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No. 15

## New York's Teapot Breaks Into Tempest Again

EDITORIAL

## Blazing a New Trail

CLINTON ROGERS WOODRUFF

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# The Living Church

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## EDITORIALS & COMMENTS

### New York's Teapot Breaks Into Tempest Again

NEW YORK is now enjoying one of those perennial tempests in the ecclesiastical teapot that break forth from time to time in that charming city and afford so much pleasure and gratification to reporters and other good people who delight in sensations.

From a rather superficial knowledge of the facts or allegations unaided from any sources not available to the general public, it appears that at a wedding lately held in one of the parish churches of the city, the rector had invited a suffragan bishop of the diocese to officiate and a distinguished Baptist minister to assist. When this information was received, the suffragan bishop politely withdrew his appointment on the ground that it would be uncanonical for a Baptist minister to "officiate" in this manner in one of our churches and he could not make himself a party to the action.

This incident would scarcely have aroused comment, since the canon law of the Church seems entirely to justify the position of the suffragan bishop, were it not that somebody chose to complicate the matter by pointing out that a service of the Russian Orthodox Church had recently been conducted at the cathedral of the diocese by clergy of that Church, presumably with the consent of the Bishop of the diocese, and maintaining that the legal principle involved in the two incidents was identical, and that if the ministrations in the parish church was unlawful, so was that at the cathedral. Whereupon the inveterate letter writers of the metropolis proceeded to furnish a considerable amount of good copy for secular and other excellent journals, in which their facility for saying the wrong thing at the wrong time was amply demonstrated.

Of course the principle involved is so clear that it can hardly have escaped the notice even of those who have chosen to disregard it. All the standards and the practice of the Church make the distinction between Baptist ministers and Russian Orthodox ministers that the latter have holy orders that are recognized by this Church and the former have not. That distinction lies at the bottom of, and explains, our canon law. But there are undoubtedly people in the Church who believe that distinction to be a wrong one. They are those

to whom the ministry of the Church is not a priesthood, to whom the "ministers of apostolic succession" have no authority differing from that of Baptist or other Protestant ministers, and who believe that canon law and practice based upon that distinction are wrong.

To point out how many incidents in the standards and in the practice of the Church are based on that distinction seems not enough for these critics. They wish a Baptist minister to be treated in this Church as of the same authority as one of our clergy, who has been definitely ordained to the *priesthood*, as the Baptist minister has not been; and though the Russian Orthodox minister has also been ordained to the *priesthood*, as, again, the Baptist minister has not been, they wish the Baptist minister and the Russian Orthodox priest to be treated exactly alike in so far as their respective relations to this Church are concerned. The fact that Baptists do not esteem their ministers to be priests, while the standards of the Episcopal Church and of the Russian Orthodox Church are both explicit in providing for the ordination, not of ministers but of *priests*, shows that the distinction made by our law and our practice is not an injustice to that one of the bodies whose ministers neither are, nor claim to be, priests.

But these dissidents from the theory and the practice of the Church are willing to take advantage of the fact that our canons, having been written, for the most part, before the Anglican and the Orthodox Churches had entered into the cordial entente that now prevails between them, before the extensive immigration of members of the Eastern Churches had created the condition whereby it became necessary to adopt a policy with reference to them, and, especially, before the Russian Church became the subject of persecution and many of its devoted bishops and priests became martyrs to the Christian faith, no canon can be quoted as explicitly recognizing the new condition. That anybody could wish to take advantage of that condition, in such wise as to be willing to press upon Russian Churchmen and clergy the necessity for treating them identically with those whose spiritual forbears had explicitly departed from the Church of England and

had set up a rival "Church" in the same land, would seem to us incomprehensible. It is an extent of partisanship, a degree of narrowness, that we should have supposed was impossible in this twentieth century.

But these cold critics send us to the canons. How, they ask, can you lawfully invite Russian Orthodox clergy to officiate in your cathedral when you cannot lawfully invite a Baptist minister to officiate in a parish church?

We accept the challenge, while yet we protest against it. To the canons we will go.

**CANON 23, "Of Persons not Ministers in this Church Officiating in any Congregation Thereof,"** reads in part as follows:

"No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church."

"Licensed or ordained": two possible points of contact.

No one will maintain that Russian Orthodox ministers were "ordained" "to minister in this Church." But who shall say that when, with the approval, if not at the direct invitation, of the Bishop of the diocese, they were invited thus to officiate, such approval or invitation of the bishop did not constitute a "license" to do so?

Obviously it did.

But the Bishop of the diocese did not "license" a Baptist minister to officiate in a parish church. Might he lawfully have done so? Well, that bridge will be crossed when the Church comes to it. Discretion, whether in a bishop or in a janitor, may conceivably be abused. The Bishop of New York, in exercising his discretion, obviously took into account the fact that one group of possible officiants were priests, were strangers in a strange land, were in need of the hospitality of the Church, and that in their officiating they would be ministering to the spiritual necessities of *their own people*; while the other possible officiant (placed, apparently, in an embarrassing and compromising position through no fault of his own) could plead no such claim on the courtesy of the Church.

This latter phase of the incident deserves some notice.

The Baptist minister who was thus invited (un-canonically) to assist in this service was Dr. Fosdick. Here is one of the most distinguished, most influential, and most beloved men in any part of the Christian ministry. He is of international repute. His devotional writings have helped literally thousands of readers. To offer a public indignity to him would seem beyond the wildest conceptions of any Christian man.

And yet that is what was done. In tendering him an invitation that the inviter had no right to give, and so putting him in a position whereby the invitation had to be withdrawn, Dr. Fosdick was publicly subjected to an indignity of which we, innocent bystanders at a distance, are so heartily ashamed that we cannot adequately express ourselves.

Dr. Fosdick had the right to assume that the rector of a large metropolitan church knew the law of his own Church and would not knowingly cause embarrassment to him. That Dr. Fosdick would not be in sympathy with a polity that distinguishes between a ministry of apostolic succession and a ministry that is not goes without saying; he would not be in the latter if he believed the former was of superior authority. He would not be in the Baptist Church if he believed in the position of the Episcopal Church.

And yet Dr. Fosdick may be excused if he believed also in the Christian courtesy of the clergy of the Episcopal Church. That any one of them could deliberately place him in so embarrassing a position no doubt never occurred to him. Neither can he have supposed that, though one of the clergy of the Episcopal Church disbelieved in its historic discipline, he would not only be willing to violate the law himself but would also be willing to place his distinguished visitor in the position of law breaker. Dr. Fosdick has never been accused of conniving at violation of law. Acting, as we believe we are, on behalf of the vast majority of normal people in the Episcopal Church, *THE LIVING CHURCH* here and now offers public apology to Dr. Fosdick for the indignity shown him in the name of the Church.

For, in a sense, the comparative triviality of the principle involved makes the matter worse. Nobody holds that it requires a priest to assist at a marriage service, any more than it does to read morning prayer. The law of the Episcopal Church forbidding others than our own clergy and lay readers to officiate at any public service in our churches rests only on the experience of the Church and of the mother Church of England before us. That experience is that to permit ministers not of the Church to officiate is to break down the distinction between the Church's ministry and Protestant ministries in the minds of our people. Some *wish* to break it down; but the moment they try to do so, they only advertise to all the world that the Church's official position is that which they do not wish it to be. They may not believe in a ministry of apostolic succession, but they prove clearly that the Church does.

It is a little amusing to find, then, that naughty Anglo-Catholics are blamed for the unpleasant situation in which these dissidents within the Church find themselves. Well, at any rate the law goes back to the earliest days of the American Church and is substantially the same as the law of the English Church at least since its experience in the evils of laxity was gained at the Reformation. Anglo-Catholics must, therefore, have dominated the American and the English Churches continuously during all these centuries. Let it be agreed, at least, that Anglo-Catholics do uphold and obey the law of the Church; while yet they also believe in the use of Christian courtesy in the observance of it, and would, we trust, cut off their right hands before they would place such a man as Dr. Fosdick in the position in which he has been placed by others.

SO THE attempt at cornering the Bishop of the metropolitan diocese by putting him—when he was ill—in the position of even a technical law breaker, itself breaks down. It reminds us of that earlier precedent: "And behold a certain lawyer stood up and tempted Him, saying."

And the latest tempest in a New York teapot is shown to consist only of wind. But what of the reputations of priests of the Church who caused it to blow?

LIMITATIONS of space forbid more than a word of congratulation to the diocese of Lexington in its election of Dr. Almon Abbott to succeed the revered Bishop Burton. If any one can take the place of one so dearly beloved as he, Dr. Abbott can—and will.

#### ANSWERS TO CORRESPONDENTS

G. B. N.—The Epiphany Cake, or Twelfth-Cake, was a cake prepared in the olden times for the Twelfth-Night festival, and contained a bean, or sometimes a coin. The person receiving the slice containing the bean became the king or queen of the feast. The custom seems to have been peculiar to the Twelfth-Night revels in all lands.

# BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE been reading of late certain of the newest commentaries on the Old Testament, with their modern explanations of ancient documents; and I have been grateful for all that the writers have said by way of clarification, whether or not that desire on their part has always been joined with respect for the right judgment which must be attributed to the authors, editors, and compilers of sacred writings such as those under consideration. For instance, I find myself declining to respond to the argument given by the most recent commentator on the Book of Samuel, that the Song of Hannah could not possibly be what it claims to be, because it implies a king reigning in Israel, whereas the coming of the first king was years later in Jewish history; because it exults over what would have been a comparatively unimportant event, in language suited to a great national deliverance; and because it is apparent that here was an anonymous poem of a later date which some scribe fitted in here and attributed to Hannah! That low idea of Scripture which would leave no room for what we rightly call inspiration is unworthy a believing commentator; and the Jewish writers of old time had sense enough to perceive this—even though they had not the *Magnificat* to show them the real significance!

So, take one of the moral problems involved in a story of Elisha: I mean the destruction of the lads for having mocked the prophet. I heard a good Catholic preacher denounce this as an example of base unworthiness and vengefulness the other day, and boast that he would never have been so cruel, no matter what the dear little boys cried out against him, as to wish them destroyed! No doubt here is an instance where we must take into account the age in which this event happened. But it is necessary to find out just what occurred. They were not little boys, but young men; they mocked at Elisha by calling him a most opprobrious epithet; and in their railing accusation they seemed to make blasphemous allusion to Elijah's translation. One recognizes a type too familiar, even today, in our halfling youths, flown with gin and insolence, carrying an automatic on one hip and a flask on the other. Now, it is not said that Elisha presumed to dictate the form of their punishment: that was altogether in the hand of the just Judge. But I think one can understand that for open rebellion against the younger prophet, as well as despite shown to the memory of the elder, some sign of God's judgment must have been given, lest the contagion of their scoffing unbelief should spread. Nor is death the ultimate evil; far more merciful is it than to allow growth from bad to worse, with the accumulation of guilt. Witness the case of Uzzah's death to demonstrate that the old code of reverence must be maintained, against even half-involuntary transgression.

FROM A RECENT article by Gamaliel Bradford I quote the concluding paragraph:

"Will the world get along without God? The Society for the Advancement of Atheism assures us with the gayest confidence that it will. Science, education, more enlightened consideration of hygiene, of social needs and relations, will dispose of the old, despised moral and religious taboos, men and women will be virtuous and self-sacrificing and industrious because it does not pay to be otherwise, and all will be for the best in the best of scientifically approved and regulated worlds, from which God will be dismissed because He has served His purpose.

"It may be so; but one who doubts about many things will be inclined to doubt most of all about this. Science is singularly uncertain. Wisdom is at best perplexing, baffling, most of all conflicting. Ignorance grows and swells and overwhelms us more than ever before, since the vast increase of general knowledge gets daily more and more out of the grasp of an individual. The one thing that is indisputably certain is human suffering and misery, which even the Society for the Advancement of Atheism has so far been unable to abolish or reason away. And so long as human suffering and misery exist, the need for God, which some think created Him, will continue to exist and the world

will cry out for Him till it finds Him. In a hundred thousand years no remedy for wretchedness and weakness and despair has ever been found more comforting than the old Hebraic murmur, 'For underneath are the everlasting arms, underneath are the everlasting arms.'

THERE ARE strange fashions in the use of words. During the time of readjustment after the World War, one of the commonest words to point a moral was "repercussion"; but that seems to have passed out of use. "Meticulous" had a tremendous vogue among people who did not know its actual significance. "Intrigue" is getting outworn; but still appears among penny-aligners who want to show how large is their vocabulary. And one of those peculiarly irritating misuses which is running like wild-fire among those who ought to know better but cannot resist the temptation of being in the fashion, at whatever sacrifice of accuracy, is "sophisticated." I have seen it a dozen times of late, in quite respectable papers where it appeared altogether out of place. The Century Dictionary defines this word as always involving some idea of making impure; fallacious, quibbling, falsifying; and yet these lovers of novelty make it a synonym for "widely experienced." Thus, an editorial praising Mrs. Hoover as a worthy helpmate for her husband insisted on her being "sophisticated," though I am confident the editor meant to say that she had many admirable qualities derived from a life among government folk. Myself, such neologisms pain me: "the old is better."

THIS DEATH NOTICE will not mean anything to most of you, I am sure; yet it recalls to my mind an interesting and romantic figure who passed across the stage years ago, when to my boyish mind such a man had all the shadowy associations of mysterious royalties, etc.

"Madrid, January 16 (A.P.)—Charles Allen Perkins died here today. He was the son of the late Charles Allen Perkins and the Princess Isabella Gurowski de Bourbon, first cousin of Alfonso XII, who were married in 1870."

Years ago, when I was an undergraduate, a slender, elderly gentleman, in a shiny frock coat with a ribbon of knighthood in the lapel, used to pass me in the streets and on the "hill." He always seemed absorbed in thought and quite oblivious to his surroundings; and the college boys were rather puzzled as to his history—though his unromantic name was Charles A. Perkins, and his stock was of Connecticut.

Then, one day, a reporter must have found him in a communicative frame of mind; for a special article, with pictures, dates, facsimiles of documents, and all the rest, appeared in the Sunday paper. I can't be sure of details, but this is my memory:

During the last years of the inglorious reign of Isabella II of Spain, there was a handsome young American attache or secretary of legation, whose good looks and charm attracted the notice of the Court—then specially susceptible to such qualities, and not so particular as the Bourbons were wont to be about inherited rank. Isabella passed out of Spain in 1868, retiring to Paris to inglorious ease; and for some years there was practical anarchy. During that period one of the infantas of Spain, this special cousin of the next king, Alfonso XII, lost her heart to the young American and resolved to marry him. The legal documents were drawn up, setting forth the respective conditions of the nuptial pair, the Illustrious Don Jehiel Perkins of Connecticut, General of Militia, etc., being described as father of the bridegroom; and they were married with all due solemnity. But love's young dream faded sooner than they thought; Donna Bourbon y Perkins retreated, with the children, to Isabella Segunda's palace in Paris; and her husband came back to America, and taught Spanish, French, and fencing to undergraduates who cared for that sort of instruction. *Sic transit gloria mundi!* The despatch in the morning paper makes it come alive once more, even if only for a moment.

# DAILY BIBLE STUDIES

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

## THE GIFT OF LOVE

*Sunday, February 10: Quinquagesima Sunday*

READ I Corinthians 13.

IT IS well for us to study God's great gift of love as we enter the Lenten season, for without love our fasting and prayers will be unreal. God's love for us, our love for God, and our love for others form, as it were, the trinity of Christianity. The apostolic benediction is a divine statement as well as a prayer and a blessing: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." To accept this as God's inspired message is to realize the fulness of our Christian faith. To follow our Blessed Lord through these Forty Days with an assurance of the love of God, the loving mercy of Jesus Christ, and the loving fellowship and communion of the Holy Spirit, is to make our Lent a "deare Feaste" indeed.

*Hymn 121*

*Monday, February 11*

READ I John 4:7-21.

ST. JOHN calls himself "the disciple whom Jesus loved" (St. John 13:23 and 21:20). We need not think that St. John thus placed himself above his fellow apostles in any way, for he knew that the Master loved them all (St. John 13:1). But he felt the power of that divine affection which bound him to his "best Friend," and he expressed his trust in terms which made the relationship between God and Man a blessed and holy thing, and he enlarged his expression in these words of his epistle: God is love. Therefore, because He is love He planned for our redemption and sent His Son to be a "propitiation for our sins" (I John 2:1, 2). No matter how deeply grieved we may be for our sins, we must never forget God's love. No matter how severe our struggles and our griefs, that blessed and eternal declaration of St. John 3:16 must never be forgotten. "God is love" is the foundation upon which Christianity rests.

*Hymn 227*

*Tuesday, February 12*

READ St. John 15:9-15.

ABRAHAM was called the friend of God because he believed God (St. James 2:23). How far he worshipped Jehovah as One who was loving we cannot tell. Certainly he had a vision of the whole truth when he cried in his appeal for Sodom: "Shall not the Judge of all the earth do right?" (Genesis 18:25.) And now Jesus Christ emphasizes that friendship as a holy relationship between Himself and His disciples. What a precious word it is—"Friend"! No closer or dearer fellowship can be imagined on earth than when we can truly say of a man, "he is my friend"! And to have the human association lifted up to heaven, and to hear, by faith, Christ calling to you, to me: "My friend"—this must surely give us a new idea of God, an idea not only born of our longing but revealed by the Master Himself. It makes sin a terrible thing. But it makes forgiveness a divine blessing.

*Hymn 226*

*February 13: Ash Wednesday*

READ St. Matthew 6:16-21.

ONE can well be grateful to the Master for this direction whereby we can begin our "Forty Days." "Anoint thine head and wash thy face"—surely that suggests the approach of love to a God of love. Consecration and self-respect are the interpreting words as we draw near, in an honest and wholesome spirit, to a season of repentance and self-examination. It is no despairing and gloomy approach which our loving Father desires. Realizing our own unworthiness we weep, indeed, as we make our confession; but faith bids us look up

and see the outstretched, nail-pierced hands of the Redeemer, and hear the precious words of absolution: "Thy sins are forgiven!" Repentance is never so sincere as when we acknowledge in full our transgressions with an assurance of God's love which can never fail. We sorrow indeed, but we see also a vision of Christ-bestowed perfection (II Corinthians 7:10).

*Hymn 139*

*Thursday, February 14*

READ St. John 13:1-10.

THE confession of a true Christian must be quite other than that of one who has just been converted. Sincere, real, full of grief indeed it must be, but as a child of God he has already been accepted. So our Lord said to Simon Peter when that disciple cried, "Not my feet only, but also my hands and my head": "He that is bathed needeth not save to wash his feet." That is, the acceptance into the holy fold need not be repeated. We are His. But even as the feet following the dusty road of conflict and human infirmity grow soiled, so the Christian asks for the precious cleansing again and again, not counting his sins of omission and commission lightly, but knowing that he comes as a child to be cleansed that so he may approach His Master face to face and not be ashamed.

*Hymn 149*

*Friday, February 15*

READ Romans 5:6-11.

THE love of God anticipating our repentance is one of the wonders of Christianity. Sinners pleading, and then a reluctant and difficult way granted toward safety and freedom—that is our human method, necessary perhaps, since we are imperfect and consequently all our attempts at deliverance and justice are faulty. But the perfect love of God and His perfect will lead Him to plan in advance. The way of life is opened before man realizes his need. God's voice speaks, and the startled man calls it "thunder"! The Lamb was slain, in the loving plan of salvation made in heaven, from the foundation of the world. So God commends His love, a part of His very eternal Being. How comforting is our Lenten experience! Examination, penitence, confession, meditation—and the love of the Trinity surrounding us as "the Cross shines forth in mystic glow." "While we were yet sinners"—Christ the Redeemer going before us and calling, "Come unto Me."

*Hymn 157*

*Saturday, February 16*

READ St. John 21:15-17.

IF WE love God during these Lenten days we will find precious rewards. Sin will be hated in a healthy fashion and our penitence will be natural, not forced. Pardon will become a reality and will bring peace. Worship will leap from heart and lips in thrilling adoration. Prayer will face an open heaven and God's voice will be heard. The Holy Communion will be sought as at once an assurance of loving pardon, a healing touch of a divine Hand, and a Feast giving pledge of the Marriage Supper of the Lamb. The Bible will unfold hitherto unknown messages of help. And crowning all, the ministering to others will be exalted as a royal service, and the cup of water given to a thirsty soul will reveal the Saviour's face and bring a benediction from heaven. Love—unlimited, unquestioning, unhesitating, involving the whole being in answer to the Blessed Lord's asking: "Lovest thou Me?"

*Hymn 234*

Dear Master, let me follow Thee in all sincerity, and kindle within me, I pray Thee, a flame of sacred love. So shall my penitence, my prayers, my worship, and my service be joys, and my heart and life renewed, and my whole being strengthened by this deare Feaste of Lent. Amen.

# Blazing a New Trail

BY CLINTON ROGERS WOODRUFF

BLAZING a new trail" is what the Foreign Policy Association aptly calls Mr. Hoover's record-breaking trip to Latin America—record-breaking in that no president-elect has ever before made such a trip. In fact, I do not recall that any official of high rank has made such a trip, not even Elihu Root, who, when Secretary of State, did so much to enlarge our knowledge of the countries to the south of us and to bring us into closer contact with them.

Latin America is very much in the public eye at this time, not only because of Mr. Hoover's trip, and of Portes Gil's accession to the presidency of Mexico, but because of the Pan-American Congress at Havana in January, 1928, and the Pan-American Congress in Washington in December, 1928, the recent Nicaraguan election, and last, but by no means least, because of the Paraguayan-Bolivia boundary. This latter has been the source of widespread discussion at home and abroad, both in Latin America and in Europe. These Central American disputes and revolutions are extremely difficult for the well informed to understand, not to mention the man in the street. They have been misunderstood, especially in Latin America where nationalism has been the watchword, and have been utilized as a basis of criticism and opposition to the United States, as has already been pointed out in these columns.

According to a friend, now in Nicaragua, the plain facts are that unless we exercise some sort of control, Nicaragua is condemned to go through many cycles of tyranny and revolution. "The bitterness between the two historic parties passes belief," he says, "and the only way in which the 'outs' can unseat the 'ins' is by force—unless we continue to supervise elections. Add to this that the population is eighty per cent illiterate and has an appallingly high rate of venereal disease; that the country has few roads, and that there is virtually no communication between the Atlantic and Pacific coasts—and it is evident that Nicaragua's future is sufficiently dark unless we continue to give her friendly assistance in solving her problems."

At the present, thanks to our intervention, the country is more orderly than it has been for years, even along the Honduran border. "I have been over much of it (he writes) and find it more peaceable than the Moro provinces in the Philippines. The election procedure thus far has been free from disturbances, and both candidates have asked us to supervise the election in 1932. If we keep some measure of control and extend further assistance until a new generation has grown up in a peaceful and progressive environment, we shall contribute a great deal toward the improvement of Nicaraguan and Central American conditions generally. We are dealing with children in the art of self-government, and they will require a certain amount of help until they can stand alone. This, it seems to me, is a practical form of missionary work that deserves the support of the best element of the American people."<sup>1</sup>

OUR relations with Mexico form another chapter which gives us pause and concern. As the London *Spectator* pointed out as far back as early 1927, the United States had serious grievances against Mexico and "she wants to bring matters to a head without exposing herself to the charge of being merely militaristic or aggressive. She would like more excuses than are provided by either the treatment of religious bodies in Mexico or the rapacious new law which is being applied to the land and oil concessionaires. There is thus, to say the least of it, much plausibility in the argument that the United States is inclined to use the Nicaraguan imbroglio for dealing a backhander at Mexico. It is true that Admiral Latimer has declared that he will allow no armed men to enter his neutral zones, whether they are fighting for Dr. Sacasa, the Mexican nominee, or for Señor Diaz. But he may not be able to maintain that delicate position very long, and it is not certain that

in changed circumstances the Washington state department will wish him to do so. Nicaragua, it must be remembered, has leased to Washington naval bases on both oceans. The United States government could hardly look on passively if the Mexican nominee in Nicaragua interfered with these bases."

These difficulties have largely been obviated or are in the process of elimination, thanks to the successful diplomacy of Ambassador Morrow. Those who want the latest word on Mexico, as well as a summary of the important developments of the past, will find it in Ernest Gruening's *Mexico and Its Heritage*.<sup>2</sup> In the opinion of those who have first-hand knowledge of the country, Mr. Gruening's book is dependable and that is saying much. While it impresses one much more as a carefully and elaborately prepared brief of facts, he has furnished an account of Mexican conditions so full that anyone who masters it should be in a position to consider intelligently the government, people, and the future of the country. The qualifications of the author to inform others are that he visited Mexico in 1922, 1924, 1925, 1926, and 1927 as an investigator, and spent altogether eighteen months in twenty-four out of the twenty-eight states. "Even so," he says, "the time expended is far from sufficient for a fundamental study of a people and its civilization. A lifetime in their midst would be none too long." He learned to speak Spanish well enough to talk with those who had no English. He interviewed Mexicans in official positions and in private life. Letters from President Obregon and Calles opened many doors to him. As Henry E. Armstrong points out in the *New York Times*, "some of the facts he presents are unduly harsh, but he believes that their exposition is the best service to which they could have been put. If the Mexican people are to learn how to govern themselves, it is essential that the truth be told. No reform was ever accomplished by suppression and evasion."

One of the highly important facts which Mr. Gruening points out and emphasizes is that "Mexico is an Indian land." By 1910 the "relationship of the races had become: Whites, 1,150,000 or 7.5 per cent; mestizos, 8,000,000 or 53 per cent; Indians, 6,000,000 or 39 per cent." The author says, "It is the quadrupling of the mestizo which, given the original red preponderance, reveals the steady Indianization. A century ago nearly one-fifth of the population was white. In 1910 it was less than one-thirtieth." It is Gruening's opinion that "the percentage of pure whites is much smaller than generally estimated." He would put it at half a million in a population of 15,000,000.<sup>3</sup>

AT THE Havana Pan-American Congress, the sixth of the series, the first having been called by James G. Blaine when Secretary of State, Charles Evans Hughes carried out a policy of keeping the United States in the conference background in order to prevent the charge of dominance. Sentiment among Latin-American states among the high lights of the Congress were for the World Court, opposition to the single-handed actions of the United States under the doctrine of intervention and the Nicaraguan situation became the political high lights. The raising of the Central American issue was a move of Mexico. Tariff walls, civil aviation, and intervention also were important. Then, at the close of January, the whole future of the Pan-American Union was raised: the present organization of the headquarters was attacked as being too much under the United States, while propositions were advanced to develop heretofore forbidden political functions. Mexico again created the issue. Mr. Hughes with consummate skill, however, worked out the mollifying terms of compromise that do so much to maintain the practical advantages of the United States

<sup>2</sup> New York: The Century Co. \$6.00.

<sup>3</sup> Those desiring to inform themselves on the Roman Catholic views of the Mexican situation will find it set forth from week to week in *America* (edited by the Jesuits), and in a little leaflet entitled *The Mexican Question: Some Plain Facts*, by the Rt. Rev. Francis C. Kelley, D.D., and published by the Paulist Press, 401 West 59th Street, New York.

<sup>1</sup> *Nicaragua and the United States, 1909-1927*, by Isaac Joslin Cox is an interesting brochure briefing and evaluating the more important facts of recent Nicaraguan history. It is published by the World Peace Foundation, Boston.

while enhancing the friendly feelings that we require from our neighbors for progress in the New World.

From a practical standpoint it was a convention of importance relating to the navigation of the air, providing for freedom in time of peace of the "innocent passage" for private aircraft above the territory of the contracting states; each state having the right to prohibit flights over certain military zones; but no distinction may be made between its own and alien flyers.

An interesting feature of the conference was the debate over the codification of public international law. One of the projects provided that no state may intervene in the internal affairs of another state, a proposal which struck directly at the Caribbean policy of the United States, without however calling names. The American delegation vigorously opposed this article on the ground that it would make new law, and hence was out of place in the code and that it ignored the duty of a state to protect foreign residents. In several speeches, Mr. Hughes emphatically declared that if a government proved unable to maintain order, another state had the right to intervene. While Mr. Hughes did not make his view prevail against those of the non-interventionist school, he succeeded in getting the subject of intervention postponed until the next conference. In opposing Mr. Hughes' intervention thesis, as the Foreign Policy Association points out, the Latin states would have stood on stronger ground had they advocated placing the "right" of intervention under some form of international control. But they did not make this suggestion because it involved the admission that intervention was justifiable under certain circumstances. Apparently Latin nationalism frowns upon international accountability as severely as does the United States.

THE Hon. Miles Poindexter, formerly Ambassador to Peru (a devoted Churchman, by the way), is responsible in a recent interview for a statement that "an immense amount of propaganda of a political, social, and racial nature is developing in some countries of South America." The former Ambassador's statement points to no new fact, but it should awaken American people to the need of promoting a counter attack, which, of course, Mr. Hoover's trip does in a preëminent way. With much of the dislike felt by our neighbors to the south is mingled a certain contempt. Americans, they think, are a coarse, grasping, unscrupulous people, devoid of the finer graces of life, intent upon nothing but the almighty dollar. It must be admitted that it is not difficult to understand how this grotesque notion arose, and why it still perseveres. Only too frequently has this government been represented in the Central and South American countries, as well as in Mexico, by men whose practices and associates justified the unfavorable judgments now held by many Latin Americans.

Mr. Hoover is blazing a new trail. The trip in itself appeals to the imagination of mankind: The forthcoming ruler of a great nation acquainting himself at first hand with his neighbors where the relations have been none too good. We all know how easy it is, as compared with writing, to clear up misunderstanding in a frank, straightforward talk. Such he is having with officials with whom in the future he will be in frequent official contact. The despatches have been filled with details of the favorable impressions made by the ability of our President-elect to deal effectively with men.

In the words of the *Inquirer* (Philadelphia):

"When and where the idea of the contemplated trip to Latin-American countries by Herbert Hoover originated, we cannot say. Probably, however, in the fertile and very practical brain of Mr. Hoover himself. In any event, it might almost be cataloged as inspirational. For back of it is good-will conveyed in an official way on the eve of a new administration.

"Mr. Hoover is not going to these southern ports and capitals on any diplomatic mission save in the sense that the breeding of cordial relations is diplomacy. He goes to them bearing the olive branch of peace. The representatives of the governments with whom he will talk will hear from him that all the United States seeks of them is mutual respect and confidence and trust in each other and the understanding of each other which foster amicable and neighborly ties. Upon various occasions we have tried, through visitations and through discussions in Pan-American Congresses, to impress the fact that friendship is the one motive that controls our policy. We have not been entirely successful. There is still a lingering distrust of us in certain quarters. The good-will visit of Hoover, who will preside in Washington for the next four years at least, should go very far in removing these doubts."

## ON JUDGING GREATNESS

BY THE REV. D. CARL COLONY

CURATE, CHURCH OF THE GOOD SHEPHERD, ROSEMONT, PA.

A GREAT deal of bitterness is frequently caused by discussions as to the relative greatness of the thing or person under consideration. Greatness, however, cannot be determined by argument, nor even by firm, unvoiced personal conviction. The voice of the great is worth no more than that of the most lowly in determining degrees of immortality. *Mortality* alone, continuous over a long period of time, can serve as the measure of life eternal, be that life human, animal, or merely inanimate substance. This last ceases to be inanimate with the touch of human emotion.

Let us look, for instance, into the field of music. Not very long ago a very popular dance selection was *The Parade of the Wooden Soldiers*. If we had approached, in those days, the average men on the street and asked them, "Which do you prefer, *The Parade of the Wooden Soldiers* or *The Blue Danube*, I feel quite certain that the first of these two would be the choice of the great majority. The few who would choose the latter would probably feel insulted even at the thought that any other choice was possible.

Does it mean then that the majority of men move and have their being on a low level? Not at all. It means that humanity at large consciously pursues its search for happiness. It is well to note in this connection that the human ideal of happiness is constantly soaring upward. Whereas the cave man saw the perfection of life at the end of a stout club to which attached good, raw things to eat, the woman of his choice to keep him company, and the broken skull of his enemy, we use our sleeves for napkins, if we have risen no higher. The march is ever upward.

From time immemorial, however, the Lord of Life has scattered over the face of the earth a few souls possessed of a little more than the human share of the divine spark. These rare souls are hardly conscious of their greatness. They are aware only of a vague dissatisfaction with their contemporary order. They seek things for the satisfaction of their souls which the body of the people hardly know exist.

Frequently, though not always, these strange folk find peace in their unpopular choices of things. They forfeit the esteem of their fellowmen, largely because things on a lower level are never willing to admit the superiority of things above them. Such an admission would necessitate an attempt to go higher. Humanity has never been overly fond of labor. The angel of death takes toll of these great souls, but life is always more powerful than death. There are always a few survivors left, be it of evil or of good.

And life rolls on. The populace seeks its pleasure, but every once in a while it wearies of its search. It finds a lack of something intangible, haunting it, calling it. Then it is that it beholds the faces of the "queer ones" and finds the stamp of peace upon them. Then it is that, after years of denial, men take up their Cross, and go after the Nazarene. He, you will remember, personifies perfection in all things. Wet, ill smelling paint can by His touch become the face of our Lady. Unrelated sounds can through His breath become the Gloria from the *Twelfth Mass*.

And still greatness has not been established. The Cross is heavy indeed. But when all the world carries it the burden is not sufficiently heavy for any one. It is easier to refrain from cannibalism in Philadelphia, though the temptation is frequently very great, than it is to abstain from human flesh on the South Sea Islands. If a thing be truly great, it will sooner or later cause some of us to long for the fleshpots of Egypt. That will be particularly true of those of us who adopt a higher standard, not because we are conscious of its superiority, but because "everybody is doing it." Whatever else may be said of the animal, he is honest. No matter how long he walks on his hind legs to win the applause of his fellows for his cleverness, sooner or later he will long to walk on all fours. A monkey acting like a man is not quite a man.

Thus it will happen that the thing which was once popular will become unpopular. If it is completely wiped out, it has never been great. If, however, we can still find the few "queer ones," they are the great, and the things they believe are the great things of life.



# 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.

## THE PROPOSED CRUISERS

To the Editor of *The Living Church*:

I HAVE ALREADY expressed my appreciation of your editorial, *The Pact and the Cruisers*, published in *THE LIVING CHURCH* under date of December 29, 1928. Now comes a letter from the Bishop Coadjutor of Albany very severely criticising your editorial, but, as it seems to me, his reasoning is based on very imperfect knowledge of the facts, notwithstanding that he claims to have figures beside him. One cannot but wonder where the Bishop gets his quotation from President Coolidge, "only one navy in the world approaches ours and none surpasses it." The President's latest words on the subject are certainly very different, most notably his Armistice Day speech.

The following tables show at a glance the actual standing of the three principal naval powers in cruisers:

<i>Total Modern Cruisers Built</i>		
United States .....	10	66,000 tons
British Empire .....	56	316,776 "
Japan .....	26	136,415 "
<i>Total Modern Cruisers Built or Building or Authorized and Appropriated For</i>		
United States .....	18	146,000 tons
British Empire .....	66	409,976 "
Japan .....	33	206,416 "
<i>Total Obsolete Cruisers</i>		
United States .....	22	Average age 25 years
British Empire .....	None	
Japan .....	9	" " 26 "

"It is very plain that if Great Britain and Japan now have the necessary complement of cruisers to balance their battleships, the United States has not. There is no room for argument here. The United States needs cruisers. Her navy is lopsided and will be until cruisers are built. We may try to fool ourselves with our twenty-two obsolete cruisers, but the British are not so childish. They have scrapped all theirs."

The Bishop speaks of the result of the last Disarmament Conference being disastrous due to the fact that we entrusted our case to "experts." In this connection the following summary of the Disarmament Conferences is pertinent.

In 1922, at the invitation of the United States the principal military nations met in Washington to consider the Limitation of Naval Armaments. The United States proposed that a strict limitation of *all* types of war vessels should be agreed upon; but this failed, and agreement was reached to limit only Capital Ships (that is, battleships and battle cruisers) and airplane cruisers, and to consider as cruisers vessels of a displacement of 10,000 tons or less and carrying guns not heavier than eight inch calibre. No agreement could be reached on limiting the number of cruisers, destroyers, or submarines. In other words the only limitations that other countries would agree to were in types of vessels of which the United States, at that time, possessed the greatest number and most modern units. The United States actually destroyed under the agreement then reached many thousands of tons of battleships, many of which were brand new ships actually or nearly completed. Great Britain and Japan destroyed a few *old* ships and gave up others which were advanced not beyond the blue print stage. In that case the United States made a very heavy and real sacrifice in the interest of limitation of armament, very much more than any of the other nations.

Now, what has actually happened from that time up to the present? There being no limitation on cruisers, Great Britain and Japan each engaged in large cruiser building programs, and the result is shown in the tables above.

At Geneva, in the summer of 1927 the United States again endeavored to reach an agreement with Great Britain and Japan by which the accepted battleship ratios should apply to cruisers and other types of vessels, basing the total tonnage on a moderate and reasonable figure, but failed because Great Britain wished very strictly to limit the number of 10,000 ton cruisers, though insisting on such numbers and total tonnage of smaller cruisers as would have been not a limitation but practically unlimited construction. It is to be very strongly emphasized that Great Britain would have very strictly limited

the larger cruisers, because they were not particularly suitable to her but were necessary to us, as our country (among other things) gave up the right to establish overseas naval bases, even on such of our own territory as the Aleutian Islands: therefore a large fuel endurance is necessary for us, which means large sized ships. Great Britain, having bases and fueling ports all over the world, with but short distances between, naturally prefers a very large number of smaller cruisers. Again Great Britain possesses a large number of fast large passenger ships which are easily capable of mounting guns of six inch calibre and thus making formidable cruisers.

In short the United States has consistently and repeatedly striven for real limitation of naval armaments, but Great Britain has consistently shown herself willing to consider such programs only as would be overwhelmingly to her advantage and would render us practically impotent on the sea.

In the face of these facts, how can the Bishop imply that the United States has failed "to make a venture, run some risk, evince some faith," etc.? If the United States shows that it really intends to build up its navy on a parity with Great Britain, then I believe there would be hope of results from further conferences, otherwise not. That is surely the lesson of our recent experience.

Suppose the Senate finally gives us the fifteen cruisers; we will then have 33, just one-half the number the British have, and the same number the Japanese have of modern cruisers. Our other twenty-two ships are worthless as cruisers, having neither speed, gun power, nor endurance.

Carmel, Calif.

CLELAND N. OFFLEY.

## "NO MORE FOREIGNERS"

To the Editor of *The Living Church*:

I HAVE READ with very great interest the article by Dr. Burgess in your issue of January 19th. Dr. Burgess has established the fact that there is a widespread desire among the unchurched members of our sister branches of the Catholic Church for intercommunion and coöperation with our denomination, and that we alone among the non-Roman Churches can supply them with the sacramental system, ritualistic surroundings, and episcopal jurisdiction to which they are accustomed.

There are, however, one or two points that are not generally realized by the Church at large. The first is that to make these people realize the attitude of our Church we must approach them from their own standpoint. There are doubtless isolated cases in which the members of certain of the Eastern Churches fall into line with and adopt our ways, or in which certain individuals become normal members of our congregations. As a matter of fact if we take the average member of an Eastern Church into one of our services, even if performed in his own tongue, we should have very great trouble in persuading him that it was in any sense of the word a Catholic church, while the hereditary antipathy towards Rome on the part of various Greek Churches prevents them from being attracted by our ultra-Catholic parishes. As an instance: My Eastern congregations will not worship in St. Elisabeth's Church on account of its Roman appearance and architecture, images, etc., but cheerfully attend services held in their own communities and with their rites.

Secondly, there seems to be an impression that the Eastern and Oriental Churches, while repudiating Rome, are falling over themselves in their eagerness to affiliate with us, provided that we are kind enough to ask them. In some cases, notably certain autocephalous Churches, this is to a limited extent true, provided that the ecclesiastical authorities of the particular Church are convinced of our orthodoxy and more especially of that of the priest concerned. The fact is that a very large number of our Oriental brethren repudiate us in every shape and form and bitterly resent all forms of intercommunion. If any one doubts this fact may I refer them to the *Orthodox Catholic Review*, Vol. 1. No. 4, for April-May, 1927. It is impossible to generalize about two million people. Putting sentiment on one side the fact remains that you cannot treat these people "exactly as those of American birth." It is impossible to treat a

newly landed Bulgarian as a citizen of Philadelphia, however well it may sound in theory.

The only sane system to attack the problem of the foreign-born is to welcome the first generation in this country by giving them the religious environment, sacraments, and teaching to which they are accustomed in their own country and then, having gained their confidence and trust, to endeavor with God's help to train their children as members of our branch of the Church Universal.

Now, what are we doing towards making this possible? Everything that Dr. Burgess has claimed and more. Thank God we are becoming alive to our responsibilities, but are we attacking the question in a systematic, scientific spirit? I have before me the catalogs of nearly all our divinity schools, two summer schools, and my own diocesan normal classes. I cannot find a single course dealing directly or indirectly with the history, ethnology, sociology, religion, or ethics of the foreign-born groups in this country. How can we as priests or as a Church deal with the hordes of Eastern Europeans swarming into our great cities and industrial areas if we take no steps to train our clergy and people in the problems that we have to face? If we are going to content ourselves with friendly gestures, let us be honest enough to say that we cannot handle the job at present and leave it alone until we can. There is not a single parish priest in this country who has not to face the foreign situation at some time in his ministry. Is it impractical to suggest that a start might be made to give our students and younger clergy some practical training in the problems that they must face? Why should not our Woman's Auxiliaries and mission study classes know as much about their foreign neighbors as they do about Liberia or Japan?

The ultimate responsibility falls on the individual diocese and the parish priest. Dr. Burgess and his colleagues are rightly proud of the progress made in our relations with our foreign brethren, but it is impossible to begin to handle the question of the foreign-born unless we as a Church, as dioceses, as parishes, and as individuals begin to attack the matter in the same scientific and zealous spirit with which we handle our finances.

(Rev.) JOHN R. CROSBY.

St. Elisabeth's, Philadelphia.

#### MORE CONGREGATIONAL SINGING

To the Editor of *The Living Church*:

WHY CAN'T we have more congregational singing in the Episcopal Church? There may be exceptions, but it seems to be the rule in the majority of Episcopal churches, particularly at the eleven o'clock service on Sundays, that there is little cooperation with the choir by the people in the body of the church. They appear to have lost the power of expression—almost to have become dumb. Of course, one of the chief reasons for this condition is found in the fact that most of the hymns sung by the choir have been practised by the members of the choir, and are largely unfamiliar to the congregation. But even when well-known hymns are sung, far too often the volume of sound that comes from the members of the congregation is noticeably indistinguishable. There is no use to blame the choir for rendering music of too complicated a nature. It is a necessary part of their office to sing hymns calling for a high technic of expression, but the trouble is that they too often have to carry the whole responsibility for the music program at all of the services.

In the Methodist and other churches this discrepancy in choral effort as between the choir and congregation is much less marked. It is the rule in most of the Protestant churches for the whole congregation to join in heartily in the singing of the hymns at all of the regular services. Particularly is this true of the Lutheran Church. There are very few Lutheran churches where the singing by the congregation is as subdued as is the general rule in most Episcopal churches.

Some years ago I had a room in the Y. M. C. A. at Rock Island, Ill., just across the street from a Lutheran church, and I was struck by the heartiness of the music that came from the church at the Sunday morning service. The building fairly rocked to the volume of melody that came from the congregation. It was not necessary to go inside to know that very few indeed among those within were not entering in with a zeal into the musical part of the service.

One of the most pleasing and satisfactory groups that played a part in the early days of North Carolina history—or at least of the pre-Revolutionary period—was the Moravian congregation at Salem, in Wachovia, now the world-famous Winston-Salem. These were, in very truth, devout and earnest people. They were nearly all tradesmen and early attained to a degree of prosperity that brought them the envy of their neighbors—mostly wild and reckless people. They experienced

a great deal of trouble and sorrow in the early days of their community, and it is notable how they were enabled to renew their spirit and courage by their frequent prayer services, and "singstundes," as they termed those religious services in which singing played a prominent part. In the admirable translation of the old records of Wachovia, written in German, by Miss Adelaide Fries, and published by the North Carolina Historical Commission, one again and again comes across the comment that at these services all "felt the blessed presence of the Saviour." They were heartened, they were strengthened, for their work and responsibilities by participation in these beautiful little services. It looks like the example afforded by this "Antient Protestant Episcopal Church," as it is termed in the enabling act of Parliament of 1749, might be followed, in some measure at least, by present-day Episcopal congregations. I don't want to be understood as advocating a modification of the dignity of the Episcopal service, but I do think a little more effort by Episcopal congregations to enter into the singing of well-known hymns, at least, would be highly beneficial to Church and individual alike.

Let us have more congregational singing in the Church.  
Raleigh, N. C. FRED G. MAHLER.

#### NEGRO APPRECIATION OF WHITE PRIESTS

To the Editor of *The Living Church*:

WITH ALL my heart I concur with the affectionate tribute paid the late Father Field, by the Rev. Dr. van Allen. Father Field was greatly beloved by colored people. Unconsciously, however, Dr. van Allen does injustice to a host of dear ones in Paradise by this statement: "With shame be it said, no American-born priest has ever shown such aptitude to understand them and their characteristics, for good and for evil, as this Englishman." Very likely, the good doctor is unfamiliar with the lives of Bishops Wilmer, Elliott, Stevens, Dudley, Gray, and Kinsolving, and Messrs. Reeve Hobbie, Calbraith B. Perry, and J. H. Townsend. I have known Father Field for more than a third of a century; and, save Bishops Elliott and Stevens, I have also known, well and intimately, the others whom I have mentioned. Each and every one of them, within environment and difficulties never the lot of Father Field, won the love and affection of colored people, in a degree not surpassed by any whites, whether born in this country or out of it.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

#### WORK AMONG THE "ISOLATED"

To the Editor of *The Living Church*:

I WISH to correct a statement about myself which was made in the Massachusetts news items of the January 26th issue of THE LIVING CHURCH.

The statement was made that I was the "innovator" of the method of giving people religious instruction by mail. I find that many other people are thinking the same thing and if you would correct the mistake publicly through your paper I would appreciate it. I cannot claim the distinction which people are so generously giving me, although my name has been more closely linked with the publicity this type of instruction has had recently. . . .

Religious instruction by mail has been attempted systematically by the Roman Catholic Church for some time, and by individual experiments in both our own Church and other religious bodies also. The idea is not new. We are simply waking up to the endless possibilities of using the rural mail service which we as taxpayers have made possible for use. . . .

It cannot be a wholesale "mail order" business such as some of the daily newspapers have suggested. Pastoral work cannot be done in that way and be worth while to the religious life of people. . . .

It is for the gathering together of all these suggestions and information for the use of these leaders that the National Council appointed a Secretary for Home Study. As such I might be termed a "promoter," but I have not the honor of being the "innovator." Too many people have shown the way before me and it would not be fair, honorable, or grateful to let the statement that I was the "innovator" pass without correction. . . .

EDNA EASTWOOD,

Secretary, Home Study Division,  
New York City. Department of Religious Education.

SELF must be lost before any joy worth keeping can be gained. Renunciation of self sounds hard, but in reality it is God's gate into happiness.

—By Way of Illustration.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

**BIG MATT.** By Brand Whitlock. New York: D. Appleton & Co. \$2.00.

**P**OLITICS have been the theme of a lengthening line of novels during the present generation, an indication of the growing interest among intelligent people. These various novels have portrayed many phases and disclosed many details and have proved to be a factor in the gradual, and very gradual, improvement of political conditions. It has remained for Brand Whitlock with his enlightening experience as an American mayor (he was twice the nonpartisan mayor of Toledo, Ohio) to give us in compact space one of the best of the series and one of the most enlightening. Big Matt is a practical politician who believes in methods that produce results. He is the backer of John Wesley Blake, whom he finally lands in the gubernatorial chair of a middle western state (in all likelihood Ohio). A master of political finesse Big Matt is human, loyal, devoted to Governor Blake. Like all his kind he is not bothered by scruples, and his moral standards are of the most elementary. Loyalty is the fundamental one, the cornerstone. Blake is a practical politician and the beneficiary of practical methods, but he is troubled by scruples and he feels the pull or the urge as one may call it of his public duties and responsibilities. This novel deals with the interplay of the forces and standards and reactions of these two characters, really devoted one to the other, in a period of changing political standards.

It is seldom that one finds in so few pages (there are only 283) so much political philosophy, so much play of personality, so much tragedy of the deeper type. With all his faults there is a real liking for Big Matt. Corrupt though he may be, for Blake there is sympathy if not liking. The other characters are as well drawn, and contribute their share to the interest and strength of the book, which is by all odds one of the best political novels we have had for years. Mr. Whitlock, although elected as a nonpartisan, has very little sympathy with reformers, at least those who figure in his pages, who lack those human elements that make the practical politician or the "boss."

CLINTON ROGERS WOODRUFF.

**FOR SOME YEARS** it has not been the fashion to admire Mozart, but there are signs of a change, one of which is a new volume in the Masters of Music series, *Wolfgang Amade Mozart*, by Dyneley Hussey (Harpers. \$2.00). In a quiet, academic way it so emphasizes Mozart's supreme position in music that the reader will be apt to wonder why he did not find more enjoyment in the Jupiter Symphony or the Haffner Serenade the last time he heard them, and to realize that the fault lay with himself. At least, a careful reading of this book, with its sympathetic and careful analysis of Mozart's work, will increase one's understanding of the master many times over.

Mozart's short life was passed in the last years of the eighteenth century, in various European capitals, where his father exploited him as a child prodigy before he found himself as a composer. As a young man, already serenely conscious of his own genius, Mozart lived for a time under the patronage of the Archbishop of Salzburg, an arrangement which furnishes an odd commentary on the social system of the period. Dinner in that important establishment was served at eleven o'clock for the servants, and Mozart wrote in a letter: "The two valets are placed at the head of the table. I have, at least, the honor to sit above the cooks. Good!" Unfortunately, Mozart was fated to offend nearly all the people of influence who might have pushed his career. A year before his death, and in spite of the success of his imperishable operas, Mozart was still trying to secure a post which could bring in a livelihood for a sick wife. He wrote to the Emperor asking for the position of second Kapellmeister, urging his claim on the ground that

he had "mastered the genuine style of Church music" from his boyhood. The request was refused, as was his petition to be made instructor in pianoforte to the Emperor's children.

Vienna has starved several great musicians, among them Schubert and Mozart. The marvelous brain which had produced such a mass of sublime music was all too soon at rest forever. Nor did his friends exert themselves to save him from a pauper's burial. Mr. Hussey says, in summing up Mozart's work: "Of no man who has been thus cut off in his prime . . . can we say with so much assurance that his death deprived us of a new development in art, the nature of which cannot even be imagined."

*Christ and the New Woman* (Cokesbury Press. \$1.25) contains six lectures by G. G. Chappell, a minister of the Methodist Church, to the students of Wesleyan College, Georgia. There is nothing new in them on the subject of Woman, but the material is nicely presented and the Christian standpoint is firm and sound. Mr. Chappell evidently assumes that the New Woman as represented by the girls in a Southern college knows nothing of the duties and responsibilities that life will bring her!

A SURPRISING NUMBER of editions of the works of St. François de Sales have been published in the past twenty years, but only one biography. This is an adaptation of the work of the Abbé Hamon, and only one volume has so far appeared. Now we are fortunate in having E. K. Sanders' *S. François de Sales (1567-1662)* (Macmillan. \$3.75), which is similar in manner and approach to her lives of Angélique of Port Royal and St. Vincent de Paul. Miss Sanders' work is excellently suited to Anglican readers. In her reserved and studied style there is a complete absence of sentimentality or writing for effect. She has, moreover, a patient scholarship which in this book has brought the France of the early seventeenth century before our eyes in great detail, and an especially skillful analysis of the motives and characters of the people of the time.

St. François de Sales has rather a special "appeal" nowadays. For one thing he was no advocate of violent austerities as a means to spiritual advance. He was as busy as any modern ecclesiastic, administering the large diocese of Geneva, traveling, writing, founding the Visitation Order of Nuns, preaching, and interviewing. Being a man of noble birth, his friends were important people. Most of his famous Spiritual Letters were written to women—the Saint was after all a Frenchman!—and to women of high position, a fact which is explained by the jealousy and intrigue of the Duke of Savoy preventing his writing to men of his own rank, and the illiteracy of the peasantry of the day. Probably de Sales is the greatest spiritual director the Church has produced. "Courtesy and patient tolerance were ever the background of his genius in his work for souls . . . he was disposed to see potential saints everywhere." For many years before his extraordinarily holy death he had scarcely a moment for quiet recollection, such were the insistent demands upon his time.

A very lovable saint, the Bishop of Geneva!

A good feature of the book is the section devoted to women who were influenced by de Sales. "The Failure of Rose Bourgeois," for instance, is a very suggestive study in social history and personality.

H. M.

THERE is no need at this date to review William James' *Varieties of Religious Experience*. More than a quarter of a century has passed since its first publication provoked storms of controversy among its original reviewers. It has settled down into a secure place as a classical work of reference. The publication this year of the thirty-sixth impression (Longmans. \$2.00) is welcome evidence that the book remains in print and is thus still readily available.

# 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.  
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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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

## Church Calendar



### FEBRUARY

10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
- 20, 22, 23. Ember Days.
24. Second Sunday in Lent.
25. Monday. St. Matthias.
28. Thursday.

### KALENDAR OF COMING EVENTS

#### FEBRUARY

11. Consecration of Rev. J. I. B. Larned as Suffragan Bishop of Long Island, Garden City, N. Y.
22. Convocation of the Panama Canal Zone.

### APPOINTMENTS ACCEPTED

BEESECH, Rev. JOHNSTONE, formerly of New York City; has become assistant at St. Peter's Church, Morristown, N. J. (N'k.)

BERNARDIN, Rev. JOSEPH B., formerly assistant at Cathedral of St. John Divine, New York City; has become instructor at St. Mark's School, Southborough, Mass.

BISHOP, Rev. JULIAN MACL., formerly assistant at St. Paul's Church, Burlington, Vt.; to be rector of Church of the Redeemer, Watertown, N. Y. (C.N.Y.)

DOBBINS, Rev. J. B., formerly priest-in-charge of St. Paul's Church, Orange, Tex.; has become priest-in-charge of Christ Church, El Reno, Okla.

GILLIES, Rev. H. H., formerly vicar of St. Andrew's Church, Tioga, Pa. (Har.); has become vicar of St. James' Church, Mansfield, Pa. (Har.) Address, Box 457, Mansfield, Pa.

HILL, Rev. KEPPEL W., formerly of Port Arthur, of Ontario, Can.; has become priest-in-charge of St. Luke's Mission, Chickasha, Okla.

MASTERS, Rev. RAYMOND W., D.D., priest-in-charge of St. Luke's Church, Dumont, N. J. (N'k.); to be temporarily in charge of St. Paul's Church, Montvale, N. J. (N'k.)

MCCUTCHEEN, Rev. ROBERT T., rector of Trinity Church, Hattiesburg, Miss.; to be rector of Trinity Church, Shamokin, Pa. (Har.) Address, 146 East Sunbury St., Shamokin, Pa. March 1st.

MICOU, Rev. PAUL, rector of St. Luke's Church, Bustleton, Philadelphia; to be rector of St. Mark's Church, Fall River, Mass. March 17th.

MILLER, Rev. ALFRED, formerly rector of Christ Church, Walton, N. Y. (A.); to be rector of St. James' Church, Oneonta, N. Y. (A.) Address, 14 Elm St., Oneonta. March 1st.

MOORE-BROWN, Rev. P. G., formerly priest-in-charge of Church of the Saviour, Providence, R. I.; to be rector of St. Luke's Church, New Haven, Conn. March 1st.

SCULL, Rev. GEORGE E., rector of Church of the Epiphany, Trumansburg, N. Y. (C.N.Y.) has added to his charge Christ Church, Willard, and Calvary Church, Hayt Corners, N. Y.

VAN HISE, Rev. EMERY C., formerly deacon-in-charge of St. Stephen's Church, Newton, Ia.; has become curate at St. Mark's Church, San Antonio, Tex. (W.T.) Address, 315 Pecan St., San Antonio.

VINCENT, Rev. Z. T., formerly rector of Trinity Church, Pierre, S. D.; to be rector of St. Luke's Church, Fort Collins, Colo., with charge of All Saints' Church, Loveland, Colo. Address, 312 East Oak St., Fort Collins.

WAGNER, Rev. CLARENCE R., formerly dean of the Theological Seminary, Port au Prince, Haiti; has become curate at Christ Church, Greenwich, Conn.

WOOD, Rev. LEE A., formerly vicar of St. John's Mission, Porterville, Calif. (San J.); has become student pastor at Fresno State College, Fresno, Calif. Address, 345 Peralta Way, Fresno, Calif.

### RESIGNATIONS

HARARI, Rev. T. D., as rector of All Saints' Church, Littleton, N. H., and will sail immediately for Beirut, Syria, to attend to his mother's business affairs. He expects to return to America next summer.

SCHNORRENBERG, Rev. RUDOLPH H., as assistant at Trinity Church, New York City.

WORCESTER, E., D.D., Ph.D., as rector of Emmanuel Church, Boston.

### NEW ADDRESSES

JENKINS, Rt. Rev. THOMAS, Bishop of Nevada; The Bishop's House, Reno, Nev.

BAILEY, Rev. CHARLES, formerly of Enid, Okla.; Box 493, Ocean Beach, Calif.

### CORRESPONDENTS OF THE LIVING CHURCH

#### CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]  
MARQUETTE—Omit, Rev. R. F. McDowell. Add, Rev. J. E. Crosbie, Iron Mountain, Mich.

### ORDINATIONS

#### DEACON

WEST TEXAS—On Sunday, January 27th, HAROLD CONGER JONES was ordained to the diaconate in St. Stephen's Church, Goliad, by the Rt. Rev. William T. Capers, D.D., Bishop of West Texas.

The candidate was presented by the Ven. B. S. McKenzie of San Antonio. The Bishop preached the sermon. Mr. Jones is to be in charge of St. Stephen's Church, Goliad. Mr. Jones came into the Church from the Congregational Church. He and his wife were confirmed by the Bishop of West Texas.

#### DEACON AND PRIEST

DALLAS—On Sunday, January 27th, the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, ordained JAIME ROBERTO MACEO to the diaconate, and advanced the Rev. CHARLES JAMES KINSOLVING to the priesthood in St. Matthew's Cathedral, Dallas.

The Rev. Mr. Maceo was presented by the Rev. B. L. Smith of St. John's Church, Fort Worth, and the Rev. Mr. Kinsolving was presented by the Very Rev. Robert S. Chalmers, D.D., dean of the cathedral. The sermon was preached by the Rev. W. J. H. Petter of All Saints' Church, Dallas.

#### PRIESTS

NORTH CAROLINA—The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, advanced the Rev. ROMA COXEY FORTUNE to the priesthood in St. Philip's Church, Durham, on January 27th.

The candidate, who is a deaf mute, was presented by the Rev. S. S. Bost of Durham. Bishop Cheshire preached the sermon. Mr. Fortune is to be in charge of deaf mute work in the diocese, with address at Durham.

TEXAS—The Rev. HUGH ST. GEORGE MURRAY was advanced to the priesthood by the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, on Monday, January 28th, in St. Paul's Church, Navasota.

The candidate was presented by his father, the Rev. Alexander B. Murray of Sonora, Calif. The Rev. Philip P. Werlein of Houston preached the sermon. Mr. Murray is rector of St. Paul's Church, Navasota.

WEST MISSOURI—On Friday, January 25th, the Rev. BENJAMIN HARRISON SMITH was advanced to the priesthood in All Saints' Church, Nevada, by the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri.

The candidate was presented by the Rev. B. M. Washburn of Kansas City, who also preached the sermon. Joining in the laying on of hands were the Rev. Henry N. Hyde of Kansas City, the Rev. J. J. H. Wilcock of Carthage, and the Rev. B. M. Washburn.

Mr. Smith is rector of All Saints' parish, Nevada, with address at 619 N. Washington street.

WESTERN NEW YORK—The Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, advanced the Rev. FRANK R. FISHER to the priesthood in Grace Church, Scottsville, on Sunday, February 3d.

The Rev. Dr. Murray Bartlett, D.D., president of Hobart College, presented the candidate. Bishop Ferris preached the sermon. The Rev. Mr. Fisher is rector of Grace Church, Scottsville, and St. Andrew's Church, Caledonia.

### MARRIED

BELLISS-KEELEY—The Rev. F. C. BENSON BELLISS, rector of the Cathedral parish of St. Mary and St. John, Manila, and president of the Council of Advice of the Missionary District of the Philippine Islands, was married on October 16th to Miss RUTH VAUGHAN KEELEY, formerly principal of Easter School, Baguio. The ceremony was performed by the Rev. George C. Bartter, rector of the Church of the Resurrection, Baguio. After a fortnight in Hongkong the Rev. and Mrs. Belliss will be at home at the Cathedral Rectory, 542 San Luis, Manila.

### DIED

BROWN—Entered into life eternal at Water Valley, Miss., January 23d, Mrs. JULIA ELIZA SUTTON BROWN, devoted Churchwoman. Funeral services conducted in the Church of the Nativity by the Rt. Rev. William Mercer Green, Bishop Coadjutor of Mississippi, assisted by the Rev. Edward McCrady of Oxford, Miss., and the local pastors. She is survived by her husband, the Rev. C. D. Brown, rector at Water Valley, two daughters, Mrs. Clyde C. Hare and Miss Julia C. Brown of Gary, Ind., two sons, Dr. Leo S. Brown and Dr. George A. Brown, four grandchildren of Water Valley, and one sister, Miss Emily L. Sutton of Montreal, Canada.

MERRILL—ELENA ANDREWS MERRILL, wife of Frank Herbert Merrill, departed this life on January 24th. Services were held at St. Michael's Church, New York, and interment was in Waterbury, Conn.

MILLET—Entered into rest, January 23d, DORA MILLET, eldest daughter of the late Rev. D. Caldwell Millett, D.D., and L. Maria Holbrook. Services and interment at St. Thomas' Church, Whitemarsh, Pa.

WOODROOFE—ANNE KATHERINE, beloved wife of the Rev. Robert William WOODROOFE, rector of St. John's Church, Detroit, entered into eternal life, January 9, 1929. Burial at Woodstock, Ont., Canada.

### RESOLUTION

#### Edward C. Clark

WHEREAS, EDWARD C. CLARK has resigned as superintendent of St. Luke's in the Desert, Tucson, Ariz., after having served the institution for fourteen years with marked efficiency, self-sacrifice, and a Christ-like zeal, to minister to suffering humanity, and

WHEREAS, the Board of Trustees of St. Luke's in the Desert fully recognize that the growth of the institution, its good name in our community, and its great achievements in Christian ministry are the result of Mr. Clark's tireless work for the institution, and his determination to make the institution a true servant of humanity in the name of Jesus Christ, and

WHEREAS, St. Luke's in the Desert today stands practically as a memorial to the unselfish work of Mr. Clark as its one superintendent, who without thought of reward or remuneration, has given his time, his thought, his great abilities, and his life to the work of upbuilding St. Luke's in the Desert, and

holding it true to its principles of Christian social service;

Therefore, be it resolved that the Board of Trustees in accepting his resignation, with deep regrets, as superintendent of St. Luke's in the Desert, extends to Mr. Clark its hearty thanks for his truly great accomplishments in the upbuilding of St. Luke's in the Desert and its deep appreciation for the splendid results accomplished under his tireless, efficient, self-sacrificing and Christian leadership;

AND BE IT FURTHER RESOLVED, that we, the trustees, feel that a building erected to be called the Edward C. Clark Building, would commemorate the work that Mr. Clark has done, so that for all time there would be a permanent recognition of him as the Father of the institution.

TRUSTEES, St. Luke's in the Desert.

**MEMORIAL**

**James Augustus Baynton**

In ever loving and grateful remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into the rest of paradise, Sunday evening, February 8, 1925.

"O then what raptured greetings  
On Canaan's happy shore!  
What knitting sundered friendships up,  
Where partings are no more!"

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

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

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

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MISCELLANEOUS

WANTED A CHOIRMASTER AND ORGANIST. Superior organist required. Communicate with T-301, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—CHURCHWOMAN OF MATURITY with sympathetic attitude toward young people, to take charge of dormitory of junior high girls and assist in office. Address, PRINCIPAL, Ivinson Hall, Laramie, Wyo.

**POSITIONS WANTED**

CLERICAL

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

PARISH IN MILD CLIMATE DESIRED. Now rector in railroad city of twenty thousand. Present stipend \$2,400, house and pension premium. Reference for work accomplished to Bishop and vestry. Good schools essential. S-302, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, FORMERLY RECTOR of important parishes, but who, by his own determination, has spent the past three years in building up missions, now desires rectorate again. Strong preacher, musician, organizer, successful with children. Moderate Churchman. Perfect health. Address, M-299, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST DESIRES CORRESPONDENCE with bishops or vestries offering work. Good references. R-296, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, 10 YEARS' CANADIAN experience, Irish Evangelical, wishes to hear from missionary bishops or others who might have opening. C-300, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MIDDLE AGED WOMAN OF REFINEMENT would like a position as social secretary, or any position of trust. Would care for home or motherless children. Highest references. Box H-304, care LIVING CHURCH, Milwaukee, Wis.

WOMAN OF SUPERIOR ADVANTAGES, age forty, energetic, loyal, intelligent, Churchwoman, desires position as parish visitor. E-298, LIVING CHURCH, Milwaukee, Wis.

NORTHERN ORGANIST AND CHOIRMASTER having investments in Florida would like position in or near Florida. Experienced. Fine testimonials. Member A. G. O. Address A-288, care of LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST CHOIRMASTER, ENGLISH, DESIRES change, where fine choral work is essential. Lifetime experience among fine boy choirs and choral societies. Good voice teaching field desirable. H-303, LIVING CHURCH, Milwaukee, Wis.

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WANTED [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.

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**APPEAL**

WITH THE PERMISSION OF CAPTAIN Henry Stuart Wheatly-Crowe, president of the Royal Martyr Church Union, I appeal to the generosity of American Churchmen on behalf of the Union. For twenty years this society has labored to restore the memory of the Martyr King to the rightful place that it should hold in Church and history. Funds are urgently needed for the establishment of a proper office in London. Contributions will be gratefully acknowledged and may be sent either to me or to the Hon. Treasurer, Major Stuart Houston, The Manor House, Codford, Wilts., England. THE REV. WILLIAM TUDOR BULKELEY, JR., St. John's Church, Sparta, Wis.

**TRAVEL**

WONDER 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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## Church Services

### District of Columbia

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

### Louisiana

#### St. George's Church, New Orleans

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

### Massachusetts

#### Church of the Advent, Boston

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

### New York

#### Cathedral of St. John the Divine, New York

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

#### Church of the Incarnation, New York

Madison Avenue and 85th 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.

#### Holy Cross Church, New York

Avenue C between 2d and 4th Streets  
Sunday Masses, 8:00 and 10:00 A.M.  
Confessions Saturdays 9-11 A.M.; 7-8:30 P.M.

#### The Transfiguration, 1 East 29th Street

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

### CHURCH SERVICES—Continued

#### St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector  
Sundays: 8:00 A.M. Low Mass.  
" 9:00 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.  
Masses daily at 7:00, 7:30, and 9:30.

### Pennsylvania

#### S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7:00 and 8:00. High Mass, with Hymns for children, 9:15. Solemn Mass and Sermon at 11:00. Solemn Vespers and Sermon at 8:00. Daily: Low Mass at 7:00, 8:00, and 9:30. Fridays: Sermon and Benediction at 8:00. (Stations of the Cross in Lent.)  
Confessions: Friday, 3:00 to 5:00, 7:00 to 8:00. Saturdays, 11:00 to 12:00, 3:00 to 5:00, 7:00 to 9:00.  
Priest's House, 2013 Appletree street.  
Telephone: Rittenhouse 1876.

### RADIO BROADCASTS

**K**FBU, 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.

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

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

**W**EBR, BUFFALO, N. Y., 1810 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

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

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

**W**KBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

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

**W**RV, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

### RETREATS

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

**B**OSTON, MASS.—A RETREAT FOR MEN will be held at the Church of St. John the Evangelist (Cowley Fathers), Boston, on Friday, February 22d, beginning with Mass at 8:00 A.M., and ending with Evensong at 5:15 P.M. Conductor, the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont. Please notify FATHER DALE, S.S.J.E., 33 Bowdoin St., Boston, that you intend to come.

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

**P**HILADELPHIA, PA.—A RETREAT FOR men and boys will be held at St. Clement's, Saturday evening before the First Sunday in Lent, February 16th, beginning with Vespers at 5:00, and ending with Compline at 9. The conductor will be the Rev. Frank Gavin, Ph.D., of the General Theological Seminary. Notify THE Rector at 2013 Appletree street.

### SISTERS OF THE HOLY NATIVITY

**H**OUSE 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.)

A. S. Barnes & Co. New York City.

*Leisure and Its Use.* Some International Observations. By Herbert L. May and Dorothy May. \$2.00.

Coward-McCann, Inc. 425 Fourth Ave., New York City.

*Stride of Man.* By Thomas Williamson. \$2.50.

Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

*The Chequered Career of Ferdinand Rudolph Hassler, First Superintendent of the United States Coast Survey.* A Chapter in the History of Science in America. By Florian Cajori, Ph.D., professor of the History of Mathematics in the University of California. \$2.00 net.

*Diary of Garry Baldy.* By Carleton Deedera, A.B., M.D., M.S. \$1.50 net.

*A Tax Without a Burden: Or the Individual Capital Augmentation Tax System.* By George Reiter. \$1.50 net.

*Happenings.* A Series of Sketches of the Great California Out-of-doors. By W. P. Bartlett, author of *More Happenings*. Volume I. Third edition. \$2.00 net.

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

*The Inevitable Christ.* By the Rev. J. D. Jones, C.H., D.D., minister of Richmond Hill Congregational Church, Bournemouth. \$2.00 net.

Alfred A. Knopf. 730 Fifth Ave., New York City.

*Latin America in World Politics.* By J. Fred Rippy.

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

*John Bunyan: In Relation to His Times.* By Edmund Arbuthnot Knox, D.D., formerly Bishop of Manchester. \$1.40.

Lutheran Book Concern. 55-59 East Main St., Columbus, Ohio.

*Lenten Outlines and Sermons.* By Rev. R. E. Golladay, A.M., B.D., and Others. \$3.00

*The Sermon: Its Homiletical Construction.* By R. C. H. Lenski. \$2.00.

*The Evening Sacrifice.* Nine Groups of Sermons for Evening Service. By Edward W. Schramm. \$2.50 net.

*What Shall I Do With Jesus?* By Edward W. Schramm. 85 cts.

*Forgotten Friends.* By Gerhard E. Lenski. \$1.00.

*The Best Possible Sunday School.* By Walter E. Schuette, D.D. \$1.00.

*Pen Pictures of Prophets.* Brief studies in the lives of certain men who were once sent of God to tell the people of their day the things that God wanted them to know. Delivered in lecture-form before the Lutheran Chautauqua at Lakeside, Ohio, July 9-16, 1922, by Gerhard E. Lenski. \$1.00.

*A Critique of Joseph McCabe's "Triumph of Materialism."* By William Schoeler, author of *The Lie of the Age, The Truth About Evolution*, etc., etc. \$1.00.

*Beside Still Waters.* Comfort from the Shepherd Psalm. By George W. Lose. 75 cts.

*Moments With God.* A Bible Selection, a Short Bible Text, a Prayer, for Each Day in the Year. By Walter E. Schuette. 75 cts.

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

*A Literary History of Religious Thought in France.* From the Wars of Religion down to our own Times. By Henri Bremond. Vol. I. DEVOUT HUMANISM. Translated by K. L. Montgomery. \$4.50.

*Methods of Private Religious Living.* By Henry Nelson Wieman, University of Chicago. \$1.75.

*Developing Personality in Boys.* The Social Psychology of Adolescence. By W. Ryland Boorman, director of Program and Research, Chicago Boys' Club. \$2.50.

*Tongues of Fire.* A Bible of Sacred Scriptures of the Pagan World. Compiled by Grace H. Turnbull. \$3.50.

*The Origins of the Synagogue and the Church.* By the late Dr. Kaufmann Kohler. Edited with a Biographical Essay by H. G. Enelow. The Kaufmann Kohler Memorial Volume. \$3.00.

*Frankness in Religion.* By Robert J. Hutcheon. \$2.50.

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

*Foreign Investments.* Lectures on the Harris Foundation, 1928. By Gustav Cassel. Theodor E. Gregory, and others. \$3.00.

University of Illinois. Champaign, Ill.

*Handbook for Athletic Coaches and Players.* By Graham Buckley. \$1.40.

#### PAPER COVERED BOOK

Society of St. John the Evangelist. 980 Memorial Drive, Cambridge, Mass.

*Catechism of Worship.* New edition. 25 cts.

#### PAMPHLETS

Meyer and Brother. 56 W. Washington St., Chicago, Ill.

*The Paramount Easter Book No. 3.* Recitations, Pantomimes, Tableaux, Exercises, Pageants, Playlets, Dialogs, Songs. 25 cts.

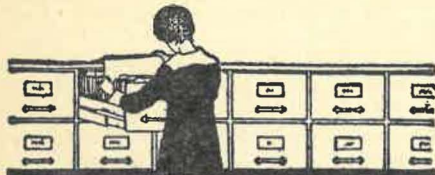
St. Sophia Vicarage. Moscow Road, London, W. 2, England.

*Life and Work in the Diocese of Athens.* By the Very Rev. Michael Constandinidis, Great Archimandrite, vicar of the Greek Cathedral Church of St. Sophia, London.

#### BULLETIN

Ascension Farm School. South Lee, Mass.  
*Seventeenth Annual Report.* October, 1928.

#### INFORMATION BUREAU



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

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FRONT PAGE NEWS in a Peking newspaper in October was the dedication of the new Bible House, headquarters of the American Bible Society. This is the third largest center of Bible distribution under the American Society, next only to New York and Shanghai. The building is of concrete, three stories high, with curling Chinese eaves.

## Conventions and Convocations

### FLORIDA

GAINESVILLE, FLA.—Personal Service and Missions was the theme of Bishop Juhan's address at the opening service of the 86th annual council of Florida, which met in Holy Trinity Church, Gainesville, on Wednesday, January 23d.

In a diocese where its council has for generations been held in the springtime, it was but natural that there was some fear felt that the attendance would fall off when that council was held in January. This was not the case, however, for the attendance was larger than usual, all but two of the clergy being present—and they were prevented from coming because of illness—and about the usual number of parishes and missions sending deputies.

In spite of a probable deficit in the diocesan budget for 1929, the council adopted a resolution authorizing that the scale of salaries of missionaries and student workers and the item for the quota to the national Church remain intact in the diocesan budget. Looking forward to the elimination of this possible diocesan deficit, another resolution was adopted providing for a supplementary canvass throughout the parishes and missions of the diocese, and urging that the utmost effort be made on the part of the clergy and laity to secure 100 per cent pledges for the diocesan budget of \$42,118.03 before February 15th.

The chief speaker at the annual banquet, held at the Thomas Hotel on Wednesday evening, was the Rev. Louis G. Wood of the national Field Department. Mr. Wood made a strong and impassioned appeal for the continued support of the national program and for a generous response to the appeal for St. Luke's International Hospital on the part of the diocese of Florida.

The University of the South was represented by Dr. Henry M. Gass, professor of Greek in that institution, who brought an impelling message on the subject of University Extension.

Student Work at the two state institutions of Florida received their usual attention and appreciation. The Florida State College for Women, situated at Tallahassee, was represented by Miss Hope Baskette, who is in charge of the work among the 200 Church girls there.

The University of Florida, in Gainesville, also has about 200 Church students and likewise has its student worker, the Rev. Melville E. Johnson, who represents the two dioceses of the state. Mr. Johnson has a student center to work with, even though it be an inadequate one.

The diocese is now engaged in a campaign to raise \$60,000 to build and equip a chapel at the University of Florida in memory of the late Bishop Weed, and a student center at the College for Women, in order that Miss Baskette can make even more adequate contacts with her girls.

The long familiar face and form, and influence, of Colonel William Wade Hampton, honored and beloved vice chancellor of the diocese, who was called to the higher service of his God in the late fall of 1925, were greatly missed. A tablet was unveiled to the memory of Colonel Hampton in Holy Trinity Church, at the early service on the second day of the council,

and several resolutions were adopted in gratitude of his life and service.

George W. Thames, Jr., of Jacksonville was added to the standing committee to take the place of R. D. Knight, Jr.

Delegates elected to the provincial synod were: *Clerical:* The Rev. Messrs. Francis B. Wakefield, Jr., William S. Stoney, Ambler M. Blackford, Newton Middleton, Douglas B. Leatherbury, and William Jeffery Alfriend. *Lay:* Messrs. A. M. Glass, Fred S. Vaill, George W. Mills, Fred J. Hampton, Frank P. Dearing, and Judge W. K. Hyer.

Alternates: *Clerical:* The Rev. Messrs. Melville E. Johnson, T. T. Pollard, Basil M. Walton, Edward McC. Claytor, John B. Matthews, Carroll L. Bates. *Lay:* Messrs. B. W. Helvenson, Sr., J. D. Russell, Herbert Lamson, L. A. Smith, L. L. MacKinnon, and J. G. Home.

### INDIANAPOLIS

INDIANAPOLIS, IND.—The annual diocesan dinner, at which Bishop Francis delivered his annual address, was the leading feature of the ninety-second convention of Indianapolis, which met in Christ Church, Indianapolis, January 23d and 24th. Another speaker at the dinner was Miss Elizabeth Matthews of Cincinnati, who gave an address on Adult Education in the Church.

At the business sessions officers and committees were generally reelected. Very large increases in total receipts were reported for 1928. An increase in baptisms, adult and infant, confirmations, and communicants was also reported. Preparation was made for an evangelistic campaign throughout the diocese beginning with Lent.

The House of Church Women (the Woman's Auxiliary) of the diocese met at the same time and reports indicated an increase in interest and accomplishment in all departments. Mrs. J. F. Morrison was elected president and Mrs. C. E. Judson, secretary for the coming year.

### IOWA

DAVENPORT, IA.—Owing to the severe winter weather and a heavy snowstorm, which greatly hindered railroad travel, the attendance at the seventy-seventh annual convention of Iowa, which met in Trinity Cathedral, Davenport, Sunday and Monday, January 27th and 28th, was not up to the usual standard. The usual pre-convention meetings of the Brotherhood of St. Andrew, the Young People's Fellowship, and the department of religious education were held on the 26th, with the department of religious education dinner in the evening at which Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, was the principal speaker.

The annual addresses of the Bishop and Bishop Coadjutor were delivered at the services on Sunday, and the routine business of the convention was transacted on Monday.

Officers and committees were generally reelected. The standing committee was elected as follows: *Clerical:* The Rev. R. J. Campbell, the Very Rev. Rowland F. Philbrook, and the Rev. W. Ernest Stockley. *Lay:* Messrs. C. M. Cochrane, Ira R. Tabor, and J. K. Deming.

Delegates to the Provincial Synod: *Clerical:* The Very Rev. Rowland F. Philbrook, and the Rev. Messrs. L. S. Burroughs, R. J. Campbell, H. S. Longley, Jr., Elmer N. Owen, and G. C. Williams. *Lay:* Messrs. F. R. Lacy, E. B. Soper, C. O. Lamson, Dr. John W. Marsh, W. P. Peterson, and A. Poe.

## KANSAS

WICHITA, KANS.—Preceding the regular convention, a diocesan Young People's conference was held in St. James' Church, Wichita, on January 26th. There were sixty delegates registered from eight parishes and missions. John W. Mace, vice-president of Bethany College and Christ's Hospital, and the Very Rev. John W. Day, dean of Grace Cathedral, made addresses. The conference ended with a corporate Communion on Sunday morning with the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, as celebrant, the Rev. Otis E. Gray assisting.

The diocesan convention opened with eleven o'clock services at St. James' and St. John's parishes, the Rev. Otis E. Gray and the Rev. Henry C. Attwater, rectors respectively. Bishop Johnson preached at St. James' and the Rev. Samuel Shoemaker at St. John's.

Instead of Bishop Wise reading his annual address to the delegates the Rev. Edwin F. Wilcox, rector of Grace Church, Winfield, presented it a section at a time for open discussion. The mixed delegation informally approved of the recommendations of the Bishop which included the appointment of a Bishop's Council of Advice consisting of five men and women instead of the "Bishop's Council" of ten or twelve chairmen of the various departments; the adoption of a plan for lay evangelism incorporating into it the Church Army; the work to be done by deaconesses; and engaging a laywoman to carry on work in the rural districts.

On Sunday night an epochal event took place. A community interdenominational meeting was held in the high school auditorium. About 2,000 people of all varieties and persuasions attended. The Rev. Samuel Shoemaker talked on Witnessing for Christ, and Bishop Johnson on Church Unity. Both addresses were remarkable for their clarity, interest, and helpfulness. To our certain knowledge this was the first gathering of this kind ever conducted by Churchmen in Kansas and it made a deep impression on the people of Wichita.

On Monday, January 28th, a quiet day for men was conducted by the Rev. Mr. Shoemaker in St. John's Church, while the Woman's Auxiliary held forth in St. James'. Mr. Shoemaker conducted a quiet day for the women of the diocese on Tuesday.

The business of the convention was disposed of in less than six hours on Tuesday.

Delegates to the Provincial Synod: *Clerical:* The Very Rev. John Day, and the Rev. Messrs. Otis E. Gray, Henry C. Attwater, Carl W. Nau, Frederick Busch, and Edwin F. Wilcox. *Lay:* Messrs. J. Floyd Tillford, Wichita; Will Green, Abilene; Dr. Henry Horn, Wichita; W. J. Bird, Blue Rapids; V. H. Martin, Winfield; and Fred H. Oleander, Kansas City.

The standing committees and other diocesan officers were reelected as of last year.

## LOUISIANA

NEW ORLEANS—A plea for the support of missions during the ensuing year was made by Bishop Sessums in his address to the ninety-first annual session of the council of Louisiana, which convened in Christ Church Cathedral, New Orleans, on Wednesday, January 23d. The Bishop also commented upon the General Convention, speaking with gratification of the completed revision of the Prayer Book, and of the action taken regarding Evangelism.

The council was preceded on Tuesday night by a service at which the needs of

the Church Student Center at Baton Rouge, the Social Service enterprises of the diocese, and the Church's missions were presented.

Business transacted in the council included the following matters:

As a result of a resolution, adopted last year, requesting the Bishop to appoint a committee to consider the relation of the Children's Home in New Orleans to the diocese, the board of trustees of the institution, which has hitherto been an independent corporation, advised the council of their desire to transfer the home to the diocese, and resolutions representing both the board and the council made possible the speedy accomplishment of this purpose. The home will henceforth be controlled by a board of managers appointed by the Bishop.

A resolution creating a central register, and a canon appended, elicited much debate and was finally referred to a committee for consideration and report to the next council.

A committee was also appointed to consider opportunities for the acquisition of land for the building of churches at strategic points within the diocese.

Increased appropriation for social service case work was made to the city missionary, the Rev. C. B. K. Weed.

Council adopted the recommendation of the committee on the Church's program establishing as the basis of parochial quotas the method of the General Convention.

On Thursday evening the Rev. Robert S. Coupland, rector of Trinity Church, New Orleans, made an appeal for the support of the campaign for St. Luke's Hospital, Tokyo, and the council approved an appeal for this purpose to be made on Quinquagesima.

All diocesan officers were reelected, and little change was made in the personnel of committees.

Deputies to the Provincial Synod are as follows: *Clerical:* the Very Rev. William H. Nes; the Rev. Messrs. M. W. Lockhart, G. L. Tucker, D. H. Wattley, S. L. Vail, C. B. K. Weed. *Lay:* Messrs. Warren Kearny, J. H. Percy, F. H. G. Fry, Beatty Smith, J. Z. Spearing, and John N. Thomas.

The next annual session of the council will be held in St. James' Church, Baton Rouge, in January, 1930.

## MARYLAND

BALTIMORE—Our debt of love was the keynote of Bishop Murray's convention address, made to the Maryland diocesan convention, on Thursday, January 31st, in the Church of St. Michael and All Angels, Baltimore.

The Bishop outlined three opportunities which lay before us—the South Florida and Porto Rico catastrophe, the new St. Luke's Hospital, Tokyo, Japan, and the "promulgation of the Gospel of Jesus Christ in all the world."

Bishop Helfenstein's address was confined to diocesan affairs in which he stressed the necessity of adequate insurance on Church property, and the problem of present salary standards. Most of Maryland's removals have been on account of the inability to raise the salary so that the men could live on it and then when filling the vacancy it is usually found necessary to raise the salary by the very amount which would have prevented the vacancy. An Every Member Canvass was urged for every parish during the year and the executive council in Maryland has passed a resolution that no reduction in apportionment will even be considered unless the congregation asking for same

shall certify that a thorough Every Member Canvass has been made within the year and the results require the filing of such application. The same rule applies to the payments of grants for salary or fabric construction.

Philip Huber Frohman, of the firm of Frohman, Robb and Little, architects, gave a talk on the Maryland Cathedral. He presented the plan which includes the cathedral, chapter house, choir rooms, sacristies, and offices, the library, residences for the Bishop and the dean, and the pro-cathedral, which will be utilized as a synod hall, when the cathedral is completed. The trustees of the Cathedral foundation hope conditions will warrant the erection of the pro-cathedral this year.

The cathedral will have a central tower surmounted by a spire and the nave will be similar in its proportions to Westminster Abbey. It will be approximately 330 feet long and 175 feet wide. The approximate height from the ground to the ridge of the nave roof will be 125 feet.

The pro-cathedral will be built of stone from a quarry here which was given to the trustees of the Cathedral foundation by Bishop and Mrs. Murray.

Committees and officers were generally reelected. Delegates to the Provincial Synod: *Clerical:* The Rev. Messrs. C. A. Hensel, Douglass Hooff, William O. Smith, Jr., and Roger A. Walke. *Lay:* Messrs. G. Herbert Boehm, A. H. Onderdonk, Dr. Thomas Fell, and John G. Schilpp.

## MICHIGAN

PONTIAC, MICH.—A careful study and loyal use of the revised Book of Common Prayer was urged by Bishop Page in his annual charge to the ninety-sixth convention of Michigan, which met concurrently with the annual convention of the Michigan House of Churchwomen, and the annual meeting of the Michigan Woman's Auxiliary at All Saints' Church, Pontiac, January 29th, 30th, and 31st. Bishop Page also gave a useful and instructive dissertation on the whole subject of present-day public worship. Over 400 delegates enjoyed the unusual facilities of Stevens Hall, the splendid new parish house of All Saints' Church. In the diocesan convention a budget of 170,000 was adopted for 1929.

Most of the committees and officers were reelected. Delegates elected to the Provincial Synod were as follows: *Clerical:* The Rev. Messrs. H. J. Pearson, Francis B. Creamer, Leonard P. Hagger, and Henry Lewis. *Lay:* Messrs. George T. Hendrie, F. J. Weber, Henry Scripps Booth, and E. E. Piper.

In the convention of the House of Churchwomen a thorough conspectus of the Church's program was presented by many able speakers. The highlights were the addresses by Bishop Gray of Northern Indiana and Mrs. Allan McGregor of Southern Ohio. Mrs. C. E. Heal was elected president of the House of Churchwomen and Mrs. Charles Beecher Warren president of the Woman's Auxiliary.

A feature of the convention was a banquet attended by nearly 400, addressed by the Rev. G. Warfield Hobbs of the National Council. After the address a six-reel film, descriptive of the varied activities of the diocese, was shown.

## MISSISSIPPI

VICKSBURG, MISS.—In the opening session of the 102d diocesan convention of Mississippi, the Rt. Rev. T. D. Bratton, D.D., Bishop of the diocese, called attention to the progress made the past year. He laid special emphasis upon the need of a larger endowment for All Saints' College, the diocesan school for girls.

Christ Church, Vicksburg, was the home



of the council. The Rev. Frederick Deis of the National Council delivered two addresses, one on the Work of the Church in Japan, and the other on the Work of the Church in China.

In the midst of the discussions the council was saddened by a telegram saying that Mrs. Clement Brown, wife of the Rev. Clement D. Brown, Water Valley, had died.

On the second night a great meeting was held at which time addresses were made by the Rev. W. B. Allen, Starkville, on the Work of the Church at Starkville, where the A and M College is located, the Rev. Dr. Edward McCrady, on the work of the Church in Oxford, where the University of Mississippi is located, and by the Hon. Marcellus Green on the Endowment Campaign for All Saints' College, and by Miss Rebecca Miller on the work of the Department of Religious Education of Mississippi. Miss Miller has just been appointed by the Rt. Rev. W. M. Green, Bishop Coadjutor of the diocese, as secretary for the Young People's Work, religious education, and traveling representative for All Saints' College.

Delegates to Provincial Synod: *Clerical:* The Rev. Messrs. C. E. Woodson, W. B. Capers, H. W. Wells, Charles F. Penniman, Philip Davidson, G. Reese, *Lay:* Messrs. C. Trependahl, Charles Colhoun, J. M. Wilson, J. R. Nason, Capt. T. H. Shields, and J. H. Skeweess.

### OKLAHOMA

MUSKOGEE, OKLA.—Grace Church, Muskogee, the Rev. Hugh L. Llwyd, rector, was the scene of the thirty-fifth annual convocation of the missionary district of Oklahoma which met Wednesday and Thursday, January 23d and 24th.

The convocation opened with a celebration of the Holy Communion, Bishop Casady being the celebrant, with the Very Rev. James Mills, gospeller, and the Ven. Herbert Morris, epistoler. The Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, preached the sermon.

The business sessions began immediately, following the opening service. An important event was the petition of St. Matthew's mission, Enid, for admission as a parish. This brings the number of self-supporting parishes in the district up to nine.

Officers and committees were generally re-elected. Delegates to the Provincial Synod were elected as follows:

*Clerical:* The Rev. A. E. Saunders, the Rev. James Mills, and the Rev. Eric Montizambert. *Lay:* Messrs. L. W. Pratt, C. G. Clark, and Dr. A. A. Swift.

*Alternates:* *Clerical:* The Rev. Herbert Morris, the Rev. Thomas Mabley, and the Rev. S. H. Williams. *Lay:* Messrs. J. J. Culbertson, R. B. Nicoll, and J. B. Campbell.

### OREGON

PORTLAND, ORE.—The reception of the Pro-Cathedral of St. Stephen the Martyr into union with the convention as a cathedral with an incorporated chapter was the most significant piece of business done by the forty-first annual convention of Oregon, held Wednesday and Thursday, January 23d and 24th, at the cathedral, Portland. Articles of incorporation for the new cathedral, approved by convention, provide for diocesan representation on the chapter in the persons of the Bishop, Archdeacon, and Chancellor, *ex-officio*, and one appointed by the Bishop and one elected by convention.

The Presiding Bishop came from Haiti for the consecration of Dr. Jenkins to be Bishop of Nevada, and arrived three days early to be the preacher at the openings of both conventions. He was accompanied

by Mrs. Murray, and by his chaplain, the Rev. G. Warfield Hobbs.

The standing committee was re-elected. *Lay* deputies and alternates to Provincial Synod elected: *Clerical:* The Rev. Messrs. R. A'Court Simmonds, H. D. Chambers, E. W. Hughes, and C. H. L. Chandler. *Alternates:* The Rev. Messrs. T. F. Bowen, W. E. Couper, J. A. Cleland, and the Ven. Jay Claud Black.

### SAN JOAQUIN

FRESNO, CALIF.—The need for Christian unity, the evangelistic mission of every Christian, and the need for a personal experience of Jesus Christ, were the three points stressed by the Rev. Dr. John K. Burleson of Porterville at the nineteenth annual convocation of San Joaquin which met in St. James' Cathedral, Fresno, January 22d and 23d. Dr. Burleson preached the convocation sermon in the absence of Bishop Sanford.

In the afternoon of the first day, at a joint session with the Service League of the district, Miss Mary Sanford, field secretary of the Girls' Friendly Society in the province, explained the aims and methods of that society, and Mrs. D. R. Covell of Los Angeles told of the aims and experiences of that diocese for its Young People's Fellowship.

Later the convocation listened to addresses about the work of the Church in colleges, this subject being of especial interest because the Rev. L. A. Wood has recently moved to the see city to become student pastor for the growing state college there.

The Rev. F. B. Bartlett, field secretary of the National Council, speaking at the convocation dinner, told of the work and the needs of St. Luke's Hospital, Tokyo, and initiated the campaign for its rehabilitation fund in the district.

### SOUTH FLORIDA

FORT MYERS, FLA.—Calling attention to the completion of the work of Prayer Book revision, Bishop Mann in his annual address to the convention of South Florida, in St. Luke's Church, Fort Myers, January 22d to 24th, reviewed the history of the development of the Anglican liturgy, pointed out the unique position the Prayer Book occupies among the great liturgies of the Church Catholic, and urged renewed loyalty to it on the part of clergy and laity.

Sessions of this convention were largely occupied with routine business and reports. St. James' Church, Leesburg, was admitted as a parish, and the organization of two new missions, St. Monica, Stewart, and the Holy Comforter, Okeechobee, were reported.

Bishop Wing told of the vast damage to Church property by the hurricane of September 16th, and of funds secured for rebuilding. A resolution of appreciation and thanks to all those who have made such generous contribution to the fund for the work of restoring the property of the Church in the diocese, and mentioning especially the General Convention which authorized the special offering for relief, was adopted.

Bishop Wing spoke of the fine summer camp held by the Young People's Service League last June. Addresses by the Rt. Rev. N. S. Thomas, D.D., formerly Bishop of Wyoming and now in charge of Bethesda Church, Palm Beach, and by the Rev. Walter E. Bentley of Long Island, now serving as diocesan missionary, were given at a mass meeting.

Officers and committees were generally re-elected.

Deputies to the Provincial Synod were

elected as follows: *Clerical:* The Rev. Messrs. Harry G. Walker, G. Irvine Hiller, Heber W. Weller, T. H. Young, John M. Taylor, and Thomas Dyke. *Lay:* Messrs. H. F. Slater, W. E. Tylander, D. P. Street, S. B. Jennings, W. S. Merritt, and Baxter Goodlett.

*Alternates—Clerical:* The Rev. Messrs. James G. Glass, D.D., Robert T. Phillips, Willis G. Clark, John C. Marsden, G. W. R. Cadman, and George B. Scriven. *Lay:* Messrs. Hankin, H. W. Caldwell, Berg, Jennings, McCrory, and Jewett.

Invitation from Holy Cross parish, Sanford, for the convention of 1930 was accepted and the opening date set for January 21st.

Interesting meetings of the Church Service League and of the Young People's Service League were held in connection with this convention.

### SOUTHERN VIRGINIA

HAMPTON, VA.—Very optimistic was the message of the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, to the thirty-seventh annual council of the diocese, which met in Hampton, January 22d and 23d. This note of optimism dominated the council and resulted in hopeful and constructive legislation.

The Bishop spoke at length and very eloquently concerning the revision of the Book of Common Prayer. He urged its use as the one authorized book of worship and added, "The use of the Church in Virginia has always been fidelity to the forms of worship set forth by the Church of which the dioceses are members. I pray God that what men call the Churchmanship of Virginia may be the Churchmanship of the Book of Common Prayer." Bishop Tucker concluded his address by pointing out hopeful signs in the diocese and reminding council of the development of the Church in Virginia during his lifetime from one to four dioceses. He closed with the plea, "Let us be of one mind in the Lord."

Some of the Problems Presented More Particularly by Rural Work in Our Diocese was the subject of Bishop Thomson's address. Noting a slowing down of growth of the Church throughout the country, the Bishop Coadjutor expressed the opinion that either a smaller number of larger congregations or an increased number of ministers, with adequate provisions for their maintenance, would have to be effected.

The report of the trustees of Chatham Hall, the diocesan school for girls, was encouraging in spite of the difficulties through which the school is passing. The trustees were authorized to begin immediately a fund-raising campaign for the school and provision was made for the diocese to carry the interest in the indebtedness.

Considerable time was devoted to a discussion of the rural work which is very extensive in Southern Virginia. The commission on rural work, headed by the Rev. Myron B. Marshall, was continued and \$150 appropriated for a thorough survey of rural Church conditions.

Pleas for the Maria Washington Tucker Cottage Memorial fund of \$25,000 were made by Dr. Covington and the Rev. W. A. R. Goodwin, D.D., of Williamsburg. The memorial was launched last year in memory of the late Mrs. Tucker, wife of Bishop Tucker. The cottage is to be erected at the Jackson-Feild Orphanage for girls.

The Rev. Dr. H. H. Covington of Norfolk was authorized to conduct a campaign to collect all delinquent pension fund dues in the diocese. This action was taken after he had reported the financial condition

of the fund. It is paying out \$2,000 daily to 368 retired clergy and 359 widows, he said.

Addresses were made by the Rev. Myron B. Marshall, of Halifax; the Rev. Robert E. Gribbin, of Winston-Salem, N. C.; and the Rev. Edmund J. Lee, rector of Chat-ham Hall.

Officers and committees were generally re-elected. Four laymen and four clergymen were named to represent the council as delegates at the Provincial Synod meeting in Harrisburg, Pa., next October. They were: *Clerical*: The Rev. Messrs. G. O. Watts, Hampton; N. E. Taylor, Norfolk; M. B. Marshall, Halifax; and E. R. Carter, D.D., Petersburg. *Lay*: Messrs. R. C. Parsons, Petersburg; G. H. Lewis, Norfolk; Ivor A. Page, Norfolk; and E. B. Hodges, Norfolk.

Alternates: *Clerical*: The Rev. Messrs. D. W. Howard, D.D., Norfolk; J. S. Russell, D.D., Lawrenceville; J. K. M. Lee, Newport News; and H. N. Tucker, Suffolk. *Lay*: Messrs. J. S. Wells, Petersburg; L. P. Roberts, Williamsburg; W. L. McMorris, Portsmouth, and W. C. L. Taliaferro, Hampton.

Danville will be host to the council at its next annual session, January 21 and 22, 1930.

At a meeting of the executive board, held immediately after council, arrangements were made for a full-time executive secretary and diocesan missionary in Southern Virginia. The Rev. Norman E. Taylor, part-time executive secretary and rector of St. Peter's, Norfolk, was elected to this position. Mr. Taylor will begin his new duties April 1, 1929.

### TENNESSEE

CHATTANOOGA, TENN.—In the addresses of both the Bishop and the Bishop Coadjutor at the ninety-seventh convention of Tennessee, held in St. Paul's Church, Chattanooga, the Rev. Dr. Oliver J. Hart, D.D., rector, January 23d and 24th, the primary duty and obligation of the diocese to support loyally the program of the national Church was strongly emphasized. The convention voted almost unanimously to accept the increased quota of \$30,000, writing the former amount of \$24,300 into the budget payable from apportionments, and making plans for raising the remaining \$5,700 by special subscription. All but \$2,000 of this was subscribed before the convention adjourned.

A diocesan project excluded from the budget by insufficient parish acceptances on the quota, but provided for by special pledges during the session, was the provision for an archdeacon to have charge of all the smaller mission points in middle Tennessee, following out the plan already in operation in the eastern and western divisions. The Rev. J. F. Plummer of Alabama has accepted the call to this position.

Z. C. Patten, Jr., of Chattanooga, was named chairman of a general committee to have charge of the campaign for the diocese's share of the St. Luke's Hospital Fund. The same organization will also head up a special effort, in lieu of diocesan advance work in 1929, to secure sufficient subscriptions outside the apportionment to insure the completion of the diocesan budget program.

Elections were uneventful, the diocesan officers without exception being reelected or reappointed. An amendment to the canons provided for a representative on the Bishop and Council of the convocation of Colored People, and the Rev. George A. Stams, principal of Hoffman-St. Mary's School, was elected for a three-year term.

A proposed amendment to the constitution, restoring the Negro clergy and congregations to their original status in this

diocese, of direct membership and representation in the convention, was adopted, but will have to be ratified by the convention next year to become effective.

Deputies to the Provincial Synod are: *Clergy*: The Rev. James R. Sharp, the Ven. Henry J. Geiger, the Rev. Dr. Oliver J. Hart, the Rev. Prentice A. Pugh, the Rev. E. W. Mellichampe, and the Rev. Walter C. Whitaker, D.D. *Lay*: Messrs. Harris Wofford, B. F. Finney, William Orgill, Douglas M. Wright, J. B. French, and Henry Berends.

The next convention will be held in Grace Church, Memphis, January 22d and 23d, 1930.

### UPPER SOUTH CAROLINA

GREENVILLE, S. C.—The Rev. C. E. Snowden, executive secretary of the Field Department of the national Church addressed the convention of Upper South Carolina at the night session on January 22d. He spoke of the work of the national Field Department, stressing especially the campaign for St. Luke's Hospital, Tokyo.

Announcement was made of a gift of \$1,000 by ex-Governor Manning to the Finlay parish house at Clemson College. Governor Manning had made this as a

loan earlier, but on account of his interest in the work at Clemson he released the loan, making it a gift.

Report was made of the efforts to raise money for the additional land as equipment for the Church Home Orphanage, under the auspices of South Carolina and Upper South Carolina. Upper South Carolina's original share was \$7,500 which has now been reduced to \$1,482.47.

The budget of the diocese as presented by the finance department was adopted, including the full quota to the national Church.

The election resulted as follows:

Standing Committee: *Clergy*: The Rev. Messrs. A. R. Mitchell, H. D. Phillips, D.D., T. T. Walsh, D.D., M. S. Taylor, L. N. Taylor. *Lay*: Messrs. J. N. Frierson, R. I. Manning, W. B. Moore, Jr., James S. Middleton, and F. F. Henderson.

Delegates to Synod: *Clergy*: The Rev. Messrs. Capers Satterlee, M. S. Taylor, A. Rufus Morgan, H. D. Phillips, D.D., T. T. Walsh, D.D., and G. C. Williams. *Lay*: Messrs. E. R. Heyward, W. S. Manning, J. W. Arrington, Jr., J. E. Hart, B. H. Lumpkin, and O. F. Hart.

Alternates: *Clergy*: The Rev. Messrs. A. G. B. Bennett, T. P. Noe, W. P. Peyton, S. Thorne Sparkman, R. C. Topping, and C. P. Holbrook. *Lay*: Messrs. C. G. Gunter, F. L. Munson, B. F. Alston, Jr., Rhett Martin, L. H. Cary, and George Huggins.

## Archbishop of Canterbury Making Good Recovery From His Recent Illness

### Dr. Temple Enthroned Archbishop of York—Says World Needs Common Moral Standard

The Living Church News Bureau  
London, January 18, 1929

IT IS PLEASING TO BE ABLE TO RECORD that the Archbishop of Canterbury is making a good recovery from his illness at the Old Palace, Canterbury. It is unlikely, however, that he will be able to fulfil any public engagements for at least a month.

It has not yet been decided whether the spring session of the Church Assembly shall be postponed until such time as Dr. Lang is well enough to preside. In his absence, the Archbishop of York would occupy the chair.

In the meantime, the veteran Archbishop Davidson, who is in excellent health, has arranged to go to Canterbury in order to assist his successor in dealing with some of the many matters awaiting attention. Archbishop Davidson will not, of course, take any official or public part in the affairs of the province, but his vast experience will be at the service of Dr. Lang at a time when it is of great importance that he should be abreast of events.

The meeting of English diocesan bishops, which was to have been held at Lambeth last Wednesday and following days, has been postponed owing to the indisposition of the Archbishop of Canterbury. It will be recalled that the bishops were to have considered at this meeting the results of their consultations with the clergy and lay representatives in their several dioceses on the regulation of Church services in view of the rejection of the 1928 Prayer Book by the House of Commons.

#### ENTHRONE DR. TEMPLE AS ARCHBISHOP OF YORK

On Thursday, January 10th, Dr. William Temple, son of the late Archbishop Temple, and lately Bishop of Manchester, was enthroned in York Minster as ninth Archibishop of York. The service,

which adhered closely to ancient precedent, was marked by a combined dignity and simplicity which made it highly impressive.

Every seat in the great nave was filled by the laity, and the greater part of the choir was occupied by clergy from all parts of the northern province. Princess Mary, Viscountess Lascelles, accompanied by Viscount Lascelles, was escorted to her seat on the north side of the choir. Lord Lascelles then took his place beneath the tower with Sir Hugh Bell and Lord Deramore, the other lords-lieutenant of the county, and with them sat the high sheriff and the civic and legal representatives of many northern cities and towns. As the dean and chapter proceeded to the chapter house to recite the mandate of confirmation, the whole congregation sang "Christ is Made the Sure Foundation," and while the necessary business was being transacted in the chapter house, the choir, grouped at the head of the nave, sang Orlando Gibbons' anthem, "O Clap Your Hands Together." To the hymn "Thy Hand, O God, has Guided," the long procession of bishops and clergy passed up the central aisle to the west door with the broad gold minster crucifix carried before them. Then the great doors were shut, and there was complete silence in the church.

A fanfare of trumpets sounded without, and then the Archbishop was heard to strike these doors three times with his pastoral staff, petitioning to be inducted, installed, and enthroned. He was admitted, and, while the choir chanted psalms, he walked, with his silver crooked pastoral staff, to the high altar, where the ten bishops of the province and their suffragans were gathered. There he again petitioned the dean in terms identical with those used before, and the dean required of him the oath lawful and customary to be taken.

Having sworn this oath on the Anglo-Saxon copy of the Gospels, which is one of the minster's treasured possessions, the Archbishop was placed, not in the

dean's stall, as Dr. Lang was at Canterbury, but in what is known as the coronation chair, which stood in the sanctuary. He then knelt to receive the dean's blessing, which it is the ancient privilege of the Dean of York to give. The Archbishop remained kneeling in silent prayer, and when the congregation had also prayed, the service proceeded to the second part of the ceremony.

The dean, taking the Archbishop by the hand, led him to the high wooden throne, and, as Wesley's beautiful anthem "Thou Wilt Keep Him in Perfect Peace" came to an end, the Archbishop took his place at its center. The dean, standing by his side, declared him to be really and lawfully installed and enthroned. "What then remains but to thank God upon the occasion," he added, "and to petition the Divine Majesty that he may be long and happy in the execution of his pastoral office?"

#### ARCHBISHOP DELIVERS TWO ADDRESSES

The Archbishop delivered two addresses—one, in the choir, to the clergy, and the second to the great company of the laity which filled the nave. To the former he spoke of the danger that self might take too prominent a place in their ministry, and urged that the true priority which belonged to the clergy was priority in service. To the latter he addressed a plea for the abandonment of all other partisanship in order that all might become "partisans of good will." Each of the addresses ended with a blessing.

After the second address, the Archbishop seated himself in a chair while the great procession of bishops and clergy moved eastward, each member of it making an act of homage as he passed the Archbishop. It was after this culminating moment of splendor that the Archbishop passed out of the minster, and, mounting a platform on the steps leading from the west doors, and confronting a great crowd gathered in the mist and snow, gave his blessing to the city, the diocese, and the province of York.

Then the great bells of the minster rang out a joyful peal, and a wonderful and impressive ceremony reached its conclusion.

#### BISHOP OF LONDON SHOWS NEED OF MORE CLERGY

The Bishop of London, speaking at a meeting on behalf of the East London Church Fund at Bournemouth this week, said that it was really a terrible thing that the clergy of the Church of England were dying faster than they were being ordained. Last summer he lost seven clergy in seven weeks, all from overwork and because they had nobody to stand by them. They must face this tremendous fact of the depletion of the clergy of their Church. In the rural deanery of Bethnal Green there were forty-seven clergy before the War, and now there were only twenty-two. They must somehow remedy that position. One way was for parents, instead of discouraging their sons in the public schools, to send them on to the university and theological college, and thus get them to make the glorious contribution of their young lives to a great cause. There was among the youth of the country an absolute willingness to be ordained, but they could not find the money or persuade their parents to educate them for it. The fact that the average age of the clergy of the Church of England was fifty-seven, and that they were dying quicker than they could be ordained, touched the Church in its most vital part.

#### MORE ABOUT THE PRAYER BOOK

Sir William Joynson-Hicks, the home secretary, in a letter to members of the National Church League, of which he is president, says:

"In spite of the efforts of almost the whole of the bishops, backed by a large section of the newspaper press, and supported by great social and political influence, the endeavor to secure legal support for the reactionary revision of the Prayer Book was decisively frustrated. In that conflict our league took a very active part, and completely demonstrated the efficiency of its organization. . . . There is, unhappily, no prospect of the cessation of controversy over the proposed revised Prayer Book, since, notwithstanding that it has twice been rejected by Parliament, the bishops have arranged for its publication, and its form is in style and appearance indistinguishable from the authorized Prayer Book of the Church of England. The Bishop of Durham, indeed, recommends his clergy to use it when they consider it desirable, and to urge their parishioners to buy it. It is clear that the league will again be called on to resist this menace as well as to extend its educational and organizing work throughout the country."

#### COMMON MORAL STANDARD NEEDED

The Archbishop of York (Dr. Temple) speaking this week at a meeting of the British and Foreign Bible Society at York, said there was nothing which the world needed so desperately as a common moral standard, a common scale by which to

determine which things in life were really precious and which things were unimportant. Racial conflict very largely arose from difference in moral standards. There was no possibility that the human race was going to generate a common moral standard out of its own aspirations. They merely exacerbated the friction which each nation developed out of its own life, quite rightly, provided it was controlled by something which was more than national.

There was no hope of finding a common basis for the moral life of men, which became more urgently important as the various nations and races were brought into closer intercourse with one another—there was nothing which held out any hope of it except a declaration of His mind and will by God. They would never reach it by themselves, and if there were such a declaration anywhere to be found it was what the world more than anything else needed. In the Bible, leading up to its culmination in the revelation of Jesus Christ, they had what they as Christians were perfectly convinced was such a self-disclosure of the Eternal God. Here was one source of hope, first for salvation in eternal things, so also for peace and harmony in temporal things.

The great contrast in the world was not between East and West, but between countries where the Bible had had the greatest influence and countries where it had not had great influence.

GEORGE PARSONS.

## King's College, Halifax, Raises Quota, Qualifying for Carnegie Grant of \$600,000

### Plan Synod for Diocese of Calgary — Bishop-elect of Mackenzie River Marries

The Living Church News Bureau }  
Toronto, January 30, 1929 }

**K**ING'S COLLEGE, HALIFAX, HAS RAISED its full quota of \$400,000, required under the terms of the offer made in 1925 by the Carnegie Corporation of New York, thereby qualifying for the Carnegie grant of \$600,000, which has been paid over to the university, it was announced by Dr. A. H. Moore, president of King's, at a luncheon meeting of the Halifax members of the board of governors.

The guests of honor were R. R. Wallace, retiring manager of the Bank of Montreal here, who acted as campaign treasurer, and Mrs. Wallace, both of whom depart on an extended vacation trip to the West Indies.

Occasion was taken at the luncheon to make a presentation to Mr. Wallace in recognition of his services during the campaign.

President Moore reported that the total amount pledged during the recent campaign is \$443,509, of which sum \$405,298 has already been paid in. Supported by these pledges, the governors of the university have awarded contracts calling for a building expenditure of about \$455,000. The foundations of the new King's College are being built at the present time and the contract calls for the completion of the entire structure with accommodations for about one hundred and twenty-five students by December 15, 1929.

#### SYNOD OF THE DIOCESE OF CALGARY

The synod of the diocese of Calgary will be held on February 5th, beginning with a

quiet day for the clergy in St. Michael's Church, Calgary, which will be conducted by the Rev. Dr. Renison, rector of Christ Church, Vancouver, B. C.

Synod proper begins with a celebration of Holy Communion in the Pro-Cathedral, followed by luncheon in Paget Hall. The Bishop's charge will be read in the afternoon, after which the regular business of synod will proceed. A laymen's banquet will be held on Tuesday evening, at which, in addition to the Bishop, Dr. Renison will speak. In view of the phenomenal success of the anniversary appeal, much is expected of this forthcoming synod.

Another Call to Advance has been sounded in the diocese, which is seen in the latest tract setting forth the needs of the diocese for the year 1929. Assessments which two years ago were \$8,300 were increased last year to \$12,000, and this year to \$15,000. The increase is largely due to increased work in the diocese, which makes stipend grants amount to not less than \$13,000. It is hoped, however, that this amount may be reduced by parishes becoming self-supporting. Group insurance has gone into force this year, half the premiums being paid by the diocese, and half by the clergy concerned. A sum of \$1,750 is set aside for assistance to clergy in transportation charges, which are a very heavy drain on small stipends.

Calgary, under Bishop Sherman, is setting the pace not only for western dioceses, but for all Canada.

#### BISHOP-ELECT OF MACKENZIE RIVER MARRIES

An ecclesiastical romance of the Arctic culminated this week in the marriage at St. Paul's Church, Toronto, of Miss Beatrice Rose Terry, daughter of Mr. and Mrs. T. C. Terry, of Toronto, to Archdeacon William Archibald Geddes, the young

Bishop-elect of Mackenzie River. Miss Terry went as a missionary nurse to the Church hospital at Aklavik, where she met the Archdeacon, who was in charge of the Eskimo work at that northern station. The ceremony was performed by Canon Cody, assisted by the Rev. J. M. Crisall, brother-in-law of the bride. After the reception at the home of the bride's parents, Archdeacon and Mrs. Geddes left for Winnipeg, where next Sunday the Archdeacon is to be consecrated to the episcopate. They then go to New York and sail for a trip to the Holy Land. In June, the season of open water, they proceed to their far distant home at Aklavik.

NEW COMMISSARY IN ENGLAND FOR THE  
BISHOP OF ALGOMA

As Dr. Dimont, the commissary in England, of the Bishop of Algoma, has now been appointed residentiary canon of Salisbury Cathedral and also chancellor of the cathedral, while retaining his post as principal of the Theological College, he finds that the amount of time he can spare to forward the interests of the diocese of Algoma in the Old Country is so limited that, desiring to maintain his connection with Algoma and with the Bishop (who is the first old student of the college to be consecrated at the episcopate), he has asked the Bishop to appoint a second commissary who will assist him in the work.

The Bishop has been fortunate in securing an acceptance of this post by the Rev. Canon A. S. B. Freer.

ANNUAL MEETINGS OF GENERAL  
SYNOD COMMITTEES

The annual meetings of the House of Bishops, the missionary society, the general board of religious education, the council for social service, the Anglican national commission, and the executive council of General Synod are to be held this year early in October at Vancouver, B. C. About the same time it is expected that the new Christ Church Cathedral, Victoria, will be opened.

The commissioners of the Anglican national commission, the Bishop of Niagara, Canon Gould, and Chancellor Gisborne are this month in the diocese of Kootenay.

THE NEW FIELD SECRETARY OF THE G. B. R. E.

The Rev. W. J. Bradbury, the newly appointed field secretary of the General Board of Religious Education, will spend a month in the diocese of Niagara from February 10th to March 6th, in the interests of the work of our Sunday schools. He will meet with the clergy, teachers, and officers of the Sunday schools in deanery meetings, conferences, and round table talks.

INTERESTING GIFT TO TRINITY  
COLLEGE, HARTFORD, CONN.

HARTFORD, CONN.—The authorities at St. Augustine's College, Canterbury, the second oldest college in England, have presented two stones to Trinity College, Hartford, which will be placed in the chapel.

The first is a Caen stone from Normandy, taken from St. Ethelbert's Tower of the abbey church built about 1080. The other is a piece of Roman tile from the Chapel of St. Pancrass at Canterbury. This chapel is said to have been a pagan temple and to have been made into a Christian church in 498. It is thought that the building was Roman and that it was an ancient British church before it became a Saxon temple. This Roman tile runs back through 1,700 years of Church use.

## \$200,000 Foundation Established in New York, Benefiting Weaker Parishes

### Final Services in Old Church of the Heavenly Rest—Lenten Speakers Announced

The Living Church News Bureau  
New York, February 2, 1929

BISHOP MANNING'S ILLNESS PREVENTED him from being present at the annual dinner of the Church Club of New York held Thursday night at the Waldorf. Instead the president of the club, George E. Fahys, read a letter dictated by the Bishop from his sick bed. The speakers at the dinner were Bishop Shipman, the Rev. Dr. Milo H. Gates, and Dr. Angell, president of Yale University.

In his letter the Bishop made the important announcement of the gift to the diocese from an anonymous Churchwoman of the sum of \$200,000. This will constitute a fund to be known as the St. Peter and St. Paul Foundation, providing an income to be expended for the benefit of missions and weaker parishes, to aid in the erection of churches or chapels wherever needed, and for other religious and charitable purposes within this diocese.

ANNIVERSARY AT ST. JAMES' CHURCH

Septuagesima Sunday was observed at St. James' Church, Madison avenue and 71st street, as the 118th anniversary of the founding of the parish. At the 11 o'clock service the Bishop of Massachusetts, acting for Bishop Manning, dedicated the magnificent reredos, pictured in last week's issue of this paper. Four memorial windows also were dedicated, and Bishop Slattery was the preacher of the anniversary sermon. In the afternoon at 4 o'clock, there was a united service of the two churches of St. James' parish at which time a south transept window was dedicated to the memory of the Rev. James Valentine Chalmers, first vicar of the Church of the Holy Trinity and its leader for twenty-two years. The officiating minister of the dedication was the Rev. A. R. Chalmers, rector at Scarsdale and son of the late vicar. The afternoon sermon was preached by the Rev. Dr. F. G. Budlong, rector of Christ Church, Greenwich, Conn.

One hundred and eighteen years ago St. James' parish was founded with its first house of worship erected at 68th street where now is Hunter College. The second church on East 72d street was built in 1869, and the present edifice in 1884. Four years ago this church was extensively rebuilt at an expense of several hundred thousand dollars. Among the early names found in the annals of the vestry of this parish are such distinguished ones as Schermerhorn, Winthrop, Beekman, dePeyster, Delafield, Hoffman, and John Jacob Astor.

FINAL SERVICES IN OLD CHURCH OF THE  
HEAVENLY REST

Tomorrow, Sexagesima Sunday, marks the end of the use of the church at 63 East 89th street as the Church of the Heavenly Rest. This edifice, formerly the Church of the Beloved Disciple, and for the past several years housing the merged congregations of the parish of that name and of the Church of the Heavenly Rest, will on Sunday, February 10th, become the Reformed Church of Harlem. Pending the completion of the new Church of the Heavenly Rest and the Chapel of the Be-

### YOU DID IT. WHAT?

NEW YORK—Collected and paid practically all of that \$805,782 which we reported as due on December 1st on what you had told us to expect.

When our books closed for the year we had received since December 1st \$782,944 or all but \$22,838 of what was due. Substantial overpayments by thirteen dioceses and districts helped a lot.

This percentage of collections, namely, 99.2%, compares with 98.5% in each of the two preceding years.

Out of the ninety-seven dioceses and districts to which quotas were allotted, seventy-two have paid what they told us to expect and two more have promised to make up their deficit. This is a slight recession from 1927 when the number was seventy-nine, but we may reach that figure later. Every diocese in the third province paid what it told us to expect and the first province will have a similar record when Vermont makes a promised remittance.

Due to this splendid support, we will close our books for 1928 with a balance on the right side.

Sincere thanks from the National Council to all of you in dioceses and parishes who have worked so hard to achieve this happy result.

LEWIS B. FRANKLIN.

loved Disciple at Fifth avenue and 90th street, the Rev. Dr. Darlington's congregation will worship in the assembly hall of the new parish house at 2 East 90th street.

LENTEN ANNOUNCEMENTS

From several of the city parishes have come announcements of Lenten services and of special preachers which are here given for future reference and use.

The Church of the Transfiguration. Preachers at the noonday services: Ash Wednesday through Friday, the rector, the Rev. Dr. Ray; weeks of February 17-22, Bishop Partridge; February 24th-March 1st, the Rev. Dr. Vernon; March 3-8, Bishop Fiske; March 10-15, the Rev. Fr. Hughson, O.H.C.; Passion Week, the Rev. Fr. Burton, S.S.J.E.; Holy Week, including Good Friday, the Rev. Dr. Huntington, O.H.C.

St. Paul's Chapel. Week-day preachers, 12:30 noon: Ash Wednesday through Friday, the vicar, the Rev. Dr. McComas; week of February 18th, Fr. Hughson, O.H.C.; 2d week, Fr. Williams, S.S.J.E.; 3d week, the Rev. Dr. Silver; 4th week, the Rev. Dr. Parrish; Passion Week, the Rev. Dr. Vernon; Holy Week, the Rev. Prof. Lauderburn through Wednesday, with the Rev. Dr. McComas on Maundy Thursday and Good Friday.

St. Paul's Chapel. Day of Retreat; Saturday, March 9th. For men and women. Subject: The Interior Life; conductor, the Rev. Dr. McComas. The Eucharist at 8 and 12; meditations at 10, 1:45, and 3 o'clock. Further information as to the breakfast and luncheon may be had at the Chapel office, 217 Broadway.

The General Seminary. The acting dean, the Rev. Dr. Batten, preaches at Evensong (6 P.M.) on Ash Wednesday. At the same hour on the Mondays of Lent, beginning with the 18th, the visiting preachers are Bishop Cook, Bishop DuMoulin, Dean

Chalmers, Fr. Huntington, O.H.C., Bishop McCormick, and Dean Robbins.

The national Church clubs at St. Thomas' Church on Thursdays in Lent, beginning with the 14th of February, a series of lectures on the general topic of Christianity, Its Crises and Critics; Episodes in the Formation of the Church's Tradition. These will be delivered by the Rev. Dr. Frank S. B. Gavin, professor at the General Seminary. A list of his subjects may be obtained at the offices of the Church Club for Men, 33 East 48th street, and of the Church Club for Women, 130 East 57th street.

ANNUAL BROTHERHOOD OF ST. ANDREW CORPORATE COMMUNION

The annual corporate Communion for all confirmed men and boys of the diocese of New York will be held at the cathedral at 8:30 on the morning of February 22d, a legal holiday. Addresses are to follow the breakfast and will be given by the Bishop and the Rev. Dr. L. W. Glazebrook. For the breakfast, which will be served in the undercroft of synod hall, there will be a charge of fifty cents. To this service and meeting the men and boys of all our parishes and missions are invited. Tickets for the breakfast should be obtained previous to the day, and it is urged that a key-man in each parish, acting for his group, communicate with the assembly president, Henry E. Hanhausen, at 11 West 42d street.

RELIGIOUS SEMINAR AT COLUMBIA

An evidently very valuable seminar on religious problems was conducted at Columbia University on Wednesday and Thursday of this week. Over 150 educators, jurists, and professional men from all parts of the country were in attendance. It was your correspondent's intention to be present but, illness preventing, he is, like Will Rogers, entirely dependent upon what he saw in the papers. Representatives of the Roman Catholic Church and of Judaism were especially prominent at the seminar because it is against these two great divisions of the religious world that most prejudice exists. President Nicholas Murray Butler opened the meetings, speaking on the prevalence of religious bigotry, and mentioning the events of the summer and autumn which must have brought shame and humiliation to every liberal American.

"We are facing a serious task whose importance cannot be exaggerated," he went on. "It is to restore and strengthen a fundamental faith that is religious, political, and social, a faith on which this country was founded, and which provides that we must have no discrimination on religious grounds as a test for political office or industrial and social accomplishments."

"The government of the United States is in no wise founded upon Christianity. A barrier was erected by the fathers for a complete and what they thought would be an effective separation of the Church and State. Militant efforts are being made, as we have seen, to tear down that barrier. We must war against such efforts. And, fighting religious bigotry, we shall at the same time be fighting for the preservation of the American political and social system which guarantees absolute religious freedom."

NEWS ITEMS

In a Lenten message to the people of the diocese Bishop Manning commends for reading during that season a book entitled *The Riddle of Life* by the Rt. Rev. Dr. Neville S. Talbot, Bishop of Pretoria. Of it the Bishop writes: "With deep spiritual insight, with eyes wide open to the facts revealed by science and scholarship, with understanding of the doubts and difficulties of the men and women of today, the

author deals with the crucial questions of life and religion."

The Rev. Dr. J. Stuart Holden of St. Paul's, Portman Square, London, is giving a series of addresses this week at the Biblical Seminary, East 49th street.

During the past week Dean Richardson of Albany conducted a preaching mission at St. John's Church, Yonkers, the Rev. O. S. Newell, rector. The Rev. Horace W. Stowell is scheduled for a six-day mission, February 17th-22d, at St. Margaret's Church, East 156th street, the Rev. Dr. Lyman P. Powell, rector.

St. Ignatius' Church observed its patronal festival yesterday. The Rev. Paul

F. Hoffman of Christ Church, Elizabeth, was the preacher at Vespers and Benediction. Fr. Baldwin, O.H.C., will be the preacher at the solemn Mass tomorrow.

The Rev. Kirk B. O'Ferrall, rector of Emmanuel Church, Cleveland, is the noon-day preacher at Trinity Church this coming week.

Calvary Rescue Mission, East 23d street near First avenue, celebrated its third birthday yesterday by opening an additional floor providing 35 beds. This work, sponsored by Calvary Church, is under the direct administration of H. H. Hadley. HARRISON ROCKWELL.

## Church and Youth of Today Discussed at Meeting of Episcopalian Club in Boston

### Bishop on Committee for Civic Theater—Archdeacon Dennen to Leave Old North Church

[BY TELEGRAPH]

BOSTON—The Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, since 1904, has resigned the rectorship of that parish, effective October 1st, when the rector will complete twenty-five years of service. The resignation, which was announced in the morning papers of February 4th, came as a complete surprise.

Dr. Worcester says his reason for resigning is that he feels Emmanuel Church will be served better by a younger man in closer touch with the rising generation. His work at the great metropolitan church is most noteworthy in many respects. One outstanding feature is the Emmanuel Movement, benefiting thousands afflicted in body and mind. Dr. Worcester's interest in this work will continue, for he states, "While I am resigning my rectorship I feel that this healing work is my particular mission and it will be continued so long as I have the health and strength."

The Living Church News Bureau  
Boston, February 2, 1929

THE FORTY-FIRST ANNUAL MEETING AND ladies' night of the Episcopalian Club was well attended last Monday evening—and that in spite of the ravages of influenza and the allurements of the opening night of the opera. These officers were elected: President, John H. Sellman of Grace Church, Newton; vice-presidents, Clarence H. Poor, Jr., of Christ Church, Cambridge, and Gilbert R. Payson, Jr., of the Church of Our Saviour, Longwood; secretary, Frank H. Chase of the Church of St. John the Evangelist, Hingham; treasurer, F. Nathaniel Perkins of Trinity Church, Boston.

The executive committee consists of Edward L. Pearson of Brockton, Wallace A. Chisholm of Salem, Henry R. Brigham of Cambridge, George Hoague of Brookline, Edward Hutchins of Boston, Clarence A. Perkins of Watertown, Thomas Hawley of Melrose, and J. Gilbert Swift, Jr., of Boston.

Edmund Q. Sylvester, the retiring president, presented the two speakers of the

evening: the Rev. D. Brewer Eddy, D.D., corresponding secretary for the American Board of Commissioners for Foreign Missions, and the Hon. George W. Wickersham, who was attorney-general under President Taft, and whose sympathies and services have been at the disposal of the Church, as is evidenced by his present activity as chairman of the committee engaged in furthering the interests of St. Luke's Hospital, Tokyo.

Dr. Eddy's subject was America's Leadership in the Orient. After referring to the missionaries as ambassadors of goodwill, he added, "I have learned to realize that a government cannot be as Utopian as a small organized minority of idealists. A government must have fifty per cent of the people behind it. It is up to us to educate people so that the government will have this support."

The Episcopal Church and the Youth of Today was the topic chosen by Mr. Wickersham, whose outlook was optimistic. Convincingly and hopefully, Mr. Wickersham said in part:

"The youth of today are not interested in creeds or dogma; they are profoundly concerned with God and Christ and they are ready to accept Christianity as did the early Christians as 'a way' of life. Those who would lead them into any of the established Churches must reckon with this spirit and be patient."

WOMEN IN CAMP REUNION

The camp reunion of the Order of the Fleur de Lis was held in the Women's Republican Club of Massachusetts on January 26th. The dinner was attended by 100 girls and women who have enjoyed the camp privileges for the past fourteen years. Miss Helen N. Mower, sovereign queen of the order, was mistress of ceremonies, and the Ven. E. J. Dennen was guest of honor and speaker of the evening.

Announcement was made that it would be impossible for the Order of the Fleur de Lis to occupy Camp O-At-Ka, the national camp of the Order of Sir Galahad, for the two weeks following the closing of the boys' camp, as has been the custom for the past fourteen years. This is due to the late date of closing of the Galahad camp.

A frank discussion followed as to the advisability of establishing a Fleur de Lis camp elsewhere which might be open to the girls of the Church, whether or not they were members of the Fleur de Lis. The sentiment expressed was strongly in favor of seeking another camp site at once, and the problem of finding a suitable site

and financing its purchase and development was placed in the hands of the camp council, of which Miss Helen N. Mower, 1 Joy street, Boston, is the chairman.

#### BISHOP SLATTERY ON COMMITTEE FOR CIVIC THEATER

Bishop Slattery, and a group of business men of the city, have been named as an executive committee to select a leader and work out the details of establishing the Repertory Theater upon a more permanent financial basis as the first civic theater in America. A national committee has as an ultimate purpose the establishing of a non-commercial theater besides the art museum in each of our metropolitan cities. The Boston unit will be the first in such a group. Elihu Root, heading the national committee, has contributed liberally to our local Repertory Theater. Others who have accepted membership on the committee include President-elect Hoover, George Eastman, Cyrus H. K. Curtis, Dr. S. Parkes Cadman, President William H. P. Faunce, Bishop Lawrence, and Owen D. Young.

Bishop Slattery, in stressing the importance of the work, spoke of the value of awakening the imagination of children, and of guiding them in the choice of plays seen. "In the theater," he continued, "a great dramatist is the important thing, and much better than a poor play with a great actor."

#### ARCHDEACON DENNEN RESIGNS RECTORSHIP OF OLD NORTH CHURCH

The Ven. Ernest J. Dennen has announced his resignation as rector of Christ Church (The Old North), Boston. For nearly two years Archdeacon Dennen has given unsparingly of his time and strength in the successful endeavor of making the Old North an active factor in both the religious and patriotic life of the city. In addition to furthering these ends by instituting a bus service, a series of Sunday afternoon patriotic pilgrimages, and the Lantern League, the Archdeacon has completed the difficult and expensive undertaking of reslating the roof, a matter vital to the preservation of the church for future generations. Lack of agreement in the matter of parish policy has determined the rector to ask that his holding of that office should terminate on February 1st.

The Ven. E. J. Dennen is Archdeacon of Boston, superintendent of the Episcopal City Mission, national director of the Order of Sir Galahad, and the chairman of the Department on Boys.

#### ORGANIZE TOWN AND COUNTRY CHURCH COMMISSION

Interest has been active in the New England rural Church leaders conference held in Boston last Monday afternoon and evening. The outcome of the conference was the development of a New England Town and Country Church commission for the purpose of developing the rural churches through cooperative methods. The hundred leaders who were present constitute a temporary membership in this commission and officers were elected. The purpose of the commission is to improve the condition of country and small town parishes as they affect both the congregation and the pastor. To the former, through the formation of local combinations giving larger parishes, will be brought the advantages of a diversified staff now enjoyed chiefly by parishes in large cities; and to the pastors, in consequence of the larger parish arranged, will come more adequate salaries and opportunities for training.

The new diocesan president of the Girls' Friendly Society, elected at the annual meeting last week, is Miss Anna D. Fry of Boston.

#### NEW HEAD OF TRUSTEES OF THEOLOGICAL SCHOOL

The new president of the Board of Trustees of the Episcopal Theological School is B. Preston Clark, who has been actively engaged in local philanthropies for more than thirty years. He was active in the recent campaign for a million dollars in behalf of the school, and during the many years that he served as a trustee he was a member also of the finance committee. Mr. Clark succeeds Richard H. Dana, who has served as president for three years and as treasurer for nearly thirty years.

#### NEWS NOTES

In conjunction with four leaders of the denominations, Bishop Slattery has issued a letter to the press, calling attention to the evangelistic campaign in greater Boston in the early part of February. The house-to-house visitation method with a personal appeal is the one to be followed, and there are great hopes, based on ex-

perience of the past, that the religious life of the city will be deepened.

The installation of the new vestry has become an established custom in All Saints' Church, Brookline. On the Sunday following the annual elections, the entire vestry enters the church with the choir and rector, and together they stand before the altar in a service of dedication of themselves to the offices which they are called upon to fill.

Canon Shatford of Montreal was the preacher at the Canadian service in St. Paul's Cathedral last Sunday afternoon when he took as his subject International Friendship. A large congregation of men and women of Canadian and British ancestry was present and the offering was taken for the Canadian Club Charity Fund.

Dr. Teusler spoke about St. Luke's Hospital, Tokyo, last Sunday morning in Trinity Church, Boston, and in St. Paul's Cathedral in the evening. His addresses aroused enthusiasm and the appeal of them permeated the newspaper reports to such an extent that readers were won to the cause of St. Luke's.

ETHEL M. ROBERTS.

## Dr. H. P. Almon Abbott Accepts Election to Bishopric of Lexington

### Plan Anderson Chapel at Seminary —Speakers Announced for Lenten Services

The Living Church News Bureau  
Chicago, February 1, 1929

THE REV. DR. H. P. ALMON ABBOTT, rector of St. Chrysostom's Church, Chicago, today announced his intention of accepting the election as Bishop of Lexington. Dr. Abbott received notice of his election by the diocesan convention over long distance telephone and stated he would accept.

Dr. Abbott came to St. Chrysostom's Church only two months ago, as successor to the Rev. Dr. Norman O. Hutton. During the short period he has been in Chicago, he has made a marked impression upon his parishioners and Churchmen of Chicago. Members of his parish expressed regret at his leaving.

According to present plans, it is not expected that Dr. Abbott will be consecrated until after Easter.

#### TO BUILD CHAPEL AT SEMINARY IN HONOR OF BISHOP

Preliminary plans are being made for the erection of the chapel at the Western Theological Seminary in honor of Bishop Anderson's thirty years in the episcopate. It will be known as the Anderson Chapel and will cost approximately \$100,000.

A committee of the board of trustees of the seminary, headed by Bishop Griswold, has been appointed to work out details of the plan and it is expected a definite movement will be launched shortly. It is hoped to undertake a campaign for funds for the chapel immediately after Easter and to have the structure completed so as to be dedicated on the thirtieth anniversary of Bishop Anderson's consecration, in February, 1930.

It is the intention, according to preliminary arrangements, to make the chapel representative of the entire diocese. To this end, each member of every parish will be asked to contribute sums ranging from a

dollar up. Thus representing all the Church people of the diocese, the chapel will be a fitting tribute to the years of service which Bishop Anderson has rendered to the diocese.

On the committee with Bishop Griswold making preliminary arrangements are: the Rev. Frederick C. Grant, president of the seminary, and the Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston.

The chapel will be located on the new seminary campus in Evanston and will be the central structure of the imposing group now under construction.

In commemoration of nearly twenty-five years of service to the seminary, Angus S. Hibbard, prominent Chicago Churchman, and Mrs. Hibbard have just given \$25,000 to the seminary. The fund will go toward the construction of the east unit of the dormitory now under construction. Mr. Hibbard is a trustee of the seminary and has long been interested in the consummation of the new building plan for the institution.

#### LENTEN SPEAKERS ANNOUNCED

Announcement is made of plans for Lenten services in the Loop. The Church Club of Chicago will again conduct daily services at the Garrick Theater, 64 West Randolph street, from 12:10 to 12:30.

The speakers for the Garrick Theater services, which are under the supervision of Courtenay Barber, will be as follows:

February 13-15—The Rt. Rev. James Wise, D.D., Bishop of Kansas.

February 18-22—The Rev. Dr. Frank Wilson, Bishop-elect of Eau Claire.

February 25-March 1—The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

March 4-8—Capt. B. Frank Mountford and Capt. Tom Greenwood of the Church Army.

March 11-15—The Rev. C. Leslie Glenn, secretary of college work of the National Council.

March 18-22—The Rev. Dr. Phillips E. Os-good, St. Mark's Church, Minneapolis.

March 25-29—(Holy Week), the Rt. Rev. Ernest V. Shaylor, D.D., Bishop of Nebraska.

Arrangements have been made again for broadcasting the Church Club services over WMAQ, the Chicago Daily News sta-

tion. In this way, the services will be carried into many offices and homes which otherwise would lose the value of the addresses.

In addition to the noonday services, each of the Lenten speakers will fill evening engagements in parishes of the city. Bishop Wise, who opens the noonday services again this year, will preach Ash Wednesday evening at the Church of the Redeemer, Hyde Park, and Thursday night at St. Elizabeth's, Glencoe. The remaining speakers will follow this evening schedule: Monday evening, St. Elizabeth's, Glencoe; Tuesday, St. Peter's Church, Chicago; Wednesday, Grace Church, Oak Park; Thursday, Church of the Redeemer, Hyde Park.

The Catholic Club will again conduct noonday Masses in the Loop during Lent. Room 425, 137 South LaSalle street, has been secured for this purpose. George W. Kretzinger is in charge of scheduling the celebrants.

#### CAMPAIGN FOR ST. LUKE'S HOSPITAL, TOKYO, LAUNCHED

The campaign for funds for the erection of the new St. Luke's International Hospital, Tokyo, was launched among the women of the diocese at a luncheon in the Palmer House, Thursday noon. Approximately 700 women, representing many parishes and missions, were present. Mrs. Robert B. Gregory, who has been named chairman of the Chicago executive committee, presided.

The Rev. Dr. George H. Thomas, rector of St. Paul's Church and chairman of the Chicago men's committee by appointment of the Bishop, spoke briefly on the general plans for the campaign. Dr. Frank Billings, prominent Chicago physician, also told of the worthiness of the project.

Dr. Randolph Bolling Teusler, director of St. Luke's, was the principal speaker, telling of the work being carried on there and the opportunities for carrying modern medical and surgical methods to the far east through the construction of the new hospital.

Previous to the meeting, chairmen had been named in about twenty-five parishes. Each of these chairmen had a table of guests present. More than forty hostesses also had tables and guests, so that the whole affair was well organized. It is the intention of the committee that each hostess and parish chairman shall now carry the campaign back into her own parish and group for specific pledges. Pledges were not asked at the luncheon, but Mrs. Gregory announced that several already had been made, including one for \$1,000.

Assisting Mrs. Gregory on the women's committee are: Mrs. M. Paul Noyes, secretary; Mrs. George O. Clinch, treasurer; Mrs. George Allen Mason, and Mrs. Robert F. Hall.

On Friday of this week, the men's committee of the diocese, appointed by Bishop Anderson, met at the university club and laid out plans for procedure in its work. This committee will appeal primarily to Churchmen of the diocese.

#### MEETING OF SOUTHERN DEANERY

Pride, lust, wrath, and envy were held responsible for the unhappiness and sin of the present age by William F. Pelham, Chicago business man, who addressed the Southern Deanery Church Club of the diocese which met January 28th and 29th at Christ Church, Ottawa.

"The gap between what God expects us to be and what we are is caused by the deadly sins of pride, lust, wrath, gluttony,

envy, and sloth," said Mr. Pelham. "And the gap can only be closed by eliminating the sin and replacing it with the Christian virtues of love, joy, peace, patience, gentleness, goodness, faith, meekness, and temperance."

"Close association with God, through prayer and loyal service, broadens the vision, develops the character, insures loyalty, and provides sustenance for eternity."

Bishop Beecher of Western Nebraska also addressed the deanery. A large representation of all but two stations was present. The Rev. Hugh MacWhorter, rector of Christ Church, was in charge of the program. The Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, presided at the sessions.

#### NEWS NOTES

The committee of St. Frances' Guild in charge of the annual bazaar for the benefit of St. Mary's Home for Children, held recently, announces \$1,021 as the profits of the affair. The fund goes to the support of the home and its work. Mrs. Jane S. Appleton was the chairman.

## Fire Damages Church at Wyncote, Pa.; Loss Estimated at \$50,000

### Anniversary of Federation of Churches in Philadelphia—Lenten Services and Speakers

The Living Church News Bureau  
Philadelphia, February 1, 1929

ON THE NIGHT OF JANUARY 14TH ALL Hallows' Church, Wyncote, was seriously damaged by fire, which apparently originated in the organ loft. Firemen battled with the flames for more than two hours. The rector, the Rev. Clarence C. Silvester, was in Philadelphia attending a meeting of the Monday Evening Club, when he received word of the fire, and drove immediately to the church. During the fire several firemen were overcome with smoke and one was severely burned. The organ, which was the gift of Cyrus H. K. Curtis, and was installed shortly after the church was built in 1896, was totally destroyed, as was the roof above, while all the chancel furnishings were either burned or badly damaged by smoke and water. The pews and the roof of the nave will have to be refinished. The total fire damage is estimated at \$50,000, and is all covered by insurance. Until repairs have been made the congregation will use the new parish building for services.

#### MEETINGS OF CLERICAL BROTHERHOOD

The Clerical Brotherhood meetings for February will be at the Church House as usual, every Monday at 11:30 A.M., except that during Lent the meetings will be at 11. Dean H. St. Clair Hathaway, for the executive committee, has announced the following subjects: February 4th—Psychological Aspects of the Temptation of Our Lord, The Rev. Paul Micou; February 11th—The Bishop's Day with his clergy, 11 o'clock at Holy Trinity Church with luncheon at 1 o'clock. February 18th—Paper will be read by the Rev. Jules L. Prevost, of Langhorne. February 25th—Work in Some of Our Institutions, the Rev. W. Fred Allen.

#### NEW DIRECTOR OF CHRISTIAN ASSOCIATION OF UNIVERSITY OF PENNSYLVANIA

Dana G. How has been appointed general director of the Christian Association

of the University of Pennsylvania. He was formerly director of the social service department of the association and did a notable work in equipping the University Camp for hundreds of poor boys at Green Lane, Pa., which attracted the attention of social workers all over the country. He also organized the employment bureau at the university and served more than 700 annually.

William O. Rattray has given a beautiful litany desk to Christ Church, River Forest, the Rev. Walter C. Bihler, rector. The desk is in memory of Mr. Rattray's father and mother, Robert and Elizabeth Rattray. The piece was executed by the Dux Studios of Chicago.

The Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, will address the February meeting of the Catholic Club, at St. Barnabas' Church, Chicago, Thursday evening, February 14th. Dinner will be served by the women of the parish and an instruction given.

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, has accepted a three-year appointment as associate secretary of the Field Department of the National Council. He has just returned from diocesan conventions in Milwaukee and Iowa, where he represented the Field Department.

Mrs. G. E. Hutchinson of St. John's Church, Irving Park, has just been elected president of the diocesan Daughters of the King, at the annual meeting held at St. Simon's Church.

of the University of Pennsylvania. He was formerly director of the social service department of the association and did a notable work in equipping the University Camp for hundreds of poor boys at Green Lane, Pa., which attracted the attention of social workers all over the country. He also organized the employment bureau at the university and served more than 700 annually.

#### ALUMNI OF DIVINITY SCHOOL MEETS

The mid-winter meeting of the associate alumni of the Philadelphia Divinity School was held Tuesday, January 22d, the sermon in the chapel being preached by the Rev. Edwin S. Carson, '04, rector of Christ Church, Ridgewood, N. J. At the banquet in the evening addresses were made by Bishop Garland and the Rev. Dr. J. A. Montgomery, and the speaker of the evening was the Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York City, who gave a forceful address on Education as the Fulfilling of Life.

The faculty of the Philadelphia Divinity School tendered a dinner on the evening of January 21st to the Rev. Dr. L. M. Robinson, professor emeritus of Liturgics, on the occasion of his return to the city to deliver a series of Bohlen lectures.

#### TO DISCUSS WORLD WIDE WORK OF CHURCH

Bishop Garland has invited the clergy and one layman from each parish to attend a dinner to be given at the Penn Athletic Club, on February 19th, at 6 o'clock. The meeting will be held under the auspices of the diocesan field department and former United States Senator George Wharton Pepper will be the speaker on the subject of the World Wide Work of the Church.

#### ANNIVERSARY OF PHILADELPHIA FEDERATION OF CHURCHES

The twentieth anniversary of the founding of the Federation of Churches of Philadelphia will be celebrated February 7th, and it is planned to be the biggest interdenominational event in the history of the city. A plan will be introduced for the assignment of a definite field of re-

sponsibility for the unchurched of the city to each Protestant congregation. Among those who will make responses at the "birthday party" dinner will be Edward H. Bonsall, warden of St. Matthew's Church, who has been the federation's treasurer almost continuously during the two decades of its existence.

#### PLANS QUIET EVENING FOR MEN

The Rev. Dr. Frank Gavin, of the General Theological Seminary, New York, will be conductor of a quiet evening for men and boys, which is being arranged to be held at St. Clement's Church, 20th and Cherry streets, on Saturday, February 16th, from 5 to 9 P.M. Registrations for attendance are being received at the clergy house of St. Clement's.

#### LENTEN SERVICES AND SPEAKERS

A Lenten preaching mission will be held under the auspices of the diocesan commission on evangelism at St. Luke and the Epiphany, 18th street below Spruce, Thursday evenings in Lent at eight o'clock. The speakers so far announced are, February 14th, the Rev. Dr. Robert, Norwood; February 21st, the Rev. Dr. Allan Pearson Shatford; February 28th, the Rev. Dr. David M. Steele; March 7th, the Rev. Dr. W. Russell Bowie; March 14th, the Rt. Rev. James E. Freeman, D.D.; March 21st, the Rt. Rev. Charles E. Woodcock, D.D.

The Brotherhood of St. Andrew will hold noonday Lenten services at 12:30 daily at the Garrick Theater as for many years. Speakers are as follows: February 13th, the Rt. Rev. Julius W. Atwood, D.D.; February 14th, the Rt. Rev. Thomas J. Garland, D.D.; February 15th, the Most Rev. John G. Murray, D.D.; February 16th, the Rev. William Newman Parker; February 18-23, the Rev. Dr. Allan Pearson Shatford; February 25th, March 1st, the Rt. Rev. R. N. L. Strider, D.D.; March 2d, the Rev. William B. Beach; March 4-9th, the Rev. Dr. Joseph F. Newton; March 11-15th, the Rt. Rev. Charles Fiske, S.T.D.; March 16th, the Rev. Malcolm E. Peabody; March 18-22, the Rt. Rev. Charles E. Woodcock, D.D.; March 23d, the Rev. Floyd Tomkins, Jr.; March 25th (to be announced); March 26-28th, the Rev. Dr. Francis M. Taitt; March 29th, the Rev. Dr. George C. Foley; March 30th, the Rev. Dr. John R. Hart, Jr., Ph.D.

Old Christ Church announces the following list of speakers at the Church, Second street above Market, at 12:30 daily during Lent:

February 13th, the Rev. Dr. Louis C. Washburn; February 14-15, the Rt. Rev. George W. Davenport, D.D.; February 16th, the Rev. Arthur C. Carty; February 18th, the Rev. Rufus M. Jones, D.D.; February 19th, the Rt. Rev. Frank W. Sterrett, D.D.; February 20-21, the Rt. Rev. Frank DuMoulin, D.D.; February 22d, the Rt. Rev. Thomas J. Garland, D.D.; February 23d, the Rev. R. J. McFetridge; February 25-27, the Rev. Dr. M. P. G. Leonard; February 28-March 1, the Rev. John W. Suter, Jr.; March 2d, the Rev. W. T. Metz; March 4-8, the Rev. Dr. Floyd Tomkins; March 9th, the Rev. Dr. H. S. Gehman; March 11-13, the Very Rev. D. Wilmot Gateson; March 14th, the Rev. Dr. W. B. Beach; March 15th, the Rev. Dr. F. M. Taitt; March 16th, the Rev. F. B. Halsey; March 18-20, the Rev. Dr. W. E. Rollins; March 21-22, the Rev. Dr. L. G. Morris; March 23d, the Rev. W. R. McKean; March 25th, the Rev. B. N. Bird; March 26th, the Rev. N. B. Groton; March 27th, the Rev. F. C. Steinmetz; March 28th, the Rev. P. R. Stockman; March 29th, the Rev. Dr. L. C. Washburn.

The speakers at the noonday services during Lent at St. Stephen's, 12:30 daily, Tenth street above Chestnut, is as follows:

February 13th, the Rt. Rev. Thomas J. Garland, D.D.; February 14th, the Rt. Rev. Frank W. Sterrett, D.D.; February

15th, the Rev. Dr. Carl E. Grammer; February 16th, the Rev. R. O. Kevin; February 18-22, the Rev. J. Howard Melish; February 23d, the Very Rev. H. St. Clair Hathaway; February 25-March 1 (to be announced); March 2d, the Rev. R. H. Gurley; March 4-8, the Rev. Dr. L. M. White; March 9th, the Rev. C. H. Long; March 11th (to be announced);

March 12-13, the Rev. Rufus M. Jones; March 14th (to be announced); March 15th (to be announced); March 16th, the Rev. Joseph Manuel; March 18-22, the Rt. Rev. Philip Cook, D.D.; March 23d, the Rev. J. L. Hady; March 25-29 (to be announced); March 30th, the Rev. R. O. Kevin.

CHARLES JARVIS HARRIMAN.

## National Treasurer Sends Appreciation to Long Island on Over-payment of Quota

### Diocese Makes Plans for Evangelism—St. Paul's, College Point, to Incorporate

The Living Church News Bureau  
Brooklyn, February 1, 1929

THE FOLLOWING LETTER FROM THE TREASURER of the National Council to the Bishop of Long Island is a cause of satisfaction to all the members of this diocese:

"I have today received a check from Mr. Barnes bringing the total payments of the diocese of Long Island for the year 1928 up to \$110,000, which is \$10,000 more than the diocese told us to expect.

"This additional amount is an evidence of the keen desire of the diocese to promote in every way possible the work of the whole Church, and also a tremendous help to us in our effort to close our books in 1928 with a balance on the right side.

"On behalf of the National Council let me express to you personally, and through you to all the people of the diocese, our sincere appreciation for their help."

#### PLANS FOR EVANGELISM

Under the leadership of a committee on evangelism, a definite program has been laid down for this diocese, and no doubt a large number of the clergy and churches will follow it. It has several important features.

Special topics have been suggested for the three Sundays before Lent, when the clergy will devote themselves anew, and endeavor to rouse their people to devote themselves "to a sincere attempt to spread the evangel of the Lord Jesus Christ during the Lenten season." On the Sunday evenings of Lent, open confirmation classes will be held, when the Christian doctrines and the Christian life will be expounded in simple and plain instructions, and all Church members are urged to attend and to bring with them unconfirmed and indifferent friends. Diocesan organizations are requested to make every effort to promote this program. There will be several diocesan gatherings in strategic centers, for men, women, and for young people, to stimulate interest in lay evangelism.

#### ST. PAUL'S, COLLEGE POINT, TO BE INCORPORATED

At the annual congregational meeting on St. Paul's Day, the members of St. Paul's Chapel, College Point, a part of the parish of St. George's, Flushing, voted to inaugurate proceedings to their incorporation as a parish. The vicar, the Rev. Benjamin Mottram, and the rector of the parish, the Rev. George F. Taylor, were both present and both endorsed the movement. Formal communication was sent to the vestry of St. George's, and at a regular meeting of the vestry the matter was referred to counsel for proper legal procedure looking to the granting of the petition. In due time the Bishop's approval will be asked. It is hoped that the matter will be in readiness to present to the next

meeting of the diocesan convention in May, so that the new parish may be admitted at that time.

St. Paul's Chapel was founded seventy years ago. It will be the fourth parish to be set off from the historic parish of St. George's, which itself was founded in 1702. The other three, in the order of their incorporation, are: Grace Church, White-stone; All Saints', Bayside; and St. John's (Murray Hill), Flushing.

#### ANNUAL MEN'S COMMUNION

The annual corporate Communion of the Brotherhood of St. Andrew will be held in St. Ann's Church, Brooklyn, on Washington's Birthday at 8 A.M. Bishop Stires will be celebrant and his assistants will be Bishop Larned, the Rev. S. M. Dorrance, rector of St. Ann's, and the Rev. Arthur R. Cummings, chaplain of the Brotherhood. Breakfast will follow at the Hotel St. George, near by, and after breakfast there will be addresses by Bishop Stires, William F. Leggo, president of the Brotherhood, and Frank Gulden of the cathedral parish.

#### THE SUFFRAGAN BISHOP

The consecration of the Rev. J. I. B. Larned to be Suffragan Bishop of this diocese will occur on Monday morning, February 11th, at the Cathedral of the Incarnation, Garden City. On the following Sunday Bishop Larned will make the address at the annual mass meeting of the Church schools of the diocese, which will be held in Holy Trinity Church, Brooklyn, in the afternoon.

#### LONG ISLAND HELPS ST. LUKE'S, TOKYO

Mrs. Raymond F. Barnes is chairman for Long Island under Mrs. Henry P. Davison as national chairman of the women's association in behalf of the building fund of St. Luke's Hospital, Tokyo. Long Island women are participating in the luncheon at the Waldorf-Astoria on February 2d, when Dr. Teusler is to speak. There are indications that Long Island will do its part in this splendid undertaking.

#### FIRST HAND NEWS FROM INDIA

Dr. C. F. Andrews, perhaps the most influential Englishman in India, close friend of Mahatma Gandhi and of Rabindranath Tagore, and president of the Trades Union Congress of India, spoke at Holy Trinity Church, Brooklyn, Sunday, January 27th. His address was valuable as coming from one familiar with the inside of important Indian affairs, and illuminating as to present spiritual conditions in India.

#### QUIET DAY

The Rev. Frank Gavin, D.D., of the General Theological Seminary, will conduct a quiet day in St. James' Church, Brooklyn, on February 22d.

#### UNITED LENTEN SERVICES

Zone services for the parishes of the "Hill section" of Brooklyn, which have



proved so valuable during Lent for several years past, will be held again this year. The parishes participating and the dates and places of the united services, are as follows: February 19th, the Church of the Messiah; February 26th, the Church of the Incarnation; March 5th, St. Mary's; March 12th, St. James'; March 19th, St. Luke's.

NEW PARISH HOUSE IN FLUSHING

St. George's, Flushing, is starting a campaign to raise a fund of \$250,000 to erect a new parish house and redecorate the church. The plans show a most complete parish house, and the committee has named Lewis B. Franklin, vestryman of the parish and treasurer of the National Council, as chairman.

CHAS. HENRY WEBB.

WASHINGTON NOTES

The Living Church News Bureau  
Washington, February 2, 1929

THE THIRD ANNUAL FELLOWSHIP DINNER given by the men of the diocese, in honor of the Bishop, will be held at the Willard Hotel on Tuesday evening, February 5th. The sale of tickets indicates an attendance of over six hundred men. In addition to the Bishop, the speakers will be Dr. William C. Sturgis and the Hon. George Wharton Pepper.

During the week of February 4th the College of Preachers will hold a conference made up of the clergy in the rural parts of the diocese of Washington. The Bishop will conduct the conferences, assisted by the Rev. Henry Lubeck, D.D.

The Bishop of Washington is one of the radio speakers in behalf of the Community Chest about to be put into operation in Washington. Several Church institutions, including the Episcopal Home for Children, and the Episcopal Eye, Ear, and Throat Hospital, will be benefited by the Community Chest.

Much attention is being attracted by the beautiful building of the College of Preachers which is rapidly rising in the cathedral close. The building, although modern in every detail, is true to the tradition of the colleges in the English universities, with its chapel, cloisters, and garden. The building is located close to the apse of the cathedral, adjoining the cathedral library, and facing Woodley road. The entire building, together with its garden and wall, is the gift of an anonymous friend in memory of his mother. The same friend has also provided an endowment to carry on the work of the college.

RAYMOND L. WOLVEN.

ENTERS SISTERHOOD  
AT QUINCY, ILL.

QUINCY, ILL.—An impressive service was held in the chapel of the Lindsay Home of the Cathedral of St. John the Divine, Quincy, on Friday morning, January 25th, for the profession of Novice Cleve Paul as a sister in the Order of the Incarnation.

The service was conducted by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, assisted by the Rev. B. F. Bert of Nashotah, Wis. The Very Rev. W. P. James, dean of the cathedral, acted as Bishop's chaplain, and the Rev. L. C. Hursh of the Church of the Good Shepherd, Quincy, was master of ceremonies.

Sister Cleve Paul will continue her work at Quincy.

DR. H. P. ALMON ABBOTT  
ELECTED BISHOP OF LEXINGTON

LEXINGTON, KY.—The Rev. H. P. Almon Abbott, D.D., rector of St. Chrysostom's Church, Chicago, was elected Bishop of Lexington on the eighth ballot at the thirty-third annual council of the diocese, held in the see city of Lexington on January 30th. At the close of the balloting, a committee notified Dr. Abbott of his election by long distance and secured his assurance that he would accept the election.

The Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, was the preacher at the opening service of the council on Tuesday evening. On Wednesday morning, after the celebration of the Holy Communion, Bishop Burton delivered his annual address.

Following the Bishop's address, the council was organized and the Rev. William B. Dern of Fort Thomas was elected president of the council *pro tempore*. The election of a new Bishop, to succeed Bishop Burton, the first Bishop of Lexington, whose resignation was accepted at the last General Convention, was made the special order of business for 2 o'clock, Wednesday afternoon.

After luncheon, the members of the council re-assembled and the nominating speeches were begun. The order of the nominations was as follows: the Rev. Henry D. Phillips, D.D., rector of Trinity Church, Columbia, S. C.; the Rev. Thomas Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, N. Y.; the Rev. E. P. Dandridge, D.D., rector of Christ Church, Nashville, Tenn.; the Rev. H. P. Almon Abbott, D.D., rector of St. Chrysostom's Church, Chicago; and the Rev. H. O. Boon, rector of St. Peter's Church, Paris, Ky. After the fourth ballot had been taken, the Rev. S. R. Tyler, rector of Trinity Church, Huntington, W. Va., was nominated.

To elect, eight votes were needed in the clerical order and fourteen in the lay. The results of the various ballots were as follows:

	1		2		3		4		5		6		7		8	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Phillips	1	5	2	2	1	1	1	1	1	1	0	2				
Lacey	0	0	0	0	0	0	0	0	0	0	0	0				
Dandridge	5	6	5	6	6	9	5	9	4	7	5	7	7	12	5	12
Abbott	6	14	6	16	6	13	6	14	5	14	6	14	6	14	8	14
Boon	1	2	0	2	0	2	1	2	0	2	0	2				
Tyler									3	2	2	1				

Seven ballots were taken during the afternoon. The council was then adjourned until 7:45 o'clock, at which time the eighth and last ballot was taken, which resulted in the election of Dr. Abbott. At the conclusion of the balloting, a committee was selected to notify Dr. Abbott of his election, after which the council rose to sing the Doxology. Subsequently Dr. Abbott signified his acceptance of the election.

The Bishop-elect, who until recently was rector of Grace and St. Peter's Church, Baltimore, was born in Halifax, N. S., July 11, 1881, the son of the Rev. John Abbott and Ella (Almon) Abbott. He received his education at King's College, Windsor, N. S., and at St. Stephen's House, Oxford, Eng., being ordained deacon in 1904 by the Bishop of Fredericton and priest the following year by the Bishop of Nova Scotia.

Dr. Abbott was curate of St. Luke's Cathedral, Halifax, 1904-06; assistant at the Church of St. James the Apostle, Montreal, 1906; rector of Christ Cathedral, Hamilton, Ont., 1906-14; dean of Niagara, 1911-1914; and dean of Trinity Cathedral, Cleveland, Ohio, 1914-19. He was rector of Grace and St. Peter's Church, Baltimore, from 1919 until about two months ago,

when he accepted the rectorship of St. Chrysostom's Church, Chicago.

Dr. Abbott has been a member of several committees and commissions, and has been a deputy to several General Conventions. He is the author of many books and articles.

The convention sessions of Thursday were devoted largely to the hearing of reports and the transaction of routine business.

Members of the standing committee elected were as follows: *Clergy*: The Rev. Messrs. T. S. Wills, James D. Gibson, C. S. Hale. *Lay*: Dr. W. B. McClure, Messrs. W. W. Pettis, Herbert Jackson.

Delegates to the Provincial Synod: *Clergy*: The Rev. Messrs. T. L. Settle, C. S. Hale, F. E. Cooley, T. S. Wills, H. O. Boon, Robert J. Murphy. *Lay*: J. A. Edge, H. D. Cole, R. L. Coleman, Henry Soper, W. W. Pettis, Mrs. J. J. Morris.

NEW CHAPEL FOR  
ST. MARGARET'S, TOKYO

TOKYO—One of the seven buildings to be provided from the last United Thank Offering is the long awaited chapel for St. Margaret's School and the growing community around it in Tokyo. Miss C. Gertrude Heywood, the principal, writes, in acknowledging the news of the gift:

"It is impossible to express in any words the joy and the gratitude that fill the hearts of all of us connected with St. Margaret's.

"We had been very happy over the beginning of the school building, but all of us regretted that we could not have the chapel completed at the same time, as that of course is to be the crown of all. Now the generosity, the interest, and sympathy of the women at home have made it possible for the chapel to be built at once, and our cup, which was full before, is surely running over.

"We hope and believe that our chapel will be able to minister to the people of this neighborhood as well as to the students of the school. The school is located in this rapidly growing suburban region where official figures show that the popu-

lation was trebled during the three years immediately following the earthquake, and it has continued to grow since.

"There is no church of any kind in this region and it seems as if we surely should be able to make our chapel a missionary church as well as a school chapel. It is to be placed at the front of our property, just at the right of the main gateway. The tower with its cross will be visible from the main road leading to the school and the entrance to the chapel will be the first to be reached after entering the main gate. Thus we plan to make Christ's Church the most prominent building in the whole group as we constantly pray that His spirit may be always predominant in the life of the school.

"The alumnae association held its annual autumn meeting here in October, the day before the good news came. At that meeting they all expressed great appreciation of what the Church women in America are doing for their school. Their treasurer announced that the fund which they have been raising since the earthquake now amounts to 28,000 yen (\$14,000). They hope to bring it up to 40,000 yen and then give it to the school to be used, perhaps, for a gymnasium. I write this to show you that their love for their school is something real and so their appreciation of what American women do for it is very deep. . . ."

### DR. JENKINS CONSECRATED BISHOP OF NEVADA

PORTLAND, ORE.—Before an audience which filled Trinity Church, Portland, to overflowing, the Rev. Thomas Jenkins, D.D., formerly general missionary of the diocese of Oregon, was consecrated Bishop of Nevada on St. Paul's Day, January 25th.

The weather was such that an outdoor procession was possible. This consisted of a choir of eighty-five picked voices from the various parish choirs, under the leadership of Carl Denton, choirmaster and organist at St. Stephen's Cathedral, Portland. The signers were followed by lay members of the diocesan standing committee; then the visiting clergymen, and the clergy of the diocese of Oregon. The last two sections of the procession were led by the master of ceremonies, the Ven. Jay C. Black, Archdeacon of the diocese. The first of these included all visiting bishops, except the consecrators and presbyters who had a part in the service. Dr. Jenkins concluded this section. The final section included the co-consecrators, Bishop Moulton of Utah and Bishop Sumner of Oregon; the Rev. E. P. Runnells of Roseburg, chaplain to Bishop Sumner; the Rev. G. Warfield Hobbs of the National Council, chaplain to Bishop Murray; and the Most Rev. John G. Murray, D.D., Presiding Bishop. A pleasing note was added by the presence of the Most Rev. A. U. de Pencier, D.D., Primate of British Columbia, the Bishop of British Columbia, and the Bishop of Cariboo, whose scarlet chimeres and scarfs added to the color of the procession.

Bishop Murray was celebrant at the

Holy Communion, the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, preaching the sermon. After referring to the necessity of a bishop, as well as a parish priest, being a real shepherd to his people, and then reviewing the history of the Episcopacy since the foundation of the Christian Church in the early centuries, Bishop Sanford directed his concluding remarks to the Bishop-elect, welcoming him to the new responsibility which the Church has laid upon him. Following the sermon the service continued with the consecration. Bishop Rowe of Alaska and Bishop Barnwell of Idaho presented the Bishop-elect, Bishop Huston of Olympia read the special litany, and Bishop Cross of Spokane read the certificate of election. The Rev. E. H. Clark of Portland was appointed deputy registrar for the occasion; the Rev. Frank R. Jones of New York City read the certificate of ordination; the Rev. H. D. Chambers, rector of St. Paul's Church, Salem, Ore., read the canonical testimonial; and the Rev. George A. Wieland, S.T.D., of Seattle, read the certificate of confirmation. Attending presbyters were the Very Rev. H. M. Ramsey, D.D., dean of the Portland cathedral, and the Ven. E. A. McGowan, Archdeacon of Nevada.

This is the first consecration of the Church which has taken place in Oregon, and only the second in the entire northwest. It consequently attracted an unusual amount of attention. The church could not begin to accommodate all the people who wished to attend.

Bishop Sumner and the standing committee of Oregon tendered the new Bishop, the Presiding Bishop, and visiting Bishops a luncheon at Hotel Portland at noon,

at which about 100 men, mostly clergy, were present.

Bishop and Mrs. Sumner also gave a reception at Bishopcroft in the afternoon, at which time an eager crowd of friends had the opportunity to congratulate the new Bishop and Mrs. Jenkins, and to pay their respects to the Presiding Bishop and Mrs. Murray.

Bishop Jenkins will be in residence at Reno by February 1st.

### DEAF MUTE ORDAINED AT DURHAM, N. C.

DURHAM, N. C.—An interesting ordination took place on January 27th at St. Philip's Church, Durham, when the Rev. Roma Coxe Fortune was ordained priest by the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina. Mr. Fortune is a deaf mute. He was ordered deacon ten years ago, and since that time has done a remarkable work among the deaf people in the state. His main work has been in Durham, where there is quite a large group of deaf people.

In his sermon, the Bishop noted that he had confirmed eighty-seven deaf people in Durham. Because of the importance of this work, a church building especially for them is now being planned in Durham. Some \$11,000 is now in hand, and the building will be begun very shortly. Mr. Fortune will have charge of the church. The development of this work among the deaf is due to the labors of the Rev. Sidney S. Bost, rector of St. Philip's, who presented Mr. Fortune for confirmation twenty-two years ago, and who also presented him for deacon's and priest's orders.



CONSECRATION OF DR. JENKINS

LEFT TO RIGHT: Stephen Ramsey, Bishop Sumner, the Rev. G. Warfield Hobbs, Bishop Jenkins, the Presiding Bishop, Bishop Moulton, the Rev. E. P. Runnells. Taken on the steps of Trinity Church, Portland, at conclusion of consecration service.

**FOURTH ANNUAL CONFERENCE OF LIBERALS MEETS**

PHILADELPHIA—"Where are the young men of Philadelphia? Where is the faculty of the Divinity School? Where are the students?" These questions were asked by the Rev. Alexander G. Cummins, D.D., of Poughkeepsie, N. Y., presiding at the luncheon which closed the fourth annual Septuagesima conference of liberals, meeting in St. Stephen's Church, Philadelphia, on Tenth street below Market, Tuesday and Wednesday, January 29th and 30th. They were answered by the Rev. Dr. George A. Barton, professor of New Testament Literature at the school in question: "The note of controversy which has been present in former conferences is in part responsible for the absence of many of the younger clergy of this city. That note may have appeared to be necessary; but I cannot help feeling that it was unfortunate."

This exchange indicates the outstanding feature of the Septuagesima conference in this and former years—there are two distinct points of view represented. The one sees the Catholic movement in the Church as a great and growing menace, against which all other elements ought to act in concert. The other desires to follow truth in freedom, and deprecates controversy and aggression. The leaders have sympathy with both tendencies. The result seems to have been that the party of aggression has kept control and the others increasingly drop out.

Ninety-nine persons registered. Less than that number were present at the luncheon. In the middle of the morning, after the 10 o'clock Communion service, when the Rev. Wilbur L. Caswell of Yonkers, N. Y., began his paper, there were about seventy persons in the church, including five women, two reporters, and about twenty local clergy. Just twenty clergy registered from this diocese, which during the last nine months has elected as coadjutor men like the Rev. Henry K. Sherrill, D.D., the Rev. W. Russell Bowie, D.D., and the Very Rev. William Scarlett, LL.D., giving such liberals as high as 121 clerical votes. Allowance should be made for the fact that the Rev. Carl E. Grammer, D.D., rector of St. Stephen's, and leader in the movement, was absent, recuperating from an operation, having been incapacitated for months. But even last year the registration was only 125.

**MODIFICATIONS AND DEVELOPMENTS**

The general subject was What are the Modifications and Developments Liberal Evangelical Protestantism would like to make in and through the Protestant Episcopal Church? The opening service was held in the church at 2:30 Tuesday, followed by the first session at 3 o'clock. The Rev. John Lowry Hady, rector of Gloria Dei (Old Swedes'), Philadelphia, presided. He, with Dr. Grammer and the Rev. George C. Carter, rector of the Redeemer, Bryn Mawr, were the committee in charge of the conference. It is understood that Dr. Cummins, rector of Christ Church, Poughkeepsie, was largely responsible for the program in Dr. Grammer's absence; and that to the Rev. Robert O. Kevin, Jr., assistant at St. Stephen's, credit is due for the excellent handling of arrangements, including good press notices in advance.

The first paper was The Protestant Episcopal Concept of Church Government, by the Rev. Dr. James A. Muller, of the Episcopal Theological School, Cambridge. He emphasized the part of the laity in our institutions, and showed the development of the ideas of Bishop White, in modeling

our constitution after that of the federal government. He differentiated the Protestant Episcopal Church from the Church of England, and from much of the Anglican tradition. He deprecated what he termed undemocratic practices, and dissented strongly from such of Dr. E. A. White's interpretations of our canons as tend to exalt the authority of the episcopate.

The next speaker was Dr. Earl E. Sperry, professor of European History in Syracuse University, who last fall was elected by the executive committee as president of the National Church League, under whose auspices the conference is held. This election was reported in the October issue of *The Chronicle*, official organ of the League, published in Poughkeepsie. In the November issue it was stated that through reorganization the name had become the Protestant Episcopal Church League, and Mr. C. L. Marsiliot, of Memphis, Tenn., had been elected national secretary. Dr. Cummins is executive secretary.

**SAYS ANGLICAN-CATHOLICS MUST BE CURBED**

Dr. Sperry said that with the general trend toward a greater use of liturgy and ritual in all the Protestant Churches, the Protestant Episcopal Church stands as an ideal ground for negotiations between the different denominations. The Anglo-Catholics, however, "must be curbed if ever an effective union is to be had between the Episcopal Church and the other denominations. While our Church constitution is well adapted to union with our American denominations, the Anglo-Catholics have attempted to set up a hierarchy that is opposed to the essential federalism of the nation, and a priestcraft that would take us back to the middle ages."

The Hon. Roland S. Morris, rector's warden of the parish, presided at the evening session, a popular meeting, on the subject of Church Unity. The Rev. Dr. Henry Sloane Coffin, of Union Theological Seminary, New York, read a paper on The Theological Approach. His thesis was that in the early days of the Church, diversity was not a bar to unity. The earliest records show traces of episcopal, presbyteral, and congregational forms of government, without affecting intercommunion. For three centuries so many differences of doctrine existed within the fellowship that it is said almost all the early fathers could be convicted of heresy by the later standards of orthodoxy.

The Rev. Dr. Joseph Fort Newton, rector of St. Paul's, Overbrook, in Philadelphia, said that while he was pastor of the City Temple in London during the war, during a discussion of Church Unity, Thomas G. Masaryk, now president of Czechoslovakia, asked two questions, which the speaker would pass on to his audience for consideration. Is the desire for Church unity dictated by desire for a shallower or a deeper spiritual relation? What are you going to do with Church unity after you have it? Dr. Newton pointed to the failure of the world conference at Lausanne to celebrate a common Communion "while a wistful world confused in its own light stood upon the skyline. We need first a rediscovery of Christ, and second, a recovery of faith within the Churches. I cannot see how, with the Churches as dead a thing as they are today, the union of two Churches will make a living one."

The Rev. Dr. John A. MacCallum, pastor of the Walnut street Presbyterian Church in West Philadelphia, took the place of Bishop Francis J. McConnell, New York area of the Methodist Episcopal

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Church and president of the Federal Council of Churches, who was prevented by illness from speaking on The Pragmatic Approach. Dr. MacCallum discussed validity of orders, and quoted the judicious Hooker, "Nature tendeth to validities." Ministrations which may be irregular become efficacious. The present bar to unity is not the historic episcopate, but a superimposed theory of the apostolic succession. There is no longer any theological reason why the Churches cannot unite. A necessary prerequisite, however, is "to bring education to the John Roach Straton of the day, and the overthrow of the idea that the truth has been found already. Until this dogma is removed, the way to Church union will be blocked."

#### SAYS CHURCH DOES NOT WANT UNITY

The Rev. Dr. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, New York, made characteristically pyrotechnic display in the general discussion, and nearly monopolized the headlines. The Episcopal Church does not want unity. If it got it, it would be outvoted, and powerless. "In the last thirty-five years the Protestant Episcopal bishops have turned down every offer of unity that has been made to them by the other denominations. The Episcopal Church wants to be exclusive. It is the 'graduate' Church to which only people who have reached a certain social level are welcome. In our efforts to make up for this deficiency, we have allowed to come in others on the other end of the social scale whom we cannot assimilate. The Episcopal Church is dying." He gave figures for this from "our best boosters." "The Episcopal Church is dying of its own partisanship and insincerity and because it has no program that the people of the United States will respect. We never have a convention that we do not elect some ineffectual because we are unwilling to allow the leaders of either party to hold office."

The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, gave a helpful devotional address at the Communion at 10 Wednesday. At 11 the Rev. Wilbur L. Caswell, rector of Christ Church, Yonkers, read a paper on Religious Values, Old and New. Under the pseudonym of Percy Sylvester Malone, Mr. Caswell has a department called "Gargoyles" in *The Churchman*, known among other things for his standing offer of a prize fountain pen for anyone who will propose to him any text on which he cannot produce a sermon outline on any subject "better than some sermons that have been preached in the last 500 years." He developed the thought that religion must accommodate itself to truth as science finds it, without presuppositions. Doubtless this paper will appear in print, which is the more to be desired in that, owing to the lack of copies available for the press, it is difficult to do it justice. In the discussion that followed, someone asked if the time is coming when we should stop interpreting the creed, and write what we believe, in which Mr. Caswell acquiesced. He said Russell Bowie wrote a children's Christmas book with the traditional story beautifully told; and then, in *The Master*, "took the whole thing away in a sentence." He asked the author what he would do in a few years when the children grew up. The reply was that he would consider that question for two or three years, and then give his answer. Others in the discussion were the Rev. Drs. Romily F. Humphries of Baltimore and Charles O. Scoville of New Haven; the Rev. Messrs. John L. Hady, Paul G. Favour of New Rochelle, and Frederick B. Hornby of Warwick.

At 12:30, Mr. Hady conducted the usual noonday service, and the Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's, Richmond, was the preacher. He took for his background the upper room when the eleven returned after "the spiritual experience which we describe outwardly as the Ascension." They had two things, fellowship and prayer. In Virginia, the conference of Liberal Evangelical Churchmen owed its inspiration originally to the Septuagesima conference. Their feeling was that the evangelical note furnished an indispensable element in the Church's life, and that with the pursuit of truth in fellowship, prayer was also an essential.

#### THE VALUES AND LIMITATIONS OF CONTROVERSY

After luncheon in the community house, Dr. Cummins, who presided all day, read a telegram from the Rev. Dr. Karl Reiland, rector of St. George's, New York, and stated that Bishop Garland was away for a short vacation at this time as usual, but had given the committee everything they could ask, specifically his cordial permission to invite any speakers, bishops or others. On motion of the Rev. Robert Rogers, of Brooklyn, appropriate messages were sent Dr. Grammer. Dr. Woodbridge Riley, department of Philosophy at Vassar College, Poukheepsie, read a paper on The Values and Limitations of Controversy, to show that controversy has resulted in progress. Doubtless this also will be available in full.

The stated speaker, the Rev. Frederick A. Wright, rector of St. John's, Tuckahoe, N. Y., a graduate of the Philadelphia Divinity school, and a poet, made an effective address. He found controversy valuable as an instrument to ascertain truth; to clear the mind of participants; and to eliminate extremes. He said extreme radicals within liberal ranks did their cause more damage than Anglo-Catholics without. He found limitations in the value of the things discovered; and the intellectual ability of one's interlocutors. Argument was valuable only if one loved the truth, and aimed at it, and not at some end desired; and when both sides kept their temper. No *ad hominem* arguments should be used. The controversialist should love his enemies. The liberal message should be positive and refute errors thereby. Such are, that splendor can take the place of devotion; that authority is above truth; that Christ is only in the bread and wine; that the apostolic succession is the One foundation; and that wealth is more admirable than virtue. Liberalism comes as a by-product of Evangelicalism, not as something directly sought.

The Rev. John T. Rose of Cazenovia said there must be controversy in the Church, the Anglo-Catholic movement being what it is; and that it cannot be ignored or dodged. Was the Protestant Reformation a blunder, or, worse, a crime, or an event in which we glory, and whose hard-won victories we must maintain?

Of this gathering, it was announced in advance that "the floor would be open only to registered attendants who are in sympathy with the liberal ideals of the conference. The conference is not a debating society."

#### BISHOP IVINS OPERATED ON

MILWAUKEE—Bishop Ivins submitted to an operation at Columbia Hospital on Tuesday morning, February 5th, when his gall bladder and a part of the liver were removed by Dr. John L. Yates. It is believed that the operation was an entire success. No condition of a malignant nature was found.

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**DR. BUCHMAN EXPLAINS  
BUCHMANISM**

PAWTUCKET, R. I.—At a meeting of the clerical club of the diocese held this week in St. Paul's Church, Pawtucket, Dr. Frank N. D. Buchman described the now world-wide movement that bears his name and answered questions concerning it. With him came as speakers Lawrence Lee, a prominent Churchman of Washington, D. C.; Magee Baxter of New York; and Baron Van Waesenaer of Holland, all of whom told of the change the movement had wrought in their lives.

Mr. Lee charged the Church, which he said he deeply loved, with lack of vital, contagious Christianity. During the thirty years in which he served as vestryman in three parishes there were among his people only two men who took holy orders, and one of them, he said, was his own brother who had been induced to take the step through Y. M. C. A. influences. As for his own Christian life, he had never felt able to speak to others about their spiritual welfare, he declared, until he had attended the Shoemaker meetings in New York and the Buchman house-party in Northampton. Now the power to reach the lives of others was a gift he most highly prized.

Dr. Buchman contended that the movement was not dependent upon any rigid form or technique, although he did frequently use methods described by these two sets of words—"hate, forsake, confess, restore" and "confidence, confession, conviction, conversion, and continuance." The man who needed to be converted was led to hate the sin that beset him, to forsake it, to confess it, and, so far as possible, make restoration for injury resulting from it.

In reaching men and women leading sinful lives, Dr. Buchman said that he and his followers often followed this course. They gained confidence and sought confession to be followed by conviction, conversion, and continuance, continuance being assured by activity in leading others to surrender to the Master. This, the club was told, explains the five C's.

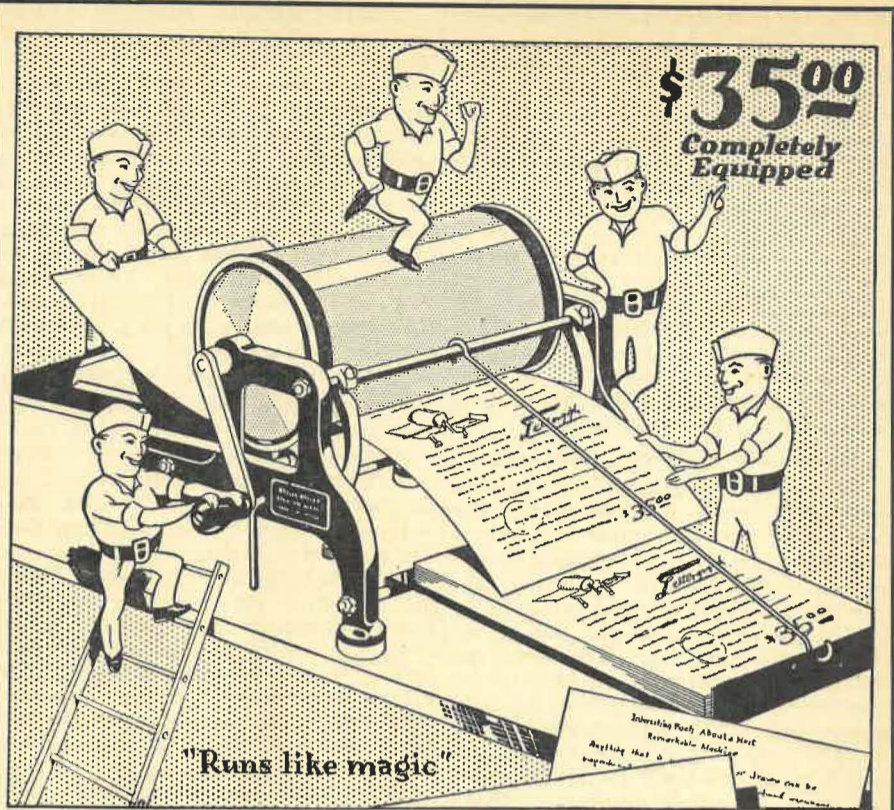
Dr. Buchman made no claim that the movement was at all new. On the contrary, he declared that it was the simple application of Christ's teaching, followed by the early Christians and later by the Methodists.

In answer to questions, Dr. Buchman said that young people in their teens were allowed to conduct their own house-parties. They sometimes made mistakes, he granted, but they learned by experience. His own present success, he explained, was due to such a course. "But," he added, "to avoid danger it would be advisable to train leaders among the young people."

In regard to the Princeton controversy which was cited by a questioner, Dr. Buchman had this to say: "Remember at the time I had been out of the country for two years and that nothing has ever been given out on our side of the question. About all the criticism ever made of the movement comes from those who speak from second-hand knowledge only."

Such house-parties as are given are not exclusive but, Dr. Buchman said, they are open to any person who pays the hotel charges of \$4.00 per day.

Here in Rhode Island, the training center of the American Church Army, the movement to which the name of "Buchman" is attached is being studied with deep sympathy and an open mind. At the clerical club meeting the entire training school was present. Fully tested methods



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of lay evangelism, first worked out in England by the English Church Army, are here practised constantly. An eight-day mission of unquestioned power and helpfulness has just been completed in St. Thomas' parish, Providence.

A fair expression of the reaction of the Army to the movement sponsored by Dr. Buchman follows:

"We believe that there is much of very great value in it. And we are glad to see that while a year or two ago high officers in the Church seemed to condemn it or, at least, to wish to have nothing to do with it, many of them are now interested in it and are considering measures for the best ways of using it.

"From our point of view, however, there are at present some serious evils in the movement which need correction. It seems to be the conviction of many of the followers of Dr. Buchman that sex is the chief problem in life. Because of that conviction they seek to bring about confession of sexual sins. In achieving their purpose they can scarcely help leaving in the minds of the people of their groups a distorted view of life and one clearly unwholesome, especially for adolescents. It very well might be that in some particular group, for instance, there would be nothing of the sort to confess.

"Among the great body of working people such as we chiefly serve, sex is not the main problem, whatever it may be among the classes of greater wealth and more leisure. We think no special emphasis should be placed upon it. And confession should in cases of this character be in private. The Shoemaker methods, as used in Calvary Church, New York, are, in our opinion, much sounder.

"Constant repetition of incidents connected with his personal conversion is not good for a man. In time he will exaggerate his sins and make a bragging, self-centered hero of himself. That tendency could be directed into wholesome devotional channels through group meetings.

"The working man can never make use of the house-party as a means to spiritual grace. It may be, though, that the well-to-do in mature life and the undergraduates of our colleges as the leaders and the prospective leaders of the United States are especially to be considered, on the theory that if they are converted they will be the means of bringing the entire nation to Christ. But experience and reason scarcely justify this point of view. Great spiritual movements are usually of the masses—for example, the Wesleyan. When the clergy of the English Church were chosen exclusively from the upper classes the Church lost touch with the common people and power left it. A few decades ago the clergy would do no slum work. Now that the clergy are more widely representative of the whole nation and the Church Army has come into vigorous being all this is changed. But, of course, as a movement for the privileged classes, this particular criticism is not valid.

"We are eager to see the great enthusiasm and proved power behind the Buchman movement, purged here and there of unwise or extreme methods, linked up with the Church. They are especially needed by young communicants, hundreds of whom are already passionately interested in the cause. Fortunately, we see no insurmountable difficulties in the way of such a union."

#### CONFIRMATION CLASS FIRST IN TWENTY-FOUR YEARS

A REPORT from an "up-state" newspaper, as they say in New York, tells of Bishop Overs having confirmed a class in the mission of the Good Shepherd in Canajoharie, diocese of Albany, which was the first confirmation held there in twenty-four years, and another at Holy Cross Mission, Fort Plain, which was the first in five years.

#### YOUNG PEOPLE OF TEXAS HOLD CONFERENCE

WACO, TEX.—Young people of the diocese met in an interesting conference for the ninth annual council of the Y.P.S.L. of Texas in Waco, January 11th to the 13th. The opening banquet was held on Friday evening, at which addresses of welcome were given by the Rev. Charles Sheerin, rector of St. Paul's, Waco, and by Miss Eddie Forsgard, president of the Waco Y.P.S.L. Other speakers included Miss Peggy Dent, diocesan secretary and member of the Texas City Y.P.S.L., and Tom Bagby of Austin Y.P.S.L. Bishop Quin in his talk told what had happened to boys and girls who had been members of the Service League in 1921-1923, what they were doing, and whether or not they were still active in Church work. The Rev. Charles Warner of Washington, D. C., Dr. Larkin W. Glazebrook, also of Washington, and the Rev. C. Leslie Glenn, national student secretary, were guests at the banquet.

The opening service in St. Paul's Church followed the banquet. The Rev. Mr. Glenn preached on Friendship with Christ.

Saturday morning was ushered in with a corporate Communion. The business session of the council followed; a discussion on Going Forward in 1929 was led by E. G. Born of Eastwood, Houston Y.P.S.L.; Miss Lynette Giesecke of Sour Lake spoke on the Winslow Conference; the Rev. Mr. Warner on The Youth of the Church; Miss Dorothy M. Fischer on the Peace of the World; and Kraft Eidman of Christ Church Y.P.S.L. on In High Gear. Immediately after lunch Bishop Quin held a conference on Life Work, and the Rev. Dargan Butt of Wharton on Personal Religion. The service for the installation of the newly elected officers followed, after which everyone went to Silver Lake for recreation and supper.

#### MINNESOTA W. A. PLANS EDUCATIONAL PROGRAM

ST. PAUL, MINN.—In presenting an educational program to the mid-winter meeting of the Minnesota branch of the Woman's Auxiliary in St. Clement's Memorial Church, St. Paul, on St. Paul's Day, January 25th, Miss Edna B. Beardsley, assistant secretary of the Woman's Auxiliary to the National Council, emphasized the need of an all year program. The speaker stated that one difficulty with our whole educational system in the Church has been too great a dependence upon the Lenten study class, rather than the development of study groups during the entire year.

Miss Beardsley is conducting educational institutes in both St. Paul and Minneapolis and during the month of February will visit fifteen parishes outside the Twin Cities.

#### UNIQUE RECORD OF DIOCESAN JOURNAL

LOS ANGELES—A unique record for diocesan papers has been established by the *Churchman and Church Messenger of Southern California*, official publication of the diocese of Los Angeles. Since January, 1898, it has appeared regularly, without a single break, twelve months of the year, under the management of the same editor, Canon John D. H. Browne. Furthermore, the paper has never cost the diocese one cent for support. It began its thirty-second year of publication with the issue of January, 1929.

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**CONFERENCE OF COLLEGE CLERGY AT PROVIDENCE, R. I.**

PROVIDENCE, R. I.—For several years the general secretary of the province of New England, the Rev. Malcolm Taylor, Boston, has called together the clergy working in college communities for a conference concerning the problems of their work.

The third of these conferences was held at St. Martin's Church, Providence, on January 30th, with twenty-one ministers present from all the dioceses of New England. The conference was led by the Rev. Elmore M. McKee, chaplain of Yale University, and the Rev. Cyril Harris, professor of English at Brown University and formerly chaplain at Cornell.

The general subject of the conference was What are Thoughtful Students Thinking About, and the leaders dealt with such subjects as Sin and Salvation, with special reference to the teachings of what is known as "Buchmanism"; Prayer and the Use of the Bible; the Person and Authority of Jesus; and The Idea of God, dealing under this heading with the problem of "Behaviorism."

**MISSION AT LONGVIEW, WASH., PLANS BUILDINGS**

LONGVIEW, WASH.—Two lots, valued at \$4,000, have recently been given to Grace Mission, Longview, on which a parish house and rectory will be erected as soon as funds permit. The mission has also obtained an option on two adjoining corner lots with a church in view for the future.

The city of Columbia is less than six years old, but already has a population of over 15,000. The Church in the diocese is courageously grappling with the problem of providing for the new population. The Rev. and Mrs. Russell E. Francis came from Youngstown, Ohio, a year ago, and have rallied the little Episcopal congregation around them and obtained the goodwill of the community. Church worship and work have had to be conducted in a store building with a radio store nearby providing a distracting obligato to the services and the rector's study. The kindness of friends, however, has now made possible the purchase of the two lots excellently situated, and it is hoped work will soon be begun on the new buildings.

**HOSPITAL OF ST. BARNABAS AT NEWARK**

NEWARK, N. J.—During the past year the Hospital of St. Barnabas, Newark, the Rev. John G. Martin chaplain and superintendent, has ministered to a large number of people of many nations and creeds. Thirty-nine nationalities and thirty-one forms of belief were reported, there being a few Mohammedans and Confucianists. Nine hundred and eighty-four of the patients were Roman Catholics, 376 Hebrews, 349 Presbyterians, and 338 Episcopalians.

With 13,945 clinic visits, the out-patient department had an increase of twenty-eight per cent over the year before, while the number of patients in the hospital, 3,056, represented an increase of ten per cent over the previous year.

In 1930, according to present plans, the Hospital of St. Barnabas will embark upon a campaign for funds to enlarge the institution and replace certain of its outworn buildings. At present it finds it necessary to turn away patients for lack of rooms and beds.

**MISSION AT FERNDALE, MICH., CAMPAIGNS FOR FUNDS**

FERNDALE, MICH.—St. Luke's, Ferndale, one of the younger missions of the diocese of Michigan, has inaugurated a campaign for \$17,000 to erect the first unit of its permanent plant and enlarge its present parish house so as to increase its equipment for Church school and parish activities.

The mission is eight years old. It was organized in 1921, and held its first service in the public school at Woodward and Nine Mile road. Recognizing the line spirit that has been evidenced in the mission under the leadership of the Rev. Gilbert Appelhof, Jr., the executive council has made an appropriation of \$5,000 from the centennial fund equipment account on condition that the mission raise the balance necessary, about \$12,000.

**WOMEN START CAMPAIGN FOR ST. LUKE'S HOSPITAL, TOKYO**

NEW YORK—Women in the dioceses of New York, Long Island, and other nearby dioceses started their active campaign for St. Luke's International Hospital, Tokyo, with a luncheon in the ballroom of the Hotel Waldorf Astoria on Saturday, February 2d.

The luncheon will mark the culmination of the organization of parish committees, serving at the same time as an inspiration for the intensive work to be done in February. Mrs. Henry P. Davison, chairman of the national women's committee, which is working toward a goal of \$1,000,000, presided. The principal speaker was Dr. Rudolph Bolling Teusler, founder of the hospital twenty-seven years ago and its director ever since.

**NEW BUILDING FOR MINNESOTA SCHOOL**

ST. PAUL, MINN.—After more than twelve years of faithful effort the Rev. Dr. C. E. Haupt of St. Paul has seen his labors rewarded, as superintendent of Breck School, in the erection of the main building of the school. The school has been housed for about five years in what will become the administration building when the main structure is ready for occupancy.

Breck School has been built strictly on the "Pay as you go" plan and has spent upwards of \$57,000 on the two buildings now erected. The trustees are seeking funds for the completion and equipment of the new main building and are being aided by the parent-teachers organization of the school.

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### DR. WILSON TO BE CONSECRATED BISHOP MAY 1

EAU CLAIRE, WIS.—At a recent meeting of the standing committee of the new diocese of Eau Claire, held in the rector's study of Christ Church, here, the date for the consecration of the Bishop-elect, the Rev. Dr. Frank E. Wilson, was set for St. Philip and St. James' Day, May 1st, assuming that necessary confirmation of his election be completed by that date. The next meeting of the diocesan council was fixed for Wednesday, June 5th.

A resolution was adopted to the effect that the offering taken at the consecration of the Bishop-elect be given to the fund now being raised for the benefit of St. Luke's Hospital at Tokyo, and also that each parish and mission in the diocese designate some service at which special prayers be offered for St. Luke's Hospital, and a special offering be taken.

### THE ENDOWMENT FUND OF C. P. C.

NEW YORK—February is Endowment Fund month for the Church Periodical Club. The endowment, now amounting to \$40,000, has almost doubled since 1914. It has been made up from comparatively small gifts and bequests, more of which are always welcome as they extend and stabilize the work of the Church Periodical Club. The interest from the fund is used to buy books.

### NEW ARCHDEACON IN CENTRAL AMERICA

LEAMINGTON SPA, ENG.—On Sunday evening, November 25th, in Leamington parish church, the Bishop of Honduras instituted the Ven. Austin Oakley as Archdeacon in Central America and rector of St. Mark's Church, Port Limon, Costa Rica. The new Archdeacon was until recently rector of Ingwavuma, Zululand, and was for some years a tutor at Kelham Theological College, and has been working for the past eight years in the province of South Africa; for part of that time as director of the mission and training school at Masite in Basutoland.

### OPPORTUNITIES AND NEEDS IN OKLAHOMA

FURTHER ACQUAINTANCE with the missionary district of Oklahoma does not in the least diminish Bishop Casady's conviction of the opportunity that Oklahoma offers for the future, or some of its urgent needs in the present. Here are some of the things that cheer him:

"The people themselves are responding financially as they never have responded before. For instance, at the end of November, I held a parochial mission in Shawnee where we have a parish, until quite recently a struggling mission. A new \$15,000 parish house will be erected there in 1929.

"The next week, a similar evangelistic effort was made in Ponca City. This mission congregation will probably become a parish by 1930. They are undertaking to build and entirely pay for a church and parish house. One year ago I seriously feared for the life of this mission.

"This week I have definitely organized missions in Cleveland and Hominy where we have never had work before; not even an occasional service. Each place needs a small building and should have \$2,000 to assist in the purchase of a lot and the erection of a building. The rest they will do themselves. At Cleveland we can have fifty children in our Church school the minute we have a place in which to gather them. At the present time, twenty are

meeting in a private house. The children at Hominy drive twenty-two miles to Sunday school every Sunday.

"The people at Mangum have a lot and are raising money for a new building. At Chickasha, which was in a hopeless tangle, the new man has straightened out all difficulties. Next week I go there to make final plans and accept designs for a \$10,000 parish house.

"The first of January I placed a man at Pawnee with four other missions under his care. The people at Pawnee can raise immediately one-half the cost of a rectory. Probably we can borrow the rest for this.

"At Cushing, a prosperous oil town in a good agricultural country, an active group is working for a lot and desire to build a church.

"We are reopening at Chandler as soon as I can scrape up four or five hundred dollars to put this church in repair. It has been vacant for years. Chandler is a county seat town of about 8,000 people."

Here are some of the needs the Bishop sees:

"I am in desperate need of a church building for our colored mission in Muskogee, where a really fine piece of work is being done.

"At every opportunity I am pushing for an endowment of a million dollars, to take care of future missionary opportunities. I will call upon the giving strength of the district to its very limit. In the meantime, urgent opportunities are being lost, although every one of my clergy is working to the limit of his abilities and my financial strength.

"I do not believe that the domestic field outside of the great cities has ever had a comparable opportunity for rapid and permanent growth.

"I do not wish anything at the expense of another man's work, whether he be in the domestic or foreign field, but I do wish to lay before the Church the needs of this field."

### NEW EARS FOR OLD

ONE DAY in October, says the *Ankling Newsletter*, a girl was brought to the Wuhu General Hospital with an injured ear, slashed almost completely away, so the relatives said, by a bandit who wanted the girl's gold ear-ring. Mother had been resourceful and had plastered the ear on with mud, but after being cleaned and treated it fell off, leaving a bit of the lobe only. The girl was exceedingly miserable without the ear, for it turned out that she was soon to be married, and she dreaded going to her new home thus disfigured.

The story interested Miss Monteiro who, just recovering from a bad attack of malaria, was resting and recuperating in her well-known strenuous fashion. Her nimble fingers modelled an ear with plasticine borrowed from the doctor's little daughter, and the model was handed to a local carpenter who carved a similar one out of very light wood, which in turn was painted by the skilful fingers of Miss Monteiro, and fastened in place with a light band which passed inconspicuously under the hair. The girl was radiantly happy and the doctor told us later that so realistic was the false ear that she mistook it for the natural one, having dressed the hair so as to cover most of both ears.

But most surprising and lurid were the facts of the accident. The bandit story was only a fiction, and the ear had been cut by a discarded suitor who hoped to disfigure his beloved permanently. The girl is now, we hope, married to suitor number two, and with the added distinction of a new ear, will, we hope, live happily ever after!



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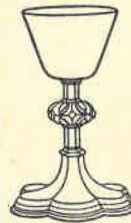
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**FREDERICK L. MARYON, PRIEST**

MESHANTICUT, R. I.—The Rev. Frederick L. Maryon, rector of St. David's Church, Meshanticut, died on Tuesday, January 29th, from pneumonia after an illness of two weeks.

The late Fr. Maryon, who was born on the Isle of Wight, England, received his education at the Scholae Episcopi, Manchester, England, and coming to this country, was ordained deacon in 1896 and priest later in the same year by Bishop Nicholson. He was rector of St. James' Church, West Bend, Wis., from 1896 to 1898, and rector of Trinity Church, Janesville, Wis., from 1898 to 1899. In 1899 he became chaplain of Kemper Hall, Kenosha, returning to England in 1906. After spending four years in England he resumed the chaplaincy of Kemper Hall on his return in 1910, resigning in 1916 to become Archdeacon of Milwaukee. From 1920 to 1922 he was at St. Stephen's Church, Providence, and in 1923 at Trinity Church, Bristol.

**ERNEST A. LANGFELDT, PRIEST**

DEVILS LAKE, N. D.—The Rev. Ernest A. Langfeldt, rector of the Church of the Advent, Devils Lake, died of heart trouble Sunday afternoon, January 20th. Burial was in Calgary, Alberta, Canada.

**MARYLAND B. NICHOLS**

NEW YORK—The Department of Missions has received a message from Bishop Campbell telling of the death of a member of the staff in Liberia, Miss Maryland B. Nichols, a teacher at the House of Bethany, Cape Mount. The cable, received January 29th, said that her death occurred at Grand Bassa, on January 24th, from blackwater fever.

Miss Nichols sailed for Liberia on December 5, 1925. She had not since returned to this country, though her mother, Mrs. H. B. Nichols of Bloomfield, N. J., spent a three months' holiday with her in England. Miss Nichols had studied at Columbia, the New York School of Social Work, and the Philadelphia Deaconess School. At the time of her appointment she was a member of St. Luke's Church, Rossville, Staten Island.

**MRS. MARY HAMILTON WARD**

ERIE, PA.—Mrs. Mary Hamilton Ward, aged 97, mother of the Rt. Rev. John C. Ward, D.D., Bishop of Erie, died Saturday, February 2d, at the Bishop's house, Erie.

**FAITH OF JAPANESE FARMERS**

"MORE SIGNIFICANT than a long editorial on the value of Christian missions," according to Bishop Beecher of Western Nebraska, are the notes he receives with offerings sent to him by little congregations of Japanese farmers in his diocese. One secretary tells of a group of forty Japanese who met in a little parlor for a service, in the height of a busy season; when they said the Lord's Prayer together, the older people said it in Japanese and the children in English.

**NEWS IN BRIEF**

CALIFORNIA—Presentation of the Advent offering gifts of the boys and girls of the diocese to the cathedral took place at the cathedral on Sunday, January 13th, at the choral Evensong service. Every Church school in the diocese had been asked to send two official representatives, a boy and a girl, and as many others as could attend. The gift amounted to something over \$1,100, and it is expected that it will be somewhat increased by offerings not sent in time to be presented at this service. The money is to be used for the building of the choir boys' sacristy.

CALIFORNIA—The Rev. Robert B. H. Bell, of the Society of the Nazarene, held a mission on "Good Health and Religion" in which he proclaimed the gospel of the Life Abundant, at St. Mark's parish, Berkeley, commencing on Sunday, January 13th, and ending January 20th. The mission was very well attended at all services and meetings. On week days the celebration of the Holy Communion at 9:30 A.M. was held in the chantry, followed in the parish house with a talk by Mrs. Bell on the art of right living in relation to the kitchen and dining room. In the afternoon Mr. Bell gave a talk on the mind and in the evening on the soul.

CENTRAL NEW YORK—The Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of the diocese, will conduct a quiet day for the clergy of the Utica clericus on Shrove Tuesday, February 12th, in Grace Church, Utica. The day will open with a celebration of the Holy Communion at 8 o'clock, and continue with brief interludes until 3 in the afternoon. There will be four addresses with periods for prayer, meditation, and devotional reading.—The Rev. Dr. Herbert G. Coddington, D.D., rector of Grace Church, Syracuse, left in the last week of January for a tour of the Mediterranean. He will be gone for six weeks, returning just after Easter. He is to be chaplain of the tour.—Two reflector lights, a thank offering gift of Dr. A. Fowler Smith, have been installed in the sanctuary of All Saints' Church, Syracuse. A new credence in oak and brass, also the gift of Dr. Smith, has been placed in the chancel.—Among the furnishings of the Church of the Good Shepherd on the Onondaga Reservation is a rood screen of carved wood, designed and made by Newton Green, a native of the reservation. White altar hangings are unusual and striking. They are of crystal beadwork on a white ground and were made by another Indian, Mrs. Phoebe Lyons. When first made, they were exhibited in New York and Paris.—Another interesting article is the Bishop's crook of carved ironwood. It was presented to Bishop Huntington in the early days of the mission by one of the Indians who made it.

CONNECTICUT—E. C. ("Ted") Mercer, a lay evangelist of Connecticut, has recently conducted successful missions in Franklin, Mansfield, Milford, and Winchester, Mass., in White Plains, Fairport, Lockport, and Rochester, N. Y., in Lancaster, Pa., and in Providence, R. I.

EAST CAROLINA—At the annual parish meeting of St. Stephen's Church, Goldsboro, George C. Royall, for forty years a member of the vestry, was elected to life membership of the vestry. Mr. Royall is a member of the executive council of the diocese and has been a delegate to the General Convention many times.—Bishop Darst, in company with the Rev. C. Leslie Glenn of the National Council, and the Rev. A. C. Zabriskie of the Virginia Theological Seminary, with two members of the senior class of the seminary, spent a recent week-end at the University of North Carolina, making talks to and advising with university students interested in the ministry. The Church at the university has recently completed the erection of a large and beautiful church and parish house for the most part the gift of William Erwin of Durham, one of the leading laymen of North Carolina.

HARRISBURG—Two years ago, as an experiment, Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, elected a "greater vestry." After two years' experiment, it is reported that the system is an unqualified success. There is increased spiritual interest and attendance at service, and the offerings are larger and more regular.—A pair of silver bronze candlesticks, a memorial to the late William T. Hildrup, Jr., presented by Mrs. Hildrup, have been placed on the altar of St. Stephen's Church, Harrisburg, the Rev. Dr. Oscar F. R. Treder, rector. They are more than a hundred years old, and stand forty inches high. Mr. Hildrup was for many years a vestryman of the parish.

HARRISBURG—The archdeaconry of Harrisburg held its first two day session in St. John's Church, Lancaster, on Monday and Tuesday, January 21st, 22d, Archdeacon Paul

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S. Atkins presiding. Speakers, in addition to Bishop Darlington, were the Rev. John J. Lanier, of Kulpmont; the Rev. Harry D. Viets of Carlisle; the Rev. Prof. Theodore Herman of the Reformed Theological Seminary in Lancaster; and Benjamin C. Atlee, Esq., of Lancaster.

MICHIGAN—The *Michigan Churchman* will hereafter be published quarterly on March 15th, May 15th, October 15th, and December 15th, and will be sent to every Church family in the diocese. The future *Michigan Churchman* will take the form of a religious journal rather than a diocesan newspaper, as it has been published during the past thirty years.

NEWARK—At the annual pre-Lenten clergy conference of the diocese, meeting on St. Paul's Day at Christ Church, East Orange, the Ven. Charles E. Hutchison, rector, there were discussions of the problems of the parish priest's responsibility to three different classes of people, namely, children up to and including the time of their confirmation, young people during adolescence and growing into manhood and womanhood, and young married people. The respective leaders of these discussions were the Rev. Charles L. Gompf, rector of Grace Church, Newark, the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, and the Rev. Robert W. Trenbath, rector of St. James' Church, Upper Montclair.—The Men's Club of St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector, held its annual dinner on the evening of the patronal day of the parish, 230 men being present to hear addresses by Judge Newton H. Porter, Bishop Stearly, and the Hon. William L. Dill, motor vehicle commissioner of New Jersey.

NEW YORK—A Lenten retreat for the women of Trinity parish and other women will be held on Saturday, February 23d, at Trinity Mission House, New York. The conductor will be the Rev. Dr. Caleb R. Stetson, rector of Trinity parish. A quiet day is to be observed at St. Luke's chapel of Trinity parish on Ash Wednesday, February 13th, by the Rev. E. H. Schlueter.

NEW YORK—Through the efforts of the Rev. Annesley T. Young, priest-in-charge of St. Augustine's, Croton-on-Hudson, the parish was greatly blessed by a mission, preached by the Rev. Francis W. G. Parker, O.H.C., assisted by Brother John, O.H.C. One Mass, and sometimes two, were held daily. During the mission Fr. Parker became ill and Fr. John S. Baldwin, O.H.C., came to his aid and remained until the end of the mission.

NORTHERN INDIANA—An eight-day mission was held at Trinity Church, Peru, from January 13th to 20th inclusive, by the Rt. Rev. Campbell Gray, D.D. A children's mission was also held each day, including a children's Eucharist at 9:30 Saturday morning. In

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spite of the terrible weather of that week, the response of adults and children was gratifying.

**OLYMPIA**—Concrete foundations for the new cathedral to be erected for the diocese of Olympia by St. Mark's parish, Seattle, the Rev. Dr. John D. McLaughlan, rector, have recently been laid on the site on North Tenth avenue, Seattle.

**PITTSBURGH**—Pittsburgh has been the host to Dr. Rudolf Bolling Teusler, director of St. Luke's International Hospital, Tokyo. Dr. Teusler spoke in several of the Pittsburgh churches. On the evening of January 14th he spoke before the Church Club of the diocese at the Keystone Club, and the Regional Luncheon the next day. Dr. Teusler emphasized the needs before St. Luke's Hospital and the great opportunity presented to the Church in rising up and building.

**PITTSBURGH**—The work of rebuilding and improving St. Mary's Church, Charleroi, has now been finished. The work cost approximately \$7,000, of which all but a few hundred dollars is on hand. The Rev. B. C. Newman is the rector.

**RHODE ISLAND**—At the annual meeting of the Woman's Auxiliary of the diocese, held in Trinity Church, Pawtucket, on January 24th, the president, Mrs. Howard Hoppin, resigned, being immediately elected honorary president. Mrs. Hoppin has held the office of president for fifteen years, coming to it from the presidency of the Church Periodical Club.

**RHODE ISLAND**—For three years in succession now the diocese's missionary quota has been paid. Several parishes have overpaid their full quotas. The depression in the textile industry affected some parishes and missions adversely, but the loss there was offset by overpayments elsewhere plus generous gifts from individuals.

**SOUTHWESTERN VIRGINIA**—On Sunday morning, January 13th, the Rev. William Taylor Willis was formally installed as rector of Christ Church, Roanoke; the service of institution being conducted by Bishop Jett. Assisting in the service were the Rev. G. Otis Mead, former rector of Christ Church, who is now taking a much needed rest at Altavista, Va.; the Rev. Devall L. Gwathmey of St. John's, Wytheville; and the Rev. Carleton Barnwell, rector of St.

Paul's Church, Lynchburg, who preached the sermon.

**TEXAS**—Trinity Church, Galveston, is soon to have one of the sweetest toned chimes of bells in the world, according to the makers, the Meneely Bell Co., of Troy, N. Y., as the gift of Mrs. R. Waverly Smith, in memory of her brother, John Sealy. The bells will be presented at Easter-tide. Trinity Church has recently undergone extensive improvements which include the raising of the structure several feet above its former position. Both Mr. and Mrs. Smith have contributed generously to the parish, and the new chime given by Mrs. Smith will be an acquisition to the entire city.

**WESTERN MASSACHUSETTS**—The new parish house of All Saints' Church, Springfield, was dedicated on the morning of New Year's Day. The parish organizations kept open house all day and provided entertainment in the evening. The building has been completed at a cost of \$30,000. It has guild and reception rooms and a small chapel on the first floor, a large parish hall on the second, and a recreation room with space for bowling alleys in the basement. An improved heating plant will serve the church adjoining as well as the new building. The parish, long handicapped by lack of facilities, is now well equipped to do its work.

**WESTERN MICHIGAN**—In St. Paul's Church, Muskegon, a new pipe organ, built by the Austin Co., was dedicated on the evening of St. Paul's Day by Bishop McCormick. New chancel woodwork, including choir seats, canon stalls, pulpit, lectern, and litany desk were also dedicated. The sermon was preached by the Very Rev. Charles E. Jackson, dean of St. Mark's Pro-Cathedral, Grand Rapids. Several other diocesan clergy took part in the service. The rector of the parish, the Rev. Walter F. Tunks, will have completed twelve years' service in this parish on May 1st.

**WEST TEXAS**—St. Mark's Church, San Antonio, the Rev. R. P. Crum, rector, is honored by having in its scout troop, Charles Brewster who has earned for himself the highest honor possible in scouting as the result of securing 47 merit badges for work done. He has been presented with the Silver Palms, thereby distinguishing himself as the ranking scout in Southwest Area.—The Feast of Epiphany was

celebrated at St. Mark's Church, San Antonio, with the Feast of Lights which was based upon the custom and service of the Greek Church. The text used was that taken from the book of plays by the Rev. Phillips E. Osgood.

**THE CHINESE  
"GENERAL SEMINARY"**

**NEW YORK**—The Chinese Church has its own "General Seminary," the Central Theological School, whose fine new buildings at Nanking have for many months past been occupied by the military. The work goes ahead, however, in Shanghai. At the fifth commencement, in 1928, ten men, the largest class, received diplomas. Much satisfaction has been expressed over the election of the Chinese dean, the Rev. T. M. Tong. He has been twenty years in the ministry and for several years on the staff of the school. He has both theological learning and solidity of character, and his leadership is welcomed both by foreigners and Chinese.

**ORGANIZATION OF  
THE BISHOP'S TWELVE**

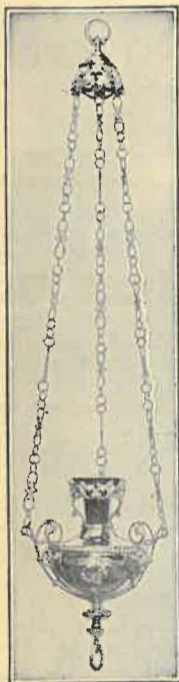
A SPONTANEOUS organization on Long Island is called the Bishop's Twelve. It grew out of a study class in a normal school led by Bishop Creighton when he was rector of St. Ann's. When he went to Mexico, twelve of the class banded together, promising to pray for his work and to contribute, each one, a special gift of five dollars a year (in addition to their regular contribution), for use in the Bishop's discretionary fund or any purpose he may choose. A similar twelve have organized for Bishop Colmore, and a third group is in process of forming, their bishop not as yet adopted.

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