.

My conclusion is that there has never been more than one position on earth that would really have satisfied the genius of John Wesley, and that is the generalship of the Jesuit order. The Pope of Rome has never exercised the authority and autocratic power that Wesley claimed for himself. I may be wrong about the extent of the authority of the General of the Jesuits, but it is no exaggeration to say that Wesley wanted that amount of authority, however much it was. Will it be believed, but it is true, that when it was suggested to Wesley that Bishop Seabury be asked to ordain some Methodist preachers so that they could administer communion, Wesley objected to this on the grounds that if the bishops ordained they would expect to have some control, and Wesley wanted to exercise all the control? The question is in print: "What is the authority among the Methodists in America?" And the answer is "First, Mr. Wesley, then Francis Asbury, then the Conference."

Wesley certainly wanted to keep his society in the Church, but he wanted to have absolute control of it, and to be independent of all Episcopal control, so that he might send preachers wherever he thought fit.

If our people will really study the matter they will sympathize with the bishops of that time and the clergy rather than with Wesley. I cannot imagine how he could have been dealt with. His own brother constantly thought him wrong. If he could have been consecrated Bishop for the whole of the United States the situation might have been different. But nothing short of supreme power would ever have satisfied him. That is clear from the Methodist histories I have read.

McComb, Miss.

(Rev.) EDWARD G. MAXTED.

#### ESSENTIALS OF RELIGIOUS LIFE

To the Editor of *The Living Church*:

CHRISTIANITY has its peculiar doctrines and dogmas not shared by other creeds, and either rejected or not considered vital by multitudes of careless or superficial thinkers, who are apt to say that a belief in God and a vague feeling of benevolence toward our friends and associates constitute a sufficient religion. Prominent among those peculiarly Christian beliefs are two: namely, (1) the doctrine of original sin, and (2) that of the need of conversion, repentance, and change of heart.

I have recently run across three testimonies to the truth of these dogmas from unexpected sources outside of the Church. In *Santa Ragelia*, a contemporary Spanish novel by the famous writer, Armando P. Valdés, the whole story, which is beautifully and powerfully told, is that of the Christian repentance, religious conversion, and complete change of heart of Ragelia, a young Spanish woman of our day. Again, the still more famous Spaniard, Blasco Ibañez, the well-known author of *The Four Horsemen of the Apocalypse*, finishes his account of his world tour (three volumes) by a paragraph summing up his conclusions and containing these words:

"All men are alike, and our progress is purely exterior, mechanical, and material. The great, the interior revolution, has not yet come to us. It is the one which Christianity has prepared, but without result, since no Christian practises its maxims. What I have now learned is that we must create within us a new heart, and then all will be easy."

And, lastly, this is from Prof. Irving Babbitt of Harvard, author of several recent and valuable critical works:

"According to religion, man must seek the satisfaction that the finite fails to give, by looking, not without, but within; and to look within, he must, in the literal sense of the word, undergo conversion. A path will then open up before him, a path of which he cannot see the end" (*Rousseau and Romanticism*). "The substitution of the service of man for the service of God eliminates conversion and original sin. . . . The religion of service is but a varnish for commercialism, and the varnish is wearing thin." . . . "To transform (Jesus) the great master of the inner life, into a master of uplift, must seem to austere Christians, if there are any left, a sort of second crucifixion" (*Democracy and Leadership*).

Sound doctrines, creeds, dogmas, and principles are essentials of the religious life as of every other human enterprise.

ALFRED B. CRUICKSHANK.

Paris, France.

#### SERBIAN ASKS FOR UNDERSTANDING

To the Editor of *The Living Church*:

MAY I as a member of the Serbian branch of the Greek Orthodox Church, and for many years a communicant of the Episcopal Church, add a few words to the interesting article by Dr. Burgess and the most sensible, informative, and illuminating letter of Father Crosby?

Personally I have received nothing but the utmost kindness and hospitality from the members of your communion. I have invariably in all parts of the country been treated as if there were no difference between our two Churches. I am afraid, however, that this experience is not usual with the vast number of my co-religionists.

Generally your people do not open their hearts to their foreign visitors; they are ignorant of our status and suspicious of our motives, and this distrust is very largely shared by our own people. This is largely due to the distrust caused in European countries by bishops and priests of the Episcopal Church entering into alliances with new and unsavory sects that call themselves national Churches and are repudiated by every other established branch of the Orthodox Church as well as the Roman body.

So-called bishops and priests come to this country and are received with open arms, even assisting at the consecration of your bishops. In many cases they start small heretical sects out here, and the impression is that these bodies are financed with Episcopal money. Without doubt they are countenanced; the name of one of the worst occurs in Dr. Burgess' article.

Dr. Crosby has hit the nail on the head when he talks of the lack of education in this subject. Your people do not know, and ours do not understand. All that is wanted is mutual knowledge and mutual sympathy. We all appreciate the sympathetic attitude of your National Council, but may I respectfully point out that sympathy is no use unless knowledge accompanies it? A desire for unity is a very great thing, but if you unite with all kinds of bad people, whether through ignorance or design, you are suspected through the company that you keep. Also many Orthodox Churches resent priests of the Church, whether on a committee or not, going over to Europe and mixing themselves in affairs ecclesiastical that are no concern of theirs and that they do not understand. Why does not your National Council work for better knowledge between us in America, and let Europe mind its own business?

May I express our gratitude to Bishop Garland for sending Father Crosby to us, and for ministering to us as brethren in the ways we understand? I have been praying for the unity of the Churches in this country for many years, and we feel that, thank God, at last in Philadelphia a real start has been made in the right direction. Send us more priests who know and understand us, and let them be missionaries of goodwill not only to our people but to enlighten yours; and may your paper be the means of spreading light among those of both our Churches sitting in mutual darkness.

Paoli, Pa.

JOHANNES CALLONICOS, M.D.

#### "HATH HAD EPISCOPAL . . . ORDINATION"

To the Editor of *The Living Church*:

IT SEEMS to me that the preface to the Ordinal covers the content of your able editorial.

". . . no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination."

Duluth, Minn., Feb. 8th.

(Rev.) EDWIN D. WEED.

#### ALL SAINTS'

Henry Street, Manhattan.

PEACE broods within. The holy light that breaks  
The shadow's gloom, glows for the Saviour's sake.  
Perchance, a lonely outcast looks that way  
And leaves it to remember on a day,  
When lusty passion tempts. Without the shade  
Of a lone tree and iron posts defend,  
The stalwart walls from the unhallowed trend  
Of traffic and cheap joys. How hardly made  
Is beauty in these streets! Cruel the doubt  
That holds the blinded multitude without.  
Sweet is the quest of hope—the sin afraid,  
And blessed thrice the souls with sorrow lade,  
Whose footsteps pass the worn and aged sill  
Bow low before the Cross, and learn God's will.

AUGUSTA W. KAWCZYNSKI.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

A NEW COMMENTARY ON HOLY SCRIPTURE INCLUDING THE Apocrypha. Edited by Bishop Gore, H. L. Goudge, and A. Guillaume. New York: The Macmillan Co., 1928, pp. xv+697+158+743. \$5.00.

HERE is a book which is welcome, and new in many respects. It is written entirely by Anglican scholars, who have approached their subject critically, fully equipped with the best of modern learning, but also with reverence and in faith. This combination of equipment and attitudes ought long ago to have been brought together in the task of producing a commentary on the Bible. It remained, however, for Bishop Gore to accomplish this task, and it has been done with a very large degree of success.

Bishop Gore's experience as a teacher, administrator, scholar, and Catholic is almost unique. Commentaries on the Bible are many, but never before have we been presented with so much unity of interpretation combined with so much independence of modern scholarship in any composite work on the Bible, including the Apocrypha of the Old Testament.

Throughout the commentary with its mass of critical notes and discussions one clear purpose has been kept in mind, namely, to bring out the spiritual value of each book and of every situation arising in the Bible, and to teach the reader how to appreciate the countless gems of pure religious worth to be found throughout the books of the Bible.

It is a pleasure to note that the editors have preserved the time-honored word "Jehovah," instead of the hypothetical "Jahveh" or "Yahweh." They have also followed the order of the books in the English Bible, except that St. Mark is given precedence over the others, and the Epistle to Philemon is attached to Colossians. These exceptions will, I think, be rightly criticized. If St. Mark be placed before St. Matthew, certainly Daniel should not have been placed before Amos and Hosea. It would have been much better either to have rearranged the whole Bible in accordance with modern scholarship, or to have followed without exception the English Bible.

In addition to the regular comments on the various books, much introductory material has been supplied. This will be very welcome. At the very beginning of the book, Bishop Gore writes on *The Bible in the Church*; E. J. Bicknell on *The Function of Literary and Historical Criticism*; and L. E. P. Erith on *Introduction to the Criticism of the Pentateuch*. After Deuteronomy, G. W. Wade writes an *Introduction to the Historical Books*, Erith on *The History of Israel*, and the editors on *Advice to the Ordinary Reader of the Historical Books*. After Esther, Bicknell writes on *Introduction to the Wisdom Literature*, and before Isaiah, F. C. Burkitt writes on *The Prophets of Israel*. At the end of the Old Testament, W. J. Phythian Adams writes on *The Geography of the Holy Land*, L. E. Binns on *Texts and Versions*, E. O. James on *A Comparative Study of the Old Testament in the Light of Recent Anthropological and Archaeological Research*, and Darwell Stone writes on *The Mystical Interpretation of the Old Testament*. The Apocrypha is introduced by an article by Edwyn Bevan on *The Environment Social, Political, Intellectual, and Religious, of Israel from Maccabees to our Lord*. The New Testament is introduced by four articles: *The Political Background*, by P. V. M. Benecke, *The Religious Background of the New Testament in Jewish Thought*, by W. O. E. Oesterley, *The Gentile Background of Early Christianity*, by W. K. Lowther Clarke, and *The Synoptic Problem*, by F. D. V. Narborough. Between the Gospels and the Acts of the Apostles there are four important articles: *The Teaching of Our Lord*, with an Outline of His Life by Bishop Gore, *The Knowledge of Christ Incarnate* by Leonard Hodgson, *The Evidence of the Resurrection* by E. G. Selwyn, and *The Virgin Birth* by Gore. Before the Epistle to the Romans come *The New Testament and the Catholic Creeds* by C. Harris, *The Constitution of the Church*

in the New Testament by W. J. Sparrow Simpson, *Sacraments in the New Testament* by F. Gavin, and *The Theology of St. Paul* by H. L. Goudge. Four articles together with a Select Subject Index bring the commentary to a close. The articles are: *New Testament Prophecy and Apocalyptic* by G. C. Joyce, *The Sacred Sites of the Gospels* by P. Usher, *The Textual Criticism of the New Testament* by C. H. Turner, and *The Chronology of the New Testament* by W. K. Lowther Clarke.

A careful study at random of various passages throughout the commentary has revealed a very high level of scholarship. Of course with fifty-six associates besides the three editors, all experts in their own fields, it would be almost a miracle to find absolute uniformity of opinion and interpretation, as well as of soundness and accuracy of scholarship. Indeed, one would not have to search very hard to find places where differences of opinion and interpretation would easily become manifest. Such passages, for example, are Gen. 3:15, 14:1, 49:10; Exod. 2:6, 3:13-22; Job 1:21, 13:15, 19:26; Ps. 2:12; Amos 2:13; Wisd. 8:19-20; etc. etc. This is especially true in the articles interspersed throughout the book. For example, while the present reviewer agrees on the whole with Mr. Erith in the matter of the details of the Exodus from Egypt in his article *The History of Israel*, yet Mr. Erith should have sprinkled a few "perhapses" on p. 175ff. On the contrary, he makes his account read as if there were uniformity of scholarly opinion on such matters. This, of course, is far from the facts.

It was no intention of the editors to supply complete bibliographies nor even full ones. They, however, aimed at supplying in the articles a few of the best useful books. But in spite of this some quite essential books seem to be lacking. Such, for example, is the famous book by Fairweather on *The Background of the Gospels*. This book is surely a classic. And why was F. C. Grant's indispensable book on *The Economic Background of the Gospels* omitted from p. 32 of the New Testament section?

One thing more ought to be noted: The Preface begins with the words, "This Commentary is written by Anglican scholars," and yet out of fifty-nine contributors, only four represent the Anglican Church outside Great Britain. The Episcopal Church in the United States is represented by only two, and Canada is not represented at all. One wonders whether this explains the fact that the well-known *Anglican Theological Review* is referred to among the List of Abbreviations as the "American Theological Review," and that the *Journal of the Society of Oriental Research* appears on p. 646 as the "Journal of American School of Oriental Research." These and many other errors will undoubtedly be rectified in future editions.

In spite of all, the volume before us is the best one-volume commentary on the Bible in any language. Bishop Gore and his associates are to be highly congratulated. Every Sunday school library, as well as all readers of the Bible, should own it. Nor need it be ashamed to stand on the shelves of the best of Bible scholars. May its sales abound!

SAMUEL A. B. MERCER.

*Tinker and Thinker*, by William Hamilton Nelson (Willett, Clark & Colby. \$1.50), is a little book written in commemoration of the Bunyan Tercentenary. The author first met with the *Pilgrim's Progress* when he was sixteen; the book effected his conversion; and naturally he waxed enthusiastic over the book and its author. Half the book deals with Bunyan's life, half with his "thoughts." The whole is divided into short sections each with its title; the print is large and clear, the style vigorous and racy, at times lapsing into slang. One fancies, from these items of method, that Mr. Nelson designed the book for other boys of sixteen who dislike preachment but enjoy a good-humored and not too dainty tale. The six woodcuts by Ralph Chesse are altogether charming.

A. W.



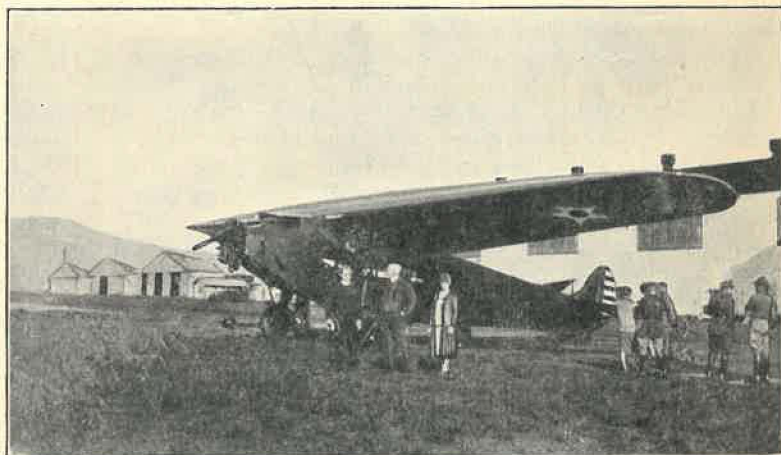
# The News in Pictures



REV. H. P. ALMON ABBOTT, D.D.  
Bishop-elect of Lexington  
(See *THE LIVING CHURCH*, February 9th.)



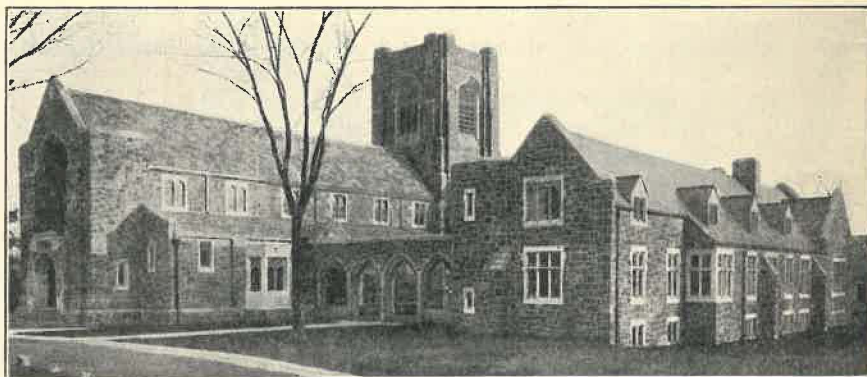
THE RT. REV. HUGH L. BURLESON, D.D.  
Bishop Burleson and plane in which he made his recent tour of Hawaii



READY FOR THE FLIGHT  
Bishop Burleson makes trip in Maitland-Hegenberger plane  
(See story on page 597)



ANOTHER FIELD REPRESENTATIVE  
The Rev. Alfred J. Wilder, former rector of St. Alban's, Detroit, Mich., whose appointment as field representative of the National Cathedral Association is announced by the Bishop of Washington. The Rev. Mr. Wilder will appear before notable gatherings in cities throughout the country in the interests of Washington Cathedral.  
*Photo by Spellman, Detroit.*



ST. JOHN'S CHURCH AND PARISH HOUSE  
Hartford, Conn.  
(See story on page 601)



# 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, 35 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, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

## Church Calendar



### FEBRUARY

- 24. Second Sunday in Lent.
- 25. Monday. St. Matthias.
- 28. Thursday.

### MARCH

- 1. Friday.
- 3. Third Sunday in Lent.
- 10. Fourth Sunday in Lent.
- 17. Fifth (Passion) Sunday in Lent.
- 24. Sunday (Palm) next before Easter.
- 25. Monday in Holy Week.
- 28. Maundy Thursday.
- 29. Good Friday.
- 31. Easter Day.

## APPOINTMENTS ACCEPTED

BEAVIN, Rev. AMBROSE H., formerly rector of St. Paul's Church, Winter Haven, Fla. (S.F.); to be rector of St. Luke's Church, Hot Springs, Va. (Sw.V.) Address, St. Luke's Rectory, Hot Springs, Va. March 1st.

BULL, Rev. H. D., rector of Prince George parish, Georgetown, S. C., has been appointed editor and manager of *The Diocese*, the organ of the diocese of South Carolina, and all communications for that paper should be addressed to him at Georgetown, S. C.

COBB, Rev. J. MANLY, rector of Christ Church, Blacksburg, Va. (Sw.V.); to be rector of Trinity Church, Takoma Park, D. C. (W.) March 15th.

GOODWIN, Rev. BAYARD H., rector of St. Philip's Church, Easthampton, Mass. (W.Ma.); to be rector of St. Mary's Church, Amityville, N. Y. (L.I.) March 1st.

KENT, Rev. LESTER F., formerly Archdeacon of the Yukon, Alaska; to be rector of Valle Crucis School and priest-in-charge of Holy Cross Church, Valle Crucis, N. C. (W.N.C.) Address, Valle Crucis School, Valle Crucis, N. C. April 1st.

PARSHLEY, Rev. ANTHONY R., formerly rector of St. Paul's Church, Lancaster, N. H.; to be rector of St. Michael's Church, Bristol, R. I. April 1st.

PLUMMER, Ven. JAMES F., formerly Archdeacon of Southern Alabama; to be Archdeacon of Middle Tennessee, with address at Nashville, Tenn.

SEAMAN, Rev. ROBERT W., formerly of Philadelphia; has become priest-in-charge of St. James' Memorial Church, Eatontown, N. J.

SMITH, Ven. H. B., formerly Archdeacon of Eastern Oklahoma, has become priest-in-charge of St. Andrew's Church, Lawton, and missions in Southwestern Oklahoma. Address, Lawton, Okla.

## NEW ADDRESSES

DUDLEY, Rev. GEORGE F., D.D., rector of St. Stephen's and Incarnation parish, Washington, formerly 1515 Newton, N. W.; 3421 Center St., N. W., Washington, D. C.

EUBANKS, Rev. R. P., formerly of Basin, Wyo.; 1341 N. Howard Blvd., Hollywood, Calif.

LANGLOIS, Rev. ARTHUR J., formerly 609 N. 43d St.; 5432 Haverford Ave., Philadelphia.

## TEMPORARY ADDRESS

EVANS, Rev. CHARLES H., secretary of the Church Publishing Society, Tokyo; care of Mrs. D. H. Darling, 114 Grove St., Stamford, Conn.

## RESIGNATIONS

GIBBONS, Rev. WILLIAM H., as chaplain of the Church Charity Foundation, Brooklyn.

RANSOME, Rev. HARRY, as rector of Christ Church, Media, Pa.; to become rector emeritus of that church. Address after May 1st, 3122 O St., N. W., Washington, D. C.

## ORDINATIONS

### PRIESTS

NEW MEXICO—On Quinquagesima Sunday, February 10th, the Rev. GEORGE F. BRATT was advanced to the priesthood, in St. Matthew's Church, Worcester, Mass., by the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico.

The candidate was presented by the rector, the Rev. William Smith, and the Rev. Stanley Shirt, rector of Rochdale, read the litany and joined in the laying on of hands. Bishop Howden preached the sermon.

Fr. Bratt will return to New Mexico, and will carry on his excellent work at Raton. He is a graduate of St. John's College, Greeley, Colo.

TEXAS—On Wednesday, January 2d, the Rt. Rev. Clinton S. Quin, D.D., Bishop of the diocese, advanced the Rev. CHARLES A. SUMNERS and the Rev. THOMAS W. SUMNERS, twin brothers, to the priesthood. The Ven. John Sloan, Archdeacon of the diocese, presented the Rev. Thomas Sumners, while the Rev. E. H. Jones, rector of Grace Church, Cuero, presented the Rev. Charles Sumners. The Rev. C. W. Sprouse of Trinity Church, Houston, preached the sermon.

For the time being the brothers will continue their present work. The Rev. Charles Sumners is in charge of student work at Autry House and at St. Stephen's Church, Houston. The Rev. Thomas Sumners has been doing Church work in Texas City, Dickinson, and Park Place.

WEST TEXAS—On Sunday, February 10th, the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, advanced the Rev. EMERY CHARLES VAN HISE to the priesthood in St. Mark's Church, San Antonio.

The candidate was presented by the Rev. Rolfe P. Crum, rector of St. Mark's Church, and Bishop Capers preached the sermon. The Rev. Mr. Van Hise, who was formerly a Methodist minister, is to be curate of St. Mark's Church, San Antonio.

## DIED

BUMSTEAD—February 8th, at Cambridge, Mass., ETHEL QUINCY BUMSTEAD, beloved sister of Josephine F. Bumstead and Mrs. George P. Cogswell.

"Until the day break  
 And the shadows flee away."

GRIFFITH—ALICE ELIZABETH GRIFFITH entered into life eternal on Wednesday, February 13th. A requiem Eucharist was celebrated on Friday in Zion Church, Oconomowoc, Wis., and the burial was in the family lot in Summit, Wis. Mrs. Griffith is survived by her two daughters, Edith and Elizabeth, and a sister, Mrs. T. E. Edmunds.

## MEMORIALS

### William Wade Hampton

Chancellor of the diocese of Florida. Born January 22, 1856; died, November 20, 1928.

Inexpressibly saddened by word of the death of their fellow-member, WILLIAM WADE HAMPTON, late chancellor of the diocese of Florida, and desiring to place on permanent record their sense of loss in the passing of this Christian gentleman, the undersigned members of the executive committee of the diocese in session have this day caused a page in the book of minutes of their body to be set aside to bear this record. Further, they have ordered that a copy thereof be sent the family of the late chancellor and that it be published in *The Church Herald* and the daily press.

In reviewing the life of William Wade Hampton, as it was known to some of us through years of intimate association in the work of the diocese, and to all of us in frequent contacts in the business and social, as well as the religious world, it has seemed to us that the ruling spirit of his life must have been the command: "Moreover it is required of a steward that he be found faithful" and to this would we add also "diligent" for diligent faithfulness in the Master's cause has been ever the keynote of his harmonious life.

Colonel Hampton was so preëminently a part of the diocese in all its affairs as chancellor, member of the executive board and standing committee, chairman of the finance committee, and of a great host of organized good works that it is difficult to think of the Church without him.

He touched the life of this diocese at so many points with his fine judgment and equally refined sentiment, his logical persuasiveness and his patient and gracious forbearance with those who differed with him that no one could know him without a feeling of affectionate respect for his great and rare gifts.

Colonel Hampton was at all times a true Southern gentleman, a man of fine genius for direct goodness, of stainless integrity and of a genuinely kind and loving heart. There was in him an almost military sense of duty in his Church affairs and he impressed us always as cheerfully taking orders from his Master.

To relate the many splendid achievements of the Church in the years in which it has experienced his assisting and guiding hand, would be to relate nearly all that has been accomplished, for seldom was anything conceived or wrought within the diocese to which he did not lend counsel and aid.

Therefore, we recall the example of his life and the services he rendered with devout thankfulness to his family and to his God and pledge ourselves and the Church a fuller measure of devotion and loyalty to the affairs of this body, where for so many years he was our affectionate brother, our wise counsellor and our unflinching leader.

Jacksonville, Fla., January 11, A. D. 1929.

- FRANK A. JUHAN,  
Bishop and President.
- RAYMOND D. KNIGHT,  
Acting Chancellor of  
the Diocese.
- FRANK P. DEARING,  
EDWARD W. LANE,  
RAYMOND D. YOCKEY,  
Treasurer of the Diocese.
- CHESTER BEDELL,  
Secretary Executive  
Board.

### Sarah Dows Hills

In unforgettable memory of SARAH DOWS HILLS. Born February 19, 1832. At rest February 19, 1905. The tribute of her sons: John Dows Hills, Reginald Hills, and George Heathcote Hills.

### Allen Seymour Perkins

In thankful and loving memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year.

"Of your charity pray for the repose of his soul."

LIBERIAN CHILDREN sent a Lenten offering of \$719.06 last year, nearly \$100 more than the year before. They have visions of \$1,000 this year! A recent issue of the *Liberian Churchman* lists the detailed offerings by parishes. It has meant sacrifice on the part of many, and who knows what patient persistence on the part of the missionary staff.



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**W**EST—MID-WEST DIOCESE NEEDS ONE married priest for two churches paying together \$2,100 and rectory. One unmarried for church paying \$1,400 and board and furnished room with light, heat, and care. M-306, THE LIVING CHURCH, Milwaukee, Wis.

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**W**ANTED — DUTY DURING JULY OR August in southern or eastern diocese. Address, Archdeacon, B-309, care of LIVING CHURCH, Milwaukee, Wis.

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**C**HURCHWOMAN WITH EXCELLENT references and well qualified wishes position as housemother in a home or school for children. H-305, care of LIVING CHURCH, Milwaukee, Wis.

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**APPEAL**

**T**HE MISSION CHURCH OF THE GOOD Shepherd in Sapulpa is in need of an organ. We would be glad to hear from any congregation expecting to replace their organ by a larger one. Address M. L. MATSON, choir director, Church of the Good Shepherd, Sapulpa, Okla.

**LENDING LIBRARY**

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

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**NOTICE**

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

**W**ANTED [TO BUY] THE LETTERS OF Casper Henry Burton, Jr., edited by his brother, the Rev. Spence Burton, S.S.J.E. Address, F. C. GOODWIN, 88 Charles St., Boston, Mass.

**MISCELLANEOUS**

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**T**HE VERY REV. H. ST. CLAIR HATHAWAY is taking a party of friends on a Cunard Steamer cruising the Mediterranean and the North Sea, leaving New York June 29th, returning arriving at New York, August 19th. Visiting Spain, Morocco, Algeria, Italy, France, Sweden, Norway, Scotland, England, and Germany. He has a few vacancies in his party. Those interested will kindly address him for particulars at 2304 De Lancey St., Philadelphia, Pa.

**W**ONDER PATH THROUGH EUROPE—20th year. Private party sails June 29th. Particulars from REV. E. H. YOUNG, Coll. Sta., Durham, N. C., or 1836 13th St., Rock Island, Ill.

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**RETREATS**

**NEW YORK CITY—A DAY'S RETREAT FOR** men and women, Saturday, March 9th, St. Paul's Chapel, Fulton St., New York City. Conductor, the Rev. J. P. McComas, D.D. Subject: "The Interior Life." Beginning with Eucharist at 8:00, ending 3:30. Those wishing breakfast and lunch kindly notify Mr. MEAD, vergier.

**NEW YORK CITY—A DAY'S RETREAT FOR** women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 16th. Conductor, the Rev. McVeigh Harrison, O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist. Holy Cross House, 300 East Fourth St., New York City.

**PHILADELPHIA, PA.—THERE WILL BE** a day of retreat for the associates and friends of St. Margaret's Community, March 8th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor: the Rev. S. C. Hughson, O.H.C. Those desiring to attend will please write to the SISTER-IN-CHARGE.

**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.

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**WEBB, 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.

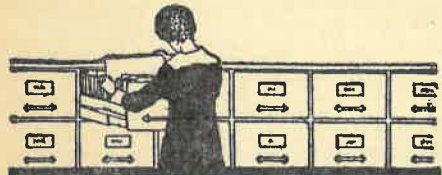
**WKBW, BUFFALO, N. Y., 1470 KILO-**cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

**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.

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

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**Church Services**

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**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communions.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass, 7:00 A.M., also Thursdays, 9:30.  
Fridays: Evensong and Intercessions at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

**Illinois**

**Church of the Ascension, Chicago**  
1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, 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, 7:00 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.

**New York**

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

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

**The Transfiguration, 1 East 29th Street**  
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11:00 A.M. Missa Cantata and sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

**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. Paul's Church, Brooklyn**  
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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

**CHURCH SERVICES—Continued**

**Pennsylvania**

**S. Clement's Church, Philadelphia**  
20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7 and 8.  
High Mass, with Hymns for children, 9:15.  
Solemn Mass and Sermon at 11.  
Solemn Vespers and Sermon at 8.  
Daily: Low Mass at 7, 8, and 9:30.  
Fridays: Sermon and Benediction at 8.  
(Stations of the Cross in Lent.)  
Confessions: Friday, 3 to 5, 7 to 8.  
Saturdays, 11 to 12, 3 to 5, 7 to 9.  
Priest's House, 2013 Appletree street.  
Telephone: Rittenhouse 1876.

**SISTERS OF THE HOLY NATIVITY**

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

**BOOKS RECEIVED**

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

The Century Co. 353 Fourth Ave., New York City.  
*Social Progress: A Theoretical Survey and Analysis.* By Joyce O. Hertzler, Ph.D. The Century Social Science Series. \$4.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.  
*The Religious Difficulties of Youth.* Essays of Interpretation and Inspiration. By Rev. Albert D. Belden, B.D., author of *The Greater Christ, God's Better Things*, etc. Introduction by Rev. Sydney M. Berry, M.A., D.D. \$1.50.

Harper & Brothers. 49 East 33rd St., New York City.

*Religion the Dynamic of Education.* A Symposium on Religious Education. Edited by Walter M. Howlett, secretary of Religious Education, Greater New York Federation of Churches. \$1.50.

*A Persian Caravan.* By A. Cecil Edwards. \$2.50.

*Son of the Gods.* By Rex Beach. \$2.00.  
*Days of Fear.* By Frank Gallagher. \$2.00.

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

*The Historical Character of St. John's Gospel.* By J. Armitage Robinson, D.D., F.B.A., Dean of Wells. \$1.40. Publication date March 14, 1929.

*Fiery Grains.* Thoughts and Sayings for Some Occasions put together by H. L. Sheppard and H. P. Marshall. \$1.50.

Oxford University Press. 114 Fifth Ave., New York City.

*The Sumerians.* By C. Leonard Woolley. \$2.50.

The Public Charities Association of Philadelphia. 311 So. Juniper St., Philadelphia, Pa.

*Pennsylvania Laws Relating to Social Work.* \$2.50.

The University of Chicago Press. 5750 Ellis Ave., Chicago, Ill.

*City Planning for Girls.* By Henrietta Addition. Social Service Monographs, No. 5. \$1.50.

**PAPER-COVERED BOOK**

S. P. C. K.  
The Macmillan Co. 60 Fifth Ave., New York City.  
American Agents.

*Cyprian: De Unitate Ecclesiae.* The Latin Text, Translated, with an Introduction and Brief Notes by E. H. Blakeney, M.A.

**PAMPHLET**

The Institute for Child Guidance. 145 E. 57th St., New York City.

*Report for the Year ending June 30, 1928.*

**SUBSCRIBERS FOR MISSIONARY WORK**

How MANY parishes are there whose subscribers for the missionary work of the Church outnumber the communicant list? The Church of Our Saviour, Jenkintown, Pa., has 453 communicants, including Church school pupils, and 600 regular subscribers for missionary work.



# Conventions and Convocations

## CALIFORNIA

SAN FRANCISCO—Bishop Parsons laid especial emphasis on the financial situation in the diocese, with reference both to diocesan expenditures and the furthering of the Church's program at the seventy-ninth annual convention of the diocese, which met in Grace Cathedral, San Francisco, February 5th and 6th.

Preceding the convention there was a reception by Bishop and Mrs. Parsons at the Commercial Club, Monday evening, February 4th, as well as the annual dinners for the clergy and laymen, and the Churchwomen. At these dinners the special guests were Bishop Johnson of Colorado, Bishop Binsted of Tohoku, Japan, and Prof. Norman Nash of the Episcopal Theological School in Cambridge.

At the general session of the convention and the house of Churchwomen, Bishop Binsted made an appeal in behalf of St. Luke's Hospital, Tokyo. Dean Gresham reported on the progress in the building of the cathedral. He announced a gift to the cathedral of \$250,000 from the late Ogden Mills. The social service department made reference to the coming of the National Conference of Social Workers to San Francisco in June. At this time the annual Church Conference on Christian Social Service will be held. Archdeacon Porter gave a general summary of the situation in the diocesan mission field.

The annual convention of the Young People's Fellowship of the diocese was held at the time of the diocesan convention.

The Very Rev. H. H. Powell, D.D., dean of the Church Divinity School of the Pacific, spoke of the plans for the moving of the Divinity School to Berkeley. He urged the members of the convention to cooperate heartily in this project. At the evening missionary service in the cathedral the Bishop of Colorado spoke on personal religion.

The election resulted as follows: Standing committee reelected.

Deputies to the Provincial Synod: *Clerical*, the Rev. E. F. Gee, the Rev. W. R. H. Hodgkin, D.D.; the Rev. W. A. Brewer, D.D., and the Rev. C. P. Otis, S.S.J.E. *Lay*, F. M. Lee, Dr. R. C. Endriss, Col. R. H. Noble, and Commander John S. Graham.

Alternates: *Clerical*, the Rev. Messrs. Bayard H. Jones, Theodore Bell, W. W. Jennings, and Hugh E. Montgomery. *Lay*, Messrs. L. F. Monteagle, R. H. Countryman, E. P. Gamble, and Col. C. H. McNeil.

Mrs. Edward Holmes was elected president of the House of Churchwomen, and Mrs. Harry M. Sherman was reelected president of the diocesan Woman's Auxiliary.

This convention as a whole was marked by an unusually fine spirit of friendliness and mutual charity. Very little action was taken of far reaching interest, but everyone present will long remember the high spiritual level which was maintained throughout.

## LOS ANGELES

LOS ANGELES—Presiding for the first time as diocesan, the Rt. Rev. W. Bertrand Stevens, D.D., paid high tribute to his predecessor, the late Rt. Rev. Joseph Horsfall Johnson, D.D., in his opening address to the thirty-fourth annual convention of the diocese held at St. Paul's Cathedral, January 30th and 31st. He also gave

heartily approval to the recommendation of the executive council that the official memorial to Bishop Johnson should take the form of a chapel at Westwood, the new site of the University of California at Los Angeles.

Putting to rest occasional kindly suggestions that because of the size of the diocese he should be given the help of a coadjutor or a suffragan, Bishop Stevens stated that he would request episcopal assistance when he felt it was needed.

The convention was featured by an address on the work of St. Luke's International Hospital, Tokyo, by the Rt. Rev. Norman S. Binsted, Bishop of Tohoku. The Very Rev. Herbert H. Powell, D.D., dean of the Church Divinity School of the Pacific, described the projected removal of the school from San Francisco to Berkeley and the convention endorsed the project.

The convention heard with great satisfaction that for the sixth successive year the diocese had met its entire general Church program quota. The 1928 quota, amounting to \$44,100, had been slightly overpaid.

Despite his protests, the salary of Bishop Stevens was increased to \$10,000. The diocesan budget, largely missionary, was increased to \$70,000. The new parish of St. Cross Church, Hermosa Beach, and the promising mission of All Saints', Beverly Hills, were admitted into union with the convention.

Officers and committees were generally reelected. The Rev. Leslie E. Learned, D.D., and Colin M. Gair were added to the standing committee.

Delegates to the Provincial Synod: *Clerical*: The Rev. George F. Weld, D.D., Montecito; the Rev. Perry G. M. Austin, Long Beach; the Rev. Edwin T. Lewis, Whittier; and the Rev. Charles E. Deuel, D.D., Santa Barbara. *Lay*: Colin M. Gair, Los Angeles; C. E. C. Hodgson, Santa Monica; George G. Entz, Hollywood, and Ralph Isham, Montecito.

Alternates: *Clerical*: The Rev. William Cowans, Redlands; the Rev. Charles L. Barnes, San Diego; the Rev. Harry Gray, Huntington Park; and the Rev. M. L. Kain, Covina. *Lay*: C. N. Burton, Claremont; W. F. Pascoe, Long Beach; Stanley W. Williams, Los Angeles; and Judge J. J. Hawkins, Los Angeles.

The annual meeting of the Woman's Auxiliary was attended by over 1,000 women. Speakers on a brilliant program included Bishop Stevens, Bishop Binsted, Mrs. Thomas W. Kydd, provincial president; Miss Mary E. Sanford, national field secretary of the Girls' Friendly Society; and Dr. Miriam Van Waters, referee of the Los Angeles juvenile court.

## WEST TEXAS

BROWNSVILLE, TEX.—Emphasis upon the conspicuous opportunity of the Church in West Texas was laid by Bishop Capers in his address to the twenty-fifth annual council of the diocese, which met in the Church of the Advent, Brownsville, on Wednesday, February 6th. Among the several recommendations that the Bishop made were that the episcopal endowment fund be increased to \$100,000, which at present is \$70,000, and that an endowment of \$100,000 be raised for the missionary work within the diocese. Both of these recommendations were enthusiastically adopted by the council, and committees

were appointed to begin the task of raising the money at once.

Preceding the formal opening of the council, the diocesan Woman's Auxiliary held a devotional meeting in the Church of the Advent, on Tuesday afternoon, the Rev. Everett H. Jones, rector of Grace Church, Cuero, conducting the devotional exercise and delivering an address. In the evening an inspirational service was held in the church at which the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, delivered the sermon, and the Bishop of the diocese, assisted by the rector of the parish, the Rev. R. O. Mackintosh, conducted the service. The formal opening service of the council was held on Wednesday morning, Bishop Capers being the celebrant, assisted by the Rev. Mr. Mackintosh and the Archdeacon of the diocese, the Ven. B. S. McKenzie. The preacher was the Rev. Dr. Walter B. Capers, rector of St. Andrew's Church, Jackson, Miss. After the council was formally organized the Bishop read his council address in which he gave many encouraging indications of the progress in the diocese.

At 2:30 o'clock the Woman's Auxiliary met in the parish house, Mrs. Hattie Brown Moore, president, presiding. The Bishop addressed the Auxiliary and assured them of his deep appreciation of their inestimable benefit to the work of the Church in this diocese. At half past six o'clock at the Country Club the diocesan dinner was held, Bishop Capers acting as toastmaster. Addresses were made by Bishop Quin and the Rev. Dr. Capers.

On Thursday morning, at the Church of the Advent, the corporate Communion of the women of the diocese was held, the Bishop being the celebrant.

Elections resulted as follows: Standing committee: *Clerical*: The Rev. L. B. Richards, the Ven. B. S. McKenzie, and the Rev. Rolfe P. Crum. *Lay*: Messrs. Walter A. Springall, Judge A. W. Seeligson, and Judge S. G. Tayloe.

## PORTO RICO

MAYAGUEZ, P. R.—Delegates from most of the missions in Porto Rico, with the exception of Manati, were present at the twenty-third annual convocation of Porto Rico, which met at St. Andrew's Mission School, Mayaguez, January 21st and 22d. The Rev. J. A. Swinson, rector of All Saints' Church, St. Thomas, was the only representative from the Virgin Islands.

On Monday evening Bishop Colmore read his address, and assembling after the service convocation reflected most of its officers and committees. Serious discussion took place over the question of self support. Last year the Board of Missions was led to make a cut in the appropriation, because of reduced income. This year a similar cut is likely to be made. Just what the result will be no one can foresee. Most likely some work will have to be discontinued.

Notice was received from the synod of the second province, informing the convocation of the possibility of meeting in San Juan, in January, 1930. This would be in the nature of a pilgrimage to the West Indies, and the members who would attend could have the privilege of seeing the work in Porto Rico, the Virgin Islands, Santo Domingo, and Haiti.



## Bishop of London to Act as Chairman of Church Assembly in Archbishop's Illness

### Two Bishops Consecrated at Westminster Abbey—Relations Between Church and State

The Living Church News Bureau  
London, February 1, 1929

WIDESPREAD SYMPATHY HAS BEEN called out by the illness that so quickly followed the enthronement of the new Archbishop of Canterbury, and Churchmen are naturally anxious for indications of an improvement in his health. It is understood that Dr. Lang is now going on well, and that, although he will not be able to preside over the meetings of the Church Assembly next week, he hopes to be fit for the meetings of Canterbury convocation in the middle of February. The Bishop of London will act as chairman of the assembly next week.

#### PLAN FOR CHURCH CONGRESS IN TORONTO

The motion in favor of the abolition of the annual Church Congress, which is on the agenda of the Church Assembly for next week, in the name of Lord Phillimore, will most likely be dropped, for the reason that an invitation has been received from the Bishop of Toronto to hold it this year in that city. The invitation has been accepted, and the congress will meet in Toronto, probably during the first week of September.

The congress, in its early days, met on one occasion in Dublin, but the meeting in Canada will be the first time that the congress has been held outside the British Isles. It is understood that the decision to visit one of the Dominions is receiving cordial support. The opinion is expressed that new inspiration will be gained in relation to oversea settlement, which is now so closely linked with the spiritual work of the Church.

The full program for the visit has not yet been arranged, but it is intended that the members of the congress shall be given an opportunity to study religious and social movements associated with the development of Canada, as well as the potentialities of the Dominion. For this purpose a tour is being arranged extending to the Pacific Coast. Particular attention will be given to the work of settlement in the provinces of Manitoba, Saskatchewan, and Alberta, and it is expected that the visitors will also attend Church synods at a number of places which will be included in the tour. It is hoped that members of the congress will be able to take part in the jubilee celebration of the Theological College at Saskatoon, and that their visit to British Columbia will enable them to be present at the opening of the cathedral at Victoria.

#### CONSECRATE NEW BISHOP OF CHELMSFORD

The consecration of Canon Henry Albert Wilson as Bishop of Chelmsford, and of Prebendary William Champion Streatfeild as Suffragan Bishop of Lewes took place at Westminster Abbey on the Feast of the Conversion of St. Paul, January 25th. Canon Wilson was formerly rector of St. Mary with St. Matthew and Holy Trinity, Cheltenham, and Prebendary Streatfeild was vicar of Eastbourne.

Owing to the illness of the Archbishop of Canterbury, the consecration was by

commission. The Bishop of London acted for the Archbishop, the Bishop of Winchester was gospeller, and the Bishop of Rochester was epistoler. Twelve other bishops took part in the consecration.

#### RELATIONS BETWEEN CHURCH AND STATE

In a sermon preached before the University of Cambridge last Sunday, the Dean of Norwich (Dr. Cranage) said that it became obvious, as soon as the new Prayer Book had been rejected by the House of Commons, that relations between the Church and the State would become strained. Had the State usurped the function of the Church? Had it given such a direction in spiritual things as would justify Churchmen in saying: "We ought to obey God rather than men"? If such a crisis had really arrived, he hoped Churchmen would be willing to meet it in the spirit of St. Peter and the other apostles when brought before the Sanhedrin.

The Church, said Dr. Cranage, could hardly be accused of having hurried in drawing up the Prayer Book measure. The letters of business were issued in 1906, and more than twenty years elapsed before the answer was given.

Whatever might now be said to weaken the effect of the Church Assembly's decision, there was no doubt that a considerable majority of the assembly wished the measure to pass, and regretted the action of the House of Commons in rejecting it twice. . . .

"Let us assume," he said, "that the Church Assembly fairly represents the clergy and 'the most instructed laymen, but not the laity as a whole.' Is not this sufficient? Certainly, with regard to most of the questions with which the assembly has to deal—pensions, dilapidations, new dioceses, patronage, and so on—it would be impossible to wait for a sort of referendum before passing on such matters to Parliament. But the Prayer Book measure is in a very different category. It foreshadows the first great formal change in our public worship since 1662. The Archbishops have solemnly assured us that no change in doctrine is intended, but a change of emphasis is generally admitted."

Disestablishment would mean that the recognition of God in the nation and the empire would be gravely imperiled; the act of settlement could hardly survive it, and the solemn coronation service might soon become a thing of the past. Worst of all would be the spiritual destitution of the country districts. The taking away of ancient endowments, which surely would accompany disestablishment, would be serious, but not insurmountable, in the towns. Villages, however, depending almost wholly on these endowments, would find it difficult to replace them in a time of agricultural depression. All such disasters would have to be faced rather than that they should render to Cæsar the things that were God's. He did not, however, consider that the crisis had yet been reached. If in the course of the next few years the Church were to become more united in demanding, and the State remain resolute in refusing, a great change, then the disestablishment issue would be sharply raised, and he, personally, would not wish to shirk it.

#### CHURCH UNITY OCTAVE

In connection with the Church Unity Octave, a crowded meeting was held last week at Westminster.

The Rev. H. J. Fynes-Clinton, rector of St. Magnus', London Bridge, said that the president of the Church Unity Octave, the Rev. J. Spencer Jones, was the first to conceive the idea of prayer for unity during the octave of the feast of the Chair of St. Peter at Rome, beginning on January 18th, and ending with the Feast of the Conversion of St. Paul on January 25th. The Friars of the Atonement in America had fallen in with the idea, which was taken up by the Roman communion in that country. There was a strong movement among cardinals and Roman bishops that the octave should be imposed as of obligation on the Roman communion. That octave gave them, in the Church of England, an opportunity of answering to the call to prayer that our Lord's will might be done in the matter of Church unity.

Dr. S. H. Scott, rector of Oddington, Oxford, reminded the meeting that there was to be a Lambeth Conference next year, and that the chief topic at the last Lambeth Conference was reunion. He wanted his hearers to read again, in the encyclical sent to all parts of the world, by the bishops who attended that conference, the passage on reunion with the Holy Apostolic See. Malines had marked a milestone. Things could never be again as if those conversations had not taken place. He still believed that the Church of England had a mission in that matter. They were doing their work as loyal, obedient Anglicans. They were peculiarly interested in the apostolic see, because Christians in communion with Rome were the largest body of all Christians. What was the good of talking about reunion if the see of Rome was left out? All over the world people were discussing the position of St. Peter in the New Testament, not only Christians, but also people who might be called rationalists.

The comment may justly be made that, while the primacy and the supremacy of Rome had been vigorously expounded by all the speakers, and the anomalies of the Reformation forcibly criticized, it appeared to be taken for granted that the audience fully understood what the English Church represents, and that they were not ashamed, but, on the contrary, proud of it. If the assumption that all are enlightened and firm in loyalty be justified, well and good. But what if it is not so?

#### OPEN NEW RETREAT HOUSE FOR NORTHERN PROVINCE

A new retreat house for the northern province has been added to the rapidly increasing list. Last Saturday the Bishop of Newcastle (Dr. Bilbrough) dedicated St. Cuthbert's retreat house at Low Fell, Gateshead, which has been built at a cost of about £9,000, and stands in pleasant grounds overlooking the Team valley and a large expanse of country. An adjoining small house has hitherto been used as a place of rest, but the needs have become so much greater in recent years that larger premises became essential. The house represents the opening of a fresh chapter in the history of social service in an increasingly populous district, and it will fulfil a variety of purposes. There will be opportunities for rest for both clergy and laity, and for meetings. Probably most of the sojourners at retreats will hail from Tyneside, but there will be opportunities



also for visitors from districts as distant as York, Ripon, and Carlisle.

Hitherto it has been the custom to hold yearly retreats through the efforts of individual clergy in their own homes, but this arrangement had its disadvantages, particularly in respect to accommodation, and therefore St. Outhbert's House will afford an immediate facility of great value. A temporary chapel has been erected in the grounds, and it was there that the principal part of the dedication ceremony took place. The Bishop was supported by the rural dean of Gateshead (Canon Stephenson), the Rev. T. L. Lomax, vicar of Ferryhill, founder of the retreat house, and many local clergy.

#### PLAN CATHEDRAL AT CANBERRA, AUSTRALIA

A large number of designs were sent in to the Canberra committee for the proposed cathedral at Canberra, Australia. The adjudicators, who are three of the leading architects of Australia, selected a very beautiful design by an English architect named Crone, who happened to be visiting Australia for a few weeks and entered for the competition. The proposed cathedral, when completed in all its details, is to cost £150,000. The Bishop of Goulburn will endeavor to raise £30,000 throughout Australia as a first installment in order that the chapter house of the cathedral may be built first and be used as a church. **GEORGE PARSONS.**

#### CHURCH CONSECRATED IN PANAMA CANAL ZONE

**GATUN, C. Z.**—The Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, gave the final touch to new St. George's Church, Gatun, when with an overwhelming congregation of West Indian members present, on Sunday, February 3d, he consecrated the beautiful building, assisted by the Ven. James L. Sykes, Archdeacon and priest-in-charge of the mission.

The consecration of the church marks a new turn in the religious life of the community among whom a very constructive work is being done by the Archdeacon, and his lay reader, Joseph Oscar Laurie.

#### HEBREW-CHRISTIAN PUBLISHING SOCIETY ANNIVERSARY

**NEW YORK**—The Hebrew-Christian Publication Society celebrates its fifteenth anniversary this year. The purpose of the society is, and has been during its entire fifteen years of activity, to present the Gospel to the Jews through the printed page. During the years the society has been in existence, the mind of the Jew has ripened and his attitude towards the Christian has changed.

The society publishes literature adapted to the Judaic mind, and this literature is supplied without cost to those who apply for it. Demands for its publications come from all over the world.

The society has no other income, but depends entirely on voluntary contributions for the support of this work. Memberships are as follows: Foundation, \$100; Sustaining, \$25; Active, \$10; Contributing, \$5.

Funds are needed to reprint some of the old tracts, for which there are persistent calls, and to print new ones which already have been prepared. Contributors to the work of the society are entitled to all of our publications.

## Lent is Time for Facing Realities of Life, Says Archbishop of Nova Scotia

### Elect Bishop Coadjutor for Diocese of Honan—Death of the Rev. Fr. Sharp, Toronto.

The Living Church News Bureau  
Toronto, February 15, 1929

**T**HE CANADIAN CHURCH ENTERS UPON another Lent with evidently careful preparation, most of the bishops issuing Lenten pastorals and nearly all parishes publishing lists of Lenten services.

The first of the noonday services at Holy Trinity, Toronto, in the midst of the busy downtown district was taken on Ash Wednesday by the Bishop of Toronto, those of yesterday and today by Dr. Cosgrave, provost of Trinity College.

In the course of a Lenten message to his diocese, the Archbishop of Nova Scotia said:

"Lent is a time for facing the realities of life and recognizing that we have not simply to provide for one year or for seventy but for the uncountable millions of eternity.

"It is a more or less easy thing, or at least a routine which every sensible person falls in with, to take care of the material needs of ourselves and of those dependent on us now, and for their use after our departure from the worldly scenes. But what of ourselves while others are enjoying what we gathered probably with much hardship and personal sacrifice? Did we fail to lay up treasures for ourselves which we could take with us untouched by the rust and moth of the inevitable corruption of things material? What character have we formed?

"If we have formed a character solely of the money getter, what are we to do when no more can be got and what we slaved for passes into other hands? If we have made ourselves proficient only on the field of sport what will there be for us where there are no stadia and the bookmakers' trade is gone? If self-indulgence be the only joy of life what happiness is in store for us when desire has failed and the senses of touch and taste have gone?

"The end of the year is a time when every business man knows he must balance his books and see that he is stocked with all that is adequate for the ensuing months. But does he make sure that he has a spiritual balance sufficient to take him through not only the years of life here which he cannot count upon, but for the years that reach out in the unknown but certain future? Are we 'walking circumspectly not as fools but as wise redeeming the time'?

"Lent is a time for these thoughts. It asks us so to limit our regular occupations—business or pleasure—that we may have time for more frequent devotions, more earnest use of the means of grace which the Church provides and, through them, to be drawn closer to Christ and all that He stands for.

"If our Church services only tend to make us boast of what we have given up or to stir up a sort of resentful feeling that we are expected to do this or not do that or to create an intense longing for the close of the season when there shall be no more ban on anything we want, then our Lent is not fulfilling its object.

"But if the Church services become more compelling and inspiring as the weeks pass and we have a new determination to cut out what is lowering or unnecessary and develop more and more of that Christ spirit which leads to all that is worth

while because it sweetens and heartens us in a right use of business or sport or pleasure, then we may thank God for our Lent. We have found a satisfaction in our religion, a real help in the struggle of life and a practical personal application of the prophet's words, 'Render your heart and not your garments and turn unto the Lord your God; for He is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil.'

#### BISHOP COADJUTOR ELECTED FOR DIOCESE OF HONAN

The missionary diocese of Honan in Northern China, established by the Canadian Church, has elected the Rev. Lindel Tsen as coadjutor to Bishop White. Honan is the diocese for which the Church of England in Canada is responsible. Its people have suffered exceedingly during the past five years from war and brigands and the agitation of fanatical societies.

Mr. Tsen graduated from St. James' Middle School, Wuhu, and from Boone College and Divinity School. His first independent work was as minister in charge of the important inland city of Nanling, an out-station of Wuhu. When the Church in China organized its own board of missions in 1915, Mr. Tsen was its first general secretary. He has several times visited its difficult mission field, in the province of Shensi, greatly encouraging the workers by his energy and counsel.

He went to America in 1924 for post-graduate study at the Virginia and Philadelphia seminaries. Returning to China in 1926, he became dean of the cathedral in Anking. He left that city in 1927, with other Chinese leaders, and military forces occupied the cathedral church for a long time. Recently Mr. Tsen has been working in Wuhu.

#### DEATH OF THE REV. FR. C. E. SHARP

The Canadian Church has been called to mourn the death of an outstanding priest in the person of the Rev. Cato Ensor Sharp, for twenty-two years rector of St. Thomas Church, Toronto. Fr. Sharp came to St. Thomas' Church from Esquimaux, where he was for some years rector of St. Paul's Church and naval chaplain. Some years ago he was succeeded at St. Thomas' Church, Toronto, by the Rev. C. J. Stuart, who became vicar, Fr. Sharp remaining rector. Fr. Sharp was widely known and beloved as a missionary and a conductor of retreats and quiet days.

A solemn requiem was held at St. Thomas' Church, followed by the burial at St. James' Cemetery.

#### CHURCH AT SPOTTSWOOD, N. J., REOPENED

**SPOTTSWOOD, N. J.**—St. Peter's Church, Spottswood, which was almost completely destroyed by fire on Good Friday last, was reopened on Sunday, February 10th, by the Bishop of the diocese, the Rt. Rev. Paul Matthews, D.D., assisted by the rector of the parish, the Rev. William T. Morgan. A new organ and a baptistry window were dedicated as memorials during the service.

The church was crowded to its full capacity and the Bishop's address was very timely and appropriate.



## New York Churchmen Express Opinion in Present Controversy at Cathedral

Report on Marriage and the Home  
—Bishop Manning Convalescent

[BY TELEGRAPH]

Dean Robbins has accepted the election to be on the staff of the Church of the Incarnation as special preacher, effective at Easter.

The Living Church News Bureau  
New York, February 16, 1929]

THE CONTROVERSY TO WHICH THE TITLE refers was reviewed in an extended editorial in this paper, issue of February 9th. Because such prominent clergymen as Bishop Manning, Bishop Shipman, the Rev. Dr. Reiland, the Rev. Dr. Fosdick, and Chancellor Zabriskie have figured in this matter it has, of course, attracted the attention of the reading public. In this issue of last Monday the *Herald-Tribune* devoted nearly three columns to a consideration of certain affairs in the Episcopal Church in New York City. The reviewer quoted the fears of some that Anglo-Catholic influence is becoming too pronounced at the cathedral and ventured surmises whether the trustees will support the Bishop when he makes his nomination for the deanship. On this point the writer seemed to arrive at the conclusion that the trustees would likely vote against their own wishes rather than take a step which might impair the Bishop's position. Apart from the conjectures of a reporter the article had interest and value in its incorporation of statements from two local rectors. The Rev. Dr. Reiland of St. George's, and the Rev. Dr. Norwood of St. Bartholomew's are to be commended for the stand they have taken in a controversy. Liberal Churchmen both, they show herein the constructive side of liberal Churchmanship and reveal that some who have protested most vigorously do not speak for all Liberal Churchmen. Dr. Reiland said:

"I haven't heard of any alarm on the ground that Roman Catholic practices were being introduced at the cathedral, and I am sure I would have heard of it if there had been much talk of it. As for any issue between the Anglo-Catholic and the liberal party, there is always that issue, just as there is the issue between the liberals and conservatives in politics. It is a good thing for the Church to have such a controversy, and I hope we will always continue to have it. A party is apt to become proud and arrogant unless it has opposition. I see no objection to the Bishop's wearing the cope and mitre. He represents all the parties in the Church, and there is no reason why he should not try to please the Anglo-Catholic party."

DR. NORWOOD'S COMMENT

The Rev. Dr. Robert Norwood, rector of St. Bartholomew's and a leading liberal, said that he was not conscious of any dangerous gain in strength on the part of the Anglo-Catholic party.

"Many of the finest men in the Church belong to the Catholic party, and I am glad to see it in a strong position," he said. "I have not heard that they have obtained any excessive power in this diocese. I believe that the Church becomes stronger as it is enriched by men of every type of religious experience. I was sorry

that Dr. Fosdick was barred from officiating at a service of the Church, but there is the canon against it. I am sorry that the canon was there, and I wish it were done away with, but I cannot criticize its enforcement. As to permitting the Russian Orthodox clergy to officiate, that is a controversy that I have taken no part in."

PREACHERS AT THE CATHEDRAL

From the cathedral offices has come the announcement of the preachers who are to speak from its pulpit during the Lenten season. On Sundays at 11 and 4, the scheduled preachers are as follows: February 17th, Dr. Bellinger; Dr. Silver. February 24th, Father Huntington; Bishop Lloyd. March 3d, Dr. Darlington; Mr. Brenton. March 10th, Dr. Aldrich; Dr. Bowie. March 17th, Dr. Norwood; Bishop Booth. Palm Sunday at 11, Dean Ladd. Easter Day at 11, Bishop Manning.

Also at Evensong on week-days (5 P.M.) there are to be addresses by visiting clergy. Of these may be noted the coming of the Rev. Dr. Sutton on Mondays, February 25th, March 4th and 11th to speak on Spiritual Healing; and on each of the Wednesdays in Lent the Rev. Samuel Shoemaker of Calvary Church will give a series of talks especially, but not exclusively, for young people; his general topic will be Finding a Religious Experience Today.

The conductor of the Three Hours Service on Good Friday at the cathedral will be the Rev. S. C. Hughson, O.H.C.

Also, announcement has been made of the annual Florence Nightingale service for the trained nurses of the city. That is to be held on the evening of Sunday, May 19th. Bishop Manning will make the opening address, and an address will be given by the Rev. Dr. H. E. Fosdick. This item has special interest because of the controversy above mentioned. Where the canons of the Church permit, the diocesan welcomes the participation of this distinguished spiritual leader in our services.

On Sunday afternoon, February 24th, there will occur at the cathedral the unveiling of a bronze tablet bearing the facsimile of the Declaration of Independence and a bas-relief of Trumbull's painting of that event. The table is the gift of the Daughters of the American Revolution.

BISHOP MANNING'S CONVALESCENCE

Bishop Manning has sufficiently recovered from a serious attack of pneumonia to leave the city this coming week. He will be away for several weeks, returning, it is hoped, in time to resume most if not all of his duties at Easter.

REPORT ON MARRIAGE AND THE HOME

There was issued here last Sunday the report of the committee on "marriage and the home" of the Federal Council of Churches. It is too extended for much comment here, and a considerable portion of it is but the formal expression of obvious situations and recognized needs. Among the many recommendations of the report it is good to see this emphasized: "Many pastors will need in the future to be much more careful about the marriages they perform. It is a safe counsel, where the parties are unknown, never to officiate at a wedding, and runaway marriages should never be performed knowingly." Certainly,

there is need of such counsel going out to the considerable group of Christian clergy who look to the Federal Council as an authoritative voice.

The vice-chairman of the committee preparing the report was the Very Rev. Dr. Howard C. Robbins; and on the membership list of the committee appear the names of the Bishop of Virginia and the Rev. Dr. O. K. Gilbert of the New York diocesan social service commission.

OTHER LENTEN PREACHERS

Visiting Lenten preachers at Grace Church, 12:30 noon, Tuesdays through Fridays are Bishop Shipman, the Rev. Dr. E. T. Sullivan of Newton Centre, Mass., the Rev. Dr. Johnston of Washington, Captain Mountford and Bishop Oldham.

At Calvary Church, Fr. Huntington, O.H.C., is to be the noonday preacher (12:30), February 19th through the 22d; and the Rev. Albert Parker Fitch of the Park Avenue Presbyterian Church, March 12th through the 15th. Otherwise, the clergy of the staff will speak at these services.

At St. James' Church, 5:15 P.M., Tuesdays through Fridays, the following are scheduled: Dr. Bell, Fr. Gushee, the Rev. H. K. Sherrill, Bishop Woodcock, Bishop Oldham, and Bishop Fiske.

CHURCH ARMY NEWS NOTES

From Church Army headquarters, 416 Lafayette street, come the following items of interest to those concerned with that unique work:

A gift of \$1,100 has recently been made to Church Army for the extension of its work.

On Sunday evenings one of the staff is conducting informal services at God's Providence House in the Bowery; and at the request of the rector of Trinity Church, Captain Mountford will resume his noonday preaching in Wall street.

LOOKING TOWARD UNITY AMONG  
THE LUTHERANS

Last Sunday the Rev. Dr. William F. Sunday, pastor of St. James' English Lutheran Church at Madison avenue and 73d street, presented his resignation in order to make easier the merging of two or more centrally located Lutheran churches. Dr. Sunday stated that within a radius of fifty miles from Times Square there are more than 500 Lutheran congregations worshipping in nineteen different languages, and that they have enlisted the membership of some 20,000 of the 200,000 Lutherans in that area.

Speaking on the subject of unity at the annual dinner of the Lutheran Society of New York held here in New York in January, the Rev. Dr. Knubel, president of the United Lutheran Church of America, declared that "we need to beware of purely man-made schemes for the desired end. We cannot engineer a short-cut to the goal. The biggest thing in religion is the truth. A vital necessity is that each denomination ask itself if it has some big truth which other denominations do not possess and for which it must maintain its individual existence. There is no reason for its separate life without that."

ITEMS

The sacred screen production, the twelfth century Freiburg Passion Play, will be given in St. George's Church on Monday, March 25th, at 8 P.M. Cards of admission will be required.

The Rev. Fr. Hughson, O.H.C., is to speak twice this Lent at Intercession Chapel. On March 12th his subject will be The Settlement and Growth of Liberia,



and on the 19th, Foreign Possessions and Policies, Their Effect on African Civilization. The hour of each is 3:15.

Three sermons preached by Canon Prichard last October in his church at Mount Kisco have been published in booklet form. These are answers to some mod-

ern criticisms of the Christian Faith, of the Church, and of the Bible. Each is presented in Dr. Prichard's well-known devotional and understanding manner and is worthy of the wider reception which this form permits.

HARRISON ROCKWELL.

## World Needs Practice in Saying "No," Says Bishop Slattery at Opening Lenten Service

### Quiet Day Prepares Way for Lent at Theological School—Other Massachusetts Items

The Living Church News Bureau }  
Boston, February 16, 1929 }

ASH WEDNESDAY USHERED IN A LENT during which it seems as if more opportunities than ever are offered those wishing to pursue a definite and ordered plan of worship. St. Paul's Cathedral arranges for two mid-day services, in accordance with its usual custom, in order that the great army of persons taking luncheon hour between 12 and 1, or between 1 and 2, may be sure of finding a service at a time for which they may attend. An early celebration of the Holy Communion begins each day, and a vesper service closes it, in accord with the practice of the other great city churches. On Ash Wednesday itself a morning service at 10:30 and an evening one at 8 were also held.

The World Needs Practice in Saying No was the subject of Bishop Slattery's noonday address in the cathedral on Wednesday. In the course of it, the Bishop said in part:

"The world smiles indulgently as the Church begins Lent. It thinks Lent sentimental, self-conscious, priggish. Lent could not have survived all these centuries if there were not in it the root of something great and good. Lent stands in life for self-discipline. In Lent a man tries his character. . . . Never was this lesson of saying 'No' at will more necessary than today. There is a theory among certain youth that real life consists in entering every experience without restraint. . . . Live a life without the least negation. Do what you wish to do and live to the utmost. It is silly to think that any deed is sinful. A theory like this is responsible for the breaking down of many a man and woman at the critical moment. . . .

"Lent comes to us with an appeal to learn self-mastery. A fire drill in a school seems foolish till a sudden fire blazes up; then the discipline saves life. If Lent can teach us to be ready for the day of testing, it still has a great place. The world needs practice in saying 'No.'

"Further, Lent teaches us to stop certain pleasures that we may have time to devote to seeing what life really is. . . . Lent teaches us the principle that it is wise to give up some good things in life when they stand in the way of better things."

After enumerating the Lenten gifts of the Church—silence for prayer and meditation, more sermons, music, and teaching—all for the purpose that time saved from the usual distractions may be profitably used, and stating that Lent makes room for the best, Bishop Slattery added:

"Lent is more than saying 'No.' It is also a great affirmation. It trains people to do the extra deed, to say the extra word, which brings to life what religion calls grace, what the world calls charm. There is a radiant beauty in a character which does the unnecessary kindness. . . . Lent

is a time to open our eyes to see the unnecessary things we can do to add richness and beauty to life.

"So far from being sentimental, Lent is practical for everyone who would build into his character the discipline of strength, time for the best, and the grace which forgets itself and spends itself for the happiness of others."

The Rev. Henry K. Sherrill, preaching in Trinity Church at noon on Ash Wednesday, emphasized the necessity for a deeper sense of humility. After mentioning the intensity of life and the seriousness with which we take its many aspects in business, sport, and pleasure generally, the Rev. Mr. Sherrill said:

"Religion is an exception in many cases. There is that in modern life which makes us feel emancipated from thoughts of failure or of sin. We like to believe that ours is a day of healthy-mindedness, when all such matters as sin, confession, forgiveness, have been outgrown. That is why many feel a great unreality in much of religious language at the season of Lent.

"The real truth is, though, that always the greatest saints have felt themselves the greatest sinners. . . . Blessed are the humble-minded is true not only in the teaching of Jesus, but in religious experience. . . . It is to the humble-minded that Christ comes. In that spirit alone may be found peace and victory."

The series of addresses by educational leaders in New England colleges and universities at the Saturday noonday services begins today in St. Paul's Cathedral when Dean Roscoe Pound of the Harvard Law School will speak on The Import of Religion for the Coming Life.

Dean Charles R. Brown of Yale University Divinity School preached at the noonday services on Wednesday, Thursday, and Friday, in the Colonial Theater. These services are held under the auspices of the Greater Boston Federation of Churches. The services last forty minutes and it was estimated that 500 persons attended the opening one. Formerly the meetings have been held in Keith's Theater and they are known to thousands.

#### QUIET DAY PREPARES WAY FOR LENT

The quiet day under the auspices of the alumni of the Episcopal Theological School was held on February 6th. This preparation for Lent is an annual custom of long standing. Beginning at 10:30 A.M., three meditations with accompanying hymns and periods of prayer were given by the Rev. Dr. Donald B. Aldrich of New York, whose subject was The Romance of Goodness.

A pleasant feature was the luncheon at the deanery, following which Dr. Muller, a member of the faculty, read a paper on the government of the Protestant Episcopal Church. Dr. Muller spoke in detail of lay participation in that government. The paper and the resultant interest and discussion occupied an hour and a half; points touched upon were the powers of vestries; the effectiveness of vestries; the wisest

method of supplying a parish with a new rector; the problems arising from the rector's tenure of office.

What may be described by the English term "high tea" gave the graduates an opportunity at 4:30 P.M. of meeting with the students of the school in a friendly and informal manner. The dinner at which a hundred guests, approximately, were present was held in the University Club. The Rev. John W. Suter, Jr., of New York, was the toastmaster and presided with his customary wit and spirit. The speakers were Bishop Slattery, Dean Washburn, the Rev. Leslie Glenn, and the Rev. Samuel M. Dorrance. Bishop-elect Larned was present and also spoke.

#### ORGANIZED CHURCHMEN MEET FOR DISCUSSIONS

The second annual Greater Boston Conference of Organized Churchmen is being held in St. Paul's Cathedral and in Ford Hall this afternoon and tonight. The purposes of this conference are five-fold: to increase interest in organized Churchmen's work; to spread knowledge of successful methods; to clarify its purposes and objectives; to understand more clearly its place in the religious life of the adult; and to determine and set up means of desirable federation and coöperation.

The afternoon program in the crypt of the cathedral consists of certain business and addresses and nearly two hours of sectional conferences on these five topics: Men's Organizations; The Program for Sunday; Activities and How to Organize Them; The Organized Class or Club and Its Responsibility for the Young People; The Organized Class or Club and Its Community Responsibilities. Recognized and successful leaders in the various lines of endeavor were the directors of the conferences.

#### OBSERVE WORLD DAY OF PRAYER

The World Day of Prayer for Missions was observed yesterday in St. Paul's Cathedral under the auspices of the Interdenominational Committee for Home and Foreign Missions. The leader was Mrs. Hannah Hume Lee, associate secretary of the social relations department of the Congregational Church. Mrs. Lee has had missionary connection with India all her life and was born in that country. Various leaders of our Church took part and made reports.

#### THE MEANING OF TOC H

"A revival of true religion—an attempt to make men realize that being a Christian does not mean believing in certain doctrines or dogmas, but in being this or that" was the description of Toc H given by the Rev. "Pat" Leonard at a meeting held in St. Paul's Cathedral on February 8th to further the interests of the American branch of the society. Another definition of Toc H is given when it is called "a challenge to young men to join in the great adventure of building the things that belong to peace, and to do this in the same high-hearted spirit of courage and endurance and humor as former generations have displayed in war." The movement is a way of living rather than an organization, and idealism, enthusiasm, and optimism are integral parts of it.

#### NEWS NOTES

The meeting of the archdeaconry of Lowell on February 7th in Christ Church, Somerville, gave those present an opportunity of inspecting the new building. The parish is an example of rapid growth for it is but about twenty years old. Bishop Babcock presided and the speakers were



the clergy engaged in missionary work in the archdeaconry. One interesting report dealt with the growing strength of All Saints' Mission, East Lynn, one of the very few parochial missions in the diocese, for All Saints' Mission received the hearty support of St. Stephen's parish, Lynn.

A fund for the building of a garage in connection with the Rest House, Swansea, was reported at a meeting of the trustees of that house. The donor is Mrs. Frank S. Stevens, to whom the diocese is indebted for the Rest House itself.

The two hundredth anniversary of Bishop Berkeley's landing in America will be observed at the evening service in St.

Paul's Cathedral tomorrow. The Rev. Stanley C. Hughes of Newport will give the address.

Dr. John W. Wood, executive secretary of the Department of Missions, will speak in behalf of St. Luke's Hospital, Tokyo, tomorrow morning in St. Michael's Church, Milton, and in the evening at St. Stephen's Church, Lynn. On Monday, Dr. Wood will attend the supper and conference of the Bishop's committee of laymen in St. Paul's Cathedral. Dr. Wood will again speak for St. Luke's Hospital on the morning of February 24th in the Church of the Redeemer, Chestnut Hill.

ETHEL M. ROBERTS.

Dr. George Craig Stewart of St. Luke's Church, Evanston, believes the Church is more vigorously alive today than ever before. He said:

"In 1928, more persons were baptized and confirmed at St. Luke's than ever before. The Church is always said to be dying. It is. Like the Apostle Paul, it 'dies daily' but somehow it is always tinglingly alive. The enemies of Christianity are abroad again today with rumors of the Church's death-bed. From my experience of a century at St. Luke's, I would say the Church is more vigorously alive today than ever."

#### BISHOP ANDERSON LEAVES FOR SOUTH

Bishop Anderson, accompanied by Mrs. Anderson and Miss Nancy Anderson, left Chicago on Sunday for Florida, where the Bishop will rest up during the next month or two. His going is in accordance with his physician's orders and his plans as announced to the diocesan convention a week previous.

Bishop Anderson's automobile had been shipped ahead and he expects to tour through Florida leisurely. While he expects to rest, the Bishop upon departing said he was taking along sufficient work to keep him busy a month. During the Bishop's absence, much of his work has been taken over by Bishop Griswold.

#### NEWS NOTES

Christ Church, Joliet, the Rev. T. DeWitt Tanner, rector, has its own Lenten noonday services. Each Wednesday during Lent, in coöperation with two Presbyterian churches of Joliet, noonday services are held at Christ Church. Speakers are prominent Chicago business men. Those scheduled on the program this year are: Messrs. William F. Pelham, Henry Rosier, and E. O. Adomiet of the Church; Messrs. L. A. Crittendon, Henry P. Chandler, R. A. Walker, and F. E. Whitten of the Presbyterian Church.

Gamma Kappa Delta, the young people's society of St. Luke's Church, Evanston, has been awarded the shield of honor of the Diocesan Young People's association for its activities during the past year. Each year the association awards a shield to the parish organization which has done the most distinguished and constructive work.

St. James' Cathedral, the Very Rev. Duncan H. Browne, dean, has recently received several memorials. These include a new communion rail, the gift of the Misses Emma and Annie Lang; receiving basin and eight alms basins, the gift of Mrs. Joseph T. and Mrs. Edward L. Ryerson, Jr., in memory of the late Edward Larned Ryerson; drapes for the chancel, the gift of Eames MacVeagh. Members of the Houghteling family also have added \$2,000 to the fund in memory of their mother, the late Mrs. Lucretia Peabody Houghteling. The income of this fund, now amounting to \$7,000 is applied to the upkeep of the Houghteling Memorial Chapel of St. Andrew at the cathedral.

#### WORK AMONG THE FOREIGNERS

A MASSACHUSETTS rector writes, "We are now helping a large Armenian congregation to secure a church."

Another reports, "We have Greeks, Armenians, Finns, and Russians in our services and Church school at all times. A Mohammendan family recently joined us."

And a third, "Occasionally I have the Greek butcher, the Armenian barber, and the Chinese laundryman at the services. At present I am helping a young Chinaman with English."

## Asks Christians to Take Stock of Spiritual Values at Noonday Services in Chicago

### Oppose Statement that Church is on Decline—Bishop Anderson Leaves for South

The Living Church News Bureau  
Chicago, February 16, 1929

**A**N APPEAL FOR "SPIRITUAL STOCK-taking" and "inventory" on the part of each Christian was made by Bishop Wise of Kansas, in his opening address at the Lenten noonday services at the Garrick Theater, Ash Wednesday.

"I would suggest three things which Lent may do for us if we are willing to pay the price and secure as our own possession the value they contain. First, resolve to make this Lenten period a time to definitely separate and disassociate yourself from the distractions and bustling turmoil of our noisy and confusing life," said Bishop Wise. "Secondly, these forty days of Lent are your opportunity to go mountain climbing, even in the heart of Chicago. Quietness and seclusion in themselves are of no particular value. We must do something out of the ordinary. Finally, if you would make your Lent of real and lasting value, undertake a study in self-analysis. Every successful business man knows the value of an inventory. He needs to take stock regularly to discover whether his business is succeeding or failing. So each of us needs to take stock of our spiritual values."

In his second address, Bishop Wise spoke of modern scientific discoveries and developments, saying that nothing in such developments destroys the eternal truth of creation. He termed Col. Charles Lindbergh an "ambassador from God" in showing nations the way to goodwill and brotherhood.

"The question that confronts us in the midst of all this marvelous power of creation and the increased power of man through scientific discoveries is," he stated, "What are we to do with it all and how are we to use it so as to find its real value? Unless there is a corresponding development in the soul of man and a building-up of his inner life in terms of human character, our vast and intricate machinery will be nothing more than a means for our self destruction."

In his concluding address, Bishop Wise said the lack of spiritual progress in the universe today is due largely to a shortage of spiritually minded men. "The Church is not producing enough of such men and women," he said, adding that the difficulty with the religion of a great many supposed-to-be Christians is that they are afraid to live the principles they profess.

Lent was ushered in with services throughout the diocese on Ash Wednesday. Bishop Griswold was the celebrant at the first of the noonday Eucharist services being conducted again this year in the loop by the Catholic Club of Chicago. The Rev. David E. Gibson is conducting noonday services daily at the Cathedral Shelter also.

The Rev. Dr. Frank E. Wilson, Bishop-elect of Eau Claire, is the speaker at the Garrick Theater services during the coming week.

#### CHRISTIAN CHURCH ON INCLINE RATHER THAN DECLINE

The Christian Church in America is on the incline rather than the decline, according to statements from several Church leaders, gathered by the *Diocese of Chicago*. The comments were made in answer to statements credited to Prof. Pitirim Sorokin of the University of Minnesota, before the American Sociological Society meeting here. Professor Sorokin was quoted as saying that America is being rapidly de-Christianized and the cities are leading in this process.

"I believe religion is more strongly entrenched in the American mind today than ever before," said Bishop Anderson. "Although the Christian Church is fighting an uphill battle for supremacy these days, I believe it is making progress, slow but sure. In order to be good Christians, we must remember not only to go to church on Sunday and confess our sins, but we must live our religion every day of the week."

Bishop Anderson said there are no doubt signs of paganism in American religion, but added that this does not mean the Church is losing her position in American life.

Bishop Freeman of Washington said:

"The evidence of growing interest in the Church here at the capital contradicts statements of Professor Sorokin. Four recent open air services at the cathedral had a total attendance of 44,000. Appeal of Christianity was never more popular when rightly presented."

Bishop Slattery of Massachusetts said:

"I think a good many leaders in education are discouraged about the attitude of youth toward religion. But I am hopeful from what I see here in this neighborhood, both in parishes in general and parishes that minister to students. Where the Gospel is presented simply and clearly, there seems to be an immediate response. In general, I should say Professor Sorokin is mistaken, so far as eastern cities are concerned."



## PHILADELPHIA NOTES

The Living Church News Bureau  
Philadelphia, February 17, 1929

**P**RELIMINARY PLANS FOR THE PROPOSED cathedral group of buildings are to be prepared by the firm of Frank R. Watson, Edkins, and Thompson for the cathedral chapter of the diocese, according to announcements in the Sunday papers. A study of the site will aid in selecting locations for the cathedral, with Lady Chapel, carillon tower, chapter house, and cloisters, to form the center of a group of institutions which in years to come may find it advantageous to move from their present locations to the cathedral grounds. The residences for Bishop and Bishop Coadjutor, homes for dean and canons, choir school, synod hall, including diocesan offices and offices for general administration, are among the buildings named. The Lady Chapel is described as to seat 200, and to be made one of the most beautiful in the world. It is proposed to arrange the residences for canons around a quadrangle as at Westminster. Children's homes and homes for the aged are mentioned. A village of twelve cottages is planned for employees. Convention would meet in Synod hall.

William Ellis Scull, who has been interested in the cathedral project from its inception, has donated a collection of twenty-eight pieces of ecclesiastical art, some of them dating back six hundred years, as a nucleus for the cathedral art museum and library, which is to house collections of paintings, sculpture, metal and needle work. Mr. Scull's gifts are to be at the art museum on the Parkway for the present.

The site, comprising 125 acres in upper Roxborough, lies west of Ridge avenue, bounded also by Hagy Mill road. It seems remote to many, but Bishop Garland's studies have convinced him that before many years it will be the approximate center of population for the diocese, which includes, besides Philadelphia, the counties of Delaware, Montgomery, Bucks, and Chester. Henry avenue is to run from 30th and Allegheny avenue through the Falls of Schuylkill and Queen Lane Manor section, across the Wissahickon, and out through Roxborough east of the Ridge, joining Ridge avenue at the cathedral site, thus furnishing a direct approach from the city. The bridge across the Wissahickon, which is apparently nearing the end of the blue-print stage, includes a lower deck for rapid transit, with which all plans for city development are said to reckon. At right angles approximately, and also bounding the cathedral site, is to run the Bryn Mawr-Chestnut Hill boulevard, connecting the Main Line with the upper end of Philadelphia. At present the Schuylkill forms such a barrier between these localities that it seems difficult for the average person to discount the effect of direct communication between them, and the revolution it will bring about in the territory between.

The architects, whose firm name and style was given above, include Frank R. Watson, George E. Edkins, and William Heyl Thompson, with offices at 1520 Locust street. Among churches they have built are St. Mark's, Frankford, the Advent, Baltimore; Christ Church, Norfolk, St. Stephen's, Richmond, and St. Bride's, Berkley, Va.; Grace Chapel, Brunswick, Md.; and St. Colman's, Ardmore.

The board of directors of the cathedral foundation, which is now called the chapter, is headed by the Bishop of the diocese

*ex officio*, and consists of sixteen persons, of whom the terms of two clergymen and two laymen expire each year.

## PLAN FOR BLUE MOUNTAIN CONFERENCE

The Blue Mountain Conference has issued its winter message, announcing a new departure, a children's conference. Deaconess Frances Rose Edwards of 281 Fourth avenue will take under her care children, boys and girls, between the ages of six and twelve, who will live with her in the infirmary of Hood College, Frederick, Md., where the conference will be held from July 8th to 19th. They will have a carefully planned day of work, play, and rest, in which it is hoped a group will participate who live in Frederick, and will come in each day. A progressive school of religion is the ideal, and Deaconess Edwards will have competent help, so that the physical well-being of the children will be safe-guarded as well as their mental and spiritual progress.

The Rev. John W. Suter, Jr., is to be chaplain of the whole conference senior and junior; Bishop Strider will give a devotional course; the Rev. Granville Mercer Williams, S.S.J.E., will teach Church Doctrine; and the Rev. Dr. Frederick S. Fleming, Prayer Book. Dr. William H. Jefferys is announced for Mysticism; the Rev. Dr. C. Sturges Ball, Old Testament; the Rev. Alexander C. Zabriskie, Church History, and Fourth Gospel; Dr. Lewis B. Franklin, Stewardship and Missions; Miss Joy Higgins, Pageantry; and Mrs. B. B. Ramage, Mission Study. Deaconess Edwards and the Rev. C. Leslie Glenn will also teach, and there will be classes on Woman's Auxiliary and Social Service.

The eight page booklet reviews 1928, describes a day at conference, and lists the governing board, of which the Rev. Nathaniel B. Groton is the executive. Those interested in the children's conference should address Miss Helen C. Washburn, 2030 DeLancey place.

CHARLES JARVIS HARRIMAN.

## LAYMEN OF NEWARK MEET TO FORM ORGANIZATION

NEWARK, N. J.—Pursuant to an invitation from Bishop Stearly, a large number of layreaders of the diocese of Newark met at All Saints' Chapel, diocesan house, Newark, on the afternoon of Quinquagesima Sunday, in order to discuss their work in parishes and missions, and act on the question of forming an organization. Bishop Stearly and the Rev. Canon William J. White conducted the service.

An address dealing with the life and activities of the late M. C. Coggeshall, a leading layreader of the diocese, who died recently at an advanced age, was delivered by the Rev. W. Ovid Kinsolving, rector of Calvary Church, Summit. The Ven. Malcolm A. Shipley, Archdeacon of Jersey City and rector of Trinity Church, Hoboken, reviewed the qualifications required of a layreader and touched upon the various ways in which he may be helpful in addition to reading services.

A very interesting fact about the meeting was the presence of a delegation from St. George's Church, Brooklyn, one of whom, William Murphy, told of a layreaders' school which had been carried on in Long Island.

The gathering approved a set of rules that had been drawn up for the proposed organization which was thus made effective; and an executive committee of five was elected, the chairman to be a clergyman appointed by the Bishop.

## LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, February 15, 1929

**B**ISHOP STIRES, PREACHING AT NOON on Ash Wednesday in the Church of the Holy Trinity, Brooklyn, struck a fine note for the inauguration of Lent. Taking his text from the Gospel for the preceding Sunday, "Lord, that I might receive my sight!" he emphasized the necessity of clear spiritual sight. Just as some people are afraid to take an annual physical examination for fear they should discover something that would make it necessary to change their comfortable habits of life, so many people cannot honestly pray for spiritual vision, lest, seeing themselves as they really are, they should have to undertake the difficult task of spiritual amendment. But this is exactly the task that must be taken up with sincerity, faith, and courage; and clear vision is the first requisite.

The series of noonday sermons thus inaugurated is held, as for several years past, under the auspices of an interdenominational committee. Prominent preachers of various communions are on the list. The services are held daily throughout Lent, except Saturdays and Sundays, and are well attended.

A strong program for Lent has been started at the cathedral. An unusual group of preachers is announced for the Tuesday evening United Lenten services, to which all the congregations of Queens and Nassau counties are invited. These preachers are the Rev. Dr. Milton of Wilmington, N. C.; the Very Rev. Dean Colloday of Hartford, Conn.; the Rev. Dr. Sherrill of Boston; the Rev. Dr. Phillips of Washington, D. C.; the Rev. Dr. Silver of New York; and the Rev. Fr. Burton, S.S.J.E. Sunday afternoon preachers will include the Rev. Frederick Burgess, D.D.; the Rev. Theodore Sedgwick, D.D.; the Rev. Charles K. Gilbert, D.D.; the Rev. D. F. Forrester, and the Rev. Philip Davis. There will be 5 o'clock Evensong on Mondays, with an address by the senior assistant, the Rev. Elmer S. Freeman; on Wednesdays at 4:30 a story hour for children, conducted by Miss Mabel Lee Cooper; on Thursdays at 5:00, Evensong, with an address by the junior assistant, the Rev. Parker C. Webb; on Friday evenings a conference and study class conducted by Dean Sargent; on Saturdays at 5:00 a preparation for Holy Communion. Mrs. Sargent will conduct a women's study class on the New Africa on Thursday mornings at 11:00; and the Y. P. F. will have a discussion group using the Bishop of Winchester's book *What Is God Like?* These are not all the appointments in this interesting Lenten announcement.

The Young People's Fellowship of the cathedral has undertaken to pay a visit in a body, each Sunday night in Lent, to one of the near-by parishes or missions. They will be prepared, if invited, to take part in the service, and will welcome the opportunity to explain the purposes and methods of the Y. P. F. It is hoped to foster a friendly solidarity between the young people of the cathedral parish and those of the surrounding towns, and to set forward the work of the Y. P. F.

## OUTLINE PROGRESS AT ARCHDEACONRY MEETING

The quarterly meeting of the archdeaconry of Queens and Nassau, recently held at the new St. Thomas' Church, Bellerose, of which the Rev. Ernest Van



R. Stires is in charge, revealed in the reports presented a very genuine progress in many parts of this important field. In many places debts on land or buildings have been reduced; in various places new buildings are under construction; schools and congregations are increasing in membership; some of the newest missions have already accumulated encouraging sums toward the purchase of sites. The progress is real and stimulating; but all that we are accomplishing falls far short of being commensurate with the possibilities in these rapidly growing communities. Bishop Stires is perfectly right in saying that we live in the midst of the greatest missionary opportunity in the American Church; and Archdeacon Duffield, who for years has done wise and devoted service in this field, is sorely handicapped by the inadequacy of the funds at his disposal. Land and buildings are very expensive; and most of the newcomers have mortgaged their incomes for years in advance to buy their homes. The diocese must help generously.

MISCELLANEOUS

A new chapter of the Brotherhood of St. Andrew has been begun at St. Cyprian's Mission (colored), Bond and Bergen streets, Brooklyn. The Rev. Egbert A. Craig is priest-in-charge.

The new St. John's Hospital, Brooklyn, is now occupied by 133 patients. The maximum number in the old hospital in the past six years was 95.

Zion Church, Douglaston, was damaged by fire on the night before Ash Wednesday. The sanctuary was partly destroyed, and the choir room and a passage connecting the church and the parish house. The damage is estimated at \$10,000, and is well covered by insurance. Defective insulation of electric wires is believed to have been the cause. Both buildings can still be used. CHAS. HENRY WEBB.

ASSESSING FROM ON HIGH

(Picture on page 586)

HONOLULU—The Rt. Rev. Hugh L. Burluson, D.D., Bishop of South Dakota and assessor to the Presiding Bishop, in making his survey of the missionary district of Honolulu, matched wits, efficiency, and progress with Lieutenants Maitland and Hegenberger, who made the first successful flight from San Francisco to Honolulu, landing at Wheeler Field; the Bishop leaving Wheeler Field, Honolulu, by the same plane and forty-seven minutes after being over the Island at Kauai.

Bishop Burluson flew to Kauai on January 19th, and on the 20th consecrated All Saints' Church, Kapaa, Kauai. The service was attended by people from all over the island, and at this time the Bishop also confirmed a class of five, three of whom had been converted from the Buddhist faith.

The Rev. Canon D. R. Ottmann, priest-

in-charge of the Hawaiian congregation of St. Andrew's Cathedral, presented a class of twenty-three, two of whom were Chinese university students, only recently instructed in the Christian faith and baptized. One of the Chinese girls recently reviewed Bishop Fiske's *The Christ We Know*, and presented it to the freshman English class. So interesting was her review that the professor asked to read the book. Classes for confirmation were also presented at several other stations in the diocese.

The cathedral parish held a splendid annual meeting, the Hawaiian congregation making it a truly Hawaiian affair. Dinner, with Hawaiian food only, was served. Between reports and elections of committees, Hawaiian songs and two hula dances were enjoyed. The Bishop spoke encouragingly and stated how much he enjoyed this unique congregational meeting.

The evening before his departure the Bishop and clergy were invited by Dean Ault to his home. Dinner was enjoyed, after which Bishop Burluson gave his final message to the clergy.

On Saturday, January 26th, Bishop Burluson celebrated Holy Communion at St. Peter's Chinese Church, all the clergy, members of St. Peter's and many others, attending. Lei-bedecked, he left on the S.S. *Honolulu*, a more tired but wiser and happier Bishop.

DIFFICULTIES OF CHURCH IN SHANGHAI

NEW YORK—The Church of our Saviour is a self-supporting congregation in the Hongkew section of Shanghai. It has its own Chinese rector and vestry. Just behind the church, with excellent buildings on a large compound, is a Church day school which the parish has conducted for many years. The head of the school has been the Rev. P. N. Tsu, faithful and efficient rector of the parish.

A combination of local educational and political groups has wrested the control of the school from the parish. The new management practically allows the students to run wild. Early in January the students were on a strike, but occupied the school grounds every day for football. They expelled a number of the teachers, including the dean of the school, the son of the rector.

The control of the school has been taken entirely out of the hands of the board of directors of the school, who were appointed by the Church. The control is at present in the hands of a man who is called the acting principal. He is actually the head of the Tang Bu or the functioning Kuomintang body of the city. He has secured this position through the Students' Union and has all the actual authority.

The church building itself is a mass of

anti-Christian posters. On New Year's Day there was a meeting of five classes of the alumni association. They wrote a letter to the students with the hope that it would smooth out matters. Instead of doing this, it excited the students even more than before. Mr. Tsu fears that the local Kuomintang authorities will say that there are not enough teachers to conduct the classes and that therefore they will put in their own appointees. In this way they would be actually taking possession of the property, though they are not touching the deeds. But they are filling the property with their own people and in this way handling the whole thing without any reference to the Church, or to the board of directors appointed by the Church, or to Mr. Tsu. The decision to take this course was made at a meeting of the local Kuomintang. At that meeting they also decided that St. John's University should be sealed. As a matter of fact, the physical difficulty in sealing St. John's is too great. No method of carrying out this purpose has yet been devised, but there is no telling what the future will bring forth.

NEVADA WELCOMES BISHOP JENKINS

RENO, NEV.—Churchpeople of Nevada have been giving cordial welcome to the newly consecrated Bishop, the Rt. Rev. Thomas Jenkins, D.D., who, with his family, arrived before the first of February, to take up residence in Reno.

On Sexagesima Sunday the Bishop celebrated the early Communion and preached at the later service to a congregation which filled the chapel of Trinity Cathedral parish. He also addressed the young people in the evening. On February 6th, the fifth anniversary of the death of Bishop Hunting, there was a memorial service of Holy Communion with a brief address by Bishop Jenkins.

Trinity parish gave a largely attended reception for the Bishop and Mrs. Jenkins, their daughter, Ruth, and their son, William, soon after their arrival. Speeches of welcome were made by Dean Jacobs, the Hon. George S. Brown, chancellor of the diocese, President Clark of the university, and other leaders in religious and educational work of the community.

THE ELECTION IN HARRISBURG

HARRISBURG, PA.—As reported in THE LIVING CHURCH of February 16th, the special convention of the diocese of Harrisburg, which met to elect a Suffragan Bishop in St. Stephen's Church, Harrisburg, on Tuesday and Wednesday, February 5th and 6th, resulted in a deadlock. The men nominated and the votes by ballots were as follows:

	1	2	3	4	5	6	7	8	9	10	11	12
Necessary for choice	20 60	20 61	21 61	21 58	21 57	20 59	21 56	21 58	21 57	21 57	21 58	21 56
	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.
Ven. Paul S. Atkins	3 17	3 12	2 8	0 8	1 0	0 0	0 1	0 0	1 0	1 0	2 7	1 7
Rev. Hiram R. Bennett	4 23	4 22	6 21	8 25	8 23	9 21	5 21	5 20	4 20	6 17	6 22	4 20
Very Rev. Howard W. Diller	3 7	3 4	2 1	1 1	1 1	1 2	1 1	2 0	1 0	1 0	0 0	0 1
Very Rev. D. W. Gateson	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	2 1	4 4	5 5	4 7	3 14
Rev. Nathaniel B. Groton	4 29	4 39	6 45	7 44	6 50	5 52	9 50	7 49	7 50	7 48	5 36	5 33
Rev. Frederick P. Houghton	.. ..	.. ..	.. ..	.. ..	.. ..	1 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Rev. Archibald M. Judd	14 24	13 25	15 26	17 28	18 31	19 32	21 30	21 37	23 36	21 38	23 32	20 33
Rev. Charles E. Knickle	1 2	1 1	1 0	1 0	1 0	1 0	1 0	1 0	0 0	0 1	0 0	2 0
Ven. Charles E. McCoy	4 8	4 7	3 7	1 0	0 0	0 0	0 3	0 0	0 0	0 0	0 0	0 0
Rev. Malcolm DePui Maynard	2 3	2 4	0 3	0 1	0 3	1 4	0 0	0 2	0 1	1 1	1 3	1 1
Rev. Lewis Nichols	4 6	4 6	3 6	2 5	2 5	2 4	3 3	1 2	0 0	0 0	1 0	.. ..
Rev. Oscar F. R. Treder, D.D.	.. ..	.. ..	.. 1	3 2	3 2	2 3	0 0	.. ..	.. ..	.. ..	.. ..	.. ..
Blank vote	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	0 0

\* The Rev. Archibald M. Judd received a majority vote in the clerical order on the seventh, eighth, ninth, tenth, and eleventh ballots.



**CONFERENCE ON MYSTICAL ELEMENT IN CHRISTIAN FAITH**

BETHLEHEM, PA.—The attendance at the conference on the Mystical Element in the Christian Faith, held under the auspices of the Confraternity of the Mystical Life at the Pro-Cathedral Church of the Nativity, Bethlehem, on Monday, February 11th, was most excellent, clergy and laymen being present not alone from the diocese of Bethlehem, but also from the dioceses of Long Island, New York, Newark, New Jersey, Pennsylvania, and Harrisburg. The addresses and papers constituted a valuable contribution to modern thought on this fundamental element in religion—evidence of the increasing present day interest in and appreciation of the mystical vision and of the mystical life which the establishment of the Church was intended to nourish. The Rev. Frank M. Damrosch, Jr., rector of St. Andrew's Church, Newark, speaking on the subject Mysticism and the Blessed Sacraments, said:

"The Catholic says that the Sacraments are the means whereby we receive the inward and spiritual grace. If I understand at all what mysticism is, its fundamental principle is conscious communion with God. . . . It would seem futile to seek for mystical experiences in connection with the Blessed Sacrament unless one first believes that there is a Blessed Sacrament, a fundamental reality from which mystical experiences may proceed. As a Catholic I would say that it is in the Blessed Sacrament of the altar that I should look first of all for mystical experience. If I am an-hungered for mystical experience, if I would hold converse with God, I do not, with false pride, try some difficult way but I humbly seek Him out in a Presence which He has devised to meet my limitations. The Catholic, then, will seek his first mystical experience in the Blessed Sacrament, where there is given him a chance to focus his side of communion with God."

**MYSTICISM AND INTELLECTUALISM**

The Rev. Canon H. Adye Prichard, rector of St. Mark's Church, Mount Kisco, N. Y., submitted a paper on Mysticism and Intellectualism in which he said in part:

"Our task is to discover how far both mysticism and intellectualism carry us on our way to God and what contribution, if any, either of them gives to, or takes from, the other. The mystic draws near to God in a way so delicate that human forms of expression can do no more than suggest a description. To one who trains himself to see God in everything that is true and good and beautiful, and strives to bring what is true and good and beautiful into every act and suggestion of life in which they were antecedently lacking, God is an hourly reality. To such a one we may, without hesitation, apply the title of Mystic.

"If that kind of personal sense of the nature of God which is called Mysticism depends upon the faculty of intuition, does the power of the intellect contribute anything to its clarity or its development? Or is, perhaps, intellectualism a still more effective instrument for achieving that sense than even intuition itself? And what is Intellectualism? The widest description, while not a definition, would probably say that it was the point of view that, through the intellect, as reasoning and logical power, it is alone possible to come to grips with reality. The leaders of this school are to be found among certain rationalist philosophers and certain second rate scientists. Both real science and true philosophy are becoming more religious, which is why they are becoming more scientific and more philosophic. That the



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**Two Sets  
or  
Three?**

ONE of the things this modern mother found out is that teeth, so vital to well-being, begin to form before birth. And that in order to give her baby good teeth her own diet must consist largely of eggs, fresh vegetables, fruits, whole-grain cereals and milk.

The first set of baby teeth is very important in its effect upon the second set and should be given the greatest care. When one of the little teeth is lost, before nature is ready to send out its successor, the shape of the jaw is likely to change in such a way that the second teeth will come in unevenly.

Especial attention must be paid to the double molars of the temporary set. By good dentistry, these should be made to last until the tenth or eleventh year. And so, when her child is only four years old—hardly more than a baby—and thereafter every six months, the modern mother takes him to her dentist.

The first permanent teeth are called the six-year molars because they come in at about the

sixth year. They appear behind the two temporary molars, and can easily be distinguished by counting the double teeth on each side.

These first permanent molars are the keystone of the dental arch and govern the position of all the later teeth. Coming in as they do in a mouth

full of temporary teeth, they are frequently neglected and sometimes extracted as part of the baby set.

Good teeth do not just happen. They are built by food—like every other part of the body. First in importance comes the food the mother eats before her baby is born, then the food she gives him through babyhood, and finally the food that he selects for himself. Teeth are living parts of the body and need the

minerals contained in eggs, milk, vegetables, fruits and cereals.

Lucky is the baby whose wise mother has determined that he shall have such fine first and second sets of teeth that he will never need an artificial set.

Poison from tooth infection may damage vital organs, may cause eye, nerve, or joint trouble, rheumatism, headache, or any one of a long list of serious ailments.

The expert dentist of today employs much of the wisdom of medical science; he uses real engineering skill and his work is often touched by the grace of artistry.

If teeth are lost, artificial substitutes can usually be made which will insure comfort, good appearance and efficient service. Without the latter, good digestion and therefore good health are impossible.



A famous physician once made the statement, "Bad teeth are the most common cause of physical breakdown".

Health scientists warn us that teeth should be watched not from the outside alone, but from the inside as well and that a tooth which has never ached nor shown decay may yet hide unsuspected poison. Dentists use x-ray photographs to tell the story. If the x-rays show poison

at the root that cannot be dislodged by treatment, perhaps the tooth should be extracted.

The Metropolitan Life Insurance Company will gladly mail its booklet, "Good teeth, how to get them and keep them," to anyone who requests it. Ask for Booklet No. 39-K.

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intellect may have the ground whereon to work, it must have an antecedent perception of what it is working for, and mysticism furnishes this perception. The intellect alone could never discover the thought of the love of God; in fact almost every actual element in human experience would seem to contradict the reasonableness of the existence of what is known as the love of God. But the mystical sense seizes upon it as a great and primal truth. And then the reason proves its rationality. All first principles, like the law of gravitation, have been mystically apprehended before they have been rationally comprehended. And so, intellectualism is but one of the handmaids to mysticism. But there is one ground, known professionally to all the arts, upon which they meet constantly; where philosophy rests and from which pure mysticism goes onward. And that is the ground provided by Sacramentalism. And in their meeting the fullness of man's spiritual potentiality is born. All life is a sacrament if it speaks, through concreteness, of spiritual immensities never to be measured. And so it is most vitally with the Sacrament of the altar. Our intellectualism tells us that in the bread and wine are the elements of the bread and wine—sanctified by the consecrating and spiritual use of them made for all time by one Jesus, on the night before His Crucifixion—and all that that means of sentimental and practical knowledge. Our mystical element tells us that, in that act of consecration, there is a foreshadowing, if not an immediate fulfillment, of an intimacy with God that neither words nor acts nor sacraments nor churches can ever quite bring to pass—an intimacy that depends upon the reality of the life of self toward the life of God. We can go no further at present than to say that mysticism intuitively gives the vision of the Highest, the approach to which, as long as it remains within the categories of human thought, and before it reaches the level of purely spiritual consciousness, intellectualism does its best to explain."

THE WINNING POWER OF PRAYER

The Rev. George C. Foley, D.D., of the Philadelphia Divinity School, read a scholarly and illuminating paper on Mysticism and Evangelicalism. The Rev. Frank M. Crouch, of New York City, gave a stirring address on Mysticism and Social Service. The Rev. Harrison Rockwell, vicar of All Saints' Church, New York City, read an illuminating paper on The Winning Power of Prayer in which he developed the thought that in the mystical realm, where no barriers of national, racial, or denominational nature exist, there only can the advocate of a visible unity among Christians glimpse the pattern along whose lines he must work to achieve his goal, and that the will of God, that the oneness of the Christian fellowship be manifested, waits today on the power of prayer, the winning power of prayer, the contemplative prayer of the mystic.

The conference closed in the evening with a full choral service, at which the Rev. Henry B. Bryan, rector of Grace Church, Van Vorst, Jersey City, and the Rev. Herbert Parrish, D.D., rector of Christ Church, New Brunswick, preached. Canon Bryan said that the Christian religion is something more than mere theology, science, and philosophy; that it is mystical, pulsating with life, energy, activity, bringing about a change in human lives, uplifting them, changing them from whatever they were before and making them something different and better which they could not have been without it and that its mystical element is the grace of God. Dr. Parrish preached on The Christ Spirit. He discussed the question as to

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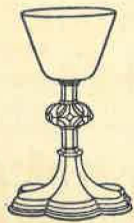
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what would happen if Christ should visibly appear again, venturing the thought that most of us would say that he was an impostor and that those who wanted to have a personal interview, an actual personal contact, advice, guidance, help, would scarcely have the chance because there are too many people in the world; that therefore Christianity emphasizes the Christ Spirit and that the consequences of this indwelling of Christ in the human heart are more valuable than the visible presence of Jesus could ever be.

Notice was given that anyone wishing information about the work of the Confraternity of the Mystical Life (which exists to promote the perception of the Presence of God through mystical devotion, to inculcate the practice of the Presence, and to advance the attainment, by every professing Christian, of the radiant Christ life) can obtain the same by addressing the Confraternity at Box 144, Wall street Station, New York City.

#### ARMY CHAPLAIN'S WORK IN HAWAII

ALBANY, N. Y.—The Rev. J. Burt Webster, a priest of the diocese of Albany, and chaplain in the Eleventh Field Artillery Brigade stationed at Schofield Barracks, Hawaii, sends an encouraging account of his work to Bishop Nelson. Chaplain Webster has the responsibility of about 3,000 souls in this army post, counting officers, their families, and enlisted men. Out of 500 officers, there are over 100 families in which either husband or wife or both are communicants of the Church. The Church chaplain is one of seven in the post, of whom the other six represent different communions. During the year that he has served with the brigade in Hawaii, Chaplain Webster has baptized sixteen persons and presented twelve for confirmation. He celebrates the Holy Communion in the post chapel every Sunday, and on Saints' Days, with an additional service on the sixth Sunday. He conducts a Church school for fifty children, divided into four classes with competent children.

#### YOUNG PEOPLE OF WESTERN MICHIGAN IN ANNUAL MEETING

GRAND RAPIDS, MICH.—The annual get-together meeting of the young people of Western Michigan was held in Grand Rapids, Friday evening, February 8th.

Gathering at Grace parish house there was pleasant visiting and the renewing of old friendships until the hour for dinner, when all adjourned to the home of the Women's Club of the city. About 200 sat down to a delightful dinner. At the speakers' table were Bishop McCormick, the Rev. Theodore R. Ludlow, who was the principal speaker, the chairman, the Rev. W. G. Studwell, and others. In a brief and pleasant speech the chairman welcomed the company, and expressed his gratification at the number present. He then presented the Bishop of the diocese, who spoke of the Children's Lenten work, and of work among young people generally. Bishop McCormick then introduced the Rev. Mr. Ludlow of the National Council, who defined religious education in a parish as that which will lead to the spiritual growth of that parish. Several addresses were also made in the interest of the diocesan summer conference at Kalamazoo.

After the meeting a conference of the clergy was held with the Rev. Mr. Ludlow on the Religious Education of Adults.

#### CATHEDRAL IN PHILADELPHIA RECEIVES INTERESTING GIFTS

PHILADELPHIA—The cathedral in Philadelphia has received a collection of twenty-eight pieces of ecclesiastical art, some of them dating back 600 years, through the interest and generosity of William Ellis Scull, a member of the cathedral chapter of the diocese. Until such times as a building of the cathedral group may be completed in which the collection may be safely exhibited, the entire collection has been loaned to the Art Museum where they are being exhibited.

Prominent in the collection is a column twenty-six inches long dating back to the early part of the twelfth century. The column was given to Mr. Scull by the dean and chapter of Lincoln Cathedral, England, because of Mr. Scull's close connection with Lincoln Cathedral, and also because of his interest in the restoration of the towers of the cathedral. The stone is part of a column belonging to a Norman door inserted by Alexander the Magnificent, Bishop of Lincoln, in the west front of the old Norman cathedral built by Remigius, first Norman bishop of Lincoln.

Another interesting unit of the collection is described as A Primitive Picture of our Lord and Sadducees, reckoned to be more than 600 years old. Also included in the collection is one Baroque period tryptich attributed to the Flemish school. It is understood to have been formerly the property of the late Emperor Francis Joseph I of Austria, and was given to him by the late Prince of Wurttemberg.

Another of the interesting pieces in the collection is a Lombard monstrance in heavily worked metal gilt and crystal, studded with semi-precious stones, bearing an inscription with the date 1615.

#### CHURCH CONSECRATED AT BILLINGS, MONT.

BILLINGS, MONT.—St. Luke's Church, Billings, the Rev. Douglas Matthews, rector, was consecrated on Sunday, February 10th, by the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of the diocese. Bishop Faber preached the sermon.

The mission was founded in 1882, coming into existence as the result of a small gift from St. Luke's Church, Rochester, N. Y. The present building was erected in 1904, a mortgage being placed upon it to insure its erection. The following year the mission became a parish. The mortgage, which has been hanging on from year to year, now has been lifted through the energetic efforts of the congregation. During the consecration service the rector burned the old mortgage.

About \$1,200 was expended in refurbishing the church for the consecration. As Montana is just emerging from a period of financial distress, the payment of the debt is just one of many signs of the revival of business and a courageous facing of the future.

#### BUSY RECTOR AT MANILA CATHEDRAL

MANILA—In Manila, the Rev. F. C. B. Belliss, of the cathedral parish, during one week not long ago baptized a Syrian baby, married a Chinese couple, buried a Norwegian sailor, and ministered to the American and Filipino congregation of St. Luke's Church, in addition to his own cathedral calls.

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**EVANGELIZING AMERICA FROM AFRICA**

SAVANNAH, GA.—Bishop T. Momolu Gardiner, native Liberian and Suffragan Bishop of Liberia, visited this country at the time of General Convention and spent some time in the diocese of Georgia, acting especially in the interest of his work in distant Liberia. One result of the visit is shown in the following letter recently received by the Archdeacon for colored work in the diocese of Georgia, the Ven. J. Henry Brown:

*Blackshear, Ga  
January 25, 1928,*

*Dear Rev. Brown:-  
I am writing to know if you will care if five of us girls can form a Bishop Gardiner club here in Blackshear to hold a little Epistole service and raise money and build us a church? We had our first meeting last Sunday and got a dollar. Since Bishop Gardiner's visit in November we want a Epistole church so bad. Please let me hear from you soon so I will know if we can keep on with our meetings and try to get money to build us a church*

*Yours truly  
 Evelyn Dingle  
(Bishop Gardiner's play daughter)*

Is it not rather touching to feel that if we send sufficient Christianity to Liberia, Liberia in turn may be the means of evangelizing some considerable part of the Negro population of the United States?

**BUILDING PROGRAM IN HARTFORD**

(Picture on page 586)

HARTFORD, CONN.—The annual meeting of St. John's Church, Hartford, embraced the opportunity for a review of the remarkable development of the parish over a period of ten years. The crowning achievement was marked in the dedication of the extended nave of the church on December 9th, which completed a building expansion program that has been in operation for the past two years. In 1927 a new parish house, cloister, outdoor pulpit, and peace cross were added to the parish group, and were dedicated by Bishop Brewster on November 27, 1927. The extended nave was dedicated by Bishop Acheson in December, 1928, when the preacher was the Very Rev. Henry B. Washburn, D.D.

The entire group is the design of the late Bertram Goodhue, and with its ample setting is now among the finer parish buildings of this country. Just under a quarter million dollars was contributed for these buildings, which amount has been entirely subscribed, and which adequately provides for all obligations in connection with the undertaking. The growth of the parish is the outstanding single development of parish life in Connecticut during the past ten years. From approximately 200 persons the parish list has increased to over 1,800 names. The Church school now has an enrolment of 887. The support of the parish has been generous and commensurate to its needs. The rector is the Rev. William T. Hooper.

**DEAN ROBBINS TO BE ON INCARNATION STAFF**

NEW YORK—The Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, who for six years (1911-1917) was rector of the Church of the Incarnation, New York City, has been elected by the rector, wardens, and vestrymen to a position on the staff of that parish, and has accepted to take effect the 31st day of March next.

Dean Robbins originally came to the Church of the Incarnation from St. Paul's Church, Englewood, N. J. His ministry at the Church of the Incarnation was of such an outstanding character that he was chosen by Bishop Greer to be dean of the cathedral in succession to Dean Grosvenor who had also preceded him in the rectorship of the Church of the Incarnation. Everybody in his old parish is looking forward to Dean Robbins' return home with grateful hearts.

**RENOVATE CHURCH AT WATKINS, N. Y.**

WATKINS, N. Y.—On Sunday, February 17th, the Rt. Rev. W. H. Overs, D.D., blessed the remodelled interior of St. James' Church, Watkins. The sermon was preached by the Rev. C. J. Davis, rector of Trinity Church, Buffalo.

St. James' parish was founded in 1830, the present edifice being built in 1861, and consecrated by the Rt. Rev. Arthur Cleveland Cox, D.D., who was then Bishop of Western New York. This parish has furnished two bishops of the Church, the Rt. Rev. Cameron Mann, D.D., Bishop of Southern Florida, and the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh.

The repairs to the church were begun in June, 1928. The present rector, the Rev. Frank N. Bouck, has been in charge of the parish for eighteen years.

**WOMAN'S AUXILIARY OF HARRISBURG HOLDS MEETING**

LANCASTER, PA.—The best attended and most successful meeting of the women of the diocese was that of the twenty-fourth annual meeting of the Woman's Auxiliary, held in St. James' Church, Lancaster, on Monday and Tuesday, February 4th and 5th.

On Monday afternoon, Mrs. Charles E. Betticher of Baltimore gave a lantern slide talk on missions. A quiet hour was led by the Rev. Harry D. Viets, rector

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of St. John's Church, Carlisle. In the evening a missionary mass meeting was held, the principal speakers being Bishop Darlington and the Rev. H. W. Foreman of the National Council. Tuesday opened with a celebration of the Holy Communion by the rector of the parish, the Rev. Clifford G. Twombly, D.D. After the service other speakers were Miss A. M. Ridgley, whose subject was Our Work in Liberia, and Mrs. Gammack, who spoke on Our Rural Problems of the Woman's Auxilliary.

#### LENTEN SPEAKERS IN WASHINGTON

WASHINGTON—The Churchmen's League, the Brotherhood of St. Andrew, and the Laymen's Service Association are sponsoring the Lenten services held every Tuesday evening during Lent in the Church of the Epiphany, Washington, the Rev. ZeBarney Phillips, rector. The main subject is The Supreme Appeal to Jesus Christ, and on the first Tuesday evening, February 19th, at 8 o'clock, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, gave the address, entitled To the Individual. The other speakers and their subjects are:

February 26th, To the Home, by the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia; March 5th, To the Nation, by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio; March 12th, To the Church, by the Rt. Rev. Frank DuMoulin, D.D., of Philadelphia; March 19th, In Perplexity, by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; and on March 26th, In Sacrifice, by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

#### OBSERVE ANNIVERSARY OF BISHOP WILLIAMS' DEATH

DETROIT—The sixth anniversary of the death of the Rt. Rev. Charles David Williams, fourth Bishop of Michigan, was observed by memorial services on February 14th at St. Paul's Cathedral and St. Joseph's Church, Detroit.

At St. Paul's Cathedral, Bishop Page celebrated a memorial communion, after which the family and some near friends of Bishop Williams gathered in the crypt-chapel below the high altar where his body rests, to share in a brief service of prayer and to witness the installation of a beautiful brass altar cross, the work of Gorham, given by Mrs. Williams in memory of her husband. In the evening at St. Joseph's Church, the Rev. W. R. Kinder, rector, a large number of people gathered to share in a service prepared by the late Rev. W. L. Torrance, affectionately remembered as one of Bishop Williams' closest friends. The sermon by the Rev. Chester Emerson of the North Woodward Congregational Church, another close friend of the Bishop, brought vividly to mind the principles for which Bishop Williams stood, and the wonderful grace and virtue declared in his life.

#### INCREASE OF COMMUNICANTS IN THE PHILIPPINES

MANILA—The 1929 *Living Church Annual*, page 501, shows that the number of communicants in the Philippines increased 12½ per cent during 1927. This is a higher rate of increase than shown by any other domestic missionary district and is seventh among the districts and dioceses which are aided by the National Council. The average rate of increase for the eighth province was 4½ per cent while that for foreign missions was 5.6 per cent and that for the entire Church 1.8 per cent.

## † Necrology †

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

### FREDERICK LEE MARYON, PRIEST

PROVIDENCE, R. I.—The death of the Rev. Frederick Lee Maryon, rector of St. David's Church, Meshanticut Park, Cranston, on Wednesday, January 30th, has already been chronicled in these columns. His illness had continued for only two weeks, and his passing came as a surprise to his many friends.

A solemn High Mass of Requiem was celebrated in St. Stephen's Church, Providence, on Friday, February 1st. The Bishop of the diocese, the Rt. Rev. James DeWolf Perry, D.D., read the burial office, and the officers of the Mass which followed were the Rev. Frederick S. Fleming, D.D., celebrant; the Rev. Cassius M. Hunt, deacon; the Rev. Nelson Kellogg, sub-deacon; and the Rev. James M. Duncan, master of ceremonies. Absolution of the body was pronounced by Dr. Fleming. Some twenty-five clergy, from Rhode Island and Massachusetts, were vested and in the procession. The Rev. Messrs. John G. Crawford, Albert C. Larned, Frank T. Hallett, Henry G. Raps, Henry M. Saville, and Gustave A. Schweitzer acted as pallbearers.

A notable feature of Fr. Maryon's work in Rhode Island was the chaplaincy of state institutions at Howard. The warden of the state's prison has said that "hardly a day passed without a visit to the prison by Fr. Maryon. He was much beloved by prisoners and officers as well." When announcement of his death was made by the warden to the prisoners, sixty-four of them came forward with offerings in loving memory of their pastor friend. For the past seven years he had been, by appointment of the Bishop, precentor and director of the clerical choir singing at diocesan conventions. His lovable, sympathetic spirit won the hearts of all those whose privilege it was to know him. He is survived by his widow, Anna (Bristol) Maryon, and a daughter, Mrs. Harleigh Tingley.

### HENRY S. STREETER, PRIEST

ELKHART, IND.—The Rev. Henry S. Streeter, retired priest in the diocese of Northern Indiana, died at Elkhart on Monday, February 11th, from heart trouble.

A requiem was said for him at St. Paul's Pro-Cathedral, Mishawaka, at 7:30 Thursday morning. Burial services were conducted in St. John's, Bristol, at 2:30 p.m., by Bishop Gray, assisted by the Rev. W. J. Lockton, rector, the Very Rev. Lewis C. Rogers, and the Rev. E. E. Smith.

The late Fr. Streeter, who was born at Paxton, Mass., in 1864, received his B.S. degree at Worcester Polytechnic Institute in 1887, and his B.D. at Seabury Divinity School in 1897. He was ordained deacon in 1897 by Bishop Gilbert and priest in 1898 by Bishop Whipple. He served as priest-in-charge at White Bear Lake and Rush City from 1897-1901, as rector of St. Paul's Church, Gas City, Ind., from 1901-1903; and as rector of St. John's Church at Bristol, Ind., from 1903-1918. He retired in 1920.

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**GEORGE M. P. PRIDHAM, DEACON**

ST. PAUL, MINN.—The Rev. George M. P. Pridham, assistant at the Church of the Ascension, St. Paul, died at 7 o'clock on Sunday evening, February 3d.

The late Mr. Pridham was born in England, July 12, 1861, and was educated at Cambridge. He came to this country some forty years ago, and was ordained to the diaconate by Bishop Gilbert in 1899, and until 1907 was assistant at St. Paul's parish, St. Paul. At the time of his death he was assistant at the Church of the Ascension, and was treasurer of the Church Extension Society.

The burial office was read on Tuesday afternoon, February 5th, at the Church of the Ascension by the Bishop of the diocese, the Rt. Rev. Frank Arthur McElwain, D.D., assisted by the Rev. A. G. Pinkham, rector of the church.

**JACOB STREIBERT, PRIEST**

GAMBIER, OHIO—The sudden death of the Rev. Dr. Jacob Streibert, recently, for forty-three years professor of Hebrew Language and Literature at Bexley Hall, has dealt a staggering blow to the diocese of Ohio and to the Church at large. His loss is an irreparable one, for Dr. Streibert was one of the few outstanding Semitic scholars in this country, and his reputation as a classical scholar was equally remarkable.

He was a member of the educational committee of the diocese, and of the ecclesiastical court. As treasurer of the Church funds, a position which he held for many years, Dr. Streibert showed astute judgment and exceptional foresight in disbursing the money under his control.

When he failed to appear at the chapel service Monday afternoon, and did not attend his classes Tuesday morning, his fellow professors and students became alarmed, although Dr. Streibert had appeared in unusually good spirits when last seen. Marcus Hitchcock, a theological student, and Chaplain Louis Bailey, calling at his home, found the doctor lying under his desk in the study.

Since no lights were burning in the room, it is believed that Dr. Streibert died between four and five o'clock Monday afternoon. Dr. T. L. Eley, local physician, stated that death had been instantaneous.

Dr. Streibert graduated from Hamilton University in 1877, and received his Ph.D. from the same institution in 1896. In 1880 he graduated from the Berkeley Divinity School, and was ordained priest in 1881 by Bishop Doane. Gloversville and Fonda, N. Y., were his first parishes. From 1882 to 1885 he had the pastorate at West Haven, Conn., from whence he came to Gambier to accept the professorship of Hebrew at Bexley Hall. In 1924 Kenyon College conferred upon him the degree of Doctor of Divinity. For three years he studied at the University of Leipzig, Germany.

Dr. Streibert was seventy-two years old. He was the oldest clergyman in the diocese.

He is survived by five daughters. Miss Ethel Streibert, principal of the high school at York, Pa.; Mrs. Muriel Curtis, professor of Bible at Wellesley College, and a graduate of the Union Theological Seminary; Miss Gladys Streibert who lived with her father; Mrs. Harold Martin, whose husband is rector of Grace Church, Elkins, W. Va.; and Mrs. John Bryer,

wife of a professor at the University of Michigan.

The Rev. Dr. Charles E. Byrer, dean of Bexley Hall, and a former student of Dr. Streibert, officiated at the funeral on Thursday, the 14th.

**OLAF ALFRED TOFFTEEN, PRIEST**

CHICAGO—The Rev. Olaf Alfred Toffteen, Ph.D., at one time a member of the faculty of the Western Theological Seminary, died on Tuesday, February 12th, at his home in Chicago.

Dr. Toffteen was ordained priest in 1893 by Bishop Burgess, and was rector of St. Ansgarius' Church, Minneapolis, from 1893 to 1902, when he came to Emmanuel Church, Chicago. From 1905 to 1910 he was professor of Semitic Languages and Old Testament at the Western Theological Seminary. Dr. Toffteen was the author of many books and articles. In recent years he had been engaged in private endeavors.

**EDWARD HENRY WARD, PRIEST**

ENSLEY, ALA.—The Rev. Dr. Edward Henry Ward, an honorary canon of Christ Church Cathedral, Lexington, died at the home of his son in Ensley, on January 9th. Until last September Dr. Ward was rector of St. Luke's Church, Hot Springs, Va., which cure he held since 1919.

The late Dr. Ward was born in Campbell County, Va., December 18, 1849, receiving his education at the Roanoke College and at the Virginia Theological Seminary. Bishop Johns ordained him to the diaconate in 1873, and to the priesthood the following year. In 1881 he held a cure at Sacramento, Calif., and after that was in charge of Christ Church, Emporia,

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and Grace Church, Poplar Mount, Va.; assistant at St. Paul's Church, Petersburg, Va.; rector of the Church of the Incarnation, Santa Rosa, Calif.; rector of St. John's Church, Marysville, Calif.; rector of St. Paul's Church, Sacramento, Calif.; rector of St. John's Church, Stockton, Calif.; rector of Christ Church, Lexington, Ky.; and rector of St. Peter's Church, Pittsburgh, Pa., in 1919 accepting the rectorship of St. Luke's Church, Hot Springs.

Dr. Ward was a member of many committees and held important offices in several dioceses with which he was connected, and was a deputy to several General Conventions.

#### JOSEPH GODSELL WRIGHT, PRIEST

GREENVILLE, ILL.—The Rev. Joseph Godsell Wright, president of the standing committee of Springfield and rector of Grace Church, Greenville, died recently. Mr. Wright was the oldest active clergyman in the diocese and has been rector at Greenville for forty-seven years. He attended a meeting of the standing committee during January, and has been quite active in his parish and diocesan life until recently. The funeral was conducted by Bishop White on Quinquagesima Sunday, February 10th.

The Rev. Mr. Wright was born in England, March 26, 1846. He was ordained deacon in 1879, and priest in 1883, by Bishop Seymour, first Bishop of Springfield. Since 1882 he has been missionary in charge of the work at Greenville, and has been a deputy to several General Conventions.

#### ETHEL QUINCY BUMSTEAD

CAMBRIDGE, MASS.—Ethel Quincy Bumstead, daughter of Dr. Freeman J. and Mary J. (White) Bumstead of New York City, died in Cambridge on February 8th. Miss Bumstead, formerly a pupil of Abbott Graves, was a member of the Copley Society and always interested in music and in art; in addition, she was a sympathetic and helpful friend to many. A brother, the Rev. Eliot White, who was formerly connected with St. Mark's Church, Philadelphia, died on the eve of going as a missionary to Haiti. Miss Ethel Quincy Bumstead is survived by two sisters, Mrs. George P. Cogswell and Miss Josephine F. Bumstead, both of Cambridge.

#### EVA HUTCHINS ROBERTSON

CAMBRIDGE, MASS.—Eva Hutchins Robertson, widow of William Royal Robertson, died at the home of her son, the Rev. William C. Robertson, in Cambridge, on St. Valentine's Day, February 14th. Her father, William J. Hutchins, was a native of New York but his parents, Israel Hutchins and Ruth Rushmore, moved the family to North Carolina after the Revolution. From there Mrs. Robertson's father went to the New Eldorado, Tex., where soon afterward he married Elvira Harris.

Mr. Robertson was one of the founders of the diocese of Texas and Christ Church, Houston, and a member of the General Convention. He sent his family to Europe at the outbreak of the Civil War and Mrs. Robertson spent eight years at school in Paris and Geneva. Brought up in the Church her works of charity were constant. Her long residence abroad never weakened her affection for the Church of her fathers.

Her son gave her the last rites of the Catholic Church and she passed peacefully on. Fr. and Mrs. Robertson took her body to Houston where it was buried in the old family lot in Glenwood Cemetery, February 19th.

#### SARAH REBECCA DAVIDSON

PONCE, P. R.—Miss Sarah Rebecca Davidson, who had been in the work in Porto Rico since 1904, died at St. Luke's Hospital, Ponce, recently. She was 81 years of age. The funeral service was held at St. Luke's Hospital chapel and interment was at the Church cemetery at Quebrada, Limon. Many of the clergy and lay workers were present.

Miss Davidson was the oldest missionary in active service in Porto Rico. She would have completed twenty-five years of active service in the district in June of this year. About twenty-two years of this time was spent at a lonely post on the island of Vieques.

#### SALLIE ALETHIA ROCHE

NEW YORK—Funeral services for Miss Sallie Alethia Roche, for many years on the board of governors of St. Luke's Home, New York, and daughter of the late Rev. Dr. John A. Roche, were held in St. James' Chapel of the Cathedral of St. John the Divine at 2:30 P.M., on Wednesday, February 13th. Burial was in Woodlawn.

Miss Roche died Saturday night, February 9th, at her home, 440 Riverside drive. She was a sister of the Rev. Dr. Olin Scott Roche, rector emeritus of St. Peter's Church of this city, and of the late Rev. Dr. Spencer S. Roche, former chancellor of the Cathedral of the Incarnation, Garden City.

A graduate of the Brooklyn Heights Seminary, she devoted her life to Church work. She was corresponding secretary of the Five Points Mission from 1890 to 1900. On the death of her father, in 1899, she became affiliated with St. Peter's Church, in the sewing school.

On the board of governors of St. Luke's Home she represented St. Peter's Church first and later the Cathedral of St. John the Divine.

#### CHARLES R. THURSTON

PAWTUCKET, R. I.—Charles R. Thurston, who served on the editorial board of the *Diocesan Record* for many years, died recently in Pawtucket. He was until recently editor of the *Pawtucket Times*, and previous to that time was news editor of the *Providence Journal and Bulletin*, and the *Providence Tribune*. Of late years he lectured on Journalism in the extension course department of Brown University.

The funeral service was conducted in St. Paul's Church, the rector, the Rev. Roberts A. Seilhamer, officiating. Mr. Thurston was a member of St. Paul's Church.

#### NATHANIEL UPHAM WALKER

BROOKLINE, MASS.—Nathaniel Upham Walker, son of Joseph B. and Elizabeth Lord Upham Walker of Concord, N. H., died at the age of 74 years, at his home in Brookline, on February 13th, after an illness of some months' duration. Mr. Walker graduated from Phillips Academy, Andover, in 1873 and from Yale College in 1877, and from the Harvard Law School in 1880. Athletics claimed a part of his attention while he was in college and he played on the first Yale team to play football with Harvard. As a resi-

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dent of Brookline, he took an active and supporting interest in town affairs, and served for forty-three years as secretary and member of the board of trustees of the Brookline Free Hospital for Women. He was one of the twenty-five original founders of All Saints' parish in Brookline and was clerk of the parish from its beginning as well as serving as a vestryman for many years.

The funeral services were held in All Saints' Church on February 15th, and were conducted by the rector, the Rev. Barrett P. Tyler, and the Rev. Sheafe Walker of Concord, N. H., a nephew. Burial was in Concord, N. H.

Mr. Walker is survived by Mrs. Walker, his daughter, Mrs. Charles P. Purdy, and by one brother and two sisters.

**NEWS IN BRIEF**

**ALBANY**—The third annual Shrove Tuesday luncheon of Churchwomen of the Capitol district, under the auspices of the Woman's Auxiliary, was held at the Hotel Ten Eyck, Albany. Some 300 women, together with a number of the clergy, attended. Lewis B. Franklin of the National Council was the speaker, making an appeal on behalf of St. Luke's Hospital, Tokyo. Bishop Nelson said the grace and closing prayers.—Nearly 200 members and friends of St. James' Church, Oneonta, gathered recently at a farewell dinner and reception held in the parish house to honor the Rev. and Mrs. W. Hubert Bierck, who will leave shortly for the Philippines. The Rev. Mr. Bierck has volunteered to serve for five years in the mission field near Sagada.

**BETHLEHEM**—Thirty-eight parishes and missions have increased their pledges for 1929. The diocese paid its full quota for the last three years and at the last meeting of the Bishop and Council it was decided to pledge the full quota for 1929 though it is \$6,000 more per year than for the last triennium.—A new chapter of St. Andrew's Brotherhood was organized in St. Mary's Church, Reading, recently. The Rev. Eugene A. Heim is rector.

**CALIFORNIA**—At Trinity Church, San Jose, the Rev. Mark Rifenbark, rector, a week's mission on the Abundant Life was recently conducted by the Rev. R. B. H. Bell of Denver, Colo. Assisted by Mrs. Bell, who gave morning lectures on diet and health rules, the missionary made a deep and lasting impression upon those who came in large numbers to all the services. A Life Abundant Society meeting every week was formed in the parish following the mission and continues to study and to teach the principles of the mission with real enthusiasm.

**LOS ANGELES**—The three parishes of All Saints', Pasadena; St. Mark's, Pasadena; and St. James', South Pasadena; held their third annual joint service in All Saints' Church on the evening of February 3d. Massed choirs, completely filling the large chancel, led effective singing, and the Rev. C. Rankin Barnes preached the sermon.—A Friendship Party attracted hundreds of visitors to the Church Home for Children, Pasadena, on the afternoon of February 8th. The newly decorated auditorium was one appreciated item.—At the request of Bishop Stevens numbers of the clergy gathered at St. Paul's Cathedral, Los Angeles, for a quiet morning on February 11th. The meditations were given by the Rev. W. J. Loaring-Clark of New York City.

**MARYLAND**—Bishop Murray and Bishop Helfenstein conducted the annual quiet day services in St. David's Church, Roland Park, on Shrove Tuesday. A luncheon was served after the service.—Old St. Paul's Church started their midday Lenten services on Ash Wednesday with an unusually large congregation. Bishop Bennett, of Duluth, is conducting a mission at St. Paul's, and also preached at the noon service.

**NEWARK**—On February 8th, at St. Clement's Church, Hawthorne, of which the Rev. Addison T. Doughty is priest-in-charge, the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, conducted a service called the Quiet Hours of Prayer and Devotion. The service began at 3:00 p.m., and ended at 7:30, there being private prayers in addition to the addresses, and also a reading during the supper period.

**NEW YORK**—The Most Rev. John G. Murray, D.D., Presiding Bishop, will be the preacher at the Church of the Incarnation, Madison avenue and 35th street, New York City, at the 11 o'clock service on Sunday, February 24th.

**PHILIPPINE ISLANDS**—Completing their second invasion of a foreign land the basketball team of St. Paul's University, Tokyo, played the team from the University of the Philippines recently. Two years ago the Japanese played a series against St. John's University, Shanghai. The present trip by thirteen students and two members of the faculty has been successful from an educational and character-developing point of view though, due largely to entirely unexpected and very unusual playing conditions, success has not attended the actual play. The expedition has been productive of much good feeling between the Japanese team and the several Filipino teams as well as between the respective local communities.

**PITTSBURGH**—On Sunday morning, February 3d, in St. Stephen's Church, Wilkensburg, five memorial stained glass windows were dedicated. Bishop Mann offered the dedication prayer, celebrated the Holy Communion, and preached the special sermon. He was assisted by the rector of the parish, the Rev. Dr. William Porkess. A special offering was taken, and devoted to St. Luke's International Hospital, Tokyo, Japan. Those memorialized, and the donors of the windows are: The late Rev. Joseph Speers, rector of the parish for thirteen years, given by parishioners and friends; Charles Garland, senior warden of the parish, covering a period of sixteen years, given by his wife, Mrs. Charles Garland; Laura Robinson Corrin, given by her husband, John B. Corrin, a former vestryman; Charles and Mary Alice Lamb, given by their son, Carl S. Lamb, now senior warden; John Porter and Sylvia Lloyd Hannan, given by their son, R. W. Hannan, now junior warden.

**PITTSBURGH**—A quiet day for the clericus of the diocese was held February 11th at Trinity Cathedral, Pittsburgh. The day opened with a celebration of the Holy Communion with Bishop Mann as celebrant. The addresses were given by the Rev. Dr. William H. Milton, assistant chairman of the national Commission on Evangelism.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was elected a director of the Brownsville Safety Council. This council is affiliated with the Western Pennsylvania Safety Council and the National Safety Council.

**SALINA**—A pleasant feature of the eighth anniversary of the consecration of Bishop Mize was a surprise party given in his honor by the Church of the Epiphany, Concordia, on January 21st.—The Rev. Charles O. Brown was instituted as rector of St. Cornelius' Church, Dodge City, on Septuagesima Sunday. Bishop Mize preached the sermon.—Although the offering from the Midnight Eucharist on Christmas Eve at the cathedral in Salina was stolen, most of it has been replaced, as many of those who had contributed by check called them, and made new ones.—In several instances increasing the amount.

**SOUTH FLORIDA**—The Rev. Walter E. Bentley, who has been conducting many successful missions in this diocese, conducted a preaching mission at St. John's Church, Hollywood, during the week preceding the diocesan convention on January 22d.

**SPRINGFIELD**—Mrs. George Thomas Palmer has accepted the appointment of the Bishop to head the committee of women of the diocese in the drive for securing Springfield's share of the \$2,656,500 needed to build St. Luke's International Hospital, Tokyo.

**WASHINGTON**—Mrs. Spencer Shepard Wood is the newly elected president of the Woman's Auxiliary of Washington. Mrs. David S. Carll is the corresponding secretary.

**WESTERN MASSACHUSETTS**—At the annual parish meeting of St. Luke's Church, Worcester, recently held, the entire debt on the parish property was cleared off and plans for an enlarged church and parish house to cost approximately \$75,000 were shown and approved. A note of appreciation was extended to the rector, the Rev. Frederick H. Danker, for his fifteen years of service.

**WESTERN MASSACHUSETTS**—A new mission, St. James', under the charge of the Rev. John H. Nolan, city missionary of Springfield, has been started in East Springfield. The ample property on the corner of St. James avenue and Oklahoma street has been purchased and a church building will be erected.—A new mission, St. George's, has been started at Auburn, a suburb of Worcester, under the direction of the Rev. Stanley C. Shirt, vicar of Christ Church, Rochdale.—The Very Rev. John M. McGann, dean of Christ Church Cathedral, Springfield, has been chosen one of the missionaries of the national Church, and is conducting a two weeks' city-wide mission in Baltimore this month.

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WEST MISSOURI—Two new workers have been added to the diocesan staff for the year 1929, an office assistant for the Bishop, an executive secretary, and Deaconess Dorothea F. Betz, who is at work with the field department and the department of social service.—The diocese has entered into contract for the purchase of the stone edifice of the Arlington Methodist Church at 22d street and Prospect avenue, Kansas City, for the use of St. Augustine's congregation of colored Churchmen. First payment has been made on the property and the purchase will be completed in time for occupancy of the church for Easter services.—The diocese and St. Luke's congregation, Excelsior Springs, are joining in the purchase of the former passenger station of the Wabash Railway in Excelsior Springs for remodeling as a church. The building is of proper size and form, and can easily be transformed for its new use.—The Bishop of Oklahoma was a guest at the Shrove Tuesday meeting of the Kansas City clericus, at which the Rev. Richard M. Trelease of the national Field Department, and the Rev. Henry N. Hyde, executive secretary of the diocese, gave accounts of the recent conference at Racine of the executive secretaries of the Church.

WESTERN NEW YORK—St. Paul's Church, Rochester, presented on Sunday, February 17th, at the Vesper service, a medieval drama service called The Burial of the Alleluia. The service was conducted by the Rev. John C. Lefler, assisted by the choir of the parish.—St. Simon's Mission (colored), of Rochester, had a renewal of baptismal vows and an address by the Rev. G. Paul Musselman, rector of All Saints' Church, Irondequoit, as the first service of Lent. The rector, the Rev. Frank L. Brown, who is holding services for the colored people in Rochester and Geneva, has a splendid congregation in each place. In both places it is planned that in the near future definite steps will be taken toward a permanent church building.—The Rev. Charles C. W. Carver, rector of Christ Church, Rochester, is giving a series of lectures to the women of the parish on the general subject What is the Christian Religion? These are being conducted each Monday afternoon from 3 to 4 P.M., and are under the direction of the Woman's Auxiliary.

WESTERN NORTH CAROLINA—The convocation of Asheville, the Rev. Arthur W. Farnum, dean, held its Pre-Lenten meeting at St. James' Church, Hendersonville. The Rev. Bertram B. Brown, rector of Calvary Church, Tarboro, preached on Tuesday night, February 5th, and conducted the quiet day on the day following. The proceedings of convocation included a helpful discussion looking to the greater usefulness of the diocesan paper, the *Highland Churchman*.

**CHRISTIAN WORK AT SIANFU**

NEW YORK—The Rev. Nelson E. P. Liu writes from Sianfu, the capital of Shenshi province, where the Chinese Church conducts missionary work:

"I have visited the country stations and passed two nights there. The time was spent in making calls on Christian families, giving talks to students in the daytime, and holding Christian service and examining candidates for admission as catechumens and for baptism in the evening. As four Chinese school teachers have been admitted catechumens, our evangelists are always welcome to give talks and teach singing in their schools. The schools are held in deserted Buddhist temples (some are kept clean and in order, some have window frames broken and idols thrown out of their places). It was very impressive to hear 'Stand up, stand up for Jesus' sung at three temple schools. This is certainly a great contrast.

"An old man, nearly 60 years of age, by the name of Wu Shen Wen, wishes to be baptized. He is a good-natured fellow and an important man in the village; but did not know a single character. He was one of the refugees in our mission compound during the eight months' siege. He has been given a printed sheet of the Ten Commandments, the Creed, and the Lord's Prayer. He carries it with him wherever he goes and asks for help whenever it is possible. Within one month he has not only learned all the characters but also committed the whole thing to memory."

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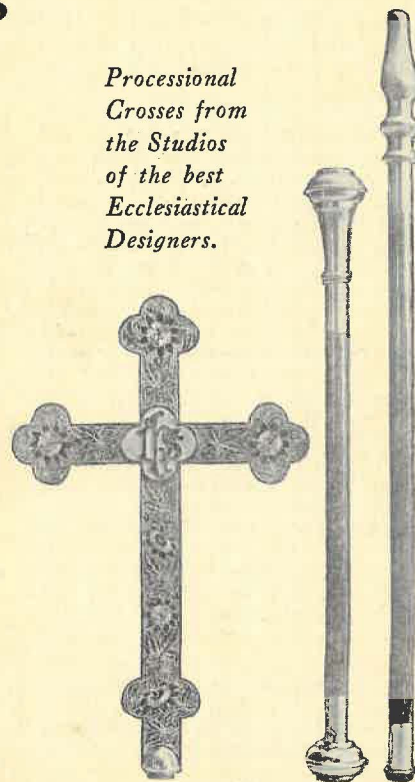
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