



# The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 27, 1926

No. 17

## Unity or Truth

EDITORIAL

## The Church and Prohibition

BY THE BISHOP OF CENTRAL NEW YORK

## An Apostolate of the West Indies

BY THE REV. LEFFERD M. A. HAUGHWOUT

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THE COMMON INDIFFERENCE among Christian people to Christ's parting command to "make disciples of all nations," to "preach the Gospel to the whole creation," is proof at once of the little value we set upon our religious privileges, and of the restricted influence which the Spirit of God has upon our life and conduct. The man who is animated by the Spirit of God will be anxious to claim his share in every available way—by prayer, by alms, by sympathy, by active labor—in the missionary, educational, reformatory, philanthropic work of the Body of Christ.—*Bishop Hall.*

RELIGION includes, but is far more than, morality; it expresses itself in worship which goes beyond the individual and constitutes corporate acts of a community, with visible institutions. Science, philosophy, art influence religion, but none of them, not even morality, can supply the want which religion alone can satisfy.—*Baron Friedrich von Huegel.*

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## EDITORIALS & COMMENTS

### Unity or Truth?

LORD HALIFAX is a most remarkable man; a Churchman of such virility and power that in his old age he is recognized in England, even by those who differ radically with him, as one of the great religious forces of the day.

As he approaches the setting of the sun of his life, his thoughts have become so centered upon Catholic reunion that the possibility of reconciling the Anglican and the Roman positions has become, more and more, the dominating motive of his life. For this we respect and revere him; and when he found, on the Roman side, a like sentiment animating Cardinal Mercier, it is not strange that the Malines conferences should have resulted. And in those conferences we see only good.

But when it comes to the analysis of Lord Halifax's position, we believe that he speaks for very few other than himself; and his logic is sometimes painfully deficient.

For instance: As quoted in a late issue of the *Church Times*, he said at a recent meeting at the Church House, London:

"The first [point] is that unless we are prepared to recognize the primacy of the Holy See as being *jure divino* there is no hope of reunion with Rome;" whereupon he argues at length that that position should be accepted by Anglicans.

But the question is not whether unity can or cannot be secured without accepting any given position but, *Is it true?*

If the principle is true, we are bound to accept it, not because its acceptance will promote the cause of reunion, but because it is true. And on the other hand, unless we are convinced that it is true, it would be almost blasphemous for us to profess it, even though that profession would bring unity at once to the Church. It is far better to have a divided Church with one part right, than a united Church affirming with unanimity a principle that is wrong.

What, then, is the authority upon which we are to hold that the Bishop of Rome has, by divine right, a permanent primacy in the Church?

There certainly is no statement to that effect in the scriptures. It is purely an inference (with much in its favor) that St. Peter had any preëminence among the apostles; it is only another inference (with considerable to be said for it) that St. Peter was ever Bishop of Rome; it is only a third inference (with nothing,

really, to be said for it) that *if* St. Peter had any personal preëminence, it was a preëminence that was to be attached to his successors in the bishopric of Rome; and it is only a fourth inference (with great improbability to be said of it) that *if* such preëminence were divinely attached to that see, it was of such a final and permanent character that, for cause, it could not be forfeited. On the strength of this chain of four inferences, each of which depends upon the others, and two of which can scarcely be dignified by any stronger term than imaginings or guesses, we are asked to agree, in the interest of reunion, on a Roman primacy by divine right.

And having reached that illogical conclusion, we should still not be much nearer to reunion with Rome. The next step that would confront us would be that of a universal supremacy over all Churches, bishops, and nations by this see of Rome and its Bishop. That, in turn, must lead to acceptance of a principle of infallibility in faith and morals on the part of the same pontiff, made easy to doubters, perhaps, by an admission that nobody knows *when* the Popes have ever so spoken as to demand acceptance of their utterances as infallible, or when, or how, they ever will, and by the absence of any tribunal that can determine the point. For on strictest Roman principles, if the Pope should formally affirm his own infallibility, we should still have no way of knowing whether that affirmation were itself an infallible utterance and so to be esteemed as certainly true and irreversible. It is claimed only that the Pope is infallible when he speaks *ex cathedra* as Vicar of Christ, and no man knows when he speaks in that capacity.

In the laudable attempt to do away with the hateful recriminations of the Anglo-Roman differences, all of us have become accustomed, rightly, to dwell rather upon the agreements between the two communions than upon their differences. But without admitting bitterness into those differences, Anglicans must not be permitted to forget how very weak the Roman Petrine arguments are. We have just been reading the Rev. T. H. Passmore's recent book, *St. Peter's Charter as Peter Read It*, and the weakness of the Roman position stands out so conspicuously in the face of his relentless—and perfectly courteous—arguments, that the impossibility of the present Roman position having ever been reached

without the aid of forgeries seems to be fully established. In showing great deference to Lord Halifax in connection with his attempts to find a basis for Anglo-Roman unity, we could wish that our fellow Churchmen would refresh their memories by reading this notable work.

THE strongest argument that can be made for acceptance of the principles of papal primacy, supremacy, or infallibility is that such have been seriously affirmed by important councils of the Church. But it is equally true that each of these principles is inconsistent with acts and utterances of other councils of equal authority; that belief in the first of them is based largely upon admitted forgeries and could not, probably, ever have won general acceptance among Latins without the aid of those forgeries; that the two later principles could never have been affirmed unless the first were established; that a substantially continuous line of conviction of the falsity of that principle has been maintained by the Eastern communions, to which the witness of the Anglican communion has been added since the Sixteenth Century; and that the principles of papal supremacy and papal infallibility rest upon nothing stronger than decrees of a part of the Church, in spite of conviction to the contrary of other parts, of equal authority with Rome.

So if the witness of the scriptures to a papal primacy *jure divino* is nil, the witness of the Church to it is so conflicting that, on Catholic grounds, it is not established. The most that could reasonably be asked of Anglicans in the interest of unity would be an agreement that throughout the Christian ages the Bishop of Rome has, in fact, generally received deference as first bishop among equals; and that the Holy Spirit, having allowed that condition continuously to exist, it cannot be against His will that such deference be given. Beyond that, it seems to us wildly improbable that the Anglican Communion could go. And that deference could only be given today, in any formal manner, if the Pope were to recede from those further claims that have justly lost to him the formal deference of important portions of the Catholic Church.

That is to say, the Anglican Communion cannot accept a principle that, at best, is not proven, when the evidence in favor of that principle is so compromising as is the evidence for a primacy *jure divino*; and especially since the Roman communion itself is not willing to rest upon that principle but demands on pain of heresy the acceptance of later positions as well.

Lord Halifax has argued in favor of a corporate acceptance of the principle on the ground that Rome cannot recede from that position; therefore if, in accordance with the will of our Lord, the unity of the Church is to be restored, we must recede from ours.

But he has no right to hold that Rome cannot change her position. A part of our objection to Rome is that she has materially changed her position before, and, therefore, she can change again. It is not to Rome but to the East that the adjective "unchangeable" has long been attached; and in this present day of crisis, the "unchangeable" is rapidly changing. The Eastern Churches are now passing through just such a searching transition as the Church of England passed through in the Sixteenth Century. *If the Holy Spirit wills it*, a like period of flux may easily arise in the Roman communion; it may be in our lifetime, it may be generations distant. What happened in England, or what happened in Russia, could easily happen in Italy; and the very precaution taken by the Roman Church to ensure that Italian rule shall be permanently maintained may sometime be her undoing. It cannot be proven that

Italians are "by divine right" the permanently chosen people. The peace and security of the Roman Church rest today upon exceedingly vulnerable foundations.

AND this suggests to us the alternative to Lord Halifax's plan that may, in the divine economy, restore the broken unity of the Catholic Church.

Ultimately, the Holy Spirit will be the Arbitrator between East, West, and Anglia. Is the Anglican position fundamentally wrong? He, then, must convince us of it. Or is the Roman position wrong? He is able gradually to secure its correction.

A thousand years are to Him as one day. Times and seasons are not revealed to us. *How* He leads the Church into all truth we do not know; it is obvious that the goal has not nearly been reached as yet.

If it be said that the Holy Spirit permitted the rise of the Papacy, therefore it must be right, it is as easy to argue that He also permitted disunity to arise, therefore it must be right. The argument is equally fallacious in both instances. God has permitted the rise and long continuance of many wrongs, yet it does not follow that wrongs are right.

It seems cruel to press upon Lord Halifax the hard logic that his position is really based upon a lack of faith, and yet that really is the case. God *cannot* change Rome; therefore Anglicans must make terms with Rome as she is, that unity may be restored: that, in short, is the foundation principle upon which his whole argument rests. And it is exactly that principle that we deny.

We do not maintain that current Anglicanism is perfect. It may, in the pure sight of Almighty God, be no more perfect than current Romanism. What we do maintain is that both of us alike must stand for the truth as we see it, and that we cannot surrender truth for unity. Lord Halifax is asking us to change our corporate position, not because he has become convinced that it is untrue, but because he sees advantages in affirming some other position.

On the pinnacle of the high mountain of his old age, one is showing him the separated ecclesiastical kingdoms of the world, and is saying to him, "All these things will I give thee, *if . . .*"

If Lord Halifax had those kingdoms, to be blended together as his own, how magnificent the future would be! Rome and Canterbury and Constantinople and Geneva would lie down together in perfect accord. . . . The Church would be one . . . . There would be no Calvary ahead for any of us. . . . The day of suffering would be past. . . . The world would believe. . . . Surely, surely, the End would justify the Means. . . . Only to say that wrong is right. . . .

The same temptation confronted ONE before him. And the Gospel for the First Sunday in Lent points out how He met it.

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IF THOU NEGLECTEST thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God, the love to thy neighbor is begotten, and by the love to thy neighbor thy love to God is nourished.—*Francis Quarles.*

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT is good to see that there is arising an "Americanizing" movement in the Roman Communion over here—at least so far as the Liturgy, with its appropriate accessories, is concerned. How often have we groaned as our brethren of the spiky sort have justified the "fiddle-back" chasuble and other current usage of the same unpleasant type, as peculiarly dignified, comfortable, and appropriate, not to speak of other qualities! And now the *Commonweal* publishes articles and letters deploring these abominations and urging Romans "not to be too proud to take a lesson from separated brethren, who, having rediscovered the aesthetic heritage bequeathed us by faith, are embodying it in so many forms of grace and beauty." Much thanks, on behalf of the separated brethren, for this courteous acknowledgment. I only hope that there will not be societies organized in the Latin Church to resist the thin end of the wedge, and to preserve unimpaired the character of R. C. customs and costumes, free from all Anglican taint!

A letter from Mr. Peter Moran expresses a rather violent disapproval of what the writer calls "diocesan Gothic of the Sears-Roebuck school," and adds, by way of protest against "chaos and filigree" and "amputated vestments":

"The legend that St. Martin cut his cloak in twain seems to have been the motive of our cello-shaped chasubles. What is more incongruous than to see the *alter Christus* adorned with fretwork lace? Let the nuns wear all the lace, and put the linen on the priests."

Truly, Wisdom is justified of her children, and Good Taste as well.

In an editorial deploring that horrid shape and strongly commending the ancient pattern as in every way more desirable, I find this:

"The feeling in this country against the ugliness that has gradually overtaken ecclesiastical vestments coincides with a very strong movement in France towards a restoration of their original forms to the vestments worn by the celebrant at the altar. In a learned article published by the current number of *l'Almanach Catholique*, which has just reached this office, the changes, all for the worse, which have come upon the chasuble are studied, and a plea made for a reversion to older and more dignified types. The history of this stately vestment is a sorry story of bad taste and carelessness. The decay began with the Seventeenth Century, when heavily embroidered stuffs began to replace the beautiful silks and linens whose pattern was woven in the texture. First went the graceful hood, or capuchon. Then the sides that once fell from the priest's arms in the noble folds familiar to students of iconography, were sacrificed to utility. Towards the end of the Eighteenth Century the truncated garment, only too familiar, formed of two stiff portions fastened round the priest's waist by tapes, and which the author compares to the lower part of a cello-case, came into general use. Luckily signs of a change are apparent, not only in Europe but in this country as well. In many of our larger churches, notably in the Paulist Church in New York, the vestments worn by celebrant and assistant leave little to be desired. A school of thought will always exist who regard attention paid to ecclesiastical detail, far less to archaeology, as time wasted on non-essentials and typical of the ritualistic mind outside the Church."

Then comes the sentence already quoted about "taking a lesson from separated authors." But this is not all. Taking a quotation from the *Motu Proprio* of Pius X on sacred music as his text and justification, Mr. E. F. Riggs, of Hyattsville, Md., expounds at length the right of the congregation to join audibly in worship, at all times and specially at Mass. Speaking of "the essentially social nature of the Liturgy and above all, of course, of the Mass," he says:

"For centuries the laity have been elbowed out of their part in the Mass. We see many causes of this at work at the present time, the hurry of modern life, the legacy of ignorance coming down from times of persecution, the vanity of choirs, and the indifference of pastors.

"Quite recently the laity have been elbowed out of participation at Benediction. When I was a boy in a typical parish, the old familiar Benediction tunes were sung and many of

the people sang with the choir. Now, choirs are permitted to sing the *Tantum Ergo* and the *O Salutaris* to airs obviously devised to exclude the congregation and glorify the soloist.

"Here let me note what seems to me a pitfall in the path of the liturgical movement. It is too often treated as a highly technical musical question involving untold expense. Pastors who cannot command the services of a graduate of the *Schola Cantorum* or who have no ready made choir expert in plain song and Palestrina despair of making a start. The very last thing they would consider or think of, apparently, is appealing to their own people. Priests say to me—'The Americans are not a musical race, they won't sing.' How well they sing may be a subject for debate, but any one who served in the A. E. F., knows that they do sing readily. After all, a large part of the worship of our non-Catholic neighbors is song. Especially have our Anglican fellow citizens retained a large measure of the real old Catholic tradition of song.

"Is it not that our spiritual culture (as distinguished for a moment from our piety or our charity, or any other virtue) has not kept pace with our worldly success? Go to any late Sunday Mass in any large American city—what do you see? Lines of expensive motors outside, rich dresses and jewels and furs in the nave, marble and gold and lace and embroidery and silk at the altar. In the choir loft a highly advertised group of musicians of mixed sex and, according to rumor, often of mixed creed. Now look for a single person who is really following the Mass with the sacred 'libretto,' the missal. Many have rosaries and are saying them devoutly. Now the rosary is a most beautiful prayer, and has this connection with the Mass, that it is a meditation on the Passion, but the more devoutly one says one's rosary at Mass the less is one able to join in the responses or follow the Mass. Many others are reading from small prayer books containing short prayers suited, roughly speaking, for a bright child of eight. How many of the congregation are doing what it would seem the obvious intention of the Church that they should do, if they can? How many are reading the Graduals, and the Communion, and the Post-Communions of the day? In other words, how many are following the Mass? How many look at the calendar at the door on going in? Is the feast, unless it be a very great one, ever mentioned from the pulpit for the information of the people? Yet, these same congregations, almost totally ignorant liturgically speaking, are no doubt educated people in a worldly sense. They are familiar with secular literature and secular culture of many kinds. They can tell you all about the sources of *The Merchant of Venice*. How many can tell you about the structure of the Mass?"

Admirably put, to be sure, though its logical outcome is a vernacular Liturgy. Another correspondent of the same paper pours out his woes in this fashion:

"Interest in the Liturgy is not encouraged, excepting in rare instances. We do not know the prayers, we do not know the collects, and in many instances we do not read the Gospels and the psalms. As a Congregationalist of tender years, I was taught psalms and hymns as regularly as I was fed, on Sundays. I had not the chance to know the glorious inspiration of the collects (which today nephews and nieces in Episcopal schools are taught—but not Catholics) but I can still feel the catching of the breath when we recited—

"They stand, those walls of Zion, conjubilant with song—  
And bright with many an angel and all the martyr throng."

"That I know is not Liturgy, but it is part of our priceless Catholic literature.

"It wouldn't hurt them to know the great collects, and some psalms; and they could sing the hymns for Benediction as well and better than some of their elders. The *Adeste Fidelis* stirs them just as much as it does their elders. And after all, those are only the beginnings. It is often appalling to think how much more people knew in the ages when they never knew how to read and write. It would be interesting to try and recreate the Age of Faith."

All such evidence of dissatisfaction with present corruptions, whether on the part of Roman Catholics fighting for ancient ways as against modern, or of American Catholics waging much the same warfare against spiritual indifference in high places, is doubly welcome. *Macte virtute, Commonweal!*

THERE can be no faith so feeble that Christ does not respond to it. —*Alexander Maclaren.*

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## JESUS CHRIST: THE TESTIMONY OF HIS ENEMIES

February 28: The Second Sunday in Lent

THE TRUTH UNWITTINGLY SPOKEN

READ St. John 15: 18-27.

**T**HERE may be a value in the testimony of one's enemies. I am not speaking of those slanders which may assail a public reputation. These are a breath out of hell, to be scorned by every honorable man. I am rather speaking of those hasty comments that are made in the presence of a lofty character, and made, not by those who do not understand it, but by those who are antagonistic. Whatever in that character is weak is instantly detected by the envious. Whatever in that character is strong is wrested and distorted to a fault. And so through the haze of things that are half-true—back of the mists of passion and prejudice—we can sometimes discern, if we be wise, the lineament and figure of the truth."—*G. H. Morrison.*

March 1

JESUS EATS WITH PUBLICANS AND SINNERS

READ St. Luke 5: 27-32.

**A**MAN is known by the company he keeps," so runs the old proverb. Jesus' enemies charged Him with a preference for low and questionable company. That He sought that company is true; we might scarcely have known the fact but for the malicious. Did He prefer it? We might as well ask the honorable man if He likes the association of the gambler's den, or the pure woman if she is at home amid the suggestions of vice. Goodness is revolted by evil, and Jesus was utter goodness. The question answers itself. There is goodness which dares the touch of evil because it is the expression of love. It stoops to lift the sinner from his sin. It does not hug the garment of self-righteousness; it seeks to impart its own quality to those who have not goodness, not by example, but by help; not by proud aloofness, but by the ministry of love. Those who sought to cast contempt upon Jesus' taste and moral earnestness have only revealed the depth of His compassion, and the urgency of His desire to save men from sin.

March 2

LACK OF MORAL PERCEPTION

READ St. Luke 8: 36-50.

**E**VIL associations corrupt good manners." When we company with evil we first tolerate it, then become blind to it. Moral perception is dulled by the constant presence of what is bad. So it was, His enemies said, with Jesus. He did not possess the power of fine discrimination between what was right and wrong. He had sunk to the level of outlook of His associates. The charge serves, at least, to direct our attention to the remarkable sympathy of Jesus. He knew that the secret of effective help lies in understanding those who need help, and understanding implies contact. To know all may not always be to forgive, but it will suggest both the need of vast pity, great patience and great love, and the possible means by which restoration may be made, and forgiveness won. Love is a more effective weapon against sin than scorn.

March 3

CRITICISM OF JESUS' GENIAL NATURE

READ St. Luke 8: 24-35.

**H**IS enemies said of Jesus that He was a glutton and a wine-bibber. It is scarcely possible to imagine anything which was less in accord with the known character of Jesus than the charge of self-indulgence like this. Still the slander was based upon habits which distinguished the Master from the religious leaders which the East was wont to produce, men who pushed austerity to the limit of uncompanionableness and aloofness from the ordinary interests of men. We are glad to

know that Jesus consecrated by His presence and participation the social life of the home, and that He gave His sanction to the normal, and, we feel, the necessary pleasures of life. It means that there is no department of life into which we cannot take Christ. There is a place for joy in Christian living, and above all, the joy of kindly companionship.

March 4

JESUS CHARGED WITH BEING IN LEAGUE WITH SATAN

READ St. Matthew 9: 27-38.

**I**T is worthy of note that Jesus' critics did not deny His exceptional power. They marked His miracles, apparently without question as to their reality. In fact, their evident truth confronted them with the problem of explanation. Since they could not deny them, and since they were unwilling to ascribe them to a beneficent power which worked through Jesus, they took refuge in the old resort of attributing them to an evil motive, and seeking their genesis in perversion of character. Jesus, they said, was in league with Satan, His miracles were an evil magic. We have here, in the recognition of the miraculous by those who were only anxious that Jesus should discredit Himself by the commonplace character of His action, and who viewed any exceptional manifestation of His power with concern, a testimony to Jesus' work which is of first importance. We shall remember that all through history unusual men have met wilful misinterpretation of this kind. It is apparently only those who have not challenged attention by the extraordinary quality of their work who escape detraction. The work of Jesus could not be ignored; it had to be appraised, if not as good, then as bad.

March 5

CHARGED WITH BLASPHEMY

READ St. Matthew 26: 57-68.

**H**E made Himself the Son of God." Is it true that Jesus claimed for Himself a character and a destiny that no mere man in his sound senses would dare to claim, or is it, perhaps, true that Jesus became what men believe Him to be by the process of subsequent idealization? We remember that Jesus was crucified for blasphemy. If, as it has sometimes been said, Jesus' disciples during His lifetime saw nothing in Jesus but a prophet of exceptional power and spirituality, we must credit His enemies with more acumen. They saw, and saw clearly, that Jesus claimed more than prophetic insight and prophetic authority. Their action was logical. With their unbelief nothing but condemnation was possible. They believed, and they had ample justification for the belief, that Jesus was guilty of the extreme of blasphemy, except upon the unthinkable supposition that what He said was true.

March 6

HE SAVED OTHERS

READ St. Luke 23: 33-38.

**M**ANY a truth is spoken in jest." Jesus' enemies stood about the Cross and bade Him save Himself. "He saved others." Then they knew that He had done so, or at least such had been His claim! The very point of the jest lies in the fact that this Man nailed to the Cross, contemptible, scorned, vanquished, had once offered Himself as Saviour. With subtle instinct these mocking men laid their finger upon that which was salient in the teachings of Jesus. He had offered men deliverance. The taunt to be bitter must be true. What a light this mockery at the foot of the Cross throws back upon the mind and claims of Jesus. If we want to know what was the message that stood out above all others in the teaching of Christ, we have it in the truth caught up and flung back at Jesus upon the Cross—He saved others. The Gospel message is salvation; He who effects it is Christ.

# The Church and Prohibition

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

LET me put before you in a nutshell the questions involved in the present controversy as to the Eighteenth Amendment and the Volstead act.

First, is it a sin and a violation of the law of Christ to drink alcoholic beverages? I do not see how any one with a knowledge of the Gospels can give anything but a negative reply. It is the abuse, not the use of wine which makes it sinful. Christ Himself turned water into wine at Cana of Galilee and used fermented wine when He instituted the Holy Communion.

If, then the use of alcoholic beverages is not sinful, ought we to abstain from using them because others abuse the privilege? The answer here must be made by each individual. I have long since become a voluntary abstainer myself, save that I reserve the right to use liquor under special lawful circumstances.

If, next, the use is not sinful, but the abuse is dangerous, is the sale of liquor a proper matter for regulation by law? Here I do not see how reasonable men can give any answer but an affirmative one.

I go on to add next, however, that such regulation comes within the sphere of the civil realm, not the ecclesiastical.

I next contend that since it is a matter of civil regulation, not a question of moral regulation by Christian Churches, it follows that people may differ as to the wisdom of any proposed regulations and yet be equally sincere, conscientious, and consecrated Christians.

I include among such people those who feel that the government has no right to interfere with personal liberty to the limit of absolute prohibition. I include others who feel that even if prohibition be permissible, it ought not to be enjoined in communities where there is no real public opinion in favor of it and therefore no probability or possibility of enforcing it. I can see that a man might with reason vote for prohibition in a state where there was an overwhelming desire for the law and vote against it in a state where there was no such overwhelming approval. I sympathize also with the man who would vote "no" in both cases on the ground that we ought not to interfere with personal liberty, that in the one case public opinion is strong enough to mould men's habits without law, as well as with it, and in the other case it is not strong enough to change their habits, either with or without statutory enactment.

These are all questions of civil policy, not of Christian righteousness. They are not questions of morals, but of the best method of improving morals.

As a matter of fact many sincere Christian people believe that the present system has produced evils of a more dangerous character than the drink evil itself. They see the good the amendment and the law have accomplished—improvement in industrial conditions, increasing thrift, better conditions among the poor, the removal of the saloon. They see all this, but they



THE RT. REV. CHARLES FISKE, D.D.,  
Bishop of Central New York

see also that present conditions are ruinous to the life of the young people of other social circumstances, and to many others besides, that it is a contributing factor in the increased disrespect for law, that it is corrupting public officials and making evasion of law a sport rather than a crime.

When we are told that the remedy for this is strict enforcement of the law, they reply, as they have a right to reply, that the law cannot be enforced in some communities. They even reply further that no one will dare demand the huge appropriations required for real enforcement and for the army of paid enforcement officers which would be necessary.

There are men who declare that nullification of the law, in states where there is no strong public opinion back of it, is inevitable and in time will be condoned. I would concede that where moral rights are involved it may be a duty to defy a law, though I hardly think that a brave Christian fight could be maintained on

such a matter of personal liberty as the right to take a drink! And nullification, in the end, is only an encouragement to hopeless lawlessness.

For this reason there is an increasingly powerful demand for some change in the law. What the change shall be few of us are able to say. Personally I do not believe the Eighteenth Amendment can possibly be repealed. Personally, also, I believe a modification of the Volstead act would be of doubtful wisdom, if something else did not accompany such a change in the law. Perhaps a modification with government control, regulation, and sale, would be the real solution.

What I am insisting on is that it is the business of citizens and it is in the realm of the state to solve these problems, and that the Church's business is that of a moral teacher, not a moral policeman.

Churches must give a Christian spirit to the citizens of the community. They should be creating a new conscience in the solution of social problems. They should be a spiritual dynamic giving powers to carry through reforms. But churches should beware of a bigotry that cannot discern between morals and methods.

The present agitation may have at least one good effect. It may serve as a warning to the moral reformers of America against further attempts through statutory enactment to impose upon the community their own moral views. I see signs that an increasing number of people are coming to see that moral reform must come from within, if it is to be permanent and effective; it cannot be imposed from without. Laws are not made, they are discovered. To be really effective they must be an expression of the overwhelming moral sentiment of a community. In that case they practically enforce themselves.

The unfortunate thing is that when a Christian minister speaks in this way, he finds himself classed with the "wets."

I emphasize, therefore, the fact that I speak as Christian citizen and claim to represent no one but myself. And I speak because I prefer to be misunderstood and misrepresented, rather than remain silent in a day when the forces of righteousness are, it seems to me, disposed to be bigoted, tyrannical, and contemptuous of all who are doubtful of the proposed moral and social reforms.

DEFICIT FUND CONTINUES TO GROW

Church Missions House  
New York, February 19, 1926

FROM a one hundred year old communicant in the Diocese of California comes a gift of \$10 toward the deficit. Five more dioceses, Springfield, Western Michigan, Eastern Oregon, California and Southern Virginia have completed the job, thus making 42 in the 100 per cent class. The total of cash, pledges, and definite assurances is now \$1,150,346. Cash received at the Church Missions House amounts to \$791,858.65.

Report of payments and pledges on National Deficit (corrected to February 16, 1926). (The amounts in the column "Amount Assumed" are the objectives of the several dioceses.)

	Amount Assumed	Pledges and cash to February 16, 1926
<b>PROVINCE 1</b>		
Connecticut .....	\$ 50,000	\$ 34,515
Maine .....	3,000	3,029
Massachusetts .....	100,000	100,000
New Hampshire .....	2,000	2,311
Rhode Island .....	30,000	30,000
Vermont .....	2,000	3,242
Western Mass. ....	20,000	14,400
	\$ 207,000	\$ 187,497
<b>PROVINCE 2</b>		
Albany .....	\$ 20,000	\$ 20,000
Central New York .....	25,000	25,000
Long Island .....	100,000	40,000
Newark .....	80,000	20,567
New Jersey (Balance in budgets 1926-8) .....	35,000	15,000
New York .....	250,000	238,000
Western New York .....	40,000	30,927
Porto Rico .....		170
	\$ 550,000	\$ 389,664
<b>PROVINCE 3</b>		
Bethlehem .....	\$ 18,000	\$ 18,461
Delaware (Balance in 1926 Budget) .....	15,000	5,000
Easton .....	2,000	2,000
Erie .....	3,000	3,000
Harrisburg .....	5,000	5,000
Maryland (Full amount assured) .....	35,000	16,000
Pennsylvania (Full amount assured) .....	160,000	134,000
Pittsburgh .....	40,000	35,160
Southern Virginia .....	5,000	5,306
Southwestern Virginia .....	5,000	4,009
Virginia .....	25,000	
Washington .....	30,000	15,000
West Virginia .....	6,000	6,029
	\$ 349,000	\$ 248,209
<b>PROVINCE 4</b>		
Alabama .....	\$	\$ 2,450
Atlanta .....		
East Carolina .....	5,000	5,000
Florida .....	5,000	5,000
Georgia .....		5
Kentucky .....	8,000	4,344
Lexington .....	1,500	1,521
Louisiana (No pledge because of General Convention Expense) .....		25
Mississippi .....	1,000	820
North Carolina .....	10,000	10,200
South Carolina .....	4,000	104
South Florida .....	5,000	5,000
Tennessee .....	2,500	1,005
Upper South Carolina .....	5,000	1,342
Western North Carolina (Full amount assured) .....	2,000	1,360
	\$ 49,000	\$ 38,176
<b>PROVINCE 5</b>		
Chicago .....	\$	\$ 195
Fond du Lac (Total assured) .....	3,000	
Indianapolis .....	3,000	2,933
Marquette .....	2,000	2,000
Michigan .....		1,100
Milwaukee .....	12,000	8,538
Northern Indiana .....		
Ohio (Total guaranteed) .....	100,000	48,735
Quincy .....		525
Southern Ohio .....	30,000	30,000
Springfield .....	3,000	3,000
Western Michigan .....	4,000	4,000
	\$ 157,000	\$ 101,026
<b>PROVINCE 6</b>		
Colorado (Full amount assured) .....	\$ 8,000	\$ 6,468
Duluth .....	3,000	3,000
Iowa .....		521
Minnesota .....	1,000	1,150
Montana .....	1,500	1,549
Nebraska .....	3,000	2,187
North Dakota .....	800	800
South Dakota .....	1,500	1,500

	Amount Assumed	Pledges and cash to February 16, 1926
Western Nebraska (Full amount assured) .....	2,000	1,197
Wyoming .....	1,500	1,500
	\$ 22,300	\$ 19,872

<b>PROVINCE 7</b>		
Arkansas .....	\$ 750	\$ 750
Dallas .....	5,000	4,000
Kansas .....	3,000	3,000
Missouri .....	4,000	5,000
Texas .....	7,000	4,132
West Missouri .....	4,000	2,903
Western Texas .....	2,000	63
New Mexico .....	1,500	
North Texas .....	500	500
Oklahoma .....	4,000	3,344
Salina .....		
	\$ 31,750	\$ 23,692

<b>PROVINCE 8</b>		
California .....	\$ 12,000	\$ 12,000
Los Angeles .....	10,000	10,000
Olympia (Full amount assured) .....	5,000	3,066
Oregon .....	2,000	
Sacramento .....	1,300	1,457
Alaska .....		
Arizona .....	1,000	800
Eastern Oregon .....	800	800
Honolulu .....	500	500
Idaho .....	1,000	700
Nevada .....	500	500
San Joaquin .....	1,500	1,500
Spokane (Total assured) .....	2,000	
Philippines .....		150
Utah .....		400
	\$ 37,600	\$ 31,873

<b>FOREIGN</b>		
Brazil .....	\$ 1,000	\$ 1,000
Canal Zone .....	500	500
Cuba .....	500	508
Haiti .....		236
Mexico .....		52
Japan .....	1,000	1,072
Dominican Republic .....		55
	\$ 3,000	\$ 3,423

PROVINCE 1 .....	\$ 187,497
PROVINCE 2 .....	389,664
PROVINCE 3 .....	248,209
PROVINCE 4 .....	38,176
PROVINCE 5 .....	101,026
PROVINCE 6 .....	19,872
PROVINCE 7 .....	23,692
PROVINCE 8 .....	31,873
FOREIGN .....	3,423
MISCELLANEOUS .....	740
	\$1,044,172
Additional positive assurances .....	\$ 106,174
Grand total February 16th .....	\$ 1,150,346
Previously reported .....	1,124,043
Increase since February 9th .....	\$ 26,303

THOUGHTS FOR LENT

**D** OUBTLESS, O Christian soul," writes St. Leo, "you must always be on the watch against the enemies of your salvation, that no place be left open for the wiles of the tempter; but now greater caution and more anxious prudence is required when the same enemy of yours is raging with more bitter malice . . . He, unwearied and ever vigilant, watches for whatever sheep he may haply find straying carelessly from the sacred fold, that he may entice them through the downward path of pleasures, and the byways of luxury into the house of death. With this view he fans the flame of anger, fosters hatred, sharpens desires, sneers at self-restraint, and provokes to intemperance . . .

"Since it is meet and right for a Christian people, in whatever course of abstinence they may be engaged, to be more desirous of being fed with the word of God, than with bodily sustenance, let us with steady devotion and lively faith enter upon this solemn fast, which should be kept not by a barren absence from food, but by a bountiful benevolence.

"Let our delicacies then be works of piety; and let us fill ourselves with that food which nourishes us for eternity. Let us take delight in the refreshments of the poor, whose wants our expenditure has supplied. Let us take pleasure in the clothing of those whose nakedness we have covered with necessary garments. Let our humanity be felt by those who are lying on a sick bed, by those whom weakness has disabled, by the fatherless in their destitution, by widows in their desolate sadness. In assisting these there is no one who cannot put forth some portion of benevolence. No one has small means, who has a large heart; the measure and compassion of piety does not depend on the extent of income."

REMEMBER Christian progress is only possible in Christ. It is a very lofty thing to be a Christian, for a Christian is a man who is restoring God's likeness to his character.— *Rev. F. W. Robertson.*



# An Apostolate of the West Indies

By the Rev. Lefferd M. A. Haughwout

ONE sometimes wonders if our Lord was not thinking rather especially of the Episcopal Church, when He said, "A prophet is not without honor save in his own country." Or is it simply that prophets everywhere, like poets, must die to become famous?

Not least among the goodly fellowship of the Church's unhonored prophets is one George A. Griffiths, late rector of All Saints' parish, St. Thomas, a priest whose splendid record of achievement, whose devotion and self sacrifice, are worthy of more than passing notice.

St. Thomas, famous in the annals of the Spanish Main as the home and headquarters of redoubtable pirates, came to us with the purchase of the Virgin Islands at the time of the World War. All Saints' was no mean parish, even then, for it had been founded early in the last century, and shared the prestige which the Anglican Church enjoys throughout the West Indies. Yet it remained for the keen vision and the energy of its new American priest to perceive the inherent possibilities of the work, and to translate them into fact.

The population of the island, is overwhelmingly black, and of the same shade is the congregation; but if love and devotion are of any worth in God's eyes, the faithful of All Saints' parish must stand very high indeed in His favor. They love the Church, and the "Pah'son" is to them a veritable father in God. To such people, then, came Fr. Griffiths some five years ago. He brought with him a love and devotion equal to their own, and with it an energy born of a northern climate. He brought also a long and successful experience in work among colored folk. In his line, he was every whit an expert.

Almost immediately things began to happen in St. Thomas. The old, easy-going way of the tropics was *not* the way of the new rector of All Saints'! The old stone church, which seats 1200 and more, underwent a renovation which transformed its huge, barren interior into a true House of God, adorned and beautified for His pleasure. The services, likewise, were reformed and made worthy of their new setting, the Church school was reorganized, the whole parish galvanized with new life, and in ways innumerable the vigorous impress of the new priest was felt in the Church and in the community.

Most notable of all, perhaps, was the establishment of a branch house of the Order of St. Anne, of Boston, with four Sisters in residence, under the capable direction of the Rev. Mother Louise. The parish was self supporting in every respect, but in view of the unusual opportunities which the work offered the Department of Missions made a grant of the equivalent of the salaries of two women workers, and upon this meager amount the four Sisters have managed to live. How well they have lived may be left to the reader's imagination. Through a timely legacy, they now own their convent building.

The full nature and extent of the parish activities cannot be represented by mere statistics, yet the figures are eloquent enough. The record of confirmations is a notable one: 150 in 1922, 186 in 1923, 148 in 1924, and 131 in 1925; a total of



ALL SAINTS' CHURCH, ST. THOMAS, VIRGIN ISLANDS

615 for the past four years. Nor was their preparation a haphazard affair. "At preparation for Confirmation," writes one who was on the ground, "the candidates have tickets, which are punched, and they must attend twenty-five meetings . . . and all go into retreat for one week before their Confirmation." And it might have been added that they likewise made their confessions before receiving the Sacrament of the Laying on of Hands. In 1925 the parish reported 1584 communicants, which represents an increase of more than 100% during the rectorate of Fr. Griffiths. There are more than 700 in the Sunday school.

"There were over 600 communicants on Easter morning, 320 of whom had made their Easter confessions without having been urged to do so," writes one of the Sisters. "The attendance at the daily Mass during Lent was very large; during Passiontide there were several hundred people in the church every morning." Of the confirmation candidates, says the Sister, "a number, of course, are children belonging to the Sunday school, but very many of them are children who had been sought out and brought in by personal effort on the part of the Father

and ourselves, and always half a hundred or so adults who have been converted and brought into the Church . . . Fr. Griffiths is wonderfully gifted for work with the people here. He understands them and loves them, and yet never loses his dignity with them. He can be very familiar and intimate with them without letting them lose their sense of his priesthood. And that is one of the secrets of his success with them. But of course it is his energetic, unselfish work and unflagging zeal for the glory of God that really is the talisman."

The schedule of daily and Sunday activities at All Saints' might well have occupied three priests, yet Fr. Griffiths managed it alone. On Sunday there were two Masses, with sermon, Church school, and baptisms in the afternoon—always baptisms—and Evensong with sermon at night. Through the week there were daily Mass and Evensong, daily office hours, and the usual round of calls and special ministrations. The rector's office hour, alone, involved no little strain upon his strength. "Mr . . . . told me of 109 people who had come to Fr. Griffiths in one day last year, when his exhaustion was extreme."

Little wonder that he broke down in the end! Had assistance been given him, he might still be at the head of his great work. Or even had he been allowed the accustomed furlough, his health might not have given way. The true caliber of the man shines forth in the following extracts from a letter written to a friend shortly before his enforced resignation. His people had suffered terribly from a hurricane, and he felt himself powerless to relieve them their distress. At the same time, the Roman Catholics, though numerically inferior, were conducting an aggressive campaign in the community.

"I moved most of the people from the poor houses to the rectory at about 4 o'clock in the afternoon, the others went to friends. The gale began to blow pretty severely by 7 o'clock, but the worst of it was from 11 until 3, and it calmed down

about 8 Friday morning. There were times when I thought the old rectory was coming in on us all . . . The roar of it all is still in my ears, and I hope I shall be spared another one before I leave this world. . . . Early in the morning, before it had stopped blowing, some of us went out to the upper part of the town, where the worst damage was done. It was pitiful. Poor souls, they lost everything, and though naturally their possessions were not much, yet in most cases they represented the accumulation of their lifetime. The outstanding impression is their faith in such a time. I went everywhere that morning, and stood with them in the worst of their ruins, in the mud and rain, and I never heard one impatient or rebellious word. Generally the greeting was, 'Well, Father, thank God for life'; and as one poor old soul who had lost everything and hadn't yet found the place where his house stood, said to me yesterday, 'Well, Father, God gave and God took. If man had done it, we could have been vexed.'

"And what we are going to do here to keep things going, I can't yet figure out. The poor people will have little or nothing to give, and those of the other class had their properties damaged in one way or another, and will need their moneys for repairs. . . .

"The Romans are merrily engaged in their building, and the noise of their hammers and saws fills the land. Their church on the mountain nears completion . . . They have opened their new convent . . . They have four priests and two lay brothers, a new superior, and have made a public subscription to the hurricane fund. So I fancy their 'goose hangs high,' and we are a remnant left in Israel—at least I hope we are—and it seems as though God had called us to keep the light of Faith burning in the darkness. Who knows what services we can give Him if we are faithful, seeing it is an offering of trust and faith to keep going with so much against us? But here we are, and here He puts us, and until He shows some other way, it is very plain where the path lies. And if you kill self, and purify your motives each day more and more, until the only part of you left is your power to seek Him, why it must be then that you begin to learn to love Him in reality, with something of the love of St. Paul, which He promises will be the pledge of our soul's salvation. My dear Mr. . . . , that is my purpose in staying out here, so please don't ever pity me, but just pray for me that I may have the grace to endure. I hate to preach in letters as much as I do at other times, for I do it so badly."

And so Fr. Griffiths resigned, under orders of his physician. There is One who both knows and cares, and in the little island of St. Thomas there are thousands of simple folk who cherish the memory of those five years of loving service.

Fr. Griffiths is at the present time recuperating in the island of Nevis, one of the English West Indies.

#### THE DOCTRINES OF CHRISTIANITY

THE DOCTRINES OF CHRISTIANITY are the logical exponents of its facts. They are the connecting links between what actually happened and what necessarily follows in Christian conduct. We somehow have the idea (even the most thoughtful of us) that to regard doctrines as of real importance is to be narrowly dogmatic and that to urge acceptance of them brings into religion the spirit of the drill sergeant. On the contrary, as someone has reminded us, every statement of the creeds is the expression of a tremendous spiritual experience, and we need to be on our guard lest we reject any creedal expression before trying to make the experience out of which it grew our own.

The Christian character is really the outcome of the Christian Creed. If we surrender the creed, with its insistence upon the facts of our Lord's life, in time we shall lose the character which sprang out of it.

If we were to teach doctrine as a mere shibboleth, excluding all who cannot frame to pronounce some test word aright, men could not condemn us too strongly. Dogma divorced from life would be useless—worse than useless. But if the doctrines of Christianity are made the basis for the life of Christianity, then the teaching of them becomes a duty not to be denied.—*Bishop Fiske.*

A TRUE EDUCATION aims to implant a love of knowledge; an adherence to truth because it is truth; a reverence for man because he is man; an enthusiasm for liberty; a spirit of candor, of breadth, of sympathy; and, above all, a supreme regard for duty.—*H. L. Wayland.*



—Courtesy American Church Monthly.

#### CELEBRATES TWENTIETH ANNIVERSARY

THE RT. REV. WILLIAM WALTER WEBB, D.D., LL.D., Bishop of Milwaukee, celebrated the twentieth anniversary of his consecration on Wednesday, February 24th. As the Bishop is now in California, there was no celebration at that time in his Diocese, but a short time ago the diocesan clergy presented him with a purse of gold, and the laymen pledged the \$3,500 balance due on Milwaukee's share of the national deficit.

#### REMEMBER ME

Shepherd of such wandering sheep  
Love alone would care to keep,  
All my waywardness can claim  
Is the shelter of Thy name:  
Jesu, this my only plea—  
I am neediest of Thee!

Safe within Thy fold of prayer  
Are the souls who linger there,  
Maybe only in my breast  
Beats such penitent unrest:  
Jesu, whom I fain would see,  
Draw me closer still to Thee!

Love that will not let me go—  
Only Voice the lonely know—  
When all other helpers fail,  
Cover Thou my homeward trail;  
Then when I remember Thee,  
Lord, be merciful to me!

LILLA VASS SHEPHERD.

# The Irony of Christ

By Florence Mary Bennett

(Mrs. L. F. Anderson)

## II.

(Concluded from last week)

I THINK that this dullness of comprehension drove Him at times to sheer desolation of spirit. "John answered Him, saying, 'Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us.' But Jesus said, 'Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.'" It is as if He had been driven to a negative appraisal of man's spiritual power. And certainly the history of Christianity has borne Him out in this! "Every one shall be salted with fire, and every sacrifice shall be salted with fire. Salt is good; but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Negative success, the mere keeping from doing bad things, with this must He, the enunciator of positive spirituality, be content in those of His intimate circle? After the rich young man has departed, grieved, and unwilling to make the great relinquishment, He exclaims to His disciples: "How hardly shall they that have riches enter into the kingdom of God!" Noting their astonishment, He says, with different emphasis: "Children, how hard is it for them that trust in riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." To their amazed query among themselves, "Who then can be saved?" our Lord replies with ironical humor, "With men it is impossible, but not with God: for with God all things are possible." Can you picture a richly decorated church over the portal of which this inscription warned all who entered: WITH GOD ALL THINGS ARE POSSIBLE, EVEN TO THE SAVING OF A RICH MAN? There is something disconcerting about this sort of humor! In the narrative, the impetuous Peter takes that moment to remind Him, "Lo, we have left all, and have followed Thee." Our Lord's whimsical and very ironical answer to this complete misunderstanding of His doctrine is: "Verily I say unto you, There is no man that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's, but he shall receive an hundred-fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last shall be first." Distinctly not always a comfortable comparison!

The fourteenth chapter of St. Mark's Gospel, like the other records of the Passion, contains passages of grimly tragic and ironic import. "And as they sat and did eat, Jesus said, 'Verily I say unto you, One of you which eateth with Me shall betray Me.'" Consider this, in its implications, as the prelude to the institution of the Eucharist! "And ye shall all be offended because of Me this night: for it is written, 'I will smite the shepherd, and the sheep shall be scattered.'" St. Peter's cowardly denial follows close on his asseveration of loyalty. Observe the inability of the three chosen disciples to keep awake during their Lord's agony in Gethsemane. In this disheartening experience of those whom He loved, He says with gentle irony: "The spirit truly is ready, but the flesh is weak." And later He exclaims: "Sleep on now, and take your rest: it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners." And in the end, "they all forsook Him and fled."

This, as also the more distressing reviling and mocking of Christ on the Cross by the passers-by and by the chief priests and scribes and the unrepentant thief, is the reversal of the regular Greek tragic irony. In secular tragedy, one might say, the hero, thinking himself great, speaks grandiose words, which to the audience, admitted beforehand to the secret of the catastrophe, have a dire double meaning; in the tragic scene of the Divine Comedy, Christ, actually possessing the power to save Himself, chooses freely to suffer and to die, "for the joy that

was set before Him despising the shame." It is, indeed, an exquisite reversal of irony. In the *Bacchae* of Euripides there is, to be sure, something of this for a time, the passion of a god at the hands of his own people and his own kindred, but therein the god presently manifests his power through terrifying and wantonly vindictive wrath. The rolling earthquake, which moderns would call a melodramatic detail, belongs to both tales of the epiphany of divine power.

St. John's Gospel throughout is preoccupied with the thought of the Flouting of the Incarnate Word. Beside his sombre broodings on such, this Evangelist sets his musings on the incomparably tender pity of the Incarnate Condescension; whence his Gospel is supreme for Christians of a certain type, although it lacks the charm of the human picture of Christ as drawn by the Synoptists. The utterance of the rejection by the world of its Maker, of Him who came unto His own, rings from the opening of this fourth Gospel. Truly none of the other three can match its promise of the tale of the Disguised Prince. Yes, but it will be told so much from within that the record is for the philosopher, not for the eager child. Although the pitying Christ is transcendently here, yet in many touches this Gospel is particularly grim. It is St. John who tells us that "when He was in Jerusalem at the passover, in the feast day, many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." This Evangelist gives another instance, more baldly ironical, of the Master's power of scrutiny: "And Jesus said, 'Have I not chosen you twelve, and one of you is a devil?'" The weakness of the men of strength whom He chose belongs to the irony of the four Gospels; St. John enforces the emphasis.

In the familiar story of the adulterous woman our thoughts so center on the divine forgiveness, that we scarcely perceive the dread imputation of sin to all men: "He that is without sin among you, let him first cast a stone at her." We have heard before that "all forsook Him and fled," but note St. John's setting for that desertion: "His disciples said unto Him, 'Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.' Jesus answered them, 'Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone.'" The words to St. Philip breathe kindred dejection: "Have I been so long time with you, Philip, and thou understandest not?" Perhaps these, with those concerning the rich man and the Kingdom of Heaven, might be written on the walls of Christian churches! Why should all the texts be comforting? The older style of theology, which served religion neat and hot, had more ardent devotees than the present-day variety.

THE Gospels, all four of them, are perennially good literature. There is refreshment for the ordinary man in reading them as they stand, without the distresses of critical apparatus. In our vernacular they possess abundant charms of *naïveté*, humor, grandeur, and pathos, which are sometimes the more apparent because of familiarity, although the opposite is true, a foreign tongue often making a well known thing more real. It is possible that the average person just now is not intimately acquainted with these four narratives. They are good reading, the better for the contradiction that a perusal gives to all sorts of false prepossessions regarding their content and their manner.

The final irony of the Gospel tale is beautiful irony, the fairy touch that delights all child-like hearts in the story of the appearance of the risen Christ *incognito* to His disciples. Here, as also for the legendary lore and the poetic hymns

gathered about the account of the Nativity, St. Luke must have the palm. To cast the proper spell, the transcript must be generous. After beholding the stone, and the empty tomb, and the vision of two angels, the women, the two Marys, Joanna, and others not named, to whom there had been epiphany of these marvels, returned to the disciples with the narrative; "and their words seemed to them as idle tales, and they believed them not." But Peter went for a secret view of the empty sepulchre and "wondered in himself at that which was come to pass." "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened." And when "Jesus Himself drew near, and went with them, their eyes were holden that they should not know Him." It is one of the incomparable idylls of literature. The Disguised Prince asks them why they are sad and gradually elicits an account of the death of their beloved Master, "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. . . . We trusted"—one catches the mournful ring of Cleopas' voice—"we trusted that it had been He which should have redeemed Israel. . . . And certain women of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said: but Him they saw not." And then that stranger who "went with them" preached, with full exposition from Moses and the prophets, the gospel of a suffering Christ. When they neared their destination, they constrained Him to abide with them. "And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, 'Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?' " Now, in urging the stranger to stay with them, their plea had been that it was toward evening, and the day was far spent. But after this revelation, all fatigue and the lateness of the time forgotten, they "rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." And, look you, here is a meeting of two grand waves of enthusiasm! The eleven have as good news as the two that journeyed to Emmaus. On the one side is the cry, "The Lord is risen indeed, and hath appeared to Simon," on the other is the eager declaration of "what things were done in the way, and how He was known of them in breaking of bread." In that minute, "as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, 'Peace be unto you.'" He demonstrates that He is flesh, indeed, and He eats before them. Up to that parting from them at Bethany, recorded at the end of this chapter, the tale maintains its poignant, homely simplicity.

I think that, if I must choose one among these four narratives concerning Jesus of Nazareth and have the others swept away, I would name that of St. Luke. And yet, and yet . . . ! The honest, the true-as-truth note of St. Mark's whole record would be taken, the noblest version of the Sermon on the Mount would have to go with St. Matthew, the Last Discourses, whence mourners derive their hope of the "many mansions," would depart with St. John. For the history of Socrates we are grateful to Xenophon's angle of vision, narrow when compared with that of Plato, but the better in some ways for exact portraiture because of the lesser man's limitations. Here be four causes for praise!

What shall I do with this humorous Christ whom the four sober Evangelists depict? Perhaps the irony of the Gospel will be coals to Newcastle. But—what shall I do with this Christ? Pilate the Polite's quandary is rather up-to-date, his query as searching as that other from his lips; "What is truth?"

POSSIBLY an answer lies in a shifting of the parts in the Cosmic Comedy. Suppose we make Christ the spectator set in the comfort of the place which through suffering He has securely won above suffering. His eyes, and those of that "cloud of witnesses" of whom St. Paul writes, and whom that Apostle's victim seemed to discern in the moment of martyrdom, are focussed on the spectacle of Mankind Under a Doom. Assuredly at no time since Calvin's philosophy was intellectually accepted as a regulator by a large stratum of human so-

ciety has determinism been more openly promulgated than it is today. Yea, though St. Augustine be ignorant of us, and Calvin acknowledge us not, undoubtedly we declare ourselves the children of predestination! Behold in modern vestments the dogma of original sin; the chains of heredity are riveted on the individual. The next generation, that is, the one which puts this philosophy called the New Psychology to the empirical test, will demonstrate its sinister sanctions. The doctrine is no less than this: that the individual is inextricably that which his ancestors have made him; the duty of self-realization is laid upon him by physiological laws; harmonious realization of that self will result from giving play to the submerged instincts of his being. An intimate conversation with any intelligent and fairly well-informed young person will reveal a knowledge of this philosophy in a form quite as bald as that of my statement. I am certain that despite the gay manifestations of social life there is just now in young hearts much despair. I think that many, if they might be convinced somehow within the magic circle of Science that there is a Force favorable to the individual and capable of altering his destiny, would sincerely utter that poignant petition of penitence, a very ancient cry of the Church, "Though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us." That such loosing is possible is the message of the Gospel, that which turns the world upside down, the unbelievable news of a chance for everybody, a healing and a restoring, a renaissance in fact of childhood's dream, a divine play of tender *eironeia*. The drama is enacted a myriad of times, each man's soul the protagonist. Mankind Under a Doom: there is the title, which at first you would take to signify a tragedy. But, look you, if well played, it will turn out to be a beneficent Doom, a fate more roseate than man can comprehend, a fate worthy of him at his best of mind and soul, commensurate with the promise of the worlds which he beholds on every clear night in the heavens above him.

[THE END]

#### A LOVE OF LEARNING

BY THE RT. REV. CHARLES FISKE, D.D., BISHOP OF  
CENTRAL NEW YORK

FOR TEN YEARS NOW, my dear brethren of the clergy, I have been trying to encourage you to a love of learning; not to a stilted and pedantic theological attitude of mind, but to a real desire to know Christian truth and to study it faithfully and thoroughly, so that you may be able to translate it into the language of every-day people and instruct those committed to your charge. I have urged this, not because I value knowledge merely as knowledge, but because I believe that one of the weaknesses of the Church we love is that so many of its members are untaught in the truths of our religion. I believe that in the difficulties of life, in the countless controversies over faith with which newspapers and magazines are filled, in the task of reconciling this religious faith and scientific knowledge—most of all, in the problem of applying Christian principles to the extremely complex conditions of modern life, and in the supreme work of the ministry in bringing men to living faith and loving service—we need to give our people "a reason for the hope that is in us." I believe, moreover, that the laxity of modern life is due to the loss of a definite faith and of the eager spirit of discipleship which flows from such faith. In the past it has been the glory of our Church that we have sought to make men worship God with heart, soul, and *mind*—in a faith that has intellect in its and is not merely emotional and dependent upon fresh sensational impulses.

That is the only kind of faith which will stand the test in these days.

#### THE VOICE OF GOD

YOU ARE in God's world; you are God's child. Those things you cannot change; the only peace and rest and happiness for you is to accept them and to rejoice in them. When God speaks to you, you must not make believe to yourself that it is the wind blowing, or the torrent falling from the hill. You must know that it is God. You must gather up the whole power of meeting Him. You must be thankful that life is great and not little. You must listen as if listening were your life. And then, then only, can come peace. All other sounds will be caught up into the prevailing richness of that voice of God. The lost proportions will be perfectly restored. Discord will cease; harmony will be complete.—*Phillips Brooks.*

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## ANENT PROHIBITION

[The Editor has received a number of letters on this subject, but owing to lack of space he can publish only a few representative ones.]

To the Editor of *The Living Church*:

YOUR editorial in the last issue of *THE LIVING CHURCH* is exactly right throughout and covers the case. Beer saloons will perhaps absorb the bootleg trade, but not decrease it. In Quincy we shall have about a hundred and ten beer saloons employing two or more men each. They have never paid attention to legal restrictions of their business, will be harder to keep from selling spirits than bootleggers are, and there will be more of them.

The danger of the adoption of the proposed legislation is very serious when it can secure the support of a body entitled "The Church Temperance Society" and fifteen bishops and, it is fair to presume, a membership of Churchmen. The press and general public will have a good deal of warrant for taking the result of Dr. Empringham's questionnaire as the voice of the Church, if not official, if the officers and members assent to it by silence.

EDWARD W. W. CLARK.

Quincy, Ill.

To the Editor of *The Living Church*:

YOUR editorial upon the question of prohibition, apart from its general weakness and manifest lack of conviction, credits Dr. Empringham with a disposition to "disclaim on his part or the part of the society which he represents any right to speak for the Church." As a matter of fact that was exactly what he did. He knowingly and designedly attempted to create the impression that the Episcopal Church was on the side of the whisky advocates. There is no twilight zone in this fight as he and you both know. He succeeded in creating that impression and that impression has been expressed upon the floor of Congress, broadcast by radio, and given publicity all over the world by the press. It has humiliated and hampered temperance workers in the Church and it has absolutely—as I have observed—encouraged the "hippers" among Christian young people.

Greenville, Miss.

(Rev.) PHILIP DAVIDSON.

## TAKES HIS HAT OFF

To the Editor of *The Living Church*:

I AM NOT A MEMBER of the Episcopal Church, though I occasionally read your paper. Will you allow me to say two things: first, to express my appreciation and approval of *THE LIVING CHURCH* editorial of last week on the prohibition question. I am a Protestant, but I admire more than I can say the moderate position of the Episcopal Church on social and political matters. I am weary to death of the narrowness and bigotry of the Protestant Church people who cannot see through any spectacles but their own.

Second, let me say that I admire and respect the courage shown by two of your bishops during the present discussion. Bishop Manning and Bishop Fiske are on opposite sides of the controversy, one opposed to any change in the law, one in favor of a change. Bishop Manning lives where three out of four of the people are opposed to the present law and where the United States District Attorney declares that he cannot get more than ten per cent enforcement. He is trying to raise another five million dollars for his Cathedral, and the people he must get it from are the very people who want the law changed; yet he expresses his mind freely against them.

Bishop Fiske, on the other hand, lives in my section of the state, where the "drys" outnumber the "wets" two to one. He is very popular, not only with his own Church, but with Protestants generally, and even with Catholics. Protestants of other Churches as well as his own regard him indeed with deep affection. Yet he risks all this by taking the attitude he has taken in a section where so many of his admirers are almost fanatical on the subject in which he opposes them. He has even had threats and abuse, so we are told in the *Southern Tier*, from the Ku Klux Klan. Yet he goes on courageously endeavoring to teach what he believes to be the truth.

I take off my hat to both these prelates. It is a Congregational hat, but off it comes!

J. E. TAYLOR.

Elmira, N. Y.

## RADIO AND THE CHURCH

To the Editor of *The Living Church*:

THE QUESTION has come to me lately, why we who profess to observe the true Catholic faith, cannot make ourselves known to the world by means of God's new invention, the radio.

Sunday after Sunday, yes even week days, we hear brothers of other creedal pursuits, setting forth their cause. And, true, churches of the Episcopal Communion broadcast their services to the world. But what we need is a good station of our own, or a number of Catholic parishes broadcasting through a number of stations, their services, lectures, litanies, chants, and good sound Catholic teaching about the Anglican Communion.

Station WLWL of New York is setting an example for that part of the faith. Let us put ourselves forward.

America, N. Y., January 28.

A. LANGDON CARD.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

WITH THE PUBLICATION of Edition A of *The Revision of the Book of Common Prayer* we are able to see the limits of Prayer Book revision for, say, the next twenty or thirty years, since it has been agreed that no new matter will be considered at the next General Convention.

We are all extremely anxious that the Prayer Book shall represent the latest and best liturgical thought of the Church. To some extent it does, at least insofar as compromise represents a general mean in the Church's present position. The net results of nine years' labor, while not impressive in view of the vast amount of time and labor consumed, does present a distinct gain in flexibility and enrichment along lines sympathetic to the needs of the day.

But unless the final printing of the Prayer Book is to be delayed until after 1931, or some method can be devised to permit the correction of verbal inaccuracies, inconsistencies, and a few oversights, the work of revision will remain (as most revisions have) marred just to that extent.

First (as already mentioned in *THE LIVING CHURCH*) there is the omission of any provision for a hymn during the communion time. Even though specific authorization of the *Agnus Dei* be not given, it having failed of passage, how can we restore the old rubric: "*Here may be sung a Hymn*"? Doubtless many of us will sing a "Communion Hymn"; but, strictly, should we?

"Prayers and Thanksgivings" are ordered by rubric in the new matter "to be used . . . before the final Prayer of Thanksgiving or of Blessing, or before the Grace." In the Communion Office that, I believe, is what most of us always do. Special prayers are almost invariably said before the Blessing as a sort of "Last Collect," following the use in the Ordinal. But the revised Communion Office, now in use, provides specifically for such Intercessions immediately after the Creed or the "Notices," as well as giving opportunity for secret intercessions at the Bidding for the Prayer for the Church (Militant). Just where, when the revision is finally accomplished, are these special prayers to be used? The proposed rubric before "Prayers and Thanksgivings" cannot be amended at the next Convention; it must be omitted or give conflicting directions.

Quite properly, the Title "*For Unity*" is proposed for removal from that collect; but why not have placed the collect as an alternative to the Prayer "For the Unity of God's People," where it belongs, even if it is a "Collect" and not a "Prayer." (Several of the "Prayers," especially the new ones, are really collects.) I venture to say it would be much more frequently used.

The archaic term "bowels of mercy" in the Epistle for the Fourth Sunday after the Epiphany has very properly been submitted for revision to "a heart of compassion"; but the even

more infelicitous expression "bowels of Jesus Christ" in the Epistle for the Twenty-second Sunday after Trinity has been overlooked. How may we be permitted to say "tender mercies of Jesus Christ" instead?

Was it the intention of the Commission to *require* (the proposed rubric says "shall") the use of both sentences of administration if permission for intinction is granted to bishops? Literally obeyed, this will be very clumsy, but in so important a direction no bishop or priest ought to feel warranted in a liberal interpretation. Would not a much more correct form be something like this: "The Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died and shed his Blood for thee, and feed on him in thy heart by faith, with thanksgiving"? If such a method of administration in special cases seems wise to the Church, should the passage of the provision be imperilled by so obviously hurried and unconsidered an arrangement?

Why is there a proposal to print the Catechism with a separate title-page, when it is already contained in full in the proposed Offices of Instruction?

These instances are brought forward in no captious spirit, but solely in the interest of accuracy, and, what perhaps is better, that there may be fewer opportunities for a growing disregard for the directions of the Prayer Book—in whatever direction of Churchmanship. Perhaps, too, it may become possible for us to discover a way whereby we need not be slaves to the jot and tittle, so that an obvious oversight, *e.g.*, the "Collect of the Day" and "for the Day" must remain simply because we cannot correct it for another three years.

This letter is already too long, but, after all, can a subject like liturgies be adequately discussed by two large argumentative bodies sitting separately? The Hymnal (which, like the Prayer Book, contains doctrine) was not thrown to the tender mercies of the two Houses of the Convention. What joy there would have been in newspaper headlines if it had been, and, line by line, our budding lyricists and poets had attempted to "revise" it! But if the Prayer Book must be revised by the Convention, let a way be found for a Joint Session. The Conventions close with no member of either House able to tell what has been done until their secretaries have sorted a mass of conference reports, messages, etc.—and I suspect that they do not always agree. Also let us devise a way for the speedy correction of such obvious oversights and inaccuracies as involve no matters of doctrine,

Fargo, N. D.

(Very Rev.) H. COWLEY-CARROLL.

February 1st.

### CATHOLIC

To the Editor of *The Living Church*:

THE OFFICES of Instruction for the amended Prayer Book may be made helpful in our parishes, I am sure. However, it does seem as if the unguarded definition of the word "Catholic" as "Universal" is inadequate and unfortunate.

Today a grocer showed me a can of coffee out of which had been extracted all caffeine, "kick" he called it, so that its use could not disturb the tenderest nerves. So, it seems, the word "Catholic" is offered bereft of its Nicene life, and "Apostolic" character, and made innocuous for the use of sensitive ecclesiastical consciences. I judge so.

To stand up in Church, and declare "I believe in an Everywhere Church" is not a man's job. There is a danger, too, that a Universal Church might disappear in its own maw, for some clandestine religious organization, like the Methodists for instance, quite general today, might become universal tomorrow, and so "Catholic" according to this definition. "If so, where, oh where, are the Hebrew children?" Somewhere today, everywhere tomorrow. Separatist today, Catholic tomorrow. My separatist brother claims that his organization is a part of the Universal Christian Church, and on the basis of this unguarded definition, he is correct. Once more, if the Catholic Church is synonymous with the Universal Church, without any further delineation, then the dream of Christian Unity is automatically estopped, because we profess our belief in the present confusion.

Seemingly the definition of this word "Catholic" is the weak spot of the whole Western patriarchate, with the Romans and the rest of that religious world in a deadlock. The word itself is a Greek word, found in the Greek creeds. Why not ask the Eastern patriarchate how "Catholic" is defined among them? If we do so ask, the answer comes at once, "The word means genuinely received, ecumenical, orthodox." Now, we have gotten somewhere. "I believe in the Holy Catholic Church, which receives genuinely the decrees of the ecumenical Councils, and so is orthodox." In other words the Universal Church, because receiving the universal definitions of the Faith. "Cath-

olic" in that sense conveys no sore disease in its bowels.

Any definition so serious as that of "Catholic" should present the delineation of the whole Church, in its Eastern and Western patriarchates. The word should be presented not only in its geographical characteristic outwardly, but in its Conciliar contents inwardly. (Rev.) F. H. T. HORSFIELD.

Oxford, N. C.

### A HOME FOR GIRLS

To the Editor of *The Living Church*:

MAY I HAVE a little of your space to make known to your readers a gracious opportunity, which may be, for some of them, a cause of much profit and joy?

A short time ago it was my privilege to be shown over a large and beautifully furnished house, with ample grounds and in the open country, about an hour's ride in the cars from one of our eastern cities. The whole estate was left, by the will of its owner, who passed a short time ago, for the use of a household of a dozen or more girls, such as desire to be brought up in the Church, and who would welcome assistance in preparing for their work in life.

Excellent public schools in the neighborhood afford means for a liberal education. The house is to be the home of the girls while in their preparatory stage, but means are further provided for them by which, on graduation from high school, they will be carried through college, or through whatever training school is necessary to fit them for their place in the world. The only condition, in addition to the fact that the girls are to be brought up in the Church, is that they shall be orphans or half-orphans.

It is desired to offer this really large opportunity to daughters of the clergy, of members of other professions, and of officers in the Army and Navy.

Should any persons wish to avail themselves of this generous privilege, I should be glad to hear from them, and to put them in the way of further information they may desire.

Holy Cross,

(Rev.) JAMES O. S. HUNTINGTON,

West Park, Ulster Co., N. Y.

Superior O. H. C.

### TO EX-SERVICE MEN

To the Editor of *The Living Church*:

THE UNITED STATES VETERANS' BUREAU would greatly appreciate your coöperation in calling the attention of your readers, many of whom are doubtless ex-service men, to the fact that July 2, 1926, is the last day for reinstatement or conversion of their War Risk Insurance.

In order to spread this information as widely as possible, the New York regional office of the United States Veterans' Bureau has enlisted the coöperation and active assistance of a large number of welfare and fraternal organizations, the press, the pulpit, etc. The Federal Council of the Churches of Christ in America is much interested, and suggests that we appeal to the religious press to give as much publicity to this final campaign as possible.

C. T. LILE,

General Chairman on Insurance,  
Regional Office, New York, N. Y.

### A FEW RECORDS

To the Editor of *The Living Church*:

WE THINK, down here in Tennessee, that we may have a few "records," and we should like to be checked up and have our suspicions either verified or dispelled. I do not desire to take up space in your columns for replies, but I know no surer means of attracting the attention of the greatest number of persons likely to know, and if any who read this know of records surpassing ours, and will drop me a line to 212 Sixth Avenue North, Nashville, Tenn., I shall be grateful to you and to them.

Our Convention just past elected as treasurer of the Diocese for the thirty-second consecutive annual term, Mr. George M. Darrow. Is this a record for length of service in this office, or not?

Also, we elected as secretary of the Convention for the twenty-eighth consecutive annual term, the Rev. Arthur Howard Noll, LL.D. How does this compare with similar records?

One more: the Rev. Dr. Noll has served as master of ceremonies at the consecration of six bishops. Has any other one person excelled or equalled this record?

And can some one tell just when the "taking of order" for the consecration of a bishop began regularly to include the appointment of a master of ceremonies?

(Rev.) JAMES R. SHARP.

Nashville, Tenn., February 9, 1926.

# AROUND THE CLOCK

By Evelyn A. Cummins

**M**R. G. K. CHESTERTON'S *The Everlasting Man* has certainly stirred up the critics in England. The *Spectator* gave it a long and favorable review, saying, in part:

"If anyone has forgotten that man is the image of God, he cannot refresh his memory better than by reading *The Everlasting Man*. If anyone has fallen into the lethargy of mind in which he feels, 'I know that man is inexplicable; but isn't materialism hard to refute?' his doubts will be exercised for him. Nor is Mr. Chesterton's book only a debating manual; it is also a declaration of faith."

Most of the reviews have been favorable and most of the critics have granted that Mr. Chesterton has carried his points well and has won most of his arguments. But Mr. J. B. Priestley, that critic of delightful style and humor, in the *Saturday Review* is not so favorable. He says, "The trouble is that, whoever the Everlasting Man may be, he is certainly not Mr. Chesterton, for he is not the man he was." He says of Chesterton, "The last twenty years seem to have added little or nothing to his mind" and "there are times when he seems to us to exist no longer in this world at all, but simply in the world of his own opinions."

Maud Royden in a review said that reading the book was like moving through a fog, with occasional detonations and flares, and thereby called down the wrath of Mr. Chesterton upon her head. He said, in an answer, that he was far from suggesting that the only fog through which he was moving was the fog of Miss Royden's mind (delightful, that!) but that it might be said of that which calls itself the modern mind. "Whatever else," he says, "the world is in at present, it is in a fog." And, of Miss Royden, "I will not be so rude as to say of her, as she says of me, that she pretends to no logic; but I might be allowed to suggest gently that her rationalism is akin to what used to be called a lady's reason."

Well, they all enjoy themselves most of the time, don't they? And, verily, not least among them, Mr. Chesterton. And some of us enjoy ourselves reading about it all. And Shaw disposes of each and all of us by saying, "the marks of an educated man are intellectual and moral imbecility."

After all, most of us take our opinions from what the critics tell us. We have to. It is all something like the story of the old lady and the porter in *London Opinion*:

Old Lady (making her twentieth inquiry) "Is this really the train for Dorking?"

Porter. "Well, mum, the board of directors, the station master, the signal man, the guard, the driver, and myself think so. I can't say no fairer than that, can I?"

**T**HE Kitchener Memorial Chapel in St. Paul's Cathedral, London, has recently been dedicated. The present writer has received two pictures of it from London. The chapel is a memorial to Lord Kitchener and to all the dead in the Great War.

A recumbent figure of Lord Kitchener, in Field Marshal's uniform, is in the center of the chapel. On the center of the wall in back of the head of the figure is a tablet inscribed, "Glory to God in the Highest. This chapel is set apart in memory of F. M. Earl Kitchener, His Majesty's Secretary of State for War, and all others who fell, 1914-1918." On either side of the tablet are statues of St. Michael, the Standard Bearer, and St. George, Soldier of Christ.

On the opposite side of the chapel is the altar, with the *Pietà* above it. This beautiful work represents the body of Christ supported by Mary Magdalene.

The dedication was very simple. The only military coloring of the service was a guard of four Irish Guards in scarlet at the chapel entrance. After the blessing and one verse of the national anthem at the end of the service, buglers in the gallery sent the Last Post pealing through the Cathedral. The

Last Post was sounded there once before, for the Dead Soldier, in 1916.

**F**REDERICK WILLIAM WILE, journalist, recently gave this as a description of Washington, D. C.—"The wide open-mouthed spaces, where men are politicians, and women, too." The next General Convention meets there, but this has nothing to do with it.

**M**R. H. GORDAN SELFRIDGE, famous Anglo-American merchant, recently spoke before the Architecture Club of London. He gave the following as his selection of the most beautiful things in the world: 1. A beautiful woman. 2. A beautiful child. 3. A beautiful flower. 4. A magnificent sunset. 5. A superb building.

Well, maybe so. But it does seem rather an odd list, somehow. The present writer would be inclined to add as number 6, "Or what have you?"

**T**HE New York *Herald-Tribune* carried an account the other day of a pilgrimage to Palestine, which is now under weigh on the *S. S. Republic*, under auspices of the *Christian Herald*. One man wrote for accommodations, saying he had composed a poem about each notable event in the Bible. His ambition, he said, was to recite his verse about Jonah and the whale at the exact spot where the whale is said to have swallowed Jonah. Said the reporter, with conscious or unconscious humor, "He was aboard the boat when it sailed."

Another man wanted to go in order to bring back an olive from the Mount of Olives. And another who could not go, wrote the management asking that special attention be paid to the position of the twelve stones which the children of Israel left at the crossing of the river Jordan. He wants to know whether they are still in the same position as they were then.

**H**AVE you ever heard Cecil Rhodes' idea of the three greatest things in the world?

"What," asked Mr. Rhodes, "is the highest thing in the world? Is it not the idea of Justice? I know none higher. Justice between man and man—equal, absolute, impartial, fair play to all—that surely must be the first note of a perfected society. But, secondly, there must be Liberty, for without freedom there can be no justice. Slavery in any form which denies a man the right to be himself, and to use all his faculties to their best advantage is, and must always be, unjust. And the third note of the Ultimate towards which our race is tending must surely be that of Peace, of the industrial common wealth as opposed to the military clan or fighting Empire."

**A**CERTAIN Bishop had these lines on his Christmas card this year, according to the *Church of England Newspaper*:

"Give me a good digestion, Lord,  
And also something to digest.  
Give me a healthy body, Lord,  
With sense to keep it at its best.  
Give me a healthy mind, good Lord,  
To keep the pure and good in sight,  
Which, seeing sin, is not appalled,  
But finds a way to set it right.  
Give me a mind that is not bored,  
That does not whimper, whine, or sigh.  
Don't let me worry overmuch  
About the fussy thing called 'I.'  
Give me a sense of humor, Lord,  
Give me the grace to see a joke;  
To get some happiness in life,  
And pass it on to other folk."

**S**OMEONE gives this as an example of the careless use of prepositions—"What did you bring me that book to be read to out of from for?"

# LITERARY

## OIL

**THE HISTORY OF THE STANDARD OIL COMPANY:** By Ida M. Tarbell. New York: The Macmillan Co. Illustrated. 2 volumes. \$7.

This is a new edition of a truly remarkable work; one that has appropriately been called "the greatest corporate history ever written." It is the history, based on documentary evidence and first hand information, of the beginnings of the oil industry, of its stupendous growth from 1870 to 1879, of its myriad controversies with other corporations and with the government, of its effects upon economic conditions. It is all told impartially, authoritatively, and impressively. Miss Tarbell has had access to the private correspondence and papers of various important men and companies, as well as to the published testimony available in the court records. Her opinions, expressed thoughtfully and fearlessly, are not the least important and valuable parts of this arraignment of the methods of how the first of the great trusts came into being, a trust whose guiding principle can best be summed in the words of the founder: "The American beauty rose can be reproduced in its splendor and fragrance only by sacrificing the early buds which grow up around it." The story of the Standard Oil is the story of the ruthless sacrifice of competing companies, set out here with convincing detail.

Miss Tarbell tells quite simply the birth of the oil industry and the rise of the Standard Oil Co. Then she forcefully describes the "Oil War of 1872" and the "Unholy Alliance" of the producers and refiners and of the laying of the foundations of the trust, and their strengthening. Then follow, told with graphic distinctness, the sundry steps in the struggle for control, the elimination of competitors, "clubbing to kill," the undermining of public morality to achieve their ends, winding up with a frank discussion of "the legitimate greatness of the Standard Oil Co."

It is a tremendous story, told with a vividness and effectiveness that makes the work one of the outstanding contributions of the generation.

CLINTON ROGERS WOODRUFF.

## THE CHRISTIAN LIFE

**THE MEDIATOR OF LIFE.** By the Rev. T. H. Passmore, M.A. Milwaukee: Morehouse Publishing Co., \$1.40.

The purpose of this little book (ninety-three pages) is to examine the union between the Christian soul and our Lord in the light of the hypostatic union between the Human Nature of Christ and the Divine Word. This comparison is extremely fruitful, and leads the author to enlarge most helpfully on the nature and progress of the Christian life—the gradual forming of Christ in us, the development of that unity in the divine life which our Lord pointed to in the Fourth Gospel—"As Thou, Father, art in Me, and I in Thee, that they also may be One in Us."

Most of Mr. Passmore's ideas are excellent; his whole treatment of his theme is valuable and sound; but his literary style is deplorable. Technically his offence is known as "fine writing"—an ornate verbosity, a crazy-quilt of rhythmic sentences larded with "pretty" adjectives and words warped to a strange use (such as "waymate," or the verb (?) "back-grounded"). The whole effect is "precious," and goes far to ruin what would otherwise be a good piece of work. Two brief quotations must suffice to show that this stricture is not unwarranted: "To apprehend this imparted Sonship, we must gaze into its effective cause. Christ unites Himself with us. The point of apposition is that human flesh and soul, assumed by Him that the Immortal might present a vulnerable part to Death; through which our mortal nature, grafted into a wound in God, might receive the infusion of that quickening Blood, which is the ichor of the Life Divine" (p. 13). "The only worth of self to love is the eternal penultimate of losing it. Love is a sweet death never died, an estuary neither stream nor sea and ever exquisitely both" (p. 25). Here are admirable ideas, veiled in an exotic phraseology that reminds one of what is worst in Swinburne.

And still the book is well worth reading.

## PUNISHMENT

**PUNISHMENT, HUMAN AND DIVINE.** By the Rev. W. C. de Pauley, Senior Moderator, Trinity College, Dublin, Examining Chaplain to the Archbishop of Rupert's Land, Canon of St. John's Cathedral, Winnipeg, Professor of Systematic Theology, St. John's College. London: S. P. C. K. \$3.00.

To an Englishman there is a real pleasure in welcoming such a book from a theologian of the Church in Canada. It represents, in the best sense of the word, that sound learning for which the Anglican Church has been famous. Canon de Pauley has given us the fruits of very wide reading and study. Indeed we might complain that at times his pages are overcrowded with quotations, and that we should prefer more of his own reflections. What he writes in his own name is often the best part of the chapter. The book is an attempt "to show that punishment is a combination of three mutually interdependent elements, the retributive, the reformative, and the deterrent." With this aim he gives us in his first five chapters a condensed study of the teaching of five great writers about punishment, with an account of their general background of thought. Of these Plato and Plotinus represent pagan philosophy at its highest; Augustine, Aquinas, and Grotius, three very different, but influential, lines of Christian thought. The next chapter contains the core of the work, the attempt to set out and vindicate the main thesis of the book. The next two chapters develop some of the relations of this view to certain other kindred doctrines. The final chapter applies it to the action of the state. So the book ends, somewhat abruptly.

The book is not an easy one to read. We doubt if those who have not had some grounding in philosophy, will make much of large parts of the argument. But those who are able to make the effort will find it worth while. The book is accurate, sensible, and in many ways illuminating. Indeed it is so good that we wish that there was a little more of it.

E. J. BICKNELL.

## AN "UNHOLY TRINITY"

**WHEN THE COURT TAKES A RECESS.** By William McAdoo. New York: E. P. Dutton & Co. \$2.

Judge McAdoo is the chief city magistrate in New York, and has been for many years. Out of his long and intelligent experience he writes of what he appropriately called "The unholy trinity of pistols, narcotic drugs, and the misuse of the theater by action, words, and pictures." He believes wholeheartedly in the American proposals to the Opium Conference, that the possession of a pistol does not mean protection, and that there is much in the modern theater that spells danger. He does not hesitate to advocate the use of the full power of the government to abate the situation incident to each of these three sources of infection and danger. He believes, however, that the wooded path or road, the beauty and mystery of nature, the songs of birds, the voice of a marvelous and teaching universal are great correctives. This summary indicates that there are two parts to this book, the one dealing with the untoward tendencies of life; the other with the finer and uplifting ones.

**TWO ORDEALS OF DEMOCRACY.** By John Buchan. Boston: Houghton, Mifflin Co. \$2.

Seldom does one find such a comprehensive survey of two great events as John Buchan, the English historian of the Great War, has packed into these fifty-six pages, constituting a lecture delivered last autumn at the Milton Academy. The Civil War and the Great War are the two ordeals which he considers, with what one is impelled to call "a master hand." The survey of the strategy of the former and of the lonely leadership of the great Lincoln is admirably done. He believes Lincoln to have been one of the two or three greatest men ever born of our blood, and that Lee was one of the five or six of the foremost of the world's soldiers, a view quite generally held by English students of war. Of him he says he could fight without anger, win without ambition, triumph without vanity, and lose without bitterness.

C. R. W.



# Church Kalendar



## FEBRUARY

28. Second Sunday in Lent.

## MARCH

UNAWAYED BY OPINION, unseduced by flattery, undismayed by disaster, he confronted life with antique courage and death with Christian hope.—*The Pettigrew Epitaph.*

- 1. Monday.
- 7. Third Sunday in Lent.
- 14. Fourth Sunday in Lent.
- 21. Fifth (Passion) Sunday in Lent.
- 25. Thursday. Annunciation B. V. M.
- 28. Sixth (Palm) Sunday in Lent.
- 31. Wednesday.

## KALENDAR OF COMING EVENTS

### MARCH

10. Special Convention, Maryland, election of Bishop Coadjutor.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### THIRD WEEK IN LENT

- St. Stephen's Church, Providence, R. I.
- All Saints' Cathedral, Milwaukee, Wis.
- St. Andrew's Church, Evanston, Ill.
- St. Stephen the Martyr, Baltimore, Md.
- St. James' Church, Long Branch, N. J.
- Trinity Church, Bridgeport, Conn.

## APPOINTMENTS ACCEPTED

BARNES, Ven. CHARLES R., to be archdeacon of Williamsport. Address, St. John's Rectory, South Williamsport, Pa.

BOND, Rev. WILLIAM H., formerly of Concordia, Kan.; to St. Stephen's Church, Mt. Carmel, Pa.

BUMSTED, Rev. W. I., formerly of Matthews Co., Va.; rector of Ivy Parish, Albermarle Co., Va., with residence at Ivy Depot, Va.

DIETRICH, Rev. WILLIAM J., curate at St. George's Church, Flushing, L. I.; to be rector of St. Stephen's Church, Port Washington, L. I., March 1st.

DOWDELL, Rev. VICTOR L., to be curate at Christ Church, Corning, N. Y.

HOWE, Rev. WALTER E., formerly of Dover, N. J.; to St. Luke's Church, Catskill, N. Y.

MACDONNELL, Rev. STANLEY A., formerly of London, Ont., rector of St. John's Church, Decatur, Ill.

MCGINNIS, Rev. ADELBERT, formerly of Westfield, Pa.; to St. James' Church, Mansfield, Pa.

MILLER, Rev. HERBERT L., Lake City, Minn.; to be rector of Emmanuel Memorial Church, Champaign, Ill., May 9th.

NEFF, Rev. DOUGLAS M., Gloucester Co., Va.; to be rector of St. Thomas' Parish, Orange Co., Va., and chaplain of Woodbury High School, May 1st.

SANT, Rev. J. F., formerly of Delaware, Ohio; associate rector of St. Joseph's Church, Detroit, Mich.

SCHMAUS, Rev. HAROLD E., formerly of Mt. Carmel, Pa., and archdeacon of Williamsport; to St. John's Church, Westfield, Pa.

SHEA, Rev. JOHN E., formerly of Alvin, Tex.; priest-in-charge of St. Luke's Church, Ada, Okla.

SHOWELL, Rev. JOHN LETCHER, formerly of King George Co., Va.; to St. James' Church, Richmond, Va., with special charge of missions in Goochland Co. Address, Bula, Va.

## RESIGNATIONS

BARRE, Rev. DAVID, as rector of the Church of the Good Shepherd, Columbus, Ohio. He will continue as rector of St. John's Church, Columbus, and as special preacher in Trinity Church, Columbus.

HAYES Rev. WILLIAM B., as curate at Christ Church, Corning, N. Y., on account of ill health.

## LEAVE OF ABSENCE

GIBBONEY, Rev. J. HALLER, JR., rector of Epiphany Church, Richmond, Va., one year, on account of ill health. He will continue to reside at the rectory.

## ORDINATIONS

### DEACONS

FLORIDA—On Septuagesima Sunday, in St. Mary's Church, Jacksonville, Fla., the Rt. Rev. Frank A. Juhon, D.D., ordained to the diaconate, the following two candidates: The Rev. RUSSELL S. CARLETON, for seven years past, a minister of the Christian Church, and Mr. ROBERT ASHTON, a graduate of the Du Bose Memorial Training School in Monteagle, Tenn. The candidates were presented by the Rev. Edgar L. Pennington, of St. Andrew's Church, Jacksonville, who also read the Gospel. The Rev. Charles W. Frazer, the rector of St. Mary's Church, read the Litany, the Rev. Clement T. Blanchet, D.D., the Epistle, and the Bishop of the Diocese preached the sermon. The Rev. Mr. Carleton has assumed charge of Christ Church, Cedar Keys, and St. Mark's Church, Starke. He will reside at Starke. The Rev. Mr. Ashton has assumed charge of Grace Church, Orange Park and St. Stephen's Church, Jacksonville. He will reside in Orange Park.

### DEACON AND PRIEST

MASSACHUSETTS—On the Feast of the Epiphany, in the Cathedral Church of St. Paul, Boston, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the Diocese, ordained Mr. GEORGE DECATUR NEAL a deacon in the Church of God. Mr. Neal is a graduate of St. Francis' College, and is now a member of the senior class at the Episcopal Theological School, Cambridge, where he is to complete his studies. The sermon was preached by the Rev. James Sharp, rector of Falmouth, who also presented the candidate. The Rev. John T. Dallas, D.D., vicar of the Cathedral and Bishop-elect of New Hampshire, read the Epistle, and the Litany was read by the Rev. D. B. Matthews, D.D., rector of Brockton.

On Tuesday, January 12th, in Trinity Church, Boston, Bishop Slattery advanced to the priesthood the Rev. JAMES STANLEY LIGHT, a deaf deacon, and a graduate of Gallaudet College, who was presented by the Rev. H. K. Sherrill, rector. Other clergymen present were the Rev. Allen W. Clark, of St. Paul's Cathedral, the Rev. Herbert C. Merrill, of Syracuse, N. Y., missionary to the deaf in New York State, and the Rev. John H. Kent, vicar of St. Anne's Church, New York. Mr. Light is to have charge of St. Andrew's Silent Mission, and receives the spiritual cure of all the deaf and dumb institutions in the Dioceses of Massachusetts, Rhode Island, and Connecticut.

A vested choir of men and women occupied their stalls, though there was no music, and the ceremony of ordination was rendered with an added solemnity occasioned by the use of sign language by an interpreter, acting for the Bishop as he himself, by word of mouth, put the questions to the ordinand.

## DIED

HILLS—On January 9, 1926, at her home, 160 Wadsworth Ave., New York City, HARRIET REMINGTON MERRELL, widow of the late D. Hobart HILLS, of Chicago, Ill.; and daughter of the late Caroline Remington and Hiram Merrell, of Watertown, N. Y., in her ninety-first year. Mrs. Hills is survived by her three daughters, Caroline Merrell Hills, Mary Hills Goodwin, and Emily Hills Phillips. Burial was in Watertown, N. Y.

ROUILLARD—In Bangor, Maine, February 6th, MILLICENT AMY (Hadley), widow of Granville ROUILLARD, late of Boston, and mother of the Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, N. Y. Born in Eden, Maine, November 29, 1861, daughter of Thomas Wasgatt Hadley and Olive Ann (Leland) Hadley. Funeral from Trinity Church, Boston, February 9th, conducted by the Rev. John Shapleigh Moses, rector of the Church of the Redeemer, Chestnut Hill. Interment, Woodlawn Cemetery, Acton, Mass.

STOCKETT—Entered into rest eternal from her home, 201 Prince George Street, Annapolis, Maryland, February 7, 1926, ANNE SELLMAN STOCKETT, daughter of Francis Henry and Mary Priscilla Stockett, his wife. Grant to her, O Lord, eternal rest.

## MEMORIALS

### Major Ralph Dutton Hood

Major RALPH DUTTON HOOD, senior warden of Trinity Church, Haverhill, Massachusetts, sustained by the Sacraments of the Catholic Church, entered the Church Expectant Saturday, January 9, 1926.

The vestry wish to put on record their gratitude to God for the good example of His servant, their grief at his departure, and their appreciation of the loyal, cheerful, and unselfish devotion with which he served this parish for

so many years. A devout Catholic, a true patriot, a good citizen, Mr. Hood attracted the affection and esteem of all who knew him.

May he rest in peace and may light perpetual shine upon him.

J. Malcolm-Smith, Rector,  
Orrin B. McKnight, Junior Warden,  
Dudley T. Fitts, Clerk of Vestry.

### Allen Seymour Perkins

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

Of your charity pray for the repose of his soul.

### Deaconess Sanford

At a meeting of the Philadelphia Chapter of Deaconesses held at The Church Training and Deaconess House on February 12th, it was unanimously decided to send an expression of love and sympathy to the family of DEACONESS CAROLINE HAMLIN SANFORD, our beloved member, who died December 30, 1925.

Deaconess Sanford was the first House-mother of the Church Training and Deaconess House of the Diocese of Pennsylvania and later Head Deaconess. She was a member of the first class which was graduated and was one of the first to be set apart as a Deaconess according to canon law.

The members wished particularly to record their deep appreciation of her character, her wise counsel and her far-seeing judgment, and also of her great intellectual ability as a teacher of the Bible, long before modern methods to make it vividly interesting were devised; and of her love and enduring friendship for the graduates trained under her leadership. These qualities will ever make her memory a blessing, and her influence an abiding power to those who were privileged to know her.

"May she rest in peace and light perpetual shine upon her."

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WANTED, AFTER EASTER, ORGANIST and choir director for Florida Parish. Large mixed choir. Fine Austin three-manual organ. Single man or woman preferred. Must be competent to give recitals and experienced in choir training. Moderate salary but good opportunity for teaching organ, piano, and voice. Good year-around climate. Address Box-537, THE LIVING CHURCH, Milwaukee, Wis.

WANTED, A WORKING HOUSEKEEPER good cook and server. Family of three adults. Apartment, Summit, New Jersey, in winter. Thousand Islands, in Summer. Permanent good home for a responsible, reliable woman. Address L. O. Apartment 4. Deforest Court, Summit, New Jersey.

## POSITIONS WANTED

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**PRIEST SEEKS CHANGE, PARISH OR** curacy. Address P-531, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**CATHOLIC CHURCHWOMAN DESIRES** position as Matron. Knowledge of Social Service. Address Box-530, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS, ACTIVE, GOOD WORKER,** experienced; wishes position as Matron of institution or work in parish. Highest reference. Address Box-535, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER, SPECIAL-**ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F-455, care of THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER SEEKS** change. Boy choir expert. Well instructed Churchman. Highest credentials. Address C-527, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER (ENGLISH-**man) twenty years' experience. Recitalist, Communicant, desires change. Address H-536, LIVING CHURCH, Milwaukee, Wis.

**WANTED—A CHURCH WOMAN AS** hostess for a Girls' Friendly Society Holiday House from latter part of June until Labor Day. Ideal location on Conesus Lake, Western New York. References required. Apply to MRS. JULIAN G. BUCKLEY, Bleak House, Geneseo, New York.

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## APPEAL

**THE VICAR OF ALL SAINTS' CHURCH,** 292 Henry Street, New York, invites those interested in its work on the lower East Side to send him contributions for the purchase of an altar suitable for the reservation of the Sacrament. Received \$84.

## ANGLO-CATHOLICS

**A LENTEN SUGGESTION FOR PRIESTS** and people in our Communion. For deeper devotion to the Passion of Our Lord. Pamphlet mailed upon request. Address E-533, LIVING CHURCH, Milwaukee, Wis.

## CATHOLIC PUBLICATIONS

**LOW MASS CEREMONIAL. PLAIN GUIDE** for priest and server. Extensive notes on vestments, altar-linen, vessels, etc. Price fifty cents. C. P. A. BURNETT, 300 East Fourth St., New York.

## MUSIC

**A SHORT SETTING TO THE HOLY COM-**munion to be used in connection with the Old Chant "Gloria in Excelsis" dedicated to Bishop Tyler, \$4.00 per 100 copies for congregational use. Sample copies free. EDGAR C. THOMPSON, Box 154, Saginaw, W. S. Mich.

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**POCKET COMMUNION SET, COMPLETE, IN** leather case, sterling silver chalice, paten, etc., good as new. Send for complete description and particulars. Address RECTOR-532, care LIVING CHURCH, Milwaukee, Wis.

**STERLING SILVER COMMUNION SET IN** oak case; practically new. Suitable for small parish. Chalice 6¼ x 3¾. Cost \$125, will sell for \$65. Apply RECTOR, St. John's Church, Stockport, New York.

## HEALTH RESORT

**S. T. ANDREW'S CONVALESCENT HOS-**pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

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## New York City

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**IN HOME OF TRAINED NURSE: CHURCH-**woman—South room, sleeping porch adjoining. One or two persons. Available April 15th. Box 119, Red Hook, Dutchess Co., N. Y.

## SISTERS OF THE HOLY NATIVITY

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

## 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., Sung Mass and Sermon.

" 8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday

at 9:30.

Friday: Evensong and Intercessions at

8:00.

## New York

## Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean

Sundays 7:30. Sung Eucharist 11:00, 4:00

P.M.

Week-days 7:30, 9:00, and 5:30 P.M.

## New York City

Cathedral of St. John the Divine,  
New York

Amsterdam Avenue and 111th Street

Sunday Services: 8:00, 10:00, and 11:00

A.M., 4:00 P.M.

Daily Services: 7:30 and 10:00 A.M.; 5:00

P.M.

(Choral except Mondays and Saturdays)

## Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector

Sundays: 8:00, 10:00, 11:00 A.M.; 4:00

P.M.

Noonday Services Daily 12:20

## RETREATS

**A RETREAT FOR WOMEN WILL BE HELD** at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., on the 2d Sunday in Lent, February 28th. Conductor: the Rev. SPENCE BURTON, Sup., S.S.J.E.

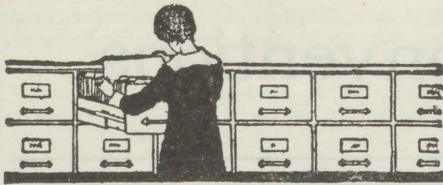
**RETREAT FOR WOMEN AND GIRLS** Holy Cross Church, Kingston, New York, Wednesday, March 3d, the Rev. Fr. Powell, S.S.J.E., conductor, under the auspices of the Order of St. Anne: 10:45 A.M., Low Mass; 11:15 A.M., First Meditation; 12:15 P.M., Luncheon 1:15 P.M., Second Meditation; 2:15 P.M., Third Meditation and Benediction. No charges. All women and girls welcome. Notify the Rev. MOTHER AUDREY, O.S.A., Convent of St. Anne, 41 Downs St., Kingston, N. Y.

**THERE WILL BE A RETREAT AT ST.** Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, March 6th beginning at 8:00 A.M., and closing at 5:00 P.M. Conductor, Rev. Wallace E. Conkling. The Rev. Father Williams will conduct a retreat at the same place, beginning at 6:00 P.M., on Tuesday, March 9th, and ending at 8:00 A.M., on Friday, March 12th. Those desiring to attend either are requested to notify the SISTER-IN-CHARGE.

MAY INSTALL ELEVATOR  
IN CHURCH

**NEW ORLEANS, LA.—**At a recent meeting of the vestry the rector of Trinity Church, New Orleans, reported that there was a request from certain members of the congregation for the installation of an elevator for those who were unable to attend the services owing to the number and the steepness of the front steps. It was found that a hand operated elevator could be installed for about \$600, but that an electric elevator of the type desired would cost approximately \$3500 to \$4000.

## INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

## BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morchouse Publishing Co., Milwaukee, Wis.*]

W. P. Blessing Co. 208 South Wabash Ave., Chicago, Ill.

*Lincoln and Liquor.* By Duncan C. Milner. Price \$1.

Thomas Y. Crowell Co. New York, N. Y.

*History of Economic Progress.* By W. W. Jennings. Price \$4.50.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

*The Mystics of the Church.* By Evelyn Underhill, author of *Mysticism.*

*The Life of the Spirit and the Life of To-day, etc., etc.* Price \$2. net.

Edwin S. Gorham, Inc. 11 West 45th St., New York, N. Y.

*The Parish Priest.* By J. G. H. Barry D.D., Litt.D., and Selden Peabody Delany, D.D., Price \$2.50.

Harper Brothers. New York, N. Y.

*Sociology and Education.* By Alvin Good.

Johns Hopkins Press. Baltimore, Md.

*Sumptuary Legislation and Personal Regulation in England.* By Frances Elizabeth Baldwin.

Little, Brown & Co. Boston, Mass.

*The Present Economic Revolution in the United States.* By Thomas Nixon Carver. Price \$2.50.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

*Do Fundamentalists Play Fair?* By W. M. Forrest, professor of Biblical History and Literature, University of Virginia. Price \$1.

*Religious Experience and Scientific Method.* By Henry Nelson Wieman, Ph.D., professor of Philosophy, Occidental College. Price \$2.25.

G. P. Putnam's Sons. 2-6 W. 45th St., New York, N. Y.

*Letters and Memories of Susan and Anna Barlett Warner.* By Olivia Eggleston Phelps Stokes. With 22 illustrations.

The "Speaker's Bible" Office. Aberdeen, Scotland. W. P. Blessing Co. 208 S. Wabash Ave., Chicago, Ill. American Agents.

*The Speaker's Bible.* Edited by the Rev. James Hastings, D.D., editor of *The Expository Times, The Dictionary of the Bible, The Encyclopedia of Religion and Ethics,* and other works, assisted by B. A. Clark. Price \$4.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

*Half Hours with College Students.* By William Alfred Millis, LL.D., president of Hanover College. Price \$2.

University of Chicago. Chicago, Ill.

*New Aspects of Politics.* By Charles E. Merriam. Price \$2.50.

## BULLETINS

Office of the Indian Rights Association. 905 Drexel Building, Philadelphia, Pa.

*Forty-third Annual Report of the Board of Directors of the Indian Rights Association (Incorporated) for the Year ending December 15, 1925.* Endorsed by the Philadelphia Chamber of Commerce and by the National Information Bureau (Inc.)

The University of Chicago Press. Chicago Ill.

*The Summer Quarter.* Courses in Arts, Literature, Science, Divinity, Medicine, Education, Commerce and Administration, Social Service Administration. 1926. Vol. XXVI, February 5, 1926, No. 12.

## PAMPHLETS

From the Author.

*Reservation.* Father Barry's Answer to Bishop Hall's "Charge" Considered. By Rev. J. V. Cooper, rector of Christ Church, Lynbrook, N. Y.

Holy Cross Press. West Park, N. Y.

*"Are You a Saint?"* By Rev. S. C. Hughson, O. H. C. Price 5 cents.

*The Reasonableness of Faith.* By Rev. James O. S. Huntington, O. H. C. Price 5 cents.

*Penitence and Love.* By Rev. Shirley C. Hughson, O. H. C. Price 5 cents.

*Thrift. An Instruction on Confession.* By Rev. James O. S. Huntington, O. H. C. Price 5 cents.

W. M. Leonard. 394 Atlantic Avenue, Boston, Mass.

*The Food Value of the Banana.* Compiled by Skinner, Sherman and Esselin, consulting chemists. With a Foreword by Franklin W. White, M.D., of the Harvard Medical School. Copies will be mailed free by the publisher on request.

## CHURCH MUSIC

From the Composer.

*Into the Woods my Master Went.* Text by Sidney Lanier, music by George B. Nevin. No. 13,935, for mixed voices, 12 cents net. No. 13,936, for men's voices, 12 cents net.

## A PREACHING MISSION IN EVERY PARISH

WILSON, N. C.—That the year 1926 is to be marked by great evangelistic activity in the diocese of East Carolina is evident from the support that is being given the program of the Commission on Evangelism, created by the diocesan Convention. At a recent meeting of the commission in Wilson it was decided to have a preaching mission in every parish and mission in East Carolina before May, 1927. All of the clergy have been enlisted as missionaries, and special emphasis is being laid on evangelistic work by the laymen.

## A MEMORIAL CHIME

TROY, N. Y.—What is thought will be one of the finest toned chimes of bells in existence is now being completed at the foundry of the Meneely Bell Co. in this city for the Church of St. Mary the Virgin, Chappaqua, N. Y., a beautiful stone structure that was built several years ago on a part of the land that comprised the farm of Horace Greeley.

The bells are the gift of Emery H. Smith as a memorial to his father, the late Alfred H. Smith, who was president of the New York Central Railroad. There will be ten bells in the set, the largest weighing about a ton, the nine other bells being properly scaled so as to make possible the rendering of music in either of two keys. The chime will be entirely in the open, being mounted on steel beams reaching across the tops of the stone battlements of the tower so that the sound will not be interrupted in its travel.

Modern methods of chime ringing permit of this work being done by one person with ease, and among those who have volunteered for this service is the young granddaughter of the one in whose memory the chime is given.

## INSTITUTE OF THE CHURCH MISSION OF HELP

CHATTANOOGA, TENN.—The 1926 Institute of the Church Mission of Help was held at St. Paul's, Chattanooga, Tennessee, the Rev. Oliver Hart, rector, February 10th and 12th.

The officiating clergy at the service of Holy Communion each morning were the Rev. James R. Sharp, the Rev. Edmund P. Dandridge, D.D., and the Rev. Clarence Parker.

Mrs. John R. Glenn, national president of the organization, was not able to be present on account of illness and her place was taken by Mrs. Harold Lee Barry, diocesan president of Maine. Miss Christine Boylston, national organizing secretary, was in attendance as well as Mrs. Brinkley Snowden of Memphis, president for Tennessee.

Nine dioceses were represented by interested workers of the C. M. H. and the addresses and conferences were among the most helpful ever held. Dr. G. B. Crittenden, director of Public Health, Chattanooga, spoke from the serious point of view of health, and made a strong plea for the education of the young people in every community.

The Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, Mo., spoke on Social Service, and said that he felt that the Church has the possibility of contributing to life more romance than any other institution.

"The field of professional social service is developing with amazing rapidity in both understanding and technique," he said, "and the work of the Church, in this field, must be to convert her own people to the implications of the social gospel."

Miss Agnes Grabau, executive secretary of the diocese of Tennessee, outlined the work of the Tennessee branch. Mrs. Alice Walters spoke of the possibilities of cooperation between the Church Mission of Help, the Church, the Children's Aid, and the other women's organizations in the Church.

A strong address was made by Miss Mary Brisley, director of the School of Social Work of Louisville, Ky. She spoke on Understanding our Problem, and said in part:

"There is no such thing as a simple problem, especially no such thing as a simple human problem. By the very definition of the word each problem is complex and perplexing, even more so to its unhappy possessor than to the social worker. No problem can be solved without a thorough understanding of its causes, and this means, not only a gathering of certain tangible facts and opinions but a testing, weighing, and an interpretation of each fact in relation to all the others."

Miss Ethel Van Benthuysen, chairman of the C. M. H., diocese of Albany, spoke on Rural Work and said that the experience of all urban C. M. H. work proved the necessity of reaching the young girl who is weary of the monotony of life in small towns and villages. The sessions closed with a summing up of the Institute by the presiding officer, Mrs. Harold Berry. The Rev. James R. Sharp held a short service of intercession for the work and the workers.

# Diocesan and District Conventions

## CALIFORNIA

SAN FRANCISCO, CALIF.—The week of the seventy-sixth Convention of the Diocese of California opened with a joint service of the Daughters of the King and the Brotherhood of St. Andrew, Sunday, January 31st, in Grace Cathedral, at 4 P.M., with addresses to the Daughters by the Rev. Leland H. Tracy, and to the Brotherhood by the Rev. Robt. L. Macfarland. The Daughters of the King held their Annual Service of Consecration on the Saturday previous in the Cathedral with Holy Communion in the morning and a special meeting in the afternoon to welcome the National President, Mrs. A. A. Birney.

On Monday evening, at 6 P.M., the Bishop and Mrs. Parsons held a reception for the clergy and laity of the Diocese at the Commercial Club, which was followed by the annual dinners for the clergy, under the auspices of the Clerical Seminar, the House of Churchwomen, and the Auxiliary and the laymen of the Diocese.

The opening service of the Convention, on Tuesday, February 2d, was the Holy Communion, at which the Bishop delivered his annual address. Under the caption of Education, the Bishop said:

"It was a great disappointment to many of us that the last Legislature failed to pass the bill authorizing school trustees to cooperate with the Churches in arranging time for school children to go to the church for weekday religious instruction. Those having the matter in charge had made a quiet and supposedly successful effort to clear the minds of the legislators about it. Suddenly at the last moment there broke out a most vehement movement against the bill. It was claimed that it violated the American principle of separation of Church and State.

"In spite of the distinction of some of those who led in the opposition, I cannot but think that it all proceeded upon a misapprehension. Separation of Church and State in the matter of education means that the State establishes no religious system, no teaching of religion; that it furthers the interests of no religious system, no teaching of religion; that it furthers the interests of no religious group at the expense of another. It does not mean that the State must ignore the importance in human society of the fundamental faiths which hold men together. That would be suicidal. Without such faiths the State cannot exist. No religious man doubts that a large part of our trouble with lawlessness and vice and juvenile delinquency and divorce today is due to the fact that State education stops short at the most important point. Said Capain Matheson recently, 'In all of my police experience I have never seen but one boy who had graduated from both high school and Sunday school combined, come into the hands of the police!' Public education gives everything to the child except what the child needs most. That under the American system it cannot give; but it can open its eyes and see the facts and make a way for the thing to be done. That should be fully recognized, and will be ultimately."

On Tuesday evening, February 2d, the annual Convention of the Young People's Fellowship was held in Grace Chapel. Mr. Clive Pillsbury was reelected President and Mr. Benson Batchellor, Vice President.

Mr. Frank Pillsbury, sometime President, is now President of the Council of the National Federation of Young People, and provincial representative to the Synod of the Eighth Province meeting in May at Long Beach Calif.

The second day's proceedings of the Convention were for the most part routine. The new elections were:

STANDING COMMITTEE: The Rev. Drs. J. Wilmer Gresham, Walter H. Cambridge, Alexander Allen, and the Rev. Edgar F. Gee, and Messrs. Louis F. Monteagle, A. J. Dibblee, Col. Robert H. Noble and H. C. Wyckoff.

DIOCESAN COUNCIL: The Rev. Messrs. Mark Rifenbark, Charles P. Deems, W. R. H. Hodgkin, D.D., and Henry H. Shires, and Messrs. Victor J. Robertson, Louis F. Monteagle, Col. Robert H. Noble, and Walter B. Bakewell.

DEPUTIES TO PROVINCIAL SYNOD: The Rev. Messrs. Edgar F. Gee, W. A. Brewer, Mark Rifenbark, and Charles L. Thackeray; Messrs. Clifton H. Kroll, Theo. F. Dredge, Frederic M. Lee, and Col. Robert H. Noble.

Plans for the new Cathedral, and its environs to be a memorial to Bishop Nichols were shown. Without solicitation about \$300,000 has been subscribed and soon a diocesan-wide campaign will be inaugurated for completion of the sum needed for the next unit to be built.

## OREGON

PORTLAND, ORE.—The thirty-eighth annual Convention of the Diocese of Oregon was held in St. Stephen's Pro-Cathedral, Portland, on January 27th and 28th. The convention opened with the celebration of the Holy Eucharist, the Bishop being the celebrant, assisted by the Very Rev. H. M. Ramsay and the Rev. E. H. Clark.

Of special interest among the reports was that on Religious Education. At Hillsboro, McMinnville, Tillamook, and the Ascension, Portland, week day religious education has been started, and is showing splendid progress. The Summer School has been thoroughly organized and a permanent summer home at Gearhart arranged for, the school to be hereafter known as Gearhart Summer School. The Department of Publicity has been able to put the *Oregon Churchman* into every home, thereby giving the opportunity for acquainting all the Church people in the Diocese with the work and needs of the Church.

The principal election results were as follows:

### STANDING COMMITTEE

Clerical	Lay
Very Rev. H. M. Ramsay	Dr. J. S. Josephi
Rev. H. D. Chambers	Mr. Blain B. Coles
Rev. R. A'Court Simmonds	Mr. Rodney Glisan

### DIOCESAN COUNCIL

Very Rev. H. M. Ramsay	Dr. H. C. Fixott
Rev. H. D. Chambers	Mr. Blain B. Coles
Rev. F. C. Taylor	Dr. Wilson Johnston
Rev. Thos. Jenkins	Mr. Dean Vincent
Rev. Alfred Lockwood	Mr. J. W. Ganong
Rev. John Cleland	Mr. C. N. Huggins
(Appointed)	(Appointed)

### DELEGATES TO PROVINCIAL SYNOD

Rev. H. D. Chambers	Dr. H. C. Fixott
Ven. Archdeacon Black	Mr. Blain B. Coles
Rev. Thomas Jenkins	Dr. Wilson Johnston
Rev. R. A'Court Simmonds	Mr. Dean Vincent

On the Saturday preceeding the Convention, the first annual diocesan Conference of Young People was held, starting with a Corporate Communion at St. Mark's Church and continuing throughout the day with conferences, concluding with a banquet at the Chamber of Commerce. At the banquet nearly 300 were present and enjoyed the splendid speeches by Bishop Cross of Spokane, Miss Rennison, representing the Girls' Friendly Society, and others.

## PITTSBURGH

PITTSBURGH, PA.—At the annual meeting of the diocesan Convention, held in Trinity Church, Pittsburgh, on January 26th and 27th, the following were the principal new elections:

EXECUTIVE SECRETARY, the Rev. Homer A. Flint, D.D.

REGISTRAR, the Rev. J. Reginald Moodey. STANDING COMMITTEE, the Rev. Drs. John Dows Hills, A. C. Howell, W. F. Shero, E. J. Van Etten; Messrs. Charles H. Shoemaker, T. J. Danner, Howard H. McClintock, and Edward Z. Smith.

DELEGATES TO THE PROVINCIAL SYNOD, the Rev. Messrs. William H. Anthony, Thomas J. Bigham, L. N. Tucker, Ph.D., A. W. S. Garden; Messrs. T. J. Danner, Harvey H. Smith, E. J. Edsall, J. D. Culbertson.

DIOCESAN COUNCIL: the Rev. Messrs. R. N. Meade, D.D., A. W. S. Garden; Messrs. Charles S. Shoemaker, Joseph Buffington, George J. Danner, and William A. Cornelius.

## SACRAMENTO

SACRAMENTO, CALIF.—The sixteenth annual Convention of the Diocese of Sacramento met in Trinity Pro-Cathedral, Sacramento, on February 3rd. The Rt. Rev. William Hall Moreland, D.D., Bishop of the Diocese, was the celebrant at the opening service. He was assisted by the Rev. John Partridge.

The final adoption of the new Constitution for the Diocese was postponed until next year. A message of greeting and a pledge of loyal support and cooperation was sent to the Most Rev. John Gardner Murray D.D., Presiding Bishop of the Church.

On the floor of the Convention the members of the two convocations in the Diocese nominated to the Bishop a rural dean, the Rev. Halsey Werlein, Jr., Ph.D., rector of St. John's Church, Marysville, for the Sacramento convocation, and the Rev. Arthur J. Child, rector of St. Mary's Church, Napa, for the Sonoma convocation. The Bishop at once confirmed the nominations, and expressed his wish and belief that the two Convocations would again function actively.

Elections resulted as follows:

STANDING COMMITTEE, The Rev. Messrs. J. T. MacGovern, I. E. Baxter, E. S. Bartlam, Halsey Werlein, Jr., Ph.D.; Messrs. H. E. Boudier, J. W. Barnicott, W. W. Martin, Geo. Weniger. EXECUTIVE COUNCIL, for two years, the Rev. I. E. Baxter, the Rev. Mortimer Chester, Messrs. J. W. Barnicott and D. L. Smith; to fill a one year vacancy, the Rev. E. S. Bartlam.

DEPUTIES TO THE PROVINCIAL SYNOD, the Ven. Barr G. Lee, the Rev. Messrs. Mortimer Chester, I. E. Baxter, A. J. Child; Messrs. J. W. Barnicott, Harry Seibel, J. L. Martin, E. D. Seaton.

The annual Convention dinner was held

Tuesday evening, February 2nd, at the Hotel Sacramento. The Rt. Rev. L. C. Sanford, Bishop of San Joaquin, and Miss Kathryn Adams, dean of Mills College, Oakland, were the speakers.

At a mass meeting held in St. Paul's Church, Sacramento, the Rev. W. H. Hermitage, rector, on Wednesday evening the first speaker was Mr. Monell Sayre, of New York, who spoke on the problem of

the Church in reaching the large industrial populations of the country.

The second speaker was Mr. Theodore S. Dredge, of Oakland, who spoke on methods of attaining the quota.

Tuesday, February 2nd, was Woman's Auxiliary day. Speakers were Bishop Sanford, Miss Mary Dawson, of Changsha, China, and Deaconess Todd, of the Orleans Indian mission field.

## Church Assembly Convention Concludes Successful Sessions

### Spring Session—New Bishop for Europe—Commemoration of King Charles

The Living Church News Bureau  
London, February 6, 1926

THE GREAT CONVENTION ARRANGED by the Missionary Council of the Church Assembly concluded its meetings on Friday last, after four days' earnest work. The Convention was well organized, the speakers were of the highest standard, and the four reports which were considered proved to be masterly surveys of the needs of those portions of the civilized world which are non-Christian. The impression which remains with those who were privileged to be present at the Convention, or who have read the details of the discussions on the four reports, is that a stupendous task confronts the Church of England in her answer to this world call. It is not one diocese here or there that needs help, but many dioceses in all parts of the world; not one hundred clergy, but four hundred and thirty-three helpers, men and women, are necessary at once. The men and the money must be found, and English Churchmen must be ready with a sacrifice commensurate with this great demand.

The Missionary Council of the Church Assembly have done great service by their rousing effort, and if their lead is wisely followed, a great movement may be set going. The substance of the reports issued should be circulated among as many schools of thought as possible, and a resolve made to strengthen and improve existing missionary societies. It is good to know that one of the results of last week's meetings will be a closer coöperation between such organizations.

#### SPRING SESSION OF ASSEMBLY

The spring session of the Church Assembly will be opened next Monday, February 8th, at the Church House, Westminster. Among the matters to be considered by the Assembly for revision are the Clergy Pensions measure, the First Fruits and Tenths measure, and the Episcopal Incomes and Pensions measure. New measures to be introduced are the Benefices (Diocesan Boards of Patronage), the Benefices (Exercise of Rights of Presentation), and the Representation of the Laity measures. The Assembly will also have before them the report of the Commission on the Property and Revenues of the Church. Among the resolutions to be moved is one by the Bishop of London, which reads:

"That the Church of England Council of Empire Settlement be encouraged by the Church Assembly to continue its work."

#### NEW BISHOP FOR EUROPE

The Bishop of London is to have a new suffragan, with the title of Bishop of Ful-

ham. This does not imply that our hard-working diocesan is to have additional assistance in his huge Diocese, for the new suffragan's sphere of work will be in North and Central Europe.

For many years the chaplaincies in North and Central Europe, from Petrograd to Biarritz, have been under the superintendence of the Bishop of London, who has always had a bishop specially appointed to help in this work. Bishop Wilkinson discharged this task for a long time, and until recently Bishop Bury, but in each case these bishops were consecrated previously for some other appointment.

It has been found impossible at present, for technical reasons, to create an independent bishopric for North and Central Europe, as there is no piece of British territory in the jurisdiction from which a bishop could take his title. The bishop in charge, therefore, must be a suffragan to the Bishop of London, as no bishop already consecrated is now available. He must take a title from some place in British territory, and Fulham has been selected as being the place where the Bishops of London have lived for 1,300 years.

The Rev. Basil Staunton Batty, vicar of Christ Church, Mayfair, has been appointed first Bishop of Fulham. Mr. Batty was educated at St. Paul's School and Selwyn College, Cambridge, and was ordained in 1896 to a York curacy, and two years later was appointed to the vicarage of Medmenham. His eight years at Medmenham were followed by eight more as vicar, first of Bolsover and then of Wargrave. In 1914 he was made rector of South Hackney, and in 1918 vicar of St. Gabriel's, Warwick-square. His tenure of the vicarage of Christ Church, Mayfair, dates from 1924.

#### COMMEMORATION OF KING CHARLES

On Saturday last, the 278th anniversary of the execution of King Charles the First was observed under the auspices of The Royal Martyr Church Union. A large crowd assembled at Charing Cross round the famous statue of King Charles, the base of which was hung round the four sides with a number of wreaths and other floral tokens, varying from modest bunches of violets and snowdrops to the ornate wreath from the Society of King Charles the Martyr, consisting of red and white tulips and tiger lilies, with the words, "*Sancte Carole Martyr Beate—Ora pro nobis*," inscribed on a broad ribbon of red silk.

At noon, a brief religious service was held, comprising the collect from the service for King Charles the Martyr's Day, which was removed from the Prayer Book in 1859. The clergy who took part in the service were the Rev. D. R. Fotheringham, vicar of Charing and chaplain to the Royal Martyr Church Union; the Rev. Trevor

Basil Woodd, vicar of St. John's Fitzroy Square, and the Rev. Chas. Hampden Basil Woodd, both descended from the Captain Basil Woodd who attended King Charles at his execution, and to whom he gave his mantle and Star of the Order of the Garter, the latter being still in possession of the family.

After the Blessing had been pronounced, the buglers sounded the "Last Post" and the "Reveillée," followed by the National Anthem, which was taken up by the crowd and sung with much heartiness.

#### DEAN OF YORK INSTALLED

Dr. Lionel Ford, lately headmaster of Harrow, was on Tuesday in last week installed as dean of York in succession to Dr. Foxley Norris, now dean of Westminster.

The admission of the dean and his investiture with the rights and appurtenances of the deanery were signified by the delivery of the book and bread by the Bishop of Hull, who officiated at the ceremony.

For the purpose of administering the customary oath to Dr. Ford, the members of the chapter brought into use one of York Minster's most precious possessions—a Saxon copy of the Gospels. The date of this manuscript is uncertain, but there is strong support for the belief that it belongs to the time of Canute (1017-1035), and that it was the copy of the Gospels on which the members of the Cathedral chapter took their oaths between that time and the Reformation.

How the book came to be in the custody of the dean and chapter is, of course, a matter of speculation, but it is highly probable that it has been in their possession since it was written. Most of the Minster's treasures were burnt when the Saxon church at York was destroyed in the northward march of the Conqueror's forces, and thus, as it is highly probable that all the architecture is post-Conquest, it seems that this book is the most ancient of the possessions of the dean and chapter of York.

#### PROTESTANTS AND RESERVATION

It is just as well, perhaps, that your readers should be presented with the extreme Protestant point of view on the matter of reservation. The E. C. U. "manifesto" has called forth a reply from the Church Association, in which the signatories say that reservation of the consecrated elements for any purpose whatsoever is illegal in the Church of England, and has repeatedly been declared to be so. Further points from the C. A. manifesto are as follows:

"No real need of reservation for the purpose of giving Communion (the only purpose for which our Lord instituted the Sacrament) exists. The alleged 'needs' are subterfuges devised in order to secure perpetual reservation in our churches. . . . The needs of the sick and dying are fully met by the service for the Communion of the Sick, as has been proved by the experience of nearly four centuries, and by the practice of the vast majority of the clergy at the present day. Any case where the time is insufficient for the celebration in the house of the sick is one where the administration of the Sacrament is undesirable. . . . Administration of the reserved Sacrament, so far from being a provision for the needs of the sick and dying, means the cruelty of forcing upon such sufferers a rite which no normal member of the Church of England can recognize to be the Lord's Supper. . . . The plea for reservation as 'required to give Communion to those who are prevented from being able to receive at the service itself' is an attempt to graft upon the Church of Eng-

land one of the worst abuses of modern Romanism, called 'Communion out of Mass,' under which services are held in church for administering consecrated wafers to congregations of able-bodied persons who have been 'prevented' from attending the celebration in church. All needs of the people can be met by the clergyman who holds celebrations at such hours as suit the requirements of his people. . . . The claim 'That the people should not be prohibited from the opportunity of devotion before the Blessed Sacrament so reserved' is a specious attempt to confuse the real issue. The intention is to provide opportunity for that idolatrous adoration of the Host which it was the main purpose of the English Reformation wholly to eradicate. The action of the Bishop of Birmingham, in endeavoring to suppress 'reservation of the Sacrament under conditions which lead to its adoration,' is in accordance with the unanimous finding of the Royal Commission, 1904-6."

The World's Evangelical Alliance follow up the C. A. manifesto by announcing that, with the coöperation of the National Church League and other organizations, they are arranging on Tuesday, June 1st, at 7 P.M., another Royal Albert Hall demonstration, "to answer the challenge to the Reformation, and to summon all the forces of Protestantism throughout the country to take concerted action to resist by every means the introduction into our national worship of reservation of the Sacrament or any other doctrines and practices expressly repudiated at the Reformation."

#### MEMORIAL TO BISHOP BURGE

The representative committee appointed to give effect to the desire of the Diocese of Oxford to commemorate the episcopate of the late Dr. Burge, after considering all the suggestions put forward, have unanimously decided that the most suitable form would be as follows: A portrait to be placed in Cuddesdon Palace; an exhibition or exhibitions for ordination candidates tenable at any college or hall or by a non-collegiate student within the University of Oxford, preference being given to candidates from the Diocese of Oxford; and perhaps also a simple memorial tablet. The amount suggested to found each exhibition would be about £1,000.

#### LENT AT ST. PAUL'S

At St. Paul's Cathedral during Lent there will be no midday addresses this year. Bishop Gore will deliver what are known as the "White Lectures" (founded in 1622 by the Rev. Thomas White), on Wednesday evenings, beginning on Ash Wednesday, on the subject of Intellectual Apprehensions and Reassurances. The other special preachers will be the Rev. C. M. Chavasse, rector of St. Aldate's, Oxford, on the first three afternoons of Holy Week, and the Bishop of St. Albans, who will conduct the Three Hours' Service on Good Friday. GEORGE PARSONS.

#### SOUTHERN VIRGINIA LAYMEN'S LEAGUE

SUFFOLK, VA.—A Laymen's League of the Diocese of Southern Virginia was organized at St. Paul's Church, Suffolk, on January 26th, during the meeting of the diocesan Council. The following were elected:

PRESIDENT, Wm. W. Old, Jr., Norfolk.  
VICE PRESIDENTS, John N. Martin, Newport News, H. H. Edmunds, Halifax.  
EXECUTIVE BOARD, A. LeBaron Ribble, Norfolk; Dr. L. W. White, Suffolk; George B. Townsend, Petersburg; E. B. Meade, Danville; Barclay Pretlow, Franklin; J. Bilisoly Hudgins, Norfolk.

## Russian Church Still Suffering from Persecution by Government

### A French Account of Cardinal Mercier's End—Roumanian and Bulgarian Churches

The European News Bureau  
London, February 6, 1926

I THINK I MENTIONED IN A PREVIOUS LETTER the arrest by Bolshevists of Peter, the successor of the late Patriarch Tikhon. This has produced consternation among Russians both at home and abroad, and several Russian organizations in Paris have issued strongly worded protests to Christian public opinion throughout the civilized world. The Christian world is asked to use its moral influence on behalf of the imprisoned Patriarch and clergy. The appeal concludes:

"The Christian peoples throughout centuries of struggle have won for themselves the precious right of liberty of conscience, the first of all political liberties. In the name of this principle free Russians living abroad protest strongly against this attack of Communist barbarism upon European civilization and hope that the governments, Churches, and public opinion of the civilized world will use their influence to check the new cruel persecution of the Church and to prevent the death of a number of innocent men."

The Russian press outside Russia is also somewhat critical as to the prospects of the eighth Ecumenical Orthodox Council, the convocation of which has been planned by the Greek Orthodox Church for June of this year. The *Russ* published at Sofia and strongly influenced by that Balkan centre of Orthodoxy, Carlovici, in Jugo-Slavia, recently published another of those critical articles. In it, it said that the Council would consist of a hundred bishops who represent the Greek Orthodox Church and two hundred from other Orthodox Churches. The writer of the article calls it the "Quasi-Ecumenical Council" on account of its being held at Mount Athos, and also because of its quantitative structure. The article further states that the Greeks themselves form one twentieth of the Orthodox world and the other Orthodox the remaining nineteen twentieths. Bulgaria has fifteen bishops, Serbia twenty-five, Roumania twenty-five, the Polish Orthodox five, Lithuania one, Latvia one, Esthonia two, Czecho-Slovakia, two, Finland one, and the Russian émigrés twenty bishops. As some of them may not be able to attend the meeting, the Greeks will have a majority of three fifths, and therefore it will be more of a Greek than an Ecumenical Council. It is not known what attitude the Ecumenical Patriarch at Constantinople will take toward the Orthodox Church in Russia. He seems to be inclined to negotiate with the representatives of the new religious movement, the "Obnovlentzi," and on the other hand there can be little doubt, writes a correspondent of the *Church Times*, that the Soviet would not allow the representatives of the patriarchal Church to leave Russia even in this exceptional case.

#### CARDINAL MERCIER'S END

The Abbé Portal, whose name has long been known by English Churchmen as a stout believer in Anglican orders as valid, and who has naturally been to the front on the Roman side as regards the "Conversations" of Malines, has written in the

*Croix*, the Paris Roman Catholic daily newspaper, a most moving account of the end of the late Cardinal Archbishop of Malines. He says:

"During the Malines Conversations there developed relations of great confidence and friendship between Cardinal Mercier and Lord Halifax. I was fortunate in being a witness of this on many occasions. But the last interviews which took place on January 21st, two days before his death, revealed his feelings in a most touching manner. I had arrived at Brussels on the 19th. The venerable *invalide* spoke to me of the 'Conversations' and of their continuance in the event of his death. He gave me his advice. His serenity was wonderful, and he expressed himself with perfect clearness and lucidity. I told him that Lord Halifax was due to arrive on the following evening. 'Oh, that is too good of him at his age—eighty-six years—and for such a cause.'

"The next day Mass was celebrated in the dying Cardinal's bedroom, and this was the last occasion on which he received Holy Communion. Lord Halifax was present. With what intention did the Cardinal receive Holy Communion? It is easy to guess. After the Mass we bowed silently to the Cardinal before retiring, and then suddenly he opened his arms and embraced Lord Halifax. Later the Cardinal had three more interviews with us. Toward the end of the last he made a gesture of infinite grace. He took his pastoral ring from his finger and said to Lord Halifax: 'You see this ring, it is engraved with the names of St. Desiré and St. Joseph, my patron saints, and St. Rombaut, the patron of our Cathedral. If I am to die, I ask you to accept it as a gift.'

"We were all overcome with emotion. His own wonderful serenity was undisturbed. He blessed Lord Halifax and his family, and me. I was about to leave the room, when the Cardinal said to me: 'Call James' (Lord Halifax's valet, who goes everywhere with him). 'I will fetch him, your eminence,' I answered. And I went to bring James, who then came to receive the Cardinal's last blessing.

"Two days later the Cardinal gave up his soul to God. At the suggestion of his confessor, the Père Van den Steen, he had offered up his life for the causes which were nearest to his heart, and particularly for the reunion of all the Churches.

"On the evening of the Feast of St. Francis de Sales, when the funeral took place, Madame Mercier, the dead prelate's sister-in-law, came with the rest of the family to give Lord Halifax the episcopal ring which had been bequeathed to him by Cardinal Mercier. It will be preserved by him as a precious relic, and as a symbol of that union for which Lord Halifax and the holy Archbishop of Malines have so bravely labored."

It is really rather remarkable that the Abbé Portal's article should have appeared in the *Croix*, which, alas, so far has not been very favorable to reunion between Rome and Canterbury, and which I have heard criticized by many devout French Roman Catholics on this account. I can only trust and pray that this portends a new attitude, and perhaps something really tangible may happen. *Videat Deus.*

#### THE ROUMANIAN AND BULGARIAN CHURCHES

*Goodwill*, the organ of the World Alliance for Promoting International Friendship through the Churches, has published two articles of more than ordinary interest concerning the Church life of two Balkan countries, Roumania and Bulgaria. Pastor Honigberger writing of Roumania says that the Orthodox Church is the dominant state Church in that land. It has a membership today of some eleven million people, instead of about seven and a half as before the war. This is due to a large annexation of territory. There has been a great increase of spiritual life largely due to the Orthodox Church of Transylvania being transferred from Hungary to Roumania. Miron Christea, a Transylvanian prelate, has been appointed

head of the united Church and has been doing his utmost to raise the standard of education of the Roumanian clergy. The number of bishoprics is being greatly increased and much attention paid to "Home Missions." Further, an attempt is being made to come to some understanding with the Protestant Churches of Western Europe. By an act of 1925, unity has been accomplished among the Orthodox of the different parts which go to make up the Roumanian kingdom. There is also a movement among the Uniats to return to the Orthodox Church. But the Roman Catholics using the Latin rite, who were principally strong with the Magyars, have definitely last numbers by the war.

As for the Protestant Churches, none has seized the spirit of the times more than the Lutheran National Church in Transylvania. In the summer of 1920 it laid a new constitution before the National Church Assembly, and this made it possible for Lutheran bodies outside Transylvania to join her. The membership increased from 240,000 to 400,000. Further, the lay element is now encouraged to take part in Church affairs. The franchise has been extended to women, and work such as the general health and welfare of the community has been placed under the care of the Church. It is a highly developed pattern of communal and religious unity. It taxes itself very heavily, has come into conflict successfully with the State on the subject of compulsory Roumanian and the laws of private schools, which have had to be revised. An interesting body in this country is the Unitarian, which is unique in having at its head an old man of ninety, Joseph Ferencz, the only Unitarian "bishop" in the world. Its membership is 67,000. It has been an officially recognized religion in Transylvania since 1571 with adherents among the Hungarian nobles and the Szeklers, and is now coming into conflict with the Roumanian government concerning its schools.

In Bulgaria the Orthodox Church numbers by far the great majority of the population. There has been a great falling off in the numbers of the Communities, and it has gained a great reputation for toleration. It is not aggressive nor desirous of expansion and supports every ideal of Christianity, and is willing to work for a rapprochement with other Christian bodies. It is taking an active part in the work for reunion of the Churches and for international friendship through the Churches. The few Protestant bodies in Bulgaria have tried to make converts, but have not had much success. The same may be said of Roman Catholic attempts at propaganda.

FASCISM AGAIN

The correspondent of the *Times* at Rome has again drawn attention in a long dispatch to the relations between Signor Mussolini's government and the Roman Catholic Church. The publication of the report drawn up by the Commission appointed to consider the reform of ecclesiastical legislation with a view to drafting thereupon another Fascist law has brought to a head the question of the relationship of the Church with the present government. It was inevitable when Fascism first came into being that it should encourage religion as a means of keeping order. Hence it ordered the placing of the crucifix in the schools and the revival of religious teaching. This was popular enough, and religious people saw in this friendly action a possible beginning

of the healing of the breach between Church and State. Further, last year the authorities assisted in looking after the pilgrims in Rome for the Holy Year, and this made the Church people friendly. Then again, the Fascist government broke up the anti-Catholic Freemason bodies. The Pope in an allocution delivered last year, towards its close, said:

"Never at any time has it been so possible for the faithful to realize how far removed is the Head of the Catholic Church from that which is due, right, and necessary for the supreme authority with which he is invested in that society universal and in its nature perfect, which by divine institution the Catholic Church is."

An even more definite pronouncement followed shortly afterwards. The projected reform of Church legislation contains two important points. The first recognizes the religious orders; the second abolishes those clauses of the Law of Guarantees known as the *aequatour* and the *placet*. That is to say the civil government renounces its right to prevent a bishop from occupying the see to which the Pope has appointed him, and its veto on the nomination of parish priests. Many thought that the end of the Church-State conflict was in sight, but the Vatican has expressly stated that this is not so. The Vatican demands complete liberty and independence—that is to say, a small strip of territory and the status of a foreign power which could negotiate on terms of equality with the Italian government. This is a great difficulty, but the Fascist government seems determined to have the religious power of the land on its side, and men are beginning to hope that this very grave question may be finally settled.

C. H. PALMER.

DEAN LAINE ELECTED TO GREEK COMMUNITY

PORTLAND, ME.—The Holy Trinity Eastern Orthodox Church of Portland, which has been worshipping in the parish house of St. Luke's Cathedral, has purchased the old Presbyterian house of worship in this city, and will move into it on March 1st. At a congregational meeting of the Greek church held on February 7th, the Very Rev. Edmund R. Laine, Jr., who retires from the deanship of St. Luke's Cathedral on March 1st, was elected by unanimous vote an honorary member of the Greek community of Portland. A certificate containing the announcement of this election and signed by Archimandrite Modestos Stavrides and by the president and clerk of the Greek Church, was sent to the dean, who was instrumental three years ago in assisting the Greek citizens of Portland to organize their parish and to secure a priest. Since then they have enjoyed the hospitality of the Cathedral parish and have developed their work through friendly counsel and guidance from the Cathedral clergy, especially along social lines.

Dean Laine has also been elected an honorary life member of the Civitan Club of Portland. On March 1st, he goes to take charge of St. Paul's parish in Stockbridge, Mass, for six months. The Rev. Lauriston Castleman, pastor of the young people in Portland Cathedral, who resigned at the same time as did Dean Laine, has been called to the rectorship of the Church of the Epiphany, Brooklyn, N. Y., and will shortly leave Portland to take up that work.

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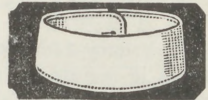
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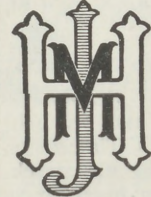
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## Bishop Murray Pneumonia Victim, Condition is Somewhat Improved

**Bishop Manning Issues Lenten  
Challenge—Memorials Dedicated  
—Valuable Bible Sold**

The Living Church News Bureau  
New York, February 19, 1926

[BY TELEGRAPH]

New York, February 20th—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, was taken ill with pneumonia today, and has been removed to St. Luke's Hospital. There is no present cause for anxiety.

New York, February 23d—Bishop Murray's pneumonia is running a satisfactory course. Monday noon report shows some improvement in his condition. He spent a comfortable night, his temperature is lower, and he is resting comfortably today.

THE BISHOP OF NEW YORK OPENED THE Lenten preaching at Trinity Church. The great church, likely the most popular one in the country for Lenten mid-day services, was crowded for the occasion. Bishop Manning defined these forty days of Lent as "a time for such self-discipline as shall strengthen the higher and God-ward side of us."

"It is a season of intensive training in the things of the spirit, and in our busy lives we all need such a season. It is time for us to give more thought to the meaning of our religion.

"Our religion gives us courage to stand for truth and right. It gives us sure guidance, true standards of conduct in all affairs of our lives. We see many people today who are morally adrift, without any clear moral convictions or standards. It is a sad state for any human life to be in. It is because they have lost their hold on religion. We Christians have a standard of life of which we are absolutely sure. Our standard is the law and will of Jesus Christ. We Christians are not to be blown about this way and that by the changing currents of opinion around us. We stand for the law and will of Jesus Christ."

### THREE MEMORIAL WINDOWS DEDICATED

At the eleven o'clock service on Sunday, February 7th, at St. James' Church, Madison Avenue and Seventy-first Street, three handsome new stained-glass windows, gift-memorials to the late Thorne Shaw from his widow, were dedicated by the rector, the Rev. Frank Warfield Crowder, D.D.

These windows from the studios of Henry Wynd Young, are of Gothic glass executed in the late Fourteenth Century manner, and have as their subjects the three figures, St. Peter, St. James, and St. John.

### LENTEN SERMONS AT ST. JAMES' CHURCH

The preaching services at St. James' Church begin at 5:15 P.M., and are held on the Tuesdays, Wednesdays, Thursdays, and Fridays of Lent. For the first week, beginning February 23d, the preacher is the Rev. Dr. Sturges of Providence; second week, Fr. Huntington, O.H.C.; third week, the Rev. Dr. Phillips, of Washington; fourth week, Bishop Oldham; fifth week, Bishop Slattery; Holy Week through Thursday, Bishop Johnson, of Colorado. On the Monday afternoons of Lent special services for children are conducted by the rector, the Rev. Dr. Crowder.

### SALE OF A GUTENBERG BIBLE

Considerable interest was manifested, especially among collectors of rare books, by the sale last Monday of what was described as likely to be the last perfect copy of a Gutenberg Bible ever to be sold at auction. It is known as the Melk copy, having been in the possession of the Benedictine monastery at Melk, Austria, for three centuries. The only Gutenberg Bibles in public collections in New York are at the Public Library and the General Theological Seminary. An effort was made at the Monday auction to purchase it as a gift to the Cathedral of St. John the Divine, but this failed and it was sold to a dealer in rare books. The purchase price is stated to have been \$106,000. The Bible was at once placed on sale again by its new owner.

### FIFTY-SIX YEARS IN THE CHURCH'S MINISTRY

On Quinquagesima Sunday, the Rev. Dr. John F. Steen observed the fifty-sixth anniversary of his ordination. A service in his honor was held at the Chapel of the Intercession, Trinity Parish, where a sermon of tribute was preached by the Rev. R. T. Homans, rector of Grace Church, Jamaica. Dr. Steen was for fifty-two years rector of Ascension Memorial Church, Manhattan.

### CHILDREN'S CORNER AT ALL ANGELS' CHURCH

The Rev. Dr. S. DeLancey Townsend, rector of All Angels' Church, West End Avenue and 81st Street, has established in his church, using a part of the baptistry, a corner for the children of the parish. Devotional material for the little folks, in the form of books and pictures, has been provided and the corner is open to them throughout each day. This was the first children's corner to be fitted up among the city churches of our communion.

### NEW YORK NEWS NOTES

A handsome processional crucifix, done in oxidized silver, has been given by Mr. Michael Bellizzi to the Church of the Transfiguration as a memorial to the late William Franklin Adams. At the time of his death in 1918, Mr. Adams ended a remarkable record of service at The Little Church Around the Corner, where for forty years he had been its sacristan.

The condition of Mr. Edwin S. Gorham, who underwent an operation on Saturday last, is reported as considerably improved.

The Very Rev. Howard C. Robbins, dean of the Cathedral, has issued a Lenten folder containing prayers for the sick, the faithful departed, for international peace, and "A Hymn on Maundy Thursday."

St. Mary's Church, West 126th Street, the Rev. C. B. Ackley, rector, announces for Lent a series of Wednesday evening sermons by missionaries from the Diocese of New York. Every adult member of the congregation is asked to read during Lent at least one book on some of the present-day world problems.

The New York members of the Church League for Industrial Democracy had a corporate communion this morning at the Church of the Transfiguration.

At Trinity Church an additional feature of the daily noon-day Lenten services is the series of organ recitals that have been arranged. On Mondays and Thursdays, Mr. Frank Scherer, organist at St.

Luke's Church, Montclair, is the recitalist, and on other days of the week, Mr. Channing Lefebvre, organist at Old Trinity.

HARRISON ROCKWELL.

### ORGAN RECITAL FOR BLIND

BUFFALO, N. Y.—St. Paul's Cathedral, Buffalo, held an organ recital on Shrove Tuesday for the blind people of Buffalo. The organist of the Cathedral, Mr. DeWitt C. Garretson, was at the organ, and following this hour there was a social gathering in the Assembly Hall. The Shelton society had charge of the entertainment.

## NEW LENTEN READING

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# Bishop Wise Preaches First Noonday Sermon in Chicago

**An Interesting Survey—Some Y. M. C. A. Facts—Work in the Stock Yards**

The Living Church News Bureau  
Chicago, February 20, 1926

FOR MANY YEARS BISHOP WISE HAS been the opening speaker on Ash Wednesday at the Lenten Noon-day services held at the Garrick Theater under the auspices of the Church Club. These services are now well established and are attended by all creeds and classes in the "Loop." Other noon-day services in the "Loop" will be held later by the Chicago Church Federation, and by the United Lutheran and Missouri Lutheran Synods. Since the building of the new Chicago Methodist Temple at Clark and Washington Streets, the Protestants have an excellent place for down town meetings and services. In fact, the Chicago Temple is the only church building in the "Loop." Following their practice of last year, the Catholic Club of Chicago is having a week-day celebration of the Holy Eucharist in one of the rooms of Kimball Hall (corner of Adams Street and Wabash Avenue). The service begins promptly at 12:30 noon. Bishop Griswold was the celebrant on Ash Wednesday.

In his opening address on Ash Wednesday, Bishop Wise said:

"The Lenten season is supposed to be a period when we are urged to look at our weaknesses and sins, but I prefer to look this time at the possibilities of our goodness. The spirit of fellowship and kindness is the real cure for personal, national, and international ills. There are critics of religion whom I call the unburied dead, who walk the streets throwing wet blankets over all that is good in life or religion. They say that every man or woman has his or her price. Life to them is somehow always a failure. The man who blows his own horn is another who is too busy to do much else."

**AN INTERESTING SURVEY**

The Chicago Council of Religious Education has been attempting to make a survey of the Sunday school conditions in Chicago and Cook County. So far just fifty per cent of the schools have responded, most of them Protestant, and some interesting facts have been revealed, some encouraging, some discouraging. For example:

"The Sunday schools of Chicago just barely maintain an average attendance of fifty per cent of the enrolment. A generous sampling of the reports reveals the fact that less than 22 per cent of the schools have teachers in training. Another seventy-eight per cent neither have training classes of their own nor enroll teachers and prospective leaders in denominational or interdenominational schools. It is encouraging to find a high percentage of schools using graded lessons in their elementary division. Equally encouraging is the fact that seventy-eight per cent of the schools provide separate rooms for the beginners' department, and the same number also provide separate rooms for the primary grades. Not so encouraging is the fact that only twenty-six per cent of the schools provide separate rooms for the juniors, and less than twenty-two per cent provide separate rooms for the critical intermediate age. Sixty-three per cent of the schools use the traditional "hour" for the Sunday morning session. Twenty-six per cent have found it advisable to ex-

tend that hour to one hour and fifteen minutes, while ten per cent have found it advisable to lengthen the period to one hour and a half or longer. These facts represent conditions in the upper level of the schools. With the conditions of ineffectiveness so constantly found in the vast majority of schools, the low average of attendance, the high percentage of tardiness, and the brevity of time, we are compelled to face anew the great challenge confronting us to federate our strength, leadership, and resources."

**SOME Y. M. C. A. FACTS**

Only fifteen per cent of the area of Chicago is served by buildings of the Y. M. C. A., but six new buildings will be completed in 1926, including the West Side eight-story student building. The total cost of these new buildings is \$4,300,000. The late Victor Lawson, publisher of the Chicago Daily News, left approximately \$3,000,000 for the building of new "Y" centers. During 1925 more than 39,000 were enrolled as members of the Chicago branches, of whom 10,000 were boys. Some 3,824 young men are residents of the Chicago Association buildings each day. The attendance at Bible classes and religious meetings averaged 4,375 per week throughout the year.

Mrs. Hermon Beardsley Butler, who for the past three years has been a member of the Board of Directors of the Chicago Young Women's Christian Association, has been elected president of the Y. W. C. A. Mrs. Butler is well known for her activity in Church and civic work. For five years she was president of the diocesan Woman's Auxiliary in Chicago, for the past six years she has been a member of the executive board of the W. A. National Council. She also holds other diocesan offices.

**COMMUNITY CENTER AT STOCK YARDS**

When Holy Trinity Mission, in the Stock Yards district, was burnt in 1906, Fr. Kinney, who began the work and continued there until his death—almost forty years—paid for the rebuilding of the church. No finer bit of slum work has been done by the Church in Chicago than that done in this district by this consecrated and devoted priest. The present priest-in-charge is the Rev. Neil E. Anable, who came in 1924. The Stock Yards neighborhood is unrivalled as a center for missionary work. The Church's mission lies just to the southeast. Opposite the church is the new Tilden Technical High School, with a present attendance of more than 3,000. It will soon be the largest technical school in the Middle West. It is planned to make Holy Trinity a community center, and plans have been drawn for a new parish house to cost about \$25,000. The building will be two stories, brick, seventy-five feet long by thirty feet wide, and will be located at the rear of the present church. The new hall will be known as the H. C. Kinney Memorial. It is also planned to buy the two-story apartment next to the present property, and to use it for a rectory. The campaign for building began in January. The Bishop and Council are to give \$5,000 if the mission raises \$20,000.

**NEWS NOTES**

The Rev. W. H. Ziegler, rector of the Church of the Redeemer, Elgin, has begun a new work at the suburb of Illinois Park, two miles west of Elgin. He holds a service in the Union Chapel there each

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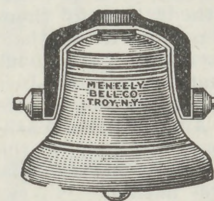
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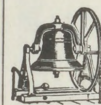
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Sunday evening. A Church school of nearly fifty pupils has been organized. Most of the congregation consists of farmers and laborers. It is expected that a mission will shortly be organized in Illinois Park.

The Round Table met at St. James' parish house on February 15th, and was addressed by the Rev. D. A. MacGregor on The Priest and His Study.

H. B. GWYN.

**CHURCHES OBSERVE NATIONAL CATHEDRAL SUNDAY**

WASHINGTON, D. C.—George Washington's prayer for use on Sunday morning, as copied in his own handwriting when he was twenty years old, was offered in several hundred churches throughout the nation on Sunday, February 21st, in connection with the annual celebration of "National Cathedral Sunday."

In a personal message to the churches which are cooperating in the building of Washington Cathedral, the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington, pleads for a return to George Washington's emphasis on the spiritual basis of the nation's greatness.

Bishop Freeman says: "In its material life, our nation has prospered to an extent which could hardly have been foreseen by the father of the country. But Washington was never deceived as to the value of material things. Although he was one of the richest men in the colonies and had the most to lose by risking his fortune in the Revolution, yet we know that he never hesitated as to his course. His personal and material well-being meant nothing to him, weighed in the scale against that spiritual well-being which was impossible without justice and freedom. The most reliable historians seem to agree that Washington's greatness lay in his goodness; that his strength was the strength of his character.

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**CONVOCATION OF ASHEVILLE**

ASHEVILLE, N. C.—The Convocation of Asheville met in St. James' parish, Hendersonville, the rector of which is dean of the Convocation.

The Convocation began with Evensong on Tuesday night, February 9th. At this service two addresses were made; one by the Rev. A. G. B. Bennett, on Ideals and Plans of the Department of Publicity; and the other by the Rev. J. W. C. Johnson on Ideals and Plans of the Department of Religious Education. The service was followed by an informal reception in the rectory.

The next day began with the Holy Communion at 7:30 A.M. At ten o'clock the Rt. Rev. Kirkman G. Finlay, D.D.,

Bishop of Upper South Carolina, began the first of four meditations which were exceedingly searching and helpful. Those who had the opportunity of hearing him

could not but come away with a keen realization of shortcomings yet with a renewed sense of the responsibility and privilege of Christian citizenship.

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# Quiet Day for Clergy Marks the Beginning of Lent in Baltimore

**Pulpits Exchanged—Lenten Preachers—A Lenten Rule—News Notes**

The Living Church News Bureau  
Baltimore, February 22, 1926

**A** QUIET DAY FOR THE CLERGY OF MARYLAND was held in Memorial Church, Baltimore, the Rev. Page Dame, D.D., rector, on Shrove Tuesday. The meditations were conducted by the Rev. Douglass Hooff, D.D., rector of All Saints' Church, Frederick, Md. Many of the clergy of the Diocese were present. Luncheon was served by the ladies of Memorial Church. This luncheon is always provided by Bishop Murray.

**PULPITS EXCHANGED**

On Sunday, February 21st, the rector of Grace and St. Peter's Church, Baltimore, exchanged pulpits with the rector of St. Thomas' Church, Garrison Forest, Md., and on Sunday, February 28th, the rector of Emmanuel Church, Baltimore, will exchange with the rector of Grace and St. Peter's Church.

**PREACHERS AT ST. JAMES**

The Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore, is conducting a Bible Class on Thursday evenings throughout Lent in St. James' Church, Baltimore, the Rev. George F. Bragg, Jr., D.D., rector. The special preachers in St. James' Church during Lent will be:

The Rev. Wyatt Brown, D.D., the Rev. C. S. Ball, D.D., the Rev. William O. Smith, D.D., the Rev. Arthur B. Kinsolving, D.D., the Rev. Murray Dewart, the Rev. A. J. Mitchell, D.D., Mr. John L. Barry, Professor Carrington L. Davis, and the Rev. Dean Hayward.

On Friday evenings there will be a Study of Negro History.

**PREACHERS AT MEMORIAL**

The preachers at Memorial Church, Baltimore, the Rev. William Page Dame, D.D., rector, include:

The Archdeacon of Maryland, the Rev. R. S. Litsinger, the Rev. C. Sturges Ball, D.D., the Rev. William A. McClenthen, D.D.

On Tuesday afternoons, the Rev. Edmund L. Gettier, Jr., will tell Bible stories to the children, and on Friday afternoons the Archdeacon of Baltimore will deliver a series of addresses on The Hymns of the Church.

**PREACHERS AT EPIPHANY**

The Church of the Epiphany, Govans, Baltimore, the Rev. Robert Kell, rector, has distributed an attractive card of services for Lent. The special preachers will be:

The Ven. Edward T. Helfenstein, D.D., the Rev. S. H. Orrick, the Ven. R. F. Humphries, D.D., the Rev. B. B. Lovett, D.D., the Rev. Roy E. DePriest, the Rev. Thomas Atkinson, late canon of the Pro-Cathedral.

**PREACHERS AT CHRIST CHURCH**

The Rev. Murray Dewart, rector of Christ Church, Baltimore, will speak on Tuesday afternoons during Lent on the following subjects: St. Francis, John Tauber, John Hus, Bishop Hugh Latimer, and Archbishop Thomas Cranmer. On Wednesday afternoons the theme will be What think ye of Christ, treated by the Rev. James Mitchell, the Rev. Philip Jensen, and the Joseph Waterman. On Wednesday afternoons of the latter part of Lent, the theme will be The Inner Life, and the preacher the Rev. Joseph

Waterman. On Thursday afternoons, the Rev. Rubert B. Matthews, D.D., will speak on Jesus the Life-Giver, Life and Organization, The Expanding Life, The Church and Civilization, the Church of Today, and The Episcopal Church and Church Unity. The rector will conduct a course of confirmation instruction on Fridays.

**LENTEN RULES**

At St. Luke's Church, the Rev. Nelson O'Connor, rector, the Lenten Folder contains the following:

**SUGGESTED RULES FOR LENT**

One rule from each group should be selected, and rigorously kept.

*Group 1.*

- Attend Mass daily.
- Attend Mass on Sunday, and two week days.
- Attend Mass on Sunday, and one week day.

*Group 2.*

Receive Holy Communion a certain number of times each week.

*Group 3.*

- Attend Service Wednesday and Friday evenings.
- Attend Service either Wednesday or Friday evenings.

*Group 4.*

Read the Bible for a given period each day.

*Group 5.*

Spend . . . extra minutes in prayer each day.

*Group 6.*

- Abstain from all flesh Wednesdays and Fridays.
- Give up, throughout the Holy Season, some article of food for which you care most.

*Group 7.*

Renounce all amusements.

*Group 8.*

Lay aside daily a certain sum of money for God, to be gotten by self-denial.

**NEWS NOTES**

The Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore, delivered the invocation at the dinner of the English Speaking Union held in the Belvedere Hotel, Baltimore, on Monday evening, February 15th. The speaker of the evening was the British Ambassador, Sir Esmé Howard.

Bishop Murray returned to Baltimore on February 19th, for two days' work in his own Diocese, before returning to New York to preside at the meetings of the National Council.

H. P. ALMON ABBOTT.

**BISHOP McCORMICK'S ANNIVERSARY**

GRAND RAPIDS, MICH.—The Bishop of Western Michigan observed on Sunday, February 14th, the twentieth anniversary of his consecration. It happened that this date also marked the twenty-eighth anniversary of his coming to Grand Rapids in 1898, as rector of St. Mark's Church, and the third anniversary of the death of his son, the Rev. John Brian McCormick. The observance was, therefore, held in St. Mark's Pro-Cathedral, and there was a memorial celebration by the Bishop at eight o'clock, assisted by Dean Jackson. At eleven o'clock the Bishop confirmed a class and preached to a very large congregation. From four to six o'clock an informal "at home" was held by Bishop and Mrs. McCormick at the Bishop's house, and was attended by many Church people, friends, and neighbors. At the Bishop's

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special request no formal observance of the anniversary was held by the Diocese, and as the Diocese is making every effort to increase its missionary offerings, the Bishop also requested that no gifts of money should be officially made. Appropriate resolutions were passed by the Standing Committee, and there were gifts from the Standing Committee and from the clergy of the Diocese. The Bishop's house was filled with flowers and many telegrams and letters were received from the different parishes in the Diocese and from individual friends.

#### BISHOP MURRAY COMMENDS WORK IN JERUSALEM

NEW YORK—Calling attention to the Good Friday Offering for the work of the American chaplain in Jerusalem, Bishop Murray has written to the clergy commending the opportunity to help in that work.

"On Good Friday," he writes, "let us be mindful of those who dwell today in the land where our dear Lord lived and gave Himself upon the Cross for the life of the world. I earnestly request that you urge upon and receive from your people a special Good Friday offering for the work of our Church in Palestine; and that full opportunity be afforded them to understand the need, so that they may contribute intelligently and liberally to it.

"We have answered the call of the ancient Churches of the East, and are helping them, 'beginning at Jerusalem.' As in St. Paul's time the Church of distant Galatia made 'the collection for the saints' of the persecuted mother Church, I suggest that you do the same, and so will bring your liberality to Jerusalem."

#### CHILDREN HOLD DAY OF PRAYER

ROCHESTER, N. Y.—The Church school of St. Luke's, Rochester, observed a day of prayer on Saturday the 13th of February. This was to mark the beginning of the school's Lenten program. From 10 A.M. until 4 P.M., there were intercessions in the church by the boys and girls that in this coming Lent they might come more fully "to know Christ and to make Him known."

#### CAROLINA YOUNG PEOPLE HOLD CONFERENCE

CAMDEN, S. C.—The third annual convention of the Young People's Service League of the Diocese of Upper South Carolina met in Camden, on the first Friday, Saturday, and Sunday in February.

The young people first came together in the Hobkirk Inn on Friday night at a banquet of good fellowship through the fine hospitality of Mrs. H. G. Marvin, Bishop Finlay being the toastmaster. The Rev. G. Floyd Rogers of Charlotte, N. C., the speaker of the evening, traced the striking comparison between Alexander the Great and St. Paul. The Rev. W. H. K. Pendleton, chairman of the Department of Religious Education of the Diocese, announced that the Department had given a typewriter to Mrs. F. N. Challen, who has been in charge of the Y. P. S. L. in this Diocese but now goes to North Carolina. He then presented to her from the League a handsome bar pin, amethysts set in platinum. The Rev. C. E. McAllister brought to the young people a message from the National Church.

On Saturday morning short Morning Prayer in Grace Church was conducted by the Rev. A. Rufus Morgan, and an address on Friendship delivered by the Rev.

Capers Satterlee. At the business session Mrs. Challen told of the work of the past year.

Miss Valeria Prioleau made a report of the work she had done as president of the diocesan League, and a program was presented for the study of Latin America

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The constitution of the National Federation of Episcopal Young People was adopted by the Convention.

**OLDEST CAROLINA CHURCH TO BE RESTORED**

BATH, N. C.—At the recent meeting of the diocesan convention of East Carolina old St. Thomas' Church, Bath, was made a diocesan church, with Bishop Darst as rector. The Bishop appointed the Rev. J. N. Bynum as vicar. This church, the oldest in the state of North Carolina, is to be fully restored and preserved as an historic and religious shrine. Recently an association, composed of Churchmen from all over the state, was formed for this purpose.

**TO BUILD BUNGALOW CHAPEL**

IDAHO SPRINGS, COLO.—The congregation of Calvary Church, Idaho Springs, destroyed by fire on the morning after Sexagesima Sunday, is planning to build a stucco bungalow chapel on the site. The old church, a frame structure was completely wiped out, nothing being saved but the altar vessels, but it had become too small for the rapidly growing congregation. On Quinquagesima Sunday Bishop Ingley visited the town, and held a conference which was attended by 126 people. It is intended to allow no break in the services, which will be held in a rented hall until the new church is ready; and plans and pledges are being made enthusiastically.

**WOMEN OF ALL FAITHS GUESTS OF LEXINGTON CATHEDRAL**

LEXINGTON, KY.—On Tuesday, February 16th, in the parish house of Christ Church Cathedral, Lexington, the Federation of Church Women, composed of representatives from all of the churches of Lexington, Protestant, Catholic, and Hebrew, held their monthly meeting as guests of the Cathedral, lunch being served by the Cathedral Guild. The Rev. F. F. Shannon, D.D., pastor of Central Church, Chicago, spoke upon the subject Washington's Cherries and Lincoln's Acorns. The three cherries from Washington's cherry tree were Centrality, Wisdom, and Righteousness. The three acorns from Lincoln's oak were Mystery, Humor, and Faith.

**BISHOP GRAY CONDUCTS MISSION**

KOKOMO, IND.—A most successful mission, conducted by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, attracted a daily attendance of 100 to 150 adults from February 7th to 14th, at St. Andrew's Church, Kokomo. The church was filled at every service.

St. Andrew's is a parish of 268 communicants, but it is estimated that over 300 persons came in contact with the mission. There were almost fifty children present each weekday, and thirty-nine received a cross for perfect attendance. The

little church seats only 100 in the nave, but a number of extra chairs were used during the adult services. There were sixty-five signed resolutions at the end of the mission. The question box was prolific with questions that showed thought and attention during the instruction.

**CAMPAIGN FOR CHURCH BOARDING SCHOOLS IN RICHMOND**

RICHMOND, VA.—The Church people of Richmond have been engaged for the first half of February in an intensive campaign to secure funds for the enlargement and development of St. Christopher's and St. Catharine's Schools, two of the diocesan systems of Church boarding schools, located in Richmond. Both schools are at present crowded beyond capacity; St. Catharine's with 280 boarding and day pupils and St. Christopher's with 225.

Under the leadership of Bishop Brown and the Rev. Edmund L. Woodward, M.D., the dean of Church schools, and Mr. Lewis C. Williams, the chairman of the campaign, a group of 250 workers has canvassed the patrons of the schools and the citizens of Richmond for gifts. As the campaign draws to a close gifts and pledges amounting at present to over \$131,000 have been reported. This is the largest amount that has ever been given by the Churchmen of Richmond for any object connected with the Church.

**CHURCH SCHOOL CHILDREN TO MEET**

CORNING, N. Y.—There will be a district meeting of the Church School Service League of the Bath District of the Diocese of Western New York at Christ Church, Corning, on a Saturday in May. At this time all the children of the Church schools will assemble for a program of work, prayer, and play. A banner is presented each year to the school having the best attendance according to number in the school. The banner was won last year by Christ Church. There will also be a banner presented to the school which has the best offering per capita. All the schools in the district are taking part in this contest and are striving to have the largest offering.

**PREACHING MISSION TO NEGROES**

CHARLESTON, S. C.—The Rev. E. C. Young, D.D., vicar of the Phillips Brooks Memorial Chapel, Holy Trinity Parish, Philadelphia, conducted a successful preaching mission from Sexagesima to Quinquagesima, at St. Mark's Church, Charleston, the largest colored congregation in the Diocese of South Carolina, of which the Rev. C. A. Harrison is rector.

**HOBART'S LOYALTY FUND**

GENEVA, N. Y.—Every Hobart man knows by now that the college has started a Loyalty Fund which is to provide for the many needs of the college. It was found that many of those Hobart men who had given to the Centennial Fund wanted to express what the college had done for them in some definite way, and it was suggested by the Alumni Association that this Loyalty Fund be started. So far it has been a big success. The Rev. Irving McGrew, who is in charge of this work, reports that the men are responding



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with splendid spirit. Hobart's Centennial Fund was a great success, it will be remembered, and with this Fund growing as it is today Hobart may well look forward to bigger things.

### MISSIONARY SPIRIT PERVADES QUINCY

QUINCY, ILL.—There is a marked augmentation of interest throughout the diocese of Quincy in the matter of meeting all extra-parochial obligations, including the apportionment for general missions. The incorporation of these obligations in the parish budget is more general than ever before. The whole Diocese is feeling the stimulus of the spirit and initiative of the General Convention. St. John's, Kewanee, the Rev. G. W. Smith, rector, has adopted the Simplex envelope system, whereby all offerings not designated otherwise are to be apportioned between parochial and extra-parochial claims. The notable feature of this movement in the Diocese is the cheerfulness with which it is being undertaken. It is in line with a new vision manifest throughout the entire Church.

### QUIET DAY FOR LONG ISLAND CLERGY

BROOKLYN, N. Y.—With comparatively few exceptions, the Long Island clergy met Bishop Stires at Holy Trinity Church, Brooklyn, on Shrove Tuesday for a pre-Lenten quiet day.

The Bishop celebrated at ten, assisted by the Archdeacons of Queens and Nassau and of Brooklyn, and delivered several addresses, concluding the devotions about three o'clock. The subjects of the meditations were Sanctification of the Priest and The Temptations of Our Lord. The clergy were guests of the Bishop for luncheon at the Hotel Bossert.

### SUCCESSFUL MISSION IN TEXAS

SAN ANTONIO, TEX.—A most helpful mission has just been concluded at Christ Church, San Antonio, conducted by the Rev. W. J. Loaring Clark, D.D., general missionary for the National Council. The attendance and interest increased steadily from the opening night, February 3rd, to the closing service, February 14th, one evidence being the nature of the questions in the box, which the missionary answered each night.

The morning meditations on prayer and personal religion were particularly strengthening. Two of these meditations were planned especially for the clergy of the Diocese, whom Bishop Capers called together in the chapel of Christ Church on the morning of the 10th for intensive training in evangelism. After expressing his gratitude for the presence of the missionary in the Diocese, the Bishop turned the conference over to him.

"I propose," said the Bishop, at the conclusion of the Mission, "to form a society in this Diocese to be known as 'The Bishop's Missioners'. The purpose of this society is, under the leadership of the Bishop, to do definite evangelistic work in every mission station of the Diocese, and in such parishes as will accept the services of the society. The society shall begin at once to assemble a literature on evangelism and will make this literature the basis of mission sermons and instructions. This is to be done by studying literature at regular sessions of the society. By doing this, each missionary of the Bishop will have the benefit of the experience and

prayers of the other missionaries, and will also gain for himself a more definite realization of the corporate life of the society. After due preparation, a regular schedule of evangelical missions will be made, and the Bishop will send his missionaries two by two to fill appointments. As a means for furthering the work of this society, I purpose to begin at once to raise funds to purchase an adequate tent and its equipment, so as to make it possible for the Church to take its position on the highways or the by-ways of human life, wherever the mission is conducted."

### ARCHDEACONRY OF WILLIAMSPORT

SOUTH MOUNTAIN, PA.—The winter meeting of the Archdeaconry of Williamsport, was held in St. James' Church, Nuncy, Pa., the Ven. Charles R. Barnes, rector. At the morning service, the Rev. Carleton DeC. Beal was advanced to the priesthood by the Rt. Rev. James Henry Darlington, D.D., Bishop of the Diocese. The Ven. Harold E. Schmaus, owing to his removal from the deaconry, presented his resignation, which was accepted with regret and appreciation of his services. After the reading of the Bishop's nomination for the vacancy, the meeting proceeded to the election of an archdeacon. The Rev. Charles R. Barnes, of South Williamsport, was chosen archdeacon, and the Rev. Charles E. McCoy, rector of Trinity Parish, Williamsport, was elected secretary-treasurer.

### INTERPAROCHIAL NORMAL SCHOOLS

ATLANTA, GA.—Two interparochial normal schools for Church school teachers were held in the Diocese of Atlanta during the first two weeks of February, one in Atlanta and the other in Macon. The instructors were the Rev. Gardiner L. Tucker and Miss Annie Morton Stout, field workers for the Board of Religious Education of the Province of Sewanee. The following courses were given: The Teacher, The Pupil, The Bible, The Prayer Book, and Christian Nurture Principles. Much interest was shown in the classes, each school having a total enrollment of twenty-eight.

### FACULTY EXPRESSES APPRECIATION

REISTERSTOWN, Md.—Upon the resignation of Miss Mary S. Bliss as principal of the Hannah More Academy, Reisterstown, a diocesan school for girls, the following resolution of appreciation was adopted by the faculty:

"We, the members of the faculty of The Hannah More Academy, Reisterstown, Md., wish to express our deep appreciation of the splendid work of Miss Mary S. Bliss, whose resignation as principal of the school has just been announced. In our association with her we have always found her sympathetic, appreciative and just in her dealings with Faculty and girls alike.

"In spite of the heavy debt that rested on the school when she assumed the management she has carried on, and has maintained a uniformly high standard of scholarship as is shown by the fact that all the graduates who have tried in competitive examinations for the Pulitzer scholarship at Barnard College have been successful, and that Goucher College accepts graduates on recommendation without examination.

"Miss Bliss has upheld the ideals of a Church school and has always worked with unselfish devotion for the best good of the individual and the school at large.

"We are glad to express our loyalty and affection at this time, and our good wishes will follow her in whatever she undertakes in the future."

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**SAN FRANCISCO  
NOONDAY SERVICES**

SAN FRANCISCO, CALIF.—Under the auspices of the Brotherhood of St. Andrew, a daily noonday service is being held during Lent on the second floor of the Merchants Exchange Building, San Francisco. The speakers include:

The Archbishop of San Francisco (R. C.), the Bishops of California and Sacramento, the Very Rev. J. Wilmer Gresham, D.D., the Ven. A. W. N. Porter, Ph.D., and others.

**DEATH OF  
VEN. D. W. COXE, D.D.**

STROUDSBURG, PA.—The Ven. Daniel Webster Coxe, D.D., retired, living in Stroudsburg, died on February 19th and was buried on February 22d, in Stroudsburg.

Dr. Coxe was the senior presbyter of the Diocese. He was made a deacon in 1868 and priested in 1869. For twenty-five years he was the beloved Archdeacon of the convocation of Scranton, and on his retirement from active work, was elected archdeacon emeritus of the Diocese of Bethlehem in 1918. Since 1912 Dr. Coxe and his wife have lived in Stroudsburg. For six years he was the missionary of Christ Church, this city, and resigned in 1918 from all active work. He held many prominent positions in the Diocese. He was elected deputy to the General Convention several times, as well as serving for many years on the diocesan Board of Missions and the Standing Committee.

Dr. Coxe was an earnest, spiritual and consecrated man. He did with all his might what his hands found to do and they always found something. His human sympathy and loving spirit endeared him to all who came in touch with him. His wife was always a true helpmate. For many years she was the president of the Woman's Auxiliary. For the last few years Dr. Coxe was an invalid and towards the last practically helpless, having even lost the power of speech. But his interest in the whole Kingdom survived to the end.

**DEATH OF  
JOHN G. CRAWFORD**

NEWARK, N. J.—The Diocese of Newark has sustained a real and lasting loss in the death, on February 5th, of the registrar and librarian, Mr. John G. Crawford. Born in Glasgow in 1849, he had long been a parishioner of Christ Church, Bloomfield and Glen Ridge, and was earnest and devoted in all good works. At the end of the year 1919 he succeeded the Rev. William T. Lipton as registrar, and with painstaking care guarded the minutiae of the records of the Diocese. He was constant in his attendance at the Diocesan House, and always ready with whatever information he might be asked to furnish. His skill as a penman gave an air of medieval beauty to his bookkeeping, but his chief charm was his personality, a rare combination of modest dignity and quiet reverence with friendly good will and the desire to be found a faithful steward.

**DEATH OF  
REV. W. J. MacCARTNEY**

MILWAUKEE, WIS.—The death of the Rev. William James MacCartney, a retired priest of the diocese of Milwaukee, occurred unexpectedly some two weeks ago following an operation at Rochester, Minn. Born in Newfoundland in 1888, Mr. MacCartney was ordained deacon and priest

by the present Bishop of Milwaukee in 1914, and spent the active years of his ministry in missionary work in the same diocese. He had been retired for several years, residing at North La Crosse.

**NEWS IN BRIEF**

ALASKA—Friends all over the country will regret to learn that the Ven. F. B. Drane, Archdeacon of the Yukon, has had to give up many of his speaking engagements on account of illness at his home in Edenton, N. C. He has recovered now.

CENTRAL NEW YORK—The Department of Missions of the Diocese of Central New York has appointed Miss Maude E. Hinsdell, 162 Fernwood Avenue, Syracuse, to be diocesan secretary for the Church League of the Isolated. Miss Hinsdell is working under the direction of Archdeacon Foreman, and up to the present 125 isolated Church people have been located in the Diocese. Miss Hinsdell will keep in constant touch with these people, and others who might be located in the future, and every effort will be made to provide them with the ministrations of the Church.

EAST CAROLINA—An addition to the parish house of St. Stephen's Church, Goldsboro, is soon to be made as the result of a gift made for this purpose by the senior warden of the parish, Mr. George C. Royall. The gift is in memory of his mother, who for many years was an active and loyal communicant of St. Stephen's.

HARRISBURG—General Charles M. Clement, of Sunbury, has been appointed Chairman of the diocesan committee to raise \$25,000 of the \$170,000 to be raised in the five dioceses of the state for the new Church buildings at Pennsylvania State College. Colonel Edgar Munson, of Williamsport, represents the Diocese on the general committee of the state. This amount is to be raised in the month of February.—A handsome communion service, consisting of chalice, paten, and bread-box, has been presented to All Saints', Selinsgrove, in memory of Mrs. Mary E. Smith, who was the oldest communicant of the parish, and never-failing in attendance at the services.

MAINE—By the will of the late Mrs. Clara Egery Gibson, of Bangor, St. John's Church, Bangor, receives a bequest of \$15,000, thus raising its endowment fund to \$40,000.

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