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The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, MARCH 13, 1926

No. 19

The Rights of the Laity—Again

EDITORIAL

Christian Unity

BY THE BISHOP OF WESTERN NEW YORK

The Anglican Communion Throughout the World

BY THE REV. LEONARD HODGSON, M.A.

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PRINCIPAL CONTENTS

EDITORIAL	643
The Rights of the Laity—Again.	
ACKNOWLEDGMENTS	645
PENITENCE [A Poem]. By Philip Wharton Dickinson	645
THE BIRMINGHAM CONVENTION	645
DAILY BIBLE STUDIES	646
LENTEIN INTENSITY WITH MYSELF. By the Rev. William Porkess, D.D.	647
BLUE MONDAY MUSINGS	648
CHRISTIAN UNITY. By the Bishop of Western New York	649
THE ANGLICAN COMMUNION THROUGHOUT THE WORLD. By the Rev. Leonard Hodgson, M.A.	651
A COLUMN OF LENTEN VERSE	653
Forevermore (Evelyn A. Cummins)—As He That Serveth (Ethel Miller)—Answered (Laura B. McCracken)— <i>De Profundis</i> (Florence Mary Bennett).	
CORRESPONDENCE	656
A Correction (the Bishop of the Panama Canal Zone)—The Layman's Right to the Holy Communion (Rev. John W. Suter, D.D., Rev. Oliver Shaw Newell, Rev. H. P. Scratchley, Rev. Edward S. Stone)— <i>Ut Omnes Unum Sint</i> (Rev. John E. Wilkinson)—One Effect of the Budget Reduction (Rev. William M. T. Weston)—Bishop Fiske and Prohibition (Rev. Stanley C. Hughes).	
AROUND THE CLOCK	656
LONDON LETTER	659
EUROPEAN LETTER	660
CANADIAN LETTER	661
BOSTON LETTER	661
NEW YORK LETTER	663
PHILADELPHIA LETTER	664
CHICAGO LETTER	665

THE REV. R. E. WOOD has spent twenty-seven years in China. He is now in charge of the Church of St. Michael and All Angels, Wuchang. Mr. Souder, who went to China in 1914, is chaplain of St. Hilda's School. Deaconess Ridgely and Deaconess Clark have served for fifteen and twelve years respectively; they are both stationed at Ichang. Dr. Mary L. James is the well-known head of the woman's side of the Church General Hospital, Wuchang, of which she took charge in 1913, and Dr. Harry B. Taylor is equally well known as the head of St. James' Hospital, Anking, with a record of twenty-one years' service. Miss Marian DeC. Ward is a volunteer worker who has spent much time in China and Mr. Harold S. Gray has taught for three years in Boone University.—*The Spirit of Missions.*

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VOL. LXXIV

MILWAUKEE, WISCONSIN, MARCH 13, 1926

No. 19

EDITORIALS & COMMENTS

The Rights of the Laity—Again

THE several letters printed in the Correspondence columns of this issue on the subject of A Layman's Right to the Holy Communion show a decided interest in the subject, and seem to us of such value as contributions to that subject that we desire to comment on them in detail.

Dr. Suter suggests four hypothetical reasons why "certain members of our Church have advocated the recognition of reservation," and then criticizes each of them. But a fifth reason, which seems to us more important than the other four, and to which he does not refer, is that in this manner alone is there any hope of giving to a layman in prolonged illness his communion with approximately the same frequency with which he would receive it were he able to go to church. That is his right; more than that he does not ask. Very likely Dr. Suter is right in saying, "It is not frequency of communing which is of supreme consequence, but receiving rightly, and with due preparation of the spirit." But the Church has ruled, in the opening rubric in the Communion of the Sick, that "the Ministers shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ when it shall be publicly administered in the Church, that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same." The Church therefore approves the principle of "often receiving of the Holy Communion," notwithstanding the consideration that Dr. Suter suggests. And why anybody should suppose that a sick man needs the Sacrament less frequently than a well man or why there should be dangers in giving it to the latter rather than to the former, passes our comprehension. At any rate, the judgment of the Church in favor of frequent communion is clearly set forth in the rubric quoted, and the Church is willing to assume the risk of a "mechanical theory and emphasis" in the same if Dr. Suter is right in believing that these are involved; though we hope they are not. But we do appreciate the kindness of his presentation of his position. Undoubtedly it is true that reservation promotes the frequent receiving of the Sacrament by the sick. Those who believe the Sacrament bad for them when ill will agree with Dr. Suter; those who believe it good for

them ought to agree with THE LIVING CHURCH. Mechanical theories must be intelligently opposed as truly among the first as among the second class.

THE rector of St. John's, Yonkers, who calls himself a low Churchman, sets a splendid example to other clergy. He keeps a list, he says, "of the permanent invalids and shut-ins," and he has separate celebrations for these in their own homes, for one once in two weeks, for another once a month, etc. Excellent! Reference to the diocesan journal of New York shows that his parish had 75 private communions in a year, being twice the number of burials, and being the fourth largest number in the diocese. It is not clear whether the year covered by that report is the first year of the present rectorship or the last of that preceding. If the latter, Mr. Newell has entered upon a parish of good traditions which, we think likely, is the case. In either event, here is a real pastor of his flock, and we honor his brand of low Churchmanship. May we all advance toward it! Moreover, out of our "incompetence," we entirely agree with him that "the real reason" for the relatively few private communions in the Church is "the lack of hunger on the part of the communicants for the bread of life."

But that brings us to the real point at issue. That "hunger" of communicants has been greatly stimulated in recent years. Where, for a generation, the clergy have faithfully carried out the mandate of the Prayer Book to urge "the often receiving of the Holy Communion," they have found, curiously enough, that a really considerable number of the people have taken the Church at its word; curiously enough, we say, for many of the clergy seem not to appreciate that there are laymen who take this seriously. Mr. Newell has been rector of his parish, we understand, only about a year. Let him look forward; with such pastorship as he is giving, with a true recognition of the duty of the pastor to communicants when they are ill, how will he be able to communicate those who will have learned to "hunger" for the bread of life five years, or ten years, or twenty-five years from now? Out of his 1,658 communicants, perhaps 75 private communions a year satisfy his people today, and it is a number greatly in excess of that in an average parish; but at St. Mary the Virgin's, in the same diocese, with only 1,447 com-

municants, there were 435 private communions from the reserved Sacrament in the same year. A statement in the New York letter in *THE LIVING CHURCH* of January 16th enables us to go further in a matter that is not covered by the ordinary statistical tables of the Church. During 1925, a year later than the fiscal year of the diocesan journal, there were at St. Mary's 13,688 public communions and 480 communions from the reserved Sacrament—a ratio of a little more than one to thirty. As the value of frequent communion has always been stressed at St. Mary's, that ratio will afford some indication of what should be normal where the "hunger for the bread of life" has been generally stimulated. It is certainly not an abnormally large ratio; we doubt whether it is large enough. But it does indicate that a generation of the sort of pastorship that Mr. Newell is giving at St. John's, having *in principle* (we are not thinking of differences in worship) been given for more than a generation at St. Mary's, will produce a like effect at St. John's. Could Mr. Newell cope with 480 private celebrations a year, and do all the rest of his parochial work as well? It is the parishes that have honestly stimulated that hunger for the bread of life that have demonstrated that the sick cannot be adequately communicated by the system that Mr. Newell finds sufficient today in Yonkers; and ten years of Mr. Newell's pastorship will create the condition in his parish that we have frankly presented as demanding perpetual reservation. It will be a condition rather than a theory that will confront him, and the evidence of his own deep spirituality which Mr. Newell's letter affords indicates to us rather clearly what his attitude will be when his present teaching and practice have produced their inevitable result among his people.

For the rest of Mr. Newell's letter, he evidently does not rate this editor as highly as this editor rates him. But personalities are not at issue; only the hard facts such as we have cited; and this editor does not contest the accuracy of each criticism that Mr. Newell applies to him.

WE have left too little space to speak adequately of the two remaining letters on the subject. Mr. Scratchley believes that the relatively small number of private communions in Vermont is due to the fact that "Vermont people are very healthy people." Perhaps they are; we never contest local claims as to salubrity of climates and the like, be those claims presented on behalf of California, of Florida, or of Vermont. This editor has cause to love the mountains of Vermont, and he does love them, and has spent very happy days (all too few) among them; neither was he ever seized with illness in Vermont. [We are writing with caution lest Mr. Arthur Brisbane should see this and use his widely diffused column to annihilate any one who suggests priority in health to any state other than California.] Yet the ratio of burials to communicants in Vermont, according to the last *Living Church Annual*, is one to about twenty-three, and something must happen to people before they are buried, even in the magnificent climate of Vermont. If one communicant in, perhaps, twice twenty-three (for all who are buried are not communicants) dies annually in Vermont, several times that ratio must be ill at any given time.

However, though we have cited the statistics printed in the Vermont diocesan journal, we think it likely that the number of private communions given is inadequately reported. Religious statistics are always incomplete. We intended the statistical part of the editorial to be simply a background for what was to follow, affording a very slight clue to the number

of private communions that ought to be anticipated, where the sick are properly shepherded. Let it be agreed that the statistics are nowhere near to exactness. But where private communions are reported at all—as from the parish in the see city of Burlington—they must be presumed to be correct.

As to the letter of Mr. Stone; if it does not illustrate the desirability for perpetual reservation, then neither does our argument. What he says of the beloved Bishop of Vermont, *pastor pastorum* indeed, we gladly make our own. And then we point anew to the fact that with all the pastoral devotion which he gives and has given, with the stress that he has repeatedly laid upon the value of the Holy Communion, with the advantage that accrues from small congregations, in which individual private communions adequately answer many of the needs for the sick—"nearly all emergencies," as Mr. Stone observes, as though "nearly all" were a sufficient end to be desired—with the remarkable health of the people which Mr. Scratchley points out, with any and all considerations that point undoubtedly to the fact that the need for perpetual reservation in Vermont is nothing like as acute as it is in large cities—we have a right to inquire whether the laity are adequately given their rights as to "often receiving" under the conditions set forth by the Bishop of Vermont. It is the pragmatic test of those conditions: do they work? This examination must not be confused with personalities. It is not personal devotion that has failed in Vermont or elsewhere in the Church; it is not intentional apathy toward the rights of the sick; it is that a system of communicating the sick only by private communions has fallen down, hopelessly, completely, and beyond repair; not nearly as badly in Vermont as in large cities and large parishes; but practically, in varying degrees, everywhere.

THIS is a fact that demands recognition. Beyond every recognition of the devotion of individuals, beyond every sort of fear that somebody, somewhere, desires reservation for some other purpose than, primarily, to give the opportunity for Holy Communion to the sick; beyond any academic discussions of such points as Dr. Suter, or others, so ably argue; this editor, being only a layman, bluntly demands acceptance of this principle: WHEN A LAYMAN IS SICK HE IS ENTITLED TO RECEIVE THE HOLY COMMUNION WITH, APPROXIMATELY, THE FREQUENCY WITH WHICH HE IS AC-CUSTOMED TO RECEIVE IT WHEN WELL.

If anybody wants to contest that principle in the Correspondence columns, let him do it. It is not contested in any of the letters that we have published. It is not overthrown by eulogies of individuals. It has nothing to do with personal saintliness on the part of bishop or priest, or with the general health of any community, or with the inadequacy or inaccuracy of statistics, or with the undoubted value of listening to the Prayer of Consecration, or with any necessity for warning against the possibility of considering frequent communions as "a species of charm," or with emphasis or over-emphasis or under-emphasis upon fasting communion, or with any question as to whether the word *Viaticum* (see definitions in the *Century Dictionary*) savors of a superstitious attitude. All these and many other weighty topics may present interesting centers for discussion, but, reverend fathers who are contributing these thoughtful letters to our Correspondence pages—for the laity have not come to the editor's rescue, as they ought to do—answer this editor this one question: IS A LAYMAN, WHEN ILL, ENTITLED TO RECEIVE HOLY COMMUNION WITH APPROXI-

MATELY THE FREQUENCY WITH WHICH HE IS ACCUSTOMED TO RECEIVE IT WHEN WELL?

If the answer is a blunt negative, tell why.

If the answer is an affirmative, point out in which dioceses, or in what sort of parishes, or by what methods, the greater approximation is made to giving him this right.

We say "greater approximation" advisedly. Not in the most "Catholic" parish of which we are aware, not where perpetual reservation has longest been observed, are the laity, as a rule, communicated, when ill, as often as they ought to be. The whole problem is a relative one. Mr. Newell's remark that "The real reason is the lack of hunger on the part of the communicants for the bread of life" is the wisest single sentence that has been contributed to the discussion. Every layman is ready to say, *Mea culpa!* Yet spiritual hunger is increasing.

But essays on secondary or extraneous phases of the subject, admirable though some of them may be, really are not satisfactory substitutes for answers to the plain, blunt, prosaic question which this editor propounds to the Church.

Brother laymen—you who have developed a considerable degree of spiritual hunger and who are sometimes ill—are you adequately communicated when you are sick?

ACKNOWLEDGMENTS

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PENITENCE

"And the Publican standing afar off would not so much as raise his eyes to Heaven, but smote upon his breast and cried aloud, 'Lord, have mercy upon me, a sinner.'"

Jesu, Word of God incarnate,
Of the Blessed Mary born;
At Thy throne I'm humbly kneeling,
All my soul with sin is torn.

Gracious Master, loving Saviour,
Hear Thy servant's bitter cry:
Send Thy spirit down from Heaven,
Bend on him Thy pitying eye.

Thou the source of every blessing,
Canst the gift of grace bestow:
Hear Thy servant humbly pleading,
Raise him from the depths below.

Lord, I bare my soul before Thee,
Naught of sin or shame untold:
All I ask is grace and pardon,
And a place within Thy fold.

PHILIP WHARTON DICKINSON.

THE BIRMINGHAM CONVENTION

THE International Council Convention and Conference on Religious Education to be held in Birmingham, Ala., April 12th to 19th, promises to be an epoch-making event in the continent-wide movement for religious education. The theme of the convention will be Building Together a Christian Citizenship.

It is the quadrennial convention of the International Council of Religious Education, whose headquarters are in Chicago. Dr. W. O. Thompson, of Columbus, Ohio, president of Ohio State University, is the president of the convention, Dr. Hugh S. Magill, of Chicago, formerly secretary of the National Education Association, is the general secretary, and Dr. Robert M. Hopkins, of St. Louis, Mo., is the chairman of the International Council.

Many of our Church people are greatly interested in, and planning to attend the Convention, among whom are: the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, the Rev. Gardiner L. Tucker, D.D., of Houma, La., the Rev. W. H. K. Pendleton, Spartanburg, S. C., Mr. Leon O. Palmer, Brotherhood of St. Andrew, Sewanee, Tenn., Miss Mabel Lee Cooper, and many others.

This will be the first great religious education convention held in America officially participated in by the thirty-five cooperating religious bodies represented in the International Council. The conventions of the past have been largely composed of delegates from state and provincial associations. While the Birmingham convention will be inspirational and promotional, its purpose will be to bring out the very best educational plans and methods for the Sunday school and for all the different phases of religious education.

The program will include addresses by leading statesmen of the United States and Canada, who recognize the supreme importance of the religious training of childhood and youth, and addresses by great leaders in religious education. The afternoons of each day will be devoted to educational conferences of the different professional groups or sections. These conferences, which will be participated in by the recognized leaders in the different phases of religious education, and which will bring out the very best plans and methods, will be open to all delegates attending the convention. Another feature of the convention will be a Young People's Congress, for which careful plans are being made.

A special feature will be an extensive exhibit including not only books and publications, but Church school architecture and equipment, Church and Sunday school publicity, fine arts in religion, and the best educational materials and methods for the Sunday school, the vacation Church school, the week-day school of religion, missionary education, teacher and leadership training, and other departments of the work. The Morehouse Publishing Company has undertaken to display the current educational literature of Church schools.

The people of Birmingham are making extensive preparations for the convention. A local Committee of One Hundred, divided into sub-committees, is already actively at work and will be prepared to entertain the delegates with typical southern hospitality. Victor Hanson, editor and publisher of the Birmingham News, has been the financial sponsor for the convention, and many of Birmingham's leading citizens are upon the Committee of One Hundred.

The convention will be made up of delegates from both the cooperating Churches and the territorial units. The convention committee has allotted approximately 7,000 delegates to the Churches, and 7,000 delegates to the state and provincial councils. The registration fee will be \$3.50, the same as at the Kansas City convention in 1922, which will entitle the delegate to all the privileges of the convention, including the official program, admission to all the sessions of the convention, special railroad and hotel rates, and the report of the convention.

The significance of this convention is evidenced by the fact that President Coolidge has accepted an invitation to attend and deliver an address. The governors of the southern states recently adopted a resolution calling attention to the convention, expressing appreciation of the President's acceptance, and assuring the President of a hearty reception on the part of the people of the South.

THE MEN who conquer the world are the men who see beyond the world.—Percy Ainsworth.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST: THE FIGURES OF ST. JOHN

March 14: *The Fourth Sunday in Lent*

THE ONLY BEGOTTEN SON

READ St. John 3:16-21.

THE religion we profess was not at its inception a mere human impulse. When men looked up, making their appeal for help, feeling after it, if haply they might find it, they were made aware that the effort had received sanction and reinforcement from above. When they would draw nigh to God, they found that He had already been drawing nigh to them. He had done this supremely in the Person of His Son. In a real and definite fashion He had been seeking after them, if haply He might find them. God so loved the world, that in His greatest redemptive effort on their behalf, He gave His only begotten Son to the end that, believing on Him, they too might have eternal life. This supreme manifestation of Himself represented His utmost endeavors on their behalf. And, believing on Jesus Christ as Lord and Saviour, they had life through His Name."—*Charles R. Brown.*

March 15

THE TRUE BREAD

READ St. John 6:22-40.

AS we grow in character we are aware that our needs grow in number and in insistence. Wants that we have scarcely reckoned with present themselves, which the ordinary experiences of life do not satisfy. When Jesus said that man doth not live by bread only He gave expression to our common feeling. We are restless and dissatisfied, it may be for something which we do not know. Jesus interprets our wants to ourselves. What we need, He says, is reality. We are looking for life, and life He tells us is God. That is why He Himself has power to satisfy. He brings God to us; He is Himself the living, sustaining life of God. We shall certainly not understand Christ till, under His guidance, we learn to understand ourselves. Christ discovers us to ourselves as men and women who are searching restlessly for something, hungry with an appetite which will not be appeased, pitiably eager for we scarcely understand what; and then He shows us that we are really upon the quest for God. Christ makes us realize our own need, and then offers Himself as the answer.

March 16

THE LIVING WATER

READ St. John 7:32-44.

WE can hardly understand in our Western land the significance of thirst. Water is everywhere. But to many who listened to Jesus thirst may have been at some time a terrible reality. They knew what it was to make long journeys over burning sands from one precarious well to another. They knew the possibility of some day finding a desert watering place run dry. But there is a sense in which our modern world knows thirst very keenly. We have our thirst for truth, for certainty. Sometimes it seems to us as though the wells are running dry. It is an age of much knowledge, but little assurance, of much learning, but little conviction. A great deal of what we are given to drink tastes brackish. There is about it no spiritual refreshment. Yet He still stands among us who offered Himself as the Living Water. Twenty centuries have drunk of Him and found refreshment. It is still true that never man spake as this Man.

March 17

THE LIGHT OF THE WORLD

READ St. John 9:1-12.

HOW that figure, again, appeals to us. We need the light. There are many leaders, but few clear voices; there are many who are bidding us to light our lamps at their shrines, but there is no clear guidance. We long for the light. "There

was One," says an old writer, "Who threw across our path a light so strong that it revealed not the path alone, but its beginning and its ending. It showed us God from whom we come, and God to whom we go." Many things, doubtless, it does not show. Yet we have light enough for our way. All we need to know is the way, and the ending. And yet we have more light than that. We have in Christ One who illuminates every question by His teaching, we have in Him One who "lights us on our way through murky supposition to the reality of God."

March 18

THE GOOD SHEPHERD

READ St. John 10:1-18.

GOD is majestic, infinite, eternal, ineffable—Yes those descriptions are right, but they are not all. There is a greater word than majestic, and that is condescending. Only the majestic can condescend. Things without moral dignity cannot stoop. When the Lord Jesus stooped He made that poor woman white again, and she was sorely stained. Can you look at the great stretch of greatness and goodness? Think of the greatness of mercy, pity, tears, willingness to help; He is the great One who goes out into the winter storm to fetch back the lost sheep upon His shoulders. How did the psalmist speak of God in the sweetest psalm, the nightingale among the birds? He says: "The Lord is my shepherd." Jehovah Elohim, a shepherd. Yes, and MY shepherd? Yes. Just as a child may bathe her little hands in the sun, and feeling the warmth, say, 'The sun is my sun, so you may bathe your warmth, say, 'The sun is my sun,' so you may bathe your my Shepherd.' Because you take His love into you, you do not keep it from others. We do not become pantheistic and resolve Him into an infinite vapor. But He is a personal Being, a Friend who cares for us and takes care of us, and looks out for us, our Shepherd."—*Father Stanton.*

March 19

THE WAY

READ St. John 14:1-15.

WHEN I want guidance I go to those who can give it. I prefer to draw upon experience. One would not think of asking a coal heaver for an appreciation of Chopin, or an interpretation of Plato. In my religious life I go to Jesus Christ for guidance, because He convinces me that He is the Master of the spiritual life. He moves with a certainty among spiritual things which I have observed in no other man. His touch with God seems sure. But I am convinced that Jesus is not merely a man; I believe that He is a manifestation in history of the divine character and will. He is therefore for me supremely the Way to God. This is a personal conviction, but it gains in assurance from what I see to be true in the case of countless others. Those who have taken Jesus Christ as the Way have been able to enter into close and satisfying relationship to God, and have most exhibited in their lives the fruits of spiritual living. Jesus has justified His claim to be the Way.

March 20

THE TRUE VINE

READ St. John 15:1-16.

CHRISTIANITY is in essence a personal relationship with God. It is the identification of the whole life with the life of God. It is this union with God which Christ offers and effects. In His figure of the vine Jesus teaches us two things. The first is the solidarity of all spiritual life. The divine and human meet in Jesus. Those who are spiritually united with Christ are made one with God. The second truth is that God's life is imparted through Jesus Christ to man, as in the natural world the vital energy flows through every part of a single living organism.



Lenten Intensity with Myself

A Daily and Different Question

By the Rev. William Porkess, D.D.

Rector of St. Stephen's Church, Wilkinsburg, Pa.

THE LAST TWENTY DAYS

Twenty-first Day—March 12th

21.—Do I know the things within me that repel, and knowing them, put up a strong fight to get rid of same?

Twenty-second Day—March 13th

22.—When life's highest moral heights rise up before me, am I afraid to climb tenaciously?

Twenty-third Day—March 15th

23.—Do I realize that it is empty talk to acknowledge my weaknesses, unless there be resolute determination to lessen them?

Twenty-fourth Day—March 16th

24.—Am I clear that the finer points of education have nothing to do with subjects, but are rather concerned with a cultivated spirit?

Twenty-fifth Day—March 17th

25.—Do I give too much attention to the expressions from those manifestly inferior, and far too little recognition of those who are unquestionably superior?

Twenty-sixth Day—March 18th

26.—If my money were to accumulate, would my selfishness decrease?

Twenty-seventh Day—March 19th

27.—Am I sufficiently progressive to detect the real values of life, and then to make them mine?

Twenty-eighth Day—March 20th

28.—Has the suffering, that I have had to experience, resulted in preparing me for a deeper understanding of those who must travel the same way, and perhaps more severely?

Twenty-ninth Day—March 22d

29.—Am I doing any climbing up the mountain of aspiration, ever keeping my soul's eye on the glorious summit?

Thirtieth Day—March 23d

30.—Do I sense the wonder of life's grip, as the effect of being actuated by vision?

Thirty-first Day—March 24th

31.—Do I accept, as the main way for really interpreting God to others, that of learning His language, and that He must and will teach me?

Thirty-second Day—March 25th

32.—Why not act on the sound valuation that there is sufficient worth in me to do, at least, one worth while thing?

Thirty-third Day—March 26th

33.—Is the listening attitude in my scale higher than the tendency to talk, for the former is a character gem all too rare?

Thirty-fourth Day—March 27th

34.—Am I inclined to coddle sensitiveness and prejudice, instead of seeing them in their true light—moral enemies?

Thirty-fifth Day—March 29th

35.—Is material reward, for the work I do, an incidental or a fundamental thing?

Thirty-sixth Day—March 30th

36.—In my daily program of life, do I definitely incorporate the determination to help others?

Thirty-seventh Day—March 31st

37.—Do I constantly seek to act on the impetus of living strikingly right rather than merely abstaining from the flagrantly wrong?

Thirty-eighth Day—April 1st

38.—Am I spending too much time over life's problems and far too little in applying the glorious solutions we already have?

Thirty-ninth Day—April 2d

39.—Has it entered my thought, that the greatest prayer I can make to God is not for material blessings, but rather to have and to keep, along the way of life, an open mind?

Fortieth Day—April 3d

40.—Am I willing to undertake—for God's glory only, a piece of work that challenges my very soul?

It is urged that the reader take the particular question, preferably at the beginning of each day, and ask the same several times throughout the day.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

AS you may have gathered, books of travel are my chief delight in the way of miscellaneous reading, and I devour as many as I can find. It is always interesting to see how many men travel with every prejudice in working order, and bring back from afar just what they took there with them. A notable instance of this habit is in the matter of Christian missions in heathen lands. Certain impressions of missions and mission workers have gained circulation, and are thereafter recorded by other travellers, not as matters of original observation, but as "the thing" to say. Converts, *e.g.*, are always far less honest and agreeable than the unspoiled pagan. Missionaries are lapped in luxury, and live lazily. They might much better stay at home, and do a man's job there. Etc., etc. Who has not read that sort of thing, even to weariness?

Fortunately, not all travellers are "globe-trotters," looking out for sensations, and ready to echo accepted judgments of other men. I have just closed one of the freshest, keenest, most informing and invigorating books published in years. It is *West of the Pacific*, by Prof. Ellsworth Huntington, of Yale University, published by Scribners, and recording a journey through Japan, China, Java, and Australia. The author has lived in Asia for years, and was on his way to a scientific congress in Australia when he made the observations noted here. Like too few travellers, he left the beaten track and lived among the native peoples among whom he was journeying, keeping an open mind throughout. I should like to quote a hundred passages, for the sheer pleasure of it; but instead I share with you some observations he makes about missions and their staffs. This, to begin with:

"The shrewd yet curiously ignorant merchant in a Chinese port, where the foreign community consists mainly of missionaries, talked lengthily about the extravagant luxury of the missionaries, and darkly hinted that they got more out of it than is generally known. The second charge is true: the missionaries not only get salaries of about \$1,600 per year for married men who could easily get \$10,000 in business, but they get an immense degree of satisfaction out of their work, and out of life in general."

THIS FOLLOWS naturally, disposing of a blunder as common as wicked:

"I do not wonder that many foreigners talk about the luxury in which the missionaries live, while the people of the country believe the missionaries to be very rich and powerful. The knowledge that I had received such an impression led me to analyze the matter carefully. The missionary houses that I have visited—and I have been a guest in scores—are in general about the sort that one would find in a suburb of New York where people's incomes range from two to perhaps four thousand dollars. The houses are larger than in such a suburb, but plainer. Often they are conspicuously lacking in pictures, rugs, and other adornment, and the furniture is cheap and worn. Many, as in the present case, cannot have bathrooms and modern toilet facilities because there is no running water. Victrolas, pianos, and radio sets are notably absent, although diminutive cheap organs are common. Signs of great economy are most obvious. The people who live in those houses are evidently not in the automobile-owning class, and would not be, even if they lived where there were good roads. Yet they are very competent. In many cases, as at Songdo, the head of the family could easily get ten or fifteen thousand dollars a year in business. Yet the average missionary family has to save every penny to educate the children, even though boys and girls largely earn their way through college.

"Why, then, do missionary homes often give an impression of wealth and luxury? For three simple reasons. First, American standards are so high that a house which is plain, inexpensive, and almost ugly, according to our way of thinking, looks palatial compared with native houses, especially if it has two stories. Second, missionaries are generally cultured, thrifty, and economical. They spend little on tobacco, movies, and fine clothes, but love books and art, and gradually gather a few choice treasures. Third, the missionary premises are almost invariably clean and well kept in comparison with those of the surrounding natives.

"Perhaps the most remarkable feature of the average missionary home is its spirit. At Songdo I had a delightfully friendly time walking with Lloyd, the self-possessed boy who met us at the station, and Billy, a year or two younger, who was delighted with my portable typewriter. They borrowed the key of a Buddhist temple from their friend, the caretaker, and showed me how to climb up and get a peep at the dusty regalia for processions. Pretty Elsie, aged five, took possession of me as a playmate, and three-year-old Katharine could not be kept out of my lap. After a jolly supper with the children, some twenty missionaries and other foreigners came in. A young missionary played admirably; I talked for half an hour on my scientific work; and two young Russian refugees entertained us with Russian songs and clever vaudeville stunts.

"When I see work such as this I am puzzled by a question which is raised by many opponents of missions. 'We grant,' they say, 'that the missionaries are very competent, high-minded people. But that is just the kind we need at home. Why don't they stay at home and make America really Christian?' I am not going to answer except by raising another question. Does not the argument which applies to missionaries apply also to business men, consuls, diplomats, and everyone else who lives outside his own country? The American and British business men in China are unquestionably far abler on an average than the great mass of business men who stay at home. Yet nobody criticizes them for letting America go to the dogs while they make money abroad.

"Another feature of missionary work has bothered me as much as it does other foreigners. I mean the fact that natives who claim to be mission products are often an unusually bad lot. But the more I study the matter the more I am convinced that it is unfair to say this. The Chinese are clever people. The most clever ones see that the education acquired in mission schools, or in the service of the missionary, is just what they need to help their own sharp wits in making a good living. But such boys are mission products only in the sense that gambling is a product of good business. The real product of missions is friendly coöperation between Chinese and foreigners, new ideals all over China, and the beginnings of the habit of public service, public responsibility, and public beneficence. Still finer products are a vigorous movement toward a new type of education, a changed attitude toward women and marriage, and a goodly number of Chinese whose souls have been touched by a genuine flame of enthusiasm for righteousness and of devotion to the service of their fellows—spring flowers bursting through dead leaves."

THIS fine passage touches the sacramental use of beauty, and might serve as an apology for cathedral-building today. None who has joyed in the sight of Harkness will dispute him, surely:

"In my home at New Haven there is a building called the Harkness Memorial, a dormitory of Yale University. While it was being built, during the dark days of the World War. I looked at it again and again, and said: 'Is it worth while, is it right, to spend millions upon millions of dollars in work like this? The whole wide world is suffering and perishing through war, disease, and famine, through ignorance, poverty, and sin. A few hundred thousand dollars, or at most a million, would build for these college boys an airy, attractive home, more healthful than these dark rooms with their monastic stairways. Why not spend the other five, or six, or seven million on something that will bring more light into the world?' But at last there came a day when the scaffolding had been removed from the towers, and when trees, flowering bushes, and green grass filled all the courtyards. Each of the many doorways and arches bore some new and interesting inscription or carving. In each courtyard the shape of the windows, the size and character of the stones, and the contour of the roof were different. From a hundred points of view one could catch uplifting vistas of solid buttresses rising into towers of enchanting variety and ending in delicate tracery of stone fingers pointing heavenward. The building filled me with the greatness of its beauty, the scales fell from my eyes, and I knew that it had been worth while to build that structure for the inspiration of generations yet to come.

"As I looked at the great ruins among the palms and volcansoes of Java I felt that they stand in the same category as the beautiful dormitory at Yale. Not so beautiful today as in the past, because they are cracked and battered, and most of the carving is rough and weather-worn; but in their prime the best of Javan buildings must have had a beauty rivalling anything that we can build today."

Christian Unity*

By the Rt. Rev. Charles H. Brent, D.D., LL.D.

Bishop of Western New York

Chairman Continuation Committee, World Conference on Faith and Order

THERE is not any doubt about it, that the rank and file of our people in this country are not deeply interested in unity. There are outstanding leaders who are. Some few have unity as a passion; others have it as a very distinct purpose, and are giving considerable attention to it, but I fear, if my observation is correct, that the great majority of the clergy are not preaching unity from the pulpits. The people are living in a spirit of sectarianism. What we need is to create deeper interest and more intelligent thought.

Let me first present the ideal of unity, and I present it in the words which you so often have heard from the lips of Robert Hallowell Gardiner. Unity is not something so completely tangible that we can formulate it and state just what it is going to be, but it is such a thing as will bring us all together in a unity like to that between Christ and God the Father, "That they may all be one even as Thou, Father, art in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou didst send Me."

It is a mystical unity. It does not immediately express itself in terms of practice. Christianity, as you and I know it, is a wholly Western thing, and it needs more than anything else to be Orientalized. It is true that it was given to us by the Orient. It was rejected by the people who gave it to us. Immediately the West seized upon it and placed the imprint of its characteristics upon it. Now the time has come when, in the extension of Christianity, we of the West need that which the East and the East alone can give us. We are intensely practical, and unless we can express religion immediately in terms of tangible practice, we think we are losing time. But behind all of that there must be the deeply mystical—I cannot find a better word than that—which expresses itself upward other than outward.

The practical side that unity takes expresses itself in federation. I believe in federation. There is no one here who believes in federation more than I do, but I believe in federation only as one of the many steps that we must take before we can achieve the kind of unity for which we all hope and pray. The more Catholic a Church is, the more should it be ready to federate, and I am thankful that the Church which I represent has that degree of fellowship in the way that it now has; but let us make sure of this, that we are not using Christianity merely as a means to bring about certain definite ends in a practical way, in time, which we can tabulate, and which we can see quite readily if we look a little way ahead. I feel that our American pragmatism, because that is what it is, has led us to confuse the mere pursuit of the truth and of goodness as being the sole end of religion, which it is not. Beauty, truth, and goodness must all go hand in hand. Our belief in the truth is very largely pragmatism—that is true which works well—and so the kind of unity that we must seek for penetrates the whole realm of thought.

There must be in whatever unity that comes about, a unity of thought about Christ. When we talk about a conference on Faith and Order, we are entering that realm of thought which we must enter, if we are going to get anywhere near the heart of unity. In Protestantism nearly all the breaks that have occurred, nearly all the schisms that have come about, have begun in the realm of thought, in theological differences, and, therefore, it is idle and futile for us to maintain that, provided we can establish practical brotherhood and fellowship and relationship, the way we think about things makes no difference. It makes an enormous difference. I look upon federation and such fellowship as comes about by federative effort, as accomplishing its chief function in bringing men together who otherwise would not come together. The practical issues seem to me wholly secondary, for after all, what is religion? Religion is full fellowship—fellowship with God, and fellowship in God with one another.

There is a real necessity of our considering the things that divide us, as well as the things that unite us. How can we look at our own country and rest satisfied with 202—at least that was the report at the last census—202 various, varying denominations, and the process of splitting still goes on, and that process of splitting is on the basis of differences of theological thought, and not differences in practice.

I would like you to consider with me a unity in the Christian Church which does exist, and which I am afraid a good many of us are not very intelligent about. I mean the unity of the Roman Catholic Church, which has 320,000,000 adherents. Thirty-two nations are represented at the Vatican. Its mission work is its life. It has 13,000 priests at work in the mission field, that is, men who have gone out from Christianized countries to those that they are attempting to make Christian. In those same countries it has 24,000 sisters. All told, counting sisters, catechists, indigenous priests, and foreign priests, it numbers 122,000 workers, and those people are all working together in a very real unity. In their proud record of their missionary enterprise they go back to the beginning of the Thirteenth Century, when St. Francis himself went to the Holy Land. Less than a century later, their first records in China occurred. In the Sixteenth Century, we find them in South America, and their record in Africa, while not quite as noble, still is something to be tremendously proud of. I say that this fact of the unity of that Church, and what that unity today is doing to hold the world together, outweighs enormously any lack of sympathy we may have for the system, for the doctrine, or for aught else with which we may be at odds in the operation of that Church; and further, I contend that in any outlook on unity, we should hold as a dear thing the prospect of a complete unity of the Christian Church, which includes this tremendous and venerable Church, greater than all the Churches put together, and which has many lessons to teach us.

Indeed, the pity of it is that most of us know about the Roman Catholic Church, and her missions, and her work, chiefly from controversial literature, and not from the literature which is produced by that Church itself. I should feel that one of the chief aims of Protestantism today should be to understand the Roman Catholic Church from a study that is based upon her own statements and upon her own literature, and not upon any second-hand literature that may come within our reach. That is what we expect of the Roman Catholic Church, that she should consider our positions (for they are many) from the standpoint of our own thinkers. How can we expect the Roman Catholic Church to do that—and she does it, let me tell you—how can we expect her to do it, without ourselves, by deep study and careful reading, learning about her work and her life from her own literature?

I KNOW how easy it is to generalize. I think it is one of the most facile and most fascinating and most fatal of all intellectual practices. We have done a lot of generalizing in connection with the matter of unity. It is such an easy thing for men to generalize and say, "Oh, what is the use of creeds; there is no relation between creeds and actual life." Now, need I take time to show the fallacy of any generalization? I do not think I do need to do it. If I wanted a very practical illustration to show what an intimate relationship there is between creeds—I do not say faith, but between creeds and works, I would simply point to the recent conference held in Stockholm on Life and Work. Time and again we had to remind ourselves that we were not dealing with the theoretical side of religion, but with the practical side, and one chief reason why such small results—small compared with what we

*From an address delivered at the annual meeting of the Christian Unity Foundation, held in New York, February 15, 1926.

hoped for—came from that conference, was because when we would approach some practical question, we would find that lying behind it there was some divergence of thought in relation to the person of Christ on which we could not reach a common practical conclusion; and so the great Christian ethic remains undiscovered.

I have in a very feeble way, I am afraid, given you some conception at least of what I mean by Christian unity—that it must not be limited; that it must be something so tremendous as to lie above and beyond all concrete conceptions that we may be able to give it; that we must include the whole of the Christian Church. I am entirely averse to pan-Protestantism, and I would express myself as hoping that any pan-Protestant movement that is inaugurated should be inaugurated with reference to the balance of the Church, which is Catholic. I hope that when, in the providence of God, the conference on Faith and Order meets, if the Roman Catholic Church is not present, there will be those who are present who will be able to give to the conference the Roman Catholic viewpoint.

HOW are we to reach unity?

This Christian Unity foundation is an illustration of the method—by research and by conference, I was quite impressed in reading Colonel House's letters, to find how simply he approached his plan to unify Europe. I think that he expressed himself in some such way as this, that he saw no reason why the affairs of the nations should not be dealt with in just the same way that private people deal with their personal matters, in other words, by personal touch.

There is no other way; and so we are living in a day of conference, conference rather than controversy. I myself have seen little value come out of controversy, whereas I have seen much good come out of personal contact and fellowship of conference.

In controversy you try to impress upon those whom you are opposing, your own judgment and your own ideas. You are out for war and out to win the war; whereas in conference, you are anxious to get sympathetic understanding of the other man's viewpoint, in order that you may reconcile your views, if possible, with his. I have been in many conferences, so-called, but comparatively few have recognized the true meaning of conference. There was the old controversial tone, the old desire to make your own position so strong and so clear that you would sweep everybody else off his feet; whereas, of course, the true position in a conference is a receptive position, a position where your ears are open for anything that you can find that will bring out the strength of those with whom you disagree. That is good tactics anyway. Many a great general has won his war because he has given due credit to the generals opposing him for the strength that they possess. Human conceit is so common that we are apt to match what we believe to be our strength against all the strength that any other bodies may present, but in conference one must endeavor to get the spirit of humility, to remember that we are all seeking for the one end, and to try to find just where the spirit of God is, in order that we may establish contacts.

And so we are preparing for a conference. The conference is appointed to meet in Lausanne, in August, 1927. The delegates are at this time being appointed. At a meeting of the Continuation Committee of the World Conference on Faith and Order last summer, we drew up an agenda, and I would like to say about that agenda that while it does lay down propositions, they are only starting points for conference. We shall have to go behind every statement made, and I trust that when we gather anything germane to the whole, the question will not be ruled out of order.

If we are going to have an effective conference, I believe we must popularize this movement. As my experience tells me, it is not the clergy who are the ultra-conservatives; it is the laity, and they are ultra-conservative because in large measure they have never been taught. Take the average minister of a congregation. He is cramped in his life. He is left too much alone, and consequently his people are not enlightened as to many great movements, such as the one we are considering tonight. I wish that every commission of every Church that is entering into this Conference on Faith and Order could appoint one person who, between now and the time of the conference, would give the whole of his time, going up

and down the country, among the various congregations teaching the people just what we are after, what our ideal is, and what our method is to be. I see no other way of popularizing the movement, and without popularizing the movement, I doubt if we are going to get very far.

Like everything else that is worth while, it means hard digging and hard work, and we must be prepared for it. I hope I am not unduly criticising my own fellow countrymen when I say that our temptation, at any rate, is to cling to ideals as long as they do not present great difficulties, but the moment they do, we are apt to drop them like hot potatoes, and I could mention in the past eight years quite a number of political movements where the ideal came from America, was accepted by people abroad; and then America dropped the whole matter. I hope that is not characteristic of us. I think that we are a people who are very quick to catch a vision, but my experience in the last eight years has made me very doubtful whether we are able to retain that vision, and to stick to the hard work that is necessitated if we are going to put the vision into practical effect.

IF all the Churches believe in Christ, why cannot they stand together and proclaim Christ with a common voice? It is because they think so differently, and as a result this dreadful thing has happened to Christianity. Instead of Christianizing the nations, the nations have nationalized Christianity, and Christianity today has relatively small influence in the nation. Indeed, the nation is ready at any moment to lay down terms for all Christians to obey, without regard as to what the Christian ethic may be on that subject, and I say here as I said in Stockholm, I would just as soon burn incense to an ancient Caesar as I would to a modern state, and I will never burn incense to a modern state. Until there is a living unity of Christianity, the nations of the world cannot walk in the light of God's Kingdom—that is the amount of it. We can do as a great many people seem to think it is the sole duty of Christianity to do; we can win individuals here and there to a belief in Christ. We can create some small-sized saints. But we cannot mould or shape according to the Christian ethic the life of a country, and if I read Scripture aright it was that very thing that Christ enjoined upon His disciples before He ascended into heaven—that they were to go and convert the nations, until the nations of the world became the Kingdom of the Lord.

Now we have this very definite program before us, and I trust that there will be such kindling of interest as will enable us to gain new understanding between the Churches. I do not expect that Christian unity is going to come immediately out of this World Conference on Faith and Order, but I do hope and I do believe that there will be an enlarged understanding in a new realm, just as there was an enlarged understanding in matters of a practical character as the result of the Conference on Life and Work. And then it cannot stop. We will have to proceed, because an idea that is not embraced dies.

What we shall do after Faith and Order, remains to be seen. Doubtless there will be some sort of a Continuation Committee, as there has been in connection with Life and Work, so that as the centuries roll on, the Church may begin to regain the unity that she has lost, and gain a unity that she has never had. It is not that we want to establish uniformity. That would be very far from the minds of any of us who believe in the unity of the Church, but we believe that every Church has its own special gift, and that that special gift should be made available for the whole fellowship, instead of being retained by the small group, which now it is, and maybe a century hence—maybe two centuries hence, because we cannot think in terms of a short time—that those who come after us will look back upon our endeavor at this time, in very much the same way that we look back on our forefathers, and those who signed the Great Charter, or those who framed the Declaration of Independence. At any rate, woe to the Christian of today who thinks in small terms, looks on life as being a matter of the local, and who fails to recognize that until there is a unity, such as the Church does not now possess, we cannot make Jesus Christ known in the parts of the world where His Name is still unknown, and we cannot be that power which God intended the Church to be when He sent His Son, Jesus Christ, into the world.

The Anglican Communion Throughout the World*

By the Rev. Leonard Hodgson, M.A.,

Professor of Christian Apologetics in the General Theological Seminary, New York

FIRST of all, please forgive the word "Anglican" in my title. If it has served to make clear what I am going to talk about, that, for the moment, must be sufficient excuse for it. But why is it the natural word to use to make that clear? The answer to that question will emerge, I hope, in the course of what I have to say.

Secondly, please do not look on me as an authority come here to try to instruct you in the fruit of my researches. That is not why I have chosen to speak on this topic. I have chosen it for quite another reason. You and I are all members of the Anglican Communion, but until quite recently there was this difference between us, that while you looked out upon the whole from the point of view of the Protestant Episcopal Church in the U. S. A., I looked out upon it from that of the Church of England. It is, then, not as one with superior knowledge, but as one of yourselves with a different point of view, that I come before you, with the hope that a statement of my ideas on our subject may provide an interesting discussion.

"What do they know of England
Who only England know?"

are the well known words of an English poet. In his little book, *Conversion, Catholicism, and the Church of England*, Bishop Walter Carey, of Bloemfontein, without attempting to express his thoughts in poetic form, says much the same of the Church of England. "What know they of the Anglican Church who only know the Church of England?" is, in effect, his message, for with great candor he confesses that he never really understood the genius of Anglicanism until he found it exemplified in the Church in South Africa.¹ We Englishmen, in our little island home, are apt to get very insular, as it is called, and to think of the Anglican form of Catholic Christianity as peculiarly our own. Hence the springing up in our midst of the term "Anglo-Catholicism."

Now the Church of England is the established Church of the country. To state accurately just what that means would necessitate a mass of technical constitutional details which would tax both my knowledge and your patience beyond their capacity. What it means practically is that it is the normal religious body for an Englishman to belong to unless he has some good reason for belonging to another. A very large number of members of the Church of England probably go through their lives without the question ever having entered their minds why they should belong to that body rather than to another. But others sooner or later find themselves face to face with that question, and begin to wonder what is the *raison d'être* of the Church to which they belong. They begin, perhaps, to see something anomalous in the position of a Church which has affinities both with the Roman Catholic Church on the one hand and with the Protestant sects on the other. According to the direction in which they feel the pull, they begin to wonder whether the Church of England should not be merged either in the apparently more free Christianity of the sects, or in the apparently better grounded Catholicism of the Roman Communion.

NOWHERE, perhaps, is the insularity of the English outlook more clearly shown than in the reasons often accepted as satisfactory for the perpetuation of the Church of England as a distinct body. Let me give two examples:

(a) For the Tractarians, the claim of the Church of England on our allegiance was often held to be due to the fact that that Church was the legitimate branch of the Catholic Church in the British Isles. They held, it is true, that that Church maintained the faith and order of primitive Catholicism in a more pure form than did the Roman Communion. But those considerations were secondary; on the continent of

Europe the Roman Catholic Church had *de jure* the claim on men's consciences which the Church of England had in England.

(b) More recently, Bishop Hensley Henson, of Durham, has come forward as representing the view that the basis of the claim of the Church of England lies in the Establishment. The Church of England is the national English form of Christianity; it is the English people organized for religious purposes.²

However satisfactory either or both of those positions may have been two or three centuries ago, when the Church of England was all that there was of the Anglican Communion, it is clear that they are not tenable today, when that Communion encircles the globe and is a federation of Churches most of which are not established, and many of which are not, in any conceivable sense, either numerically or otherwise, the obvious national expression of the Catholic Church in the countries in which they exist. If that were all, we should be faced by the paradox that the Church of England, by the very success of her missionary endeavor, had destroyed the grounds of her own existence. If that were all, what should a poor priest of the Church of England do who was unfortunate enough to have crossed the Atlantic and found himself in a sphere where the grounds of his Churchmanship no longer had any meaning? But if through that crossing he has been enabled to discover how, in the past, his thought has been vitiated by insularity, and to free his mind from that defect, he has made a solid gain, and can say, as I said at the beginning of this paper: "What knows he of the Church of England who only England knows?"

For he finds that the Anglican Communion outside England is a fact, and a fact very much alive and full of spiritual power and genuine Catholicism. It must be that his brethren overseas have found satisfactory grounds for their Churchmanship quite apart from those insular considerations which have no meaning outside England. From them he can hope to learn (as I hope to learn in the ensuing discussion) to understand and appreciate more fully the Church of which he has been and is a member.

So far as I can see, the grounds of the existence of the Anglican Communion, when freed from insular presuppositions, are twofold, theoretical and practical:

(1) On the theoretical side, it seems to me, we must bring up into the first place those considerations which were a vital but secondary element in the faith of the English Tractarians, and believe that we have a genuine and legitimate Catholicism which maintains in a purer form than does the Roman Communion the faith and order of the primitive Catholic Church.

(2) On the practical side, we must cherish the hope that the Anglican Communion, with its distinctively mediating position between the Roman obedience, the Eastern Orthodox Church, and the Protestant sects, has a place in God's providence with a view to the future reunion of Christendom.

IN the light of the preceding reflections I want now to survey briefly the existing conditions as they occur to me after crossing the Atlantic Ocean. It is true, I suppose, that historically all the various branches of the Anglican Communion derive from the Church of England. Moreover, until comparatively recently, the American Episcopal Church was the only autonomous branch outside the British Empire. These two facts account for the natural use of the term "The Anglican Communion." But now the emergence of the Japanese and Chinese

²Judging by the press report, a similar view seems to have been advocated by Dr. H. D. A. Major in his concluding Noble Lecture. See *The Churchman*, Vol. 133, No. 2, page 15.

* A paper read before the Faculty Club of the General Theological Seminary.

Churches puts an end to that position of solitary splendour so long enjoyed by the American Church. This seems to me to be a fact of profound significance. The so-called Anglican Communion is showing that, so far from being limited to the British Empire, it is not even limited to the English speaking peoples of the world; it is able to take root and grow not only in Canada and South Africa, Australia and New Zealand, and in the U. S. A., but also in China and Japan.

At the present time the Anglican Communion may be divided into three groups: first, the Church of England herself; secondly, the Churches of the British Empire; thirdly, the Churches of the U. S. A., China, and Japan. Of these groups, the first and third consist of independent autonomous Churches in communion with one another; the second group is at present in a kind of equivocal position, containing different Churches with greater or less degree of independence relative to their mother Church, the Church of England. Let us look at this group a little more closely. It consists of:

1. The Church of England in the East Indies.
2. The Episcopal Church in Scotland.
3. The Church of Ireland.
4. The Church of England in the West Indies.
5. The Church of England in the Dominion of Canada.
6. The Church of England in Australia and Tasmania.
7. The Church of the Province of New Zealand.
8. The Church of the Province of South Africa.
9. The Church in Wales.
10. The Church in Newfoundland.

The degree to which these Churches are self-governing bodies, independent of the Church of England, varies greatly, as I have said. There is no need now to go into details.³ They all originated as missionary activities of the Church of England, and one after another they have grown strong enough to stand on their own legs as autonomous bodies. The process has gone further in some cases than in others.

There is, perhaps, no country in the world in which civil politics and ecclesiastical organization are so closely intertwined as in England, where there is still an established Church. In no other of the British Dominions is there an established Church; though in India, where the Church is as yet little more than an overseas branch of the Church of England, it still has something of the position of the mother Church. But if we treat the British Empire as a whole, we do see that the political organization has its effect on the ecclesiastical position. As politically the Dominions stand in a closer relationship to England than to other countries of the world, so, too, there is closer and more direct contact between the Churches in those Dominions and the Church of England than between them and the American, Japanese, and Chinese Churches. Let me give a concrete illustration of what I mean. I have many friends in the Church of England, and some in the South African Church. In coming to America I have, to a certain extent, cut myself off from both groups, but to a greater extent from those in South Africa. I feel here that those in the Church of England are, so to speak, distant by one remove, those in the South African Church by two removes. Again, a member of the Community of the Resurrection whose work lies among the colored people in South Africa has recently been visiting this country in order to come in contact with agencies doing similar work in the Southern States. His visit was not, I believe, arranged directly from South Africa, but mediately through Mirfield in England. Again we see that the South African Church is two removes from the American Church.

I do not wish here to speak of politics; but let me say this much. If the political problem for mankind be that of finding a way to an organized harmony of free and autonomous peoples, then England seems to me at present to be interested in two attempts at this end. One is the development of free self-government in the various dominions of the British Empire. That is aiming at a federation of free peoples covering a wider area of the world's surface than has been covered by such an organized federation before. But even if perfected it would not cover the whole, and would retain an exclusiveness which prevents its being the final solution of the problem. The other is, of course, the League of Nations, which has no such in-

herent incapacity. As history always develops through illogicalities and anomalies, England is able at present to ride both horses at once; but sooner or later, it seems to me, she will have to choose between the two experiments, and I venture to hope that she will be large minded enough to recognize the fact that for the good of mankind the British Empire will have to lose itself in the larger whole. When that time comes, I trust that the Empire will be found to have made its contribution to the good of mankind in that the experience gained in its development will prove of value in the organization of the wider society.

But today I would view the matter from the standpoint of religion rather than of politics. We have seen that besides the Roman Catholic and Eastern Orthodox Churches, there exists a Catholic Communion of Churches which we believe, in the providence of God, has a part to play in the development of Christendom. We have seen that that Communion consists of nearly a dozen Churches scattered throughout the world, that the existence of these Churches does not depend on political establishment or on their being the religious expression of a particular race of mankind. We have seen that some of them are autonomous Churches in communion with one another, while others are on the way to acquiring this status.

COME now to the real point of this paper. I would suggest that two things are much to be desired. One is the completion of that process of development of autonomy in the Churches of the British Empire, the other is the growth of a corporate consciousness of the whole on the part of each constituent Church. And I would suggest that the key to the position lies in the hands of the American Church.

The achieving of autonomy on the part of each Church seems to me to be a necessary preliminary to the growth of the corporate consciousness. The Mother Church of England will always, I hope, receive the reverence and affection which is a mother's due; but there cannot be that mutual respect and affection as between brothers and sisters, out of which alone can grow the corporate consciousness required, so long as the position of the Church of England in relation to the other Churches of the Dominions is given an undue pre-eminence. If there were no Anglican Churches outside the British Empire, it might be possible to maintain that the common subordination of the rest to the Church of England was the ground of the unity of the whole Communion. But there are. Of these, the Churches of Japan and China are as yet young, and, for the present, fully occupied with their own growth. There remains the American Episcopal Church, a fully autonomous sister Church of the Church of England, standing to the Church of England in the relation in which I hope to see stand all the other Churches of the Anglican Communion.

I cannot help thinking that a conscious effort on the part of the American Church to recognize and realize those other Churches as free and equal sisters, and to develop a corporate consciousness of the whole Communion, would do more than similar efforts by any of the other Churches. I have spoken of the feeling that here in the American Church the Church of South Africa is two removes distant. What I plead for is a definite effort to feel, think, and act towards the Church of South Africa as though it stood to us here as the Church of England. And so too with the other Churches of the British Empire.

Historical and geographical factors naturally make the links between certain Churches closer than those between others. The American Church is naturally in closer touch with the Churches of Canada and of England than with those of South Africa or Australia. I am not suggesting anything so absurd as an attempt to ignore these natural differences. What, then, am I suggesting when it comes down to hard fact? What can be done?

FIRST I would suggest that we should each try to see for ourselves this vision of the Communion of equal autonomous Churches, called into being by God for His purposes, that we should try to envisage our own Church as a member of this Communion, and that we should teach this outlook to our people.

Then, when it comes to immediate practical possibilities, I would suggest three possible lines of advance:

³ See for details, the Report of the *Archbishops' Committee on Church and State*, Appendix IV. (London: S. P. C. K. 1916).

(1) In our prayers. One day of the week, for example, might be appointed as a day on which we make the whole Anglican Communion a special intention, and on each one of these days in turn we might offer special intercessions for some particular one of the other Churches. These could be made also a matter of special biddings in public services.

(2) The exchange of preachers between the American and English Churches is a growing habit. Might not those who are in a position to invite preachers from overseas bear in mind the possibility of inviting some from other branches of the Anglican Communion?

(3) Could not our religious journals do something to keep us in touch? THE LIVING CHURCH prints weekly letters from correspondents in London and Toronto. Could not such journals also appoint correspondents in South Africa, Australia, New Zealand, etc.? We should not want weekly letters in all these cases; the salient points of interest in the Church life of two or three months would be sufficient.

One final remark. The Church to which we belong is commonly known in this country as the Episcopal Church, and there is, I understand, a movement on foot to have this adopted as the official title. Why should not that title be extended over the whole Communion? There are in the world three Communions, each of which claims to be Orthodox, Catholic, and Episcopal. Why should not each of the three be generally known by one of these three common epithets, used in each case in a specifically narrowed technical sense?

At last, therefore, I ask you to allow me to amend the title of my paper, and to invite you to discuss The Episcopal Communion Throughout the World.

CHAPLAINS RESENT CHARGE OF MILITARISM

WASHINGTON, D. C.—Outspoken resentment over the spreading sentiment for the demilitarization of the army chaplains was expressed at a luncheon of the Chaplains' Association of the Army of the United States at the Army and Navy Club recently.

The position of the Society on this matter was clearly expressed in a resolution which was unanimously adopted by the members.

"We do not believe that war is a permanent or civilized method of solving difficulties between nations," the report stated. "It is a state of anarchy. However, ours is not a dream world. . . . The resort to arms still remains the final arbitrament of international dispute, however much we may deplore the fact or wish it otherwise. We are not militarists, but at the same time we doubt the wisdom of pacifist agitation. No nation or people can long endure unless its manhood is willing and prepared to defend it. We therefore believe in and shall strive for a policy and program of adequate national defense.

"The men in the army are subject to the same, if not greater, temptations than the civilian, and we hold that the chaplain is a vital adjunct to an adequate system of defense. In time of peace the chaplain is a minister to his men in the highest sense of the word. He lives with them and shares their problems and becomes their confidant and friend.

"If there be any inherent inconsistency in this work, let them who charge it make the most of it. We who are enlisted in the Chaplain Corps are prepared as citizens, as patriots, as God-fearing men, to continue in this capacity to serve our country, its sailors and its soldiers."

THOSE GREAT OPEN SPACES

A SKETCH of the Church's work in western Canada tells of one missionary who rode twenty miles to visit a family who had not seen a clergyman for five years.

In one isolated hamlet on the shore of a stormy lake the store-keeper offered his little store as the only available shelter, and the missionary slept on the floor and the visiting archbishop on the counter.

In another settlement the postmistress told the missionary no priest had come during the fifteen years she had lived there, and no service had been held.

Another settlement had had no ministers of any kind for seven years.

Another great field is in uncontested possession of the Holy Rollers and other strange sects, while a handful of summer students, with an occasional visit from a priest, is all the provision for Church services that can be made at present.

In one place women drove ten miles through pitch darkness to attend a service, one of them taking her baby along.

Those of our clergy in isolated districts who are trying to cover fields suitable for three or four men will sympathize with their northern neighbors.

A COLUMN OF LENTEN VERSE

FOREVERMORE

A Man, a cross, on Calvary
Long centuries ago—
The world still views the cross today.
That Man we know.

A Prophet died on Calvary—
If those who watched, that day,
Should learn that we have heard Him speak,
What would they say?

A Poet, mocked on Calvary—
Would those who jeered be awed
If they should hear we know His words,
His song of God?

The Son of man for sins of men
Hung on a hill, they say;
Yet no one better knows that love
Than we today.

"What of a God like this," men said,
"Who dies in agony
Before our eyes?" But still—He walks
With you and me.

"All Hail! Now, King! Descend and save!
Come down to rule!" they raved.
Yet that same King still rules and loves,
And men are saved.

Man, Poet, Prophet, Son, and King,
Two thousand years away.
But what of us, who—friends or foes—
See Him today?

EVELYN A. CUMMINS

AS HE THAT SERVETH

Grant me to follow in the lowliest ways,
The hidden paths of service and of love:
Rendered to others with the fervent hope
That these small acts my love to Thee may prove.

Grant me to serve Thee in the humblest tasks,
The simple homely duties of the day:
Within my soul Thy love's abiding grace
To guide my steps upon the Heavenward way.

Grant me to serve Thee while this life shall last,
In the blest paths of penitence and prayer,
And wheresoe'er Thy guiding hand may lead,
Ever to seek Thee and to find Thee there.

ETHEL MILLER.

ANSWERED

I look for the love of God in men
With a hungry heart and soul; and then
Since the love of God must needs be there,
Sought it again and again, with prayer.

Why was it they did not understand?
Was there something in me, that every hand
Should be withheld? A look of scorn
Should darken my soul, make my hope forlorn?

Weeping, I turned, O Lord, to Thee:
Why is Thy love withheld from me
When I seek it in men? Came the answer brief:
"First bring My love to them ye seek."

LAURA B. MCCrackEN.

DE PROFUNDIS

God died for us in anguish of His soul
And cried from blackest night despair to God.
Oh, mystery of Triune Godhead, left,
As God's great loving is, beyond our ken!

FLORENCE MARY BENNETT.

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.

A CORRECTION

To the Editor of *The Living Church*:

SOME TIME AGO it was reported that funds had been subscribed for building quarters on the Canal Zone for the Archdeacon of Panama.

I shall be much obliged for the privilege of saying to our friends that this report was mistaken. Of eight thousand dollars needed to build a modest house of wood and concrete about thirteen hundred have been subscribed, and housing conditions on the Isthmus are such that I consider it of great importance to our work to complete this fund as soon as possible.

It is one of the items of Advance Work in the General Program of the Church adopted by General Convention.

Ancon, C. Z., (Rt. Rev.) JAS. CRAIK MORRIS.
February 12th. Bishop of the Panama Canal Zone.

"A LAYMAN'S RIGHT TO THE HOLY COMMUNION"

To the Editor of *The Living Church*:

I HAVE READ with interest your editorial argument for reservation in THE LIVING CHURCH of February 20th, under the title, A Layman's Right to the Holy Communion.

As I have understood the matter there have been four reasons why certain members of our Church have advocated the recognition of reservation. They are; (1) That this practice would tend to more frequent communions; (2) would make better provision for the communion of the sick, especially tend to more frequent communions for such people; (3) would allow for the keeping of the reserved Sacrament in churches, for purposes of adoration and for encouragement of private devotion before the reserved Sacrament; and (4) would avoid any necessity of non-fasting communion on the part of priests who might be called to administer the Sacrament to sick persons at any hour of the day or night.

It ought to be recognized that there are other members of our Church, strongly convinced of the great value of the Sacrament of Holy Communion, to whom all of these emphases seem fraught with a very real danger. It is the same danger in every case. It is the danger of reducing worship and sacrament to a mechanical, or material, or magical basis. It is the danger of establishing an *opus operatum* philosophy in matters where the spirit is, or should be, dominant.

1. It is not frequency of communing which is of supreme consequence, but receiving rightly, and with due preparation of the spirit. With young people, just confirmed, it is regularity and not frequency, in coming to the Holy Communion which should be emphasized. If it be granted, for the sake of the argument, that to receive daily is the highest ideal in the practice of coming to the Holy Communion, as the frequency argument would seem to imply, that surely is a condition to be grown into by the matured Christian. The young should rather be warned against the error of thinking that frequent communions will safeguard their lives as by a species of charm.

2. It is so with the sick. The phrase *Viaticum* is an unhappy one, and savors too much of a superstitious attitude, as if the doing of a certain act, or the mere receiving of the sacred elements, were in itself an assurance of healing, or a passport to future immunity or beatification. The phrases of the rubric recall us to a more spiritual conception: "If a man do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, earnestly remembering the benefits he hath thereby and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

Further, it would be a grave misfortune, if administration by the reserved Sacrament should become so general, by its ease of method and saving of time, that many who are sick or bedridden or housed should be deprived of the privilege of the celebration of the Sacrament in their presence. It grows out of an understanding of the profound significance of the

Holy Communion in its essential wholeness, when some feel a dread of the loss of this experience of participation. No reception of the intinct wafer with a prayer or blessing can be a wholly satisfying, though in some cases a necessary, substitute. Participation in the Prayer of Consecration and in other salient parts of the service is a treasured possession of the laity. Here surely "A Layman's Right to the Holy Communion," in this larger sense, needs to be carefully guarded.

3. To these same other lovers of the Holy Communion, who have known what it is to find food and refreshment of spirit at the Holy Table, the realization of God's Presence in His house is not dependent on the reservation there of the consecrated elements. The emphasis of this fact, where it is a fact, is a hindrance rather than a help. It seems to narrow and de-spiritualize the sense of the abiding Presence, the realization of Christ's fellowship, and to make it dependent upon a material item, to substitute the magical working of a mysterious charm for the mystical realities of the spirit. "If he ask for bread, will ye give him a stone?"

4. To these same "Other Churchmen," the emphasis upon fasting communion is incomprehensible. To them it sometimes seems as if to receive fasting were made of more consequence than to receive. No one would wish to deny to an individual any spiritual advantage which might come to him from receiving fasting, but to advocate the practice, or even insist upon it as important, seems again to emphasize the material, or the physical, in a way which makes no appeal either to the reason or to the feeling. It tends to imperil the spiritual significance of what may be an uplifting and helpful experience.

I have not been at pains to advance historical arguments, though it might not be difficult to show that where the mechanical theory and emphasis has had free play, the dangers feared have been realized. My desire has been to be not argumentative, not unkind nor unappreciative toward "certain members" who emphasize considerations that seem of importance to them. My purpose is rather to speak of the religious experience of "certain other members" who are apprehensive of the hurt which may come to the great Sacrament of the Body and Blood of Christ, which they so greatly value, by teaching and practice which seem subversive of its significance and power.

I suspect there are none of the "others" who would not freely admit that communion through the use of the reserved Sacrament may be at times expedient, or even necessary, or even desirable. If only it could be esteemed as a minor and unimportant method, as a matter of course usable where circumstances require it. It is the reasons strenuously urged for making formal provision for it, with the lurking dangers that these reasons suggest, which make the "others" content that matters should remain as they are. The debate, if debate it may be called, is not one of figures as to the number of private communions, but rather a debate between spiritual experiences. Theory and practice alike will be tested at the bar where the fruits of the spirit sit in judgment.

Phoenix, Arizona, (Rev.) JOHN W. SUTER.
February 25, 1926.

To the Editor of *The Living Church*:

YOUR editorial on The Layman's Right to the Holy Communion (February 20th) leads me to make reply.

First:—From my experience of over 25 years in the priesthood of the Church I am quite certain that when you say that the number of persons who should receive the Holy Communion in private through the year is "approximately equal to the number of enrolled communicants in the parish," you have set the figure five or six times too high. But even accepting your figures, I find that by dividing the whole number of communicants of the Church by the whole number of clergy there are (according to the *Living Church Annual* of 1926) about 194 communicants for each priest to care for. This sort of generalization is, as St. Paul says of boasting, utter foolishness, but in it I am but following your own lead. This would make about four private communions a week for each priest, which surely is not too many (I occasionally have two a day) when, as you say, "the ministrations of the sacraments to his flock is a mandatory duty of the parish priest."

Second:—From my intimate knowledge as pastor of a flock I am quite sure that you are entirely wrong when you say or imply that the small number of communicants who receive the Sacrament in private is due to the lack of a rubric in the Prayer Book permitting perpetual reservation. The real reason is the lack of hunger on the part of the communicants for the "bread of life."

Third:—You state that "in no parish of which we have knowledge is any pretence made of giving regular, frequent communion to the home-ridden or the bed-ridden by the method of separate celebrations for each in their own home." This only shows your incompetence, through ignorance of course, to write of the way in which the clergy minister to their people. I'm a low Churchman. St. John's, Yonkers, has no candles on its Holy Table (for we have a Holy Table and not an Altar), and yet I keep a list of the permanent invalids and shut-ins and I have "separate celebrations" for each if they will have it; in their own home. To one I go once in two weeks for a "separate celebration" and to another once a month for a "separate celebration," etc., and yet I am the only priest in a parish where the people are scattered over a territory as large as that of the island of Manhattan, and the year book says I am responsible for 1,600 communicants. This I must do, whatever else I leave undone, for, as you say, it "is the first duty of the priest to minister the Sacrament to his people." If your long editorial on the necessity for "perpetual reservation" is the best argument you can make for the need of it, I would suggest that you give up all hope of having a rubric permitting it, passed by the next General Convention.

Fourth:—You use as an example of the need of perpetual reservation, because of the small number of communicants who receive in private, the Diocese of Vermont, which, as you know (for you published the facts about it a year ago), was then only about half manned. And then from premises for which you have no authority you proceed to indict the Bishop of Vermont and his clergy and accuse them of having reversed the teaching of one of the parables of their Lord.

Fifth:—You imply further that the rector of Burlington, a hard working, devoted, spiritually minded priest of the Church, is also derelict in his duty.

Now Mr. Editor, because I have admired you for your breadth of vision, your knowledge, in a general way, of Church affairs, and particularly for your charity towards those who differ from you, I cannot but deeply regret that in one of the longest editorials which I ever read in THE LIVING CHURCH you should, as it seems to me, have failed to set forth any one of these characteristics which I have felt that you possessed to such a high degree.

(Rev.) OLIVER SHAW NEWELL.

Rector of St. John's Church
Yonkers, N. Y., February 24th.

To the Editor of The Living Church:

THE BISHOP OF VERMONT is perfectly able to defend himself against your editorial of February 20th, but there is a decided jumping at conclusions in your comment upon the number of private communions administered in the parishes. Vermont people are very healthy people, more so than one who has never lived among them realizes. For nearly five years I was rector of a Vermont parish which had about 150 residential communicants. In all that time, I can recall but five people to whom I had to administer the Sacrament privately; to one of these, dying of cancer, I administered the Sacrament at regular intervals. As I look back over those years, I can recall very few cases of serious illness among my parishioners.

I had emphasized the rubric which requires the parish priest to urge upon his people the practice of frequent communions so that they may be prepared for sudden death. The number of those in Vermont who have the habit of frequent regular communions is relatively large. I very much doubt whether some of our urban parishes have fifty-six communicants out of a possible 125 at 7:30 A.M. on a Christmas morning when the thermometer registers 30 below zero. That Christmas over 110 communions were made out a possible 150 (there are two churches in that parish).

Whether we should have the Sacrament reserved or not is a debatable question and whether the Bishop of Vermont is right in his ruling or not is a matter of opinion, but the sick of Vermont do not suffer from inability to receive the Sacrament, if there is a resident priest. (Rev.) H. P. SCRATCHLEY.

Murray Hill, N. J.

To the Editor of The Living Church:

I AM IN HEARTY sympathy with your editorial, The Layman's Right to Holy Communion, so far as concerns the need of reservation and the need of perpetual reservation in the larger parishes. In a small Vermont parish of about one

hundred communicants the rector of more than fifteen years' standing, knowing intimately his flock, could by foresight reserve the Blessed Sacrament as occasion required and thus meet nearly all emergencies. Occasions in those seventeen years were not infrequent. The following are a few instances where, without the reserved Sacrament, the communicant would have died unhooused.

Reservations were permitted by the Diocesan, the rector using his own judgment as to need and making report to the Bishop. Of course, these would not appear in the Journal of Convention which records only public and private celebrations of the Holy Communion. Some instances are as follows: The Blessed Sacrament carried at night to a young man in the last stage of cerebro-spinal meningitis; to a young man at midnight whose death from tuberculosis occurred an hour or two later; to a priest dying from tubercular meningitis; to a deaf man, newcomer to the parish, dying at the age of ninety-three, his first communion since over fifty years; to two young men with few hours to live after pulmonary hemorrhage, one of whom was six miles away; to a young girl in hospital administered on morning of her death; to the rector's mother a number of times in her last illness; to some with pneumonia; to some whose homes would prevent a reverent celebration of the Holy Communion.

These examples are such as any parish priest can duplicate, but they show the absolute necessity of reservation, if laymen are to be given their rights. We may well pray for the increase of the practice of reservation.

But I was amazed and distressed because of the concluding part of the editorial. Not only has the Bishop of Vermont been the outstanding defender of the Catholic faith, but as father-confessor, conductor of retreats, sympathetic friend, he has been preëminently *pastor parvorum*, the shepherd of all the souls of the diocese, journeying miles to give the Bread of Life to sick priests, ever urging upon the clergy the duty of seeking out and bringing back the lost sheep; in all things an example and pattern and inspiration to his priests.

Eve of St. Matthias' Day, 1926. (Rev.) EDWARD S. STONE.
Swanton, Vt.

"UT OMNES UNUM SINT"

To the Editor of the Living Church:

IN FAIRNESS to Lord Halifax, ought you not to have printed in full his paper read at the recent London meeting in connection with the Church Unity Octave? Your own editorial certainly does not do justice to that venerable layman, and your title, Unity or Truth? certainly gives the impression that Lord Halifax desires unity at the price of truth, a thing which most of us conceive as being farthest from his heart.

It is true that you pick out the important points in Lord Halifax's address, but you do not show how he arrives at his conclusions. Lord Halifax recognizes the abuses which led to the schism between the English Church and the Holy See. It is the recognition of these abuses which seems to justify his continued allegiance to the English Church. He says:

"If a schism arises, largely in consequence of abuses generally prevailing, and which those in authority had done nothing to correct, the blame for, and consequence of, such schism cannot justly be confined to the reforming side alone."

Again, you assume, apparently, in your editorial that Lord Halifax wishes us to accept not only the papacy as *jure divino*, but the current interpretations of what that means. As a matter of fact there is nothing in his address to support such a conclusion and he definitely says:

"Unless we are prepared to recognize the primacy of the Holy See as being *jure divino*, there is no hope for reunion with Rome. What that primacy may involve, what may be its extent, what its limit, may be a matter of dispute."

So cautious and learned a theologian as Dr. F. J. Hall can say in his London Anglo-Catholic address:

"Whether we accept or reject the claim that Christ formally instituted a permanent papal primacy committed to the Roman See, we have to face the evidence of Christian history that such primacy has been a providential instrument of divine ordering. Moreover, when the Church is reunited, some visible center of unity and ecumenical business, such as the papal See affords, will be needed for efficiency and for safeguarding Catholic unity.

"We can grant this, and the probability that a permanent governmental primacy over the entire Church has in effect been divinely committed to the Roman See."

Lord Halifax argues that Rome cannot recede from her position that the primacy of the Holy See exists *jure divino*, not as you suggest, because Rome is unchangeable, but because it is true. His article certainly implies some further interpretation by Roman authorities. The relevant Petrine texts, the actions of Ecumenical Councils, and the history of the Church certainly commend rather than condemn such a position and

such an interpretation as Lord Halifax suggests, and his argument is far more convincing than your own.

Finally, why must devoted men who have given years of prayer and study to the subject be accused of being beguiled by Satan to bow down and worship him? If every effort that such men make to find some positive means of restoring the broken unity of the Catholic Church is to be laughed out of court, how is our Lord's prayer, *Ut omnes unum sint*, ever to be realized? Marshfield Wis., (Rev.) JOHN E. WILKINSON.
March 1st.

ONE EFFECT OF THE BUDGET REDUCTION

To the Editor of *The Living Church*:

I HAVE BEEN officially informed today, March 2d, by the vice-president of the National Council, that the appropriation to the Seamen's Church Institute of America must be reduced from \$25,125 to \$20,000.

This reduction compels us to close up immediately our Institute in the port of Manila and to plan further retrenchment by withdrawing financial support from one or more of our other Institutes. Such withdrawal will undoubtedly mean the closing of these Institutes and the surrender of this work. The alternative is to withdraw the small amounts of \$25 per month now being paid to many of our chaplains in order to supplement the very small remuneration they receive from their Institutes. The salary of these men for making every sacrifice in order to bring the Christian religion to this vast host of seamen is about \$1,800 per year. As general secretary of the Seamen's Church Institute of America, I consider it most unfair to that great number of Church people who read your paper and are deeply interested in the work of the Seamen's Church Institute to present to the Board of Directors the above mentioned plan of retrenchment without giving the people at least the opportunity to express their willingness to save this work in this crisis. I feel quite sure that with the above facts placed before the communicants of our Church, it will be unnecessary either to reduce the meager salaries of chaplains or to surrender this most valuable work in any of our ports. Individual gifts, contributions from parish organizations, Sunday school classes and Communion alms would save us from losing what has cost so much, both in time and money, to build up. Contributions may be sent either to the general secretary or to the editor of this paper. Any further information may be obtained by addressing the general secretary.

(Rev.) WILLIAM T. WESTON,
General Secretary.

Seamen's Church Institute of America,
25 South Street, New York, N. Y.

BISHOP FISKE AND PROHIBITION

To the Editor of *The Living Church*:

IT IS REFRESHING to find Bishop Fiske's letter on prohibition in your issue of February 27th. For he rests his argument fairly and squarely where all our arguments must rest at last, if they are to stand, on the example and teaching of Jesus Christ. Few will dare to do this nowadays.

In yesterday's *New York Times*, for instance, there appears a long pronouncement or ukase to the American people on this burning subject, signed by a number of eminent leaders in various denominations, in which our Lord's deeds and words are overlooked altogether and His name not so much as mentioned, save in a parenthetical reference to the Roman Catholic Church. These leaders build their hope for prohibition on such names as Gary, Ford, Jane Addams, and a number of others prominent in our contemporary life.

One longs for the time to come when, once more, Christian men will look for their guidance in every great moral movement to Him whose name is above every name; and the Stone now rejected by the builders shall become the Head Stone of the corner.

(Rev.) STANLEY C. HUGHES.

Newport, R. I.,
March 2, 1926.

[Without entering seriously into debate, but because we have observed the foregoing argument heretofore, we should like to propound three questions to our correspondent: In the account of the miracle of the loaves and fishes we read: "And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand" (St. John 6:10).

Question one. Does this precedent make it forever unlawful for an owner of property or for a municipality by ordinance to set in a particular place a sign, "Keep off the grass"?

Question two. Or for a park commission or an individual to prohibit picnic parties from eating lunches in parks or on the grass?

Question three. Is it likely that our Lord would have directed these people to sit on the grass if there had been a constitutional provision in the land making it unlawful for them to do so? EDITOR L. C.]

RELIGION is the bond between the soul and God, which sin, by virtue of its very nature, breaks up and destroys.—Liddon.

AROUND THE CLOCK

By Evelyn A. Cummins

TO the Rev. George P. Atwater, D.D., who had such gracious and pleasant things to say in the *Witness* about this column—a profound salaam!

Herewith a pledge to advocate the A-A Method. Always did believe in it, anyway.

BRUCE BARTON, in his book *The Man Nobody Knows*, says of the Christ that He was so efficient that He "picked up twelve men from the bottom ranks of business, and forged them into an organization that conquered the world." He says of the parables that they "are the most powerful advertisements of all time."

Other quotations: "God has set going an experiment to which all His resources are committed. He seeks to develop perfect human beings, superior to circumstances, victorious over Fate." "All business is His Father's business. All work is worship; all useful service prayer."

THE papers have been having some jests about the offer made to the War Department by the brothers Lazarus to equip the Statue of Liberty with a luminous wrist watch. The general idea seems to be that Miss Liberty hasn't any chance of becoming a flapper, since the War Department has turned down the offer.

The *New York Times* said that when the wrist watch was denied her, Miss Liberty cried into the Bay. The account of what she is supposed to have said is rather amusing.

"It's high time," she said, "something was done for me. Here I have been standing in rain, and mist, and snow ever since the French Government, then happily unaware of debts, sent me over. And nobody has suggested a pair of zippers—no, not even an umbrella.

"Look at me, why only an ancient Greek would take me for a flapper—this robe is Grecian, you know, and it's the only one I have ever had. It never fitted either. Look at the sandals—terrible, terrible! Why, the only time they ever were in vogue was when Isadora Duncan was better known as a dancer than the wife of a poet. I've never had a hat—this crown or diadem hints at a cloche, but it never gets beyond a hint.

"You see," said Miss Liberty, "you see—nothing for me. If I knew a better place to stand for liberty, I'd go there. I would."

HERE'S a story in connection with the prohibition wrangle. The present writer has no comment to make on it. You can roll your own.

Over in Philadelphia, that city of brotherly love, a man, one Frederick Urbali, was arraigned in court recently for driving an automobile while intoxicated. It was said that a police surgeon pronounced him intoxicated and that the police used tests to confirm it.

However, the jury acquitted the man without leaving the box. Why? Because he caused "rollicking laughter" by his testimony. Said testimony was that he had taken only one drink the night of his arrest, but that the one drink was "a foot high and fifteen inches around."

STANLEY RICE, writing in the *Asiatic Review*, says, "The danger is that materialism will, like the rank weeds of a neglected garden, overcome and finally kill the finest flowers of spirituality. It is the easier path; it is the path down which the majority of Europe have been walking for some centuries, and its baser aspect—an aspect which, moreover, is inevitable—is to be seen in the vulgarity which surrounds us everywhere.

"Materialism is tangible, obvious, certain; its profits can be calculated. Spirituality is intangible, unseen, uncertain, and its profits are speculative. To revive the spirit in a world of matter requires a dead-lift effort; to crush the spirit in a world of matter is a task which accomplishes itself. It is just for this reason that we place the spirit in a higher category."

THE DANGER of the moment is that war will again ride into our midst on the back of disunity among forces devoted to peace. We must coordinate effort and not decry everything but our own pet scheme.—Bishop Brent.

Church Kalendar



MARCH

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

- 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.

CATHOLIC CONGRESS CYCLE OF PRAYER

PASSION WEEK

St. Mark's Church, Philadelphia, Pa.
Holy Nativity Sisters, Oneida, Wis.
All Saints' Church, Dorchester, Mass.
St. Mark's Church, Tonopah, Nev.
Grace Church, Ridgway, Pa.
Nashotah House, Nashotah, Wis.
Christ Church, Portsmouth, N. H.

APPOINTMENTS ACCEPTED

BAIRD, REV. CHARLES GLENN, formerly priest-in-charge of St. John's Church, Snohomish, Wash.; general missionary of the Diocese of Olympia.

BARRETT, REV. FREDERICK W., formerly of Renton, Wash.; priest-in-charge of St. John's Church, Snohomish, Wash.

BATEMAN, REV. F. R., priest-in-charge of Christ Church, Puyallup, and St. Matthew's, Auburn, Wash.

MOORE, REV. HENRY B., of Jerome, Ariz.; to be rector of St. Andrew's Church, Fullerton, Calif., March 14th. Address, 228 W. Ameriga Ave., Fullerton, Calif.

NOBLE, REV. E. R., late master of Donaldson School, Ilchester, Md.; assistant minister of Emmanuel Church and vicar of St. Andrew's Church, Baltimore, Md.

PRITCHARD, REV. E. C. R., formerly of Vancouver, B. C.; rector of St. Clement's Church, Seattle, Wash., with oversight of St. Philip's (colored) Mission.

WIELAND, REV. GEORGE A., formerly of Globe, Ariz.; rector of the Church of the Epiphany, Seattle, Wash.

RESIGNATIONS

TORRENCE, REV. CLAYTON, as rector of St. Paul's Church, Suffolk, (Southern) Va.; to take up work in McIlhany Parish, Albermarle County, Va., April 15th.

NEW ADDRESSES

HOWE, REV. WALTER E., formerly Dover, N. J.; St. Luke's Rectory, 50 William St., Catskill, N. Y.

MIDDLETON, REV. EDMUND S., D.D., formerly Snow Hill, Md.; 501 Irving Ave., Syracuse, N. Y.

VAN DEERLIN, REV. ERASMUS J. H., 737 N. Alta Vista Blvd., Los Angeles, Calif.

CORRECT ADDRESS

MICOU, REV. PAUL, 1946 Welsh Rd., Bustleton, Philadelphia, Pa.

ORDINATIONS

DEACON

NEBRASKA—MR. HARRY COLLINS ALDEN was ordained to the diaconate on St. Matthias' Day, February 24th, in Trinity Church, Greeley, Colo., by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese of Colorado, acting for the Bishop of Nebraska, who is ill. The candidate was presented by the Rev. Dr. E. C. Johnson, of St. John's Theological College, Greeley, and the sermon was preached by the Rev. Samuel E. West, rector of Trinity Church. The Rev. Mr. Alden is a member of St. John's class of 1926, and will work in Nebraska after graduation.

PRIESTS

UPPER SOUTH CAROLINA—Two deacons, products of the DuBose Training School, Mont-eagle, Tenn., were advanced to the priesthood

in Upper South Carolina during the last week in February.

The Rev. JUSTICE SMITH JONES was ordained priest by the Rt. Rev. K. G. Finlay, D.D., in the Church of the Resurrection, Greenwood, February 23d. He was presented for ordination by the Rev. A. R. Mitchell. The Rev. A. W. Taylor assisted with the Holy Communion, and Mr. C. B. Lucas, the lay reader in charge at Clemson College, read the Litany. Bishop Finlay preached and celebrated the Holy Communion. The Rev. Mr. Jones has been formally called to be rector of the Church of the Resurrection, Greenwood, where he has been serving under appointments by the Bishop.

The Rev. TRACY FISHBURNE WALSH was advanced to the priesthood in the Church of the Good Shepherd, York, on Saturday, March 27th. Bishop Finlay preached the sermon and ordained the candidate. The candidate was presented for ordination by his father, the Rev. T. T. Walsh, rector of the Church of the Good Shepherd. The Rev. W. P. Peyton read the Litany. The Rev. J. W. C. Johnson took the Ante Communion Service. The Epistle was read by the Rev. A. Rufus Morgan, and the Gospel by the Rev. T. T. Walsh. The Bishop was celebrant at the Holy Communion. Mr. Walsh goes immediately to Winslow, Ariz., to work under Bishop Mitchell.

DIED

EARL—Entered into eternal life, at Hartford, Conn., February 26, 1926, FANNY M. EARL, age 86. Burial at Norwich, Conn.

HUNTINGTON—In Miami, Fla., Thursday morning, February 18th, in her seventy-sixth year, HARRIET BRADLEY, wife of William Whetten HUNTINGTON and daughter of the late Charles Mason, and Frances Lyman (Belknap) Beach.

ROYCE—On March 3, 1926, MARY M. ROYCE, widow of William Royce, and daughter of the late Isaac and Marietta Holmes Belden of Rocky Hill, Conn., aged eighty-six. She was one of the founders of the Church of Our Saviour, Plainville, Conn., and for two generations one of its most active members.

SEARING—Fell asleep on Friday, February 26, 1926, at Saratoga Springs, N. Y., Miss CAROLINE MARIA SEARING, sister of Mr. Beekman H. Searing, of Saratoga Springs, and of the Rev. Richard C. Searing, rector of Ascension Church, West Park, N. Y.

STERLING—MRS. ELIZABETH VON RAPP STERLING, widow of the late Rev. G. H. Sterling, former rector of the Church of the Nativity, Bethlehem, Pa., died in Philadelphia, on February 23d. Funeral services were held in Holy Trinity Church, Philadelphia, on Thursday, February 25th.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

POSITIONS OFFERED

MISCELLANEOUS

WORKING HOUSEKEEPER IN PLEASANT southern country home. Small family, no children. Other assistants, indoors and out. Owner occupied with other interests. Moderate salary. Good social position. Church woman preferred. Address X. Y. Z.-548, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

PRIEST, NOW GENERAL MISSIONARY, university and seminary graduate, available for rectorship or mission work after Easter. Address H-542, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW GETTING GOOD SALARY— university and seminary graduate—of considerable pulpit ability in the prime of life—experienced, seeks parish where spiritual ideas prevail—where the lodges do not take first place—where laymen want to see men saved. Bible, Prayer Book, apostolic, Evangelical preaching. No card parties, shows, etc., to raise money. Wanted a people willing, at least, to learn to pray for and work for the salvation of souls. Address CONSECRATION-523, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

EXPERIENCED ORGANIST AND CHOIR-master desires position in a large church with good organ and choir and good field for private teaching, or as Dean of Music in Church school. A graduate of the New England Conservatory, Dean in College and University. Address H-547, 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. STRONG Churchman, excellent credentials, long experience, desires change. Address ORGAN-541, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WANTS change. Churchman. Exceptional experience in choir training. Boy choir specialist. Thorough knowledge of Plainsong. Highest testimonials. Address Box-539, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, WELL trained, experienced, successful, wishes to hear from rector of worthy Catholic parish or mission in need of devoted help to build up successful, substantial choir. Not looking for mere job or salary but opportunity to serve effectively. Who wants real competent organist? Credentials right. Write CATHOLIC-544, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF EXCEPTIONAL ability and experience, desires correspondence with priests of Catholic parishes with view to ultimate engagement. Could accept temporary work in emergency. Best of clerical and professional references. Write full particulars. CANTOR-545, care of LIVING CHURCH, Milwaukee, Wis.

WIDOW, CHILDLESS, DESIRES POSITION as companion; university graduate; widely traveled; good reader; can do secretarial work. Address F. W. P.-540, care LIVING CHURCH, Milwaukee, Wis.

WOMAN, EXPERIENCED CHURCH SECRETARY, worker and visitor, is open for engagement. Best references. Address Box-543, THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

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.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address Miss M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

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

PURE IRISH LINEN, WHOLESALE PRICES to Altar Guilds, Rectors and Makers of Vestments. Lengths cut to order. Special 305 extra fine and durable for Fair Linen—36 in. \$1.50; 54 in. \$2.15 yard. Request samples of importer. MARY FAWCETT, 115 Franklin Street, New York.

PARISH AND CHURCH

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

MAKE AMERICA MORE CHRISTIAN

The custom of having prayers together will enrich family life, help the home to function, and "make America more Christian."

The Manual of Prayers for Family Devotions is a convenient 40-page booklet, with simple arrangements of prayers for beginners in Family Devotions.

A pocket on the inside cover contains authorized Church calendar of Daily Bible Readings. Price 25 cents; 4 copies, \$1.00

BROTHERHOOD OF ST. ANDREW, 202 South 19th Street Philadelphia, Pa.

GAMES

AN INTERESTING, INSTRUCTIVE GAME! A study of Shakespeare. Could you answer 400 questions on Shakespeare's plays? Test your knowledge. Price 60cts. THE SHAKESPEARE CLUB, Camden, Maine.

MISCELLANEOUS

WANTED—OLD ENVELOPES FROM LET-ters written between 1845 and 1874. Do not remove stamps from the envelopes. Stamp Collections purchased. Highest prices paid. GEORGE HAKES, 290 Broadway, New York City.

FOR SALE

FOR SALE—MASON AND HAMLIN TWO manual, pedal, Leszt reed organ with electric blower. Good condition. Address, Box-546, LIVING CHURCH, Milwaukee, Wis.

GOATS FOR SALE ON ACCOUNT OF SUB-dividing of farm near Chicago. Two Registered Togenburg bucks; two Registered Togenburg does, and ten high grade milk goats to freshen in spring. Address, DAIRY-534, care LIVING CHURCH, Milwaukee, Wis.

TRAVEL

ST. GEORGE'S EXCURSION TO EUROPE, Sailing July 9th. Low round trip rates. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

HEALTH RESORT

ST. 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.

SISTERS OF THE HOLY NATIVITY

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

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., LOVELY ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN

Los Angeles

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

Maryland

PHYSICIAN'S DAUGHTER OFFERS COM-fortable home in picturesque section, to paying guest. Large library. Garage. Special attention to convalescent diet. \$25 per week. Address H., care, Gorham Publishers, 11 West-45th Street, New York.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the Sister IN CHARGE.

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 QUIET DAY FOR WOMEN WILL BE held at St. Mary's Home, 2822 Jackson Boulevard, Chicago, Illinois, on Monday, March 15th, beginning with the Mass at 10 A.M. and closing with Vespers at 3:30 P.M. Conductor—The Rt. Rev. Campbell Gray, D.D. Those desiring to attend will kindly send their names to the Sister Superior.

NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 20th. Conductor, the Rev. J. O. S. Huntington, Superior, O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth Street, New York City.

THE REVEREND FRANK GAVIN, Ph.D., Professor of Ecclesiastical History in the General Theological Seminary, New York, will conduct the Annual Retreat for the Women of the Diocese of Long Island and vicinity in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday, March 26th, from 10 A.M. to 4 P.M. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, SAINT ANDREW'S HOUSE, 199 Carroll St., Brooklyn. The Church may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court Street car and is one block west of Court Street on Carroll Street.

THE REVEREND FRANK GAVIN, Ph.D., Professor of Ecclesiastical History in the General Theological Seminary, New York, will conduct the Annual Retreat for Men and Acolytes for Greater New York and vicinity, to be held under the auspices of St. Joseph's Society in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, March 27th, from 5 P.M. to 9 P.M. Supper will be served. Those desiring to attend the Retreat should notify the Chaplain, SAINT ANDREW'S HOUSE, 199 Carroll Street, Brooklyn.

BOOKS RECEIVED

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

McGraw-Hill Co., Inc., New York N. Y.

Superpower. By W. S. Murray. Price \$3.

D. Appleton & Co., New York, N. Y.

The Young Delinquent. By Cyril Burt. Price \$5.

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

Prometheus. By H. S. Jennings.

Proetus. By Vernon Lee.

Quo Vadimus. By E. E. Fournier d'Albe.

What I Believe. By Bertrand Russell.

Icarus. By Bertrand Russell.

Daedalus. By J. B. S. Haldane.

Ouroboros. By Gareth Garrett.

Niagara in Politics. By James Maver. Price \$2.

D. C. Heath & Co., New York, N. Y.

The March of Democracy. By Chester F. Miller.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Letters of Queen Victoria. Second Series.

A Selection from Her Majesty's Correspondence and Journal between the Years 1862 and 1878. Published by Authority of His Majesty the King. Edited by George Earle Buckle. In Two Volumes. Price \$15.00 set.

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

Finding the Trail of Life. By Rufus M. Jones, professor of Philosophy in Haverford College. Price \$1.75.

Life and Letters of Thomas Jefferson. By Francis W. Hurst. Price \$6.

The Genesis of the Constitution of the United States of America. By Breckinridge Long. Price \$2.50.

Rivingtons, 34 King St., Covent Garden, London, W. C. 2, England.

The First Book of Samuel. In the Text of the Revised Version with Introduction, Maps, Notes, Subjects for Study and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College; hon. canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland; and author of *The Life of Our Blessed Lord*, etc., etc.

The Second Book of Samuel. In the Text of the Revised Version with Introduction, Maps, Notes, Subjects for Study and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College; hon. canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland; and author of *The Life of Our Blessed Lord*, etc., etc.

Charles Scribner's Sons, Fifth Ave. at 48th St., New York, N. Y.

Dollars Only. By Edward W. Bok, author of *The Americanization of Edward Bok*, *A Man from Maine*, etc., etc. Price \$1.75

PAMPHLETS

Rector's Office, Trinity Parish, 187 Fulton St., New York, N. Y.

Money and Missions. A Sermon by Caleb R. Stetson, rector of Trinity Church, New York, Third Sunday after the Epiphany, January 24, 1926.

Grace House, 802 Broadway, New York, N. Y.

Wanted: More and Better Fundamentalists. A Sermon preached in Grace Church, New York, January 17, 1926, by the rector, Walter Russell Bowie.

The Secretariat, P. O. Box 226, Boston, Mass.

Twenty Paragraphs About the World Conference on Faith and Order. Followed by a Loan Library List of Recent Books relating to Christian Unity. No. 43. January 27, 1926.

Archbishop of Canterbury Opens Convocation; Stresses Loyalty

Death of Bishop Drury—Fr. Wainwright's Acceptance—Society for Reunion

The Living Church News Bureau
London, February 19, 1926

BOTH HOUSES OF THE CONVOCATION OF Canterbury met yesterday (Thursday), at Westminster, after Holy Communion had been celebrated in Westminster Abbey at 10:45 A.M. The Archbishop, addressing the combined upper and lower Houses, said that he gathered that there was a sort of feeling among some who were scrupulous on behalf of constitutional order that, somehow or other, the rights of Convocation were being endangered owing to the discussion of Prayer Book matters in the Church Assembly. He had no reason to suppose that such fears were agitating many people, but he would like to say, for the help of those who might be timorous, that, so far as he was concerned, nothing was further from his thoughts or expectations than that the due privileges and rights of the Convocation should be imperiled in any way. He thought his record on the subject was unimpeachable. He had said many times that he valued the historic position of their sacred synod much too highly to allow it to be lightly tampered with. Many of the conditions of Convocation's work had undoubtedly changed owing to the establishment of the Church Assembly. Matters which were in no sense strictly convocational, touching, for example, on social, educational, perhaps even political problems, had rightly found their best arena for discussion in the Church Assembly, and obviously too there were some matters wherein Convocation had a special responsibility which had also been discussed in the Assembly. But Convocation stood sure; its rights had been in no way interfered with, and he, at all events, was bent on maintaining them. He did not think that practical difficulty need arise if they behaved, as he was sure they would, both with loyalty to Church principles and with practical common sense. He was keenly aware of his responsibilities for the safeguarding of Convocation's rights, even in critical and anxious days.

DEATH OF BISHOP DRURY

It is with much regret that I have to record the death of another bishop—the third who has passed away since the new year began. Dr. T. W. Drury, formerly Bishop successively of Sodor and Man and of Ripon, and since 1920 Master of St. Catharine's College, Cambridge, died on Friday last at St. Catharine's Lodge at the age of seventy-eight. He had been in failing health for some time past.

From 1882 to 1897, Dr. Drury was principal of the Church Missionary College at Islington, London, and contributed in a marked degree to the efficiency of that institution. In 1897 he succeeded Dr. Handley Moule as principal of Ridley Hall, Cambridge, and remained there until 1907. In that year he was consecrated Bishop of Sodor and Man on the removal of Dr. Straton to Newcastle. As the son of a Manx incumbent, and born in the Isle of Man, Dr. Drury proved an ideal Bishop during his four years' prelate there, and gained the complete trust and affection of the islanders.

Dr. Drury's kindly sympathy towards all religious movements in the College was much appreciated, and Catholics who were at St. Catharine's under him will ever remember him with the deepest gratitude.

FR. WAINWRIGHT'S ACCEPTANCE

It seems to have been taken for granted by many people that before accepting the appointment at St. Mark's, Washwood Heath, Fr. Wainwright had been in communication with the leaders of the Anglo-Catholic movement in Birmingham. Having regard to the position of affairs in the diocese, it is very natural to assume that this would have been done. But the Birmingham correspondent of the *Church Times* states that the local leaders were not consulted, and the first intimation

Garvie, said that, on the question of reunion, they had always to look at it in the light of the whole field of the Christian Church. Summing up his views on the basis of a united Church, the Bishop said that they were: Recognition of episcopacy and episcopal ordination in the future; inter-communion on that basis and unity in synods; no re-ordination; but no inter-celebrations until there was a unified ministry of the Church. These principles could be applied in every direction, and it would make the relations with the Oriental Churches very much easier. What was really wanted to bring about reunion was a real desire for it.

Dr. Goudge, regius professor of divinity, said the English Church had a special position in relation to reunion. He entirely agreed with Dr. Garvie that they, as Christian ministers, were ordained not to be members of this or that religious body, but to be ministers of the whole Church of Christ. Neither the average Churchman nor the average Non-conform-



Wise World Photo.

THE ARCHBISHOP OF CANTERBURY

Opening the 1926 session of the Convocation of Canterbury

they had of the appointment was the publication of the correspondence between Dr. Barnes and Fr. Wainwright.

SOCIETY FOR REUNION

Dr. A. E. Garvie was the principal speaker at a meeting of the Society for Reunion held at Oxford last Friday, the dean presiding. Dr. Garvie said that, as a Congregationalist, he emphasized the spiritual unity of the Christian Church, and did not lay stress upon the outward unity of ecclesiastical organizations. Having mentioned that the Bishop of Truro and he had recommended unity on the basis of the episcopate, Dr. Garvie said he himself could not submit to re-ordination. It would be almost a dishonor to him to entertain the thought of adding to the experience of his ordination by any other form of commission, which might imply that there was something inadequate in the way in which he was originally set aside for his ministry. He had not been ordained as a Congregational minister, but as a minister of the Church of Christ, and they would never get nearer to unity until they got down to the root facts of Christian experience.

The Bishop of Gloucester, following Dr.

ist were yet ready for reunion. When reunion came it would cost them all more than they were inclined to think, and if it came to them at all it would come with the mark of the Cross.

Dr. Leighton Pullan was the last speaker, and his speech made it perfectly clear that, for the present anyhow, union between the Church of England and the Christian bodies who have broken away from her owing to their rejection of Catholic doctrines is an impossibility without fundamental and unthinkable concessions on one or either side, or probably on both.

A MARK OF TRUST

It has been proposed that Dr. Westcott, Metropolitan of the Church in India, should visit South Africa at once as a deputation to the Government on the Indian question in South Africa. The proposal was unanimously agreed to at a meeting held in Johannesburg of the clergy of all the denominations. "It is a mark of singular trust in an Anglican bishop," says the *South African Church Chronicle*, "that he should be asked by Indians to represent their claims to the Government of South Africa." The Bishop of Pretoria, in a manifesto on the Asiatic

Bill, strongly advocates consideration for the Indians already domiciled in South Africa.

DEATH OF A VENERABLE ORGANIST

Mr. Arthur Henry Brown, who passed away at Brentwood this week, at the ripe old age of ninety-five, was for forty years organist of Brentwood Church, and up to his death continued to act as organist at Brentwood School Chapel. He was a prolific writer of Church music, much of which is now forgotten, perhaps. Many of his hymn-tunes are included in *Hymns*

Ancient and Modern, and he was editor of *The Gregorian Psalter, An Altar Hymnal*, and *A Century of Hymn Tunes*. He also composed many carols.

Arthur Henry Brown will best be remembered and judged by the part he took in the revival of ancient Church music and the improvement of choral worship, and especially of Eucharistic music. His memory deserves to survive for many a long day, and he set an example of whole-hearted devotion to the Church which all would do well to follow.

GEORGE PARSONS.

cauld, the hermit of French Africa. Père Joyeux, one of the White Fathers in Paris, has been officially appointed vice-postulator. I expect my readers will have heard of this famous French Christian. Originally a French army officer, of extremely aristocratic origin, and afterwards an explorer in Morocco, he suddenly came across the Abbé Huvelin in Paris and was converted from a life of amusement and folly to one of religion. Once converted he found that nothing was too much to be given to his Lord and he became priest and Trappist monk. But even the severe rule of La Trappe was too easy for him and he left the monastery to take up the life of a hermit in the wilds of the Sahara. Here he did much wonderful work both among the tribes and among the French soldiery. His life has been well written by Monsieur René Bazin, the famous French Roman Catholic man of letters.

C. H. PALMER.

Report of Election of Patriarch Denied by London Authorities

The Abbe Portal and French Interest in Conversations—Charles de Foucauld

The European News Bureau
London, February 23, 1926

IT WAS WITH CONSIDERABLE SURPRISE that I read in THE LIVING CHURCH of February 13th that there had been an election of a Patriarch of Alexandria to succeed the late Patriarch, Photios. Presumably by the Archbishop of Khartoum, the Metropolitan of Nubia is meant. When I read the news I immediately got into touch with the principal authority in England who had to do with Eastern Church affairs and he immediately denied that any decisive election had taken place; further, the British Foreign Office had heard nothing about it. What I must presume is that the result of the first count had reached New York and so appeared in THE LIVING CHURCH. A paragraph did appear in the *Times* to the effect that the Metropolitan of Nubia had been elected on the first count, but it seems that the final election result may be considerably delayed. As I think I explained in a previous letter, the Egyptian government has insisted on the form of election that was followed some years ago in the case of Photios and this does not altogether make for the best method of election. The British government has been attempting to persuade the Egyptian government to follow a new form, but so far without success.

THE ABBÉ PORTAL

A correspondent of the *Church Times* who is well up in French affairs has written to point out that the death of Cardinal Mercier has drawn considerable public attention in the French Roman Catholic press to the Malines Conversations, and a lecture delivered by the Abbé Portal (who was the initiator of the reunion movement in 1896) at Louvain University, has been widely reported. The abbé took as his subject *The Role of Friendship in the Reunion of the Churches*. He is emphatic in taking up the attitude that everyone and every Church had a share in the guilt of disunion. He gave an interesting story of his early life, and how after having entered the Lazarist Order he was sent to Madeira for his health in 1890, and here he by chance met Lord Halifax. The result of this chance meeting was a series of discussions, with the result that the abbé promised to work for a better understanding of the Anglican position among Roman Catholics in France. Among those that became interested were Mgr. Duchesne and Cardinal Gasparri,

though both of them questioned the validity of Anglican orders. But, he explained, though they concentrated upon this question of the validity of Anglican orders, they only did so in order to establish some ground for discussion; the real object was to bring about a contact between the authorities of both Churches. Later in 1894 the abbé was summoned to Rome, where he expounded to Pope Leo XIII the whole matter. The Pope seems to have been surprised at the fact that there was any trace of Catholicity in the Church of England. The abbé said there were two obstacles to reunion, namely certain people desired individual conversions and not reunion, and secondly the prerogatives of the Papacy stood in their way. On this last many Anglicans had certain prejudices. At first the Pope thought of writing a letter direct to the two Archbishops, afterwards he changed his mind and told the Cardinal Secretary of State to write to the abbé suggesting that there should be conferences held to discuss this vital question of reunion. But certain persons who objected to any idea of reunion managed to scotch the plan of mixed conferences and contrived merely to obtain a commission composed exclusively of Roman Catholics to study the question of Anglican orders. The result was the declaration that Anglican orders were not valid. This meant bitter disappointment to the Abbé Portal and his friends. The matter was dropped until 1920, when the Lambeth Appeal opened up an opportunity for bringing the matter forward again. Lord Halifax and the abbé agreeing that one figure in the Roman Catholic hierarchy dominated the whole world by his actions in the war, determined to appeal to him. After a little hesitation, Cardinal Mercier accepted the approach (he naturally wondered why Lord Halifax did not approach English Roman Catholics). Of what actually took place during the Conversations the abbé refused to tell the press. The abbé concludes with the profound conviction that the coming generation "would see the reunion of the Church of England with Rome. And when that time comes, let me ask you to remember just a little the two good friends who have labored, and who have suffered not a little, in order that you may reap the harvest."

Some two years ago I met the Abbé Portal in Paris, a man of wonderful vigor considering his great age. He certainly deserves something tangible in the shape of result after his years of labor.

CHARLES DE FOUCAULD

I hear that there is to be a case of beatification of the late Père Charles de Fou-

FOUNDER OF CHURCH ARMY COMING TO AMERICA

NEW YORK, N. Y.—Considerable interest will be aroused by the announcement that the veteran founder of the Church Army, Prebendary Wilson Carlile, hopes to visit New York and certain other cities this summer.

Prebendary Carlile was recently decorated by King George of England and invested with the insignia of a Companion of Honor. Nearly forty-five years ago he founded his Society of Evangelistic Laymen, and though now in his eightieth year he still largely directs the many activities of the Church Army. At the invitation of the Rt. Rev. Dr. Manning, Bishop of New York, he will meet groups of clergy and laity, in conference, with a view to aiding the laity of the Church of this country, in matters evangelistic.

Dr. Carlile will be accompanied by his sister, Miss Marie Carlile, director of the women's work of the Church Army.

Captain Mountford will arrive at Diocesan House, 416 Lafayette Street, New York, early in April, and inquiries concerning Prebendary Carlile's tour can be addressed to him there.

The Church Army are again sending two columns of crusaders to carry on a second demonstration of guerrilla evangelism. Their tour has yet to be arranged, but the area to be travelled this summer will probably extend from Washington, D. C., to Buffalo.

FLORIDA RECTOR RESIGNS

WEST PALM BEACH, FLA.—The Rev. L. A. Wye has resigned the rectorship of Holy Trinity parish, West Palm Beach, to take effect April 5th. The marvelous growth in South Florida is shown in the growth of Holy Trinity since 1916. At that time there were seventy-five communicants, property valued at seven thousand dollars, annual income one thousand dollars, rector's stipend eight hundred dollars. In 1926 there are six hundred and fifty communicants, property valued at seven hundred and fifty thousand dollars, annual income twenty five thousand dollars and rector's stipend five thousand dollars.

Mr. and Mrs. Wye will sail on the *Berengaria* from New York on April 21st for England. Mr. Wye expects to attend a course of lectures at Oxford, and his stay abroad will be indefinite. His address will be in care of Brown, Shipley & Company.

Widow of Bishop Scriven Dies; Was Prominent in Social Service

Tablet to W. A. Founder—Boys' Conference on Vocation—Oriental Missions

The Living Church News Bureau
Toronto, March 3, 1926

THE DEATH OF MRS. CICELY SCRIVEN, widow of the late Rt. Rev. Augustine Scriven, former Bishop of Columbia, occurred on February 22d at the Royal Jubilee Hospital, Victoria, B. C. She survived her husband by ten years and leaves behind her a record of many good works. She will be greatly missed in the diocese. She came to Victoria in 1884 when her husband, then incumbent of St. Peter's, Rochester, England, came to Canada as Archdeacon of Columbia. Under him a church, a schoolhouse, and a rectory were erected for St. James' Church. After ten years in Victoria, Archdeacon Scriven lived at Duncan, in which district he built three churches, covering in his work the whole island, then heavily timbered and lacking proper roads, enduring all the hardships of pioneer missionary work. Later they lived at Nanaimo, a mining settlement. During a prolonged strike, Mrs. Scriven related, how the little temporary church was crowded every morning by the miners' wives who came to the early Eucharist. Later the miners and their families presented them with a silver tea set. In Victoria Mrs. Scriven was ever to the fore in social service work and organized the Willing Workers. She was also instrumental in starting in Victoria the Y. M. C. A., the Temperance Society, and the S. P. C. A. Archdeacon Scriven was consecrated to the episcopate in succession to Bishop Roper in 1915, a year before his death.

On the day of the funeral, the Bishop of Kootenay, a former dean of the Cathedral at Victoria, celebrated the Holy Communion at seven-thirty in the Cathedral, and Dean Quainton and Archdeacon Laycock officiated at the funeral at ten.

TABLET TO W. A. FOUNDER

A bronze tablet in memory of Mrs. John Tilton, founder of the Woman's Auxiliary in Canada, has been erected in St. George's Church, Ottawa. It was unveiled by the Rt. Rev. J. C. Roper, Bishop of Ottawa, assisted by the Ven. Archdeacon Snowden, rector of the parish. The diocesan president, Miss Annie Low, and members of the executive board were present at the ceremony. The tablet bears the following inscription:

"In cherished memory of Roberta E. Tilton, Founder and First President of the Dominion Woman's Auxiliary; for many years a regular and devout worshipper and an active and loyal worker in this parish; born September 20, 1837, died March 28, 1925. 'Fruitful in every good work.' Erected by members of the congregation.

BOYS' CONFERENCE ON VOCATION

A most successful older boys' conference in the interests of the Christian ministry was held at St. George's Church, Hamilton, Ont. The chairman of the conference committee presided at both afternoon and evening sessions. The afternoon conference was conducted by Dr. W. E. Taylor, of Wycliffe College. The evening session was addressed by Provost Seagar, of Trinity College, and by Dr. Taylor and Mr. Donald MacLennan. Ten volunteered to study for the ministry.

TO SUPERINTEND MISSIONS TO ORIENTALS

The Rev. F. W. Cassillis-Kennedy, M.A., superintendent of Anglican missions to Japanese, has been given the oversight of all Anglican missions to Orientals in Canada. Anyone wishing information about Japanese and Chinese missionary work in British Columbia should send inquiries to him at 3555 Eighteenth Avenue West, Vancouver, B. C.

HOSTEL FOR BRITISH BOYS TO BE OPENED IN EDMONTON

A Church hostel for boys will be opened at Edmonton early in April by the Council for Social Service for the reception and placement on farms of British boys coming out under the auspices of the Church of England Council of Empire Settlement.

MISSIONS OF SERVICE

An interesting and successful series of missions of service have been held in the Diocese of British Columbia, the conductors being the Bishop, Dean Quainton, Archdeacons Laycock and Heathcote, and Rural Dean Archbold. The call to services in the missionary, social service, and educational fields were set forth.

Rector of Historic Massachusetts Church Has Silver Anniversary

Bishop Babcock Still Sick—Plans for Consecration of Dr. Dallas—Massachusetts News

The Living Church News Bureau
Boston, March 6, 1926

IT IS WITH THE UTMOST OF SINCERITY that the members of the Diocese as a whole, and of the parish of Christ Church, Cambridge, in particular, unite at this time in congratulations to the Rev. Prescott Evarts, rector of this parish, on the successful completion of twenty-five years' service in this one rectorate. Christ Church is one of the many historic buildings in this district, and the evening of March 2d marked an epoch in the history of the church. On this occasion the parishioners and many of their friends from other districts assembled in the old church for the purpose of expressing their devout gratitude to almighty God for the blessings of the past and, more particularly, for those which had been vouchsafed them during the past twenty-five years, and of offering to Him their prayers for His continued blessings for them in the years which are to come. The service was conducted by the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the Diocese, and the special address for the occasion was made by the Rt. Rev. William Lawrence, D.D., Bishop of the Diocese. The service was followed by a reception in the parish house, at which Mr. and Mrs. Evarts, the guests of honor, were assisted in receiving their friends and well-wishers by Bishop Lawrence, Bishop and Mrs. Slattery, and the two parish wardens, Messrs. Stoughton Bell and Henry R. Brigham, and their wives. The address of the evening, during this function, was given by Mr. Stoughton Bell, who, on behalf of the parish, presented the rector and Mrs. Evarts with a beautiful silver

MISCELLANEOUS ITEMS

During a visit to the western dioceses Canon Vernon, general secretary of the Council for Social Service, lectured to the students of the four western theological colleges: St. John's College, Winnipeg; Emmanuel College, Saskatoon; St. Chad's College, Regina; and the Anglican Theological College at Vancouver.

One hundred and forty sat down to a banquet of the Men's Club of St. James' Church, Ingersoll, Diocese of Huron, when the Rt. Rev. David Williams, Bishop of the Diocese, addressed the men on The Bearing of the Anglican Church on the Building up of Canada and its Contributions to the Anglo-Saxon Race.

At the Church of the Redeemer, Toronto, a golden key, symbolic of the open door, was presented to the Rev. Dr. James, recently retired rector, by Mr. G. B. Woods. A silver key, as a symbol of guardianship, was handed to the new rector, the Rev. R. A. Armstrong, by Mr. H. J. Fairhead.

Archdeacon White, of Fort Vermillion, in northern Alberta, spent a few days in Winnipeg and addressed the boys of St. John's Pro-Cathedral, at supper; and also conveyed to St. Margaret's Wolf Cub Pack hearty greetings from the Indian boys of the Athabasca country, with whom the Cubs have been in correspondence for the past year or so. C. W. VERNON.

tray, bearing an engraving of Christ Church.

BISHOP BABCOCK STILL SICK

Bishop Babcock is still on the sick list and is, at the present time, in the Eliot Hospital in this city, where he underwent an operation on Thursday, March 4th, since which time his condition has proved to be very good. His countless friends throughout the Diocese and elsewhere assure him of their loving interest and prayers that he may very soon be restored to his former vigor and good health.

APPROACHING CONSECRATION OF DR. DALLAS

Preparations are beginning to get under way for the consecration of the Rev. John T. Dallas, D.D., vicar of the Cathedral Church of St. Paul, as Bishop of New Hampshire, which is expected to take place some time in April. The Standing Committees of the Dioceses have given their consent and the Presiding Bishop has sent out the necessary letters to his brother bishops asking for their confirmation.

MEETING OF THE BISHOP'S COMMITTEE AT THE CATHEDRAL

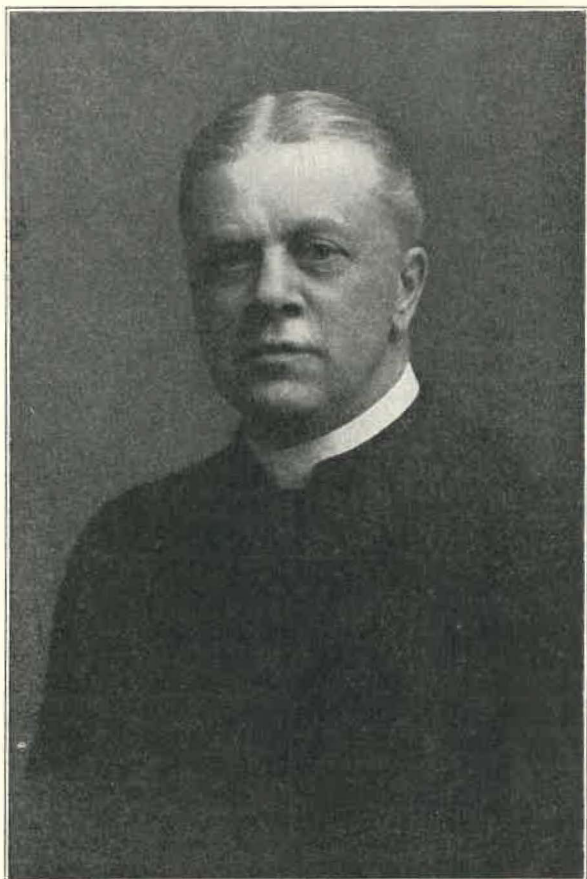
A meeting of the Bishop's Committee (laymen) of the counties of Middlesex, Suffolk, Norfolk, and Essex, was held in the crypt of the Cathedral on the evening of Thursday, March 4th. Supper was served at six o'clock, after which Bishop Slattery called the meeting to order and explained the purpose and method of procedure of the committee. He spoke of all doing everything within their power to urge upon their own and their neighboring parishes the real necessity of raising their respective quotas for the general Church, and of spreading far and wide a definite enthusiasm for the work of the Church as a whole. The representatives present were urged to send to their county

chairmen a list of all the active parochial men's clubs throughout their respective counties, together with the names of the officers, and, at the same time, a list of all parish councils with the names of their chairmen. It was also requested that a list of all parishes in which there were no parish councils in operation should be obtained, and the coöperation of the county chairmen enlisted with a view to establishing such a council forthwith. Commit-

H. K. Sherrill, rector of Trinity Church, who gave an address on Miss Florence Nightingale.

BIMBA'S TRIAL

A trial which has caused more than usual interest throughout this state, and, no doubt, has assumed even wider interest, was that recently held in the city of Brockton. The accused—a Lithuanian editor—was charged with seditious utterances and also with blasphemy under a



UNDERGOES OPERATION

The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, who is recovering from his recent operation in a Boston hospital.

tees of experts on real estate, insurance, and business administration were formed at this meeting and others will be formed in the immediate future in those counties where such committees have not as yet been fully decided upon.

BROTHERHOOD OF ST. ANDREW MEETS

The diocesan Brotherhood of St. Andrew held a very successful meeting in the Cathedral on the evening of Wednesday, March 3d. The meeting was called to order by Dr. Calvin G. Page, chairman, and the special speakers were the Rev. Raymond A. Chapman, vicar of St. Stephen's Church, Boston, and the Rev. Allen Evans, Jr., rector of the Church of the Epiphany, Winchester.

LENTEN SERMONS

During the last days of February and the opening ones in March, the Cathedral congregations had an opportunity to welcome back an old friend in the person of the Rev. Donald Aldrich, who preached at Evensong on Sunday, February 28th, and at the noonday services throughout the week until Friday, March 5th.

In the course of the same week the Church was represented at the noonday services in Keith's Theatre under the auspices of the Greater Boston Federation of Churches, the sermon on Wednesday, March 3d, being preached by the Rev.

Massachusetts statute said to be 229 years old. The accused was found not guilty of blasphemy but guilty of sedition, and sentenced to a fine of \$100 or a term of three months in jail. An interesting sidelight of this case is the fact that the maximum penalty, apparently, for sedition is a fine of \$1,000 and three years' imprisonment, while, for denying the existence of the Deity, it appears, the maximum penalty is a fine of \$300 and one year's imprisonment.

REGINALD H. H. BULTEEL.

NOONDAY SERVICES IN SAN ANTONIO

SAN ANTONIO, TEXAS—St. Mark's Church, San Antonio, Diocese of West Texas, the Rev. R. P. Crum, rector, is having unusual success in drawing crowds to the noonday services. The church is located near the business center, and the services are held on Wednesdays and Fridays from 12:05 to 12:30, as announced on a large bulletin board at the sidewalk. The speakers on Wednesdays are the pastors of Protestant churches of the city, representing the Methodists, Presbyterians, Christians, and including an army chaplain. The speakers on Fridays are the local Episcopal rectors. The service consists of the morning prayers for family

devotions in the Prayer Book, three hymns, and an offering for a local orphan asylum. On Wednesdays, immediately after the service, the Girls' Friendly Society serves a lunch at thirty-five cents in the parish house to all comers. The large church is well filled, and an average of one hundred stay for lunch.

REPRESENTATIVES OF YOUNG PEOPLE MEET

NEW YORK—The first meeting of the National Commission for Young People was held recently at the Church Missions House.

In accordance with the constitution of the National Federation of Episcopal Young People, which was drawn up by the young people at Racine in August, the meeting was arranged for the Department of Religious Education of the National Council. This Commission is composed of one young person chosen from each province, and an Advisory Board of six members, the executive secretary of the Department of Religious Education, the secretary of young people's work in the Department of Religious Education, and four counselors who are actively interested in young people's work in the field to be chosen by the National Council. Members of the Commission present were:

ADVISORS

The Rev. John W. Suter, Jr., Executive Secretary, Department of Religious Education, Miss Clarice Lambright, the Rev. Karl M. Block, D.D., the Rev. A. Leonard Wood.

YOUNG PEOPLE'S REPRESENTATIVES

Miss Marion Macdonald, Second Province; Mrs. Kerchival Smith, Third Province; Mr. Edward S. Bullock, Fourth Province; Mr. Linden H. Morehouse, Fifth Province; Mr. Allen D. Tremere, Sixth Province; Mr. Fred Delzell, Seventh Province; Mr. Frank Pillsbury, Eighth Province.

The Commission was most cordially welcomed by the Most Rev. John Gardner Murray, D.D., Presiding Bishop, the Rev. John W. Suter, Jr., executive secretary of the department of Religious Education, and Mr. Lewis B. Franklin, vice president and treasurer of the National Council. The first day was devoted almost entirely to hearing reports from each of the provinces. On the second day a number of explanations and recommendations were voted.

The Commission desires to define the goal of the young people's organization as so carrying out its purpose as ultimately to qualify the young people as intelligent and earnest workers in the adult organizations of the Church and in their community.

In order to strengthen the devotional part of the young people's program, which was generally felt to be the chief need, it was recommended that more devotional meetings be held, the ratio being four devotional meetings to one fellowship or social meeting; that at all devotional meetings the Scriptures be read with a brief comment by the reader; that an effort be made to develop extemporaneous prayer; that the custom of preparation services for Holy Communion be established and regular Corporate Communions be held for the societies. It was also suggested that there be held life enlistment conferences and that a chart of service be prepared on which is indicated the acceptance of definite Christian work in the five fields by individual members.

The Presiding Bishop is to be asked to compose a prayer for the young people of the Church to be used by societies.

North and South Transepts of the New York Cathedral to be Dedicated

**Bishop Attacks Divorce Evil—
Bishop Shipman Improved—
Plainsong Festival**

The Living Church News Bureau
New York, March 5, 1926

RESIDING ON TUESDAY AT THE MARCH meeting of the Women's Division for completing the Cathedral, the Bishop of New York announced that the trustees had decided, unanimously, upon the dedication of certain portions of the Cathedral. The north transept, which is the part being built by the Women's Division, will be dedicated in honor of the Blessed Virgin Mary; the south transept to St. John the Apostle and Evangelist. The Bishop pointed out the symbolism of this arrangement, for the Cathedral is being built in cruciform shape and these transepts which form the arms of the cross are dedicated to the two who, with our Lord, complete the Calvary group. Bishop Manning announced also that the two great western towers will be dedicated to St. Peter and to St. Paul.

Commenting on the much-disputed subject of possible discrimination against American artists in the Cathedral construction and adornment, the Bishop denied, emphatically, such an allegation, stating that there is no foundation whatever for such an impression. He declared that the Cathedral must have the best that the world can give, but that American artists, such as painters, sculptors, and glass-workers, will certainly not be discriminated against. The Bishop stated that he would at all times urge that the best be obtained, wherever it may come from, but that he hoped, in many instances, the best may prove to be American art, executed by American artists to represent our life and our people.

The intensive campaign scheduled for this spring is announced to open on the 12th of April.

BISHOP ATTACKS DIVORCE EVIL

The series of addresses which Bishop Manning is giving on the Thursday afternoons of Lent at St. Thomas' Church are the outstanding feature of the city's Lenten observance. Churchmen always welcome the appearance of their chief pastor; the Bishop has chosen a most accessible place for these addresses, and his selection of topics reveals a knowledge of the average layman's interest in religious subjects. These points combine to make his series popular, provocative of wide-spread thought and discussion, and entitled to front-page space in the daily press.

The Bishop's address yesterday was a vigorous attack upon the divorce evil. Speaking from a pulpit in the heart of the city's fashionable section, he denounced the frequent inability of "high social leaders" to lead in preserving the sanctity of the marriage bond, and styled their example as unsocial, irresponsible and morally destructive. Of this whole subject the Bishop feels we should hear more from all our pulpits. He said:

"We all know the delicacy of the subject. We feel deepest sympathy with those whose marriages have brought them suffering and tragedy; but we are called upon to speak plainly on this question, for the shocking and scandalous increase

of divorce among us is affecting our whole social system, is weakening and destroying the very fabric of the home, and is a grave menace to our life as a nation. We have now reached the point at which there is in this land one divorce to every seven marriages. It is growing steadily worse and in many of our states it has gone far beyond this. Homes cannot be built and cannot endure on such a foundation as that, and a nation cannot endure unless it preserves the sacredness and stability of the home. I think the time has come when all Churches, Catholic, Protestant, and Jewish, should join in common effort for the preservation of marriage and the home. I should like to see the whole united influence of religion exerted in this great common cause."

BISHOP SHIPMAN IMPROVED

The physical condition of the Rt. Rev. Herbert Shipman, D.D., junior Suffragan Bishop of New York, who has, for the past several weeks, been absent from the city and from his duties in an effort to recuperate his health, is reported to be much improved. It will, however, be impossible for the Bishop to resume his work until after Easter. During a part of February and in March, Bishop Shipman's place will be taken, so far as episcopal visitations are concerned, by the Rt. Rev. Hugh L. Bursleson, D.D., Bishop of South Dakota.

PLAINSONG FESTIVAL

The Plainsong Society will keep its annual festival this year at St. Ignatius' Church on St. Gregory's Day, Friday, March 12th. A Solemn High Mass will be sung at eleven o'clock.

DAY NURSERIES ASSOCIATION MEETS

The New York Association of Day Nurseries held its monthly meeting Tuesday evening, February 16th, at God's Providence House, 330 Broome Street, the neighborhood center maintained by the New York Protestant Episcopal City Mission Society in the Italian district east of the Bowery. Speakers were the Rev. L. Ernest Sunderland, D.D., superintendent, who spoke on What the City Mission Society Is Doing for Children, and Dr. Lee W. Thomas, Board of Health physician for the Society who spoke on The Day Nursery and the Board of Health.

Interest centered around the health program which for several years has been maintained in the day nursery at God's Providence House, where an average of fifty children of kindergarten age each day have the privileges of public school instruction through the coöperation of the Board of Health, with diet, rest-periods, and recreation supervised by the God's Providence House staff. Medical attention and dental treatment at Houston House, another settlement administered by this Society, and careful protection from the influences of the street, all cooperate to make the service of the House a definitely constructive one.

It is interesting to note that in previous years records have shown that children who have enjoyed the privileges of this pre-school health supervision, have consistently attained higher grades in their succeeding public school work.

NEW YORK NEWS NOTES

The Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York, joined

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FORMS E, F
Certificates from a Presbyter and Six Laymen. [Canon 7, § VI. (i)]

FORM G
Certificate from Minister and Vestry. [Canon 8, § IV.]

FORM H
Certificate from Presbyter and Laymen. [Canon 8, § VI.]

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Certificate of Eight Adult Laymen. [Canon 2, § IV. (i, ii)]

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last Sunday with President John G. Hibben of Princeton, in addressing the members of the second annual Preparatory Schools' Christian Conference at Princeton University. The Conference was in session three days and was attended by 150 students. Mr. Shoemaker made a plea for the right kind of men as teachers in preparatory schools.

St. Ignatius' Church reports the recent gift of a theca, or case, in which is kept the Host used in Benediction of the Blessed Sacrament. It is gold-plated and is set with many jewels. The latter were given by parishioners and the case is the gift of the parochial ward of the Confraternity of the Blessed Sacrament. The

theca was designed and executed by the Gorham Company.

Latest reports concerning the condition of Mr. E. S. Gorham, the well-known book-dealer who has been critically ill, state that he is making steady progress in the recovery of his health.

At All Saints' Church, Henry and Scammel Streets, the choir of the Polish congregation took part in the evening service last Sunday by singing the *Magnificat* in their native tongue. In the sanctuary, vested in cope and mitre, was the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee, who was the preacher of the evening.

HARRISON ROCKWELL.

New Policy of St. James' Church, Philadelphia, is Showing Results

Rector Urges Abolition of Pew Rents—A Lenten Pageant—Bucks County Missions

The Living Church News Bureau
Philadelphia, March 6, 1926

SOME WEEKS AGO THIS LETTER RECORDED a change of policy on the part of St. James' Church, Twenty-second and Walnut Streets. To meet changing conditions due to shifting population the authorities of the parish adopted the definite policy of ministering to the community rather than to a "dwindling group of pew holders." As is always bound to be the case, there have been misunderstandings and here and there a statement that the parish is moribund and that the object is to revive it. The rector in a letter to his congregation points out that they are not engaged "in the sorry business of galvanizing a weak and tottering institution into a mere show of life." Judging by the official report of the activities of the parish, it is clear that what they are doing is to adjust their policies and organization better to meet the needs of the parish. As evidence of this, it is pointed out that last year, apart from the choir, twenty-three men and women were employed for their full time, and ten more for part time. Something over \$120,000 represented the total financial operations of the parish. Forty-two different organizations held 721 meetings in the Guild House during the year, with an aggregate attendance of more than 75,000. The parochial social service department ministered to about five hundred different cases. The parish has successfully maintained a farm for recreational purposes. The new policy is simply a deliberate and thought out effort to see that this work is "established, strengthened, settled." The rector proposes to his people three things to be accomplished in the next three years: the abolition of the pew rent system, which he hopes will be accomplished this year; the raising of \$100,000 for additional endowment; the sale of the Sansom Street property. Already many of the parishioners have signified their willingness to give up their pews and add the amount of their pew rentals to their offerings. And it is expected that the first goal will be reached by Easter of this year, and the promise of the accomplishment of the second within the three year period.

A LENTEN PAGEANT

The Church of the Advocate, the Rev. J. H. Lever, rector, on two Sunday evenings just before Lent presented the pageant, the Quest of the Grail. Seventy-five men, women, and children took part. The church was filled on each occasion. The building itself, with its cathedral beauty and proportions lent itself splendidly to the reverent and Churchly presentation of this striking and dramatic pageant. This parish has also set the pace in the Diocese for Mission Study Classes this Lent. It has eight separate classes with an enrolled membership of over two hundred.

BUCKS COUNTY MISSIONS

Announcement is made of changes in the arrangement and personnel of the Bucks County Missions. St. Andrew's, Somerton, which has been cared for from St. Luke's, Bustleton, has been transferred to the group of Missions under the direction of the Rev. Jules Prevost. The Rev. Charles E. Spalding has been added to the staff and will have charge of the missions at Somerton, Southampton, and Feasterville. Mr. Spalding retires from the charge of the Church of the Advent, Kennett Square, and the adjacent missions at Kelton and Oxford. Until his successor is appointed, they will be cared for by the diocesan missionary, the Rev. James F. Bullitt.

GILBERT PEMBER.

LENTEN SERVICES AT KNOXVILLE

KNOXVILLE, TENN.—Noonday Lenten Services are being conducted at the Riviera Theater, Knoxville, under the auspices of the Men's Club of St. John's Church. The speakers in chronological order are:

The Rev. Charles F. Blaisdell, D.D., of Memphis; the Very Rev. Richard L. McCready, D.D., of Louisville, Ky.; the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee; the Very Rev. Thomas H. Johnston, D.D., of Atlanta, Ga.; the Rev. A. G. Bramwell Bennett, of North Carolina.

The attendance has been excellent. Five hundred have heard Dr. Blaisdell at the end of the first week's services.

On Sunday nights in Lent, Dr. Whitaker, rector of St. John's Church, is delivering a series of sermons on The Religious Standards of Six Prophets. The addresses at the afternoon services are on the Book of Common Prayer.

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Philosophy Must Go Beyond Mere Knowledge, Declares Bishop Bennett

Chicago Lenten Services—Advent Completes Its Campaign—Dr. Stewart Recovered

The Living Church News Bureau
Chicago, March 6, 1926

BISHOP BENNETT OF DULUTH HAS again been one of the Lenten noon-day preachers at the Garrick Theater. The main floor of the theater was filled on Monday of this week to hear him. Speaking of the average American man, the Bishop said:

"He has no philosophy of life. To him life is an arrangement of things. He does not stop to think life through, and so his life becomes to him a sequence of unrelated events. Our philosophy today is built only on the facts of life, it is an induction from present things. But life is much more. It is a process of faith. There must be an adventure of faith in all life, in man's business, and in all his relations. You can't build life merely on facts of experience. Men who try to do this halt and falter. Because a large number of men do not think life through there are so many disproportionate lives about us. When religion comes into a man's life it weaves things worth while into his fabric, gives a man's life a new meaning, says to a man, 'Your philosophy of life must go beyond mere knowledge,' and calls you to larger things, makes you a very dare-devil for God."

The Catholic Club reports that the attendance at the daily noontide celebrations of the Holy Eucharist at Kimball Hall has been fairly good. The venture of the Club begun in faith last year will, like other ventures, be justified. It took some years to establish the noonday preaching services at the Loop theaters which have become popular in Chicago, as in other cities. So with the undertaking of the Catholic Club, and with the efforts being made during Lent at the Cathedral Shelter, and at St. James' Church. It is encouraging to read of the success of the Protestants in their Lenten midday services also; services that were prompted by ours, and which, too, have come with a larger recognition of the season of Lent and its keeping by non-Catholic bodies. The Lutherans have services of their own in one of the Loop theaters and the Chicago Temple so strategically placed at Washington and Clark Street, is the center for most of the other Protestants. Last Good Friday nearly 1,000 people could not get into the services held in the Temple. This year on Good Friday a Three Hours' Service will be held, when seven leading ministers will each speak on one of the words from the Cross. The Commission on Evangelism representing seventeen denominations in the Church Federation is in charge of these services.

THE ADVENT COMPLETES ITS CAMPAIGN

Not long ago we announced that the Church of the Advent, the Rev. Gerald G. Moore, rector, was about to make a campaign for \$60,000, to build a new church. The campaign has just been finished, and pledges amounting to \$61,500 have been received. The campaign was conducted most efficiently by the firm of Ward, Dreshman, and Gates, financial agents. Mr. Olaf Gates, the Chicago manager, was the director of the drive. Under him twelve teams of 108 workers

canvassed the whole parish. The beautiful new church to be built will cost nearly \$150,000. Mr. Elmer C. Jensen, a vestryman of the Advent, is the architect. In addition to the total pledges made in the campaign, the parish had a building fund in hand of \$16,000.

DR. STEWART RECOVERED

After three weeks in the Presbyterian Hospital, Chicago, the Rev. Dr. George Craig Stewart of St. Luke's, Evanston, has returned to his duties. On February 28th he preached in his own church, and spent the following week in noonday preaching in Cleveland. On March 7th he preached at St. Luke's, and spent the following week in Rochester, N. Y. On March 14th he will preach at Amherst College, and will preach daily the following week in Baltimore.

THE DIOCESE'S QUOTA

Chicago's quota for the national Budget for 1926 is \$126,000. On the first of March the total pledges and expectancies to the quota were \$124,412.44, leaving only \$1,587.56 to complete. The diocese has pledged itself to give the full quota to the National Council for 1926, the first time that such a pledge has been made in its history. At the annual diocesan convention last month in response to an earnest appeal to round out the sum asked, many parishes, missions, Church schools, and individuals pledged approximately additional contributions of nearly \$10,000. After a careful compilation, it was found that slightly over \$1,500 was still lacking. It is confidently expected that this sum will be forthcoming and that the diocese may make a new record in its missionary giving.

PLANS FOR THE BUDD MEMORIAL CAMP AT LIBERTYVILLE

During the fall and the winter, work has been going steadily on in building the new St. Mary's Summer Home for girls on the Desplaines River, Libertyville. The new home is a memorial for Katherine Kreigh Budd, erected by her husband, Mr. Britton I. Budd. The first unit, two summer cottages, are now being built and will be ready for occupancy by the end of June. More than one hundred and fifty children will be at the new camp this summer. Six more cottages, the large central building and the chapel are still to be erected. Mr. Ralph Adams Cram is the architect of the chapel, which as the plans indicate will be a masterpiece in stone.

THE LEAGUE OF NATIONS FILM

The clergy had rather a startling invitation sent them last week beginning, Hell and the Way Out, to the Ministers of Chicago and the Vicinity. The letter came from the League of Nations Non-partisan Association of Illinois. The Bishop of the Diocese is one of a distinguished list of names on the Board of Directors. The clergy were asked to see a special showing of a film with the apt title quoted above. It is a graphic picture written and directed by Dr. James K. Shields depicting the tragedy of war. Miss Jane Addams, who saw the picture at its first showing in Chicago at the City Club recently, warmly commended Dr. Shields on the effectiveness of the production. After the running of the picture there was a graphic statement of the organiza-

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SHRINE FOR EUGENE FIELD

The body of Eugene Field, which had lain since his death, in Graceland Cemetery just west of his old home in Buene Park, was laid in its last resting place on Sunday morning, March 7th, in the cloister of the Church of the Holy Comforter, Kenilworth. Eugene Field's daughter, Mrs. W. C. Englar, now living in California, had for many years been a communicant of the Kenilworth parish. A large congregation including leaders in political and literary life were present at the services, which were read by the rector, the Rev. Leland Hobart Danforth. The wardens and vestrymen were the active pallbearers. Among the honorary pallbearers were Mayor Dever of Chicago, President Walter Dill Scott, of Northwestern University, James Stephens, the Irish poet, Judge Charles G. Allen of St. Louis, Henry B. Fuller, Clarence A. Hough, and Walter M. Hill, authors, Mayor Charles R. Bartlett of Evanston, Congressman Henry R. Rathbone, and W. C. Dunlap, former mayor of Cleveland Heights, Ohio.

The Hon. Hesse Holdon, a leading Churchman, who was a close friend of Mr. Field's made the chief address. He said:

"Eugene Field was the most charitable and lovable character I have ever known. It is Field, the 'children's poet,' that the world loves. He had a nature that was childlike in its simplicity, and a loving heart which always appealed to children. Eugene Field passed out of this world as he had lived in it, a lover of little children. He left this world a happier place for children to dwell in than it was when he came into it."

Judge Holdon ended his address by reading Little Boy Blue, one of Field's best known poems.

Mr. Danforth, the rector, read a number of messages from Mr. Field's relatives, including one from Mrs. Field, the widow, who was unable to be present, expressing her appreciation of the parish in honoring her husband's memory. The relatives of Mr. Field who were present were a daughter, Mrs. Ruth Foster, and Mrs. C. C. Billings and Mrs. Ida Below, sisters of Mrs. Field. At the conclusion of the service and the exercises, Mrs. Edwin Hedrick of Kenilworth read Mr. Field's poem, The Singing in God's Acre.

NEWS NOTES

Dean DeWitt was the chief speaker at the Round Table which met at St. James' parish house on Monday, March 1st. More than fifty clergymen were there and were entertained by the dean in a frank statement of the criticisms of preacher and priest by the man in the pews. The Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, read an interesting book review.

Dr. John W. Wood, Executive Secretary and secretary for Foreign Work, of the National Council spoke on Latin America and the Kuhling School of Japan at the meeting of the diocesan Woman's Auxiliary on March 4th.

Fr. Joseph, O.S.F., will preach a mission at Calvary Church, Chicago, the Rev. H. R. Neely, rector, from March 7th to 14th inclusive. Beginning March 14th, Fr. Bull, C.R., will preach a two weeks' mission at the Church of the Atonement, Edgewater. Still another mission will be held, in May, at the Church of the Mediator, Morgan Park, and will be conducted by priests of the Order of the Holy Cross.

The Rev. Austin Pardue, who has done such good work on the City Missions staff, has succeeded Fr. Crosby as director of St. Lawrence Hall, the home for boys.
H. B. Gwyn.

BISHOP MURRAY'S PARISH

NEW YORK—The Most Rev. John G. Murray, D.D., Presiding Bishop, has made Calvary Church his spiritual home while he is living in New York. Writing in the *Calvary Evangel*, the rector, the Rev. S. M. Shoemaker, Jr., says:

"Only one parish in the whole Church can have the honor and pleasure of calling the Presiding Bishop of the Church a parishioner, and that distinction has come to our own beloved parish. Bishop and Mrs. Murray, and their daughter, Miss Esther Murray, are living at 52 Gramercy Park, very near the church. The Bishop is bound to be away very often, but we shall hope to see as much of him and of his family as their other obligations permit. It is a high privilege to feel and know that when he is free from the heavy duties of preaching and travelling in many places, Bishop Murray will come and worship with us in the quiet of our old church. And we shall all do our best to make his family at home, suddenly removed as they have been from the precious ties of half a life-time in Maryland: and to hold up the hands of this great, friendly, unostentatious man of God and servant of humanity in the gigantic responsibilities which have fallen upon him, as the challenging reward of his faithful and successful labors in his own diocese, by the vote of the whole Church."

CHURCH HISTORICAL SOCIETY REPORT

PHILADELPHIA, PA.—The Church Historical Society has just made public its report for 1925. The Society received during the year the following:

One hundred seventy-two books, 484 pamphlets, 340 photographs of persons and churches, 2 framed photographs, 22 papers, 30 forms of service, 26 diocesan journals, 47 autographs, 9 letters, 23 manuscripts, 7 constitutions and canons, 2 year books, 6 calendars, 1 seal, 1 pastoral letter, 5 charters, 1 vestry book, 9 tracts, and a larger number of ancient magazines, Church papers and newspaper clippings.

Any person having Church historical matter worthy of preservation may send it to the rooms of the Society in the Church House, 202 South Nineteenth Street, Philadelphia.

FOUR CHURCHES HOLD UNION SERVICE

KHARTOUM, ANGLO-EGYPTIAN SOUDAN (via London)—The third annual service of the Fellowship of the Unity took place in All Saints' Cathedral, Khartoum, on January 29th. The Anglican, Greek Orthodox, Coptic, and Presbyterian Churches took part. The procession of crossbearer, Coptic and Anglican choirs, Anglican, Greek, and Coptic priests, Presbyterian ministers, and the Rt. Rev. L. H. Gwynne, D.D., Bishop of Egypt and the Soudan, entered the Cathedral and proceeded up the nave to the chancel, where members of other choirs were already assembled.

The service began with the *Veni Creator* in English, followed by the *Gloria in Excelsis* in Greek, the Lord's Prayer, a prayer for unity in Arabic, and the Lesson (St. John 17:13-26) in English. This was followed by an unaccompanied hymn in the ancient Coptic language and the same Lesson in Greek. The King of Love my Shepherd is, was sung by the Anglican choir, followed by the Lesson in Arabic read by a Coptic priest, after which there were some Greek prayers with responses.

Bishop Gwynne then delivered a short address.

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**BISHOP FREEMAN
IN SPRINGFIELD**

SPRINGFIELD, ILL.—The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was a visitor to the Diocese of Springfield March 6th, coming as the guest of the Midday Luncheon Club for a luncheon in his honor at the DeLand Hotel. The Bishop was entertained at the home of Bishop and Mrs. White, while in the city.

A rather notable gathering of men and women of this city was present at the luncheon. At the speakers' table, beside Bishop Freeman, were the president of the club, the Hon. Logan Hay, who presided; the Rev. Edward Haughton, rector of St. Paul's Church; the Rev. Jerry Wallace, rector of Christ Church; the chancellor of the Roman Catholic Diocese of Springfield; the president of the Springfield Council of Churches, and representatives of all the Christian bodies in the city.

Bishop Freeman's subject was The Nation's First Line of Defense. He began by reminding his hearers that America is no longer provincial, and that it must cast its lot in with all the nations. Many people are beginning to realize this, and to come to the conclusion that we are more and more to make a contribution to the well-being of the whole world. We are emerging upon the stage of world action today. There is a growing conviction over the length and breadth of the land that we dare not reserve for our own benefit solely those things which God Almighty has given to us.

The Bishop pleaded for a deeper religion; a standing up for moral character—a going back to what some would term "old time religion." He said in his judgment that perhaps the greatest asset of our President was his old New England religion. He quoted the President as having said that the government of the people never gets ahead of the religion of the people.

**STUDENTS FROM THREE
DIOCESES CONFER**

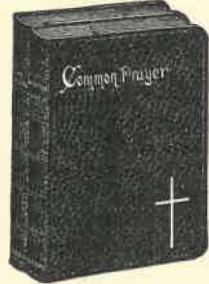
WASHINGTON, D. C.—Elected delegates from eleven of the thirteen colleges and universities in the state of Maryland and the District of Columbia registered for the third annual conference of students of the Dioceses of Easton, Maryland, and Washington, held at St. Paul's Church, Washington, D. C. The institutions represented were Johns Hopkins University, Schools of the University of Maryland in Baltimore, the University of Maryland at College Park, Hood College, the University of Western Maryland, Washington, College at Chestertown, Md., Goucher College, Maryland State Normal School, the Wilson Normal School in Washington, St. John's College of Annapolis, the Maryland College for Women, Lutherville, Md. While some of these institutions were represented by only one person, there were in attendance about seventy persons. Of these ten were clergymen, but there was at least one student representing each of colleges named.

Students arrived on Friday afternoon, February 26th, in time for a fellowship supper served in St. Paul's parish hall. There were addresses and conferences on Friday evening and all day Saturday. The Rev. Noble C. Powell came from the University of Virginia to address the conference, and one of the conspicuous figures was Mr. Patrick M. Malin, secretary to Sherwood Eddy and in his student's life

at the University of Pennsylvania a prominent member of the Church Club.

On Saturday morning after a general conference, the convention split into groups, the clergy going off by themselves for a meeting led by the Rev. Ronald Taylor, S. T. D., college pastor of the University of Maryland, while the men students and women students had separate discussions. This was followed by a business meeting and luncheon. Miss Mary Stewart York, of the University of Maryland, the vice-president of the conference organization, presided during the absence of Miss Mildred Volandt, who is in Europe. A findings committee was appointed at the first session and at the final session submitted a series of resolutions based on the

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No. 38. **OFFICES OF INSTRUCTION.** These were tentatively adopted by the last General Convention but have not yet been ratified and may not, therefore, be claimed as authoritative. Many have expressed a desire to try them out in practice, as they would use other forms of catechetical instruction, and they are therefore made available for the purpose. Price 6 cents.

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discussions at the various conference meetings. The students enjoyed a sight-seeing trip around Washington on Saturday afternoon, using for this purpose the large sight-seeing bus of the Rotary Club of Washington. The drive ended with an inspection of the National Cathedral, following which supper was served in St. Alban's School, the Cathedral School for Boys. After supper the final business meeting was held with the election of officers for the ensuing year and the adoption of resolutions. The invitation of the unit at Johns Hopkins University to hold the next meeting in Baltimore was accepted.

The following officers were elected to conduct the next conference: President, Frank Hewett, of the University of Maryland, in Baltimore; 1st vice-president, Carroll Brook, of George Washington University; 2d vice-president, Miss Eugenia Strohl, of Hood College, Frederick, Md.; secretary, the Rev. H. M. Arrowsmith, canon of the Pro-Cathedral, Baltimore. The Committee on Program is composed of the foregoing officers together with the Rev. Henry L. Kloman, of the Diocese of Easton, Chairman of the Schools and Colleges Committee of the Provincial Commission on Religious Education, and the Rev. Ronald Taylor, S.T.D., of College Park, Md., chairman of the Committee on Schools and Colleges of the Department of Religious Education of the Diocese of Washington.

DR. EMPRINGHAM TO DISCUSS TEMPERANCE

THOMPSONVILLE, CONN.—The Rev. James Empringham, D.D., secretary of the Church Temperance Society, will preach at the 10:30 service on Sunday morning, March 14th, at St. Andrew's Church, Thompsonville. His subject will be Temperance from the Gospel Point of View.

DEAN LAINE LEAVES PORTLAND

PORTLAND, ME.—On Wednesday evening, February 24th, the Very Rev. Edmund Randolph Laine, Jr., dean of St. Luke's Cathedral, Portland, was invited by some of the leading laymen of Portland to a dinner at the Columbia Hotel, at the close of which he was presented by them, on behalf of the members of the parish, with a beautiful eighteen jewel watch and chain and with also \$150 in gold, and with an engrossed book, containing the story of the gift and names of the contributors.

Dean Laine finished his work in the Portland Cathedral on March 1st, and will take temporary charge of St. Paul's Church, Stockbridge, Mass.

A "CO-OPERATIVE MISSION"

AUGUSTA, GA.—Two historic congregations of Augusta are joined in the holding of a "coöperative mission" the first two weeks in Lent—St. Paul's Episcopal Church, and the First Presbyterian Church. The interesting fact in connection with the coöperation of these two congregations at the present time is that St. Paul's Church was the first church in Augusta, established during the colonial period in 1750, where all the citizens joined in worship; and when the time came for the separation by the Presbyterians to have their own house of worship in 1804, the members of St. Paul's Church, in bidding them "God-speed," gave them several thousand dollars towards the erection of their own church building, which sum was, perhaps, part of a surplus accumulated through the years by the common contributions of both flocks.

The mission opened on the evening of February 21st in the First Church, when the rector of St. Paul's, the Rev. J. A.

Schaad, was the preacher. All the services the first week were held at the First Church, the Rev. Mr. Schaad preaching at all of the morning services, and the Rev. Frank C. Morgan, pastor of the Presbyterian church, and son of the distinguished Dr. G. Campbell Morgan, alternated with Mr. Schaad in preaching at the evening services. The second week all of the services were held at St. Paul's Church.

A city-wide revival is to be held in Augusta immediately after Easter, for which this "coöperative mission" is preparatory.

WASHINGTON'S BIRTHDAY SERVICES

SEATTLE, WASH.—A very successful corporate communion of the men of Seattle was held at Christ Church in the university district, the Rev. Paul B. James, rector, on the morning of George Washington's birthday. The celebrant was Bishop Huston. Those present were afterwards the guests of the men of Christ Church parish at a fine breakfast, at which the Bishop was also the speaker. About sixty clergy and laymen were present, which was considered so satisfactory a number that the feeling was generally expressed that the service be repeated in future years. Many present afterwards attended the ceremonies annually enacted in front of the great statue of George Washington on the campus of the university of the state named for the Father of the Country. At these ceremonies the Bishop offered the invocation.

At Louisville

LOUISVILLE, KY.—A special patriotic service under the auspices of the Sons of the American Revolution was held in the Cathedral on Sunday afternoon, the eve of Washington's Birthday, at which the Rev. Royal K. Tucker, rector of St. Paul's Church, was the special preacher, and to which all the patriotic societies were specially invited.

At Norfolk

NORFOLK, VA.—The annual Washington's Birthday supper for boys was given this year in Christ Church, Norfolk, by the Norfolk Assembly of the Brotherhood of St. Andrew. After supper the boys followed the choir and clergy into the church, where a patriotic service was given. The Rt. Rev. A. C. Thomson, D.D., was in the chancel. The Rev. D. W. Howard, D.D., rector of St. Luke's, Norfolk, and the Rev. Henry R. Taxdal, chaplain of the Norfolk Assembly, took part in the service. An address on 'The Call to the Ministry' was made by the Rev. Lyman P. Powell, D.D., LL.D., who is supplying at St. John's Church, Hampton, Va. About one hundred and fifty boys were present.

A UKRAINIAN CHURCH

THOROLD, ONT.—Before leaving for England the Bishop of Niagara visited the Ukrainian mission at Thorold, and spoke very kindly of the pastor-in-charge, and of the work in hand, and gave them his blessing.

The Rev. Maxim Chawrink has a heavy task before him, but he is winning his way among his people every month. He is successfully stemming the tide of bolshevism.

Mr. Chawrink is at present translating the Communion office into the Ukrainian language and hopes soon to have it printed.

EMBER GUILD ORGANIZED IN IOWA

DAVENPORT, IA.—During the Church Boys' conference, sponsored by the Brotherhood of St. Andrew, at Trinity Cathedral, Davenport, February 5th, 6th, and 7th, fourteen of the boys and young men of the diocese organized an Ember Guild of those thinking of Holy Orders. Don Gury of Waterloo was elected secretary and is to keep in touch with the boys and young men of the diocese thinking of the ministry. Bishop Longley addressed these boys, and Bishop Morrison gave his hearty approval to the movement.

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**CHURCH SCHOOL SURVEY
IN IOWA**

DAVENPORT, IA.—The Board of Religious Education of the Diocese of Iowa conducted a survey of the Church schools of the diocese. This work was in charge of the Rev. Harry S. Longley, Jr., of Iowa City. The results of the survey were tabulated and put on large sheets of paper like a newspaper, and passed out during the Religious Education banquet during the Diocesan Convention in Davenport, February 6th. St. Paul's, Des Moines, has the largest Church school enrollment in the diocese. The total enrollment for Iowa Church schools was reported as being 3,642. The three schools having the highest rating in the diocese are Trinity Cathedral, Davenport; St. John's Dubuque; and St. Mark's, Waterloo.

**CELEBRATE
TENTH ANNIVERSARY**

LANCASTER, PA.—On Tuesday evening, February 16th, St. John's parish, Lancaster, the Rev. W. T. Sherwood, rector, celebrated the tenth anniversary of the dedication of its handsome and commodious parish house. The principal speakers were Bishop Darlington, the Rev. W. F. Shero, Ph.D., of Greensburg, Pa., a former rector of the parish, the Rev. Clifford G. Twombly D.D., rector of St. James', Lancaster, Mr. Herman Wohlsten, the builder, and Mr. Herbert W. Hartman, of Lancaster, representing the architect. Music was furnished by an orchestra and the choir of the parish.

WOMEN HOLD DAY OF PRAYER

ST. LOUIS, Mo.—Women of practically all the parishes, city and country, of the Diocese of Missouri observed a day of self-examination and prayer last Tuesday, March 9th. In many of the parishes this opened with a celebration of the Holy Communion. Women took periods so that there was no time during the day when at least one, and usually a group, were not on their knees in each church. The plan was inaugurated by Mrs. W. W. Seibert, devotional secretary of the Woman's Auxiliary, and was based on the Message issued at the triennial meeting of the Woman's Auxiliary last October in New Orleans.

Leaflets were issued to the women, on the front page of which was the reminder: "We are dedicated and committed to the overcoming of luke-warmness by deeper spiritual understanding and greater consecration through prayer and the sacraments," this being a quotation from the message.

Any branch of the Woman's Auxiliary or parish organization wishing to follow the Missouri plan may obtain information and leaflets from Mrs. W. W. Seibert, Church of the Holy Communion, 2805 Washington Boulevard, St. Louis.

**DEATH OF
MRS. LAURA NELSON KIRKWOOD**

KANSAS CITY, Mo.—The death in Baltimore, Md., February 27th, of Mrs. Laura Nelson Kirkwood has been the subject of widespread interest here. As sole trustee of the Kansas City *Star*, she was the general director of its policies. The newspaper property, under the terms of the will of her father, William R. Nelson, founder and publisher of the *Star*, must now be sold within two years, to establish, with other property in the es-

tate, a fund the income of which is to buy art works for a gallery of art here. Mr. Nelson had established this gallery several years before his death, and it now contains a very valuable collection. The building to house the art works is provided for in the estate left by Mrs. Nelson, who died in 1921.

Mrs. Kirkwood was married in 1910, in New York City, to Irwin Kirkwood, by the Rev. William T. Manning, then rector of Trinity Church, now Bishop of New York. Since the death of Mr. Nelson, in 1915, Mr. Kirkwood has been editor of the *Star*. On the death of her mother, Mrs. Kirkwood established a memorial boys' choir in Grace and Holy Trinity Church in her honor; and Mrs. Kirkwood's will leaves \$60,000 as a foundation for this memorial. The funeral services, March 2d, in Oak Hall, the family home, were conducted by the Rev. Robert Nelson Spencer, rector of Grace and Holy Trinity Church, of which Mrs. Kirkwood was a communicant, the boy choir participating. Mr. Spencer varied the usual procedure by mentioning some of the phases of service which Mrs. Kirkwood, both as individual and as trustee of the *Star*, had rendered to the community, speaking also of her personality and her devoutness in worship. In all public schools there was a pause at the time of the service, some schools dismissing for the afternoon. Many business houses closed their doors for a few minutes at this period. Mrs. Kirkwood is survived by her husband, Irwin Kirkwood, editor of the *Star*.

**DEATH OF THE
REV. FRANK I. PARADISE**

MEDFORD, MASS.—Word has been received by the Rev. Dwight W. Hadley, rector of Grace Church, Medford, of the death in Vevey, Switzerland, on February 24th, of the Rev. Frank I. Paradise, formerly rector of Grace Church, from which he retired in 1915 after a rectorate of seventeen years.

Born in Boston in 1859, the son of William T. and Mary J. (Carnes) Paradise, he was graduated from Yale in 1888, proceeding to Berkeley Divinity School, where he remained for two years. Well known as an author and lecturer, he came to Medford from New Orleans, where he had served as dean of Christ Church Cathedral, having also served in the dioceses of Rhode Island and Connecticut.

He is survived by his widow, and three sons and three daughters.

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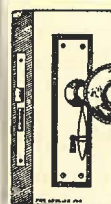
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NEWS IN BRIEF

HARRISBURG—The clergy of the Altoona archdeaconry held a retreat in St. Luke's Church, Altoona, the Rev. Richard Allen Hatch, rector, on Monday and Tuesday, February 15th and 16th. The conductor was the Rev. C. A. Strombom, rector of St. Matthew's parish, Johnstown.—On February 4th, a court of the Order of Sir Galahad was organized in St. John's parish, Marietta, the Rev. Charles E. Berghaus, rector. The Rev. W. T. Sherwood, rector of St. John's, Lancaster, brought a degree team and several other members of his court and initiated the Lads and Pages. Following this all present adjourned to the rectory, where delicious refreshments were served by the Woman's Guild. At a subsequent meeting an application for a charter was signed, and officers elected.—The Boys' Brotherhood Class of the Marietta Church school recently presented the church with a handsome Prayer Book and Hymnal for use in the chan-

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cel.—A branch of the Girl's Friendly Society has recently been organized in Trinity parish, Chambersburg, the Rev. George D. Graeff, rector.

IOWA—The diocese of Iowa adopted the organization of Bishop and Council at the diocesan Convention. The bishops and council met at St. Mark's Church, Des Moines, on February 22d, with Bishop Longley presiding, and the following were elected chairmen of the different departments: Missions, the Rev. C. W. Baxter of Waterloo; Religious Education, the Rev. Gowan C. Williams of Des Moines; Social Service, the Rev. W. N. Wykoff of Des Moines; Finance, Mr. J. K. Deming, of Dubuque; Field, the Rev. J. E. Flockhart of Dubuque. The Rev. C. W. Baxter was elected secretary, and Mr. Jesse Griffith of Des Moines treasurer.—The Mississippi Valley Clericus of clergy in and around the tri-cities—Davenport, Iowa, and Rock Island and Moline, Ill. has elected the Rev. Howard Lepper, rector of Trinity Church, Rock Island, as president, and the Rev. Rodney F. Cobb, curate at the Cathedral, Davenport, as secretary. The clericus meets the second Tuesday of the month at the Cathedral.—The Standing Committee has elected the Rev. R. J. Campbell of Cedar Rapids president and the Very Rev. Marmaduke Hare, D.D., of Davenport, secretary.—March 19th will be the fiftieth anniversary of Bishop Morrison's ordination to the priesthood. He intends to preach an anniversary sermon in the Cathedral on the following Sunday.—Trinity Church, Muscatine, the Rev. Webster Hakes, rector, was given the banner for having the largest attendance outside of Davenport at the Religious Education banquet on the Saturday evening of the Diocesan Convention. St. John's Church, Clinton, the Rev. Thomas Horton, rector, was given the banner for having the largest number of Church school teachers present outside of Davenport.

KENTUCKY—Following an annual custom of some years' standing, a Supper Conference in the interests of the call to the ministry was held in the Cathedral House under the auspices of the local assembly of the Brotherhood of St. Andrew. The conference was arranged for Friday afternoon in the Ember Week instead of on Washington's Birthday, the usual date. There was a representative attendance of men and boys from the various city churches

and the speakers were Bishop Bennett and Bishop Woodcock.—On the Feast of St. Matthias, the Rev. M. M. Benton, the senior priest of the Diocese quietly observed the fifty-sixth anniversary of his ordination at a celebration of the Holy Communion in the Church of the Advent, Louisville, at which he was celebrant, assisted by the rector, the Rev. Harry S. Musson. Mr. Benton was for some years rector of the parish before becoming archdeacon, and it was under his ministry that the present edifice was erected so that it is a joy to the congregation to have the former beloved pastor as a member of the congregation and to have him frequently in the chancel assisting the rector at the later celebrations. The previous week, Mr. Benton passed his eighty-fifth birthday.

SPRINGFIELD—The Rev. Stanley Allan Macdonell has been elected acting rector of St. John's Church for a period extending to January 1, 1927, and has entered upon the work. He was transferred to the Diocese of Springfield from the Diocese of Huron, Ontario, Canada, and has been received by Bishop John Chanler White. Due to the fact that Mr. Macdonell will not have been resident in the United States for a year until next December, he could not be elected permanent rector of a parish in the Church in the United States.

SOUTHERN VIRGINIA—After an illness of several weeks, the Rev. Francis C. Steinmetz, S.T.D., rector of Christ Church, Norfolk, underwent a serious operation in St. Christopher's Hospital, Norfolk, Va., February the 25th. At present writing he is slightly improved and it is expected that he will recover.

SOUTHWESTERN VIRGINIA—On Thursday, February 25th, the Bishop and Mrs. Jett arrived in Roanoke after a motor trip of just three weeks; having spent the greater part of the time in Florida and South Carolina. Both report a most delightful trip. This was a real vacation for Bishop Jett as he was purposely and quite completely cut off from his diocesan affairs during the entire period and the holiday seems to have benefited him a great deal. His first official visitation, on the morning of Sunday, February 28th, was at Sweet Briar College.

WASHINGTON—The Rt. Rev. P. M. Rhineland, D.D., Canon of Washington Cathedral,

announces that two gifts, one of twenty thousand dollars and the other of five thousand dollars, have been received by the National Cathedral Foundation for the building fund of the proposed College of Preachers. Until these sums are used for the erection of buildings, the interest is to be used for the expenses of the annual clergy conferences that are held under the auspices of the College of Preachers, and to help in the production of religious booklets and other publications.

WEST MISSOURI—The Bishop, the Rt. Rev. Sidney C. Partridge, D.D., has returned from a week's preaching mission at St. John's Cathedral, Albuquerque, N. M.—Mrs. Benjamin S. Brown, president of the diocesan Woman's Auxiliary, has made another trip into the Diocese, visiting on this occasion Christ Church, Springfield; Trinity Church, Lebanon; All Saints' Church, West Plains; and St. Stephen's, Monett. At each place meetings of the women had been arranged. Mrs. Brown represented also the Field Department on the visits, explaining where questions were asked, phases of Church organization work, particularly with reference to the relations of the congregations with the diocese.—The Rev. James P. deWolfe, rector of St. Andrew's, Kansas City, held a preaching mission at Christ Church, Warrensburg, of which the Rev. Donnon E. Strong is priest-in-charge, the week of March 1st.

WESTERN NEW YORK—The Rev. George B. Kinkead, of Christ Church, Corning, is conducting a series of talks on The Faith of the Church this Lent for the Church school. The attendance is very good, and the boys and girls along with this instruction are receiving the Sacrament each week. The special intercession this Lent is for the work of Fr. Harrison, O.H.C., in Africa.—The six parishes on the west side of the city of Rochester are combining in a series of Lenten services with the general topic of The Church.—Christ Church, Rochester, held a Corporate Communion on Ash Wednesday for all the women of the parish. The special intention was for a larger vision, a better understanding of their work, and a more loving fellowship one with another.—The Arthur Mann Society of St. Paul's Church, Rochester, held a silver tea in the parish house on February 23d, for the benefit of the Kuling School in Central China.

The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCI MARCH, 1926 No. 3

CONTENTS

Frontispiece: Bishop Graves of Shanghai	
The National Council:	
Summary of February Meeting	
Reductions in Appropriations for Year 1926	
Meeting of Department of Missions	
Statement by the Council to the Church	
Preliminary Report of the Treasurer	
Reports From Dioceses Showing Payments Expected in 1926	
Budget	
From the Bishop in Jerusalem to the American Church	Bishop Mac Innes
Holy Week and Easter in Jerusalem	Rev. C. T. Bridgeman
Some Timely Suggestions for Lenten Reading	
St. Luke's International Hospital Needs a Library	Rudolph B. Teusler, M.D.
The Genesis of Patriotism in China	Bishop Huntington
A National Church Club for Women	Helen R. Stetson
Three Latin-American Fields; Haiti—Panama—Cuba	William Hoster
Drought in Changsha Forerunner of Famine	Frederick Crawford Brown
James McDonald Gardiner—Missionary	Rev. Charles H. Evans
The Scale of Loyalties	The Rev. John W. Suter
The Woman's Auxiliary: January Officers' Conference	
PICTORIAL SECTION: EDITORIAL: THE NATIONAL COUNCIL.	
Across the Secretary's Desk	John W. Wood

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- 1008—Folder—Cross and scroll design on cover in silver. Alleluia, and I. H. S. in blue. Poem, Easter Joy, by G. M.:
I wish you Joy: that Gift Divine
That most makes music in the soul, etc.
- 1010—Folder—Attractive cover design. Blue cross with star ray surrounded by silver crown with ray effect. Below in silver, shield with Chalice, and word Alleluia! Verse, The Easter Eucharist, by A. R. G.:
O Risen Christ, we kneel and pray
Before Thine Altar-Throne, etc.
- 1015—Single—Silver bordered card. Picture in blue and white of our Lord with outstretched arms. At His feet a Chalice and Host. Title in red, "I am the Resurrection and the Life." Verse by G. M.:
Thou art the Living Lord, and thou dost give
Thy Life to me that I may also live, etc.
- 1016—Single—Silver bordered card. Picture, Angel in silver holding Scroll with title, An Easter Greeting, print in blue. Text—"Greet them that love us in the Faith, Grace be with you," in red. Verse by A. R. G.:
Today my thoughts are with you, and each thought
Carries a prayer up to the Father's Throne, etc.
- 1019—Single—Silver bordered card. Title, Jesus and the Resurrection, in red. Initial in bronze, orange, and blue on silver background. Verse by G. M.:
Jesus! the Glory of our radiant Easter Day,
The Light upon our Resurrection Way, etc.
- 1021—Single—Silver bordered. Title, Easter Day, in red. Initial monogram in red, blue, green, on silver back. Verse by G. W.:
God's lovely flowers are letters fair
Within a world-wide garden set, etc.
- 1023—Single—Silver bordered. Title, Easter. Initial Monogram in blue and red on silver back with palm branch. Verse by G. W.:
We too must stand without awhile, and weep
For those who sleep: until, life's vigil o'er, etc.
- 1024—Single—Silver bordered card. Title, Easter Praise, in red. Initial in blue and silver. Verse by A. R. G.:
Each glorious hour of this most glorious day
Uplifts our hearts from earth to things above, etc.
- 1026—Single—Attractive Scroll and border in red, blue, white, and silver. Verse by E. M. Dawson: Easter Angels swiftly winging
Easter gifts to earth are bringing, etc.
- 1030—Single—Scroll border, with verse by G. M. printed in silver, red, blue, and black:
I pray for you
That our dear Lord, who rose today, may be
Your surest hope of immortality, etc.
- 1032—Single—Scroll border in red, blue, and silver. Verse by A. R. G., printed in blue, red, and black:
May the blessing of the Risen Lord
Bring you Happiness this Easter Day, etc.
- 1119—Folder—*Agnus Dei* design in silver with green and red border. Verse by Beatrice Rosenthal:
They stood beneath the cypress shade
In that dark hour of grief and gloom, etc.
- 1212—Single—Silver bordered having cross with silver scroll. Title, Jesus, in blue. Verse by G. M.: printed in red and black letters:
Thou only canst fulfil
The human heart with happy calm, etc.
- 1214—Folder—Easter Joy on cover, in silver, red, and blue. Poem by A. R. G., entitled, "Joy Cometh in the Morning":
To rise again
And live, with Christ, the new and Risen Life, etc.
- 1215—Folder—He is Risen, on cover, silver bordered. Title in center of scroll through Cross, in red, green, and silver. Verse by G. W.:
Rejoice! for the Lord is risen!
Rejoice, and be unafraid, etc.
- 1216—Single—Silver bordered Altar with Chalice and Host, between two lighted candles, before the picture in color of the *Agnus Dei*. Title, *Sursum Corda*. Verse by A. R. G.:
Lift up your hearts!
Uplift them to your Risen Lord today, etc.
- 1217—Folder—Silver bordered. *Agnus Dei* design in silver within blue quartrefoil with green corner decorations. Verse by G. M.:
The Easter Message brings us to Christ's Feet,
The Easter gladness draws us to His side, etc.
- 1213—Trefoil folder—Resurrection Picture, in colors. Wording appropriate to illustration and season.

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- 1218—Folder—Entitled, Easter Morn. Picture in color of Mary Magdalene weeping at the tomb. Our Lord standing near. Verse by E. M. Dawson:
May all the Joy of Easter
Be thine this Easter Day! etc.
- 1220—Folder—Entitled, Easter Blessing. Silver cross and thin line border on cover, having title above, with Initial in black, bronze, silver, and blue. Below cross in blue lettering, Alleluia! The Lord is Risen. Verse by A. R. G.:
May the blessing of the Risen Lord
Bring you happiness this Easter Day, etc.

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(Continued)

- 1219—Folder—Illustration in color on cover depicting the Angel telling Holy Women of our Lord's Resurrection. Below picture, cross in green, red, and white with scroll having words, He is Risen. Verse by A. R. G.:
After Life's conflict telling us of rest,
The rest which crowns the fight, etc.
- 2585—Folder—Cover design in blue, silver, and green, entitled, Easter Peace be thine. Verse by Gertrude Hollis:
God grant thee, for whom at His Altar I pray
The gift that was won for His loved ones today, etc.
- 2589—Single—Oblong—Initial Scroll in silver, red, blue, green, and purple. Verse by A. R. G.:
On Thy day of glory and of gladness,
Lord, we kneel, and tell Thee once again, etc.
- 2590—Single—Missal style printed in red, blue, green, and black. Poem entitled, The Easter Eucharist, by M. W. Wood:
Thy risen form O Lord,
We may not see, etc.
- 2588—Single—Missal style. Entitled, Easter Peace. Printed in silver, red, blue, and black. Verse by E. M. Dawson:
May all the Joy of Easter
Be thine this Easter Day! etc.
- 2586—Folder—Cover printed in silver, green, and blue. Title, With Easter Greeting. Verse by A. R. G.:
O Risen Christ, we kneel and pray
Before Thine Altar-Throne, etc.
- 2587—Folder—Picture in sepia of the Holy Women and Angel at the Tomb, on front cover. Below picture, "He is not here: for He is risen, as He said." Verse inside by G. M.:
My friend, may Easter happiness be thine,
Breathed to thy heart from out the Heart Divine, etc.
- 2591—Single—Missal Style. Entitled, Easter Joy be Thine. Printed in red, blue, black, green, and silver. Verse by G. M.:
This Joy is deep, I ask for it for you.
Who set your face towards the glorious Light, etc.

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- 107—Folder—Outside cover bordered with thin gold line. Purple cross in center. Above, below, and on either side, emblems symbolic of our Lord's Passion and Crucifixion. Inside front cover, picture of Our Lord on cross, with the Women sorrowing at His feet. Verse entitled, Calvary, by A. R. G.:
Where the shadow falleth
Of the Holy Cross,
Where the Sign recalleth
Victory gained through loss, etc.
- 321—Single—Size 5 x 7 inches. Crucifixion card printed in brown and white. Below cross:
This have I done for thee,
What doest thou for Me?
- 162—Bordered in purple and black. Picture in black and white of our Lord with cross. Below picture:
Surely He hath borne our griefs and carried our sorrows.
- 21—Triple folder. Crucifixion. Illustration and poem by Frederick George Scott.

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