



# The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, MARCH 20, 1926

No. 20

## Peace and National Defense

EDITORIAL

### The Church and Reunion

RT. REV. T. N. MORRISON, D.D.

### Group Evangelism

REV. J. S. BUNTING

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EVERY SOUL won for Christ in a heathen country, such as India, may mean, through descendants and others, in one or two hundred years' time, a thousand souls added to the Church of God.—*Bombay Diocesan Magazine.*

BISHOP MANNING tells of a man in Philadelphia, a Quaker, who, perhaps finding it a little difficult to keep up with the proceedings of the General Convention, wrote that he was very glad that the Church had taken the word "obey" out of the Thirty-nine Articles.

# The Living Church

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## EDITORIALS & COMMENTS

### Peace and National Defense

MUCH of the religious press has, of late, been waging a vigorous campaign against the existing government policy of national defense, as expressed in the National Defense act of 1920. Military training in the schools has been especially chosen as a point of attack, and has been violently denounced as "militaristic" and "un-American."

It is perfectly natural that the reaction after the greatest war in history should carry in its train an opposition to all things military. And it is not only natural, but highly commendable, that the Churches and the religious press should be the loudest and most indefatigable in their denunciation of war.

But it is too easy to allow one's hatred of war—the capital crime of the ages—to confuse the issue between war-makers and war-repellers. To seek to curb the war maker and to restrain and punish him, though it may be by force, is not to become a party to the crime. National defense is in the interest both of protection and of peace. National preparedness to ward off attack is the fundamental duty of a great nation.

We had earnestly hoped that out of the great war would have been devised a substitute for war that all civilization would accept. Whether the League of Nations might have been that substitute it is useless now to inquire. Without unanimity among the nations, so that a recalcitrant nation might be so isolated as, in the last resort, to stop both its imports and its exports if the other nations so decreed, any organ for the prevention of war cannot be wholly successful. Thus, Turkey may defy England and the League of Nations as it now exists, because, without the coöperation of the United States in any general embargo, these have no penalty that they can apply short of war; and it is to avoid the eventuality of war as a last resort that the League of Nations is chiefly intended.

But because the forces of organized Christianity in the United States failed to induce our government to participate in the magnificent attempt, it does not follow that our nation should be left defenseless; but quite the contrary. Just as a private individual must not leave his money or his jewels about unprotected, neither may the nation leave its vast wealth and resources defenseless. Since we have conspicuously not collaborated with the rest of civilization in trying to create a substitute for war, we have no alternative but

to make provision, as best we may, for the national defense; always remembering that until a substitute for war is actually devised, war cannot be looked upon as impossible. To make war, except for the prevention or cure of evils that are worse than war, is a crime whose dimensions cannot be measured. To be ready for defense against any nation that might be tempted to make war upon us, or to be able, if it were our national duty, to intervene to prevent or to stop war elsewhere, is to make war less probable and thus is the next best thing left for us until a substitute for war can actually be put into operation. This means only that until all the world can agree upon a method of unanimous action against war-making nations, each nation must be able to defend itself. The United States is no exception.

We feel that the religious forces that are promoting an unconditional pacifism are not only a real menace to our national defense, but also are factors that tend toward creating the very war that they would avoid. We doubt whether these have sufficiently studied the condition that our laws have placed in operation since the war.

OUR present system of national defense, as established by the National Defense act of 1920, provides, to summarize briefly, for a military establishment comprising three component branches—the regular army, the national guard, and the organized reserves. The function of the first, the size of which is kept at a minimum, is in time of peace to train the other two branches, and in time of war to provide a primary line of defense. The function of the second, which is normally under the control of the several states, is to protect life and property in minor emergencies beyond the power of local police, and in time of war to provide a secondary line of defense. The function of the third branch is, in the event of a major emergency that should involve the whole nation, to form the nucleus, or skeleton, of a national army which shall back up the other two branches in the intelligent and efficient use of the weapons of modern warfare in order to reestablish peace as quickly as possible.

That, briefly, is the system of national defense in force in the United States today. It seems to us a sane, common-sense system of national insurance against foreign aggression, designed to meet conditions as they

exist in the world today; not as they exist in the rosy dreams of builders of utopias; not as, perhaps, they might have been.

Would God the Great War of 1914 had proved indeed a war to end all wars, as we had fervently hoped. But the nations, for the most part, have slipped back into their old and selfish ways again. A Hohenzollern falls, only to give way to a Mussolini, a Romanoff to a Lenin. We cannot throw away our arms in such a world, any more than we can discard vaccination while smallpox and typhoid stalk abroad. To do so would be to invite disaster.

We do not want a large standing army, nor do we want universal conscription. But if the nations cannot agree upon a substitute for war we must face the fact. We see all around us threatening dangers—the red menace of bolshevism, the white menace of fascism, the ever-present menace of sheer greed—from all of which, Good Lord, deliver us!

Why may Italy insult Germany, as she has recently done so boldly, and suffer no evil consequences? Simply because Germany is down and out, and cannot defend herself. Mussolini would not dare to speak in such arrogant terms to America. But if we were disarmed, and defenseless, what would protect us then from foreign insults, and from the aggression that would inevitably follow if we swallowed the arrogant threats of a dictator? Nothing.

National defense cannot be created after its need may arise. We cannot refrain from quoting a picture painted by Mr. John D. Kenderline, a World War veteran, in the *Survey*, revealing all too well what happens when unprepared troops find themselves face to face with a powerful enemy:

"Visualize with me, if you will, a certain road in the Argonne. It is 4 P.M. on September 25, 1918, and my battalion will be in the front line when the great attack starts at dawn tomorrow. . . . We need replacements urgently, and on the afternoon of September 25th, twelve dark hours before the jump-off, we get them. As darkness comes we check them over to learn what experience they have had. We find that they average two months' training! Some of them joined up just in time to catch the transport—two weeks from Hoboken to the Argonne. One of them we find offering a sergeant twenty francs to explain the bolt action of a rifle. Yet these men in twelve hours must face a situation where their lives are at stake and where only those men who perform automatically the first principles of military procedure can hope to survive."

Not a pleasant picture this, but a picture of facts in the world as it is, not as it should be.

Let us bend every effort to foster world peace, to fulfill our Lord's prophecy of "peace on earth, good will toward men," but let us not in the meantime invite aggression by national unpreparedness, nor deprive our youth of the right to know how to defend themselves and their loved ones intelligently if they are called upon to do so. Never again should we send them untrained into the trenches, to be so much cannon-fodder. That, however, would be the unhappy outcome if present-day pacifists should have their way.

#### ACKNOWLEDGMENTS

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#### CHURCH LEAGUE OF THE ISOLATED

BY THE REV. A. A. HUGHES

IN a recent number of *The South Dakota Churchman*, Bishop Burleson makes the following comment about the work of the Church League of the Isolated in his District, South Dakota:

"Again from among our list of isolated people, whom Mrs. Vannix so ably cares for, comes a stimulating example of fidelity. It takes the form of a check from Mr. and Mrs. Asa Slow at Pawhuska, Oklahoma. This is an Indian family who removed a few years ago from Crow Creek to Oklahoma. They still remember and love their Church and make a practice of giving one-tenth of their income for the promotion of God's Kingdom. Perhaps because they are now living where they are deprived of Church privileges, they are particularly interested in providing Church workers among our own people. Their gift therefore has been devoted to the Native Clergy Fund. It is not the first instance in which our Christian Indians have unconsciously set a fine example to us of the white race who perhaps count ourselves as more enlightened."

We often read of the work of "successful" clergymen, and we sometimes wonder if it is not high time to hear something about the Church work of our "successful" laymen. Perhaps few can match the record of Mrs. Dora C. Vannix, of St. Philip's Rectory, Armour, S. D. The incident which has called forth Bishop Burleson's appreciative comment is simply one among hundreds of the testimonies which pour in as to the value of the work Mrs. Vannix is doing. Mrs. Vannix, as Diocesan Secretary of the Church League of the Isolated in South Dakota, keeps in constant touch with four hundred and sixty families (not individuals). If these people could all be brought together they would form a very large congregation. And yet this splendid work is being carried on by an invalid woman confined to a wheel chair. During the month of November Mrs. Vannix wrote four hundred and sixty personal letters, and sent out more than twelve hundred pieces of mail. And this is not all. In coöperation with Miss Ruth Harmon, Bishop Burleson's secretary, there is being conducted a very efficient correspondence Church school, all the exercises and recitations of which that are sent in receive personal and individual attention.

Perhaps this fine work will stimulate others to inaugurate similar work in their own dioceses. The obligation of keeping in touch with our isolated people has now developed from the "hobby" stage to the point where it should be regarded as a normal and important feature of Church work and so recognized by the authorities of the National Church.

In a recent editorial, *The Christian Century* says:

"In a state like South Dakota there must be a considerable portion of the public beyond the usual ministrations of the Church. Such a work as Mrs. Vannix is doing may conceivably mean the difference between the presence or absence of religious influence in these hundreds of homes with which she has already established contact. But there is no part of the country, whatever its density, but will provide a field of service to any person who has the will to serve with characterizes this invalid."

#### CHURCH LUXURIES

I AM NOW going to say something you will think revolutionary. If people could realize the need for money and men abroad, they would be content with much greater simplicity in their churches and church appointments and send the money saved thereby to help the Church abroad.

Do not think for one moment I am a person who likes churches to be like barns. I think everything ought to be as beautiful as it can be, but not at the expense of souls perishing abroad. I was told of a church where the altar vessels, etc., were insured for £10,000. I say if those people could only realize the need of India they would keep £500 worth, and send the rest in cash to India. It strikes us coming from India more than you at home. But though we do love to see beautiful churches, there are some where the impression is one of spiritual luxury. And there is nothing more deadly than spiritual luxury.

I would ask them to think of these two suggestions, the shortness of men and cash, and to answer that the Mission of the Church is to seek the lost and nourish the faithful, and if there is need of money they will go back to the simplest appointments in their churches and let the rest of the money go for those who are struggling against deadly temptations abroad.

—THE BISHOP OF ASSAM, in *The Mission Field*.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

A GREAT department store in an eastern city is celebrating its seventy-fifth year with many features, historical and otherwise. Unhappily, one of the managers, unaccustomed to literary efforts, particularly in the realm of poetry, gave himself free rein in the following song. Its sentiments are no doubt excellent; but it is altogether too "free" to satisfy even lenient critics: "Our fruit you all derive" is surely cryptic.

"For seventy years and five we've striven  
To give what the public demands:  
'Justice to All' is our motto  
Our records—there they stand  
We've had master minds as leaders,  
Their genius will ever inspire.

"We must carry on  
Though the years are long  
Our founders' great desires.

"We've built on a strong foundation,  
The work of industrious man;  
We will and we aim to preserve it,  
Our efforts show that we can.  
We feel they have helped to preserve us  
For seventy years and five  
Inspired by the past  
We are sure to last,  
Our fruits you all derive.

"Greater workers march, forever on.  
True to ideals set for us.  
Justice to all, our motto's call,  
A world's reputation has made us.  
Proud of our name, still onward to fame  
Workers in battle array,  
We shall ever be true, forever to you;  
Our efforts ever to be the same."

HERE IS an encouraging item of news about a really outstanding book. When Walter Hines Page's *Letters* were published following the death of that great and sympathetic American diplomatist, there was no expectation of any profit, but rather the desire to do justice to the writer, who had been misunderstood even by the one to whom most of the letters were addressed. Now, I am informed by a friend in London, the work has yielded to the writer's widow royalties of about \$400,000 already, and is still selling very well. Evidently not only "the best sellers" sell!

"VIATOR," in the *Scottish Chronicle*, has this bunch of good stories which show the advantage of liturgical prayers for common worship, at least.

"In the Tron Kirk of Edinburgh, over two hundred years ago, the minister did not forget to mention in his petitions the local magistrates, for he is reported as having prayed: 'Lord, have mercy on all fools and idiots, and particularly on the magistrates of Edinburgh.' A similar story is told of 'Preacher Georgie,' a travelling minister, who, one day in the church of Lochmaben, entreated thus: 'Lord, we pray Thee to remember the magistrates of Lochmaben, such as they are.' Many years ago, a Highland minister, in praying for the welfare of the Royal Family, got somewhat encumbered as to how he should make mention of the Prince of Wales and his wife, for they were but recently married. He got over his difficulty by continuing thus: 'Lord, bless her Royal Highness the Prince of Wales, and his Royal Highness the she Prince!'

"Adam Scott, a Border shepherd, in praying for a wayward son, is credited with addressing the Almighty in this manner: 'Ye ken fu' weel he's a wild mischievous callant, and thinks nae mair o' committin' sin than a dog does o' lickin' a dish; but put Thy hook in his nose, and Thy bridle in his gab, and gar him come back to Thee wi' a jerk that he'll no forget the longest day that he has to live.' In concluding a lengthy prayer a West-country clergyman expressed himself in the following terms: 'O Lord! Thou art like a mouse in a dry stane dyke, aye keekin' out at us frae holes and crannies, but we canna see Thee.' The subsequent passage is from the intercession of a minister of an eccentric turn of mind who was nevertheless beloved of his flock: 'O Lord! we desire to offer our grateful thanks unto Thee for the seasonable relief which Thou hast sent to the poor of this place, from Thy inexhaustible storehouse of the great deep, and which every day we hear

called upon our streets, 'Fine fresh herrings, sax a penny, sax a penny, sax a penny!'" A field preacher, belonging to the Secession Party, one day made reference in prayer to the parish minister of the district in which he was preaching. "Thou knowest," he said, "that silly, snivelling body is not worthy even to keep a door in Thy house. Cut him down as a cumberer of the ground: tear him up root and branch and cast the wild, rotten stump out of Thy vineyard!" In some respects, I think, we have improved on the days and ways of our grandfathers!"

FROM THE DEAREST and kindest of old college professors comes this "copy of verses," as a belated Christmas greeting:

## "A TIMELESS GIFT"

"Great Christmas plans, I'd have you know  
Within my brains were simmering.  
But influenza laid me low,  
And all those plans went glimmering.

"And now the donal day is o'er,  
Its latest 'Merry Christmas' uttered;  
The tree is fallen to the floor,  
The glimmering candles all are guttered.

"But love is of a mightier mould,  
And triumphs o'er the merely mortal;  
'Twill flourish when the stars are cold—  
In *saccula* is but its portal.

"And love's the gift I send to you—  
All others would be sadly late;  
A gift that's old but ever new,  
And good for any day and date.

"C. B. W."

THESE "LIMERICKS" from the parish paper of Eau Claire, Wisconsin, will certainly find response in many a heart. They are from the hand of the rector, the Rev. Frank E. Wilson, D.D.

"A rector who lived in Eau Claire  
Looked about for his flock everywhere;  
But in summer vacations,  
They changed their locations,  
And he was reduced to despair.

"If you have a new address since last spring, please notify the parish office, telephone 414."

"The vestryman knew he was late  
But his dinner that night was just great;  
'Tho' it's time for the meeting,  
I still go on eating.'  
Said he as he filled up his plate.

"Regular vestry meetings are held in the rector's office the first Friday of every month at 7:30 P.M."

"The treasurer shuffles his bills,  
And his eye with anxiety fills;  
'People think it is flip  
To pay God with a tip,  
And spend fortunes on feathers and frills.'"

"The choir-master tore at his hair,  
And breathed his complaint on the air:  
'Oh, how can you sing  
Without curdling the thing,  
If rehearsals find you are not there?'

"Regular choir rehearsals Mondays at 4:30 P.M. for boys; Thursdays at 7:30 P.M. for the full choir."

THIS anonymous ballad is stirring, surely:

## "THE MAID"

"Thunder of riotous hoofs over the quaking sod;  
Clash of reeking squadrons, steel-capped, iron-shod,  
The White Maid, and the white horse, and the flapping banner of God.

"Black hearts riding for money; red hearts riding for fame,  
The Maid who rides for France and the king who rides for shame;  
Gentlemen, fools, and a saint, riding in Christ's high name.

"Dust to dust it is written! Wind-scattered are lance and bow.  
Dust the Cross of St. George! Dust the banner of snow!  
The bones of the king are crumbled, and rotted the shafts of the foe.

"Forgotten the young knight's valor; forgotten the captain's skill;  
Forgotten the fear and the hate and the mailed hands raised to kill:  
Forgotten the shields that clashed and the arrows that cried so shrill.

"Like a story from some old book, that battle of long ago . . .  
Shadows the poor French king and the might of his English foe;  
Shadows the charging nobles and the archers kneeling a-row;  
But aflame in my heart and my eyes the Maid with the banner  
of snow."

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## JESUS CHRIST: THE TESTIMONY OF THE CHURCH

*March 21: The Fifth Sunday in Lent*

CHRIST AND THE ETERNAL COUNSEL OF GOD

READ Acts 2:14-36.

IT is scarcely to be expected that, in the first moments of the Church's life, men would catch the deeper significance of the Person of Christ. Great truths give up their wealth slowly; knowledge is always dependent upon long experience. The Church must live with Christ before it can truly know Him. At first men were too much under the spell of the presence of Jesus Christ to seek or demand an explanation of Him. One does not attempt to analyze at the moment an overwhelming and satisfying experience. Questions come later. If the first believers asked questions, they were content to say that Jesus Christ was the answer to their national hope, that He was the Messiah. But one thing is to be noticed. They could not believe that He was the final flowering of a nation's spiritual genius, or that He could be explained in human terms at all. He is not a movement of man godward, but of God manward. The life and Person of Jesus were the fulfilment of an eternal plan of God. All took place, they observed, according to a definite counsel of God for man's redemption.

*March 22*

THE SPIRIT OF LIFE IN JESUS CHRIST

READ Romans 8:1-15.

THE emphasis upon Jesus Christ as Messiah must necessarily decrease as the Gospel was preached to the non-Jewish world, for which the term could only have an acquired significance. Other aspects of Christ more readily understandable must be presented. What the pagan world was in search of was a new gift of life, and new motives for living. That world by the confession of its own serious thinkers was dying. The old springs of vitality were running dry. Christ, says St. Paul, is specifically life; He is a fresh impartation of the vitality of God; a fresh gift of the divine energy. He comes to a world caught in the meshes of sin and its consequent death as a new power to those who have no power of self release. He makes life possible by giving them, in a losing fight, new resources and new confidence.

*March 23*

THE INCARNATION

READ Philippians 2:1-11.

THE restorative value of Christ lies in the fact that He is God working from within human experience. That is the certainty from which St. Paul can never get away. We are accustomed to truths and standards which are immeasurably beyond us, and that command us while they give us no power to attain them. Their compulsion at the best is external. Christ is a constraint within us; He is the compelling force of a new dynamic within man and within society. Even when He is before us to beckon, He is at our side to help us. He treads the road with us. St. Paul sets before us the humility which accepted the suffering of the Cross. The point of the appeal lies in the fact that it was the Son of God who suffered, and who thus humbled Himself, that it was the divine Life which was manifest in earth's most bitter experience.

*March 24*

IN CHRIST

READ Ephesians 3:1-21

GOD is in Christ, and Christ in the believer. That is the central, significant fact of our faith. The old opposition between heaven and earth is done away; the gulf is bridged. "God was in Christ reconciling the world unto Himself." The Incarnation has brought God to man. The purpose of that wonderful drama is that man may be brought to God. That

takes place, says St. Paul, when we abandon the old isolation in which we have come through sin, forsake our exaggerated self-reliance, and accept Christ as our greatest good. Those who identify themselves with Christ in faith are 'in Christ,' St. Paul's favorite phrase.

*March 25: The Feast of the Annunciation*

CHRIST THE HIGH PRIEST

READ Hebrews 5:1-14.

THINK of Christ as the revelation of the Love of God. God is stern, for He cannot disregard sin. To do so would be for Him to be disloyal to His own nature, and indifferent to our welfare. God must deal with sin, and consequently with the sinner, in such a way as to make us see its disastrous nature. The way God has chosen is the way of love. He has in the person of His Son identified Himself with the sinner. In Christ He accepts all the occasions of living which dispose men to sin. We are not now to speak of the meaning of this self-sacrifice, but of its bearing upon God's love. The writer of the Epistle to the Hebrews, a book which less than any book of the New Testament allows one to regard God as tolerant of wrong-doing, believes that Christ was the perfect expression of God's being and character. In it he dwells upon Christ's compassion, and His office as ministering Priest, "Himself the Victim and Himself the Priest." God is, then, the utter compassion and love which we see in Jesus.

*March 26*

THE PERFECT OFFERING

READ I St. Peter 2:11-25.

ONE fact impressed the mind of the early Church, the completeness of Christ's obedience. The New Testament writers call attention to the sinlessness of Jesus. His sinlessness was not blamelessness merely; it was more positive in quality than that. It touched the very foundation of His will. It was the absence of any deviation from the recognized will of God at any point. His was an inner life brought into complete harmony with the purpose of God. The Cross, then, is only the culmination of a sacrifice which was made at all times in Jesus' life. Jesus is willing to offer His life, because He has always been offering it, as He has been turning aside from all that men desire in obedience to an inner principle. Many men have suffered as Jesus did, nobly and without complaint, for a cause in which they have believed, but no man has ever so consistently made God the measure of all his thoughts, giving up everything for God.

*March 27*

THE EXALTED CHRIST

READ Revelation 1:4-18.

WHAT was the final impression that Jesus Christ made upon the minds of men? It was that He was the Son of God, coming from the glory of the Father, manifest upon earth, returning to rule in heaven and over the minds and hearts of men. A picture such as this in the Apocalypse is significant in that it repeats the imagery and recreates the atmosphere of those pictures which in the Old Testament portray the glory and the might of God in heaven. We recognize that in so doing Jesus Christ was raised by him who drew it to the throne of God. What is most remarkable is that those who placed Jesus Christ thus "at the right hand of God," and clothed Him with divine prerogatives, were uncompromising believers in the unity of God, and men to whom the easy ascription of divine honors in the pagan world was abhorrent. We can only feel that they were compelled by the logic of necessity. They placed Christ upon the throne of Heaven because it was the only adequate explanation of what they had experienced of Him.

# The Church and Reunion

By the Rt. Rev. Theodore N. Morrison, D.D.

Bishop of Iowa

AS THE years go on, I have an ever-growing admiration for the Protestant Episcopal Church, or perhaps you would prefer me to say the Anglican communion. Put it as you will, but I say at this moment the Protestant Episcopal Church, for I am thinking of the American Church. We Church people are ready to criticise the Church to which we belong, and, as we all know, while Catholic in vital heritage and fundamental organization, in sacramental standards, teaching and worship, we are through and through imbued, and that in all schools of thought, with individualism and the assertion of personal liberty. We do our own studying and imagine we do our own thinking, and assert our own conclusions dogmatically even as to what has Catholic authority. Do we inwardly laugh at ourselves or secretly think an infallible authority would not be so bad a thing after all, even, possibly, a pope?

But here is a wondrous thing. There is in the Episcopal Church, below all differences, schools of thought, variety of ritual practices, something which gives a sense of corporate unity, a sense of solidarity, a loyalty, a faith, a fellowship, which insures to all corporate final action an authority and a significance in which Churchmen generally rest satisfied and secure. The atmosphere as well as the action and final determinations of the General Conventions, are the evidence that we allow a wide freedom and that there is unceasing change, without loss of a distinctive Church consciousness and a slowly growing effectiveness.

Three times the American Prayer Book has been revised and every revision has given us a book better adapted to the intellectual habits of thought and the devotional needs of our own day.

When one considers the possibilities of marring the Prayer Book, of making it less representative of the freedom which has characterized the Episcopal Church; when we consider the possibility of our having lost in these revisions language made sacred by long use in the Catholic Church, or language or ceremony expressing the consciousness, the convictions witnessing to the great fundamental truths of the Faith; when one considers the danger of sentimentalism creeping into devotions, one is at once thankful and at the same time amazed by the fact that each revision has left the Prayer Book so perfect an expression of the Catholic Faith, but in so many ways enriched. Besides, we have gotten rid of some things which were not true to modern forms of thought or did actually, if enforced, limit too narrowly the possibilities of using the book to the best advantage under new circumstances.

There is a flexibility, a freedom, a certain hesitation and conservatism in the Episcopal Church, which may indeed at times delay new movements, but which insures the quiet growth of the Church, its continued unity and effectiveness. God, I am sure, has some place, work, influence for the Anglican communion. We may not wisely array the Anglican against the Roman obedience, but we may be sure of this: Whatever part we have to perform we will be best understood by Rome, esteemed by her, if we develop on our own lines and with loyalty to our own tradition and in obedience to our corporate, constituted authority.

It would be a happy day if for a generation we could have as uniform a use of the offices of public worship as set forth in the Prayer Book.

IF THERE is ever to be inter-communion between the Greek, the Roman, and the Anglican communions, or if there is ever to be, as there never has been, one visible organic Catholic Church in the sense that there has ever been a time when there has not been organized dissent, or as we now say denominationalism, it will not come by worldly partisan ecclesiastical diplomacy or through external likeness in that which is outward and of human origin, or by imitation of disciplinary

methods, but by spiritual development and interior conviction. It is just because I believe in the validity of Anglican orders, because I take the Catholic position, that finding myself an Anglican I feel it my privilege as I certainly esteem it my duty to be loyal and obedient to the authority of this Church. To set up my own idea of a Catholic Church as against this Church to which I belong, is at once to enthrone the Protestant position and to declare myself free from all external authority, for if I am not obedient to this Church no other Church will attempt to guide or discipline me.

If I had been born in the Roman communion, I would have been obedient and happy, I would have made the discriminations which educated Roman Catholics make and found loyalty to the Faith as declared by authority quite reconcilable with a large intellectual liberty. I would have been so sure of the Church and myself that I could have lived my devotional life and felt confident that in days to come there would develop in the Catholic Church a real, honest, and intellectually satisfactory reconciliation of all modern, well established scientific facts in every field of research, with the dogmatic faith of the Church. But God has cast my lot in the Anglican communion and I not only recognize a difference in atmosphere and mental attitude, but a freedom which I think is the Anglican contribution to the Catholic Church.

I am at least sure of this: A fundamental thing in a Catholic ought to be a sincerity which disdains to take advantage of subterfuge and a sense that there must be obedience to authority. Obedience to authority in secular organizations, in the nation, in religion, is essential if there is to be unity, effectiveness, a sense of corporate life. Whatever else he may be, the lawless man is not a good Catholic.

In the providence of God the Anglican Church has preserved for Protestantism the Catholic tradition, creeds, the sacramental system, the altar, the emphasis on worship. The influence of the Anglican Church on Protestantism has been marked and is today generally recognized. We are, if we will have it so, in sympathetic touch with Protestants. It is easy to be true to our Catholic standards and yet be sincerely appreciative of the Christian character, devotion, and self-sacrificing, successful labors of our fellow Christians in Protestant Churches. We can work with them, we can worship with them. The hope of a better understanding between Catholics and Protestants, a wider appreciation of the necessity of dogma, of the Church as an institution having historical continuity and authority, of worship as sacramental, necessarily expressed in symbolic ritual and ceremonies, a more closely knit solidarity to sustain the individual Christian in times of weakness, doubt, and personal ineffectiveness, seems to be possible for the Protestant world through contact with the Anglican Church.

WHAT I want to make clear is my own conviction that our calling is not to try to conform in externals to the dogmatic language, ritual practices, and the forms of discipline apparently so effective in the Roman Communion. I speak with hesitation and with necessary diffidence, but as I see the situation, trying to produce an external conformity to Rome will result and seems already to have resulted in so isolating the Episcopal Church that instead of giving Protestants a sense that we have a treasure in our possession which the world sorely needs and be accorded a sort of unconscious leadership, we are in danger of living apart from the currents of religious life in our several communities, are in danger of becoming a sect, a group of people who of course will not be interfered with, esteemed as sincere and well-meaning, but not often taken into account, all because we have lost the point of contact.

But somebody says, we are in hard case. The Roman Church is the undoubted outcome of the historic develop-

ment which all scholars know has taken place, but we cannot go to Rome because we do not accept the papacy or the infallibility of the pope. One may ask with Newman whether logically the papacy does not stand on as secure a foundation as the development of the received dogma and organization which Catholics in the Anglican Church must acknowledge if their own position is logically defensible, and as for infallibility Rome never did a wiser, a more logical thing than when she secured the infallibility of the Church by declaring the dogma of papal infallibility an article of the Faith, the keystone in the arch of authority. Historically there may be difficulties, but the logic of infallible authority made the dogma a necessity. It must be a great comfort in a skeptical age.

One has to consider the whole question and interpret the existence, work, authority and future prospects on other lines and with other arguments, and, not going further, the vitality, the influence, and work of the Anglican Church must be, not in antagonism either to Greek or Roman Catholicity, or for that matter even to Protestantism, but by virtue of its own inherent Catholic life and in independence.

The truth ought to make men free, men of self-control, wider vision, men more patient, more human, men who sow good seed but know that there will be first the blade, then the ear, then the full corn in the ear. To change the figure, the partisan is usually delaying the working of the leaven.

When a man tries to reproduce a past or be other than himself, there is always a sense of unreality, a lack of naturalness, good hard common sense.

I wish I could have put this more convincingly, but I have felt constrained to say what I have for I have a conviction we will serve God and do our work more effectively by a frank acceptance of the fact that we are Anglicans, and by maintaining the liberty we enjoy and by preserving our simplicity and Anglican tradition. I am convinced that in that way we will most widely spread fundamental Catholic teaching, and more surely further the cause of Catholic reunion.

#### BEHOLD THE MAN

(Reprinted from the *St. John's Evangelist*, St. Paul, Minn.)

TOMORROW WE enter into Passion-tide, the shadow falls upon the Cross and its brightness is veiled. We call it "Passion Sunday" because our Mother—the Church—now leads us to a more direct consideration of the sufferings and the death of our Lord Jesus Christ.

I sometimes wonder if, as Jesus stood before him and Pontius Pilate gave utterance to those immortal words, "Ecce Homo!—Behold the Man!" he had any thought that this Man before him might exercise any real influence in the world, and I am sure that Pilate never dreamed that He, whom he called the King of the Jews, would have a greater influence than any king or monarch in the history of the world; yet we know that this is really what happened.

That great French priest, Jean Baptiste Lacordaire, has left us many helpful and uplifting thoughts, but in reading from his *Conferences* the other day it seemed to me that he is almost commenting on Pilate's words when he says:

"There is a Man whose tomb is guarded by love, whose sepulchre is not only glorious, as a prophet declared, but whose sepulchre is loved. There is a Man whose ashes, after eighteen centuries, have not grown cold, who daily lives again in the thoughts of an innumerable multitude of men; who is visited in His cradle by shepherds and by kings, who vie with each other in bringing to Him gold and frankincense and myrrh. There is a Man whose steps are unweariedly retrodden by a large portion of mankind, and who, although no longer present, is followed by that throng in all the scenes of His bygone pilgrimage, upon the knees of His mother, by the borders of the lake, to the top of the mountains, in the by-ways of the valleys, under the shade of the olive trees, in the still solitude of the deserts. The greatest monuments of art shelter His sacred images; the most magnificent ceremonies assemble the people under the influence of His name; poetry, music, painting, sculpture, exhaust their resources to proclaim His glory, and to offer Him incense worthy of the adoration which ages have consecrated to Him. And yet upon what throne do they adore Him? Upon a Cross!"

As we think of Him let us each day during this Passion-tide and Holy Week use that ancient Prayer which appears in our Prayer Book:

"O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us; Save us and help us, we humbly beseech Thee, O Lord. Amen."

## WHY A CATHEDRAL IN HAITI?

BY WILLIAM HOSTER

PUBLICITY CHAIRMAN, NATIONAL COUNCIL

"CATHEDRAL: The Church of a diocese; the Bishop's Church, containing his official chair or throne. Used also adjectively."—*Standard Dictionary*.

ALSO metaphorically, it may be added; inasmuch as a cathedral may be anything from a one-room thatched hut, with earthen floor and hewn timber benches, to the stately St. John the Divine of New York. As for instance, Holy Trinity Cathedral at Port au Prince, Haiti. Among the corporate gifts to which the Woman's Auxiliary have generously pledged themselves during this triennium is an item of \$12,500 toward the construction of a new Holy Trinity Cathedral for Bishop Carson; and inquiry has been made as to the reason for this selection. This is why:

Irrespective of locality, a cathedral as "the church of the Diocese" and "the Bishop's House," is primarily the House of God, and of right should reflect the dignity and sanctity of the cause of which it is a symbol. In all of which respects the present Holy Trinity Cathedral at Port au Prince falls short. Moreover, in these Latin American countries, there is a certain appeal which must be made to the eye, as well as to the native fitness of things. Cathedrals have been reared among them side by side with imposing government buildings, opera houses, art galleries, and historic monuments, and vying with them in beauty, dignity, and impressiveness. So, at least, not scorning the simplicity which is the message of the Master, a cathedral, the symbol of the Church and of the faith which it represents, should be worthy of that Church and faith. Which Holy Trinity Cathedral at Port au Prince is not. Finally, Cuba and Panama have worthy cathedrals, Bishop Colmore plans one for Porto Rico, while in the Virgin Islands there are at least three handsome churches which, though not so designated, are in all ways worthy of the name of cathedral.

One has but to visit Holy Trinity in Port au Prince on a Sunday morning to note its defects. It lies tucked away behind a fence in the business section of the city—a structure of frame, tremendously weather-beaten, lacking paint, bare within, with wornout floors, hard board pews, a rude altar, and altogether antiquated and inadequate to meet the demands that are made upon it. At each service worshippers are turned away; and they must either tarry in the rubbish-laden yard and catch what words of the service they can through the open doors and windows; or repair to a "chapel" in the environs where, beneath a sail cloth stretched over four bamboo poles, they participate in a service which is interrupted throughout by the cries of natives engaged in fighting game roosters, or the hideous sounds of others engaged in bomba dances.

Ground for the new Holy Trinity has already been broken on a splendid site in the center of the city, and the cornerstone was laid by Bishop Matthews, of New Jersey, last winter. The new edifice is an imperative necessity. This writer doesn't know of any greater need just now in the mission fields of America.

#### THE LEAST OF THESE

Too late am I Thy cross to bear  
Dear Lord, up Calvary.  
Thy crown of thorns I cannot wear,  
Nor taste Thine agony:

Yet, if I walk, steadfast, the way  
Thy sacred feet have trod,  
And show to those gone far astray  
The upward path to God;

If, in my brother's hour of need,  
I ease his heavy load,  
Or, with some kindly word or deed,  
Make smooth his rugged road;

Although for me no plaudits rise,  
The world erect no fame,  
Dear Lord, in Thine all-seeing eyes  
I shall not live in vain!

WILLIAM JAMES PRICE.



# Group Evangelism\*

By the Rev. J. S. Bunting

WHAT is evangelism? It is a great word and includes many things. There are educational evangelism, preaching missions, and other aspects, all signifying in one way or another some form of mass evangelism. But the center and nub of it all is the method for which we plead, the evangelism of the group. By it we should mean an earnest effort to make all men know Jesus Christ as the Saviour of the world from sin and death, to take up their cross and follow Him, and to seek to expand His Kingdom throughout the world through the fellowship of His Church.

The facts are plain. The widespread lawlessness everywhere seen today, the percentage of youth in our prisons and jails, the fact that there were 170,000 divorces in 1924 and 7 divorces out of 10 marriages in Missouri. The lack of enthusiasm and joy in the average Christian life of our time, the anxiety and unrest which everywhere prevail. Recall in this connection, Mr. Coolidge's address at Omaha, when he said, "Now we must look to the Church." Then look into our own personal lives. Each of us is facing the serious problem of livelihood today, of being as happy and useful as we can. It is difficult for any of us to lead a simple life amid the confusions and cross currents of the time. Think also of the problem of home making, child raising, and all that pertains to it, and how it brings each one of us face to face with serious problems of uncertainty. The lack of peace and freedom and joy are so noticeable. Notice the faces of people whom you pass upon the streets, how tense and sad and drawn many of them are.

We know that interest in the Church has increased and improvement is marked over the situation which prevailed twenty-five years ago. Yet some unseen force seems to have halted the progress of the Program of the Church as was noticed at New Orleans, for it was declared that the Church was \$1,400,000 in debt as to its Program. But we have a Gospel and a divine Life which can save us from all this if we will. A power that can save society, change the home, exalt marriage, and elevate individual life. A Gospel which is as a light shining in a dark place, a bringer of joy and power and faith, radiant and victorious.

Yet the Church, the bearer of this Gospel and the minister of this Light, finds her people today lacking in enthusiasm, morally timid and compromising, and her services poorly attended and numerically is barely holding her own.

In 1914 we had 70,000 workers of all kinds according to an official statement of the Brotherhood of St. Andrew. In 1925 we had 75,000 workers and in the same period we had 72,000 confirmations. In 1924 we had 75,000 workers and 64,000 confirmations, a loss of 8,000 confirmations. In other words, we increased the workers by 5,000 and lost in membership. Something must be wrong when we multiply workers and lose membership—wrong with the spirit and method of procedure. Clearly the minds of the workers must be changed.

Christianity must succeed finally in the same way in which it began. Every man and woman should face the facts, arouse himself and try to do something about it. Too many of our people look upon the Church's Gospel as power and blessing to be appropriated and not as something to be witnessed to, expanded, and multiplied. They look upon it as something to be received and kept and enjoyed rather than as something to be given and shared and propagated. Jesus gave His life for the lives of men and poured it out into the lives of men. He laid it down and surrendered it. He did not nurse it, retain it, and protect it.

Bishop Brent is reported to have said at the General Convention, "The greatest need of the Church today is to rediscover the Christian God." That is true. We need to change this interior world of ours. Change our thought and feeling about Christ, rearrange, and rediscover, and renew our ideas and interests with regard to Him. To get off to one side as it were, and think quietly, searchingly, and to a conclusion, asking ourselves the question, "Who is He?", and "What does He mean?"

The situation is something like this. We go to Church perhaps fairly often, send our children to Church school, provide very well for our families, are good parents and loyal citizens. Probably we have friends who speak well of us. Doubtless we support benevolent funds and subscribe to the cause of religion. All that is good, but it is not enough. We cannot do without these things, but we cannot do with these things alone. We have an immense amount of interest and activity in things religious, but above everything else we need at this time to behold the countenance of Christ. We need anew the vision of the Face of God.

We suggest that each rector gather his people about him in small groups, say of twelve or fifteen. Groups of men and others of women, each meeting separately. Let him lay before them the facts of the world today and the solemn facts of the Church's life and the real struggle which confronts her. In setting this before them let him use, throughout, black board and crayon, which will help him very much.

Then let him have a list of the parents of the Church school children who do not attend Church and the parents of other young people who do not attend. This ought to be made up in sheet form for permanent use. The Church has already a claim upon the interest of these people, and he can mention that fact to the group. Let him ask the group members to scan these sheets carefully and see if there are not two or three whom they might not solicit for Church attendance. Let them have plenty of time in which to do this. Do not hurry the matter. In our case, we did not ask any return to be made sooner than three months. If this is undertaken in the season of Lent, the entire Lenten period might be given up to it. In such case, we would suggest that just before Easter, all of these groups, both men and women, be assembled in one final meeting and a reckoning of the results made. Let there be no organization or campaigning about it, but just personal work for Christ and His Church, trying to do it in the Master's way and for the Master's sake, under the leadership of their rector.

Warn them against campaigning for Church attendance. Our trouble is that we often invite people to Church and never say anything to them about God. It is a mistake. We recognize that it is not easy, but because it is not easy, we are not hereby released from witnessing to Christ. When we invite people to Church some kind of reverent reference to Christ ought to be made.

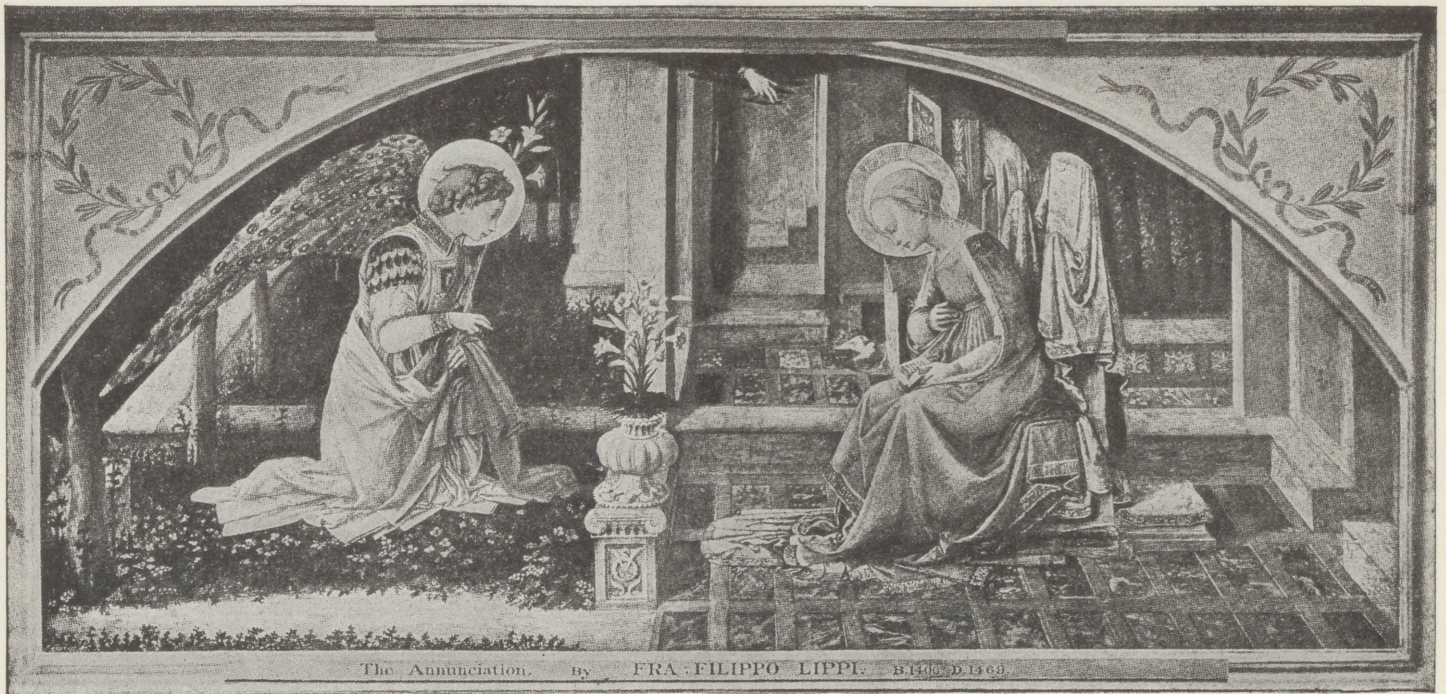
The writer will be glad to furnish the folder containing the subject matter of his own treatment of this subject with the groups who came before him. He will be glad to mail this to any inquirer.

Finally let us remember this. We have the vast institution of religion all about us, the great fabric and organization of the Church of God—her history, worship, sermons, organizations, and liturgy. But beneath and within it all lives and burns a delicate and yet mighty thing, namely, the central Flame of the Love of Jesus. Now and then it seems to grow weak within us, and we are discouraged. Wind-blown and struggling with the forces of the flesh and of the world, it grows feebler in many lives. It must be awakened and fed with new power. People must be made to feel the magic of its tremendous message. We believe that in such group meetings this power can be made to break forth into new expression. It is somewhat as Swinburne sings:

"Oh Face loved of little children long ago  
Oh Head crowned with thorns by rulers then  
Say, was not this Thy passion,  
To foreknow the hearts of Christian men."

\*An address to the congregation of the Church of the Ascension, St. Louis, October 9, 1925, inviting them to cooperate in this work.

LIFE, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.



The Annunciation. By FRA. FILIPPO LIPI. 8143 D 1369.

## Ave, Mary

"Ave, Mary," said the Angel softly,  
And she listened patiently,  
"Ave, Mary, God is with thee, Maiden!  
Ave, Mary, full of grace!"

The streets were very still, the sky was dark'ning,  
The wind was sweet from early blossoms,  
The silence of her father's house was pulsing  
And breaking on the lonely girl.

All the beauty of the hills enthralled her:  
The sun-veiled mystery of noon-day,  
The blue-flowered lowest slopes of mystic spring-time,  
The rugged purple of the cold.

Then sorrow rose within and pierced her deeply,  
And felt the wound and pricked it hotly,  
The sadness of our strange humanity,  
The question and rebuff and woe.

"Ave, Mary," still the Angel whispered,  
"Mary, blessed of God, thou lowly!  
Ave, Ave! Blessed is thy body,  
Blessed in its Holy Fruit."

"I cannot understand," she answered slowly;  
Then, thrilling with response divinely,  
She gently wept. "I am as yet a virgin.  
How may a child be born of me?"

"The Holy Ghost with power shall come upon thee.  
Thou art the favoured of the Highest,  
The chosen Mother of the Son Most Holy,  
The Gift to man, th' Incarnate Word."

With face serene upturned to the Angel,  
She answered raptly: "As He willeth,  
Be it. Behold His handmaid!" Then in silence  
She knelt all night and worshipped God.

FLORENCE MARY BENNETT.

### EFFICIENCY IN THE CHURCH PENSION FUND OFFICE

BY THOMAS A. SCOTT

IT MAY BE SAID that no especial praise is due to a man for doing properly and promptly the things that lie in the regular line of his duty. And perhaps this is true as a general rule. However this may be, the writer does desire to express, on behalf of the Diocese of Southwestern Virginia, a very distinct sense of appreciation of courtesy, promptness, and efficiency recently exhibited by the officials of the Church Pension Fund.

Just before Christmas a clergyman of this Diocese died in active service, the second instance of the kind since the organization of the Diocese in December 1919.

His death occurred at 6:30 P.M. At 10:30 P.M., a message to this effect was sent from diocesan headquarters to the office of the Church Pension Fund. Before noon the next day a telegram was received from Mr. Monell Sayre expressing sympathy for the Diocese in its loss and stating that a check for \$1,000 had already been placed in the mail addressed to the widow, and that she and the children would thereafter receive a monthly pension of a certain sum.

Of course, it is the business of the Pension Fund to "carry on" in this way. Of course, a well managed and reputable life insurance company would be quite as prompt and just as courteous and considerate. Of course, it is the duty of the Pension Fund to have its records in proper shape so that when the time comes for action it will be ready.

But, we express appreciation of the fact that this important agency of the Church is what it is supposed to be, DOES DO what it is supposed to do, is run like a good insurance company, and is prompt, and efficient, and courteous withal.

### TIPPING THE LORD

THE next morning while they were bowling over the roads Henry said to his friend in a kind of casual way:

"How would you like to be a porter?"

Timothy, busy with the driving, shook his head decidedly.

"Why not?" persisted his friend.

"Mostly tips. When I deal with a man I want him to pay me my due, eye to eye; not slip anything into my hand behind my back."

"I wonder if that is the way the Lord feels about it," quietly remarked Henry, and looked innocently toward the distant woods. The car stopped short. A man simply can't drive when the fragments of life-long habits are battering his conscience raw.

"Just what do you mean now?" and Timothy looked a bit frightened as he asked the question.

"Only this. When we give to the Lord without any fixed rule, just when we please and just as we please, I wonder whether He doesn't feel a bit like a heavenly Porter. And, perhaps, we come to feel like the passengers, and fall into the habit of giving Him whatever spare bit of change we may have handy, 'the blemished and the torn' that Malachi tells about. I wonder if it wouldn't be better for the Lord and for us, if we just looked Him in the eye and gave to Him according to some fixed rule."—W. S. WOODHULL in the *Parish Bulletin* of St. Stephen's Church, Wilkinsburg, Pa.

IF TROUBLE drive you to prayer, prayer will drive away trouble.—*Melanchthon*.

# 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.

## REV. WM. E. VAN DYKE NOT DEPOSED

To the Editor of The Living Church:

IN THE February issue of the *Easton Churchman* an item appeared to the effect that the Rev. William E. Van Dyke of the Diocese of Erie had asked for deposition for causes not affecting his moral character.

In case this unfortunate mistake may come to the notice of some of your readers, I beg to say that the deposition referred to was that of another priest. The Rev. William E. Van Dyke, who is a member of the Standing Committee of the Diocese of Erie and one of our most valued clergy, was one of the canonical witnesses of the deposition. I may add that if he should visit Easton, the Bishop will doubtless be looking for a new editor!

Kindly print this in your next issue. JOHN C. WARD,  
March 13th. Bishop of Erie.

## AGAIN "THE LAYMAN'S RIGHT"

To the Editor of The Living Church:

YOUR EDITORIAL of February 20th, on The Layman's Right to Holy Communion, finds such a warm response in my own heart that I beg leave to add a few words out of personal experience. You say, "Our Lord has told us of the good Shepherd leaving ninety and nine of His flock to seek the one that was lost. If that one had been ill and alone, rather than strayed, would He simply have neglected it until it should be able to run to Him again?"

As one who has been singularly blessed in having the Blessed Sacrament frequently during periods of illness it is difficult to understand how the Church, believing literally the words, "The Body of our Lord Jesus Christ which was given for thee preserve thy *body* and *soul* unto everlasting life," should ever fail to appreciate the healing power of the Holy Communion. If we believe in the remedial value of sunshine, good food, and rest, good things provided by the providence of God, surely the Life of our Lord received in the Blessed Sacrament must have even greater remedial power. This being so, does not the need of the sick for the frequent reception of the Holy Communion for the healing of soul and body seem to be of primary importance?

While not advocating that sickness is the will of God, nevertheless may not that time of enforced retirement from the world become a special means of grace and healing for soul and body when the Holy Communion is received regularly and frequently? Suppose the parish priest should make it his duty to carry the Blessed Sacrament to certain sick folk after each week day celebration, what joy would come to them through their fellowship in Christ with those who are well, and how especially tender are the ministrations of the Church at that time. In the sick room a table or mantel piece may be kept always ready with cross and candlesticks, and doctor and nurse will come to feel the healing atmosphere of expectancy and peace. A busy doctor coming into such a room goes out with increased healing power.

Suppose that every communicant when ill sought and obtained such privileges, suppose that every priest, being at once notified of the illness of a communicant, were expected to bring the Blessed Sacrament, each believing literally the words, ". . . . preserve thy body and soul unto everlasting life," doctor and priest working together regularly as a matter of course, and the sick person linked in fellowship with the regular services of the Church, may we not believe that we should no longer need "Homes for the Incurable"?

And yet another plea for the reserved Sacrament is for the missionary, not a priest, who in a lonely station may have to carry on for weeks, sometimes months, without an opportunity to make his or her communion. Much might be written about this but perhaps only actual experience can enable one to know what such a deprivation means, and what infinite comfort and strength can come when reservation is permitted. A young priest, pleading for reservation, said that he nearly lost his faith when for several years as a deacon on the Labrador he was deprived of the Blessed Sacrament for months at a time.

ETHEL E. SPENCER.

Washington, D. C., March 4th.

## PROHIBITION AND THE PHARISEES

To the Editor of The Living Church:

I AM A CHURCHMAN and a subscriber to THE LIVING CHURCH. I have read your article on Prohibition Under Criticism (February 13th). Neither legislative enactments nor constitutions are binding on the conscience. This is a truism. Is the constitutional amendment giving the vote to Negroes binding as a moral law? The United States was founded upon a revolution in defiance of law. How about the inquisition, the fugitive slave laws? Opposition to prohibition does not come from the "stomach," as you flippantly suggest. It is founded on the intrinsic right of the citizen to the management of his personal affairs. The Pharisees were great upholders of "the law."

ALFRED B. CRUICKSHANK.  
Paris, France, February 23d.

## COLORED COMMUNICANTS

To the Editor of The Living Church:

WHEN ONE HAS PUT so much of his life into a good cause he is naturally anxious that such a cause should receive the very best attention upon the part of those called to administer and direct that trust. His anxieties are not at all diminished by the reflection that the administrators are of an entirely different group from those whose interests are involved.

Without comment, I simply want to lay before the Church some statistics covering a period of twenty-five years. These statistics will carry their own comment. I am taking the Province of Sewanee, for here are located the great bulk of colored people, and here the missionary money of the whole Church is exclusively spent for Church extension among the colored people. My authority for the figures given are the *Living Church Annual*, for the years 1901 and 1926. Without repetition, the first figures are for the year 1901, and the latter, for 1926.

With respect to colored communicants, North Carolina reports, 484—900, a gain of 416. East Carolina, 420—704, a gain of 284. Western North Carolina, 194—221, a gain of 27. South Carolina (both dioceses), 1,032—1,465, a gain of 433. Georgia (both dioceses), 802—851, a gain of 49. Florida, 238—358, a gain of 120. South Florida, 478—2,294, a gain of 1,816. Alabama, 164—297, a gain of 133. Mississippi, 55—87, a gain of 32. Louisiana, 133—78, a loss of 55. Tennessee, 397—306, a loss of 91. Kentucky, 195—284, a gain of 89. Lexington, 23—39, a gain of 16. I say with all the warmth of my heart, and in the light of all my experience in the ministry, the colored race deserves better treatment of the Church, in the matter of Church extension, than it is receiving.

Baltimore, Md., March 9th. (REV.) GEORGE F. BRAGG, JR.

## FOR THE DEAF

To the Editor of the Living Church:

I WISH TO BRING a message of hope to the hard of hearing readers of your magazine. Many ministers are recognizing the need of social service work among the physically handicapped, and they are making it possible for deafened members of their churches to keep in active touch with Church work. Electric auditorium earphones are being installed in many churches, so hard of hearing persons can take part in the services.

There is a national organization at Washington maintained especially to help the hard of hearing. It is the American Federation of Organizations for the Hard of Hearing, 1601 Thirty-fifth St., N. W., Washington, D. C. This is also the publication office of *Volta Review*, the official organ of the Federation, and it is the only magazine published for the hard of hearing. Sample copies are sent upon request.

The Federation aims to help hard of hearing children and adults in every possible way. It gives reliable information about earphones, schools of lip-reading, "fake cures" for deafness, local clubs for the hard of hearing, proper education for hard of hearing children, and all matters pertaining to deafness.

The Federation holds annual conventions in different cities.

attended by deafened people from all parts of the United States and by hearing people who are interested in the cause of the deafened. These conventions are always enjoyable. Each year, the convention hall is wired with electric auditorium ear-phones for the hard of hearing. The next convention will be held in Philadelphia, on June 22d, 23d, and 24th, at the Benjamin Franklin Hotel.

BETTY C. WRIGHT,  
Field Secretary.

### CHARLES THE MARTYR

To the Editor of *The Living Church*:

**G**OD HELP US in this day and generation when those in high places try to drag down and belittle a noble soul delivered to his enemies. A martyr who shed his blood for his faith, he (Charles I of England) but gave his life to his enemies to save episcopacy, and the Church, at a time when they were in danger of being swept away. Let us remember the unsettled times in England, when we speak of the King's failings and mistakes, and recall his life-long regret over certain acts committed under great pressure at court, also his deep repentance, and humble confession for pardon. Which of us would have had courage enough to face these tragic issues in such strength of conviction? The last of a long line of English saints who sacrificed their lives. Surely we may let them rest in peace, and honor this noble death for God and his Church, leaving their frailties to the tender mercy of our Lord.

We read also in these latter days of those who would try to besmirch the noble character of our great patriot Washington, but such calumnies are like the wind that blows.

The great outstanding facts of noble lives are above criticism and illuminate the pages of history for those who come after us.

May ours be rather the spirit to emulate the virtues of the great lives gone to their reward, rather than to emphasize their frailties.

HARRIETTE H. ALDRICH.

Orlando, Florida.

### STILL ANOTHER CHURCHMAN

To the Editor of *The Living Church*:

**I**N THE ISSUE OF THE LIVING CHURCH OF February 13, 1926, there is an account of seven of the Rhodes scholars being Churchmen. I thought you might like to add one more to the number.

I am writing to say that my eldest son, Clinton Newton Howard, graduated from the University of Oregon and was chosen as the Rhodes Scholarship representative of the University. He entered Exeter College, Oxford, the first of October and will be there for three years. He writes that he finds the classical and Churchly atmosphere very congenial to him and I don't doubt but that he will profit very much by his residence in that abode of classical learning and Anglican Churchmanship.

(Rev.) FREDERIC K. HOWARD.

San Francisco, Calif.

[This makes a total of nine Churchmen among the thirty-two Rhodes scholars, since the Rev. Jay G. Seacord called attention to an eighth in THE LIVING CHURCH of February 20th.—EDITOR L. C.]

### WANTED: RADIATORS

To the Editor of *The Living Church*:

**I**AM WRITING to ask if some of your readers will not send a radiator to the Kuling School for the children of missionaries.

The buildings that this year house over seventy boys and girls as boarding pupils are heated by thirty-two stoves—each stove a separate fire menace. We have already had three small fires, happily discovered in time to be extinguished.

The Board of Trustees is unwilling to be longer responsible for so grave a risk and has decided that an adequate heating plant must be installed before the opening of another school year. This equipment must be purchased and shipped to China within the next month.

The responsibility for securing the necessary funds has been laid upon me, but I must sail shortly for China. Between now and the middle of March we must have in hand some \$5,000.

The approximate cost of one of the seventy-six radiators with its share of the expense of pipe, boilers, etc., will be \$75. Will not the readers of THE LIVING CHURCH help us to provide for our children in China the protection that is given as a matter of course to our children at home?

Checks should be sent to Lewis B. Franklin, treasurer, 281 Fourth Avenue, New York, marked "Special for Kuling School Heating Plant."

(Rev.) EDMUND J. LEE.

### MISSIONARY ENDOWMENT FUNDS

To the Editor of *The Living Church*:

**W**HAT DIOCESE will be the first to establish an endowment fund, the interest of which would pay our diocesan missionaries a stipend worthy of the name of our Church?

I can visualize a strong, happy organization of missionaries if this plan were put into effect. As the missionary work of each diocese grows the endowment fund should be increased. It certainly would be a great relief to all parishes and helpful in every way to have the plan effective. Married men in missionary fields should receive \$3,200 and single men \$2,200 per annum. In all cases living quarters should be provided. Now is the time to raise the money to provide a fund as suggested above.

If the average communicant realized the value of a strong missionary spirit in his or her Church and that in no other way can a Church be strong and full of vigor I am sure that there would be a generous response to a missionary endowment fund.

May the day come very soon when someone will see the light and carry on.

ADRIAN A. BUCK.

Mt. Vernon, N. Y., March 3d.

### VALID ORDERS?

To the Editor of *The Living Church*:

**I**BEG TO BRING under the notice of your readers the following statement contained in the *Tablet* (R. C.), February 6, 1926, page 175, in reference to the recent re-consecration of Bishop William Montgomery Brown (a recently deposed American Episcopal Bishop) by Bishop Francis, an old Catholic bishop, who derived his orders through the Mathew succession:

"It is horrifying that these American 'Old Catholics' should be exercising the power to ordain priests and consecrate bishops."

(Rev.) H. BEALE.

Rochford, Essex, England, February 19th.

### THE ANTI-ROMAN FEVER

To the Editor of *The Living Church*:

**I** WAS NOT SPECIALLY IMPRESSED with your recent editorial on The Roman Fever, possibly the shoe pinched, but am filled with admiration of the editorial on The Anti-Roman Fever. It is splendid, to the point, and despite all we have—and it is much—we need (some of us) all the encouragement we can get, and such articles supply this. Do it again, I pray. "Oh, wad some power, the giftie gie us, that we could"—all comprehend our wondrous heritage.

Chicago, Ill.

January 25.

CLEMENT J. STOTT.

### THE COMMUNION HYMN

To the Editor of *The Living Church*:

**N**O PROVISION for a hymn immediately before the receiving of the Holy Communion is made in the revision. This, we are told, is not because either the committee or General Convention objected. A proposal to have a specific hymn was not ratified. That was all. One cannot believe the Committee or General Convention deliberately deleted the rubric under which a hymn has been so long permissive without debate. Therefore is it not the mind of the Church in all sincerity to allow precisely what the old rubric said?

It is not a bit of high-handedness or of individualism to say this but in fairness to Convention with its complicated task and machinery in the intense and literally prostrating heat endeavoring to express "the mind of the Church."

Webster, Mass., March 3d.

JOSEPH GRISWOLD.

### DISCUSSION WITHOUT DENUNCIATION

THE CHRISTIAN MIND is not drowsy. Just now it is very active. Church people are considering vital questions, especially all things pertaining to religion. What is fundamental they would separate from that which is unessential. The investigation produces differences of opinion, and argument stirs up feelings. Unless checked by love and "a sound mind," discussion results in strife. When reason has done its best or is in suspense, too often denunciation enters; the opponent is abused. Cannot Church people be calm and brotherly even while they disagree?—*Christian Advocate*.

AT FOUR O'CLOCK in the morning on Christmas Day the Bishop of Kentucky is accustomed to have a service at the Louisville Taxicab Company's headquarters, that being the only hour at which the force can assemble.

# LITERARY

## FOR PASSIONTIDE

FOLLOWERS OF THE WAY. By Robert Chisolm Horn. New York: Revell. \$1.25.

Popular sketches of scenes in the life of St. Paul, intended to make vivid the circumstances out of which his epistles arose and to picture the life and times of the Apostle to the Gentiles and the people among whom he spent his ministry. The author is professor of Greek in Muhlenberg College, a Lutheran institution. There are fourteen sketches, to which are added several chapters on the World of the Apostles and Life and Letters in the Papyri. Although the conversations between supposed converts are somewhat stilted in style, the chapters will be useful for Sunday school teachers.

CHRISTIAN PHILOSOPHY: Discussed under the Topics of Absolute Values, Creative Evolution, and Religion. By the Rev. Canon J. Gurnhill. London: Longmans, Green & Co. \$2.

This is a very small book with a very high-sounding title. It is sketchy and incomplete, and offers but little of value to the science of apologetics or to the philosophy of religion. The basis of the book is a combination of the philosophies of Plato and Henri Bergson. The "Absolute Values" are the Goodness, Truth, and Beauty of Plato, to which Canon Gurnhill adds a fourth, Love. The Conscience is the "very acme and high water mark . . . of psychic and Spiritual Evolution, because it recognizes and approves those Absolute Values which are the characteristic of the Deity Himself." It is not always clear what Canon Gurnhill means. In an appendix he dissociates himself from "Modernist" explanations of the Incarnation, yet his own statement concerning the "Incarnation and its Import" is capable of a "Modernist" interpretation.

G. M. W.

MORE PSYCHOLOGY AND THE CHRISTIAN LIFE. By T. W. Pym, D.S.O., M.A., Diocesan Missioner in Southwark, etc. New York: Geo. H. Doran Co. \$1.60.

As the title implies, this is a sequel to the same writer's *Psychology and the Christian Life*, which has reached its seventh edition. But it is quite readable and intelligible by itself.

"Psychology . . . is, in its practical application to daily life, the science of efficiency," is the opening proposition of the first chapter. Efficiency may indeed be misdirected, as he shows, and, in the spiritual direction, depends vitally upon divine grace. But the value of grace for each of us depends upon our response or use of it; and in this use efficiency cannot be disregarded with safety.

Mr. Pym pays much attention to the factor of imagination, and treats in a reasonable and helpful way of the value and proper use of "suggestion." He also indicates the contribution of psychology to the matter of healing.

One of his most important points is the need of positive enlisting of our powers for good as contrasted with repressive efforts. But the book should be read. It is too full of helpful ideas and hints to be summarized here.

F. J. H.

CREATIVE CHRISTIANITY: A Study of the Genius of the Christian Faith. By George Cross. New York: The Macmillan Company. \$1.50.

These lectures, delivered at the Yale Divinity School, represent yet another attempt to discover the "genius" or "essence" of Christianity in those few remnants of the religion of the New Testament which commend themselves to the "Liberal Protestant" mind of the reconstructor. In the present case the "genius" is said to consist in "the discovery of the perfect personality" which results in "the making of a better world," by giving us "the power of cosmic interpretation." "The ancient Catholic inheritance of sacramentalism," and "the early Protestant inheritance of legalism" are both "impediments to this higher and purer faith" and "both must be firmly repudiated" (page 11). Of our Lord it is said "that if all the teachings of Jesus were brought together in the exact form in which He gave them, there might be found among them some that would not commend themselves as fixed and final to the faith of the most intelligent and devout Christians of the present day" (page 34). "Creative Christianity" truly leads to marvelous self-complacency! For our part, we find the teaching of these lectures neither particularly "creative," nor peculiarly "Christian."

G. M. W.

A NEW EDITION of Father Hughson's excellent little booklet entitled *The Passion of the King* is issued in improved form, with limp cloth cover, in which it will be even more serviceable than before. [Holy Cross Press, 25 cts.]

## GOOD FRIDAY

THE KING'S CROSS. Meditations on the Seven Last Words. By Angus Dun, The Episcopal Theological School, Cambridge, Mass. Longmans, Green & Co., \$1.00.

An admirable treatment of the greatest theme in the world. Dr. Dun attempts no new or forced interpretations but gives a deeply devotional meditation on each of the seven topics.

## THREE VIEWS OF FAITH

IGNORANCE, FAITH, AND CONFORMITY. Studies in Moral Theology. By Kenneth E. Kirk. New York: Longmans, Green & Co. \$2.75.

The author of this volume is here developing certain of the principles and ideas advanced in his earlier work, *Some Principles of Moral Theology and their Application*, (Second Edition, 1921). One of the great weaknesses of the Anglican position has been the practical problem of obtaining definite and specific direction as to ethical principles which would not servilely copy Roman manuals of moral theology. Our two systems, like the two Churches, are quite different in aim and method: with the rejection of a spiritual imperialism which would prescribe every detail of moral as well as intellectual life, Anglicanism has need more clearly to formulate her own principles and practice.

In this volume some of the subjects are discussed which have been thorny matters for the moral theologian: How far, in the moral and ethical realm does ignorance excuse? What is the particular relation between the individual's faith and the authority of the Church? When does "conformity" cease to be moral? The learned author has drawn upon little-known authorities, avails himself of material subsequent to the formulation of the great scholastic tradition of the Middle Ages and compares and contrasts his findings with the Gospel message as interpreted by the thoughtful Christian of today. It is a pioneering work in the best sense. One can claim no right violently to disagree with its findings unless he can maintain his case with the persuasiveness of knowledge that the author himself shows. For clergy as well as for laymen who have difficulties to confront in this field, Kirk's new book will be an enormous blessing and a great help.

LIBERAL CHRISTIANITY. By William Pierson Merrill. New York: The Macmillan Company. \$1.75.

Fundamentalism is not only an active movement of thought in the Protestant Churches, but it is as well the formulation of a traditional position belonging to the very essence of the Continental Reformation. As over against what is perhaps the best statement of the Fundamentalist position, that by Dr. Machen, of Princeton, this work purports to be the presentation of the case for Liberalism. Three "outward marks" distinguish the Liberal Christian: his belief in the scientific method of determining what is fact; his supreme interest in present vital spiritual experience; and in the essential unity of spiritual experience. "To him, Christianity is distinctively and above all, the *religion of personality*" (p. 37). Christianity "finds its climax in Jesus Christ, the supreme Personality of history," (p. 48). Dr. Merrill continues in this work to contrast Liberalism with other types of religion, particularly the attitudes of the "authoritarian and humanitarian." He would defend for Liberalism its right "to be considered a true phase of Christianity" (p. 139), and to feel assured of a foremost place in the religion of the future.

This book should be read carefully in connection with Dr. Machen's works, of which the latest is reviewed herewith.

WHAT IS FAITH? By J. Gresham Machen. New York: The Macmillan Company. \$1.75.

This is one of the most persuasive presentations of the case for what might be called "Liberal Fundamentalism" that has recently appeared. It does not show Dr. Machen primarily as a controversialist but as an apologist. Naturally no such essay

as this, appearing in the context of present-day controversy, could fail to align itself in regard to recent literature. Throughout its pages, however, the book would fain be persuasive rather than militant, and convincing rather than convicting. His is a warm religion, of deep trust, affection, and loyalty to Jesus; of courageous conviction and earnest zeal; of loving devotion and fearless self-surrender. The book is full of pertinent and penetrating comments on the present trends of religion. "The truth is that in great sections of the modern Church Jesus is no longer the object of faith but has become merely an example for faith; religion is based no longer upon faith in Jesus but upon faith in God that is, or is conceived to be, like the faith that Jesus had in God, (p. 98). "So must all faith, I suppose, be born. I do not mean that faith in Christ cannot come without previous anguish of soul. Some children of Christian homes believe in their Saviour almost as soon as full consciousness begins; and that simple faith of childhood remains sometimes grandly unshaken through all the storms of life. But hosts of men today do not believe in Christ at all. How shall they be led in faith to Him? We have already seen what the answer is; they can be led only through the sense of need" (p. 247). All Churchmen should come to know, not only for their own edification, but through the sheer spiritual sympathy of Christians with their brethren, the anguish and travail in which the present religious controversy is plunging so many devout souls in America today. Such a group of essays as this admirably serves this double purpose. To be introduced to the subject adequately it would be well to read both Dr. Machen and Dr. Merrill.

### ORDERS AND JURISDICTION

ESSAYS AND LETTERS ON ORDERS AND JURISDICTION. By the Rev. F. W. Puller, M.A., S.S.J.E. Longmans, Green & Co. \$4.50.

It is good to have another group of essays from the beloved scholar, Fr. Puller. We are greatly indebted to the "friends," whom the author alludes to, who caused him to publish these papers.

With one exception (the essay on the Spiritual Jurisdiction of Bishops) all the elements of this book have been printed before. It is rather difficult to point out any of the papers which seem to possess value greater than the remainder. But as the author has been for years the doughty champion, in the world of recondite scholarship, of the Catholic claims of the Anglican Church, one turns to the central ways of the group to see his mind at its best. Here is controversy carried on with gracious courtesy as well as honest conviction. There are few criticisms of Pope Leo's Bull *Apostolicae Curae* which begin to do what Fr. Puller does in Essay IV. The assertion of the right to seek further for direction than in the brittle theology of later Scholasticism, has always been a part of our Anglican heritage. Here its value is most apparent.

It is an extraordinarily timely volume even if the last half century were the scope of Fr. Puller's work, as here collected. For a breadth of sympathy and knowledge, as an inevitably necessary means, both to value our own position and to justify it, no books can be of greater value for the Anglican Christian today than those of Fr. Puller. One is almost tempted to say that he has kept the good wine until now. *Sero in coela redeas!*

### THE COUNCIL OF NICEA

THE COUNCIL OF NICEA: A Memorial for its Sixteenth Centenary. By A. E. Burn, D.D., Dean of Salisbury. S. P. C. K., The Macmillan Company.

Dr. Burn's essay on Nicea has unfortunately not come to hand in time to be available for the celebration, during the past spring, of the Council's sixteenth centenary. It is an admirable, brief, and interesting account of the facts which led up to the Council and the basis of its decision, with special reference to the Church of today. It is an excellent example of that type of modern historical scholarship which approaches the examination of a thorny question with every desire to be fair and frank. "We cannot look at it through rose-colored spectacles and call it without qualification a Holy Synod" (page 120). "The attractive vision of a Church Triumphant in the world through the favor of the world's ruler soon faded, as it was certain to fade. . . . Constantine's appeals for concord and forgiveness of injuries were patriotic, as the appeals of a man who, as Seeberg says, had religiosity but not religion. . . . What he lacked was experience of grace. . . . We may take heart of grace and continue to speak of the holy Synod of Nicea. We may review, we do not need to revise, our position in the Church of England with regard to Ecumenical Councils. We stand by the definite decision to put forward their teaching as a whole as a sound summary of belief in the Person of Christ" (page 123).

## AROUND THE CLOCK

By Evelyn A. Cummins

THE REV. DR. GEORGE P. ATWATER, in a recent issue of the *Witness*, suggested that the origin of the word "shimmy" was derived from quakings of a Ford car standing by the curb with the motor running. The present writer has also understood the origin of the word to be not unconnected with "shimmer" as well,—"shimmer" meaning to shine unsteadily or to flicker, which would apply to lights on flivvers and to lights in restaurants and night clubs, which are now brightened and dimmed for dancing and their colors changed.

Incidentally, at some show which the writer recently attended—it was either *Tip Toes* or Earl Carroll's *Vanities*—Henry Ford was referred to as "The Vibrator King."

A POCKET edition of some sayings of Queen Elizabeth, called *Wit and Wisdom of Queen Bess*, has lately been published. Here are some quotations from the book:

To the recorder of Warwick, who had given her a long oration containing plenty of advice for her benefit—"Come hither, little recorder, it was told to me that you would be afraid to look upon me, to speak boldly; but you were not so afraid of me as I was of you, and I now thank you for putting me in mind of my duty and what should be in me."

To the Swedish Ambassador, who threatened her—"I have the heart of a man, not a woman, and I am not afraid of anything."

To the Archbishop of St. Andrew's—"I am more afraid of making a fault in my Latin than of the Kings of Spain, France, Scotland, the whole House of Guise, and of all their confederates."

The Spanish Ambassador told her that the Pope had a very high opinion of her ability, and she answered him, "I think he and I should get married!"

Once, when a sermon of the dean of St. Paul's did not quite please her, she opened the door of her closet and called out, before a startled congregation, "Leave that ungodly digression and return to your text!" Oh wise, not to say courageous, Queen Bess!

ANOTHER book on London—*London Again, Again* by Magdalene Horsfall. She says, "The people who have not attempted to write a book about London must by now be able to fit under a good sized umbrella." But the same might be said of the clergy and sermons on Modernism vs. Fundamentalism.

She gives an old rhyme on Bishopsgate—

Bishopsgate without, Bishopsgate within,  
All the bishops at the gate, oh! what a din.  
Inside and outside the bishops bang and shout,  
Outside crying "Let me in," and inside "Let me out."

Times have certainly changed. There was nothing like this at New Orleans—during the open sessions, anyway.

THIS column would not be complete, according to the best usage, if it did not at some time or other have some school-boy "howlers." So we might as well get it over with now. These are from the *University Correspondent*:

"A relative pronoun is a family pronoun such as 'mother,' 'brother,' 'aunt.'

"Oliver Twist had a very good effect, for people saw the workhouses in a different limelight.

"Degrees of Comparison of bad: Bad, very sick, dead.

"Shakespeare was the Author of *Omlet*.

"The plural of ox is oxo.

Shakespeare married Anne Hatheway, who, it seems, lived up to her name, and had her own way and gave Shakespeare a hot time of it.

"Rhubarb is a kind of celery gone bloodshot.

"The cow gives us milk. A young cow is called a calf and gives us jelly.

"The Prince of Wales uses a different title when he travels in Congo."

THERE is no necessity for people to die from disease," says Sir Arbutnot Lane, noted physician, who has recently been visiting in this country. "Especially," adds *London Opinion*, "with the ever-increasing number of motor cars on the roads."

# Church Kalendar



## MARCH

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

- 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

#### HOLY WEEK

- Sisters of St. John Baptist, St. Helen's Hall, Portland, Ore.
- St. Paul's Church, Savanna, Ill.
- St. Peter's Church, Freehold, N. J.
- Sisters of St. Margaret, St. Monica's Home, Roxbury, Mass.
- Church of the Redeemer, Chicago, Ill.

### APPOINTMENTS ACCEPTED

**BLACKWELDER, Rev. L. W.**, formerly of Union, S. C., to be rector of the Church of the Incarnation, Atlanta, Ga. Address 685 Peoples St.

**JAMES, Rev. Wm. Pence**, formerly of Galesburg, Ill.; to be Dean of the Cathedral Church of St. John, Quincy, Ill.

**TULLOCH, Rev. REGINALD O.**, formerly East Onandaga, N. Y.; rector of St. John's Church, Whitesboro, and priest-in-charge of St. Peter's Church, Oriskany, N. Y.

### RESIGNATIONS

**MACEWEN, Rev. NIGEL S.**, as curate of Zion Church, Rome, N. Y., on account of ill health.

### CORRECT ADDRESSES

**LOCKWOOD, Rev. ALFRED**, St. David's Church, E. 12th and Belmont Sts., Portland, Oreg., not as given in *Living Church Annual*.

**SHREWSBURY, Rev. J. C. M.**, The Rectory, Upper Marlboro, Md.

### ORDINATION

#### PRIESTS

**DELAWARE**—The Rev. ALBAN RICHEY, JR., son of the Rev. Alban Richey, D.D., of Wilmington, Del., was ordained priest, on March 4th, at St. John's Church, Wilmington, of which his father is rector, by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. The ordination sermon was by the Rev. Francis H. Richey, of Maplewood, N. J., uncle of the newly-ordained priest. The Rev. Mr. Richey will continue as assistant at All Saints Church, Great Neck, Long Island, N. Y.

### ENGAGEMENT

**WILES-SIDMAN**—Major and Mrs. F. Elliott Sidman, of 4865 Hylan Blvd., Eltingville, Staten Island, N. Y., announce the engagement of their elder daughter, ALICE WILHELMINA, to Mr. WILLIAM ALBERT WILES, the son of Mr. and Mrs. William Wiles, of Huguenot Park, Staten Island. Mr. Wiles is an Englishman in the export business in New York. The wedding will take place in October. Chaplain David Law Fleming, Major U. S. Army, retired, will marry his granddaughter. An unusual feature of the wedding will be the bride's mother as matron of honor.

### DIED

**BALDWIN**—Mrs. FANNIE B. BALDWIN, oldest communicant of Grace Church, Baldwinsville, N. Y., died in February. Mrs. Baldwin was associated with the parish from its beginning, and for forty years was organist, without pay.

**BULL**—Mrs. J. SEAMAN BULL, a lifelong and faithful communicant of Grace Church, Cortland, N. Y., died recently. She was the mother of Mrs. John Arthur, wife of the rector of St. Paul's Church, Waterloo, N. Y.

**GILL**—Entered into eternal life, at Trenton, New Jersey, March 7th, 1926, MARGARET KONOVER, wife of Clarence N. GILL.

**HAWKINS**—In DeLand, Fla., on February 16th, Mrs. W. S. HAWKINS, for forty-nine years a communicant of Grace Church, Watervliet, N. Y.

**NEWTON**—EDWARD PIERSONS NEWTON, D.D., at the rectory, Hyde Park-on-the-Hudson, N. Y., March 8th, after a brief illness, beloved husband of Carolina Burton Hart. Service at St. James' Church, Hyde Park-on-the-Hudson, Thursday, March 11th, at 12:30 P.M.

## 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.

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### POSITIONS OFFERED

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**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.

**WANTED, AFTER EASTER, ORGANIST** and choir director. Mixed choir, boys and adults. Monthly recitals. Salary moderate. Good opening for teaching voice, etc. Address Box-552, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

**NEW ENGLAND RECTOR DESIRES EXCHANGE** parish and rectory July-August. Address B. A.-550, care 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, MARRIED, WISHES CHANGE**, parish or mission; good preacher, visitor, and organizer. Address Box-553, care of LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNIVERSITY AND SEMINARY** graduate. Young, married, no family, not extreme, Prayer Book Churchman. Strong teacher, modern outlook, varied experience, loyal, seeks curacy; town or suburban parish. Eastern diocese preferred. Also "temporary duty" wanted for July and August. Excellent testimonials. Address Box-557, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**CLERGYMAN'S DAUGHTER. GRADUATE** of St. Agnes School, Albany, N. Y., and The Arnold College for Hygiene and Physical Education, New Haven, Conn. Will consider a position as director of physical education in a Church school. Satisfactory references. Address R-551, LIVING CHURCH, Milwaukee, Wis.

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

**CHURCHWOMAN, CULTURED, WIDELY** traveled, experienced both as Social Hostess and with girls, fond of out of door life, desires summer position with adequate salary. Would travel—highest credentials. Address Box-554, care of THE 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-CHOIRMASTER—EXPERT**, desires change. Credentials excellent. Address M. O. C.-549, care of 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 EXCEP-**tional 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.

**TRAINED PARISH WORKER IN SOUTH-**ern city would act as companion to a lady or take care of a child on a trip to Europe. References exchanged. Address Box-556, care LIVING CHURCH, Milwaukee, Wis.

**TRAINED PARISH WORKER IN SOUTH-**ern city desires position as Matron in Children's sea-side Home, or Institution work in coast town. Highest references. Address Box-555, care LIVING CHURCH, Milwaukee, Wis.

**WIDOW, CHILDLESS, DESIRES POSI-**tion 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 SECRE-**tary, worker and visitor, is open for engagement. Best references. Address Box-543, THE LIVING CHURCH, Milwaukee, Wis.

### UNLEAVENED BREAD AND INCENSE

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers—(round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

### 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.

### 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.

### 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.

## VESTMENTS

**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. \$1.90; 54 in. \$2.15 yard. Request samples of importer, MARY FAWCETT, 115 Franklin Street, New York.

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

## MISCELLANEOUS

**WANTED—OLD ENVELOPES FROM LETTERS** 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

**GOATS FOR SALE ON ACCOUNT OF SUBDIVIDING** 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

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**THE RETREAT, 64 FOREST HILL ROAD,** West Orange, N. J. For convalescents and chronic invalids. Nursing care. Special attention to diets. Miss MARTEA E. GALATIAN, R. N., and Miss CAROLINE E. SREAD.

## BOARDING

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## 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.

## 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.

## SISTERS OF THE HOLY NATIVITY

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

## CHURCH SERVICES

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions.  
11:00 A.M., Sung Mass and Sermon.  
8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday: Evensong and Intercessions at 8:00.

## Minnesota

**Gethsemane Church, Minneapolis**

4th Avenue South at 9th Street

REV. DON FRANK FENN, B.D., Rector

Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

## 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

## RADIO BROADCAST

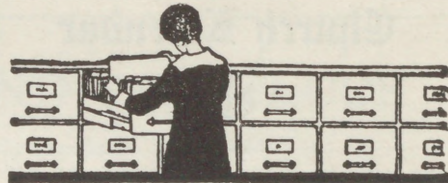
**DENVER, COLORADO. ROCKY MOUNTAIN** Broadcasting Station, KOA, April 2d, St. John's Cathedral. Good Friday night service—eight o'clock. The Sacred Cantata, "The Seven Words of Christ," by Dubois.

## RETREATS

**BROOKLYN, N. Y.—THE REV. 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.

**BROOKLYN, N. Y.—THE REV. 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.

DURING the first quarter of the last fiscal year 169 chaplains of the Reserve Corps were called to active duty. In addition to receiving instruction concerning their duties in peace as well as in time of emergency, they were given opportunity for actual service with troops. Most gratifying reports have been received indicating the benefits to the Army and to the individual clergymen from these brief training periods.



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

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

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

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

## BOOKS RECEIVED

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

American Bible Society. Bible House, Astor Place, New York, N. Y.

*One Hundred and Ninth Annual Report of the American Bible Society, 1925.* Together with a List of Auxiliary and Co-operating Societies, their Officers, and an Appendix.

Christopher Publishing House. Boston 20, Mass.

*A New Theory of Force.* By William E. Mann, author of *A New Theory of Evolution*, etc. Price \$2 net.

*Teachings of the Living Jesus Christ.* The Church of the Living Messiah. Price \$2 net.

*Living Pictures.* The Church of the Living Messiah. Price \$1 net.

*A Few Leaves from a Great Book.* By James W. Johnson. Price \$2 net.

Duffield & Co. 211 E. 19th St., New York, N. Y.

*The Dean and Jecinora.* By Victor L. Whitechurch, author of *The Canon in Residence*, *A Bishop Out of Residence*, etc.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

*The Hounds of Spring.* By Sylvia Thompson. Price \$2 net.

*The Altar of the Legion.* By Farnham Bishop and Arthur Gilchrist Brodeur. With illustrations by Henry Pitz. Price \$2 net.

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

*The Faith of an English Catholic.* By Darwell Stone, D.D., principal of Pusey House, honorary canon of Christ Church. Price \$1.40.

*My Apprenticeship.* By Beatrice Webb. Price \$6.

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

*The Genesis of Christian Art.* By Thomas O'Hagan, M.A., Ph.D., Litt.D., LL.D., member of the Author's Club, London, England, and of the Dante Society, Florence, Italy. Price \$1.50.

*The Gospel Story in Art.* By John La Farge. With eighty full page plates. Price \$2.50.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

*The Highway to the After-Life.* By the Rev. F. Paton Williams, vicar of Crawshawbooth, Manchester; author of *The Men of Today and the Things that Matter.*

*The Church and Her Sacraments.* Doctrinal Sermons. By Frederick Rothwell Dean, M.A., Litt.D., D.D., vicar of Edingley-W-Halem, Notts, author of *The Virgin Conception and Virgin Birth of Our Blessed Lord, Time and Eternity, The Tragedy of the Cross*, etc.

*Some Haunting Unknown Figures.* By T. Caleb, B.D., vicar of St. Mary the Virgin of the Four Counties, Nomans Heath; author of *Pithy Lent and Festival Sermons.*



BOOKLETS

The Society of SS. Peter and Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

- Does It Matter What a Man Believes?* No. 1.
- Is Jesus God?* No. 2.
- We Preach Christ Crucified.* No. 3.
- Getting Ready for Communion.* No. 4.
- How Often Should I Go to Communion?* No. 5.
- What Happens at the Font?* No. 6.
- Are You Superstitious?* No. 7.
- Sunday, and How to Keep It.* No. 8.
- Have You a Social Conscience?* No. 9.
- John Bull Sends for the Vicar.* No. 10.
- Dressing Up in Church.* No. 11.
- John Bull's Terrible Adventure.* No. 12.
- What About Hell?* No. 13.
- The Daily Mass.* No. 14.
- Should the Sacrament Be Reserved?* No. 15.
- Priestcraft.* No. 16.
- Singular, Yet Plural.* No. 17.
- What Is God Like?* No. 18.
- Why God Became Man.* No. 19.
- Sir, We Would See Jesus.* No. 20.
- Before the Tabernacle.* No. 21.
- What is the Church?* No. 22.
- The Marks of the Church.* No. 23.
- Was the Reformation Good or Bad?* No. 24.
- Is Rome Right?* No. 25.
- That They All May Be One.* No. 26.
- Praying to Saints and Angels.* No. 27.
- I Don't Agree With the Virgin Mary.* No. 28.
- John Bull Examines Spiritualism.* No. 29.
- I Can't Say My Prayers.* No. 30.
- Religion in Daily Life.* No. 31.
- John Goes to Confession.* No. 32.

All the above *John Bull Tracts*, Rev. K. D. MacKenzie, M.A., and Rev. G. D. Rosenthal, M.A., joint editors. Published for the Catholic Literature Association of the Anglo-Catholic Congress.

PAMPHLETS

- Rev. Wm. Postell Witsell, D.D., Waco, Texas.  
*Jesus Christ—the Fulfillment of Jewish Faith and Prophecy.* A Sermon Preached in St. Paul's Episcopal Church, Waco, Texas, February 14, 1926, by Rev. Wm. Postell Witsell, D.D., rector, and published by St. Paul's Vestry.
- St. Andrew's Episcopal Church, Fort Scott, Kas.  
*St. Andrew's Confirmation Course of Preparation.* By the Rev. Sumner Walters, M.A., rector, Fort Scott, Kansas.
- Woman's Guild, Trinity Church, Box 42, Norton, Kansas  
*Making of the World.* According to the Book of Genesis. Does it Contradict the Teachings of Evolution? By John J. Lanier, rector Trinity Church, Norton, Kansas. Price \$1.

PLAYS

- From the Author, Lisbon, N. D.  
*The Flowers' Carnival.* A Play in Two Acts. The Book, Lyrics and Music by Rev. Peter Edwards, Mus. Bac. Price 25 cts.
- Abraham's Test.* A Drama in Four Scenes. The Book, Lyrics and Music by Rev. Peter Edwards, Mus. Bac. Price 25 cts.
- "Birdie-Land"* A Children's Play in Three Acts. Written and the Music composed by Rev. Peter Edwards, Mus. Bac. Price 25 cts.
- Moses: A Sacred Drama.* In Six Scenes. The Drama Written and Music Composed by Rev. Peter Edwards, Mus. Bac. Price 25 cts.

WASHINGTON SUMMER SCHOOL

WASHINGTON, D. C.—The second annual summer school held under the auspices of the College of Preachers of Washington Cathedral will be held at the National Cathedral Foundation, Washington, from June 7th to 12th.

The Rt. Rev. P. M. Rhineland, D.D., Canon of Washington Cathedral, who is in charge of the school, announces that the attendance will be limited to thirty in all, who have been selected as a representative group covering a large area in the American Church. Board and lodging will be furnished these in the Girls' School on the Cathedral grounds, in which also the lectures will be delivered. The religious exercises will be conducted in the Bethlehem Chapel.

# Routine Matters Occupy Time of Canterbury and York Convocations

## English Ecclesiastical Courts—Intercessions for Students—An Intercession Chapel

The Living Church News Bureau  
London, March 2, 1926

HERE IS NOT MUCH TO INTEREST YOUR readers in the proceedings of last week's session of Canterbury Convocation. The Archbishop's announcement, which I quoted in my last letter, of his determination to maintain the rights of Convocation, was reassuring. Nevertheless, there are facts which are bound to cause a feeling of uneasiness in the minds of those who are concerned to uphold the dignity of this ancient institution. For example, the Church Assembly exhibits a wider outlook, a larger program, and a greater vigor. The Assembly has a session of the a whole week; Convocation sits for two days only, and at the end of a week. Nor are the subjects of discussion before Convocation always as convincing as they might be. The absence of many leading members is therefore not to be wondered at.

In the Upper House of Canterbury Convocation, the bishops passed a resolution urging the careful study of the recently published documents referring to the negotiations between Anglican and Nonconformist representatives at Lambeth, and printed in a volume prepared by the Dean of Canterbury and Mr. Robertson, of the Free Church Council, under the title of *The Church of England and the Free Churches*.

The Bishop of London moved "that Convocation pledges itself to do all it can to support the Church of England Council of Empire Settlement." He said that great expectations had been raised by the work of the Council, and people were looking to them to do a big thing. Effective organizations had been established in Canada and Australia to meet emigrants. A great difficulty was the unwillingness of our young men and young women to leave the homeland for the Colonies. He asked the bishops to push the matter in their dioceses, and said that on Empire Day he hoped, with the Bishop of Salisbury, to make a big appeal to the people of England for their support.

In the Lower House a discussion took place on a motion by Canon Richardson on the attitude of Christian people to the League of Nations. Ultimately the following form was accepted:

"That the House, believing that the principles of the League of Nations are in accordance with the teaching of our Lord in regard to the Kingdom of God, desires to express the hope that Church people will support those principles to the utmost of their power, and will show their readiness to do so by becoming members of the League of Nations Union."

A resolution was also passed asking the Bishops to call attention to the World Call issued by the Missionary Council and to quicken the missionary determination of the whole Church.

In the Northern Convocation, at York, several resolutions were discussed bearing on the relation of Convocation to the Church Assembly, the general feeling of the House being one of resistance to any attempt to impinge on the rights and privileges of Convocation as the constitutional legislative body of the Church. There was also a discussion on the dangers

of the indiscriminate practice of psycho-analysis and its alleged degrading effect. The House unanimously adopted a resolution calling for an authoritative inquiry into the practice and the theory upon which it is based.

ECCLESIASTICAL COURTS

The committee of the Church Assembly which was appointed to go into the whole question of ecclesiastical courts has now completed its investigation, and will make its report at the summer session of the Assembly. A point that has been kept constantly to the fore by the committee is the recognition that the issue of a revised Prayer Book would make little difference to so-called "irregularities" unless at the same time the machinery of ecclesiastical discipline were overhauled. And in view of the attitude of certain priests, who already seem to have made up their minds to accept no revised Prayer Book which does not concede all they desire, there will probably be a necessity for the adoption of disciplinary measures when the bishops' recommendations on the matter of reservation are made known.

INTERCESSION FOR STUDENTS

Sunday last was set aside as a day of intercession for students, and the leaders of the Christian Student Movement issued a special call to prayer endorsed by, among others, the Bishop of Winchester and Manchester.

The beginnings of the Christian Student Movement are interesting to recall. It was thirty years ago that six men, representing comparatively small Christian student organizations in some five countries—Great Britain, North America, Germany, and Scandinavia—met in an ancient castle in Sweden, and decided to found the World Student Christian Federation. Today, throughout the world, in some three thousand universities and colleges, the federation has a roll of nearly 300,000 members, and its influence, it is claimed, reaches far outside the actual membership. It is of no small significance, and a hopeful sign, that the largest organization of any kind amongst the world's students should be a Christian one.

The Student Christian Movement is interdenominational. For instance, the Catholic is not asked to compromise his principles, while at the same time his contribution to the general good of the Movement is recognized as being especially valuable. It is a movement which certainly serves to get students in touch with religion.

AN INTERCESSION CHAPEL

With reference to the gift made by the E. C. U. to the Bishop of Truro (Dr. Frere), on the occasion of his elevation to the Episcopate, the secretary, Fr. Arnold Pinchard, writes:

"It will interest subscribers to know in what way the Bishop has employed the money which was presented to him. On December 28th the Bishop dedicated in Truro Cathedral a new chapel called the Jesus Chapel. This chapel is intended for private devotions, and is formed out of the east bay of the north aisle, looking west of the space under the north-west tower. The screen, the reredos, and the altar are the gift of the Bishop, the cost of the reredos and the screen having been defrayed, I understand, out of the offering of the E. C. U. made at the time of his consecration. The picture in the three panels over the altar represents the sanctification of

Cornish industry by the ever-present Passion of Our Lord. It is described as being an interesting mixture of realism and idealism, and the scenery is painted by Ann Walke, who knows and is well-known in Cornwall."

#### SOME INTERESTING DISCOVERIES

In a lecture on The Abbey Church: Its Royal and Mediaeval Tombs, given this week at Westminster School, Mr. Lawrence Tanner said that it was while praying one of the niches underneath the shrine of Edward the Confessor that Henry IV was taken ill, his death following in the Jerusalem Chamber, now part of the deanery. The scene had been immortalized by Shakespeare.

Though sadly battered, the shrine and the tomb of Henry III near by must once have been wonderful and dazzling objects. In one of the monuments at the Abbey was a reference to the fact that Henry VI had ordered a mason to mark out with a pick the place for his tomb between the shrine and Henry III's tomb. Henry was eventually buried at Windsor, but Mr. Tanner and the late Minor-Canon Westlake had actually found, a few years ago, the scratch of the mason's pick on the floor of the chapel, and the measurements coincided with those in the document. Mr. Tanner also told how a Westminster boy in 1766 put his hand into the tomb of Richard II and drew out the jawbone of the King. This curious relic remained in the same family until 1906, when one of the descendants of the Westminster boy restored it to the Abbey, and by command of the late King Edward it was restored to the tomb.

It was only within the last few years, Mr. Tanner said, that it had been found that Anne Neville, Richard III's Queen, rested in the Abbey in an unknown grave. Quite recently, too, he himself had discovered an exact account showing that Anne of Cleves' tomb was left unfinished and was only completed by Dean Neile at the end of Queen Elizabeth's reign.

#### CHURCH AT CANNES DEDICATED

As part of his annual visitation on the Riviera, the Bishop of Gibraltar has been staying at Cannes, where he has consecrated the Church of St. Paul the Apostle in the Avenue des Anglais. The church, which has been standing for over half a century, could not be consecrated before the War because of difficulties over the tenure of the land. The order of the consecration included the sprinkling of the walls both outside and inside the church, the anointing of the altars, and of the twelve crosses on the walls of the church with their lighted tapers. To commemorate the consecration, it is proposed to erect a set of Stations of the Cross, which it is hoped may be provided before the next Cannes season.

#### NEWS NOTES

A Summer School of Theology for men and women will be held at Oxford from August 16th to 26th, embracing about forty lectures, under the general heading of Aspects of Contemporary Theology. The subjects will include the philosophy and psychology of religion, Biblical study, comparative religion, sociology, and science. The lectures will be given in the hall of Trinity College.

As a sequel to the ruling of the Law officers that the crypt chapel of the House of Commons had become deconsecrated, it is announced that the Archbishop of Canterbury has decided that in future special licences for marriages in that chapel will not be issued.

GEORGE PARSONS.

## Half Million Dollar Campaign for King's College, Nova Scotia

### And Carnegie Foundation Will More Than Double the Amount —Various Canadian News

The Living Church News Bureau  
Toronto, March 12, 1926

ANNOUNCEMENT OF PLANS FOR THE Half Million Dollar Building Endowment Fund appeal for the University of King's College has been made by President Arthur H. Moore on behalf of the Board of Governors and the Executive Committee of the University.

With this opening announcement President Moore has made known the fact that A. H. Whitman, a leading layman of Halifax, has accepted the General Chairmanship of the entire appeal, which will be conducted throughout the three Maritime Provinces. The college has for its object:

*First*—to enable the University of King's College to claim the conditional gift of \$600,000 from the Carnegie Corporation.

*Second*—To provide necessary endowment and buildings for the further extension of higher education in the Maritime Provinces under religious influences.

In order to qualify for the conditional offer of the Carnegie Corporation, it is necessary for King's to secure from other friends, within and without the Maritime Provinces, \$400,000 by July 1st, next.

The total needs of the University for these purposes aggregate \$1,100,000. With the \$600,000 offered to King's by the Carnegie Corporation, there remains to be secured \$500,000 to meet the total needs. This amount will be the objective of the present appeal.

The Carnegie Corporation's money, when secured, will, under the terms of their offer, be permanently invested as endowment for the departments of Arts and Science, \$400,000 is needed for additional buildings, and \$100,000 for the endowment of the Divinity School.

#### OPENING OF NEW ST. FAITH'S LODGE, TORONTO

The Bishop of Toronto officially opened and dedicated the new building of St. Faith's Lodge, Toronto, a Church home for the underprivileged girl, at a largely attended ceremony. Reviewing the history of the Lodge first opened in 1916 on Beverley Street, the Bishop referred to the development and progress of the undertaking and to the increased facilities provided in the new building with its spacious grounds. He paid a tribute to the chairman of the committee, Mrs. H. D. Warren, who had proved a fairly godmother to St. Faith's. The Ven. Archdeacon Ingles, in charge of the social service work of the diocese; the Rev. Canon F. H. Hartley, president of the Dominion Church Workers' Association; the Rev. E. L. Wasson, from the Church of the Messiah, in which parish the new St. Faith's is located; Mr. M. C. MacLean, secretary of the Federation for Community Service; Judge Mott, of the Juvenile Court, and other officials connected with the work of the Lodge, were present to extend congratulations and to wish the undertaking every success.

#### ANNUAL MEETING OF CHURCH OF ENGLAND INSTITUTE, HALIFAX

The fifty-first annual meeting of the Church of England Institute, Halifax, was presided over by the first vice president,

Dr. M. A. B. Smith, in the regretted absence of the president, Mr. D. M. Owen. The annual report showed a decided improvement for the past year, and the financial situation had materially benefited by the generous response to the Jubilee Maintenance Fund established last November to commemorate the jubilee of the Institute.

Before proceeding to the regular business of the meeting a resolution was passed by a standing vote expressing the Institute's sincere sense of loss in the passing away of its beloved treasurer, Arthur E. B. Dauphinee, and desiring to place on record its deep appreciation of his faithful services on the Council of the Institute for many years and for the last three years his valuable services as treasurer.

#### NEW DEAN OF ONTARIO

William Woodham Craig, D.D., rector of Christ Church, Vancouver, B. C., has accepted the position of dean of the Diocese of Ontario, and rector St. George's Cathedral. Dr. Craig is a graduate of McGill University and of Montreal Diocesan College. He was ordained deacon in 1896 and priest in 1897. He has held positions in St. Martin's, Montreal; Montreal Diocesan College, Holy Trinity, St. John, N. B.; St. Luke's, Montreal; St. George's, Ottawa; Christ Church, Vancouver.

#### MISCELLANEOUS NEWS ITEMS

Encouraging reports of progress were presented at the annual meeting of the Georgina Houses, Beverley Street, Toronto.—There was a large attendance at the quarterly service of the Mother's Union in St. James' Cathedral, Toronto. The Rev. Gore Barrow was the preacher.—The Rev. Harold Newton Myers, deacon, and a master of Ashbury College, was ordained priest by the Rt. Rev. J. C. Roper, Bishop of Ottawa, at an ordination service in the chapel of Ashbury College.—Canon Vernon, General Secretary of the Council for Social Service of the Church of England in Canada, has been appointed convener of the newly formed Research Committee of the Social Service Council of Canada.—It has been decided to open the campaign for raising funds for the new Cathedral in Victoria in April, and it is hoped to have the foundations of the nave ready for the stone laying ceremony by the Bishop of London in September next.—It is worthy of note that at the meeting of the executive committee of the Diocese of Edmonton, the treasurer stated that every parish but one had paid up its stipend assessment in full during the year 1925, and for the first time in the history of the Diocese all the various missionary apportionments asked for by our General Synod were paid in full to the treasurer in Toronto.

#### BISHOP GUERRY CONVALESCENT

CHARLESTON, S. C.—After undergoing a serious surgical operation, the Bishop of South Carolina, the Rt. Rev. Wm. A. Guerry, D.D., is reported to be making excellent progress toward complete recovery of his health. His episcopal visitations during Lent are being taken for him by the Bishops of Upper South Carolina and East Carolina.

## Bishop Babcock Recovering; the Bishops Hard at Work

Lenten Preachers—Death of Mrs. George Converse and of the Rev. R. T. Loring

The Living Church News Bureau  
Boston, March 12, 1926

IT IS A SOURCE OF GREAT DELIGHT AND cause for much thankfulness throughout the diocese for us to be able to record the fact that our beloved Suffragan Bishop, the Rt. Rev. Samuel G. Babcock is slowly, though, apparently, surely, recovering from his recent illness, leading up to an operation on Thursday, March 4th, at the Eliot Hospital in this city. Present indications are that, given sufficient time and the necessary amount of rest, he will eventually be able to take up his own share in the work of the diocese. In the meantime, Bishop Slattery is busy six nights in the week, as well as on Sundays, doing all that is humanly possible to see to it that the work of the Church, especially in so far as the grace imparted through Confirmation is concerned, may not in any wise be curtailed. The thanks of many a parish and mission are due him for thus adding to an already heavy engagement list, as also are the prayers of the diocese at large for the eventual complete recovery of health and strength for Bishop Babcock.

### BISHOP LAWRENCE BUSY

In the meantime, Bishop Lawrence, lately returned from the South, has been undertaking much by way of diocesan engagements. On March 7th, being the Third Sunday in Lent, he preached at Emmanuel Church in Boston; on Mid-Lent Sunday he was at Grace Church in Lawrence; and he has promised to preach in St. Stephen's Church in Lynn on Palm Sunday, March 28th. In the meanwhile he conducted the funeral of one of his diocesan clergy, the Rev. Richard Tuttle Loring, rector of St. John's Church, Newtonville, on the afternoon of Wednesday, March 10th, on which occasion he undertook for the first time in his long Episcopate to deliver a memorial address during the burial service, pointing out the many activities undertaken by the departed Priest of God. On Thursday, March 11th, Bishop Lawrence was the noonday preacher in Keith's Theater at the special Lenten services being sponsored by the Greater Boston Federation of Churches. The general topic for these addresses during this season is Torchbearers of the Living Church. Bishop Lawrence took as the Torchbearer to whom he wished to bear testimony none of those so well honored in the history of mankind that the mere mention of their names would conjure up great thoughts in the minds of those who first heard the name, but one of our own day and generation,—Robert Archey Woods, leader in social reforms.

### OTHER LENTEN PREACHERS

Other special preachers heard recently in Boston have been the Rt. Rev. Herman Page, D.D., Bishop of Michigan, who addressed a meeting of the Missions Department of Trinity Church, Boston, on the afternoon of Monday, March 8th, was the invited preacher at the 4:30 service on the afternoon of Thursday, March 11th at Emmanuel Church, and was the noonday preacher at the Cathedral from Mon-

day, March 8th to the following Friday; Dean Willard L. Sperry, D.D., of the Harvard Divinity School, who was the noonday preacher at Trinity Church, during the week ending March 13th; and the Very Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary, who was at the Cathedral on the morning of Mid-Lent Sunday, and at Trinity Church in the evening, and preached at the noonday services at the Cathedral on the four following days. The diocese has also had as a visitor lately the Rev. Palmer R. Bowdish, M.D., telling of his work among the Ojibway Indians whom he serves as physician to both soul and body at Cass Lake, Minnesota; and on Wednesday, March 17th, Miss Heywood addressed the diocesan monthly missionary meeting for women on The New St. Margaret's, Tokyo.

### ALL SAINTS', BROOKLINE, REDECORATED

The congregation of All Saints', Brookline, has for the last two or three Sundays been worshipping in the "upper room" of the parish house. This is not a step backward, but has been rendered necessary owing to the extensive improvements which have been made in the church. New furnishings have been installed, the chancel enlarged, and the walls repainted. The work completed for the time being, the church was reopened on the morning of Mid-Lent Sunday, when Bishop Slattery administered Confirmation and preached the opening sermon. We speak of the work being completed "for the time being," because a new reredos is also being erected, and it is confidently expected that this will be ready for dedication on the festival of All Saints this year.

### PROVINCIAL CONFERENCE OF THE YOUNG PEOPLE'S FELLOWSHIP

Announcement was recently made of a Provincial Conference of the Young People's Fellowship to be held at Grace Church, Providence, R. I. Owing to circumstances which could not well be avoided, the dates for this conference have been changed, and it is now announced that it will take place on Saturday and Sunday, May 8th and 9th.

### ONE OF THE CITY CLERGY LEAVES FOR FRANCE

The rector of Trinity Church, Boston, announces that one of his curates, the Rev. George Crocker Gibbs, after some years of devoted service in this parish, has resigned and on June 1st will sail for Paris, where he has accepted work on the staff of Holy Trinity Pro-Cathedral.

### MRS. GEORGE CONVERSE—R.I.P.

On Thursday afternoon, March 4th, there was laid to rest one of a former generation in the person of the widow of the late Rev. Dr. George Converse, who was at one time rector of St. James' Church, Roxbury. During his service in this parish, Dr. Converse founded the parish of St. John at Roxbury Crossing, and left St. James' in order to become St. John's first rector. At one period during the nineties he was President of the Standing Committee of the Diocese, when it became the ecclesiastical authority, following upon the death of Bishop Paddock. It thus fell to the lot of Dr. Converse to admit the present Bishop Coadjutor of Massachusetts, then Mr. Charles Lewis Slattery, as a candidate for the sacred ministry. Bishop Slattery con-

ducted the funeral of Mrs. Converse in St. Paul's Church, Dedham, in which parish she had resided for some time, and was assisted by the Rev. F. L. Whittemore, rector of the parish. The interment took place later at Wood's Hole.

### REV. R. T. LORING—R.I.P.

The Rev. Richard Tuttle Loring died early on the morning of Monday, March 8th, at his home in Newtonville, at the age of fifty-eight years and after an illness of two months. Born in Walpole, he attended the Roxbury Latin School, from which he proceeded to Harvard, where he was graduated in 1892. He was ordained by Bishop Lawrence in 1899 after studying at the Episcopal Theological School. Immediately he undertook to organize the parish of St. John in Newtonville, of which parish he has thus been the only rector. Speaking German fluently, he had for the past twenty years conducted services on Sunday afternoons in the Church of the Ascension, East Cambridge, for a German community which gathered there. This he was compelled to give up last spring, at which time he also had to resign the chaplaincy of the Woman's Reformatory in Sherborn, an office he had adorned for the past fifteen years. Ten years ago he attended the officers' training camp at Plattsburg, and during the war he served in the ranks as a member of Company A of the 11th Regiment of the Massachusetts State Guard. The funeral took place at St. John's Church on the afternoon of Wednesday, March 10th, Bishop Lawrence officiating, having previously said prayers at the house with the family, assisted by the Bishop Coadjutor, who read the committal service at the grave in the family lot in Mt. Auburn Cemetery. The mourners included 75 of the diocesan clergy and the surviving members of Company A of the 11th Regt. Representatives were also present from his old German mission, from the Duxbury Free Library of which he was a trustee, and from the Episcopal Theological School, as also the officials of the Woman's Reformatory in Sherborn. An interesting feature of this funeral was the probable introduction for the first time in history of the radio. The church being recognized as much too small to accommodate the great number who were expected to attend this service, the parish officers installed microphones in the church itself, and reproducing devices were placed in the parish house so that all who should attend might be given the best accommodation possible. During the time of the service all work ceased at the Sherborn Reformatory and the bell was tolled at this place in memory of him who had served it with such great devotion.

Mr. Loring is survived by his widow and three sons: Richard T., a member of the Harvard class of 1924 and now a student of architecture in the Graduate School; Oliver Leland, a senior at Harvard; and John Caleb, who is preparing for college at the Country Day School.

### ORGAN FOR CALIFORNIA CHURCH

GLENDALE, CAL.—On the evening of March 9th, in St. Mark's Church, Glendale, was dedicated a new two manual pipe organ. Bishop Stevens conducted the dedication service and made a short address. The Madrigal Club, a woman's choral organization, sang Gounod's *Gallia* as part of the service. The organ was built by the M. P. Möller Organ Co., of Hagerstown, Md.

## Real Progress in Erection of the New York Cathedral

Bulletin of Information is Issued—Bishop Manning at St. Thomas' Church—Reminiscences of Stephen Baker

The Living Church News Bureau  
New York, March 12, 1926

TO THOSE WHO DO NOT FREQUENTLY SEE the progress of construction at the Cathedral of St. John the Divine, Bishop Manning's recent statement on the extent of that progress is reassuring. The Bishop has issued a printed report, "A Bulletin of Information for those who are helping to build the Cathedral." Its chief item announces that the walls of the Nave today (March 6th) are fifty-four feet above the ground and the stone frames of the aisle windows are complete. Work has been started on the great piers and aisle piers within the walls. The Baptistry is very near to completion. It is expected that the consecration of this part of the Cathedral will take place in the near future. The Baptistry is on the north side of the building, facing 113th Street. The next great unit on which construction will start is probably the North Transept, on the plans for which the Cathedral architects are now at work. The women, under the chairmanship of Mrs. Vincent Astor, are holding themselves responsible for the erection of this transept. Mr. Haley Fiske, chairman of the Business Men's Division, which is working to complete its fund for the West Front, is able to report considerable progress. Toward their objective of one million dollars, \$874,759 has been secured, leaving the comparatively small remainder of \$125,000 to be raised. Appended to the Bishop's bulletin are two pages of reports from the chairmen of the various divisions, all of them expressive of optimism and enthusiasm for the project in which they have common interest.

### BISHOP DEFINES FAITH IN BIBLE IN LENTEN LECTURE

At St. Thomas' Church on Thursday afternoon of this week, Bishop Manning had for his topic in his series of lectures, "What we believe about the Bible today and why we believe it." He characterized any statement that science and religion are in irreconcilable conflict as an evidence of a Mid-Victorian mind. The Christian faith transcends reason but does not contradict it. The Bishop stated that he accepts the theory of evolution and also believes in the revelation given us in the Bible and in its divine inspiration. "The Bible teaches religion. It does not undertake to teach science. It is the spiritual message of the Bible which is inspired, not its scientific allusions which naturally reflect the knowledge of the time."

### A VETERAN'S IMPRESSIONS OF THE CHURCH OF TODAY

"Forty-eight years ago," recalled Mr. Stephen Baker, senior warden of St. James' Church, Madison Avenue and Seventy-first Street, speaking on February 28th at the annual service of guilds and clubs of that parish, "practically all the work of the parishes was in the hands of the women. Men and boys thought that the Church's work was woman's work. Indeed, they hardly spoke of Church activities or the things of religion.

"Today much of that is changed. Men are demanding the right to share with

### BISHOP MURRAY'S CONDITION MUCH IMPROVED

The illness of the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, continues to keep him a patient at St. Luke's Hospital here, but his condition is very much improved. It is likely that within the next week or ten days he will be able to carry out his plans to spend a time for recuperation at Atlantic City.

women the work of carrying across those big undertakings for which the Church stands.

"In the old days, scarcely any of the men nominated to attend a Diocesan Convention ever attended. Today, laymen, young and old, realize there has been committed to their care the man's job of helping to spread the gospel of Christianity in this country and abroad.

"One of the most encouraging things of the present is the interest awakening in men today in the spreading of Christianity. Young men, looking for a man's job in their community, are turning their interests to the Church. Children are being taught more thoroughly and effectively in the Sunday schools than ever before.

"Forty-eight years ago I can remember sitting outside the church, blubbering because I had become so homesick at my first Sunday school class that the teacher had sent me home. I went back, to be sure, because that was the thing to do, and later they made me the Sunday school librarian, my first Church job.

"But today children come into the Sunday school smiling. In those days Sunday school was something to be dreaded. Nowadays trained teachers and careful methods make attendance a pleasure. The average child from seven to twelve years old knows more about religion and Church affairs today, than did the older child of sixteen to eighteen in the early days.

"No one, looking at the Church today and seeing so many boys and girls and older people actively sharing the responsibility of Church work through guilds and clubs, can say that the Church is not alive. Nobody can do anything but look optimistically at a Church where so many render service, not in a dilettante sort of way, but honestly and thoroughly.

"The great glory of the Church is not its beautiful buildings or even the joy and satisfaction one finds in the Church services. It is in the great number of boys and girls and older people doing a share of the work. One boy or girl gathered in from the byways, is greater than any material accomplishment."

### CHRIST CHURCH REOPENED

A visit to Christ Church, at Broadway and Seventy-first Street, the other day, revealed what a great transformation is taking place in that house of worship. Some years ago the parish sold a portion of its property, sacrificing a chapel, in order to help solve its difficult financial problems. Last year another step was taken in tearing down the Broadway front of the church, in which was a large vestibule, and erecting a business building on this corner plot. In the midst of the confusion resulting from such structural changes, the remainder of the church was seriously damaged by fire. Today, however, Christ Church, under the very optimistic leadership of its rector, the Rev.

John R. Atkinson, seems to be entering upon an era of increased service and usefulness. It appears that the church interior has not suffered architecturally, and that when all the proposed changes are made and completed, this parish will have a very beautiful place for worship. There remains the installation of a new organ, reredos, pews, pulpit sounding-board, several windows, and chairs for the bishop and rector.

### NEW YORK NEWS NOTES

This week has been notable for the company of distinguished visiting preachers who have been here for Lenten sermons. At Old Trinity was Bishop Bidwell of Ontario, Canada; Bishop Freeman was at Grace Church, Bishop Fiske at the Transfiguration, and Bishop Manning had his Thursday afternoon sermon at St. Thomas'; Dr. Phillips, of Washington, was the preacher at St. James' Church, and Father Hughson, O.H.C., at St. Paul's Chapel.

On Thursday, March 11th, a Quiet Day was observed at Holy Rood Church, the Rev. Dr. G. A. Carstensen, rector. The conductor was the Rev. Father Huntington, O.H.C. On the Wednesday evenings of Lent a series of lectures on the Bible are being given at Holy Rood Church. Concluding with March 17th, the lecturer is Professor Richard Burton, of the University of Minnesota, and on March 24th and 31st, Professor Foakes Jackson, of Union Seminary, New York.

The Church of the Transfiguration was seriously endangered by fire on Wednesday evening of this week by the burning of a building on East 30th Street. The rear of the building, where the flames were most severe, comes within a few feet of the walls of the chantry. Fortunately, the fire broke out at a time when the rector of the church was instructing a Confirmation class in the chantry, so that an alarm was turned in by some of those present, thus preventing serious damage to the church.

HARRISON ROCKWELL.

### A DUGOUT MISSION

DETROIT, MICH.—The newest religious work in the oldest church building in Detroit was inaugurated on Friday afternoon, March 5th, when Taylor Hall, the "dug-out refreshment room for men away from home," was opened on the ground floor of the old Mariners' Church, Woodward Avenue and Woodbridge Street, the headquarters of the Detroit City Mission. This opening reception preceded the regular opening of the hall March 10th.

The name Taylor Hall has been given to the room in memory of Julian Ann Anderson and Charlotte Ann Taylor, the sisters who donated the property and the funds for the building of the Mariners' church. The building, completed in 1849, was built, and services were held, long before any other Detroit church building now standing had been erected.

The "dug-out" plan of architecture, with which the Rev. Harry J. Pearson, superintendent of the City Mission, became familiar while serving with the Canadian Y. M. C. A. during the war, has been adopted for the interior of Taylor Hall. It will be a reading room and a writing room for men. In the evenings, coffee and doughnuts will be served. Smoking will be allowed. "Gang singing" and other methods of sociability will be employed. Room will be found for a few cots for temporary lodging.

# Presbyterians Confer with Bishop Anderson on Problems of Unity

## Canon Shatford Speaks at Chicago —Bishop Bennett on Rural Work

The Living Church News Bureau  
Chicago, March 13, 1926

URING THE PAST WEEK THE PRESBYTERIANS have been having a series of important meetings at the Fourth Presbyterian Church to discuss certain matters and subjects in advance of the General Assembly which meets at Baltimore in May. At one of these meetings the representatives of the Presbyterian Department of Church Coöperation and Union met representatives of the Commission on Faith and Order, led by Bishop Anderson. There was considerable discussion on the principles involved in the World Conference on Faith and Order to be held at Lausanne, Switzerland, in 1927. There was a free interchange of views looking for a better understanding between the two bodies. No conclusions, however, were reached, and after the Bishop and his associates withdrew, the Presbyterian Department continued the preparation of its annual report to be presented to the Presbyterian General Assembly.

### CANON SHATFORD SPEAKS

Canon Shatford of Montreal has been speaking at the noonday services at the Garrick Theater this week.

The present-day attitude toward Christianity was described in one of his opening addresses as haphazard, and "hit and miss."

"A majority of Christians today are content to give a week-end to the Church occasionally and be satisfied," said Canon Shatford. "We spend ninety per cent of our time in the study of worldly things and ten per cent in the study of Christianity."

Christianity will not accomplish its greatest good until every person realizes his responsibility and "does his bit," the speaker stated.

"Two laws operate everywhere—the law of development and the law of service," continued Canon Shatford. "We get in order that we may give. After Jesus had taught His disciples, He turned them into apostles. They were to go out and share with others what they had learned. The ultimate test of Christianity is in what we are and do—character plus service."

"To accomplish our full Christian duty, we must first have a sense of mission. We go to serve because we are sent. Pleasure and reward are strong motives for service in this day and age, but not strong enough. The only impulse that lasts is the divine urge that drives us out."

"A second requirement for service is a sense of need. The great souls of the world have ventured forth in answer to urgent need. If we believe that the world needs us, we cannot hold back and stay behind. The world is sick and dying; we dare not remain in our comfort and decline the call."

"We need today a sense of stewardship. If we believe that we hold things in trust, that they are not ours for selfish use but have been committed to us for humanity's use, we become apostolic. The doctor with his remedy, the scholar with his truth, the inventor with his discovery, the Christian with his message, must become apostolic. Success in life is not measured by acquisition but by contribution. The only treasures we hold are those we give away."

"Finally, the victory is not achieved

until the last man is won, until the last man does his bit. Each person has something distinctive to contribute to life and if he fails to make it, then the wholeness of life is marred. God cannot 'make the pile complete' until you and I put our resources into the pool."

### BISHOP BENNETT ON RURAL WORK

In one of his noontide talks last week at the Garrick Theater, Bishop Bennett had some frank words on the Church and its work in rural districts.

"The Church has largely failed," said the Bishop, "in its work in rural communities, because its clergy have not met the farmer on his own ground. A clergyman cannot hope to go to a farmer and talk theological subjects to him and expect to win his confidence and support. When our clergy can go into the country and talk hogs and cattle and crops intelligently, the problem of the rural Church will be largely solved. Instead of giving candidates for the ministry so much theological study, I contend that a distinctively rural course should be adopted by theological seminaries to include fundamentals of farming, mechanics, crop rais-

# No Episcopal Election in Baltimore

The Living Church News Bureau  
Baltimore, March 12, 1926

TWENTY BALLOTS AND NO ELECTION: that tells the story of the attempt to elect a Bishop Coadjutor in Maryland last week.

The Special Convention called to elect a Bishop Coadjutor was held in the Cathedral, Baltimore, on Wednesday and Thursday, March 10th and 11th. After three informal and seventeen formal ballots had been cast without issue, the Convention was adjourned subject to the call of the Bishop of the Diocese.

The President of the Convention was the Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore.

Some of the ballots resulted as follows:

### FIRST BALLOT

	CLERGY	LAITY
Dr. Edward T. Helfenstein	37	36
Dr. Wyatt Brown	15	18
Dr. Almon Abbott	10	5
Dr. Arthur B. Kinsolving	11	12
Dr. William A. McClenthen	2	4
Dr. Page Dame	3	6
Bishop St. George Tucker	9	5
Bishop LaMothe	4	4
Dr. Birkhead	1	1
Rev. Walter R. Dye	1	0
Rev. Hugh Powers	0	1
Dr. Geo. Craig Stewart	0	1
Rev. George Thomas	0	1

### FOURTH BALLOT

(First Formal Ballot)

Helfenstein	38	40
Brown	21	22
Abbott	12	2
Kinsolving	8	12
Dame	3	6
Tucker	7	5
LaMothe	3	2
Birkhead	0	2
Stewart	4	0

### SEVENTH BALLOT

Helfenstein	40	35
Brown	31	35
Abbott	7	4
Kinsolving	2	7
Dame	2	3
Tucker	7	2
LaMothe	0	1
Birkhead	1	1

### ELEVENTH BALLOT

Helfenstein	49	47
Brown	21	22
Abbott	13	11
Kinsolving	1	0
Dame	3	3
LaMothe	0	1
Birkhead	3	4
Walker	1	1

ing and similar subjects, so that our rural clergy will not be total strangers to the farmers."

### WHAT THE C. M. H. DOES

Those who know what the Church Mission of Help is accomplishing in its quiet way in many of the cities and towns throughout the land will be interested to read of a touching incident concerning a deed done in Chicago recently, which has been widely recorded in the daily press.

For fifteen years two sisters who lived in or near Chicago were never able to get in touch with each other. But last Monday, they were re-united at the Northwestern station, largely through the efforts of the executive secretary of the C. M. H. in Chicago, Miss Elsie K. Walther. One of the sisters worked in Lake Forest, the other, who was married, lived far off on the south side of Chicago. Their father had deserted his family many years ago, and one of the children was placed in St. Mary's Home for Children. She left the home and went to work, and two years ago asked the police and the newspapers to help her find her sister. But it was not until a week ago that Miss Walther found her, and brought them together. The mother of the girls has been remarried, lives in Chicago, and her daughters will join her. H. B. GWYN.

### FOURTEENTH BALLOT

This was the most interesting of all the ballots. Dr. Almon Abbott nominated the Rev. Hugh Birkhead, and the nomination was seconded by Governor Phillips Lee Goldsborough.

Helfenstein	39	45
Brown	5	10
Abbott	3	0
Birkhead	38	30
Kinsolving	1	1
Dame	0	2
Yellott	1	1

The deadlock which had existed for some time, was fixed until adjournment.

Archdeacon Helfenstein's friends rallied to his support, and the final Ballot was recorded as follows:

### FINAL BALLOT

Helfenstein	42	46
Brown	4	7
Abbott	3	2
Kinsolving	0	1
Birkhead	28	27
Dame	1	1
Craig Stewart	3	0

The best of feeling prevailed throughout the long two days.

## PROVINCIAL YOUNG PEOPLE'S CONFERENCE

SCHENECTADY, N. Y.—The Young People's Fellowship of the Second Province recently held a three-day conference at St. George's Church, Schenectady. One hundred and twenty-five delegates attended, representing the dioceses of the Province, and two from the Diocese of Pennsylvania. Beginning with a general assembly on Friday evening, the conference sessions continued throughout Saturday, with a preparation on Saturday evening, for the Corporate Communion, conducted by Canon C. S. Lewis, of Trenton. Open forums were led by various young people. One hundred and twenty attended the Corporate Communion on Sunday morning. The closing session of the conference was a meeting in St. George's parish house at three o'clock on Sunday. The watchword of the conference was, "Are you a Good Follower?" based upon the text I Cor. 1:11. By way of diversion there was a sleighride party on Friday evening and a banquet at half past six on Saturday at which 160 were present.

## Bishop of Indianapolis Draws Crowds to New Orleans Services

Brotherhood of St. Andrew—Three  
Important Events—Progress in  
Louisiana

The Living Church News Bureau  
New Orleans, March 11, 1926

THE RT. REV. JOSEPH MARSHALL Francis, D.D., Bishop of Indianapolis, was the special preacher this week at the noonday services being held at the Strand Theater where, despite the inclement weather, he drew large crowds daily. At the Tuesday evening united service at Christ Church Cathedral, he preached an impressive sermon on the text, "What shall it profit a man if he gain the whole world and lose his soul?"

This series of noonday services was opened by the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, followed the two succeeding weeks by the Rev. W. B. Capers, D.D., of Jackson, Miss., and by the Rev. M. W. Lockhart, of St. James' Church, Baton Rouge, La. The schedule for the balance of the season is as follows:

March 15th—The Rev. W. E. Phillips, of St. George's, New Orleans.  
March 16th, 17th, and 18th—The Rev. F. W. Bonyngue, of St. Mary's, Franklin, La.  
March 22d—The Rev. D. H. Wattley, Grace Church, New Orleans.  
March 23d—The Rev. Robt. S. Coupland, D.D., Trinity, New Orleans.  
March 24th, 25th—The Rev. James M. Owens, D.D., St. Mark's, Shreveport.  
March 28th—The Rt. Rev. Davis Sessums, D.D.

### BROTHERHOOD OF ST. ANDREW

At a recent meeting of the Local Assembly of the Brotherhood of St. Andrew of New Orleans, the Rev. D. H. Wattley, of Grace Church, was the speaker of the evening. Five New Orleans parishes were represented, and the meeting was very enthusiastic and encouraging. It was arranged to hold quarterly Corporate Communion at the city churches, the first to be held at the Church of the Annunciation on Passion Sunday.

### THREE IMPORTANT EVENTS

The Diocesan Board of Religious Education announces that the annual presentation service of the children's Lenten offering will be held at Christ Church Cathedral on the second Sunday after Easter, April 18th, at 4 P.M., at which time the banners for the largest increase in offerings and for the largest per capita offering will be awarded; that the annual Y. P. S. L. camp—this year to be called Camp Tucker in honor of the diocesan chairman of the Board of Religious Education—will be held on the Gulf Coast early in June; and that Church School Conferences of 1926 will be held in seven places in the diocese instead of in four as during 1925, these meetings to be held early in May and to be one day in each of the following centers:

Monroe and Shreveport—North Louisiana.  
Alexandria and Baton Rouge—Central Louisiana.  
New Liberia and Houma—South Louisiana.  
New Orleans—East Louisiana.

### TRINITY GOES FORWARD

The Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, will be the special preacher at Trinity Church, New Orleans, during Holy Week.

Recently, the senior warden of Trinity, Mr. Warren Kearny, in commenting upon the treasurer's report for 1925, emphasized

the facts that Trinity, among many other obligations, had paid both its quota and budget and had closed the year with a surplus; and concluded his remarks as follows:

"The report shows that Trinity has just closed one of the most successful years of its long history. It is an evidence of the loyalty of the members of the parish. It is a record that they are proud of old Trinity and its traditions, and that they are determined that the standards of the past shall continue to be maintained; and that, while fully mindful of the need of supplying funds for our parish support, they realize their responsibility to the Church in the diocese, in our own land, and in the foreign fields. It is a splendid report, and it gives us renewed courage and determination to press forward to

## CORRECTION OF ERROR

in printing

Offices of Instruction in

## THE REVISION OF THE BOOK OF COMMON PRAYER, EDITION A.

Publicity has already been given to erroneous text of two answers at the bottom of page 218 in copies of the foregoing book sold prior to February 25, 1926.

The publishers have now printed on gummed paper the correct text of the last twelve lines of that page so that it may be neatly pasted over the text there printed. Every person having a copy of the book obtained prior to that date is requested to apply for a copy of this correction, which will be forwarded free of charge.

[In the correct text the last answer on page 218 begins "Our Lord provides." Look at your copy, and see whether it is so printed. If not, send for this correction printed on gummed paper.]

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SELDEN PEABODY DELANY, D.D., Editor

March, 1926 Vol. XIX. No. 1  
Subscriptions \$3.00 Single Copies, 25 cts.

### EDITORIAL COMMENT:

Makeshifts for Unity—The Spirit of the Apostle—Sins of Omission—Liberalism—The Sovereignty of the Pope—The Patter of Feet—The Position of Women—Is Modernism Becoming Orthodox?—Books on Religion.

### THE OXFORD MOVEMENT IN RECENT LITERATURE

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F. J. Foakes Jackson

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William Colcord Woods

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Two additional pamphlets have been published for the convenience of Churchmen:

No. 37. HOLY COMMUNION in pica type, containing also the newly ratified Collects, Epistles, and Gospels. This is intended to be slipped inside the Altar Service Book and to be used at the Altar. Price 12 cents.

[Holy Communion in smaller type, for circulation in the pews is No. 31. Price 6 cents.]

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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SIGNS OF PROGRESS

There are many other encouraging signs of progress in the diocese just now, but in this letter I shall mention only two others.

The Church of the Annunciation, New Orleans, the Rev. S. L. Vail, rector, reports that in 1925 there was a fifty per cent increase in offerings over 1924 in parochial expenses, and a three to one increase in offering for the Church's Program. The next three years' program for this church calls for; (1) Increased membership and Church attendance; (2) Increased support for missions at home and abroad; (3) the building of the Percival Memorial Church to cost about \$100,000.

St. James' Church, Baton Rouge, the Rev. M. W. Lockhart, rector, has just closed one of the most successful years in its history. St. James' and St. Mary's Church, Franklin, the Rev. F. W. Bonyng, rector, led all the large parishes outside of New Orleans in paying their budgets and quotas for 1925, having paid them in full.

Now St. James' has announced an ambitious program for the next three years, which already is beginning to be realized. Some of the objectives are as follows:

1. Family prayers in the home every day.
2. Every man to get a man for confirmation.
3. The remodeling and redecoration of the exterior and interior of the church building.
4. The securing of a new organ.
5. The formation of several new clubs, the most important one being the club of Church members for the furtherance of the work among students at the State University.

MABEL M. VAIL.

NEW OPENINGS IN JAPAN

NEW YORK, N. Y.—"It makes one almost desperate," writes the Rev. J. H. Lloyd from Wakayama, Japan, to the National Council, "to see so many chances opening up and not be able to take hold of them all, either for lack of physical strength or for lack of sufficient means. Probably it is one of the good results from the earthquake of 1923. Whatever the cause, it is certain that new opportunities are opening every way you turn, for Christian work. A new eagerness is felt in both young and old to try to get at the truth of our religion.

"Between here and Nogami there is a little town, Sakai, where new work has been opened by the Rev. M. Sakaguchi, rector of our church at Marusu and Nogami. It started from a young man who was a motorman on the electric road between Wakayama and Osaka. He was in a collision several years ago and lost his right arm. He had to give up his work, receiving a small compensation from the company, and returned to his home in Sakai. He heard of our services at Nogami and began attending them, continued, became a catechumen and was later baptized and confirmed.

"He formed a young men's club at Sakai and through him the members invited Mr. Sakaguchi to come to Sakai once a week and teach them Christianity, which he has now been doing for over two years. Each Monday night he rides from Marusu to Sakai on his bicycle, some eight or nine miles, and gives them a service.

"They invited me to come once a month, and I have been several times. The room has been filled each time save one when the New Year was being celebrated. There have been forty to sixty young men and a few old fellows sprinkled in for ballast.

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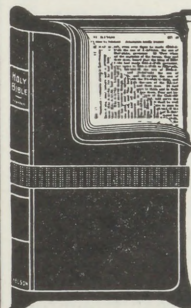
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#### NEW YORK CLERGY DEMAND LAW ENFORCEMENT

NEW YORK, N. Y.—Two hundred leaders of the Protestant clergy of New York City together with a few of the Catholic and Hebrew groups met March 10th at luncheon in the Waldorf Astoria Hotel under the auspices of the Citizens' Committee of One Thousand to consider the question of law observance, especially as related to the Eighteenth amendment. Mr. Fred B. Smith presided and the speakers were Congressman Alben W. Barkley of Kentucky, and the Rev. W. Russell Bowie, D.D., of Grace Church, New York City. The clergy were much concerned at the present attempt at nullification or modification of the prohibition law from sources that largely emanated from New York City.

Dr. Bowie said: "Prohibition is the wrong word to use in connection with the Eighteenth Amendment. It ought to be known," he said, "as the Emancipation act. It has emancipated not only the individual who used to drink, but it has emancipated the country from the slavery of a sordid commercial traffic in weakness. I do not believe for a minute the registered conscience of the great body of American people is to be defeated by any combination of sordid bootleggers with a group of selfish or self-indulgent citizens."

Congressman Barkley said: "Congress will never modify the Volstead act. No amendment or clause of the Constitution has ever been repealed. The enforcement of prohibition will become stricter, instead of more lax. The people of this country demand it."

The clergy sent their most enthusiastic endorsement to Bishop Manning for his courageous, statesmanlike stand in favor of prohibition, and adopted the following resolution:

"Recognizing honest differences of opinion concerning the principles involved in the Eighteenth amendment and the Volstead act, we are nevertheless opposed to any modification of these laws, believing that the present propaganda for such modification would, if successful, result in the return of the saloon, or its equivalent evils, and in the destruction of what has been called the greatest economic and social adventure in the history of democratic government.

"We give attention here to the widespread disregard for law which is receiving universal publicity as a crime wave. Whereas the heart of this alarming situation is in the controversy associated with the Eighteenth amendment, the Volstead act, and other supporting legislation, be it resolved:

"That we, the clergymen, meeting under the auspices of the Citizens' Committee of One

Thousand, express ourselves as conscious of national, social, and political crises of far-reaching implications and proportions:

"That we recognize the present situation as an unmistakable challenge to the Christian Church, and to good citizens of all classes and creeds; that we pledge ourselves to support with increasing ardor the essential principles of law observance and law enforcement, particularly the observance and enforcement of the Eighteenth amendment and the Volstead act. We call upon our associates throughout the country to join with us in bringing this issue to the conscience of the whole people.

"We favor the immediate enactment by the state of New York of an adequate enforcement measure."

#### THE CHURCH PERIODICAL CLUB

NEW YORK, N. Y.—The March meeting of the Church Periodical Club will be held on Monday, March 22d, at eleven o'clock, in St. Thomas' parish house, Fifty-third Street and Fifth Avenue, New York. The speaker will be the Rev. F. D. Goodwin, the national secretary for rural work, who is writing the study book on rural work for the use of mission study classes next year. The interest of the Church Periodical Club in the possibilities for its own work in rural communities has been increasing steadily for some years. From the beginning, it has provided reading material for individuals in isolated places; later, traveling libraries were sent to isolated communities; more recently, an increasingly important part of the Club's work has been providing permanent school and community libraries in rural districts, and—for dioceses where there is much rural work—diocesan libraries of books dealing with this work for the use of the rural clergy.

#### WOMEN TO HOLD INTERCESSION SERVICE

NEW YORK, N. Y.—New York Churchwomen under the leadership of Mrs. Samuel Thorne, president of the Woman's Auxiliary in the Diocese of New York, will hold a service of intercession in the Church of the Incarnation, Madison Avenue and 35th Street, on March 25th, for the purpose of awakening the women of the diocese to increased activities for the promotion of Christianity and peace. Similar services are being arranged by the Woman's Auxiliary in every part of the country.

At the last General Convention the national organization of the Woman's Auxiliary pledged its support to the Church General Program, and adopted a Message to the women of the Church urging co-operation with the National Council in the solution of problems of finance and other matters due to "apathy" and "our own luke-warmness." The Message has now been made the Program of the Woman's Auxiliary for the present triennium, and an appeal is being made to the women of the Church in the Auxiliary branches throughout the country to dedicate themselves not only to the payment in full of all general Church quotas, but the increased parish effort, strengthening of rural and foreign born work, closer relationship with the mission fields, and the "carrying out of a constructive program of education for peace, and the use of our best efforts and strongest influence toward the promotion of international and inter-racial good will."

The service of intercession, which will be conducted by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, will continue from ten A.M. to 1 P.M., on March 25th, and will be attended by members of the Auxiliary from all parts of the Diocese of New York.

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**ALEXANDRIAN PATRIARCH NOT ELECTED**

THE LIVING CHURCH of February 13th, attempting to give its readers the earliest possible news of the election to the vacant patriarchal see of Alexandria, carried a New York dispatch announcing the election of the Most Rev. Nicholas Evangelides, Archbishop of the Soudan and Metropolitan of Nubia. This report was denied by the European bureau of THE LIVING CHURCH, and further investigation reveals the true story as follows:

"The Metropolitan of Nubia was chosen patriarch in a preliminary election, the validity of which was not recognized by the Egyptian government. The patriarchal see is therefore still vacant and another election will be necessary."

**THE CHURCH IN PANAMA**

ANCON, C. Z.—In his annual report to the Bishop and Convention, the Ven. J. Lundy Sykes, Archdeacon of Panama, gives an encouraging account of the work under his care.

The Mission of our Saviour, Colon, organized about five years ago to minister to the American civilians and to the members of the garrisons on the Atlantic side of the Isthmus, as well as the small English colony, is justifying the reasons for its organization, making meanwhile its own place in the community and in the missionary district.

An increasing number of civilians and of army and navy people is becoming identified with the Mission. The civilians, owing to their longer term of service, constitute the larger and less transient nucleus of the congregation. At the same time, many of the army and navy people are regular attendants upon the services and systematic contributors to the support of the work.

Three officers serve as members of the committee of the mission, and several others are members of the choir, one being also a lay reader. The organist is the wife of an officer. More than one half of the persons confirmed and nearly one half of those baptized last year were connected with the army and navy. The Archdeacon celebrated the Holy Communion once a month at several garrisons in the vicinity of Colon and Cristobal for the convenience of those not in walking distance of Christ Church, wherein are held the services of the Mission of our Saviour.

For the past three years or more no chaplain of the American Episcopal Church has been assigned to duty at any military or naval post on the Isthmus. The Mission of Our Saviour, though a youthful and struggling congregation, contributed \$400 in 1925 for the Program of the general Church. Its increase in numerical strength was about twenty-five per cent.

Another interesting feature of the Archdeacon's work is that in Gatun, seven miles from Cristobal, where he ministers to a faithful and devoted congregation of English-speaking colored people, the older members of which came to the Isthmus during the construction days of the Panama Canal.

Members of the Church of England in their native islands of Jamaica, Barbadoes, Trinidad, and other islands of the British West Indies, they look to the American Church for ministrations and are happy in their new spiritual environments, even though they cling to *Hymns, Ancient and Modern* and continue to pray for "Our Sovereign Lord, King George

the Fifth," not failing, however, to pray also for the President of the United States.

This congregation of St. George's, Gatun, gave a liberal contribution last year to the Church's Program and was also represented in the United Thank Offering at New Orleans.

Archdeacon Sykes also mentions in his report his stated visits to the preaching stations at Cartagena and Santa Marta, in the Republic of Colombia, the Colombian work being for the present under the care of the Bishop and Archdeacon.

There is now a large American Colony at Cartagena and a smaller colony at Santa Marta.

At Santa Marta there are no services for the American and English people other than these of the Roman Church, with the exception of the service held by

Bishop Morris and Archdeacon Sykes. The result is that our services are attended not only by our Church people but by others not of the Roman obedience.

At Cartagena the only services other than the Roman Catholic are the monthly services of the Presbyterian Church and those of our Church—manifestly, there is no overlapping of religious activities among the non-Roman population.

Recently the Presbyterian minister at Cartagena loaned the Archdeacon a portable reed organ for use at his service at the American consulate, the minister's daughter served as organist, and his wife as choir leader.

The work in Colombia is teeming with possibilities but handicapped by the lack of a resident clergyman. It is a challenge to some young priest who is willing to dare an adventure for God.

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## NEW YORK MARRIAGE LAWS

NEW YORK—New York State laws regulating the marriage of children and deterring hasty marriages are up for consideration. A bulletin from the New York diocesan Social Service Commission says:

"This bill (Child Marriages, Senator Antin, S. 47) requires that where either contracting party of a marriage is under sixteen, the written consent of the judge of the children's court must be secured before a license is granted; or where there is no children's court, the consent of the surrogate of the county is required. This would bring the marriage of children under the scrutiny of a responsible public official instead of leaving it in the hands of parents who frequently encourage or compel their children to enter into undesirable marriages for selfish or vicious reasons.

"Hasty Marriages (Senator Higgins, S. 81). This bill provides that no marriage license shall be issued until five days after the verification and filing of the required statements unless otherwise ordered by a judge of a court of record. . . . The measure is designed to prevent those marriages which are a result of sudden impulse or rash adventure.

"Both these measures deal with issues which lay definite responsibility upon the clergy, and supply needed and reasonable safeguards for the sanctity of marriage. They met defeat last year because of the lack of interest on the part of those who should have been active in their support, and because they were opposed by one powerful religious group whose discipline gives a control over marriage which other religious bodies do not possess. These bills are now before the Senate General Laws Committee, of which the Hon. George R. Fearon is chairman."

DETROIT CITY MISSION  
INCORPORATED

DETROIT, MICH.—The Detroit Episcopal City Mission has just completed its incorporation. The president of the board of trustees is Bishop Page. Lewis H. Paddock, chancellor of the Diocese, is secretary, and B. G. Vernor is treasurer. The other trustees are Berrien Eaton, Douglas Campbell, R. McClelland Brady, Claud M. Beers, Lesis N. Morgan, J. M. Haines, and Matthew Whittlesey.

The Rev. Harry J. Pearson, superintendent of the mission, has had the co-operation of an assistant since March 1st. The Rev. E. C. Moore, for three years rector of St. John's Church, Howell, and St. Stephen's, Hamburg, has been called to this work. Miss Wynona Green is the social case worker for the Mission, and Miss Grace Wilson is secretary.

Since the Mission was formally opened October 28, 1925, the work has steadily grown. It is planned to supplement and not to supplant the other social institutions of the city, and has carried on a policy of coöperation with all of them. During January 753 cases were cared for.

A FORWARD MOVEMENT IN  
BOYS' WORK

BOSTON, MASS.—The Department on Boys in the Diocese of Massachusetts is taking a step forward of great importance to the boys of the Diocese.

Massachusetts is the first Diocese to establish a Department on Boys. The work of the Department is carried on by a young layman, Mr. Frank W. Lincoln, Jr. He knows boys and their needs; he is an adviser for all the clergy of the Diocese; he develops club organizations and leaders, stimulates programs by monthly suggestions, brings the boys together for interparochial and diocesan meets, relates the boys to the Church, and aims in a general way to utilize their natural interests for the purpose of the more easily developing in them a love for and a loyalty to the Church as the great agent for the building up of their manhood. Arch-

deacon Dennen is the chairman of the Department.

Good fortune comes to the Department through the action of the William Lawrence Camp Trustees, who have recently purchased a beautiful camp in the Winnepesaukee region of New Hampshire. The site is 1,300 feet above the level of the sea, commands a beautiful view of Lake Winnepesaukee and the surrounding forests for miles. It includes a large frontage on a small lake and the usual facilities for outdoor sports.

This camp will be at the disposal and will be under the general management of the Department on Boys. It will be operated for the first time during the summer of 1926 in behalf of the boys of the Diocese. Mr. Lincoln will be in charge.

## CAROLINA SUMMER SCHOOL

VALLE CRUCIS, N. C.—The five dioceses of the two Carolinas have united through their educational department to direct the Valle Crucis Summer Normal for Religious Education under the guidance of the following representatives of the above dioceses:

The Rev. J. W. C. Johnson, chairman, Gastonia, N. C.; the Rev. W. H. K. Pendleton, vice chairman, Spartanburg, Upper South Carolina; the Rev. H. W. Starr, Ph.D., Charleston, South Carolina; the Rev. Geo. W. Lay, D.C.L., Beaufort, East Carolina; Prof. Wade R. Brown, Greensboro, North Carolina.

The dates of the school will be July 5th to 17th. The expense for board and lodging will be \$17.50 with the registration fee of \$2.50. The location at Valle Crucis, affords the use of the building of the well known Church school at that place with the advantage of the fine mountain climate. It is accessible over the excellent highways of North Carolina and by railroad.

The faculty will include the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, the Rev. Floyd Rogers, of Charlotte, N. C., the Rev. H. W. Starr, Ph.D., Charleston, S. C., the Rev. G. L. Tucker, D.D., educational secretary of the Province of Sewanee, Houma, La., the Rev. C. E. McAllister, Church Missions House, New York City, Mrs. M. B. Hutchinson, Columbia, S. C., Mrs. Frank N. Challen, Greensboro, N. C., Mrs. Annie Morton Stout, Memphis, Tenn., Mrs. J. W. Griffith Savannah, Ga.

The courses have been arranged for full credit N. A. T. A., and will include the four basic method and content courses and special work in the Old and New Testaments, also advance content and method work in other departments. The work will be comprehensive for teacher preparation, and for the help of social and other Church workers in general and religious training. The National Council sends Mr. McAllister to lead in the subject of Missions. He will have the coöperation of Mrs. Hutchinson.

## ACTIVITIES IN JACKSON, MISS.

JACKSON, MISS.—The congregation of St. Andrew's Church, Jackson, was very much interested in the recent announcement of the rector, the Rev. Walter B. Capers, D.D., that he was particularly interested that the Easter offering this year be donated to an object that would be unselfish and distinctively missionary in its character. He therefore asked the congregation for a liberal Easter offering to be donated to the building of a chapel and school room for St. Mark's colored mission located in this city.

The Rev. Edward McCrady, D.D., of the Diocese of Louisiana, delivered a series of six lectures at St. Andrew's during Lent on Science and Religion. The purpose of the lectures was to show that

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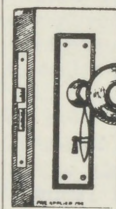
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there is no incompatibility between the latest findings of science and one's faith in the historic Creeds of the Church. This Dr. McCrady did in a scholarly and interesting manner. These lectures were particularly pertinent at this time since the legislature of the State, now in session, has just passed the Anti-evolution bill and it now awaits the signature or veto of the Governor.

Members of the rector's men's Bible class have been organized by the rector to conduct Sunday services throughout Lent in six of the missions within a radius of thirty-five miles of the city of Jackson, and have entered zealously upon the work.

#### NEW ORGAN IN KENOSHA

KENOSHA, WIS.—In connection with a photograph of the interior of St. Matthew's Church, Kenosha, the Rev. Malcolm J. Van Zandt, rector, which was printed in THE LIVING CHURCH of March 6th, it was noted that the organ has recently been enlarged. This was an error, as the organ is an entirely new Skinner organ.

#### NOONDAY SERVICES IN NEW ORLEANS

NEW ORLEANS, LA.—The Rev. F. W. Bonyng, rector of St. Mary's Church, Franklin, La., spoke on March 16th, 17th, and 18th, at the noonday service held at the Strand Theater, New Orleans, on the ideas suggested by the injunctions—"Look In," "Look Out," and "Look Up." In the course of his addresses he emphasized the necessity incumbent on each Christian man and woman of self-examination during the Lenten season. Such a duty was self-evident, seeing that sin was traceable in many cases to ignorance. Rebutting the materialistic assault on the Christian citadel at the present time, he contended that man was, in spite of all teaching to the contrary, more than matter; that the scientific man had his *cul de sacs* as well as the theologian; and that the results of materialistic teaching, so far revealed, were in themselves wholly unsatisfactory and unconvincing. Proceeding, he analyzed briefly St. Paul's conception of the human being, and urged that the *sine qua non* for effective Christian living was the constant maintenance of balance in the life and a due regard for symmetry and proportion.

#### BEGIN CAMPAIGN FOR UNIVERSITY CHAPEL

SPRINGFIELD, ILL.—The campaign of education and information about the Church and its work at the University of Illinois is now in full swing in the Diocese of Springfield. Notwithstanding the fact that the people have not been asked for pledges as yet on account of the \$75,000 which must be raised by this Diocese, and which it is proposed to secure next month, already over \$6,000 has been subscribed in the last ten days.

The following is the prayer for the building of the chapel at the University of Illinois:

"Almighty God, so touch the hearts of Thy faithful people that they may give of their substance for the completion of the chapel now begun at the University of Illinois; that Thy praise may abound through all our State and our youth grow up in the knowledge and love of Thee through the worship of Thy Holy Church. Through Jesus Christ our Lord. Amen."

#### ENTERS ROMAN CHURCH

BURLINGTON, IOWA—A report that the Rev. Herbert W. Butler, until recently rector of Christ Church, Burlington, has entered the Roman Communion is confirmed. Mr. Butler entered upon the rectorship of this parish in 1921. Born in Massachusetts, he was educated at public schools in Brookline, at Wesleyan University, Conn., and at the General Theological Seminary, and was ordained as deacon in 1915 and as priest in 1916 by the Rt. Rev. Charles D. Williams, Bishop of Michigan.

#### NEW METHODS IN ATLANTA

ATLANTA, GA.—In an effort to increase missionary interest through the Diocese and to develop lay leadership, a new plan has just been put into effect by the Field Department. Each rector has been asked to send the names and addresses of three interested laymen in his parish to the Executive Secretary. Each month a suggested address is being sent to one of these laymen and he is asked to make the talk at the notice period in the morning service on a given date. The material used for these addresses is based on the Program of the Church and will cover, in the course of time, each field of missionary work we have in the world. It is also planned to give information on diocesan projects and problems through the addresses. Each month a new man will be called upon for this task and it is hoped the result of the plan will not only be a livelier interest on the part of the laity in general, but that it will develop a group of laymen who, in time, will be so prepared and informed on the problems of the Church that they will be willing to devote more of their talents to the service of the Church.

#### CONDUCTS WEEK OF INSTRUCTION

MEMPHIS, TENN.—The Rev. W. Payne Stanley, priest-in-charge of St. Andrew's Church, Lexington, Ky., conducted a very successful week of instruction in Emmanuel Church, the Rev. Bernard G. Whitlock, rector, February 28th to March 5th, inclusive. The attendance at all services was splendid. Emmanuel Church enjoys a unique distinction in having given to the Church in America its only two colored sisters, Sister Lela and Sister Bertha of the Community of the Sisters of St. Mary the Virgin.

#### LOUISVILLE LENTEN SERVICES

LOUISVILLE, KY.—The noon-day Lenten services are being particularly well attended this year in their new location at the Brown Theater, which was made necessary because old Macauley's Theater, where they were held so successfully for a number of years past, has been torn down. It was a question whether as many could attend at the Brown, which is two or three blocks farther from the business section of the city, but the services have drawn not only from the stores and offices, but from several large apartment houses in the vicinity, as well as the various residential sections. As in former years, Bishop Woodcock began the series speaking for the first two days, and the following week was taken by the Bishop of Duluth.

Among the innovations in the Lenten services this year is an early Eucharist at the Cathedral on Tuesdays at seven

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o'clock, to accommodate business people, teachers, and pupils, and so far the attendance has been most encouraging. A united service is being held each Friday afternoon at six of the larger of the Louisville parishes, the first being at Grace Church, at which the Rev. Francis Reynolds, priest-in-charge of St. George's Mission, was the preacher, the second being at the Cathedral, at which the sermon was delivered by Bishop Bennett. Immediately preceding the service is held each week a united meeting of the Woman's Auxiliary. After a business session, at which plans were discussed for the united Lenten boxes to go to several different stations, an address was delivered upon the general subject of the Church's Program, the first being on Latin America by Mrs. Stovell, and the second by Miss Nannie Hite Winston, on The Church in Action and the Church's Inaction.

### ACTIVITIES AT RACINE

RACINE, WIS.—The calendar of the national center for devotion and conference at Racine during the remainder of the year has been announced as follows:

April 9-11—Tentative Conference for young people of Fifth Province.

April 13-15—Synod Meeting of the Fifth Province.

April 16-21 incl.—National Y. W. C. A. Conference.

April 23-24-25—Young People's Conference, Diocese of Milwaukee.

April 27-May 6 incl.—National Y. W. C. A. Conference.

May 7-11—National Executive Board of the Woman's Auxiliary.

May 13—Meeting of Departments of the National Council.

May 14-15—Meeting of the National Council.

May 21-22-23—Tentative Conference for Social Service Leaders.

June 7-11 incl.—Conference for Leaders on Girls' Character Building. Subjects to be considered: (1) Educational Process in working with girls; (2) Program; (3) Activities; (4) Symbolism.

June 12-13—Lay Readers' Retreat.

June 28-July 9—Conference for training of Church workers.

July 13-August 3—School of Religion. Courses offered: New Testament; Christian Doctrine; Church History; The History of Missions.

August 6-20—Open for engagements.

September 2-6—Young People's Conference, Diocese of Chicago.

September 8-14 incl.—Oriental Student Conference. Subjects to be considered: International Fellowship; Social Conditions and Race Relations; Religious Attitudes and Experiences.

September 21-24—National Conference for Educational Leaders of the Woman's Auxiliary.

September 27-30—Priests' Retreat.

October 6-7 incl.—Clergy Conference, Diocese of Chicago.

October 8-9 incl.—Laymen's Conference, Diocese of Chicago.

October 15-16-17—Provincial Conference for Officers and Members of the G. F. S.

October 19-20-21-22—Tentative Retreat for Women.

October 26-27-28-29—Tentative Conference, House of Church Women, and Woman's Auxiliary Officers of the Fifth Province.

November—Open for engagements.

December 18-January 1, 1927—Oriental Students' Christmas Vacation.

### RECORD ATTENDANCE AT CORPORATE COMMUNION

BROOKLYN, N. Y.—Surpassing all records for attendance, 386 men and boys were present at the annual corporate communion of the Long Island Assembly of the Brotherhood of St. Andrew in St. Mary's Church, the Rev. J. Clarence Jones, S.T.D., rector. Bishop Stires was the celebrant, assisted by four priests. After the service breakfast was served in the parish house, when Bishop Stires and Mr. Justice Cropsey delivered addresses. Mr. William F. Leggo, president of the Long Island Assembly, presided.

### CHURCH SCHOOL IN FRANCE

CHICAGO, ILL.—At Neuvic-sur-L'Isle (Dordogne) in France a preparatory school for American colleges, under Church management, has been established with the name of Château-Neuvic School. A group of Churchmen are in charge with Henry A. Dresser, Ph.B., A.M., as headmaster, and the Rev. H. R. Flower, graduate of the University of Michigan, the University of Chicago, the Western Theological Seminary, and the University of Strasbourg, a priest of the Diocese of Chicago, as chaplain. The site is between Paris and Biarritz, sixty miles from Bordeaux. The school has been officially approved and endorsed by the Convocation of the American Churches in Europe and by Bishop McCormick, who was in charge of those churches until the present year.

The chateau stands upon solid rock guarded by a moat. It was a stronghold of Henri IV in 1585 and his suite made merry in the same Hall of Arms that re-sounds to the laughter of youth today. In addition to the obvious advantages of study and residence abroad, excursions are made on school holidays by canoe or bicycle to points of historic interest. Longer trips are taken by motor car to visit mediaeval towns and fortified abbeys. Chateau Neuvic also has a summer camp combining with study all of the sports of the best American camps with the allure of living in a historic castle of the middle ages.

Information concerning the school may be obtained in this country from Mrs. C. W. Scott, Lakota Hotel, Chicago, Ill.

### THE CATHEDRAL IN MANILA

MANILA—The Cathedral of St. Mary and St. John in Manila, has just concluded the most successful year since becoming a self-supporting parish. Its congregations have doubled. Two years ago there was a deficit of 6,000 pesos. The end of the year 1925 just past shows a balance in the treasury of over 4,000 pesos. The vestry is made up of representative business men, officers from the Army and Navy, and the treasurer is the Chief of the Coast and Geodetic Survey in the Philippine Islands. His Excellency, Governor-General Wood is the honorary senior warden, and Admiral George William Laws, Commandant of the Cavite Navy Yard, is the honorary junior warden. Both of these men are communicants of the Church, ardent church-goers, and are to be found in their places in the Cathedral every Sunday, unless sickness or absence from the city makes this impossible.

The vestry, like the congregation, is transient. Members of the congregation, like every one else in Manila, are always coming and going. The term of service for the Army and Navy in the Philippine Islands is two years. In civil life, people go home on furlough, as a rule, every four years. Of course this varies—some go every three years, others every four, five, six, or seven years. The chances are that seventy-five per cent of the congregation will change about every three years.

In Manila there are about 2,500 Americans, not counting the Army and Navy, and 600 Britishers, with a sprinkling of people from almost every country in the world; the Chinese predominating with about 25,000. The British community affiliates itself to a large extent with the Cathedral, and as a matter of fact, Britishers constitute a very important



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part of the membership, and are particularly helpful in the choir.

For the last two years, the Rev. John Williamson, who organized the Seamen's Church Institute of Manila in January, 1924 and became its first chaplain and superintendent, which position he still occupies, has had full charge of the Cathedral parish, assuming charge of the services in February, 1924. He is Departmental Chaplain of the Philippine Islands (American Legion), Reserve Chaplain attached to the 31st Infantry in Manila, and, among his many duties, finds time to direct the choir.

**GIFT OF CHIMES  
TO ST. JAMES', RICHMOND**

RICHMOND, VA.—St. James' Church, Richmond, the Rev. G. Freeland Peter, rector, has received a set of ten chimes to be hung in the church tower. They are the gift of Mr. Henry Lee Valentine, a member of the congregation. In connection with the chimes, a tablet bearing a bas relief of St. Andrew will be placed in the vestibule of the church.

**FATHER BULL IN ST. LOUIS**

St. LOUIS, Mo.—The mission conducted last week at Trinity Church, St. Louis, by Father Paul B. Bull, of the Community of the Resurrection, was one of the most remarkable events in the history of the Missouri diocese in many years. The church was crowded each of the six nights in spite of bad weather several nights, and the mission was notable for its unity aspect, as people from all parishes attended. The Church of the Holy Communion and St. Stephen's Church had united with Trinity in the plans for the mission. The deep fervor of Father Bull, his tremendous sincerity and touching simplicity, won the hearts of all who heard him. While the strong Catholic principles and practices he advocated were no doubt difficult to understand by some of his more Protestant hearers, he received a very sympathetic reception, and has done much to develop a more kindly and more intelligent attitude toward the Catholic faith. Certainly he aroused a deeper spiritual realization in all his hearers, and the value of the mission cannot be estimated.

**MOUNTAIN MISSION SEEKS  
MORE PROPERTY**

WARRENTON, VA.—The Rev. W. B. Everett, rector of Piedmont parish and of St. Andrew's Mountain Mission, Marshall, has begun a campaign to enlarge the usefulness of the mission by the purchase of some land adjoining the present property. About four years ago a lot of two and two-thirds acres was bought and a mission building erected. This was done with funds of the Nation-wide Campaign by consent of the vestry of Piedmont parish. The cost was \$4,500. This plant is free of debt and is worth at least \$5,000.

An additional tract of nearly fifty acres is now for sale, having an eight-room house and outbuildings, orchard, and thirteen acres in wood. The price with needed improvements will be about \$7,000. The dwelling would be a desirable home for the mission worker or workers, and would have rooms for classes, clubs, and small meetings without heating the larger building. The land would be desirable for agricultural demonstrations, and crops

would help to make the work self-supporting.

The mission has conducted a community fair for several years, and great improvement is noted among the people in gardening, farming, and household arts. Many baskets, rugs, quilts, and pieces of rustic furniture are sold at the fair. Miss Laura H. Carroll is resident mission worker and has classes among the children and adults.

**CHINESE GRATITUDE**

KOOSAN, CHINA.—One of the Koosan Church leaders was taken violently sick about six weeks ago. They sent for the Church clergy in the city to come and pray for him. The Rev. Ku Kyok Sung and the Rev. Hollis Smith rode out on horseback, a four-hour ride, and held a communion service for the sick man, Woo Liang Fu. Some days later he was much better, and he has given fifty dollars to show his gratitude to God for his recovery. Heathen relatives were urging him to call in the Buddhist or Taoist priests, and have an old-fashioned thanksgiving service, but he gave this fifty dollars in thanks to Heaven for this mercy, and his relatives are silent now about the old-fashioned service. The catechist says that this was all Woo Liang Fu's own idea, not a suggestion from Church workers.

**PROGRESS AT WUSIH**

WUSIH, CHINA.—Thirty-two children and adults were recently baptized at Holy Cross Church, Wusih, China. A feeble effort to stir up things for the anti-Christian movement met with no response. Some of the posters distributed are reminiscent of Boxer days, and quite dreadful. Some were thrown into a Methodist church during service, and some were sent by mail to Rev. Mr. Yang, the Chinese priest at Holy Cross. He, on the following Sunday, answered in detail the charges contained in the posters, making an excellent sermon out of the subject.

Mr. Yang has been impressed with the proceedings of General Convention. He has told his congregation of the wonderful things accomplished there on behalf of mission work, and that a God who inspired people to do such things could be no other than the true God.

At St. Andrew's Hospital, Wusih, a recent gift has made possible the building of a much needed home for women nurses. Miss Gertrude Selzer writes, "During the past year we have been richly blest in our work and were able to accomplish a great deal. I wish it were possible for the people at home to see how the support they rendered us has been of manifold benefit to those in need."

**PLAN C. S. S. L. MEETING**

BATAVIA, N. Y.—The diocesan meeting of the Church School Service League will be held at Batavia on Saturday, May 22d. The program of the day will carry out the motto "To Know Christ and to Make Him Known." In the morning there will be a service in the church at which there will be a special children's speaker. Luncheon at noon will be in the parish house, and in the afternoon three groups will be formed. The primary children will have games and stories of a missionary character with Mrs. L. E. Ward, of Bath, and Miss James, of Corning. For the juniors there will be a pageant telling of the Hooker school in Mexico City, to which the next Birthday Thank Offering

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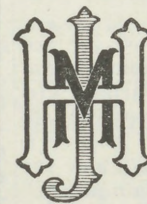


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goes, followed by an opportunity to make something to send as a greeting from Western New York to the school. This will be in charge of Miss Lucy Arnold, of Geneseo, and Mrs. R. C. Thurston, of Avon. For the senior group Miss Edwards, of Rochester, will conduct a discussion of how the schools in the Diocese are carrying out the motto of the Church schools.

#### BEQUEST FOR LONG ISLAND PARISH

BROOKLYN, N. Y.—From the estate of Mary Ann Maygrove, St. Ann's Church, Brooklyn Heights, has received the sum of \$1,905.80.

#### ANOTHER GOOD THING TO READ

THE *Alaskan Churchman* is twenty years old. Both for form and content it would be a credit to any publisher, and when it is issued in Alaska, with high prices, long distances, irregular communication between missions, and other difficulties to meet, it is worthy of a long subscription list, and is certainly indispensable to any Church people who claim an interest in Alaska. Checks or money orders for one dollar, made payable to the *Alaskan Churchman* and sent to Mr. Kent G. Robinson, The Red Dragon, Cordova, Alaska, will bring the four quarterly copies for a year. The January issue contains a picture of Bishop Rowe, completing his thirtieth year in Alaska, an appreciative article by a traveler in the interior, Frank Foster's story of Jimmy the Bear, reprinted by request. Archdeacon Drane's account of new experiences on the Yukon and Koyukuk in his runabout launch, the *Rainbow*, and news of the missions, and the Rev. Arthur Wright makes a contribution to the literature of folk-lore by an account of the potlatches of the Indians of the interior, a most picturesque but wholly lamentable native custom. Landing sites have been selected by the territorial authorities and development is under way for increased airplane transportation, which has passed the experimental stage.

#### THE LORD'S LAND

GARDENING TIME is here. With spring coming on, the following story may inspire many gardeners to similar good works.

"I enclose a check for \$12.55 for the Japan Reconstruction Fund, from St. Andrew's Mission, Piedmont Parish, Virginia," writes the diocesan treasurer to the national treasurer, "and I enclose a copy of the rector's letter telling how the money was raised by the mountain people."

The rector writes, "I am trying to teach them that they must do something for others and not always be receiving. I have a small plot of ground at the mission, that I call the Lord's Land. I get these people to plow the ground and help me set out tomato plants and cultivate it. Even the little children helped to weed it, without pay, and to pick the tomatoes. I hauled them to the cannery at Marshall, sold them, and am sending you the proceeds."

In a later letter the rector says, "It is remarkable how these people respond to appeals. I told them I wanted them to bring an offering from field and garden as an offering to the Lord, and then we would send the things to the hospital in a nearby town that was asking for such donations. The things they brought filled my car almost to overflowing. And some of these very people will hardly have enough food to eat this winter. Is it not wonderful to be able to help in work like this?"

#### MAKING THE BIBLE BEAUTIFUL

ONE OF the S. P. C. K.'s publications in the past year is a translation into Arabic of a narrative of the Passion, compiled from the four Gospels. It is well known how highly the Koran is honored by Moslems and what beautiful decoration has been lavished upon it, in comparison with which our plainly printed Bibles look mean and give a wrong impression. This Arabic translation has been ornamented with Christian arabesques and is a beautiful book. The artist, who has a singular sympathy with Eastern atmosphere, is now at work as the first "art missionary" sent out by S. P. C. K.

#### DEATH OF THE REV. EDWARD PIERSONS NEWTON

HYDE PARK, N. Y.—The Rev. Edward Piersons Newton, D.D., rector of St. James' Church, Hyde Park, died at his home here on March 8th, at the age of sixty-seven. The funeral on March 11th was from the church of which he had been rector, with interment at Greenwood Cemetery, New York City.

Dr. Newton had been in ill health several months, his condition becoming more serious in the last two weeks, following a stroke.

Born in Vermont, he received his education in Trinity College, Hartford, Conn., and Berkeley Divinity School. Dr. Newton spent five years in Calvary Church, New York City; fifteen years in Colorado, and six years in Alaska. He had served as rector in Hyde Park for the last fourteen years, and while there organized the Men's Club, which has been a great success.

When the Defense Unit was organized in Hyde Park at the time of the World War, he was one of the first to enlist as a private. Dr. Newton was a member of Poughkeepsie Lodge, No. 266, of Masons, and of the Friends of the Revolution.

Dr. Newton was not only prominent in Church affairs in Hyde Park, but was keenly interested in all activities of the village.

Surviving him is his wife, who was formerly Miss Carolina Burton Hart.

#### DEATH OF

#### THE REV. ANSON J. BROCKWAY

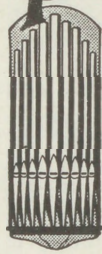
POMPEY, N. Y.—The Rev. Anson Joshua Brockway, a retired priest of the Diocese of Central New York, died at his home here on February 19th, at the age of seventy-nine. Mr. Brockway was for twenty-seven years rector of Zion Church, Pierrepont Manor, N. Y., having previously been a missionary in New York state and, for a short time, priest-in-charge of the American Church at Luzerne, Switzerland. He is survived by a brother and two sisters.

#### DEATH OF

#### PROMINENT DAKOTA LAYMAN

SIoux FALLS, S. D.—Mr. Jerry Carleton, known to every Churchman in South Dakota for his splendid service as director of the Department of Finance of the Executive Council, a vestryman of Calvary Cathedral and one of the leading laymen of the Church, died at seven o'clock Saturday morning, February 27th, of pneumonia, following an operation a week before. Mr. Carleton was clerk of the U. S. District Court for South Dakota and had been in public life for many years, formerly U. S. Marshall and sheriff of Minnehaha county. He was one of the state's best known citizens.

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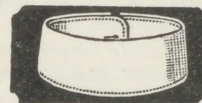
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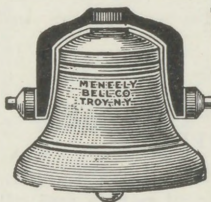
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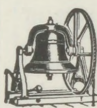
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NEWS IN BRIEF

ATLANTA—The La Grange Associate Mission under the leadership of the Rev. J. D. C. Wilson has shown increased activity in the past few months and the numbers of baptisms and confirmations have shown good increase over previous years. The attendance at the early celebrations of the Holy Communion is growing constantly. Mr. Wilson was recently elected chairman of the Southwest La Grange Ministers' Conference, which has undertaken to provide regular religious services at the state prison camp located near La Grange.—The diocesan normal school was held in Macon, at St. Paul's Church, from February 8th to the 12th. The attendance at the school was very good indeed in spite of the fact that there was much sickness in the city at the time it was in session.—A beautiful processional cross was dedicated by the rector of Holy Trinity Church, Decatur, on February 7th. The cross is a memorial to the late Rev. I. McK. Pittinger, given by his daughter, a member of Holy Trinity, Mrs. J. L. Skinner, whose son is crucifer in the parish.—The Rev. E. J. Batty, rector of St. Mark's Church, La Grange, recently reopened the work at West Point and now has eleven communicants in this town. The Presbyterian church has been turned over to him for services and the field promises good increase in the near future.—All Saints' Church school, Atlanta, has shown a steady increase during the past few months of over sixteen per cent. This was the banner school for last year in the Diocese, and received a credit standing of ninety-four per cent.—On February 14th, the corner-stone for the parish house of the Church of the Epiphany, Atlanta, was laid. This is the second unit in the parish building program and the congregation is delighted that they were able to commence it so soon after their church building was erected.—A choir of fifty voices will render Stainer's *Crucifixion* on Palm Sunday afternoon at St. Paul's Church, Atlanta, the largest colored church in the Diocese, whose present beautiful building was recently completed at a cost of \$30,000. Every member of this congregation is hard at work and the influence of their efforts is widespread.—The Rev. E. J. Saywell was recently sent by the Bishop to take charge of the churches in Washington, Elberton, and Greensboro. A recent report from this field shows that, in each of these churches, the pledges for 1926 for local and Church Program projects balance in each case, every member of of each church being a contributor, each a member of his respective Church school, and every member has a Lenten mite box.—A concerted effort is being made through the Diocesan Institutional Fund to develop a large sum, the interest from which will assist the Diocese in doing more institutional work. The present plan is to raise this fund through donations, bequests, and insurance in twenty year endowment policies. Several thousand dollars in insurance are already in hand.

CENTRAL NEW YORK—Zion Church, Rome, has instituted a lending library to be known as The Bishop Whipple Memorial Library. The library is being sponsored by the Woman's Auxiliary and will contain books of a religious nature.—In order to accommodate women who cannot attend the usual afternoon meetings of the Woman's Auxiliary in St. Peter's Church, Auburn, an evening branch has been organized. Meetings will be held every two weeks.—St. Andrew's Church, New Berlin, will receive \$3,000 from the estate of the late Frederick A. Ballard. The gift is without conditions. Mr. Ballard also left \$100 for the Woman's Auxiliary and the Daughters of the King.—A Church attendance contest between the men and women is being carried on in St. John's Church, Oneida. The reward is to be a supper served by the losers. At present the men are in the lead.—A member of Christ Church, Willard, who specializes in contracts at State hospitals, having finished a contract at the Willard Hospital, offered to redecorate the parish house if the material was furnished. This the women of the parish agreed to do and the work is under way.

CONNECTICUT—Enthusiastic gatherings, which tax the capacity of the parish house of St. Andrew's Church, Thompsonville, meet each Tuesday evening during Lent to hear a series of talks on missions. The subjects include our work among the Indians and the Southern Mountaineers, also that in the Philippines, Porto Rico, and Japan, closing with Utah and the Mormons. The speakers are Bishop Burleson, Archdeacon Claiborne, the Rev. F. C. Todd, the Rev. Samuel Sutcliffe, Miss C. Gertrude Heywood, principal of St. Margaret's School, Tokyo, Japan, and Dean Colladay.

GEORGIA—For the second year, the four parishes in Savannah are combining for a united service every Wednesday evening during Lent,

and the speakers this year are all bishops. The first service was held Ash Wednesday night, when the Bishop of Georgia was the preacher, and the others will preach in the following order: The Bishop of Upper South Carolina, the Bishop Coadjutor of Florida, the Bishop of Atlanta, the Bishop of Florida, and the Bishop of East Carolina.—An interesting and unique musical service was held recently at St. Paul's Church, Augusta, one Sunday evening, when the service was interspersed by a number of well selected and inspiring musical numbers relating to the emotional life of man, running the whole gamut of devotional feeling from the primitive forms of folk song, such as the spirituals, to the highest form of musical creation, such as Mozart's *Glory to God* from the Twelfth Mass, etc. The rector, the Rev. J. A. Schaad, made a preliminary interpretative reference to the different numbers of music, which had been carefully and especially selected to illustrate the purpose and scope of the program. After the musical program, Mr. Schaad gave an address upon the power and place of music in the life and experience of man.

LONG ISLAND—From the estate of Daniel Buhre, the Church Charity Foundation of the Diocese has received \$5,000 for the endowment fund.—The John Huss Memorial Parish House of St. John's Mission, Bohemia, which is served by the rector of St. Anne's, Sayville, the Rev. Joseph H. Bond, was blessed recently. The Bohemian congregation crowds the small church every Sunday, and a larger church is in prospect.—The living room of the Canon Swett Memorial Cottage for orphan boys at Sayville is to be given by the Cathedral Guild of Garden City.

MICHIGAN—The Very Rev. Herbert L. Johnson, recently called from Phoenix, Arizona, to be dean of St. Paul's Cathedral, Detroit, has met with a slight accident which necessitates the postponing of his installation until Sunday, March 14th.—The Round Table Fellowships, a weekly feature of educational work in the Diocese of Michigan for the past five years began on the first Monday in Lent with an attendance of nearly two hundred men at St. Paul's Cathedral, Detroit. The speaker on that occasion was the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio, who delivered a most interesting and telling address on 1776 and 1926. The speaker of the second Monday in Lent was Dr. S. S. Marquis, rector of Christ Church, Cranbrook. In a powerful address on the subject of *The New Authority*, Dr. Marquis urged the underpinning of our religious life by experimental methods rather than the merely traditional ones.

OLYMPIA—Under the leadership of Bishop Huston progress is already noticeable in the diocese of Olympia. At the recent diocesan Convention it was reported that the contribution to the National Council for 1925 had been \$6,092, an amount which although below the amount apportioned the diocese is considerably larger than in any previous year. The children's Advent offering for diocesan missions amounted to \$656, which was three times greater than the total for 1924 and much larger than any previous Advent offering. It was given to Christ Church, Puyallup, the Sunday school of which mission gained the Bishop's banner for the largest per capita offering.—Bishop Houston will be the preacher during Passion Week at the President Theater, where daily services are being arranged by the Seattle Council of Churches.—The churchly and artistic advertising of Trinity Church, Seattle, planned by the Rev. C. S. Mook, has been described and illustrated by syndicated newspapers all over the United States, and has elicited great interest and many inquiries from all over the country.

SOUTH CAROLINA—As the result of a "whirlwind campaign," following the diocesan Convention on February 2d, a number of the larger parishes have succeeded in pledging their full quota to the Church's Program, and the amount now promised the National Council has been increased from \$6,500 to \$10,000.—On his recent visit to St. Mark's Church, Clarendon, Bishop Guerry dedicated a beautiful altar cross, the gift of Mrs. Lizzie Richardson, in memory of her husband, John Richardson, formerly senior warden of the parish.—The parish house in Pinewood has been equipped with chairs and a prayer desk; and a mural tablet has been placed in memory of Dr. Salley, Mrs. Salley having donated the ground for the building.—A handsome and imposing pulpit has recently been placed in St. John's Church, Charleston, the Rev. A. M. Rich, rector, in memory of the late Rev. Andrew Cornish, whose rectorship at St. John's covered a period of fourteen years. During these years he was not only beloved and admired by the members of his own congregation but was equally esteemed by all the people of Charleston. The pulpit was erected

by St. John's Junior League.—A new chapter of the Young People's Service League has recently been organized in St. John's parish. All of the eight parishes in the city of Charleston now have actively working chapters of the Young People's Service League. A great stimulus to this movement throughout the Diocese was given by the annual convention recently held here, and the young people are now eagerly looking forward to their attendance at Camp

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Ellison Capers, near Brevard, N. C., which will be held under the joint auspices of the two dioceses in South Carolina, June 18th to July 2d.

UTAH—The clericus, an informal organization of the clergy of the District, has been holding recently regular monthly luncheons and discussions which have proved helpful and enjoyable. Three meetings have already been held this year at Salt Lake City, and it is expected that the April meeting will take place at Logan soon after Easter.—The Young People's Fellowship continues to grow in numbers and enthusiasm. Thirty members were admitted at a recent service held at St. Paul's, Salt Lake, with the Rev. A. E. Butcher in charge. A later meeting was addressed by Clarence Henriques, who had for his topic The Foundation of the Church. The branch at Provo, the Rev. W. F. Bulkley, rector, reports excellent progress. The young people of the various branches are working on a play to be produced soon after Easter.

WESTERN NEBRASKA—Extensive repairs have been made on Grace Church, Red Cloud. A new basement was built on the church lots, and the church moved to the new basement, a furnace installed, and the entire building brick veneered. The Rev. John M. Bates, a retired priest of the District, is now holding regular services until a man is found to take care of the work in this attractive mission.—St. Paul's Church, Arapahoe, has just completed a new basement, installed a hot air furnace, kitchen, and assembly room. Regular services are being held in this mission by the Ven. S. E. Wells and the Rev. Basil S. Dougherty, of Holdredge.

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