



The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, MARCH 6, 1926

No. 18

The Mexican Situation

EDITORIAL

Meeting of the National Council

A Man for an Emergency

BY LESTER BRADNER, Ph.D.

Church Colleges

The five colleges of the Episcopal Church recognized by the National Council ask the interest, the prayers, and the monetary assistance of Church people.

Each of them meets in full the academic standards of the regional and national bodies which rate and approve American colleges.

Each of them receives from the National Council a *small portion* of the money needed for current expenses. None of them has an endowment sufficient for its needs. For current expenses, for necessary improvements, and for endowment each of them is largely dependent upon the gifts of interested individuals.

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Founded 1860
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BECAUSE man partakes of the divine nature, he is never satisfied for long with what he is or what he has done, and therein lies the assurance that in the end the good will come to its own and is in fact gaining ground all the time.—*MacCallum.*

THE PRAYER that begins with thankfulness, even while in sorrow or sore need, will always end in thankfulness and triumph and praise.—*Alexander Maclaren.*

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EDITORIALS & COMMENTS

THE disquieting reports from Mexico as to banishment of bishops and priests necessarily cause anxiety as to our own work and workers in that land; and some may wonder why we should have sent a new bishop to Mexico when the law seems to prohibit any others than native Mexicans from conducting religious services.

The Mexican Situation

The answer to the latter question is that we were bound either to recall our clergy from Mexico, or to send a bishop to guide them and to promote common action among them in the face of present perplexities. To leave isolated priests, with no head to guide them, as we have done since Bishop Aves' resignation was accepted in 1923, was not only a grossly inefficient course, but if we had persisted in it, we should have had confusion in every mission and should have laid an impossible task upon each of our clergy. If it should seem the wiser course to withdraw all our clergy from the land, still there would be need of a head of the mission to guide them in the withdrawal, to communicate by letter with our communicants, and to exercise some sort of continuing control over spiritualities as well as over property and investments.

But the general understanding has been that the repressive laws were intended to apply only to Roman Catholics, being the result of internal quarrels between the government and the Roman hierarchy in which we were neither concerned nor interested, and that the laws were not to be enforced against others. This may, or may not, prove ultimately to be the case. Whichever it may be, we shall still need a recognized head to our mission. Thus far, so far as we know, there has been no serious difficulty raised for any of our workers, and Bishop Creighton's telegram, printed on another page, is reassuring. In any event, we trust that our fellow Churchmen will be unanimous and emphatic in their resolve that we want no intervention of the United States government in the matter.

Our Mexican mission is not intended as a proselyting force. The great number of Americans in Mexico require spiritual privileges and oversight, and the one-time Romans who revolted a generation ago from Roman autocracy and whose children, now grown to adult age, never were Roman Catholics, have, long since, become a constituent part of our mission work. After shepherding them more or less consistently for nearly half a century, so that an entire generation has grown up under our tutelage, we cannot abandon them now.

There ought to be no difference of opinion among us as to the wisdom of sending our newly consecrated bishop; but we shall anxiously await developments notwithstanding.

CAN any one appreciate what this Church would be if pastoral work really reached a maximum of its possibilities in any considerable number of our parishes?

Some time ago we learned of the remarkable work being accomplished by a priest single-handed, the Rev. Bertram E. Brown, at Tarboro, N. C. The stories

that have come to us—not from Mr. Brown—seemed so incredible that we confess to have felt some incredulity. We do not know how large Tarboro may be; perhaps its white population is three or four thousand; but that the Church is swamped throughout all North Carolina by various Protestant bodies is so well known that one realizes that it cannot be easy for a priest in any small community to show "results." According to the *Living Church Annual* there are 564 communicants enrolled at Tarboro, and we find that Mr. Brown has been rector for sixteen years.

With this explanation we quote the following from Mr. Brown's year book for 1926, which has just come to our hand:

"Within the past sixteen years there have been nearly 900 confirmations and 1,200 baptisms. Of those confirmed, 60 have died, 22 have left the Church and joined various other religious organizations, and 235 have moved away, leaving 543 of them still recorded as confirmed members of the parish. Nine chapels have been built in this period at distances varying from two to fifteen miles from town. Nine Sunday schools are taught every week in the parish, and besides these, fifteen regular weekly services are held. In the year from January 1, to December 31, 1924, there were 460 sessions of Sunday schools, 472 week-day services, 378 Sunday services, 110 public celebrations of the Holy Communion and 12 private celebrations, 98 confirmations, 120 baptisms, and 504 sermons were preached."

Mr. Brown explains that at times during these past sixteen years he has had the assistance of one other priest or of a theological student.

But it is clear that here is a case of real pastoral work, in which the rector has used his laymen freely in supplementing his own priestly ministrations. His record shows that he has one "lay assistant" at the present time, who is at the head of one Sunday school, while his senior warden is at the head of two others, a third layman at the head of two more, a fourth lay-

man at the head of three (how does he do it?) and a fifth layman at the head of one; while the rector runs a men's Bible class with 120 members at a local theater. One wonders how they all do it.

Personality? Yes; there is no other explanation. But it is personality *plus*. Mr. Brown has learned the art of working *through other people*, while yet not sparing himself. And his ability to account for every one of the nearly nine hundred confirmed in sixteen years suggests some reason for his success. He is a shepherd who *knows his sheep*.

It is cheering to know of such a work. It sets a goal of what is possible, not where the Church starts with the advantage of popularity but where it conspicuously does not.

On the physical side of the work we quote the following paragraph, simply to complete the record. Physical progress in churches is chronicled much more frequently than spiritual:

"In 1925 the Cheshire Memorial Parish House, designed by Upjohn of New York, was completed at a cost of about \$60,000, and a brick wall around the churchyard, the gift of Mr. David Pender of Norfolk, in memory of his father and mother, is in process of construction. Mrs. J. D. Gilliam, of London, England, has given the money necessary for the building of a cloister from church to parish house in memory of her mother, the late Mrs. Frederick Philips."

The most surprised man to read this will be Mr. Brown. He is nobody's *protégé*; certainly not this editor's. He has no publicity agent. He has not become "great over-night"; but the Church public has been informed of a greatness that no newspaper eulogy could create.

We hope Mr. Brown's parishioners appreciate him.

THE National Council has made its statement, printed on another page, of appropriations that must be withheld or cut because the full amount of the budget for 1926 has not been subscribed. The Church colleges (with one exception) and our institutions for Negroes are the chief sufferers from the cut, but reductions are also made in the appropriations for dioceses and missionary districts generally.

Reducing the Budget

The necessity for this step is a very sad one, but the National Council has done wisely in literally obeying the mandate of General Convention. Money cannot be spent until it has first been contributed; and if the Church does not pledge its contributions on a scale sufficient to carry on the full volume of its work, there is no alternative to cutting the work down. And this in the face of the opportunities for expansion everywhere that our work has been undertaken.

Must all these activities really be cut down? It seems incredible that the Church will permit it. Some of the amounts cut down may, perhaps, be made up by persons interested in particular ventures; but more of them cannot be financed in that way.

We have also the information that the estimated deficit for 1925 is \$525,438.20; the exact amount cannot be known until final reports from all the foreign districts are in, but the variation from this figure will be negligible. That deficit, however, had already been anticipated and added to the accumulated deficits from previous years, and the entire amount has been subscribed. The statement printed last week shows that about one-third of the amount of this subscription—the pledges made on behalf of the dioceses at the last General Convention—is still unpaid. We would suggest the great desirability that these funds be completed and paid in at once.

TWO statements made by Bishop Manning to the National Council last week are particularly cheering. One is that New York has raised the quarter million dollars pledged for the deficit. The other is that the Diocese will raise its full quota of \$640,000 for the Church's Program this year, \$370,000 of which goes to the National Council. Thus New York assumes the leadership of the Church in giving which it ought to take, and gives a splendid impetus to the other dioceses to do their full shares also.

The Leadership of New York

It is interesting to learn that Bishop Manning attributes the ability of the Diocese to take this place of financial leadership to the spiritual stirring that was given by the Cathedral building campaign. How different is this from that penurious view that has so often been taken, that to finance any local work, it is necessary to "keep all the money at home."

The Church in general is proud to have New York as its leader.

IT is reported that the Rev. R. F. Gibson has resigned his position as executive secretary for the Department of Publicity in New York, and at its meeting last week, the National Council accepted the resignation.

Mr. Gibson's Resignation

Mr. Gibson has done most admirable work during the formative period of the department. It was under his direction that the publicity material for the original Nation-wide Campaign was issued, and afterward the *Church at Work* was his particular activity. This publication, intended for free distribution especially among those who do not read the Church papers, has been instrumental in awakening interest in missionary matters among men who had been apathetic before. Perhaps this has not been successful on as large a scale as had been hoped, but this is due to no fault of the editor. It was necessary that the *Church at Work* should be made as inexpensively as possible, and all publicity of a nature requiring free distribution is subject to much waste. If a business house finds that one piece of its advertising material out of ten is hospitably received, the publicity campaign is deemed a success. Mr. Gibson's advertising of our missionary enterprise in the *Church at Work* has probably reached a considerably larger ratio of success than that. And our own judgment is that his work has been exceedingly well done.

The whole matter of publicity on behalf of the Church is a difficult one; and we congratulate Mr. Gibson on the measure of success that he has attained.

WE regret that Bishop William Montgomery Brown should go into a secular court in endeavoring to have his deposition set aside. The points raised are purely technical, and there seems no possibility that the injunction proceedings can make serious trouble for the Church. He has had his "day" in the ecclesiastical court, has had the proceedings of that "day" reviewed, and has been sentenced and deposed.

A Lack of Sportsmanship

He seems to have fallen into the hands of very poor advisers. One would suppose that the hopelessness and the lack of sportsmanship involved in these civil proceedings would be so clear that no one could seriously advise them.

OUR English contemporary, the *Guardian*, has just celebrated its eightieth anniversary. It is a pleasure to read the tributes that the great men of the English Church have paid to its editor, and to feel that in those tributes the Church press itself is honored for the place it has taken in the thought of the Church. To those tributes THE LIVING CHURCH gladly adds its own expression of keen appreciation and warm congratulation. The *Guardian* has been a real power in the English Church.

Its able editor, the Rev. F. A. Iremonger, will be remembered by many in this country as having accompanied the Archbishop of York in his American tour some ten years ago.

The *Guardian's*
Anniversary

ACKNOWLEDGMENTS

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ERROR IN REVISION PUBLICATION

To the Editor of *The Living Church*:

THE PUBLISHERS of the various Prayer Book Revision publications authorized by General Convention ask, of your courtesy, to be permitted to reach those who have purchased the volume, *The Revision of the Book of Common Prayer, 1925, Edition A, Complete*, in order to make correction of a serious error in Part II, the portion of the revision not yet ratified.

In the Offices of Instruction, page 218, the last two answers are incorrectly printed. With their appropriate questions they should read as follows:

"Question. What special means does the Church provide to help you to do all these things?"

"Answer. The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and vows of my baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.

"Question. After you have been confirmed, what great privilege does our Lord provide for you?"

"Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul."

As printed in the volume, the answers are those that were submitted to General Convention by the Joint Commission. They were, however, amended in the course of debate and were adopted in the form printed above.

The publishers regret exceedingly that the error should have crept into this official publication, and ask that those who have received the volume will be good enough to correct it from this letter.

With thanks to you, MOREHOUSE PUBLISHING Co.,
Milwaukee, February 23d. Publishers.

A PRAYER

Lord Jesus,
Lover,
Restorer,
Of a fallen race;
Lord Jesus,
Saviour,
Strengtheners,
Grant us Thy grace!
F. CONNOR.

THE WORLD CONFERENCE

A COMMITTEE representing the Anglican, Baptist, Congregational, Disciples, Eastern Orthodox, Quaker, Lutheran, Methodist, and Presbyterian communions, coming from Australia, Japan, India, Greece, Czechoslovakia, Germany, Norway, Sweden, England, Scotland, and the United States, met in Stockholm last August to issue a call in the name of their several Churches for the World Conference on questions of Faith and Order to meet in Lausanne, Switzerland, in August, 1927.

This committee then spent three days in the careful preparation of agenda to serve as the basis for discussion at the World Conference.

Thus the movement inaugurated by our Church in 1910 comes within sight of its goal. It is important to recall what that goal is.

The purpose of the World Conference is inquiry. It will not try to achieve Christian unity in 1927, or even try to formulate a program for adoption by the Churches. There are already many such programs: each Church has a different one, the only feature they all have in common being their failure to win acceptance from other Churches. A new plan would scarcely help the situation very much.

What is the reason for this situation? That is what we need to find out. Why are we all agreed that Christian unity is God's will, and yet are unable to agree as to how that unity shall be effected?

It will be the purpose of the World Conference to study this question and see if we can throw light upon the principles involved. To get at the problem systematically, the committee outlined the following order of subjects for discussion:

- I. The Call to Unity.
- II. The Nature of the Church.
- III. The Church's Common Confession of Faith in God.
- IV. The Church's Ministry.
- V. The Sacraments.
- VI. The Unity of Christendom and the Place of Different Churches within it.

It is not expected that there will be time to consider all of these subjects, even in the three weeks allowed for the Conference. Many points of view will have to be presented and the effort will be to find out just what these views have in common and just where our disagreements arise.

The first step in curing a disease is to diagnose its nature. The World Conference will attempt to make a diagnosis of the problems of faith and order that divide Christendom today. It will be time enough to decide on remedies after we are agreed upon the trouble to be remedied.

The best minds and the most devout hearts of Christendom will be needed for this task. The Churches are now being asked to choose their representatives, on an apportionment that will total 500 members for the Conference. The Episcopal Church will send ten, of whom three, Bishop Brent, Bishop Manning, and Mr. George Zabriskie, are *ex officio* as members of the Continuation Committee, and the other seven will be elected in April.

Those who are interested in seeing the complete Agenda may obtain a copy by sending a postal to the Secretariat, Box 226, Boston, Mass. There are other publications that may also be had, and the Secretariat will welcome especially the names and addresses of any persons, of any denomination, who ought to know about this next step toward Christian unity.

GOD'S SERVANT

I AM simply God's servant, endeavoring in my humble way, as best I can, to do that which God has given me in trust to do. There are riches far above silver and gold, riches that no amount of money can buy, and that is the supreme joy of loving humanity. However hard the task one performs, the servant gets much joy and satisfaction out of it because it is such loving service.

I believe also that one of the biggest things God had in mind, in imposing this trust upon me, is the inspiration and information that will come to thousands of boys and girls who will not only make a study of the things I am doing, but who will also have their creative minds awakened and tune in with the Great Creator, adopting as their motto: "In all thy ways acknowledge Him and He shall direct thy paths." This is absolutely true in my case.—George W. Carver.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST: THE TESTIMONY OF HIS FRIENDS

March 7: Third Sunday in Lent

KNOWLEDGE THROUGH LOVE

READ St. John 15:1-17.

IF we are to understand a person, we must love him. It was said of Jesus that to some "He did not commit Himself." Their hostility, their lack of appreciation, and their indifference forbade self-communication. Sympathy is the only key which will unlock the doors behind which we keep the deepest things of our lives, the things which we shield from the gaze of the stranger and passing acquaintance. When Jesus said "the servant knoweth not what his lord doeth, but I have called you friends," He is telling us that in the spiritual sphere knowledge and love are inseparable, and that if we are to understand Him best, we must go to those who loved Him most. In forming an estimate of Jesus, then, it is imperative that we listen to those who were his friends. It is they, His disciples, who can tell us what we want to know—what Jesus was when He opened His heart and mind without reserve. They have set down very few of their impressions in the Gospel story. They were content to let the Master create His own impression, but what they said is very valuable.

March 8

THE SON OF THE LIVING GOD

READ St. Matthew 16:13-24.

THOU are the Christ, the Son of the Living God." Others had seen in Jesus the figure of one of the great prophets come again to prepare the way for the Kingdom of God; the disciples perceived Him to be no secondary figure, pointing the way to someone more significant than Himself. Jesus created the impression of finality. There could be no one beyond Him. That much St. Peter's confession means. It is less important to inquire the exact meaning of the word, Christ, as St. Peter used it, than to understand that he and his fellow disciples were willing to rest the case of all the ardent hopes and expectations of Israel in Jesus. Once having been with Jesus, they were satisfied that these hopes had found an answer and these expectations fulfillment. "Lord, to whom shall we go, for Thou hast the words of eternal life."

March 9

THE RESOURCE IN DANGER

READ St. Mark 4:35-41.

HOW instinctively we betray ourselves in moments of danger, or of stress, when our ordinary resources fail us, and the accustomed self-reliance gives way before our knowledge of inadequacy. Then we discover to ourselves and others in what we really trust. "Master, carest Thou not that we perish?" How naturally it comes out! More perhaps than they knew, the disciples had come to place their reliance upon Jesus. It is to Him they turn; it is He who can act in the critical moment, when all human aid seems unavailing. It is one thing to acknowledge the power of Jesus as it was exercised for others; it is another thing to trust it in the moment of peril. The test of belief comes when we seek to make Jesus personally available. The real testimony to our faith is given when, in times of danger or distress, we find ourselves with a kind of inevitability turning to God.

March 10

THE GUIDE IN PRAYER

READ St. Luke 11:1-13.

TEACH us to pray." Only those can teach prayer who have learned its secret. The disciples, impressed with the power of Jesus, sought its explanation. "Whence hath this man these things?" What is the secret of this convincing, dynamic life? They found the explanation in Jesus' personal touch with God,

sustained and nourished by the habit of constant prayer. His periods of immense activity were broken by times of withdrawal into God's presence when all else seemed forgotten except the reality of communion with the divine. Jesus was the Master of the spiritual life. That is the impression He made upon those who sought the secret of His strength. In things that touch men vitally they look for advice from the expert; they draw upon assured experience. Therefore His disciples said to Jesus, teach us to pray.

March 11

CHRIST THE RIGHTEOUS

READ St. Luke 5:1-11.

DEPART from me, for I am a sinful man." We hardly expect that response. An exclamation of wonder at the sheer greatness of a miraculous act would seem more in keeping. We might suppose that the disciples would bear eloquent testimony to the effect of Jesus' power upon their faith. That testimony is seldom given. What did impress them was the moral and spiritual quality of His life. The great wonder which they noted was Jesus' character. He "was tempted in all points like as we are, yet without sin." They stood in the presence of such consistent purity that they felt abased before Him. His was not the blamelessness of a negative life; it was the quality of a life which was dominating, effective, and purposeful. St. Peter perceived that Jesus' power was the expression of His goodness.

March 12

CHRIST THE FORGIVER

READ St. Luke 7:36-50.

ACTIONS speak louder than words." No more convincing testimony was ever given of the power of Jesus to comfort, or of His friends' belief that He had power to forgive and to save, than the testimony of this kneeling woman, pouring out the wealth of her devotion upon Christ. Consider what that action meant. It meant braving the criticism and the sneers of an assembly of people. That was courage! It meant that the woman perceived in Jesus the power to help her in her need. That was rare insight! It meant that she was willing to give all she had, and of all her wealth the ointment was the least. "Richer by far is the heart's adoration." That was love! Men and women were always coming to Jesus in that way. The record of their coming is part of our most precious witness to the worth of Christ, for it is the record of vital experience. We know that people found in Jesus help, the consciousness of forgiveness, restoration, and new life. Their certainty that through Jesus they were set free, placed upon their feet, and born again, is one of our surest grounds of belief. These people say to us: "Life was manifest, and we have seen it."

March 13

THE DISCIPLES' TRUST

READ St. Luke 24:13-31.

WE trusted that it had been He who should have redeemed Israel." What was the sum of the impression which Jesus made upon His disciples? What did recollection make Him in the minds of those who looked back immediately after the Crucifixion? We have the answer here: the Redeemer of Israel. We are apt, when we have lost those we love, to fix upon the salient thing in the life and character of him who has gone. This he really was, and thus we must remember him. If the Church placed Christ as Saviour before the world, it was because the disciples thus remembered Him. If today, with our weakened sense of sin, we do not feel the need of Christ as Redeemer, and if, because we cannot wholly lose Christ, we are mainly emphasizing other aspects of His work and character, we do well to recall the estimate of those who best knew Him: He was the Redeemer.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT is remarkable to what strange depths of misunderstanding some catchwords can lead men. Take "freedom" as an example. I read the other day, in a religious paper, a diatribe against the American aviators who have been serving with the French armies in Morocco, as "false to their faith in freedom, enemies of liberty, allies of an alien despotism," and what not, while the banditti of Abd-el-Krim were praised as high-minded patriots for whose complete success we Americans should all hope, gallant fighters for self-determination, blood-brothers of our own revolutionary heroes. Very possibly the writer did not give much consideration to what he was writing: it all sounded well, and it had the catchwords of the hour; so it passed. Yet it was a poor return to offer to France, that great republic which is striving to make certain backward peoples fit for the exercises of political freedom, not by entrusting to them all at once the machinery of government but by gradual education in things elementary.

Myself, I love France so much that I find myself automatically interpreting her course in as favorable a sense as facts will allow. That does not mean approval of every French cabinet, or endorsement of measures dictated by partisan necessity; but it does mean accepting well-considered French policies as probably founded on reason and justice.

Take these Riffi rebels. The government of Morocco, like all Moslem governments, had been a scandal for generations. Life and property and honor were altogether unsafe; it was a personal despotism, with a hierarchy of despots, from Sultan down to village head-men. The whim of the ruler was supreme and freedom did not exist, even in name, much less in substance. Now from despotism to anarchy is a short remove. We interfered by force of arms in a quarrel not our own, when Spain's tyrannical misgovernment was ruining Cuba, because we could no longer endure such a mess at our very threshold. In much the same fashion France was charged with the chief responsibility for establishing order and a reasonable freedom across the narrow seas; and how magnificently she has performed her task every fair-minded traveller bears witness.

Then this local chieftain, with something of a European education superimposed upon his Moslem inheritance, revolts. Should he succeed, it might well be the signal for the general *jihad*, the "holy war" for which all Islam has been waiting since the last Crusade, setting the Crescent against the Cross in one final universal struggle. In Afghanistan, in India, in Persia, in Egypt, in Turkey, in western China, in Bokhara and Kashgar, in the remote places of central Africa, they have been watching eagerly, waiting for news of Abd-el-Krim's success. Should that news come, how much Christian blood would run under Moslem knives, how many Ghazis would be shouting *Din, din!* the war-cry of Mohammed and his system! That it may not come, that the little blaze be extinguished lest it should grow into a world conflagration, France has set her forces in array; and who is there that can impute unclean hands to her, or to her American friends that fight for France and the future of the world?

I CUT from the morning paper this despatch, which is at least an argument for preconceived prayers, as distinguished from what dear old Bishop Huntington used to call "extrump-ery":

"PROOFREADER CALLS U. S. SENATE CHAPLAIN'S LANGUAGE THIRD-GRADE

"READING, Pa., January 17th—Complaining that the language used by the Rev. J. J. Muir, chaplain of the United States Senate, is like that of a third grade school boy, Alonzo G. Anthony, proofreader on a local newspaper, formerly employed in the government printing office in Washington, has written to Congressman Charles J. Esterly, of the Berks-Lehigh district, about it. The letter was referred by Esterly to Senator

Pepper for 'action.' Pepper's secretary says: 'It will be considered.' Anthony got his copy of Muir's prayers from the *Congressional Record*. Here is part of his letter to Congressman Esterly:

"I am enclosing a clipping from the *Congressional Record* in reference to the prayer of the Rev. J. J. Muir, chaplain of the Senate. The language in this prayer is the language of a third grade school boy. This has been the case ever since Mr. Muir has been in office.

"I have been reading these perorations for some years, in fact, ever since he has been in that position, and as a lover of good English and a proofreader, it sort of jars on my nerves to read so poor an example of the English language by a man in an important position.

"Of course, you will understand that is only a personal opinion, but read it and judge for yourself."

"The prayer referred to offered by Chaplain Muir follows:

"Our Father, lover of souls, and desiring that we should realize the highest good for Thy glory and for the welfare of our fellow men, we come this morning with some degree of sadness asking Thee to remember the stricken home and to give unto them the comforts of Thy grace at this time of gloom. Reveal to each of us how we had best conduct ourselves along the pathway of life, not knowing what may be for us as the days multiply, but we would like to have Thy hand holding ours leading us through the steps and in the dark places until we shall see Thy face in peace.

"Through Jesus Christ, our Lord, Amen."

THAT IS a curious, pleasant book which Mrs. Katharine Tynan Hinkson has just set forth, *Life in the Occupied Area*, being the record of a year or more with the British troops in Cologne. She finds much to say that is wholly good about her involuntary hosts, and praises them cordially, their piety, their forbearance, under difficult circumstances, above all their children. Sometimes one wonders and is almost ready to credit the author with rose-colored spectacles; indeed, now and then something is recorded not quite in harmony with the paean of praise outpoured. Strangely enough, it is the French who suffer in the comparison! I am bound to say that my own experience with the Rhinelanders in 1919, a little further up the river in the American Occupied Area, does not altogether bear out Mrs. Hinkson's laudations. But the people of Cologne may be an improvement on their neighbors of Coblenz.

One blunder (not to be fobbed off on the proof-reader) is really droll. On page 176 she tells of finding a Roman child's stone coffin. "The child, five years old," so she reads the inscription, "had died in the reign of the Emperor Tetrarch, in the year 206."

I wonder who he was, that Emperor Tetrarch. Truly, a little knowledge is a dangerous thing!

CITY STARS

(A display of rather impertinent fireworks rejoices the crowd, which never notices the steadfast stars.—PRESBYTER IGNOTUS.)

Pale, twinkling points of unimportant light,
Vaguely appearing, casual and small,
Over this place that knows no dark, no night,
Why do you trouble yourselves to shine at all?
Are you indeed the golden, burning fires,
Streaming your glorious rays above the sea,
We watched from summer headlands, with your choirs
Singing their sweetest "unheard melody"?
Are you the same stars that were shining down
In midnight splendor on us watching there,
When fragrance of wild roses filled the air?
Are you still shining, over this thankless town?
Fair stars of God! Although our sight be dim,
Will you, some midnight, lead us home, to Him?

M. H.

DO NOT PRAY for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks*.

THE SOCIAL PREPARATION OF MINISTERS

BY THE REV. THOMAS S. CLINE, D.D.

THE modern clergyman is faced with demands and problems of increasing complexity. In order effectively to meet the personal and family needs of his people the pastor must use new methods and resources. If he is to be a community leader and an interpreter of the larger social movements of the times he must be specially trained for his social task.

In recognition of these facts the Rev. C. N. Lathrop, Executive Secretary of the Department of Social Service of the National Council, invited representatives of the theological schools of the Church to confer regarding possible improvements in this phase of theological training.

As a result a conference was held at the General Theological Seminary February 10th to 12th, at which the following educators were present: The Rt. Rev. Henry St. George Tucker, D.D., LL.D., of the Virginia Theological Seminary; the Rev. George B. Myers of the Theological School of Sewanee; the Rev. B. W. Bonell, D.D., of the College of St. John the Evangelist, Greeley, Colo.; the Rev. Wilfred R. H. Hodgkin, D.D., of the Divinity School of the Pacific, San Francisco, Calif.; the Rev. Norman B. Nash of the Episcopal Theological School, Cambridge, Mass.; the Rev. Horace Fort of Berkeley Divinity School, Middletown, Conn.; the Very Rev. E. J. M. Nutter, D.D., of Nashotah House, Nashotah, Wis. the Very Rev. H. E. W. Fosbroke, D.D., the Rev. Thomas S. Cline, D.D., the Rev. Pryor M. Grant, and the Rev. Howard H. Hassinger, of the General Theological Seminary.

Reports from the various seminaries as to courses now offered revealed a need for greater emphasis upon training students for the ministry in modern social methods.

In facing the problem as to how the clergy are to be adequately prepared for their social tasks the members of the conference were forced again and again to the conclusion that of far greater importance than the addition of specific courses on social subjects was a general emphasis in every department of theological teaching upon the social implications of the subjects taught. It was felt that the interpretation of the Old and New Testaments, the history of the Church, dogmatic, apologetic, or ethical teaching of the Church offered great opportunity for bringing out the social bearings of religion. It was the sense of the conference that every possible influence should be brought to bear upon the Church seminaries, that adequate emphasis be laid upon the social implications of all courses, and that the various departments work in close coöperation to help the students realize and face social problems.

These problems confront seminarians in their field work as lay readers, Church or social workers, during their student days. It is desirable that the problems thus encountered in actual experience be submitted to the members of the faculty, that they may show the student the bearings of their teaching upon the solution of practical problems.

The educative value of field work, in which students establish first-hand contacts with personal, social, and industrial situations, see the facts as they are and feel the needs which call for their help, was emphasized in the discussions. It was felt, however, that the value of this experience depended upon its correlation with classroom work. To this end it should, where possible, be under the supervision of seminary teachers. If this is not possible, the leaders under whom seminarians serve should be asked to supervise their work and coöperate with the faculty in relating it to the curriculum work.

The members of the conference were unanimous in recommending that in every theological seminary provision be made for training in social case work. The technique which has been developed in this field in recent years was regarded as indispensable for the skilled treatment of social problems which confront modern pastors as they deal with individuals, families, or communities. Such a course seems to belong naturally to the Department of Pastoral Theology.

Considerable time was devoted to the discussion of the relative value of specific courses which might be given. In addition to a course in the technique of social case work, suggested above, it was agreed that there should, if possible, be a course in Christian Ethics bringing out the social implications and applications with reference to modern theories of human relations; and also a course on the relation of Christianity to

modern social and industrial situations in which the larger general problems might be considered and the students brought into contact with special illustrative cases. A fourth course was suggested which would deal with the historical approach to social questions.

As to the method which would be most valuable, it was the prevailing opinion that discussions based on the first hand experience of the students, acquired in field work, would be most effective. Where this is not possible, specialists might bring before the class cases in which they had themselves had first-hand contacts. The next best thing would be the study and discussion of case records. Least desirable were the lecture and text-book methods.

At two special sessions of the conference specific phases of social service training were considered under expert leadership. Community Organization was presented by Prof. Pettit of the New York School for Social Work and Industrial Problems, by Prof. Fitch of the same institution, and Miss Mary Van Kleeck of the Russel Sage Foundation.

It is interesting to compare the findings of this conference with those of another upon the same problem held at Union Seminary in November last at which seminaries of various Communion, both Christian and Jewish, were represented. They are in striking agreement. At that conference they suggested the following as the next steps to be recommended:

1. The adjustment of the various departments of the seminary, avoiding overlapping and duplication and promoting coöperation between the departments, making the resources of one available in other departments.
2. A fuller recognition of the importance of the courses dealing directly with the social task of the minister, and,
3. Case records during the year of those experimenting with modern methods of teaching these subjects, i. e., supervised field work, group discussions based upon first hand experience, study of case records, etc.

These conferences are indicative of an awakening to the importance of the social training of the clergy. They mark the beginning of a new development in his phase of theological education. Plans are already under way for the continuation of these conferences. It has been proposed that an intensive summer course be given at the New York School for Social Work covering case work and kindred subjects for teachers in the Social Ethics Department—the first course to be given in 1927.

The Department of Social Service has offered to serve as a clearing house for the teachers of social subjects in the seminaries in order to circulate useful material.

IT TAKES TWO TO MAKE PEACE

BY THE REV. FRANK E. WILSON, D.D.,

RECTOR OF CHRIST AND ST. EDWARD'S CHURCHES, EAU CLAIRE, WIS., AND CAPTAIN, CHAPLAINS' RESERVE

(From an article in the *Wisconsin Reservist*)

AN old proverb says that it takes two to make a quarrel. This is true, but it is also true that it takes only one criminally-minded person to commit a robbery. We might paraphrase the proverb by saying that it takes two to make peace, and there is no string tied to that statement.

That's why we who believe in peace insist on precautions against the time when it might be broken by someone else who doesn't believe in it. This country of ours is the most peace-loving country the world has ever seen. Yet in a century and a half of our history we have had to face six major wars and some forty-five minor hostilities. American soldiers have been called out on an average of once in every eighteen months since our country began.

Pacifism seems unwilling or unable to face such hard facts as that. They say the way to stop war is to refuse to fight. That's like saying the way to prevent disease is to refuse to get sick. I am always suspicious of too easy answers to complicated questions. As Col. Ely has well pointed out, peace is an effect and if you are to have it you must begin with the causes. You can't abolish a habit of age-old standing by the mere turning over of your hand. It has to be bred out of human life and that takes time, patience, and perseverance.

I believe we have turned the corner and are on the way to the elimination of war. But while we are on the way, we must be reasonably prepared for eventualities, because it takes two to make peace.

Meeting of the National Council

Publicity Department, National Council
New York, February 26, 1926

THE National Council in a momentous meeting held in New York, February 24th and 25th rejoiced at one moment that total giving for 1926 exceeded by practically fifty thousand dollars any previous record and in the next in obedience to instructions from General Convention reduced appropriations two hundred thousand dollars, since total promises failed to meet the Budget as drafted at New Orleans by that amount. The reductions were begun at the Church Missions House with a total saving of \$34,250, the balance being spread over the whole program at home and abroad. The formal statement to the Church gives \$3,074,502 as the total promised by dioceses for 1926, in exact figures \$46,984 larger than the amount received in 1920, at that time and until the current year the record.

It was with profound regret that the Council heard of the serious illness of the Presiding Bishop and President of the Council, and both at the beginning of its session and at its close the members sent to him at St. Luke's Hospital, New York, their loving greetings and prayers for his speedy recovery.

REPORT OF THE TREASURER

THE item of business receiving the most attention was the report of the treasurer, for upon this report depended the action of the Council in reducing the appropriations for the work at the Church Missions House and the missionary work in the field.

The treasurer's preliminary report for the year 1925 showed that the amount received from the Church applicable to the quota, including the Church School Lenten Offering, was \$2,520,473.99. That, with other income, was insufficient to meet the appropriations by \$525,438.20. He reported that the total of cash, pledges, and definite assurances up to February 19th toward the accumulated deficit was \$1,152,213, and that the actual cash received at the Church Missions House amounted to \$862,203.90. The most notable change since the last published report is that New York, Oklahoma, and Milwaukee have raised the full amounts assumed.

He presented a report showing the amounts which the dioceses have indicated that they expect to pay on the 1926 budget, as follows:

STATEMENT OF REPORTS FROM DIOCESES TO THE NATIONAL COUNCIL

Corrected to February 23, 1926
as to

Amounts which Dioceses Expect to Pay on
1926 Budget

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
PROVINCE 1				
Connecticut	\$ 145,800	\$ 135,000	\$ 10,800	
Maine	19,800	8,300	11,500	
Massachusetts	250,000	250,200		
New Hampshire	15,300	11,000	4,300	
Rhode Island	69,300	69,300		
Vermont	13,500	10,000	3,500	
Western Massachusetts	53,100	33,200	19,900	
	\$ 567,000	\$ 517,000	\$ 50,000	
PROVINCE 2				
Albany	\$ 67,500	\$ 36,000	\$ 31,500	
Central New York	69,300	69,300		
Long Island	179,100	125,000	54,100	
Newark	174,600	106,000	68,600	
New Jersey	75,600	71,000	4,600	
New York	370,800	370,800		
Western New York	89,100	70,000	19,100	
Porto Rico	1,080	1,080		
	\$1,027,080	\$849,180	\$ 177,900	
PROVINCE 3				
Bethlehem	\$ 42,300	\$ 42,300		
Delaware	17,100	17,100		
Easton	8,100	5,000	3,100	
Erie	18,900	18,900		
Harrisburg	22,500	20,000	2,500	
Maryland	75,600	75,600		
Pennsylvania	316,800	250,000	66,800	
Pittsburgh	78,300	53,000	25,300	
Southern Virginia	28,800	23,000	5,800	
South Western Virginia	15,300	15,300		

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Virginia	52,200	52,200		
Washington	61,200	61,200		
West Virginia	20,700	12,000	8,700	
	\$ 757,800	\$ 645,600	\$ 112,200	

PROVINCE 4

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Alabama	\$ 19,800	\$ 19,800		
Atlanta	16,200	16,200		
East Carolina	11,700	11,700		
Florida	13,500	13,500		
Georgia	10,800	10,800		
Kentucky	17,100	17,100		
Lexington	7,200	7,200		
Louisiana	20,700	19,000	1,700	
Mississippi	17,100	13,500	3,600	
North Carolina	20,700	20,700		
South Carolina	13,500	11,000	2,500	
South Florida	17,100	14,000	3,100	
Tennessee	24,300	24,300		
Upper South Carolina	12,600	12,933		333
Western North Carolina	8,100	8,100		
	\$ 230,400	\$ 219,833	\$ 10,900	\$ 333

PROVINCE 5

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Chicago	\$ 126,000	\$ 126,000		
Fond du Lac	14,400	11,433	2,967	
Indianapolis	12,600	12,600		
Marquette	6,300	6,300		
Michigan	72,000	72,000		
Milwaukee	33,300	25,350	7,950	
Northern Indiana	9,900	5,796	4,104	
Ohio	92,700	103,168		10,468
Quincy	7,200	4,100	3,100	
Southern Ohio	66,600	66,600		
Springfield	11,700	10,000	1,700	
Western Michigan	21,600	15,000	6,600	
	\$ 474,300	\$ 458,347	\$ 26,421	\$ 10,468

PROVINCE 6

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Colorado	\$27,900	\$ 27,900		
Duluth	9,900	7,200	2,700	
Iowa	23,400	11,000	12,400	Conditional
Minnesota	38,700	29,000	9,700	
Montana	9,000	9,000		
Nebraska	15,300	8,000	7,300	
North Dakota	4,500	5,000		500
South Dakota	10,800	12,000		1,200
Western Nebraska	4,500	4,500		
Wyoming	9,900	9,900		
	\$ 153,900	\$ 123,500	\$ 32,100	\$ 1,700

PROVINCE 7

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Arkansas	\$ 9,000	\$ 8,000	\$ 1,000	
Dallas	18,900	15,010	3,890	
Kansas	16,200	16,200		
Missouri	36,000	18,000	18,000	
Texas	19,800	19,800		
West Missouri	14,400	7,500	6,900	
West Texas	9,000	9,000		
New Mexico	5,400	5,400		
North Texas	1,800	2,050		
Oklahoma	10,800	12,500		1,700
Salina	2,700	2,700		
	\$ 144,000	\$ 116,160	\$ 29,790	\$ 1,950

PROVINCE 8

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
California	\$ 37,800	\$ 30,000	\$ 7,800	
Los Angeles	44,100	44,100		
Olympia	17,100	17,100		
Oregon	7,200	4,000	3,200	
Sacramento	7,200	6,400	800	
Alaska	1,080	1,080		
Arizona	5,400	5,400		
Eastern Oregon	2,700	2,700		
Honolulu	3,600	4,000		400
Idaho	5,400	5,400		
Nevada	1,800	1,800		
San Joaquin	5,400	5,400		
Spokane	6,300	6,300		
Philippines	900	900		
Utah	3,600	4,000		400
	\$ 149,580	\$ 138,580	\$ 11,800	\$ 800

FOREIGN

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Brazil	\$ 1,170	\$ 500	\$ 670	
Canal Zone	1,170	1,742		572
Cuba	1,350	1,350		
Haiti	540	1,000		460
Liberia	1,170	1,170		
Mexico	540	540		
	\$ 5,940	\$ 6,302	\$ 670	\$ 1,032

SUMMARY

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
PROVINCE 1	\$ 567,000	\$ 517,000	\$ 50,000	
PROVINCE 2	1,027,080	849,180	177,900	
PROVINCE 3	757,800	645,600	112,200	
PROVINCE 4	230,400	219,833	10,567	
PROVINCE 5	474,300	458,347	15,953	
PROVINCE 6	153,900	123,500	30,400	
PROVINCE 7	144,000	116,160	27,840	
PROVINCE 8	149,580	138,580	11,000	
FOREIGN	5,940	6,302		362
China, Japan and Miscellaneous		75,000		75,000
	\$3,510,000	\$ 3,149,502	\$ 360,498	

THE FINANCE DEPARTMENT

HE next presented the tentative schedule of cuts prepared by the officers at the request of the President of the Council. The Council gave earnest consideration to this subject in order to determine what principle should govern the making of these cuts and also to instruct the Finance Department, to which the whole question was referred.

The Finance Department made its report on the second day of the Council meeting and further consideration was given by the Council. The action of the Council regarding the income for 1926 and the readjustment of appropriations ordered by the General Convention is contained in the statement of the Council addressed to the Church, printed on this page.

Each department presented to the President and to the Council, as required by canon, its report for the year 1925.

DEPARTMENT OF MISSIONS

THE Department of Missions, at its meeting on February 23d, had a statement from President Pott, of St. John's University, Shanghai, showing that St. John's University had been placed in a critical financial situation as one result of the present nationalistic movement in China. President Pott stated that it is essential to the accomplishment of the Church's mission in China that St. John's should maintain both its high standard of academic work and its Christian character. The Department recommended that Dr. Pott be authorized to enlist the aid of friends of China in this country in securing an emergency fund of \$10,000 a year for the next three years.

The Department of Missions also reported that it was the firm conviction of the Bishop of Kyoto and Dr. Teusler and others that St. Barnabas' Hospital, Osaka, should be continued. In order to do this, an additional appropriation for running expenses would be necessary, and such an appropriation at the rate of \$3,000 per annum was given the hospital from the Contingent Fund in the 1926 schedule. It is hoped that the Bishop of Osaka and other friends in Japan will subscribe an equal amount for the next three years toward the running expenses of the hospital. It was understood that the hospital would not be opened for operation unless the amount guaranteed from Japanese friends will be sufficient, when added to the other income of the hospital, to insure operation without a deficit.

St. Luke's Hospital, Tokyo, finds itself in a difficult situation owing to the fire succeeding the earthquake in Japan. It was necessary at the December meeting of the Council to make

an appropriation of \$3,000 per month for January and February, for the maintenance of the hospital. A further appropriation of \$3,000 a month for March, April, May, and June was made. The emergency situation is such that it was felt necessary to authorize the authorities of St. Luke's Hospital to enlist the special help of the people of the Church in providing

an emergency fund of \$30,000 to meet the difference between expenditure and income resulting from the exceptional conditions under which St. Luke's has been obliged to operate during the past two years.

OTHER DEPARTMENTS

MISS ADELAIDE CASE of New York and Miss Eva D. Corey of Brookline, Mass., were elected to membership on the special committee in charge of the residence for missionaries and others in New York.

The Department of Religious Education elected the Rev. Dr. William G. Thayer of Southborough, Mass., and Miss Elizabeth Matthews, of Glendale, Ohio, as additional members of the department, which elections were confirmed by the Council.

The Department of Christian Social Service, in recognition of the long service of Bishop Lines, of Newark, reported a minute of appreciation adopted by the Department.

The Department of Publicity reported that the Executive Secretary, the Rev. Robert F. Gibson, who for the past six years has been in charge of the Department, had presented his resignation to the President, and reported a minute of appreciation.

The Department unanimously elected Mr. Gibson as an additional member of the Department of Publicity, which action was confirmed by the Council.

The Department also nominated as Mr. Gibson's successor, the Rev. G. Warfield Hobbs, who for over two years has been editor of the *Spirit of Missions*. The Presiding Bishop had indicated his desire to appoint Mr. Hobbs, and his appointment was unanimously confirmed by the Council.

The Field Department announced that the Presiding Bishop had appointed the Rev. F. B. Bartlett as a General Secretary of the Field Department, and his election was unanimously confirmed by the Council.

The vice-president, in the absence of the president and at the request of the Field Department, appointed associate secretaries for the coming triennium, and the Council confirmed the appointments.

The Committee on Trust Funds announced that it had appointed an Investment Committee consisting of Senator Wil-

(Continued on page 612)

TO THE CHURCH

THE amount of income for the budget of the general Church promised by the dioceses for 1926 totals \$3,074,502. This amount is \$574,943 larger than the total given by the dioceses last year and is \$46,984 larger than the highest amount ever received from the dioceses, which was in 1920, the first year of the Nation-wide Campaign. It is with the deepest gratification that the National Council announces this record-breaking advance.

At the special meeting of the Council in January the total amount reported by the dioceses was \$2,818,507 (exclusive of miscellaneous gifts). The supplementary efforts of the dioceses, in response to the appeal of the Council, resulted in additional promises of \$255,995. Out of ninety-seven dioceses and districts to which budget quotas are allotted fifty-nine reported one hundred per cent for 1926 as against thirty-two in 1925.

The Council hopes that this splendid advance will obviate the necessity of closing any schools, hospitals, or churches. Nevertheless the total expected income for 1926 from all sources is \$360,498 less than the amount needed to execute the Budget. The Council has therefore been obliged to cut the appropriations in accordance with instructions of the General Convention.

Making a reasonable allowance for lapsed balances, which are unexpended portions of appropriations, the Council has been obliged to curtail the work in the amount of \$200,440. The first reductions were in the work at the Church Missions House in the sum of \$34,250.

The next group to suffer consisted of certain national Church organizations, four of the Church Colleges, and the American Church Institute for Negroes, with a total cut of \$55,125.

The reduction of appropriations to the dioceses receiving aid from the National Council was on a flat ten per cent basis, amounting to \$23,213. The appropriations for the salaries of women workers provided from the United Thank Offering were excepted from the cut.

The Foreign-born American work was cut \$6,000.

The reductions in appropriations to the Continental Domestic Missionary Districts were centered in institutional work in Arizona, Idaho, Utah, and Wyoming to the extent of \$30,435 and in the items for upkeep, taxes, insurance, and repairs in all districts, for a total of \$18,500. It is expected that this latter amount will be provided by the mission congregations served.

It was manifestly impossible to make specific reductions in the extra-continental and foreign fields without having the bishops present. The Council therefore voted a flat two per cent reduction, amounting to \$32,917, in these budgets, notifying each bishop to report promptly in what items the cuts would take place.

The Council commends this situation to the consideration and prayers of the Church and assures the dioceses that any further supplementary pledges to improve the situation will gladly be received at any time in order that work which has been perforce curtailed may be restored to its place in the budget appropriations and the hardships incident to the reductions relieved.

THE NATIONAL COUNCIL.

A Man for an Emergency

An Appreciation of the Late Edward Sargent, M.A.

Secretary of the National Department of Religious Education

By Lester Bradner, Ph.D.

AN entirely new opportunity for religious education, developing rapidly, requiring the guidance of a trained hand, was calling loudly for leadership about the year 1920. Suddenly there appeared a man possessing exactly the needed experience, supremely loyal to the Church, and ready to take up this work at a considerable personal sacrifice. In a little more than five years he made a plain road for the Church to travel in order to reach this opportunity, and obtained for his recommendations and formulations the consent and approval of a large majority of the religious educators in this country.

The opportunity was weekday instruction in religion. The man was the late Edward Sargent, honor graduate of Sewanee, valedictorian of the class of 1897 at the Western Theological Seminary, Master of Arts at the University of Chicago in 1904, and Superintendent of Schools in Meadville, Pa., from 1914 to 1920.

To utilize this opportunity required technical knowledge both in education and in religious administration. To secure and use a suitable weekday period for education in religion may seem a simple proposition, but the customs of instruction peculiar to these United States of America have rendered it unexpectedly complicated. To be successful the venture must be coöperative between the church and the school, and therefore an intimate knowledge of administration on both sides of the line is necessary to the constructor of the plan. Mr. Sargent had practical knowledge and vital interest in both fields.

On the side of religion his original intention as a young man was to enter the ministry. His father is today one of our own clergymen, and so is one of his brothers. His home training was in the Episcopal Church. He understood and loved its ways. Force of circumstances prevented him from receiving ordination after his theological course was completed, and through this change of plan came the acquaintance with the educational field which so well fitted him for a coming need of the Church. His study in Chicago brought him into contact with one of the most progressive leaders in education of our era, John Dewey, and aroused his devotion to the best principles of modern teaching.

It is well known that the real impulse which started the Church on the experiment of weekday religious instruction came from Gary, Ind. There had been isolated attempts previously in several localities, but it was the influence of Superintendent William E. Wirt in Gary which stimulated the movement by a practical arrangement of hours and schedules. The call of Mr. Wirt for the coöperation of the Church in the weekday training of the child could not be ignored. Now it happened that just at this time Mr. Sargent was working with Mr. Wirt in Gary as Principal of the Emerson School, the most important school unit in the city. And it was under Mr. Sargent's personal arrangement and supervision that the first attempts at coöperation between Christ Church in Gary and the public school system were made.

From this time onward Mr. Sargent watched with interest and expectancy the development of the situation at the national office of the General Board of Religious Education. During these same years the Christian Nurture system was under construction and winning its way in the Church. The adoption of the Nurture system in the large, strong school of the Rev. G. P. T. Sargent at Grace Church, Grand Rapids, gave his brother Edward a chance to measure the values of the series as a medium of religious training, and as lesson material worthy of approval by public school authorities. He forthwith became an enthusiastic supporter of Christian Nurture because he perceived that the Episcopal Church now possessed the necessary printed tools for a serious and worthy

undertaking in education. His appointment to the secretarial staff of the national office followed in 1920 as a natural sequence of the situation. He was given full charge and free rein in the development of the coöperative system. The writer remembers well the early days of formulation and promotion, the careful planning of pamphlets full of explicit details of principles and methods, the constant journeys to centers where the question of instituting the new plan was under consideration, the map which hung by his desk with its steady increase of red-headed pins indicating points where the new experiments were under way. At the close of the year 1921 there were about forty such spots, while at the close of 1925 the number was about one thousand.

Mr. Sargent's position as a national officer brought him into frequent contact with the men who occupied a like position in the other communions. During this period of rapid development this group of men found many occasions for mutual consultation and discussion. The winter of 1921-22 was the time when the first extensive survey of weekday religious instruction was undertaken by the Religious Education Association. The report of the survey was presented in March, 1922. Its verdict ran chiefly toward the encouragement of *community* enterprise in the weekday work, as distinguished from denominational schools. Of this emphasis Mr. Sargent did not approve. His opposition to it may be seen in printed form in a paper published in 1922 in the February number of the journal called *Religious Education*. The writer ventures the opinion that it was Mr. Sargent's influence among the group of denominational secretaries which carried them with him on this point, and led to a joint agreement regarding a formulation of *types* of weekday instruction, viz., Type I, Denominational Plan, Type II, The Community Denominational, Type III, The Interdenominational (sometimes called the Community Type). The order here observed is an order of preference, and as Sargent was convinced, of effectiveness. For him no weekday school could be a "school of religious life" apart from the Church. "Short cuts to unity by way of the children are a fallacious blunder," he wrote.

Equally convinced was he that the teaching program of the weekday and of the Sunday session must become an integral unity. For such a unity he found a sufficient basis in the wideness of the Nurture program of religious training. Many are following him in this respect, but not all. Possibly the wisdom of the future will justify his position here also.

Sitting in his office but a few weeks before his death the writer asked this question: On what basis do you think the excellencies of weekday instruction should be reckoned? Quick as a flash he lined out the following items:

1. What is the relation of the weekday program of studies to the Sunday program?
2. Does the standard of weekday work help to lift the standard of Sunday work?
3. What is the weekday program of worship?
4. What is the weekday program of service and gifts?
5. Is the weekday work helping to interpret the public school to the Church?

Those who are familiar with the usual efforts at instruction on weekdays will appreciate the bearing of these questions from the viewpoint of measurements.

It is most regrettable that office pressure should have been allowed to divert Mr. Sargent's attention from the field where his capacity and contributions were so preëminent. But when the burden of the revision of Christian Nurture manifested itself in 1921-22 it became necessary to distribute it among the staff, and he was given charge of the revision of what were frequently called the Junior Courses (Grades V-IX). Into the minutiae of this arduous task he put untold energy, directing committees in the preparation of new material, as well as the reconstruction of old courses. Then came the con-

sultations with experts for their criticism, and finally the supervision of course after course as it went through the press. Only those who have trodden this winepress know what demands it makes, and what energy it devours. But Mr. Sargent met it unflinchingly.

Close upon the heels of the concluding weeks of this work in the late summer of 1924 came the resignation of Dr. Gardner, the Executive Secretary of the Department, already preceded by that of the other two male secretaries. This left the whole load of the administration of the national office on the shoulders of Mr. Sargent. The best that could be done was to carry on. Advance was impossible. For the entire year, until the new Executive Secretary took office, the burden of work must have been overwhelming. There is good reason to believe that the real cause of Mr. Sargent's untimely end lies hidden here. It was a life unflinchingly given for the good of the Kingdom.

AMERICAN CHURCHMEN HELPING ASSYRIANS

Church Missions House
New York, March 1, 1926

THE two missionaries, the Rev. Fr. Panfil and Mr. Applegate, sent from the Episcopal Church to save the remnant of the Assyrian race and Church, have opened a school of 200 boys and girls, and have begun the education of a few young men for the ministry of the Assyrian Church.

As in the East the priests hold the highest places in public regard, they are also the first who suffer during the persecutions. Most of the Assyrian priests were killed during the war, and for nearly ten years there have been no candidates to fill their places. Once this Church had 230 bishops in Persia. Now there is not even a priest to bury the dead or baptize the children of ten thousand Christians in Urumiah, Persia.

Owing to Turkish deportations and atrocities during the past year, suffering has been acute in and about Mosul, which is on the Tigris, north of Bagdad. Constant appeals have been received from our missionaries urging immediate help. For nearly ten years the Assyrians have been living near the ruins of the ancient city of Nineveh, driven from their homes by the Turks. Once a great nation which ruled in the Near East, and five centuries ago the strongest Church in the world, they are now reduced to 50,000. For many centuries cut off from the rest of Christendom, they fought against Islam and maintained their Christian faith.

Before the world war the Church of England had a mission to the Assyrians. Dr. Emhardt writes, in the *Spirit of Missions* for January, 1926, of this mission. Its beginning is described with deep interest and pathos, in the second volume of A. C. Benson's *Life of Archbishop Benson*. During the war the work of the mission halted. Assyrian churches dating back to the third century were demolished. Ancient Syriac manuscripts were burned. It is conceded by those who have visited these people and have seen their suffering that no other race in the Near East has suffered as they. The remnant of them still have the Turkish sword on one side, and malaria and other unaccustomed climatic difficulties on the other. And no help has gone out to them from America.

For nearly six years this ancient Church has appealed to the Episcopal Church for aid. Dr. Emhardt, of the National Council, has visited them, and has made a strong plea in their behalf. An American Committee of the Archbishop's Assyrian Mission has been formed, of which Dr. Emhardt is director. Special funds raised by that committee have enabled the two missionaries to be sent, for educational work. It is most urgent, for the sake of the Faith so long held by this pathetic little Assyrian group, that our American assistance be continued and extended. Mr. George Lamsa is the only authorized field representative of the American committee. Contributions for the work should be sent to Mr. Lewis B. Franklin, treasurer, 281 Fourth Avenue, New York.

The world has turned its eyes towards Mosul for its oil fields and other rich resources. Irrigation will make Mosul a noted place for cotton growing, and a manufacturing center. In a few years we shall know the value of the mission and be grateful for our share in maintaining it.

EDUCATION and religion should be so interwoven that each becomes a part of the other.—*Henry Churchill King*.

MEETING OF NATIONAL COUNCIL

(Continued from page 610)

liam J. Tully, Counsel for the Metropolitan Life Insurance Company and a member of the National Council, and the treasurer. This committee had decided that for the present all investments in real estate mortgages shall be in mortgages legal for trustees in the State of New York and guaranteed by one of the following companies:

Lawyers Title and Mortgage Guaranty Company.
Bond and Mortgage Guarantee Company.
Lawyers Mortgage Company.
New York Title and Mortgage Company.

RELATIONS WITH OTHER CHURCHES

THE General Convention adopted a resolution that all subjects and questions concerning the relation of this Church to other Christian communions shall be referred for consideration to the Presiding Bishop and the National Council, and that all commissions of this character, except the Commission on the World Conference of Faith and Order, be discontinued. A resolution was adopted requesting the president to appoint a Committee on Ecclesiastical Relations which shall consider all questions referred to the Council involving coöperation or the execution of a common policy between this Church and other religious communions.

The secretary of the Woman's Auxiliary presented the annual report of the Auxiliary, and announced to the Council that every effort was being made to bring to the attention of the women of the Church the principles adopted at the triennial meeting of the Auxiliary held in New Orleans in October, 1925.

The Council adopted the following resolution adopted by the Advisory Committee on Europe and the Near East:

"RESOLVED: That we commend the effort of the Committees interested in preserving the integrity of the Russian Orthodox Church under the Metropolitan Platon, and suggest that the several bishops of the Church display sympathy and encouragement in any effort the Metropolitan Platon may be called to make in defense of his congregations in their diocese or commonwealth."

A letter was received from Bishop Banister, late Bishop of Kwangsi and Hunan, China, written from Jerusalem, as follows:

"I have been staying some time in Jerusalem and in addition to the great joy of seeing the Holy Places in this sacred land, it has been an additional pleasure to meet the Rev. C. T. Bridgeman, a priest of your Church under the Bishop of Jerusalem. He is proving the wisdom of the American Church in sending a priest to coöperate with the Church here, in promoting fellowship with the Eastern Churches. In company with Bishop Mac Innes I have had the pleasure of calling upon all the Eastern prelates and presenting the greetings of the Church of China; on each occasion Mr. Bridgeman has also presented the greetings of the American Church.

"Yesterday we called on the Armenian Patriarch, with whom Mr. Bridgeman is specially connected, and on that occasion he presented the greetings in the Armenian language, which shows his great progress in efficiency in the work for which you have sent him to Jerusalem. Mr. Bridgeman is a most charming representative of your Church, and worthy of all your trust and confidence.

"During the whole of my episcopate in China I have been brought in the closest contact with the bishops of your Church, and your clergy, and I shall always consider this one of the greatest privileges of my life."

A letter was received from the Rev. A. H. Beer, of San Pedro de Macoris, Dominican Republic, enclosing two checks for \$25 each as the contribution of his parishes toward the deficit and toward the building fund of the Bishop of Haiti.

The Council adjourned Thursday, February 25th, to meet at Taylor Hall, Racine, Wisconsin, May 14th and 15th, with department meetings May 13th.

"THE INCARNATION opened the spiritual, the supernatural, the eternal. It was as if the clouds were broken above this human valley that we live in, and men saw the Alps above them, and took courage. For, remember, it was a true Incarnation. It was a real bringing of God in the flesh. It was a real assertion of the possible union of humanity and divinity; and by all the tender and familiar incidents, by the babyhood and home life, the hungerings and thirstings of the incarnate Christ, it brought the divinity that it intended to reveal close into the hearts and houses of mankind. It made the supernatural possible as a motive in the smallest acts of men. . . . It brought God so near that no slightest action could hide away from Him; that every least activity of life should feel His presence, and men should not only lead their armies and make their laws, but rise up and go to sleep, talk with their neighbors, all in the fear and love of the Lord."—*Phillips Brooks*.

SPIRITUAL EQUIPOISE

BY THE REV. WILLIAM M. BOURS.

JOB'S asserveration, "Let me be weighed in an even balance, that God may know mine integrity," is true of a human character well balanced throughout the gradual process of its normal development. Moreover, Job's life embodied the inevitable in God's providence, in that, because throughout adversity Job maintained his integrity, "the Lord blessed the latter end of Job more than his beginning."

The physical universe is a materialization of correspondences and of compensations, as may be noted, for example, in the hills and valleys, in the deserts and gardens. There is also exemplification of the fact that in nature exists a reproduction of similars, in that water seeks its own level. The human body is a wondrous display of correspondences.

The facilities that characterize man as having a spiritual nature are Reason, Conscience, and Love.

In expressing a sense of proportion, the use of a reproduction of similars is a logical inclination of the mind. Architectural invention is an illustration of this principle of harmony. In general lines of structure and in ornamentation, one, by force of a sense of anticipation, looks from one to a corresponding unit of construction for similars in esthetic expression.

By his use of similars, Shakespeare creates a very kin to nature, when to the Players, who are to imitate the fatalities of the King's crime, wherein to catch his conscience, Hamlet says:

"Be not too tame neither, but let your own discretion be your tutor; suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature; for anything so overdone is from the purpose of playing, whose end, both at the first and now, was and is, to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure."

A consideration of the law of balance enters into the psychology of conscience by reason of the correspondences incident to the "antecedent" and the "sequent" functions of that ethical sense. The deliberative power in conscience is, as it were, poised with the judicial; the indicative with the retributive; and the imperative with the predicative.

Concerning love, these commonplaces are preëminently theological. In his declaration "We love God, because he first loved us," St. John signalized the reproductive power of love.

The evangel of redemption in the parables of the Kingdom of Heaven, as well as in the sacramental provisions for man's translation into that kingdom, is likewise a manifestation of "an eternal correspondence in the parts of the one counsel of God."

Spiritual Equipoise has been revealed by Christ in terms of human nature conformed to the Word of God.

Notable correspondences appear in comparing the "Lenten" trials with the "Easter" manifestations.

According to St. Luke's Account:

"Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread."

Thus, by the utmost stress of hunger, the devil sought to lead Jesus into what would have been, under the circumstances, an impious provision for the necessities of His human body. Jesus withstood this insinuation, answering the tempter:

"It is written, that man shall not live by bread alone, but by every word of God."

After His resurrection, in a devotion of His human body to the reënforcement of the disciples' faith in God's word, at Jesus' bidding:

"They gave him a piece of broiled fish, and of a honeycomb. And he took it, and did eat before them."

Attempting to corrupt the mind of Jesus,

"The devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, *All this power will I give thee*, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt

worship me, all shall be thine." Again with the Word of God, Jesus repulsed Satan.

According to St. Matthew:

On the appointed mountain in Galilee, after His resurrection, Jesus said to the disciples:

"*All power is given unto me in heaven and in earth.*"

Into the throes of a human spirit harried by the tortures of a pride goaded on to the extremes of self-assertion, the devil sought to plunge Jesus, when that evil spirit bade Him cast Himself down unhurt, from a pinnacle of the temple at Jerusalem, thereby to show Himself none other than the Son of God.

"And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God."

At the end of the forty days' proof of His being "the Son of God with power, according to the Spirit, of holiness, by the resurrection from the death" Jesus led the disciples "out as far as to Bethany, and he lifted up his hands, and blessed them; he was parted from them, and carried up into heaven."

The form of the Gospel data, disclosed in a comparison of the temptation with the resurrection, is thus seen to be in accord with the native form of thinking. Moreover, meditation on the correspondences in that data will help to establish, strengthen, and settle habits of Christian thinking, and so to correlate, in the providence of God, the manifold trials and tribulations of this present life with their prospective transfiguration into the blessedness of final perfection in Christ.

AMERICAN WORK IN JERUSALEM

LESS than two years ago the American Church began a new venture. The National Council sent our first educational chaplain to help the ancient and persecuted Churches of the Near East.

This coming Good Friday the offerings in our parishes are asked for this American work and with it the English Jerusalem and the East Mission. The Presiding Bishop is writing to all the clergy urging this offering.

The Rev. Charles Thorley Bridgeman, former assistant secretary of the Foreign-born Americans Division, is our representative in Jerusalem. His work has been most successful, and the American Church's active influence is now felt throughout the Holy Land and as far as Damascus and Aleppo. The Armenian, Syrian, and Greek Churches in all the Near East rejoice at this helpful expression of brotherhood. Also this beginning of help to the home lands is doing much towards winning the confidence and friendship in America of immigrant neighbors, members of Syrian, Armenian, and Greek Churches.

On Mt. Zion, at the Armenian Seminary, in the ancient monastery of St. James, Mr. Bridgeman teaches regularly the classes of young theological students, the future spiritual leaders of the race. The Armenian Seminary is under the personal presidency of the Armenian Patriarch of Jerusalem. The representative is also in constant and helpful touch with the Palestinian leaders of the Greco-Syrian, Abyssinian, Coptic, and Jacobite Churches. He lives in the close of the Anglican St. George's Cathedral and is a member of the Cathedral staff. At many functions, such as the Eastern Churches' celebration of the great feasts and the anniversary of the taking of Jerusalem, at which General Allenby made the chief address this year, our Church's presence is marked by our representative, who is given a place of honor.

He is constantly visited by American residents and tourists and celebrates the Holy Communion for them according to the American Prayer Book. Sometimes he has an American wedding. A special Fourth of July service, for Americans, was held for the first time last year in the English Cathedral.

MONEY

THE ONLY money of which we need be ashamed is that part of God's money which we keep for ourselves. We need to abolish the groundless prejudice that exists concerning money, and to understand its part in the extension of the Kingdom of God. Money is the alabaster box in which the precious ointment of your life is placed, and which needs to be emptied at the Master's feet.—Rev. JOSEPH R. WALKER, in *Rural Field Leaflet*.

THANK YOU!

BY THE REV. GEORGE PARKIN ATWATER, D.D.

(In his column of Cheerful Confidences in the *Witness*.)

FOR many years THE LIVING CHURCH has had a page of Blue Monday Musings written by a well-known priest who modestly calls himself "Presbyter Ignotus." He is a modern Mungo Park and brings us strange tales from foreign lands.

Then the *Churchman* saw the advantage of serving a few condiments with its ecclesiastical meals, and Gargoyles began to appear in its columns.

The score was then *One All*. But THE LIVING CHURCH is alert, and did not wish the contest for human interest to result in a tie, so it took its stand, drew on its five ounce gloves, tried out its bats, teed up, and with a beautiful drive holed out in one by securing the services of Mrs. Evelyn A. Cummins for a column entitled *Around the Clock*.

The title suggests the penetrating eye of the sun which every day follows the clock and casts its rays of light into odd nooks and corners the world over.

The column consists of short paragraphs, containing material gleaned from everywhere, and parts adjacent, each of which could be elaborated into a long article. They are informing and thought provoking, and give evidence of the vast range of interests of the writer.

Mrs. Cummins is gifted with the ability to write. Her sentences have a directness, a sustained clarity and a force, that make reading easy as it should be.

The column suggests a metropolitan point of view, and contact with keen minds, and underneath the comments there is evidence of a familiarity with things ecclesiastical such as might come with long concern for the Church. But the metropolitan point of view is not necessarily confined to those who live in New York or Boston or Chicago. If Boston is a state of mind, it is quite conceivable that a metropolitan frame of mind can be developed in every person who builds his watch tower high enough to look past the immediate foreground. So wherever Mrs. Cummins has built her tower, its view is not obstructed by the Woolworth building, nor the State House, nor the Wrigley building. London slips into the picture as easily as Wappinger Falls does into a touring guide book. She brings to our attention facts and events that otherwise seem as remote as the Battle of New Orleans. (I do not refer to the General Convention.)

Around the Clock has just begun its career in THE LIVING CHURCH. I have been for six years trying to brighten the corner of the *Witness* where the editor permits me to establish squatter rights. Six times fifty-two is three hundred and twelve. For three hundred and twelve times at least, have I sat down at my desk and tried to figure out what the *Witness* readers would care to read next week. After Mrs. Cummins has written three hundred and twelve columns for THE LIVING CHURCH, I hope Mr. Morehouse will send her a note as appreciative as the one I received from Mr. Spofford the other day. For it is hard work to fill a column a week. But I will reassure Mrs. Cummins, if by any wild chance she should happen to see this "welcome to our midst" article, that the first five years are the hardest. The habit is then established.

So we are glad to congratulate THE LIVING CHURCH on its expanding policy, and its appreciation of the need for variety in the columns of a religious journal, and upon its new and interesting feature, *Around the Clock*.

KING OF THE THORNS

O King of the thorns,
Nailed to the cross;
Withstanding the scorns,
Enduring the loss—
Cold was the night,
Far away the sun,
Only dim light,
For the day was done.
Had I been there
I would have saved Thee;
But Thou, Saviour fair,
Thou hast saved me!

E. SINCLAIR HERTELL.

AROUND THE CLOCK

By Evelyn A. Cummins

AN amusing book is entitled *A Walk-About in Australia*, by one Philippa Bridges. She tells a story of a Torres Straits boy who had the extraordinary and weird experience of diving into the mouth of a shark.

"Evidently it was a surprise to them both, and they must have been equally glad to part. The boy precipitated the parting by the usual method of putting his fingers into the shark's eyes. He lives to tell the tale—with twenty-seven stitches in his neck. I saw him walking about in Port Kennedy, and, of course, he figures on the local post-cards."

And, of Papua: "I was told that there is a population of 2,000 white people in Papua, of whom 1,782 write articles upon anthropology for the *Sidney Bulletin*." Also this:

"In Papua little pigs are treated as if they were born to purple. They have far more rights and privileges than could possibly be accorded to little pigs in other parts of the world, and no picture of carriers on the march or resting would be complete without a woman holding one in her arms and fondling it."

The author visited a plantation in the Solomon Islands and met there a native of the island of Buka, who told her he had eaten two men. He said he liked eating men—that they were much nicer than wild pig. In one place she came across a sign which said, "Visitors desirous of being eaten by cannibals must bring their own onions." She says that such levity must be a sign that cannibalism is dying out.

SOME fascinating books on London have recently come off the press. One is *The London Perambulator*, by James Bone, illustrated by Muirhead Bone. Mr. Bone tries to show that London has, so to speak, "personality."

He tells a story of a cockney who was enrolling in Canada for the War. "Place of birth?" he was asked. Answer, "London." "London, Ontario?" "No," indignantly, "London, the blank world."

Mr. Bone tells of the regularity with which the beadle of the Bank of England changes his waistcoats, according to the season. He says, gravely, that city men regulate their gardening calendars in accordance with the beadle's waistcoats.

And one of his recollections of a London fog—

"Only twenty years ago a man going home about midnight in a fog saw a glare of torches and a body of men passed with King Edward walking in the middle. The torches were carried by footmen and policemen; then came the King heavily wrapped up with two of his gentlemen; then more policemen; then some stragglers of the night, attracted by curiosity or by the chance of a safe guide to Buckingham Palace. The procession came so silently out of the fog and vanished into it again that the spectator later in the night was not sure that he had not imagined it. But it was King Edward, who had been dining with a Court lady in Portman Square, and finding it impossible to go by carriage in the fog, had decided to summon torches and a guard, and walk, just as a Stuart king would have done."

ABOUT Christmas time, and also in July, the Crown makes gifts of venison to various dignitaries in London. The Lord Mayor received four does this year, the Sheriffs three, and the Recorder, Town Clerk, Chamberlain, Common Sergeant, and Remembrancer (quaint names, aren't they?), one each.

This seems to be an old custom, there being in existence a warrant for six bucks for the Lord Mayor of the year 1428. This warrant is signed by the Archbishop of Canterbury and the Bishop of London, and is preserved in the British Museum.

FOR some weeks a short time ago a prominent Roman Catholic layman ran ads in a New York daily in praise of the Roman Catholic Church. A recent issue of another daily in New York carried an ad of a new mausoleum. The ad was headed in large type—"Cypress Hills Abbey—The Greatest Gift a Father Can Bestow." Extraordinary! But perhaps, as someone said a while ago, "If you live in New York you're not surprised at anything."

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.

THE MARTYRED CHARLES

To the Editor of *The Living Church*:

THE PASSIONATE INDICTMENT of Charles I of England which Dean Robbins frames in today's *LIVING CHURCH* must not be suffered to pass without objection on the part of students of history, no less than of those who count him a martyr.

I was struck by the dean's list of crimes laid to the charge of Charles, and I opened my volume of Macauley's *Essays* and there, on turning to his essay on John Hampden, there appeared, almost in the order he notes: the tortured Puritans, the imprisoned Eliot, the slain Lord Strafford.

Upon all these there is this to be said, that harshness and cruelty marked all the legal punishments in that age, and that the Puritans, when their turn came, inflicted tortures upon their convicts. We cannot blame them, except so far as they claim to have acted upon a rule of divine right which they alone observed. Eliot's case is of no importance.

The death of Wentworth, Lord Strafford, is laid upon King Charles. Beyond a doubt his signature to the bill of attainder passed by the House of Lords was a grievous blemish on the King's character, and one over which he himself mourned bitterly to his dying day. But to lay the final blame for Strafford's execution to the King is a monstrous charge. What are the facts?

Strafford had been Lord Lieutenant of Ireland. He was impeached by the House of Commons and tried by the House of Lords. The trial, as a case at law, failed, but the blood-thirst of his enemies was not to be denied, and the Lords were compelled to pass a bill of attainder which made him *ipso facto* an outlaw and subject to capital punishment. The bill came to the King, as all acts of Parliament do; but note, *the King of England has no veto*. To have refused his signature would have brought upon himself incalculable consequences. Bishop Juxon, whom he consulted, told him to follow his conscience. Bishop Williams, a rabid Puritan, told him he had two consciences, a private one and a public one, and counselled him to follow his public conscience because the real responsibility lay upon the House of Lords.

To this specious reasoning Charles yielded, weakly, pitifully, yes, to his shame. But Charles was weak, like all the Stuarts. They were mighty in theory, weak in action. They blustered, as King James I did when he said, "I make both law and gospel," but never raised a finger to maintain his omnipotence.

Dean Robbins asserts that Charles was trying to wrest from the people their ancient liberties. The fact simply is that Charles was trying to maintain the monarchy at a time when it had passed the zenith of its course. The nation was actually in a transition state and the royal power of the Plantagenets and Tudors could no longer be held. The struggle was brought to a head in his days, under the added strain of religious fanaticism, and Charles was in no way to blame for not reading the signs of the times. He was trying to keep possession of the power which, if the precedents of a thousand years avail for anything, had come to him. When James I came to the throne, monarchy was the working principle of the state. Parliament, as it was before his time, was a meeting of burgesses who came together under compulsion, obeyed orders from above, and went back home glad to carry their heads on their shoulders. You cannot read into the history of those days the parliamentary ideas of this age. Under the Stuarts the monarchical principle weakened and began to sink, and the popular idea rose enormously, aided by religious feeling, superheated and unbalanced. Charles failed from lack of iron in his make-up. That he was a deceiver and untrustworthy is asserted of him by none except his bitter personal enemies. Right-minded and just, yet weak and inconstant in counsel, hesitating and yet violent in action, harassed and spied upon, tricked by his own counsellors, he yet remained firm and unyielding to the end in his devotion to the Church; for her he died.

And Dean Robbins is playing fast and loose with history when he speaks of the *Scottish* Parliament as abolishing episcopacy, passing without mention the fact that the *English* Parliament abolished "episcopacy," made the use of the Prayer Book—even in private—unlawful, four years before the death of the King.

The dean concludes with a comparison in rhapsodical form of John Milton with Charles Stuart, which is as near to nonsense as a dean may utter. John Milton the poet all must praise for his sublime and holy song. John Milton the scurrilous pamphleteer, the tool of unscrupulous politicians, must not come into the picture.

I have not said one word about the practical wisdom of American Churchmen enlisting in the cause of a banished race of kings. But that Charles I was a martyr, if ever there was one for a holy cause, history proves.

Peekskill, N. Y.

(REV.) CHARLES F. SWEET.

February 20, 1926.

THE CRUMPLING OF THE CHURCH PAPERS

To the Editor of *The Living Church*:

THE *Southern Churchman* has an excellent editorial upon the general wickedness of disloyalty by Christian people to the prohibition law. The *Witness* treats the subject with cheerful indifference. The *Churchman* ignores it. None of them, including *THE LIVING CHURCH*, answers the question asked by the humiliated and troubled members of the Church everywhere; "Have our leaders no disapproval of Dr. Empringham's use of the name of the Church, or of a society supposedly representing the Church, in a campaign of propaganda for light wine and beer?" In one of the back pages of *THE LIVING CHURCH* last week, obscurely tucked away in the New York correspondence, there is a statement to the effect that "Later developments at the Society's (Ch. Temp. Soc.) headquarters show that the Secretary has, apparently, issued a statement that he is not fully able to substantiate."

There seems to be a determination upon the part of our Church papers to suppress further reference to the matter. They have simply crumpled under the weight of the moral issue involved.

(REV.) PHILIP DAVIDSON.

Greenville, Miss., February 25th.

[The subject was given a double-column heading in *THE LIVING CHURCH* of February 13th, was discussed in the editorial leader of same date, was further treated in the New York letter of February 20th in space that is no more "obscure" than any other column of the paper, was the subject that appeared at the head of the Correspondence columns last week, is also treated in the same department this week; extended articles from the pens of the Bishops of New York and Central New York have been printed, and space has been accorded to our present correspondent in two consecutive issues. If this constitutes "a determination upon the part of [this one of] our Church papers to suppress further reference to the matter," we fear we shall be obliged to plead guilty.—EDITOR L. C.]

THE LAYMAN'S RIGHT

To the Editor of *The Living Church*:

IN YOUR ISSUE of February 20th, you discuss at length the layman's right to the Holy Communion, and point out that he should not be deprived of this right because of sickness, and that if he is not to be so deprived, reservation is essential. Will you not be more explicit and say that a layman in sickness as in health has a right to be communicated in both kinds, and not merely with what former Catholic leaders have not scrupled to call a "mutilated" Sacrament? It seems necessary to be explicit on this point if reservation is to be authorized. The practice of many is to reserve and communicate the sick in one kind, and in some parishes in New York City the custom is being introduced of communicating the well in only one kind. Have not laymen a right to their Catholic privilege as that was understood by the undivided Church and as it is practised in the East to this day, where reservation for the sick is in both kinds and where the reserved Sacrament is not used for services of adoration or purposes of benediction?

Is it not almost certain that if we were content with such a practice, and the whole question was not involved with the determination on the part of some to introduce the modern Roman services of Adoration and Benediction, there would be little opposition in the House of Bishops?

To the Uniates Rome concedes the privilege of communion in both kinds which she denies to her faithful adherents. If there be those among us who are not content with Catholic

privileges as they were understood by the undivided Church, but must have Roman privileges also, ought they not to be perfectly frank in saying so without equivocation? Because it seems to be a just suspicion of the sincerity of those who not only hold to and admire all Roman practices and precedents but also especially despise things Anglican, that prevents the authorization of reservation for the communicating of the sick.

And are you quite fair, Mr. Editor, in singling out Vermont to be judged upon altogether supposititious figures? The mountains which make Vermont such a beautiful state also make the work of its rural clergy very difficult, and because of the small stipends and hard work it is generally undermanned. The last almanac shows a total of thirty-eight clergy (not all in parochial work) for its seventy parishes and missions. And in Vermont (perhaps it is not thus in Milwaukee) not all "hear the voice of the charmer, charm he never so wisely." Moreover, it is not probable that all the clergy deem it important to report every private communion, and no further provision is made on the standard form of parochial report for such an item.

(Rev.) THEODORE HAYDN.

Watervliet, N. Y., February 24th.

STATISM

To the Editor of *The Living Church*:

FEW OF US, I fancy, realize how subordinate to the State has become the Church in modern life. The controversy in the middle ages was over which authority, State or Church, should be supreme. The Protestants of the Seventeenth Century, rejecting the idea of a visible Church, the Body of Christ, put the ruling Prince and the State over all. The people had to follow the religion of the King, *cujus regio, ejus religio*. Freedom of religion was won partly because of the struggle for political freedom by people of different religious tenets, and partly because religion came to be deemed a matter not of an organization but of individuals. One of the foundation stones of American government is religious freedom, formerly interpreted to mean freedom of worship as well as freedom of belief.

Today we have a different philosophy of life in theory and in practice. We are dominated today by Statism. Statism is the view that the political unit called a State, whether voiced in a King, Emperor, or President, is the sole, unique, unquestionable authority over all of man's activities, from which come all rights and privileges, and against which no organization has any powers. This is shown in our laws on the use of wine, the use of the chalice in the Sacrament, and the many attempts to destroy parochial schools. A legal enactment passed by some legislative body, in the minds of many people, becomes a divine ordinance, to be disobeyed, which is sin, if one desires, but not to be spoken against or condemned openly.

More and more do our political authorities interfere with the right of people to worship in a body as they deem right. Take the case of epidemic, or the fear of one, what public gatherings are forbidden at once? The services of the Churches. Trolley cars run with their packed humanity; department stores keep open; but public worship of God is forbidden. So with the administration of the chalice, the common cup of which the Blessed Lord partook with His apostles, is forbidden in some states to His followers. One could go on and enumerate many such instances.

Now the question in my mind is this: has the Church of God, the visible Body of Christ, no rights and duties save those the secular authorities choose to grant her? This it not merely an abstract question. The General Convention had brought before it for settlement the question of the law forbidding the common chalice. This vital question the Convention did not answer with any boldness, but it is only one of many encroachments upon the rights of the Church.

We are fast becoming a people whose philosophy of life is that the voice of a majority of those who vote is the voice of God, that a majority determines the truth.

(Rev.) H. P. SCRATCHLEY.

INCREASE OF COLORED COMMUNICANTS

To the Editor of *The Living Church*:

FROM 1866 to 1896, a period of thirty years, all of the Dioceses comprised in the Province of Sewanee presented a total number of colored communicants of 3,570; after a period of thirty more years, to date, the same Province shows a total colored communicant list of 8,117. At the present time, to promote this work, in the Province of Sewanee, exclusive of what the people give, the General Church annually appropriates the sum of \$149,049; \$82,200 through the American Church Institute for Negroes, and \$66,849 for Field Work.

In striking contrast, thirty years ago, the Province of New

York and New Jersey reported a combined colored communicant list of 776. The same Province now reports a combined colored communicant list of 10,061. This Province receives no appropriations for its colored work from the National Council.

It seems to me that, while we are going on increasing our appropriations, we ought also to make some close study and investigation with respect to the administration of this work. Even a very small percentage of gains in communicants, through our many schools in the Province of Sewanee ought to enable a better showing in the number of colored communicants.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

AN IRISH CHURCH PAPER

To the Editor of *The Living Church*:

IT MAY INTEREST readers of THE LIVING CHURCH, to know that there is an excellent Church weekly published across the water, namely, the *Irish Churchman*, the editor of which is a staunch and loyal Churchman, the Rev. Richard Breene. The subscription price is only 6/6, which is about \$1.56 per year. The editor is keenly interested in the affairs of the American Church; not only so, but he printed the entire program of the Catholic Congress in New Haven, devoting half a page, under the headline U. S. A. Anglo-Catholic Congress, and in a later edition paid a high tribute to it, quoting Dr. McCune's address in part, stating "These accounts indicate that the three-day session is regarded as having been a great success." "The Anglo-Catholic section of the Episcopal Church has asserted its lofty purpose of restoring the Catholic heritage and position of the Church in the United States."

Suffice it to say that this excellent little weekly has no part or lot with modernism.

Fr. Breene will be glad to send sample copies to any who may desire them. His address is 37 Queen St., Belfast.

Bay Ridge, N. Y.

R. F. X. LEES.

EXCHANGE IN THE CHANNEL ISLANDS

To the Editor of *The Living Church*:

MAY I COMMEND to my American brethren the opportunities of summer exchanges in these glorious islands in the Diocese of Winchester.

As I am leaving here in February on a world preaching tour (India, Burmat, Malay, Java, Australia, New Zealand, and Honolulu, reaching San Francisco (D. V.) on August 25th). I should advise them to write the rector of this parish, the Rev. Pedro Mesny, who will be glad to make the necessary arrangements.

(Rev.) WALTER E. BENTLEY,

Guernsey, Channel Islands, January 11, 1926.

ANOTHER CHRISTMAS PLAY

To the Editor of *The Living Church*:

REFERRING to the correspondence in your issue of January 16th by the Rev. Geo. B. Kinkead, under the heading Successful Christmas plays, I wish to call the attention of your readers to my play, *Bethlehem: The House of Bread*, published by the Society of SS. Peter and Paul, Ltd., and obtainable from the Church Book Room, 33 Richmond Street West, Toronto, Canada. This play has been very successfully performed by children in England, and at Bay City, Mich., Montreal, and Toronto.

Montreal, Que.

STELLA M. BAINBRIDGE.

LETTERS OF TRANSFER

To the Editor of *The Living Church*:

WITHIN a year I have written ten letters transferring ten families or individuals to the pastoral care of other rectors. In three instances I have written twice. To date I have not received a single reply; not even an acknowledgment of letter received!

Is this disheartening experience exceptional or is it an old story?

Belmont, N. Y.

(Rev.) S. W. HALE.

FROM A RADIO FAN

To the Editor of *The Living Church*:

MAY I SAY thank you for notifying the radio fan that the celebration of the Holy Eucharist at St. Mark's Cathedral, Hastings, Nebr., would be broadcast?

I listened in on the service and it proved to be one of the most enjoyable hours I have had since I came to this country four years ago.

I do hope you will give us radio news through THE LIVING CHURCH.

Sumner, Nebr.

HERBERT S. HIRD.

LITERARY

SOCIAL PROBLEMS

By CLINTON ROGERS WOODRUFF

IN THESE DAYS of multiplying social problems and movements it is refreshing to have a frank, critical book like Franklin H. Gidding's on the *Scientific Study of Human Society* (University of North Carolina). Believing that a true and complete description of anything must include measurements of it, he seeks to describe some standards which he believes will serve as a yard stick or scales, as may be needed. His book is "a compact, clear, and interesting statement of essential principles." It is strongly recommended to those who sincerely desire to apply the "distance" and "value" measures of social progress.

It is interesting to contrast the views of this veteran sociologist, with those of Dr. Knight Dunlap, the professor of Experimental Psychology at Johns Hopkins in his *Social Psychology* (published by Williams and Wilkins, Baltimore). These two discuss many of the same topics. Neither has a doctrine or propaganda "to put over." They are both scientific in their attitudes, seeking to build up a thesis, at least in the ordinary sense of the word, although Dr. Dunlap frankly admits that he is dogmatic in his treatment.

In commending these books for thoughtful reading, it must not be assumed that it involves endorsement of all the statements made. For instance, we could hardly endorse the one to the effect that "until we can succeed in teaching morals quite apart from religion, the structure of society and the progress of the individuals within it are in serious and continuous danger."

Social Pathology is a different sort of book altogether. It deals with "social disorganization and personal demoralization." It is what is known as a "source book." The general plan followed is a summary of typical cases under each head, making vivid and concrete what might otherwise be mere theory or statistics. This is followed by a consideration of casual relationships and methods of social treatment. It is remedial and constructive, and alive to problems which press for solution, and does not pretend to be scientific in the sense that the other two are. It is one of Crowell's Social Science Series and is by Stuart A. Queen and Delbert M. Mann of the University of Kansas.

IN HER *Sumptuary Legislation and Personal Regulation in England*, Dr. Frances Elizabeth Baldwin gives a timely discussion of the laws which regulate the intimate personal conduct of men in distinction from their general political rights and duties. Most of these regulations can be classified as sumptuary in the sense that they governed the amount and direction of individual expenditures and that by means of the past "sought to regulate the private life of a citizen in every respect—the fashion of his clothes, the number of courses at his meals, how many guests he might have at a wedding, dinner, or dance, how long he should be permitted to haunt the tavern and how much he should drink."

Dr. Baldwin devotes her last chapter to "the decline of sumptuary legislation"—in England. This volume, which is one of the Johns Hopkins University Studies, "is a historical one and deals in neither criticism nor propaganda."

PROFESSOR ALVIN GOOD (of the Louisiana State Normal College) in *Sociology and Education* (Harper and Brothers), calls attention to the fact that in their attempts to understand all the factors involved in economic laws, certain economists and political scientists began to work over into the general field of how men live in social groups and that social life is coming to be studied because of the importance social activities have in modern life. He therefore has written this book since, as he puts it, "it is generally recognized that the chief purpose of the schools is to train for social efficiency in other social groups than themselves" and that therefore "it is quiet necessary for those working in education to know what makes for efficiency in other social groups."

WE HAVE what is appropriately called "a handbook of the Liberal Movement," or as it should be called, "radical movement," in *Social Progress* (published by The Arbitrator, 114 East 31st Street, New York.) It has two parts—one devoted to a discussion of the causes of discontent and the other to a

definition and description of the movement. William Floyd is the editor, and a group of radicals like Scott Nearing, Upton Sinclair, Oswald G. Villard, constitute the advisory board. Most of the contributions are brief and signed. They are grouped under general heads and designed to give the radical point of view concerning current events.

TAXATION is considered as a problem apart from the correlative public expenditures in *Taxation and Welfare* by Dr. H. W. Peck, of the University of Wisconsin. In other words, as a social problem and a factor in the development of an adequate social life. He believes that where public money is wisely expended a country can stand a higher tax rate than where the money is foolishly spent or wasted, and that higher rates of taxation for higher income are justifiable. The constructive suggestions in his closing chapter are interesting and original. (The Macmillan Co.)

POPULATION has become a favorite theme of late with economists, sociologists, and publicists, and a most helpful contribution to the discussion is from the scholarly pen of A. M. Carr Saunders in the *World Manuals*, published by the Oxford University Press, London. Writing under the title *Population*, his theme is: "We have to make up our minds not only how many people we want, but what kind of people we want in this country" (meaning England, when he said "this country"), but his views would be equally appreciable to America, as well. In his opinion any proposal relative to birth control should, for instance, be considered in its bearings upon the quality as well as the quantity of the population. The two aspects of the population problem are so closely connected that almost any proposal put forward with one aspect of the problem in view will be found to bear directly or indirectly upon the other. He points out that the problem created by reproductive selection is of profound interest. "It is also a matter of urgent importance," he says, "because, whatever these effects may be, they are being produced very swiftly."

Communities of the Past and Present (published by the Socialist Community at Newllano, La.), is chiefly valuable for the all too brief contributions of its founder, Job Harriman, formerly of Los Angeles, and who recently renounced Communism. These and the conclusions of the compiler, Ernest Wooster, point out that there is plenty of evidence to support the assertion that a colony which is purely economic in its ideals is not likely to succeed.

MISCELLANEOUS

THE CHURCH OF THE FATHERS. Fifth Edition, Enlarged. By the Rev. Leighton Pullan, D.D. London: Rivingtons. \$2.40.

This standard and excellent history of the early Church has been enlarged and enriched, in its fifth edition, by a prefatory chapter that has been called forth by the present-day discussions of the doctrine of the Person of Christ. This chapter includes a discussion of Dr. Charles E. Raven's *Appollinarianism* and the Apollinarian heresy, and of Dr. H. R. Mackintosh's *Doctrine of the Person of Jesus* and Nestorianism. Dr. Pullan, of course, defends the Catholic Faith.

THERE HAS BEEN privately published a little volume containing notes for seven different courses of Good Friday addresses on the Words from the Cross written by the late Rev. Henry D. Waller, sometime rector of St. George's Parish, Flushing, L. I. In these notes, from one to three or four pages are devoted, in each course, to one of the addresses, so that as they stand they are too short to be read in a service of three hours, but as notes to be filled out for the purpose they are very suggestive; and they would be excellent also for short readings at home. The seven separate courses here provided well illustrate the possibility of treating freshly the three hours' addresses year by year without undue repetition. [For sale by Mrs. H. D. Waller, Flushing, L. I., N. Y., \$1.25.]

H. BUTTERFIELD, in his suggestive study of *The Historical Novel*, makes what he calls an "attempt" to find some relation between historical novels and history treated as a study, to estimate the historical novel as a work of resurrection, a form of "history," and to show that it has its peculiar virtue as a gateway to the past (Macmillan Co.).

Church Kalendar



MARCH

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

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

KALENDAR OF COMING EVENTS

MARCH

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

CATHOLIC CONGRESS CYCLE OF PRAYER

FOURTH WEEK IN LENT

- St. Clement's Church, New York City.
- St. Margaret Sisters, Newark, N. J.
- St. Francis' Chapel, Madison, Wis.
- St. Paul's Church, Santa Paula, Calif.
- St. Mary the Virgin, New York City.
- Grace Church, Carthage, N. Y.

APPOINTMENTS ACCEPTED

BENNETT, Rev. AARON C., lately of Erie, Pa.; curate at Pro-Cathedral of the Nativity, Bethlehem, Pa.

BOWMAN, Rev. F. H. O., formerly of Cumberland, Wis., in charge of St. Edmund's Church, Milwaukee. He is residing temporarily at 924 Second Street, though his mail is to be addressed to 891 Richards St.

BUSH, Rev. H. E., formerly of Saranac, Mich.; Brookhaven, Miss.

CROCKET, Rev. GEORGE L., formerly of San Augustine, Texas; rector of Christ Church, Nacogdoches, Texas.

POWKES, Rev. A. G., assistant at Grace Church, Oak Park, Ill.; to be rector of St. Thomas' Church, Neenah, Wis., Easter Week.

KOCH, Rev. ARTHUR E., formerly curate at St. Luke's Church, Scranton, Pa.; to be chaplain, U. S. N.

LEONARD, Rev. E., formerly of Hudson, Wis.; rector of Holy Innocents' Church, Racine, Wis.

MAGEE, Rev. CHARLES F., Bucyrus, Ohio; to be rector of St. Andrew's Church, Clifton Forge, Va., March 15th.

MARTYR, Rev. ALBERT E. H., former Arch-deacon of North Dakota; priest-in-charge of the associate mission of Contra Costa County, California, including the following chapels: Grace, Martinez; St. Paul's, Walnut Creek, and St. David's, Pittsburgh.

PENNIMAN, Rev. CHARLES F., formerly of Brandy Station, Va.; Meridian, Miss.

NEW ADDRESSES

BICKNELL, Rev. J. R., 928 Gordon St., S. W. Atlanta, Ga.

LANG, Rev. G. A., D.D., P. O. Box 737, New Haven, Conn.

MILLS, Rev. W. HOWARD, 1318 Willow St., San Antonio, Texas.

CORRECTION

SKINNER, Rev. EDWIN J., assistant at Church of the Ascension, Denver, Colo. Address, 1100 York St.

ORDINATIONS

PRIESTS

DALLAS—The Rev. CHARLES BAILEY was ordained to the priesthood on Sunday, December 6, 1925, in St. Paul's Church, Gainesville, Tex., by the Rt. Rev. Harry T. Moore, D.D., LL.D., Bishop of the Diocese. The candidate was presented by the Rev. A. W. Sidders, rector of St. James' parish, Texarkana, and the sermon was preached by the Bishop. The Rev. Mr. Bailey will continue as rector of St. Paul's, Gainesville.

EASTERN OREGON—During the session of the district Convocation, the Rev. Messrs. WILLIAM

M. BRADNER and SUMNER J. BROWN, deacons, were ordained priests by the Rt. Rev. William P. Remington, Bishop of the District, at St. Peter's Church, La Grande, Ore. The presenter of the Rev. Mr. Bradner was the Rev. L. G. H. Williams, and of the Rev. Mr. Brown, the Rev. F. H. Ball. The Rev. Messrs. Oliver Riley and J. H. Thomas assisted the Bishop as epistoller and gospeller respectively.

MARRIAGE

MITCHELL-BATEMAN—The marriage of the Rev. SAMUEL S. MITCHELL, rector of Trinity Church, Watertown, South Dakota, and Miss GLADYS BATEMAN, daughter of Mr. and Mrs. Frederick Bateman, of Plainfield, New Jersey, took place at Christ Church, Chicago, Ill., on Wednesday, February 10th, the Rev. H. J. Buckingham, rector, performing the ceremony. The bride is a graduate of Barnard College, Columbia University, New York City. She was formerly assistant organist at St. Chrysostom's Chapel, New York City, where Mr. Mitchell was then a curate.

RESOLUTION

THE MEMBERS OF THE ALUMNAE OF the "Church Training and Deaconess House of the Diocese of Pennsylvania," at a special meeting held on February nineteenth following the Memorial Service for DEACONESS CAROLINE H. SANFORD, passed a resolution to place on record their appreciation of her deeply spiritual character and life work, and to extend to her family their profound sympathy.

To those who had the privilege of training under her and of living with her daily in the simple religious life of the Church Training and Deaconess House, Deaconess Sanford will ever be an inspiring memory.

Of rare dignity and deep consecration together with natural gifts, unusual attainments and numerous church connections, Deaconess Sanford combined in her interesting personality qualities that seemed especially adopted to the work she was called upon to begin and to carry on.

"Blessed are the dead which die in the Lord hence forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

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

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

MISCELLANEOUS

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

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

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

ORGANIST AND CHOIRMASTER, YOUNG bachelor, good Churchman. Finest references from other churches. Desires position in good sized church where high standard choir training and church music is appreciated. Will be available after September 1st, after summer's study in English Cathedral. Address ORGANIST-517, 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.

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.

ST. 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.

VESTMENTS

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

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Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

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(Choral except Mondays and Saturdays)

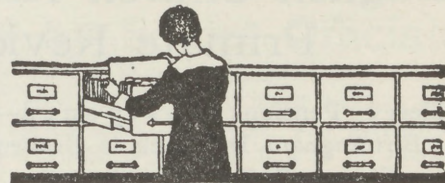
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NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 20th. Conductor, the Rev. J. O. S. Huntington, Superior, O.H.C. Apply to the MOTHER SUPERIOR, Community St. John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

THE CENTENARY of St. Mary-in-the-Castle, Hastings, Sussex, will be observed early in the year. This church is linked up with the collegiate church built in 1070 and associated with Anselm, King William II, Thomas à Becket, and William of Wykeham.

INFORMATION BUREAU



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

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

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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.]

Christopher Publishing House. Boston 20, Mass.

A String of Pearls and Other Poems. By Kate Downing Ghent. Price \$1.50 net.

What a Man Goes Through. Friendly Chats about the Battle of Life. By Dr. F. P. Millard, author of *Practical Visions*. Price \$1.50 net.

The North Land. By William J. McNulty. Price \$1.25 net.

Neta. By William E. Hurd. Price \$1.75 net.

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

The Confusion of the Churches. A Survey of the Problem of Reunion. By the Rev. Kenneth D. Mackenzie, M.A., formerly fellow and dean of Pembroke College, Oxford. Price \$3.50.

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

The First Age of Christianity. By Ernest F. Scott, D.D., professor of Biblical Theology in Union Theological Seminary, New York. Price \$1.50.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

Central American Indians and the Bible. By W. F. Jordan, secretary Upper Andes Agency of the American Bible Society. Illustrated. With Introduction by W. Reginald Wheeler, executive secretary Presbyterian Board of Foreign Missions. Price \$1.

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

Addresses on the Resurrection Commands. By Harold G. Emtage, M.A., L.Th., vicar of St. David's, Barbados, author of *The Messages of the Crucified, Six Gethsemane Commands*.

The Communion of the Holy Ghost. By the Rev. Charles E. Newman, author of *The Bible in the Pulpit, Advent, Christmas, and other Sermons*.

Penitence, Pardon and Progress. Three Courses of Short Sermons. By the Rt. Rev. Lucius Smith, D.D., Bishop of Knarborough.

PAMPHLETS

The American Institute of Sacred Literature. University of Chicago, Chicago, Ill.

The Story of Jonah. Translation and Historical Introduction. By J. M. Powis Smith. First Impression. Popular Religion Leaflets. Bible Series.

Holy Cross Press. West Park, N. Y.

Shrift. An Instruction on Confession. By Rev. James O. S. Huntington, O.H.C. Price 5 cts.

The Passion of the King. Meditations for Lent. By Father Hughson, O.H.C. Price 25 cts.

English Church Assembly Opens; Primate Reviews Industrial Crisis

Clergy Pensions Postponed—
Birmingham Deadlock is Broken
—Church Crafts League

The Living Church News Bureau
London, February 12, 1926

THE CHURCH ASSEMBLY OPENED ITS spring session on Monday last, at the Church House, Westminster, and will finish its proceedings this (Friday) afternoon. Most of the business on the agenda paper had been before the previous Assembly, and included in it were matters of the first importance.

The Archbishop of Canterbury's presidential address took the form of a review of the industrial situation in England, and I venture to quote it at length in view of its interesting character. His Grace said

on this occasion at all events, the Assembly ought to make this into a matter of discussion. If the Assembly discussed it at all, it ought to do so adequately, and for adequate discussion of such a matter most of them—he spoke as one—were very ill-equipped. Further, the present hour, before the report on the subject had been issued, might well be regarded as making such action on the part of the Assembly wholly inopportune. In dealing with the matters closely concerning the life of the Church, they were not forgetting for an instant such mighty social questions as those to which he had referred. He besought every member to use his or her influence to the full in support of the spirit of fellowship and conciliation and of loyalty to the largest good.

The Archbishop then went on to speak



Wide World Photo.

THE ENGLISH CHURCH ASSEMBLY

Taken at the opening of the spring session at Westminster, Monday, February 8th

that the program before the Assembly was a full one, but he desired to take the exceptional course, before they entered upon the discussions, of saying a very few words upon a matter which concerned them all. He had received several communications, some written and others verbal, urging that the Assembly ought not to pass over without discussion, and perhaps resolution, so vitally important a matter as the question now occupying the public mind as to whether the nation was likely shortly to be plunged into a vast industrial strife. He would be an unworthy citizen of a Christian country who could regard with indifference the possibility of a catastrophe so grave for the well-being of the English people. Both individually and corporately, every member of the Assembly, he was sure, was remembering it before God. He hoped with all his heart—and, so far as his limited knowledge went, he was inclined to believe—that the loyal spirit of Christian brotherhood, which did after all permeate our people at their best, might in every grade of English life be so strengthened and deepened at this time as to enable, with God's blessing, such a disaster to be averted. He did not, however, think that,

of the reconstructed Missionary Council of the Church Assembly, which had with great courage "planned and set forth an appeal without parallel in our history." He intended in the course of the session to ask the Bishop of Salisbury, chairman of the Council, to make a statement on the subject, but it would not be a matter for discussion or debate.

On Tuesday afternoon, the Bishop of Salisbury, in accordance with the request of the Archbishop, gave an address on the impressions gained from the recent Missionary Convention at the Central Hall to receive the "World Call to the Church."

The Archbishop of Canterbury moved from the chair, "That the Church Assembly desires to commend to the thoughts, prayers, and efforts of the Church the appeal which is now being made by the Missionary Council on behalf of the Church's mission overseas." This was unanimously agreed to.

CLERGY PENSIONS POSTPONED

The postponement by the Assembly of the consideration of the Clergy Pensions measure is the direct outcome of the action of certain members at the last session in securing the appointment of a com-

mittee to confer over the pensions business with the Ecclesiastical Insurance Office and the Clergy Pensions Institution.

Though that committee reported on the favorable prospects of coöperation, and asked for more time, the members in charge of the Pensions measure pressed for its consideration on the revision stage. Everybody sympathized with Lord Phillimore's desire to go forward with the work to which he had devoted an immense amount of time and care, but the House perceived the reasonableness of the request, and the debate on pensions, which promised from the number of amendments on the notice-paper to occupy the best part of the session, came to an abrupt end.

The Ecclesiastical Commissioners' measure, which provides for the amendment of the Ecclesiastical Commissioners' act, to enable the Commissioners to use their funds for certain specific purposes, was fully discussed in its revision stage, and was ultimately given final approval.

BIRMINGHAM DEADLOCK BROKEN

The deadlock caused by the refusal of Dr. Barnes to admit the Rev. H. E. Bennett to the benefice of St. Mark's, Washwood Heath, Birmingham, has at length been removed. It is now announced that the living has been offered to and accepted by the Rev. R. C. Wainwright, curate of St. Philip's, Newcastle-on-Tyne (in charge of the Holy Spirit Mission), and that the preferment has the approval of the Bishop.

Dr. Barnes, it will be recalled, declined to admit the Rev. H. E. Bennett to the benefice on the ground that he refused to give the Bishop an assurance that he would not reserve the consecrated bread and wine of the Holy Communion otherwise than in some private place to which public access was impossible, and that he expressed his intention to "stand firm for reservation with free access for the faithful."

The following correspondence has passed between Dr. Barnes and the Rev. R. C. Wainwright:

"Bishop's Croft, Harborne, Birmingham,
February 4, 1926.

"Dear Wainwright: This is just to summarize our conversation yesterday. I stated that I did not see my way to institute any clergyman unless I could get assurances that he would:

- (1) Take Morning and Evening Prayer substantially according to the Prayer Book at convenient times on Sunday;
- (2) Use for the Holy Communion the Liturgy of the Prayer Book;
- (3) Not have the practice of public reservation of the consecrated elements of the Eucharist, with free access on the part of members of the congregation, nor any so-called extra-liturgical services connected with these elements.

"You said that you were quite willing in these matters to do as I desired. With regard to other rights and ceremonies, I asked for no assurances, and it was understood that you should be free to act in any way which you conscientiously felt to be in accord with the oaths and declarations which you would make at your institution. In our conversation I explained that I merely seek to ensure obedience to the lawful order which we may expect to find in the revised Prayer Book. When the new Prayer Book has received the sanction of the Church Assembly and Parliament, bishops and clergy alike must be loyal to it. As bishop I could not forbid any practices or forms of service which it allows, nor ought an incumbent to adopt any which it does not authorize.

Yours sincerely,

"E. W. BIRMINGHAM."

Fr. Wainwright replied to the Bishop on February 5th as follows:

"My Dear Lord Bishop: Thank you for your letter of yesterday's date. I quite unhesitatingly accept your conditions about Morning and Evening Prayer and about the use of the Liturgy of the Book of Common Prayer at the

Holy Communion. As to the condition of reservation, I will reserve in such a way that members of the congregation do not have access to the place of reservation of the consecrated elements, and I shall be glad if your lordship would at my institution ask to see what arrangements I propose to make, and signify your approval. I accept your condition that I should not have extra-liturgical services connected with the consecrated elements.

"In giving this assurance, I feel I ought to make it clear that I accept these regulations *pro tem*, since the whole matter is in the hands of the bishops of the two provinces, and shall feel myself free to make use of any facilities that the revised Book of Common Prayer clearly may allow, and shall feel myself bound by the decision of the bishops."

COMMENTS OF THE CHURCH TIMES

Commenting on the foregoing, the *Church Times* remarks:

"The correspondence between Fr. Wainwright and Dr. Barnes is interesting and suggestive. The Bishop's first two conditions would, of course, be accepted by Anglo-Catholics generally. As to the third, he says that he is doing no more than seeking 'to ensure obedience to the lawful order which we may expect to find in the revised Prayer Book.' There is the definite suggestion here that Dr. Barnes anticipates that the bishops will permit reservation, but will order the Blessed Sacrament to be shut away in some place to which worshippers will not have access. It is possible that the wish is father to the thought, but Catholics are compelled to note the serious implication of the Bishop of Birmingham's words. In his letter, Fr. Wainwright makes it clear that he, on the other hand, expects that access will be permitted when the Prayer Book revision is completed, and that therefore he is only making a temporary surrender. It is none the less a surrender which will naturally be regarded as a victory by the enemies of the Catholic cause."

CHURCH CRAFTS LEAGUE

The Church Crafts League is this year celebrating a quarter of a century's existence. It was established with the object of purifying ecclesiastical art from the taint of commercialism, and the exhibition which was opened on Monday last by Bishop Talbot, at the National Society's Hall, showed that great progress had been made in the direction of dignity, simplicity, and the effective use of color.

In the section devoted to architecture there are exhibits by such well-known men as Mr. Fellowes Prynne and Mr. J. Harold Gibbons. One of the most interesting features of the latter's exhibit is a photograph of the west door of St. Augustine's, Highgate, a church which was burned down two years ago and has recently been re-opened after restoration. The whole façade is distinctive in style and is regarded by experts as a worthy example of modern tendencies. Mr. Gerald Cogswell, the chairman of the Artists' Committee, has a fine design for a new altar at the Minster Church, Thanet. An excellent model of the completed tower and lantern of All Saints' Church, Clifton, is shown by Mr. F. C. Eden.

Mr. A. J. Wilkins shows a collection of silver and brass work, and his refined craftsmanship has called forth many tributes. Miss Jessie Bayes shows a collection of beautifully illuminated work, including pages of Communion service, a triptych, and a memorial panel in gold gesso on natural vellum.

There is also shown a collection of stained glass work by Mr. W. Aikman, Mr. E. Woore, and Mr. Geoffrey Webb. There are beautiful examples of needlework, Miss Eveline Tait contributing a cope which she worked for St. Michael's Church, Camden Town. Mr. Aikman, in addition to his stained glass exhibits, also shows an altar panel in tempora painting. Mr. Omar Ramsden and the Artificers' Guild contribute a large number of examples of metal work and altar furnishings.

GEORGE PARSONS.

Russian Metropolitan's Life Endangered by Soviet Officials

French Anticlericalism—The Bishop of Fulham—The Greek Epiphany Celebrated

The European News Bureau
London, February 12, 1926

I HAVE ALREADY SPOKEN OF THE PERSECUTION of the Metropolitan Peter, the successor of Tikhon. It seems now that his life is in danger. The Bolshevik government, when Peter succeeded Tikhon, did not use the "Living Church" against him, as they realized how this so-called Church had failed to win the mass of the people. Instead they craftily attempted to stir up strife within the true Orthodox Church itself. The Soviet Commissar got into touch with a certain Vedensky, who had been a bishop of the Living Church and afterwards made a rather suspicious submission to Tikhon, and also with Bishop Boris Mojavevsky, who attacked Peter on the ground that his election was uncanonical. This group held a council at Moscow last October at which were present representatives of the Ecumenical Patriarch and Monsieur d'Herbigny and whose object was the smash-up of the Tikhonist party together with Peter. The result has been that Peter and other leading Tikhonists have been arrested by the Soviet government, and they are now in prison and in daily danger of their lives. Peter is in the Butyrsky prison, with about thirty undesirable, exposed to every insult and contamination and to the jeers of both fellow prisoners and gaolers. He is allowed to receive no provisions from outside or correspond with the outside world. Reliable information shows that the traitors within the Russian Church have plotted outrageously against Peter. Certain members of the Supreme Church Council have disseminated rumors that Peter had poisoned or connived at the poisoning of Tikhon, his aim being to get the control of the Russian Church into his own hands. The object of these reports is not only to damage Tikhon in the eyes of the faithful, but is subservient to the projects of the Bolsheviks, inasmuch as the rumors concerning Tikhon's death are an excuse for them to open the grave and make any autopsy on the body. It should be pointed out that to the Russian mind the body of a saint must be left undisturbed and therefore such a thing would prevent the canonization of the late Patriarch Tikhon. The Bolsheviks desire any excuse to prevent his chances of canonization, as naturally they want to destroy all remains of religion which still exist in the popular mind.

FRENCH ANTICLERICALISM

Fresh reports come to hand as to the misfortunes of the clergy in France at the hand of the anticlericals. They have for the time being, been left alone by the central government, but now certain municipalities have taken action against them. A case that took place at a small village called Pibrac will illustrate the point. This is a most important pilgrimage place. The radical mayor determined to evict the rector from his dwelling and to install a state school there. In this district, be it noted, there are four Catholic schools supported by the alms of the faithful. A

notice to quit before April 1st, has been served upon the rector. The Archbishop of Toulouse has told him to let himself be ejected by the police if necessary, but not to leave unless expelled in this manner. Further, if the police do so, the Archbishop will close the church and shut up the shrine. The rector has read out the Archbishop's letter in church. In two other dioceses similar things have occurred. At Técou in the Tarn department, the Archbishop of Albi recalled the priest when he refused to pay an increased rent for his house, while the Bishop of Montauban acted in a similar way at Labastide-St.-Pierre. Here the good priest was evicted and could find no other home, so the Bishop instructed him to close the church under the laws of 1905 and 1907. The mayor thereupon defied the law and forced open the church and had the Angelus rung, in reply to which act of sacrilege the Bishop has placed it under an interdict and ordered no religious service to take place there for the future. Another bishop says: "It is now the turn of the country clergy to be attacked, who are the most powerless to resist." This new campaign is attributed to the orders of the secret societies. It is to be devoutly hoped that French Catholics will rally round their bishops and clergy and defeat it.

THE BISHOP OF FULHAM

Americans travelling in Europe often have occasion to use the churches of the English communities in places where there is no specific American Church, and therefore the appointment of the Bishop of Fulham will come with some interest to them. Europe for Anglican purposes is divided into two halves, the southern, comprising the countries bordering the Mediterranean, belonging to the Bishop of Gibraltar, while the northern half has been under the Diocese of London, as it contains no British territory where an English bishop could take his title. The Bishop of London has had to assist him in this work a special suffragan bishop, known as the Bishop of Northern and Central Europe; his jurisdiction comprised France, Belgium, Holland, Germany, Switzerland, the former Austro-Hungarian Empire, Scandinavia, and Russia. The new Bishop of Fulham is to fill this arduous post.

On occasions there have been found critics among Anglo-Catholics in England as to the righteousness or desirability of English chaplaincies abroad. There is a strong argument that we ought to worship with our fellow Catholics of the country where we are staying, that is to say in the Roman or Orthodox Churches. That is all very well as far it goes, and I invariably carry it out in practice. But there are occasions when I desire to make my communion and my fellow Catholics of the Roman obedience will, alas, not allow me to do so at their altars. Again, it is pleasant to worship with one's fellow countrymen, especially when one is spending long periods away from home. In no sense can Anglican chaplaincies rival the local religion, as they exist solely for the convenience of the foreigner and do not attempt to make converts. It may not also be generally known that in some parts, notably in certain German towns, there are descendants of British settlers

who, though they have lost British nationality, nevertheless keep to the tradition that they belong to *Ecclesia Anglicana* and not to Lutheran bodies. Doubtless a British chaplaincy is a great help to these people, as without it they would drift away from religion altogether.

THE GREEK EPIPHANY

A pleasant incident is reported from Jerusalem. On January 18th, which is the Feast of the Epiphany according to the Orthodox Church (their calendar being twelve days behind ours) a service was held on the banks of the Jordan to commemorate the baptism of our Lord. It is curious that the Epiphany should be

converted to commemorate something else not usually commemorated on that day. Many Russians and Greeks encamped by the river near the traditional site of the baptism and a little before midday the Greek patriarch blessed the water and threw into it a cross. Bottles were filled with holy water and numbers of people, clad in their shrouds, dipped themselves three times into the Jordan. During the night the people remained encamped, talking and singing, until the clergy returned to bless the water again. The Russian women made pretty little crosses and sent them floating down the stream, each with a lighted candle upon it.

C. H. PALMER.

Bishop Pinkham, Veteran Prelate of British Empire, to Resign See

Canadian Primate's Lenten Pastoral —A Generous Donor—Dinner at Winnipeg

The Living Church News Bureau
Toronto, February 22, 1926

AT A MEETING OF THE EXECUTIVE COMMITTEE of the Diocese of Calgary, the Rt. Rev. Cyprian Pinkham, D.D., Bishop of the Diocese, intimated his intention of tendering his resignation to the Primate to take effect on August 7th next, the thirty-ninth anniversary of his consecration. Bishop Pinkham, who is in his eight-second year, has been consecrated longer than any living bishop of the Anglican communion throughout the Empire.

A meeting of the synod of the diocese will be convened in the week commencing October 3rd, and the administrator of the diocese for the time being will be requested to invite his lordship to make the opening address. As it was thought inadvisable to incur the expense of holding two synods in one year, the arrangements for the proposed synod in April were cancelled and the synod will now be held in October.

Bishop Pinkham is one of the real pioneers of the Canadian West. Born in Newfoundland in 1844 he has spent fifty-seven years in the west. He first saw the village of Winnipeg in 1868, when it then contained a total population of 200 people. He was then the youngest of the twenty-two clergy in the Hudson's Bay territory, part of the Diocese of Rupert's Land.

In 1871, when the first education act was passed in Manitoba, he was nominated a member of the board of education. In 1887 he moved further west and was consecrated Bishop of Saskatchewan, which included Calgary, where he took up his residence.

THE PRIMATE'S LENTEN PASTORAL

The Primate in the course of his Lenten pastoral to the Diocese of Rupert's Land writes:

"The night will come all too soon for all of us, when we shall find time gone. Let me, while I can, seize the opportunity of appealing for a proper observance of the approaching Lent. We have to admit that within recent years there have been serious invasions by social and other functions upon the old-time quiet which once marked the season. Church people have relaxed in their resistance to these invasions and have largely yielded to the temptation to make no difference in the regulation of their social lives during Lent. I am quite sure that our spiritual lives as Church people are suffering as a result. I am convinced also,

from my own experience, that with the rush and the pulsing activities of our modern life there was never a time when Lent with its beneficent offer to call a short halt to rushfulness was more needed than it is in our age. Let me plead, therefore, that before the solemn season opens this year we 'consider our ways' and resolve to amend them if we feel, as we must, that they have been wrong. 'Thus saith the Lord, Stand in the ways and see and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls.'

"I shall not presume to give any specific directions as to *how* we are to make a

difference and use the season. All I ask is that we each *do* make a difference for these few weeks and endeavor to give more fair play to what we call our religious life. To my brothers of the clergy I would say, ask God how you can best help your people more during these weeks by your preaching, by your prayers, by your pastoral visiting, by more frequent services, and especially by the atmosphere of more earnestness and devotion with which you surround your ministrations. If you ask Him in faith, He will tell you what to do. He never fails to do that.

"To the Church people I would say, begin at once the season opens to give definitely a better chance to your spiritual culture. Definitely surrender *something* in your usual manner of living for that end. You, too, ask God specifically on Quinquagesima Sunday to help you to decide what you should do and then by His grace *do* it—not simply *think* that you will do it, but do it persistently and consistently throughout the whole season. It may mean a sacrifice. It will not amount to much if it does *not* mean a sacrifice. But if you do this you will find that the culmination of it all at the coming Easter will be fruitful indeed."

ANONYMOUS DONOR'S GENEROSITY

The anonymous donor, who gave the splendid Maple Leaf Hostel for Teachers at Regina, Saskatchewan, at a cost of \$75,000, has now undertaken to complete Grace Church, of which the Rev. W. H. Adcock is rector, at a cost of \$40,000, and to erect a \$30,000 house for the Bishop.

CHURCHMEN'S DINNER AT WINNIPEG

Under the able leadership of Canon W. B. Heeney, rural dean of Winnipeg, a splendid men's deanery dinner, attended by the Archbishop, the clergy of the city, and ten laymen from each parish, was held at St. Luke's parish hall on February 15th. After the toast of the King, that of the Church was proposed in fitting terms by the Rev. W. G. Nicholson, and responded to by Mr. W. H. D'Arcy. The special speaker of the evening was Canon Vernon, general secretary of the Council for Social Service, who spoke on *The New Winnipeg and the New Canada; The Vision and its Realization*. After a helpful address by the Primate, the Rural Dean Benevolent Fund was discussed by the Rev. R. W. Ridgway, the Anglican Church Conference, to be held in June, by Canon Heeney, and Joint Lenten Services by Mr. H. R. Greene.

PRAYER UNION FORMED BY THE BISHOP OF EDMONTON

A Bishop's Prayer Union has been formed in the Diocese of Edmonton by Bishop Gray. A neatly printed membership card has been issued, and occasionally leaflets are issued calling for the prayers of the members for many objects, diocesan and extra-diocesan.

MISCELLANEOUS NOTES

Archdeacon and Mrs. McElheran, of Winnipeg, are leaving for a visit to the Mediterranean.

The Rt. Rev. Taylor Smith, late chaplain general of the British Army, was a visitor in Winnipeg on his return from Australia.

The Ven. Archdeacon Burgett, of Regina, is on a visit to England.

The Rev. F. H. Cosgrave is giving a series of Lenten lectures in Toronto under the auspices of the diocesan W. A.

The Sunday School Committee of the Diocese of Qu'Appelle has issued a valuable paper to the clergy and lay members of the ruridecanal conferences on *The Church and the Problem of the Adolescent*.

Archdeacon Hayes of the diocese of Calgary has tendered his resignation to the Bishop.

C. W. VERNON.



DEAN OF PRELATES

The Rt. Rev. Cyprian Pinkham, D.D., Bishop of Calgary, who has signified his intention of resigning the episcopate. Bishop Pinkham has been consecrated longer than any living Anglican bishop in the British Empire.

Handsome New Church Dedicated in Reading, Mass., by Coadjutor

Bishop Babcock Ill—Diocesan Returns from South—The March Clericus

The Living Church News Bureau,
Boston, February 28, 1926

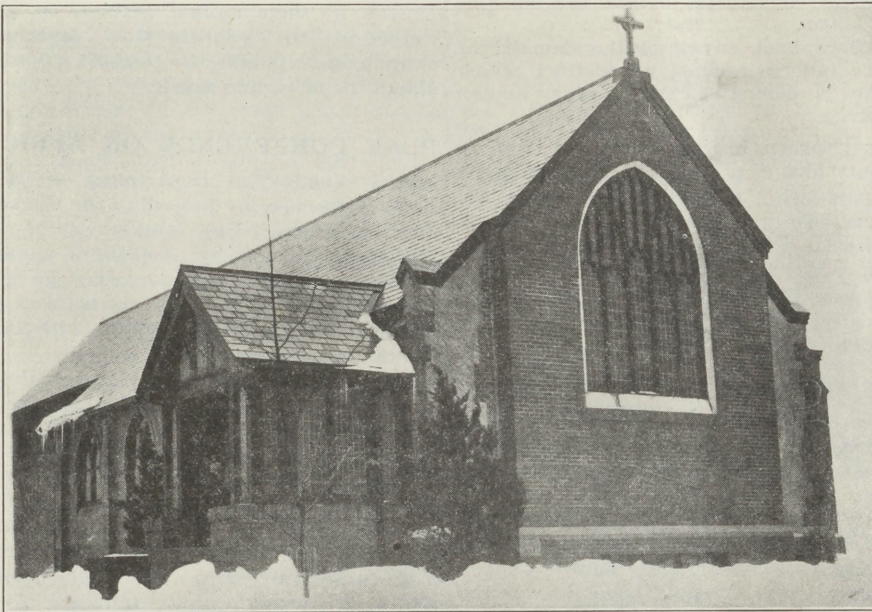
WE TAKE OUR HATS OFF TO THE faithful in Reading in grateful recognition of the fact that on Quinquagesima Sunday, February 14th, the Bishop Coadjutor of the Diocese visited this town for the purpose of dedicating the Church of the Good Shepherd in the afternoon. The church—English Gothic in architecture—was built of stucco, brick, and cement, according to the design of Mr. George H. Sidebottom of Boston, and at a cost of \$41,000. The chancel has been

BISHOP LAWRENCE RETURNS FROM THE SOUTH

The Rt. Rev. William Lawrence, D.D., Bishop of the Diocese, returned last week from Jekyl Island, and has since then been in New York for some days attending the meetings of the Church Pension Fund.

BISHOP ROBERTS IN MASSACHUSETTS

The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, has been spending the past two weeks in the Diocese of Massachusetts. On the morning of Washington's Birthday he was the guest of honor at the annual men's breakfast in Grace Church, New Bedford. This is an annual event and is not, strictly speaking, a parochial affair but is one in which the men of all the parishes of Fall River and New Bedford unite. A cor-



Wide World Photo.

CHURCH OF THE GOOD SHEPHERD, READING, MASS.

erected as a memorial to a former Reading boy, the Rev. Edward Lincoln Atkinson, and Bishop Slattery, in preaching on the occasion of the dedication laid special stress on this fact. Taking as his text the words of St. Peter, "Ye also, as living stones, are built up a spiritual house," he pointed out that "however beautiful a church may grow to be, we come to feel, as the years pass, that it is only partly stone and wood and glass. It is also the lives of the people who have entered into its consolation, its aspiration, and its peace, who, in some spiritual and real way, have been built into the outward material. They, as living stones, have been built up a spiritual house."

ILLNESS OF BISHOP BABCOCK

It is with no little regret that the clergy and laity throughout the whole Diocese have learned of the illness of the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the Diocese. We are glad to be able to relate that he is already sufficiently recovered to be able to be out again, but his medical advisers have ordered him to take a rest for several weeks, he, in the past, having undertaken considerably more of the Church's activities than was good for him. In the meantime, Bishop Slattery is adding Bishop Babcock's confirmations to his own.

porate communion took place first at eight o'clock and the breakfast followed at nine.

THE MASSACHUSETTS CLERICUS

The news of the illness of the Most Rev. John Gardner Murray, D.D., Presiding Bishop, has caused universal regret throughout the land, and none the less so in this diocese. It is felt the more so, if possible, at this time, coming as it does just at the very time when all were eagerly anticipating an early opportunity of greeting him on his first visit here as Presiding Bishop. Among other engagements in Boston, it had been expected that he would address the Massachusetts Clerical Association at Trinity Church, Boston, on March 8th. This, of course, is unavoidably impossible at the present time, and all unite in according to him our prayers for a speedy recovery. His place at the meeting of the clericus is to be taken by the Rev. J. T. Dallas, D.D., Bishop-elect of New Hampshire, who has promised to speak on Youth and Religion, and also by the Rev. Arthur J. Gammack of Fitchburg, Mass., Secretary of the Commission on Evangelism appointed by the General Convention, who is taking for the subject of his address Modern Evangelism.

QUIET MORNING FOR WOMEN OF THE DIOCESE

Under the auspices of the Church Service League, Bishop Slattery conducted a quiet morning for the women of the Diocese, at Emmanuel Church, Boston, on Thursday, March 4th. Three meditations were given on the Book of Daniel.

BISHOP SLATTERY ADDRESSES THE CONGREGATIONAL CLUB

On Tuesday, February 23d, Bishop Slattery addressed the Congregational Club on Church Unity. He explained the various movements within the Church towards this end, and told of the Chicago-Lambeth Quadrilateral and the advances made at the last Lambeth Conference. He also spoke of the Canon on the Concordat, emphasizing the reasons why the Church should insist on the retention of the historic episcopate in any union which might be brought about.

ACOLYTES' FESTIVAL

Washington's Birthday was celebrated at the Church of the Advent in Boston, by making it the occasion for the annual festival for the acolytes of that and the neighboring parishes, under the auspices of the Guild of St. Vincent. There was a large attendance. A solemn procession preceded the office of admission for a number of new acolytes, after which the guild hymn was sung, followed by the sermon by the Rev. Maxwell Ganter of St. John's Church, Portsmouth, N. H. Then followed the High Mass sung to Whiting in A., the celebrant being the Rev. R. J. Evans, who was assisted by the Rev. J. H. Cabot, Ph.D., as deacon, and Mr. Walter W. Gaskill as sub-deacon.

TRACK MEET FOR BOYS OF DIOCESE

The boys of the Diocese were given their eighth annual opportunity for competing with each other in athletics at two meets held on Washington's Birthday. Representatives from forty parishes met at the Y.M.C.A., in Boston, and eight others were represented at Grace Church, Lawrence.

ALL SAINTS', ASHMOUNT, GETS ADORNMENTS

All Saints', Ashmont, has recently received through the corporate efforts of the congregation, some much needed and very handsome enrichments for the Lady Chapel. A very beautiful screen has been built in between the chapel and the north aisle and the temporary and movable chairs have been replaced by some very comely stationary pews, the material used throughout these enrichments being Flemish oak so that they are in complete harmony with the altar. These additions were blessed by the rector, the Rev. Simon Blinn Blunt, D.D., at the eleven o'clock Mass on Quinquagesima Sunday, and, at the same time, the rector also blessed a very handsome silver sanctuary light which has been hung before St. Stephen's altar and is the gift of one of All Saints' own boys who have grown up into the sacred priesthood—the Rev. Grief Taber—and is a memorial to his brother, Paul.

REGINALD H. H. BULTEEL.

MISSION IN CONNECTICUT

NORWICH, CONN.—The preaching and healing mission held in Christ Church, Norwich, was most successful in every way. Both the missionary, the Rev. D. Robert Bailey of St. Stephen's Church, Fall River, Mass., and the rector, the Rev. C. M. Budlong, feel most gratified at the results that are already being shown as an effect of a splendid week of thinking and praying and living all together closer to God.

Bishop Manning Decries Puritan Manner of Observing Lord's Day

Dr. Carstensen Declines C. T. S. Presidency—Dr. van Allen Defends Washington

The Living Church News Bureau
New York, February 28, 1926

THE PURITANS WERE A GREAT PEOPLE and we owe much to them, but we do not need to go back to their way of keeping Sunday, Bishop Manning declared Thursday afternoon, February 25th, in St. Thomas' Church. The Bishop gave the second of a series of weekly Lenten addresses to young people.

How Shall We Keep Sunday in this Twentieth Century? was Bishop Manning's topic. He had announced at the previous lecture that he would answer questions sent in writing. Yesterday he answered four.

The first was, "Is it wrong to dance Saturday night—after one o'clock Sunday morning?"

"It is not a mortal sin to dance after twelve o'clock Saturday night, but it is not advisable to do so," answered Bishop Manning. "We cannot well begin our Sunday in the right way, by being at the early celebration of the Holy Communion, if we dance after midnight Saturday night."

The second question was, "Is it wrong to go to parties the first part of Holy Week—Monday, Tuesday, and Wednesday?"

Bishop Manning replied: "Those who want to follow the Church's teaching will not go to parties or dances any day in Holy Week."

The third question was, "Should we try to compel the religious observance of Sunday by law?"

"We should not and we do not," replied the Bishop. "We should, however, try by law to secure freedom and rest for all on Sunday so far as that is possible. We can't make people go to church by law, and we don't want to. The law's function is to secure for all the opportunity to observe the Lord's Day if they wish to do so."

The fourth question was, "Do we not need to get back to the old-fashioned keeping of Sunday?" Bishop Manning replied:

"If you mean going back to the Puritan idea of Sunday then I most emphatically say 'No.' The Puritans were great people and we owe much to them. But they made some mistakes and one of these was their gloomy and severe idea of keeping Sunday. That idea did much harm to religion. We do need to get back to the way the Christians of the first century kept Sunday." Bishop Manning said they made the day one of worship, rejoicing, and rest.

DR. CARSTENSEN DECLINES C.T.S. PRESIDENCY

The Rev. Dr. Gustav Arnold Carstensen, rector of Holy Rood Church, recently elected president of the Church Temperance Society, has made public a letter to the Rev. Dr. James Empringham, general secretary of the society, declining the presidency and charging Dr. Empringham with misrepresentation in proclaiming the sentiment of the society to be for modification of the prohibition amendment.

Speaking at services Thursday night, he astonished the congregation when, despite his disagreement with Dr. Empringham, he said it was no sin to drink and asserted

PRIMATE MUCH IMPROVED

New York, February 26th—Bishop Murray continues to improve. Dr. Lambert feels that further bulletins may be discontinued in view of his very satisfactory progress.

New York, March 1st—Bishop Murray's improvement continues. He is making steady progress toward complete recovery.

that "nine-tenths of what the saloon furnished a reply to was a legitimate demand on the part of society."

"There is responsibility, there is guilt on our heads," he said, "because, since prohibition wiped it out, we have not furnished something to take the place of the saloon."

"The saloon answered the demand of man's tavern instinct, an instinct which cannot be denied to exist in every human being."

By "tavern instinct," he said that he meant "love of a congenial meeting place, companionship, bright lights, games, newspapers." To take away the saloon, the only institution which had furnished these, he said, was "in keeping with the whole senseless spirit of prohibition: it is wrong ethically, unsound economically, and impossible psychologically."

DR. VAN ALLEN DEFENDS WASHINGTON

George Washington would not be a flouter of the Constitution which he helped to make or of any of its articles or amendments if he were living today, the Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston, told the congregation in old St. Paul's Chapel, Trinity Parish, Monday noon. It was the annual service of the George Washington-Sulgrave Institution.

Sir Henry and Lady Lunn of London occupied the pew where Washington sat when he lived in New York City. With them was John A. Stewart, chairman of the Board of Governors of the Institution.

The officiating clergymen were the Rev. Dr. Caleb R. Stetson, rector of Trinity, and the Rev. Dr. Joseph P. McComas, vicar of St. Paul's. In the chancel also were the Rev. Dr. William Montague Geer, vicar emeritus, and the Rev. Albert Edwin Bowles, curate.

SHAKESPEARE MEMENTO FOR CATHEDRAL

A stone from the church in Stratford-on-Avon, England, where William Shakespeare was buried, has been received at the Cathedral of St. John the Divine. It once formed the canopy of the sedilia in the Chapel of St. Thomas of Canterbury in Holy Trinity Church, Stratford.

"It is possible that the stone may be built into the bay of the Division of Arts, which the actors are helping to build," said Bishop Manning. "Final decision as to placing the stone will be made by the trustees in conference with the architect."

The carving of the stone plainly shows the canopy form. Stonemasons at the Cathedral said it was French limestone. It weighed about 1,000 pounds when boxed for shipment.

BISHOP BROWN AGAIN IN COURT

William Montgomery Brown, deposed bishop, has again taken his case to the civil courts.

Supreme Court Justice Bijur signed an order which will require the Church through the treasurer of General Convention, Gen. William W. Skiddy, to show cause next Thursday why the prelate should not be reinstated.

The Bishop, through his attorneys, Frank P. Walsh, New York, Joseph W. Sharts, Dayton, Ohio, and Edward Bushnell, Cleveland, bases his plea for reinstatement on the grounds that the canonical courts which tried him were not legally constituted and that it has never been shown that his teachings were in violation of the tenets of the Book of Common Prayer.

DEAN CONDEMNS POOR CHURCH MUSIC

Comparing poor church music to "architectural monstrosities," the Very Rev. Howard Chandler Robbins, dean of the Cathedral of St. John the Divine, urged members of the American Guild of Organists in their annual services at the Cathedral to "educate the American churchgoing public to higher popular standards of church music."

PLAN CONFERENCE ON AFRICA

NEW YORK—The Department of Missions at its meeting preceding the Council meeting recognized the long service of the Bishop of Newark by adopting a minute recording its gratitude for what he has done and for the privilege which its members have enjoyed in working with him for the extension of God's Kingdom.

The Department joined with the Presbyterian and Congregational Home Missions Boards in the joint support of a religious work director in government schools at Flandreau, S. D., and Pipestone, Minn. This was done with the approval of the bishops of both dioceses. The man appointed to the post is one of our Churchmen, Isaac Greyearth, a well-trained and thoroughly tested Dakota Indian.

For two years the Foreign Missions Conference has been planning an International and Interdenominational Conference on Missions in Africa. Needs and opportunities in that continent indicate that such a conference would be of the greatest value in the furtherance of Christian work. The Conference is to meet in Belgium September 14-21, 1926. It was found that Bishop Campbell of Liberia would be able to attend, and if the Rev. H. A. Donovan is returning to Liberia for another term of service he will visit the Conference on his way back to his field. The office will be represented by the Rev. A. B. Parson, Assistant Foreign Secretary.

Six women missionaries were appointed, three for the domestic field and three for the foreign field, all filling urgent vacancies. Two women were also employed in the field.

TWO

DISTINGUISHED VISITORS

LONDON, ENG.—The information that the Bishop of London will visit the United States and Canada in the early summer has already been announced. It is stated that the Bishop has received more than eight hundred invitations to speak while in America.

The Bishop of Edinburgh, Dr. Walpole, leaves for Washington shortly after Easter and will be away about two months.

Philadelphia Clergy Protest Against Violations of Laws

Pennsylvania Pledges Deficit Share —Junior Brotherhood Plans— News Notes

The Living Church News Bureau
Philadelphia, February 27, 1926

DISCUSSION OF THE VOLSTEAD ACT never ceases. Recently here, as elsewhere, it has become more or less acute on account of the rather surprising *volte-face* of the secretary of the Church Temperance Society. His new attitude was the immediate occasion for a strong, but temperate, statement just issued by some thirty or more of the clergy of this diocese, in which they as individual clergymen set forth their own convictions. They plead for a longer and fairer trial of the law, and insist that it has not yet had a chance to prove itself, by reason of a system of enforcement not yet worked out, legal questions not yet settled by the courts, and lack of concurrent legislation in many of the states. And they feel that on the whole we are much better off in the matter of the abuse of alcohol than under the old regime. Quite properly they fault the advocates of modification in the matter of beer and light wines with failure to propose any definite plan or method of administration of the modification. They also assert their conviction that the authorities are making headway with the problems of enforcement. Among the signers are the Rev. Messrs. Caley, Grammer, Hartshorne, Peabody, Stewart, Stockman, Tomkins, Toop, Tuke, and Van Meter.

DIOCESE PLEDGES BUDGET SHARE

At the February meeting of the Executive Council the net result of the reports to the National Council as to what might be expected from the dioceses toward the maintenance budget was presented. From the report it appeared that some \$600,000 more was needed to prevent reduction of work. This Diocese had in January pledged \$200,000 of its quota of \$316,000 and had also pledged a serious effort to raise \$50,000 in addition but did not guarantee it. The February meeting of the diocesan council when faced with the National council's need, took courage of faith and unanimously passed a resolution turning the promised effort to raise this sum into a definite pledge.

JUNIOR BROTHERHOOD ACTIVITIES

In addition to the activities of the Brotherhood of St. Andrew mentioned in my last letter, the Junior Brotherhood is to conduct series of Institutes on the Tuesdays in March at the Church House. The general subject is Boys' Work, and the object is training picked young men for work among boys. The institute opens each week with a question box and informal conference and discussion at half past five. The members dine together in the Church House at six and the conference proper begins at seven o'clock and lasts until nine.

DEATH OF FR. ROCHE

February 23d there died the Rev. Herbert H. P. Roche, one time rector of the Church of the Transfiguration in this city. Fr. Roche was a graduate of St. Stephen's college in 1885, and of the General Theological Seminary three years later. Made deacon in 1888 and

ordained priest in 1889 by Bishop Scarborough, he served in St. Luke's Church, Metuchen, and St. James' Church, Long Branch, in the Diocese of New Jersey, from his ordination until 1902. In that year he became the rector of the Church of the Transfiguration which he served until 1909, when failing health dictated his resignation. Since then he has lived in Florida, doing such clerical work as his health permitted, for the most part at St. Barnabas' Church, Deland. He is remembered here as a priest of great devotion and saintliness of character. He was buried from St. Clement's Church, Philadelphia. There were requiem celebrations at eight and eleven conducted by the parish clergy. The office for the dead was read by the Bishop of the Diocese at ten o'clock—all these on Friday, February 26th. The interment was at Long Branch, New Jersey.

MEMORIAL SERVICE FOR DEACONESS

Worthy and deserved tribute was paid to the memory of Deaconess Caroline H. Sanford at a memorial service in the Chapel of the Church Deaconess and Training House on the morning of February 19th. The Bishop of the Diocese officiated, assisted by the Rev. Dr. Perry, the Warden of the House, and the Rev. Dr. Robinson, of the faculty of the House. After the service Dr. Perry and Dr. Robinson made addresses.

Dr. George Craig Stewart III in Chicago; Engagements Cancelled

Lenten Services—Cathedral Meeting—Some City Mission Figures —A Notable Address

The Living Church News Bureau
Chicago, March 1, 1926

FOR PRACTICALLY THE WHOLE OF THE month of February, the Rev. Dr. George Craig Stewart has been laid up in the Presbyterian Hospital, Chicago. On the advice of his physician, Dr. Stewart, who has been suffering from a digestive disorder since last summer, due to excessive nervous tension over a long period, has been under rigid examination and treatment in the hospital with every prospect of resuming his work at an early date. Meantime he has had to decline many out of town engagements including Lenten preaching. For twenty-one years as rector of St. Luke's Church, Evanston, Dr. Stewart has missed only one Sunday on account of illness. His many friends among clergy and laity, here and there throughout the country will wish for a quick recovery. St. Luke's is the largest parish in the diocese, ranking first in communicants, Church school pupils, missionary pledges, and in budget of current expense.

LENTEN SERVICES

The Lenten Daily services in the "Loop" are well under way and are largely attended. The Rev. Frank E. Wilson, D.D., rector of Christ Church, Eau Claire, Wis., always a favorite in Chicago, his old home, is the preacher this week. Lenten services of special interest are being held under the auspices of the Craig Club, Evanston, the

BISHOP GARLAND ON MEXICO

Bishop Garland addressed the monthly meeting of the Church Club last Monday night, having for his subject, Mexico. The serious disturbances growing out of the ruling against foreign clergy, schools and teachers made the subject timely and especially to Philadelphia Churchmen, who are keenly interested because of the new Bishop of Mexico, Dr. Creighton, whose training and first work was in this Diocese. Bishop Garland visited Mexico last autumn before the General Convention and so was able to give first hand impressions of the situation there.

EPISCOPAL ACADEMY CONSECRATED

The Bishop of the Diocese consecrated the temporary Chapel of the Episcopal Academy February 20th. The address was made by the Rev. Dr. John Mockridge, rector of St. James' Church, and Vice President of the Board of Trustees of the Academy. The Bishop was assisted by Dr. Mockridge and the Rev. Albert H. Lucas, chaplain of the Academy.

NEWS NOTES

The Rev. J. Ridout, Jr., has resigned as assistant to the Rev. Dr. Tomkins at the Church of the Holy Trinity. He has not yet decided definitely as to his future work.

It is reported that the Rev. J. Jarden Guenther, at present assistant at the Church of the Saviour, has received and accepted an appointment as associate rector to the Rev. Dr. Joseph Fort Newton, at St. Paul's Church, Overbrook. It is understood that Mr. Guenther begins his new duties after Easter. GILBERT PEMBER.

Northwestern University unit of the National Student Council, on the campus of the University. The services are held each Wednesday in Lent from 1:15 to 1:50 P.M. The Rev. C. L. Street, student chaplain of the Church at the University of Chicago is the speaker on the first four Wednesdays, and Dr. Stewart, of St. Luke's Church, will take the last two. The devotional part of the services is taken by one of the students.

The noonday Lenten Eucharists being held under the auspices of the Catholic Club in a room of Kimball Hall are being better attended by the clergy than the laity, so the Club bulletin says.

There are many indications that the clergy are doing all they can to minister to the spiritual needs of their people during Lent. As an example, the rector of the Church of the Mediator, Morgan Park, the Rev. F. R. Meyers, has a celebration of the Holy Communion each Monday morning at 6 A.M., particularly for the men and women of his parish who work downtown. The rector announces that he is prepared as in other years to provide any services which any group of people, however small that group may be, finds of sufficient value and interest to attend. And his attitude is typical of most of the clergy here. It does seem that the laity of the average parish and mission might do more than they are doing out here to help solve the problem of church attendance in the Middle West.

CATHEDRAL MEETING

The young people's societies of the diocese are making the Cathedral for Chi-



ST. MATTHEW'S CHURCH, KENOSHA, WIS.

As recorded in *The Living Church* a few weeks ago, this church has recently been remodeled. The organ has been enlarged, and the rood screen, pulpit, litany desk, and parapet are new. The Rev. Malcolm J. Van Zandt is the rector.

cago one of their great objectives. A meeting and dinner to devise ways and means of raising money for the Cathedral Fund was held on Saturday evening, February 20th, at the cafeteria of St. James' Church.

AN UNUSUAL ADDRESS

Recently we wrote of the dedication of the new parish house at the Church of the Redeemer, Chicago, the Rev. Dr. Hopkins, rector, and referred to a remarkable dinner, the first function given in the new house, when the men who did the actual building were the guests of the rector and the vestry. Col. Alexander M. Davis, the chairman of the building committee, gave the address of welcome at the dinner, and said in part:

"Those of us who have in any way contributed to the construction of this building have therein built ourselves into a common home that symbolized the Brotherhood among us. So these walls are not alone brick, and stone, and steel, and paint, and mortar, but there has gone into them just so much of the personality of each of us, and they are alive with a portion of Ed, and John, and Hopkins, and Dale, and Roy, and Barber, and Davis, and 'Happy,' and of every one of us. And so tonight we are gathered here to celebrate the completion of this structure which is to us all a roof-tree of the Brotherhood evolved in its construction.

"And we of the parish want each one of you men to realize that Brotherhood. When any one of you feels the want of Brotherhood, this building is a home in which we want him to feel that he can find it. And when your hearts yearn for a fellowship with that Elder Brother, the doors of the chapel you have built are open and He is ever ready and waiting there to receive you. Or if trouble comes or you need the fatherly guidance or comfort of God's priest, you are as free to seek him as any member of the parish.

"And so, in conclusion, I say again to you one and all—Welcome."

SOME CITY MISSIONS FIGURES

The Rev. J. F. Plummer, superintendent of City Missions, gives the following interesting summary in his annual report of the work done by his staff of four clergy and six deaconesses serving eighteen public institutions, including the Cook County Hospital, one of the largest and best equipped hospitals in the land:

Held 127 Communion services, and 416 other services.

Held 907 chapel services.

Arranged 23 Baptisms, 6 confirmations, and 22 burials.

Enabled 1,564 people to receive Holy Communion in institutions.

Total attendance at Morning and Evening Prayer, 21,973.

Held 99 classes of instruction, with total attendance of 1,681.

Made 25,262 calls.

Purchased and distributed Hymn Books valued at \$102.80.

Distributed Prayer Books and Bibles furnished by the New York Society.

Distributed books and magazines in all institutions. Referred all discharged patients to rectors of nearby parishes.

Miles travelled by staff averaged 921 per week.

"The work of City Missions," says the superintendent, "has now grown to a responsibility of ministering regularly in eighteen public institutions, many of them separated by a half day's journey on street car or train. In addition, the staff is frequently called to other institutions by special request, so that no less than a total of twenty-five come under our ministrations. Within these institutions are approximately 15,000 inmates. Among these the staff has made by actual record 25,262 calls, and 1,500 services and classes have been held."

FR. CROSBY GOES TO ST. STEPHEN'S COLLEGE

After nearly fifteen years of devoted and able service as director of Lawrence

Hall, a well known home for boys on the northwest side of the city, the Rev. Kenneth O. Crosby has resigned to become chaplain of St. Stephen's College, Annandale-on-the-Hudson.

Fr. Crosby, has a real genius for work among boys. Lawrence Hall, which he governed so well, is not a diocesan institution, but under Fr. Crosby the hundred boys who lived there went to the public schools and were given the religious teaching and worship of the Church. Much of the work about the Hall is done by the boys themselves. There is also a splendid summer camp in connection with the Hall due to Fr. Crosby.

Besides this work, Fr. Crosby for eight years assisted his old friend the Rev. F. S. Fleming in certain services at the Church of the Atonement. He will be greatly missed there. He is a graduate of the University of Chicago and the Western Theological Seminary. After his ordination Fr. Crosby worked under Dean Sumner at the old Cathedral, and went from there to Lawrence Hall.

H. B. GWYN.

A THANKSGIVING DAY IN BETHLEHEM

BETHLEHEM, PA.—The first Sunday in Lent was a thanksgiving day in many of the parishes and missions of the diocese, because "Anthracite has begun to move again." It is earnestly hoped that this is the last disastrous struggle we shall have between miners and operators for it is the public which suffers most. Many merchants were ruined, miners sacrificed their homes, automobiles, building and loan stock, and their bonds. It means beginning life all over again in many families.

So also the Church has suffered. It means beginning again for some to attend her services and to contribute, for many had ceased to do either one or the other. The responsible parties for this struggle surely will have something to think about and to atone for in the coming days.

Because of the economic struggle through which the greater part of the diocese has just passed, the clergy have aimed to make this Lent mean more in the way of spiritual upbuilding than ever before. "Reclaim and Rebuild" are the watchwords.

When Dr. Flinchbaugh of St. Stephen's Church, Wilkes-Barre, was about to make his Lenten program, the clergy of the Wyoming Valley Ministerial Union asked whether they might not have a share in his noonday services. They were cordially invited and the following notable men were secured to do the noonday preaching at St. Stephen's during Lent:

The Rev. G. A. Johnson Ross, D.D., Union Theological Seminary, New York; Bishop Francis J. McConnell, D.D., Pittsburgh, Pa., of the Methodist Church; The Rev. George W. Richards, D.D., President of Franklin and Marshall Theological Seminary, Lancaster, Pa.; The Rev. Karl Reiland, D.D., St. George's Church, New York; The Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of the Diocese, the Rev. Royden K. Yerkes, D.D., Philadelphia Divinity School, who will also conduct the Three Hours' Service on Good Friday.

BISHOP THOMAS SAILS

NEW YORK, N. Y.—A farewell service was held on February 26th in the chapel at Church Missions House for the Rt. Rev. W. M. M. Thomas, Suffragan Bishop of Southern Brazil, who, with Mrs. Thomas, was sailing next day, returning to his old field of work in his new capacity. It is a 22-day trip on a fast boat to Rio, and it will be autumn there when they arrive.

ITINERARY OF BISHOP WALPOLE IS ANNOUNCED

Scottish Prelate to Speak at Various
Places in Eastern States

WASHINGTON, D. C.—The Rt. Rev. George H. S. Walpole, D.D., Bishop of Edinburgh, who is visiting the United States for several weeks this spring at the invitation of the Bishop of Washington and the National Cathedral chapter, is to preach an eight-day mission in Christ Church, Georgetown, Washington, beginning Sunday, April 25th. On the 17th and 18th he is to preach a preliminary "week-end" mission at St. Paul's Church. On May 9th he is to preach at St. Mark's Church, Philadelphia, and on the 10th at the General Theological Seminary. During his visit the Bishop will speak at the General Theological Seminary and the Virginia Theological Seminary, will hold several quiet days, and will deliver a number of sermons and addresses in various places. He is scheduled to preach at the Cathedral of St. John the Divine, New York, on the morning of May 16th.

Bishop Walpole's visit has been arranged under the auspices of the proposed College of Preachers of the National Cathedral in Washington, and is in conformity with its plans to bring to the United States, from time to time, prominent preachers and to place them at the disposal of the American Church. By this means the College of Preachers hopes to assist in the revival of the preaching mission of the Church.

An honor graduate of Trinity College, Cambridge, the Bishop began his career in Truro Cathedral, but went, in 1882, to St. Matthew's Cathedral, Auckland, New Zealand, where he remained seven years, being for a part of the time warden of St. John's College, Auckland.

Bishop Walpole is not unknown personally in America, as from 1889 to 1896 he was Professor of Systematic Divinity in the General Theological Seminary, New York. In 1896 Dr. Walpole was called to be principal of Bede College, Durham, and in 1903 to be rector of Lambeth, becoming an examining chaplain to the Archbishop of York, and an honorary canon of Southwark Cathedral. He was consecrated Bishop of Edinburgh in 1910; having previously declined the bishoprics of New Zealand and of Ceylon.

Dr. Walpole is author of *The Eucharistic Offering*, *Daily Teachings of the Christian Year*, and *The Great Example*, probably the fruits of his work at the General Theological Seminary; *The Book of Joshua*, *The Book of Judges*, and *Vital Religion*, which were published while at Bede College; *Communion and Offering*, *Personality and Power*, *The Mission of the Holy Ghost*, *Life's Chance*, *The Shrine and The Presence*, *The Kingdom of Heaven*, the Paddock Lectures for 1909, and *The Greatest Service in the World*.

A CHURCH PAPER IN FRENCH

NEW YORK—A new French language paper, devoted to the interests of religion and Church unity among Franco-Americans, has recently made its appearance here under date of February, 1926. The paper is called *Le Messager: Journal d'Union Sacrée*, and is under the general editorship of the Rev. John A. Maynard, D.D., Ph.D., who has recently become rector of the *Eglise du Saint Esprit* (Church of the Holy Spirit). Say the editors, introducing their first number:



THE RT. REV. GEORGE H. S. WALPOLE, D.D.,
Bishop of Edinburgh

"This little journal, modest in its beginning, as is fitting, is a work of faith. . . . The editors of this journal believe that the Latin genius, and more especially the Latin genius in so far as it expresses itself in our beautiful French language, has a right to its life; even, and especially, in America. . . . French-speaking people from France, Switzerland, Belgium; Waldensians, Franco-Americans, we all have something in common. Protestants, Catholics, Jews, sincere free-thinkers who do not wish the title of atheists, we all believe in a magnificent ideal, which is the triumph of Truth, Beauty, and Good. We, the editors, call it 'the final victory of the Spirit of God.' . . . The editors hope that other friends of the ideal will join with them in maintaining the spirit of *l'Union Sacrée*."

The paper is to appear quarterly, and the first number, a four-page folder, contains a tribute to Bishop Manning, an account of a new French school at the Church of the Ascension, the Rev. Frank Cox, rector, hours of French services in the Chapel of St. Martin of Tours, Cathedral of St. John the Divine, the Church of the Holy Spirit, the Waldensian Church in New York, and the *Eglise du Saint Sauveur* and Holy Trinity Church, Philadelphia, with several other interesting articles.

LENTEN SERVICES IN HAVANA

HAVANA, CUBA—The Very Rev. Harry Beal is giving several courses of sermons and addresses this Lent at Holy Trinity Cathedral, Havana, including a series on Christian Fundamentals and Christian Character, on Sundays, an historical course on the Episcopal Church in the United States (in observance of the 150th anniversary this year of American independence), and a series of addresses on Immortality. A new feature will be the holding of a week-night service and parish forum in the residential section of Havana at the Cathedral School in the Vedado.

A TWENTY-FIFTH ANNIVERSARY

ORADELL, N. J.—The celebration of the twenty-fifth anniversary of the Church of the Annunciation, Oradell, opened with a radio night on February 11th. On February 14th, Sunday, a home coming service was held in the church. At this time many of those who had worked in the church in the early days of its existence returned to meet their old friends, to renew old acquaintances and to listen once more to their first rector, the Rev. Charles Silas Champlin, now rector of Grace Church, Baldwinville. The church was crowded to capacity.

The next event was the Sunday school birthday parties, held Monday afternoon and evening in the guild hall. In the afternoon the younger children played games and in the evening the older children enjoyed a dance.

On Tuesday evening the anniversary dinner was served, the guild hall being taxed to its very limit. After the dinner some of the founders of the church told of its beginning, and the difficulties encountered and overcome. The principal speaker of the evening was the Ven. A. Elmendorf, rector of Christ Church, Hackensack, and archdeacon. The rector read a letter from a friend of the church stating that he with two other friends had that day paid an obligation of long standing, clearing the church land of all indebtedness.

CLERGY IN MEXICO NOT MOLESTED

NEW YORK—The National Council has received from the Rt. Rev. Frank W. Creighton, Bishop of Mexico, the following telegram: "Our work unaffected; will keep you advised." No reports of interference with the work of priests of the American Church have been received.

ENGLISH MEETING PROTESTS AGAINST BOOTLEGGING

LONDON, ENG.—To respond to "the appeal from citizens of the United States of America on the scandal of liquor smuggling from the British Commonwealth to America," a meeting was held on Tuesday February 2d at the Church House, Westminster.

The Bishop of London, who presided, read some extracts from the appeal referred to, the main point of which was a request "to stop the smuggling of intoxicating liquor over the border." "What we stand here for," declared the Bishop, "is to say that it is gross impertinence for us to try to undo anything that a great sister nation chooses to decide for its own good." He read some extracts from a letter written by the Attorney-General of the United States from which it appeared that between July 1, 1925, and January 1, 1926, 24 foreign liquor vessels had been seized, and of these 20 were British. (Shame). Such smuggling was continuing, and this was most dishonoring to Great Britain. It was an act of treachery to a great sister nation; it was a most unfriendly act to add to America's difficulties, which, in so large a reform, were very great in themselves.

Lord Parmoor, moving a resolution "that a reply be sent to the open message issued by the Citizens' Committee of One Thousand," urged vigorously that the liquor smuggling trade ought to disappear altogether, and until it disappeared it would redound to the discredit of this country.

The draft of the reply to be sent to the "open message" was submitted by Sir Donald Maclean. This was to the effect "that the safeguarding of your National Constitution is your inalienable right, and that any British citizens, for financial gain, should have taken any part whatsoever in invading the sanctity of your laws has aroused in this country widespread indignation."

Sir Donald read a letter from Sir Austen Chamberlain in which it was stated that the Government had done, and was doing, by such means as lay in their power, all that was possible to assist the Government of the United States in suppressing a traffic of which the Government entirely disapproved.

Other speakers followed. The resolutions were carried, and it was also agreed that the chairman should nominate a small continuation committee to take appropriate action. —*Guardian*.

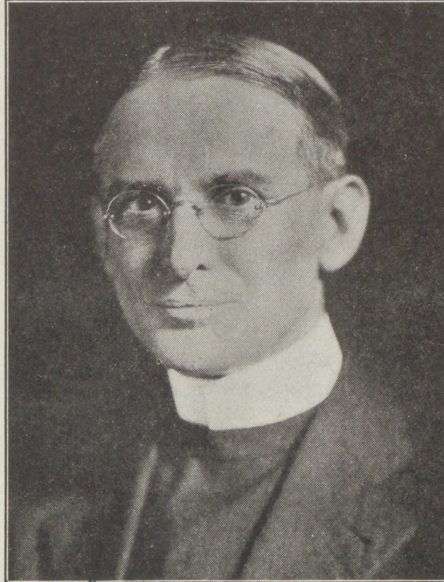
NATIONAL CATHEDRAL GETS VALUABLE BOOKS

WASHINGTON, D. C.—The trustees of the estate of Miss Sarah Smiley have decided to present the collection of books that Miss Smiley had assembled in connection with the Society for the Home Study of the Holy Scriptures to the library of the National Cathedral in Washington. The collection includes many valuable and useful books on Church history, liturgies, and the Bible.

A portion of the Cathedral library building is now complete, and this accession, together with other books now at the Cathedral, will be placed in the stacks and catalogued, under the superintendency of the Rev. Joseph Fletcher, rector emeritus of Rock Creek parish, and Cathedral librarian.

RESIGNATION OF THE REV. R. F. GIBSON

NEW YORK, N. Y.—The resignation of the Rev. Robert F. Gibson as executive secretary of the Department of Publicity was regretfully accepted by the National Council at its February meeting. Mr. Gibson returns to parish life, as rector of Christ Church, Charlottesville, Va.,



THE REV. R. F. GIBSON

after six years of distinguished service, since the organization of the Publicity Department in 1920. He had rendered valuable help in the Editorial and Publication Department of the Nation-wide Campaign in the previous year.

Mr. Gibson is a native of York, Pa., and a graduate of Yale; he studied law at Columbia, and was admitted to the bar.



THE REV. G. WARFIELD HOBBS

He was editor of the *York Gazette* for five or six years, and worked on the *New York World* for a year.

He became a candidate for the ministry while he was mayor of York, and studied a year at the Virginia Theological Seminary. After his ordination he served in three Pennsylvania parishes and then was rector of Trinity Church, Williamsport, Pa., 1905-16, and Christ Church, Macon, Ga., 1916-20.

He was a clerical deputy to General Conventions of 1907, '13, '16, and '19.

The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions* and the *Church at Work*, succeeds Mr. Gibson as executive secretary of the Publicity Department. Mr. Hobbs came from Baltimore to the Department in 1924, bringing exceptionally wide editorial experience on newspapers of national importance, and also missionary experience acquired through his Church work as a layman. He had already studied for Holy Orders, before coming to the Missions House, and since his ordination to the diaconate has continued missionary work and has also visited many parts of the country in the interests of the general Church.

THE MILWAUKEE CATHOLIC CONGRESS

WEST PARK, N. Y.—The Catholic Congress Committee has announced the dates of the Congress of 1926 which meets in Milwaukee, Wis. The first session will be held on Tuesday evening, October 12th. The Solemn High Mass will be celebrated at All Saints' Cathedral on the morning of the 13th, and the sessions will continue through Thursday, the 14th.

Among the special features of the Congress will be a pilgrimage to Nashotah on the morning of the 14th. Nashotah is one of the genuine shrines of the Catholic revival in the American Church, and it will prove a point of great interest, especially to visitors from the eastern section of the country, of whom there will be a large number.

The Rev. S. Atmore Caine, Roxborough, Philadelphia, has been appointed secretary and treasurer of the Congress, and Mr. Clifford P. Morehouse, 1801 Fond du Lac Avenue, Milwaukee, has accepted the appointment as assistant secretary and treasurer. Applications for annual membership, and for general information, should be addressed to one or the other of the secretaries. The annual dues are one dollar, which admits members to all the privileges of the Congress, and enables them to receive, without further expense, all the literature except the Handbook, for which a small charge is made.

LENT IN JACKSONVILLE

JACKSONVILLE, FLA.—In addition to the week-day services which all the churches of Jacksonville are holding, arrangements have been made to have a union service every Thursday evening during Lent. A round of all the churches of Jacksonville and its immediate vicinity will be made, and the members of the other churches are urged to attend all of the services. The program is as follows:

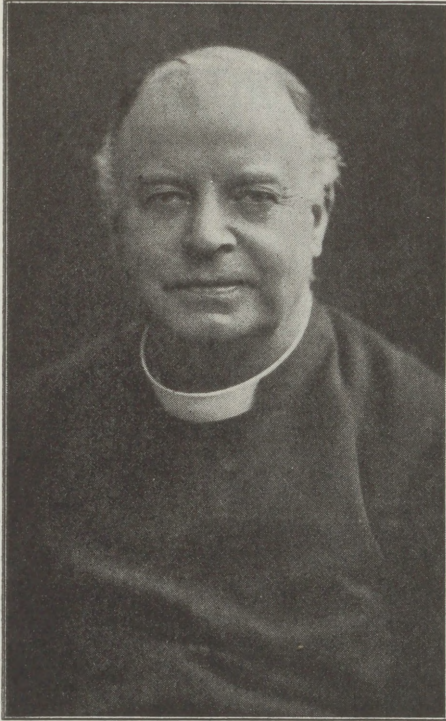
February 18th—Church of the Good Shepherd, with the Rev. Willis G. Clark, of St. Andrew's Church, Tampa, Fla., as the preacher.
February 25th—St. Andrew's, with the Rev. John Moore Walker, of the Church of the Good Shepherd, Albany, Ga., as the preacher.
March 4th—St. Mark's, Ortega.
March 11th—St. Mary's.
March 18th—All Saints, South Jacksonville.
March 25th—St. John's.

A Mission Study Class has been arranged for the Young People's Service Leagues of the city of Jacksonville and its suburbs. This class meets in the diocesan headquarters, in St. John's Community House, on each Friday evening in Lent. The Bishop of the Diocese is present at these classes whenever possible. They are led by the diocesan executive secretary, Mrs. William P. Cornell. The course is of a general Missionary character, and is preceded by light refreshments.

FR. BULL'S ITINERARY

MILWAUKEE, WIS.—During the week of February 28th, the Rev. Paul B. Bull, C.R., of Mirfield, England, has been conducting a series of very helpful conferences at All Saints' Cathedral, Milwaukee. He was the preacher at the High Mass on Sunday, and at the evening services every day through Friday.

Before coming to Milwaukee, Fr. Bull has been conducting a retreat at Nashotah House, where he has been from Ash



THE REV. PAUL B. BULL, C.R.

Wednesday until Saturday the 27th, with the exception of Sunday the 21st, when he preached to students of the University of Wisconsin at St. Francis' House, Madison, the Church's university chapel, of which the Rev. Norman C. Kimball is priest-in-charge.

From Milwaukee, Fr. Bull goes, on March 7th, to St. Louis, where he will conduct a week's preaching mission at Trinity Church for the combined parishes of Trinity, the Holy Communion, and St. Stephen's. Thence he goes to the Church of the Atonement, Chicago, where from the 14th to the 27th he will conduct a series of spiritual conferences similar to those which have proved so successful and popular in this city. On Palm Sunday, Fr. Bull will preach at St. Paul's Church, Milwaukee, and will then preach at the daily noonday Holy Week services in the Pabst Theater, Milwaukee, going for Easter to St. Paul's Cathedral, Fond du Lac, Wis.

Fr. Bull is in this country at the invitation of the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. The Bishop is especially anxious for him to visit the Church schools for boys, and has arranged for Fr. Bull to spend some time at Howe School, Howe, Ind., St. Alban's, Sycamore, Ill., and St. John's Military Academy, Delafield, Wis.

IRISH BISHOP ELECTED

MEATH, IRELAND—The Very Rev. T. G. G. Collins, dean of Belfast, was elected, on February 4th, by the Meath Diocesan Synod, Bishop of Meath, in succession to Dr. Plunket, who resigned on December 31, 1925.

\$153,000 IN TEN DAYS

HARTFORD, CONN.—St. John's Church, this city, the Rev. William T. Hooper, rector, has just finished an inspiring and heartening campaign to raise funds for the expansion of their building. During a campaign of about ten days the sum of \$153,000 was raised. The success of this endeavor was due to the untiring efforts of the men of the parish under the leadership of Mr. Shiras Morris, and with the help and guidance of Messrs Ward, Wells, Dreshman, and Gates, who are experts in the matter of raising funds.

The present buildings were completed in 1914 during the rectorship of the Rev. James W. Bradin, the old church having been in the down town section of the city. The move was a wise one, for St. John's Church has grown rapidly and vigorously. In 1918 Mr. Hooper was elected rector. Under his leadership it has been the policy of the parish to stress religious education. The result has been notable for St. John's Church school is one of the largest and most efficient Church schools in the diocese. For this much credit must be given also to Miss Barbara R. Jareaux, who is the director of Religious Education of the parish.

The present buildings, consisting of Church and parish house, have become inadequate; and the growth of the young people's work has been so great as to demand larger quarters, hence the necessity for the building program. The buildings of St. John's are the work of the late Bertram Grosvenor Goodhue, and are one of the beauty spots in city and diocese. The new buildings will involve enlarging the church, and increasing the size of the parish house. The Goodhue Associates are the architects. When completed the parish group will be even more beautiful than before, and will stand as an inspiration to the community.

By the will of the late James Shepherd of New Britain, Conn., the following bequests were made for purposes of the Church:

For the endowment fund of Trinity College, Hartford, \$5,000; to the trustees of the Fund for Aged and Infirm Clergy, their widows and children, \$10,000; \$5,000 to the Trustees of Donations and Bequests of the Diocese, in trust, the interest and income to go to St. Mark's parish, New Britain, for the publication of a Church paper four times or more a year; to St. Mark's parish, New Britain, \$5,000; to Trinity Church, Bristol, \$3,000 to be known as the Celia Adelaide Shepard Fund.

CHURCH INSTITUTE STUDENT COUNCIL MEETS

LAWRENCEVILLE, VA.—The National Student Council of the American Church Institute for Negroes held its second biennial conference at St. Paul's School, Lawrenceville, on February 11th to 14th.

Representatives from Virginia Normal and Industrial School, Morehouse College, Atlanta University, Fort Valley Normal and Industrial School, St. Paul's Normal and Industrial School, Tuskegee Institute, and St. Augustine's Junior College gave very encouraging reports of the work that is being done by their respective units. Special note must be given the McDowell Club of Tuskegee, which is doing worth while work in the strengthening of its students both spiritually and morally. The Seabury Club of St. Paul's School and the Ferguson Club of St. Augustine's Junior College are both doing splendid work toward the advancement of their students along moral and spiritual lines.

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EASTERN OREGON CONVOCATION

LAGRANDE, ORE.—The problem of law enforcement and the problem of the divorce evil were the themes of the Convocation address of the Rt. Rev. William P. Remington, Bishop of Eastern Oregon, at the annual session February 12 to 14th at St. Peter's Church, La Grande. Routine matters were disposed of, and committees generally reelected. The Woman's Auxiliary met at the same time, and was addressed by the Bishop and others.

RECORD

BROTHERHOOD MEETING

BROOKLYN, N. Y.—The annual Corporate Communion of the Long Island assembly, Brotherhood of St. Andrew, held in St. Mary's Church, Brooklyn, the Rev. J. Clarence Jones, S.T.D., rector, broke all records for attendance, 386 men and boys being present. Bishop Stires was the celebrant, assisted by the rector and other priests. Breakfast was served in the Parish House. The speakers were the Bishop and Mr. Justice Cropsey.

AN INTERCOLLEGIATE SERVICE

COLUMBUS, OHIO—A unique intercollegiate event took place on Quinquagesima Sunday at the Chapel of the Holy Spirit, Columbus, the university center of the Church at Ohio State University. At the invitation of the Episcopal Club, the Kenyon College choir, consisting of thirty men's voices under the student leader, Maxfield Dowell, rendered choral Evensong at the chapel. The Rev. Horace W. Wood, chaplain of Kenyon College, read the lessons, and the Rev. Frederic C. F. Randolph, university pastor at the state university, the prayers. The choir, vested in purple academic gowns, with cucifer and two standard-bearers carrying the American flag and the standard of Kenyon College, made a very impressive processional. The church was filled to overflowing with students and faculty of Ohio State University and Kenyon alumni. After the service the choir was entertained at supper by the Episcopal Club, during which the Kenyon men sang Philander Chase and other college songs. Both organizations are planning to make this an annual event.

MISS COOPER VISITS WESTERN MICHIGAN

GRAND RAPIDS, MICH.—Miss Mabel Cooper, representing the national Department of Religious Education, has just completed a visit to the Diocese of Western Michigan in the interest of the Christian Nurture system, which is described as "an unqualified success."

Miss Cooper held meetings with teachers and officers of Church schools, and with the parents of the children. The meetings were marked by an intense earnestness on the part of all in attendance, which augurs much good to the Diocese.

An interesting instance of the attractive power of our Saviour's religion as presented by His Church comes from one of the mission stations.

In this village with a handful of communicants, services are kept up by lay-readers. Recently an elderly stranger was noticed at service. Then a week's mission was held by the archdeacon, and the man was present every night. He was greatly interested, and was baptized. Shortly after, he was taken ill, and begged that

the Bishop would come and confirm him. Bishop McCormick went to the village, and out to the farm, where the man was confirmed to his great joy, and then was made happy by receiving his first communion. After illness he died "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

Before his death he sent for the rector of St. Luke's Church, Kalamazoo, the nearest parish, and told him: "The Church means everything to me; and in gratitude I have left a sum of money to the village church, and the rest of my property to the Diocese."

DORMITORY FOR ALL SAINTS' COLLEGE

VICKSBURG, MISS.—The people in the Diocese of Mississippi are rejoicing over the possibility of soon having a \$60,000

dormitory for All Saints' College, the diocesan school for girls. Recently Mrs. J. W. Johnson gave a beautiful home in the heart of the city of Vicksburg to the College. There has been a land boom in the city, and this property was sold for \$26,000. With the money already on hand, and the gift to be made by the city of Vicksburg, there will be very little to raise over the diocese.

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

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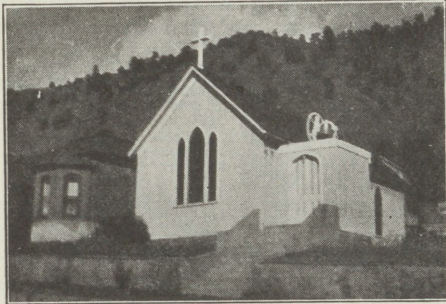
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A PLUCKY CONGREGATION

IDAHO SPRINGS, COLO.—Idaho Springs, lost one of its cherished landmarks when Calvary Church burned a short time ago. This church was built in the winter of 1868-69, and has been in continuous use since then. Outside of its historical association—and it is said to be the second church built in the state—it was filled with tender memories for generations of Idaho Springs people.

The contents of the church were a total loss. The only thing of any value that was saved was the communion silver, a very costly set, and that only because the

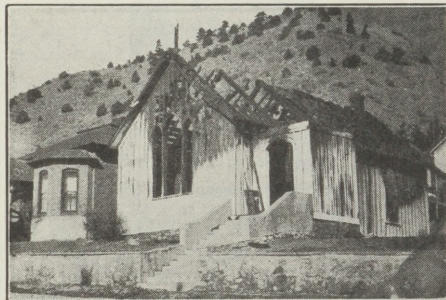


CALVARY CHURCH, IDAHO SPRINGS, COLO., BEFORE THE FIRE

lay reader, Robert A. Russell, had put it away under the altar that Sunday morning when the church was being cleaned. The insurance adjuster gave a faulty stove as the cause of the fire.

The little church at the time of its erection was considered one of the finest in the west, the timbers for the building having been brought across the plains by ox teams. The bell was brought from Omaha. The seats and all the wood work in the structure were hand hewn, and it was considered one of the wonders of the time.

The loss of their church is a severe blow to the members of Calvary. They had been working hard all fall to clear it of debt and the final amount on the chancel rug was to be paid the 15th of February. Beautiful lighting equipment and



CALVARY CHURCH, IDAHO SPRINGS, COLO., AFTER THE FIRE

brasses belonging to the lay reader and beautiful vestments donated by Senator Lawrence Phipps of Denver were destroyed by the scorching flames.

There was an insurance on the building of \$1,000 but the loss was \$5,000. However, the communicants and friends of the church are going to make a courageous effort to erect a new church. The new church will be a Spanish mission style and will provide for a larger seating capacity, owing to the fact that Calvary had turned people away time and again because of insufficient accommodations.

Through the kindness of the Presbyterians the congregation has been meeting in their church, but are moving this week to the Masonic hall, which the Masons voted unanimously to let them have.

HOBART ESTABLISHES C. M. T. C. SCHOLARSHIPS

GENEVA, N. Y.—The establishment at Hobart College of a scholarship for a Citizens' Military Training Camp appointee has been announced by the president, the Rev. Murray Bartlett, D.D., LL.D. In providing the scholarship, the trustees of the college desired to place themselves on record as being glad to coöperate with the government's plan for national defence. Major-General C. P. Summerall, commander of the Second Corps Area, and an honorary graduate of Hobart College, has officially accepted the scholarship on behalf of the government.

The scholarship will be effective for a period of four years and will provide \$200 annually for a student selected by the college from a group of three men nominated by the commanding officer of Plattsburg Barracks. The basis of selection at the camp will be as follows: (1) Qualities of manhood, force of character, and leadership, 75%; (2) physical vigor as shown by interest in outdoor sports, 25%; (3) actual need of the candidate for such scholarship assistance in obtaining a college education; (4) intelligence rating of the candidate together with his rating as given by his immediate commanding officer. The candidate selected by the college must qualify under the usual requirements for admission.

Similar scholarships, one given by Columbia University and one by Princeton University, were competed for last summer at Plattsburg Barracks. There was great interest in the competition on the part of the students at the camp, and the successful candidates are said to have been very deserving men. President Bartlett, who is a Major in the Chaplains' Reserve, was Chaplain of the C. M. T. C. at Plattsburg Barracks last August, and at that time became highly interested in the plan.

MODEL PARISH HOUSE AT UTICA

UTICA, N. Y.—Grace Church, Utica, through the generosity of Mrs. Thomas F. Procter and Mr. Frederick T. Procter, is to have a large and most modern parish house. The gift was announced on the First Sunday in Lent, and work is to be begun as soon as working plans can be completed and the contract awarded. The gift also includes a large additional plot of ground, needed for the building.

Grace Church is located in the heart of the business section of Utica, and has long been hampered in its parochial and community work by the lack of facilities. There have been frequent rumors that the parish would follow the example of several other Christian bodies and move further away from the business section. The new project not only establishes the parish as the only downtown parish, but gives it a lasting position as a city institution.

The plans call for the demolition of all the present building except the magnificent Gothic church and the erection of two units, connected by a third. The building will thus front on two streets, and have an open space or courtyard in the center giving light and air on all sides.

The building was designed by F. and A. Ware of New York, sons of James B. Ware who made a speciality of churches and other large buildings. Mr. F. B. Ware was state architect for several years.

This is the fifth large gift from the

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VOL. VIII JANUARY, 1926 No. 3

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Proctor family to the Church in Utica and in the Diocese of Central New York. The others were St. Luke's Hospital, the House of the Good Shepherd, a large endowment for the work of the Sisters of St. Margaret in the Diocese, and an endowment for Grace Church.

NEW CHANCEL FOR VIRGINIA CHURCH

FREDERICKSBURG, VA.—The chancel of Trinity Church, Fredericksburg, the Rev. Charles W. Sheerin, rector, has been entirely rebuilt and greatly enlarged and extended eleven feet deeper. The walls have been built of gray granite, and the congregation hopes eventually to rebuild the walls of the whole church of the same stone. The organ has been entirely rebuilt. A marble altar has been given by her children in memory of the late Mrs. Anna Paige Green, one of the founders of Trinity Church, and a credence table in memory of Miss Elvira Green. The improvements have been planned and carried out under the direction of Mr. L. J. Houston, city manager of Fredericksburg, and a vestryman of Trinity Church.

COMMUNITY WORK IN A RURAL PARISH

ESSEX COUNTY, VA.—Much interest is felt among the people of South Farnham Parish, Essex County, Va., the Rev. Herbert S. Osburn, rector, in their Church program for the year 1926. Under the influence of the Conference of Rural Clergy and other sources of inspiration, they have caught a new vision of the possibilities of service in a rural parish. In addition to the usual items of current expenses and the parish apportionment, they have put into their budget for this year a very definite program of community service.

This program includes a night school for adults where the fundamentals of education are taught by a very efficient teacher, Miss Mary Esther Blakey. The school is already in operation and, while still in its infancy, there is every reason to believe it will grow.

PROGRESS IN WESTERN NEBRASKA

GRAND ISLAND, NEBR.—The past year has been a very successful one all over the District. The quota for the Program of the Church is paid in full. New missions have been organized and the Church's Program emphasized in all the parishes and missions.

Recently Miss Elizabeth Beecher, educational secretary, visited St. Luke's Parish, Kearney, and organized a parish council. The attendance was one hundred per cent, each parish activity being represented.

Grace Church, Chadron, the Rev. H. P. Selinger, Ph.D., rector is making progress. The Church school has been reorganized and the Christian Nurture series adopted, together with the program of the Department of Religious Education.

At the February meeting of the Woman's Auxiliary, at St. Mark's Cathedral, Hastings, the Rev. James N. MacKenzie, rector of St. Stephen's Parish, Grand Island, gave an illustrated lecture on the history of the Church of Ireland. The people of the Cathedral are very enthusiastic in their anticipation of the coming of the new dean, the Very Rev. Francis

R. Lee, who expects to begin work about March 1st.

The work among the Japanese is now showing excellent results. Many of the Japanese people are attending group study classes conducted by Mr. H. Kano, our missionary, in farm houses and in his own home at Mitchell. This is done for the purpose of teaching the Bible and explaining the services and sacraments of the Church. There is positive evidence that a large proportion are becoming interested in the Christian religion.

A LENTEN LECTURE COURSE

RHINEBECK, N. Y.—Members of the faculty of St. Stephen's College are giving an interesting series of lectures at the Church of the Messiah, Rhinebeck, the Rev. Gabriel Farrell, Jr., rector. Each man speaks on the relation of his department of study to religion. The last lecture is by President Bernard Iddings Bell, on The Modern Man and Religion. Each lecture is preceded by a brief devotional service with full choir.

The lectures are as follows:

February 19th—The Classics and Religion. Lucius Rogers Shero, Ph.D., Hoffman Professor of the Greek Language Literature.

February 26th—Education and Religion. William Wallace Whitelock, Ph.D., Professor of Modern Languages.

March 5th—Contemporary Literature and Religion. Edward Voorhees, Associate Professor of the English Language and Literature.

March 12th—Evolution and Religion. Vasil Obreshkove, Ph.D., Associate Professor of Biology.

March 19th—The Bible and Religion. The Rev. Kenneth A. Bray, Instructor in Classics.

March 26th—The Modern Man and Religion. The Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College.

Another interesting feature of the Lenten program of this parish are Sunday afternoon organ recitals with vocal artists from New York assisting. The parish possesses an excellent organ, the gift of Vincent Astor, a vestryman. The organist is W. Raymond Randall.

MISSISSIPPI LAYMEN'S LEAGUE

JACKSON, MISS.—On February 16th, fifty men answered the call made for the laymen of the Diocese to meet at the Edwards Hotel, Jackson, the greatest meeting of laymen that has ever been held in this diocese.

After a banquet the meeting was called to order by the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of the Diocese. The doxology was sung in appreciation of Bishop Bratton's attendance at the meeting. Bishop Bratton has been very sick but has been discharged by his doctors and is back at work now.

The first speaker was the Hon. Marcellus Green whose subject, was the purpose of calling the men together. Mr. Green emphasized the wonderful response to the letters sent out. There was no reason given in the letters for calling the meeting, and yet men came from all over the diocese. The purpose of the meeting was to organize the men so they would be able to do the work of the Church in a systematic way.

After Mr. Green's address Bishop Bratton made an address in which he expressed appreciation of the attendance, and urged the men to help in the work.

The Hon. J. T. Thomas of Grenada, Miss., and the Hon. A. M. Pepper of Lexington, made addresses on The Need of a Laymen's Organization.

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E. H. Bradshaw, Jackson, Miss., made addresses on What we can do as a Laymen's Organization at this time.

After adopting a constitution the following were elected as officers of the organization:

The Hon. Marcellus Green, Jackson, president. The Hon. J. T. Thomas, Grenada, vice president. The Rev. Val. H. Sessions, secretary. Mr. E. H. Simpson, Jackson, treasurer.

**BISHOP MURRAY
IN CLEVELAND**

CLEVELAND, OHIO—The opening of Lent brought a distinguished gathering of Cleveland Churchmen to Hotel Statler on Shrove Tuesday evening, to listen to a masterly address on the Church's policy by the Most Rev. John Gardner Murray, D.D., Presiding Bishop. His keen analysis of the Program of the Church, the special interest which Ohio should take in securing its fuller realization, and his most hearty commendation of the Diocese in accepting its one hundred per cent quota responsibility for the 1926 Budget, were greeted with rounds of applause. The absence of Bishop Leonard, who had gone to Arizona for rest and recuperation from an attack of bronchitis, was regretted by all, and suitable greetings were sent to him.

On Ash Wednesday morning, Bishop Murray celebrated the Holy Communion in the Church of the Ascension. The churches of West Cleveland and Lakewood united in this service. The Primate, though suffering from a cold, delivered a very tender and heart-searching address to a large congregation on The Peace of Christ. An informal luncheon was given in honor of Bishop and Mrs. Murray by Mr. and Mrs. J. B. Nicholson, of Beach Cliff.

At Trinity Cathedral Ash Wednesday evening Bishop Murray addressed representatives of all the east side parishes, emphasizing the Church's claim on the material possessions of men. He reminded his hearers that love's noblest expression was in a gift—the gift of self which carried everything else with it.

Lent begins with clear indications throughout the city of a deeper appreciation of its solemn portent and multiplied privileges than usual. Almost every church has announced a schedule of active service and devotional appeal.

**BROTHERHOOD
CAMPS ANNOUNCED**

PHILADELPHIA, PA.—Following is the list of camp conferences for older boys to be conducted by the Brotherhood of St. Andrew in the summer of 1926. In addition to the older boys' leadership training conferences, four of the camps will operate two week periods for younger boys.

Camp Bonsall, near Kelton, Pa., June 29th to July 10th. Director, the Rev. Edmund L. Gettier.

Camp Carleton, near Red House, N. Y., July 12th to 24th. Director, Francis A. Williams.

Camp Finney, Little Switzerland, N. C. Dates to be announced. Director, John H. Frizzell.

Camp Gardner, Fitzwilliam, N. H., June 29th to July 10th. Director, C. W. Brickman.

Camp Houghteling, Twin Lake, Mich., June 29th to July 10th. Director, J. B. Eppes.

Camp Robert Hunt (diocesan), Bayside, Va. Dates to be announced. Director, John H. Frizzell.

Camp Kirk, Southern California, July 6th to 17th. Director, Walter Macpherson.

Camp Morrison (diocesan), Iowa, July 6th to 17th. Director, C. Lawson Willard.

Camp Nichols, Northern California, June 22d to July 3d. Director, Walter Macpherson.

Camp Tuttle, near Springfield, Mo., June 22d to July 3d. Director, C. Lawson Willard.

Camp Wood, Delaware, N. J., July 20th to 31st. Director, Francis A. Williams.

Camp Woodcock (diocesan), near Louisville, Ky. Director, John D. Alexander.

It is expected that the executive and lecture staffs of the conferences will this year be stronger than ever before. Complete personnel is soon to be announced, but it is already known that Bishop Ward of Erie will conduct the conferences on Religious Education at Camp Carleton, and at Houghteling the conferences on Missions will be led by the Rev. Laurence Fawcett, of St. James' Church, Chicago, and formerly of St. John's University, Shanghai.

**BISHOP NELSON
ON CHURCH GOING**

ALBANY, N. Y.—For the second time in several months, Bishop Nelson has contributed a "Go to Church" page to the *Times-Union*, a daily paper of Albany that publishes every Saturday, through the support of various citizens, an article on the duty of Church attendance. The leading editorial article of the newspaper was given to Bishop Nelson's utterance, the editor commending it as follows:

"The Bishop's message is an eloquent analysis of why the Church is absolutely necessary for man to learn the truth, to realize what God expects of him, and to share 'in completing the purpose for which He made the world.' The message is eloquent in its appeal, conclusive in its reasoning and inspiring in the thoughts it conveys.

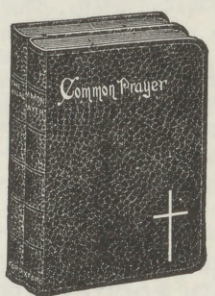
"Read this message of Bishop Nelson. Acquaint yourself with the truths it embodies, the philosophy it enunciates. It teaches a great lesson of man's duty as a creature of God, to avail himself of the opportunities which the Church affords to work out his destiny according to his Creator's plans. Read the inspiring words of the Bishop. They are golden nuggets of wisdom."

**SPECIAL SERVICES
FOR WASHINGTON**

ASHEVILLE, N. C.—Old, historic Calvary Church, the Rev. Clarence S. McClellan, Jr., rector, at Fletcher, close to Asheville, observed the birthday of Washington by two special services on Sunday, February 21st. At the morning service the rector preached on Valley Forge, the Gethsemane of George Washington, and a generous offering was taken for the work of the National Cathedral in Washington. Patriotic hymns and anthems were sung by the choir, and the church was decorated with United States flags and pictures of Washington.

In the afternoon at four o'clock the

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special preacher was the Rev. Joseph S. Hiatt, pastor of the Balm Grove Methodist Church in West Asheville, and the theme of the sermon, The Spirit of George Washington. The regents of the various chapters of the D. A. R. in western North Carolina and the president of the Asheville Society of the Colonial Dames attended and spoke briefly. The prayers of Washington were read, and the salute to the United States flag given, followed by the recitation of the American's Creed.

On the church lawn from the memorial "Bill Nye" flag staff the flag of the United States and the Union Jack of Great Britain floated during the services.

NOONDAY SERVICES IN ROCHESTER

ROCHESTER, N. Y.—The Lenten noonday services at Christ Church under the auspices of all the Rochester Episcopal Churches, began with a large attendance the first week, when the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, was the preacher. During the week of February 22d, the Rev. H. Ayde Prichard, canon of the Cathedral of St. John the Divine, New York City, preached. Other preachers will be:

March 1st to 5th—Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany.

March 8th to 12th—Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill.

March 15th to 19th—Very Rev. Charles C. W. Carver, dean of All Saints' Cathedral, Albany.

March 22d to 26th—Rev. A. P. Shatford, D.C.L., canon of St. George's Cathedral, Montreal, Quebec.

March 29th to April 1st—Very Rev. H. E. W. Fosbroke, D.D., dean of the General Theological Seminary, New York City.

FINANCES IN FLORIDA

JACKSONVILLE, FLA.—The Treasurer's report to the meeting of the diocesan Executive Council, which met in Jacksonville recently, showed a most encouraging situation with regard to the diocese and its growing sense of responsibility for the Church's Program. In 1924, Florida paid a smaller proportion of its quota than any other diocese in the Fourth Province, with one exception. In this year Florida paid only slightly more than \$6,000 on her quota for the national Church. In 1925, this diocese paid \$12,000 on her national quota; and in addition to this 100 per cent increase she has paid \$5,000 towards the national deficit of the Church, this being the full amount pledged by the Bishop and deputies at the General Convention in New Orleans last October.

The Church school Lenten offering for the Mission of the Church was \$2,070.01 in 1925. The goal set before the schools for 1926 is \$3,000.

ST. JOHN'S, RICHMOND, HOLDS MISSION

RICHMOND, VA.—St. John's Church, Richmond, with her historical setting and illustrious history, has had the Rev. L. B. Frank, of Hughesville, Md., to conduct a preaching mission from February 9th to 14th, inclusive.

St. John's, mother of all the churches of Henrico Parish, in which the House of Burgesses sat and in which Patrick Henry delivered his wonderful plea for liberty, still standing in her colonial style, surrounded by many hallowed memories, has a tradition that reaches out far into the life of the Church today.

GUARDS OF THE SANCTUARY CELEBRATE FIFTH ANNIVERSARY

KANSAS CITY, MO.—The Guards of the Sanctuary, of St. Mary's Church, the mother parish in Kansas City, Mo., have just completed the celebration of their fifth anniversary.

On Tuesday evening, February 9th, eighteen members of the organization attended a union service in honor of the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church. At the conclusion of the service, this body of young men approached the Bishop and received his apostolic blessing, as a fitting preparation for the celebration.

The festival and initiation service was held at 10:30 A.M. the following Sunday. Mr. Alexander C. Colwell and Mr. Loren N. Baker were decorated with pendant crucifixes of sterling silver for faithful attendance during the past year.

The following were initiated into the organization: Martin V. B. Bonner, Curtis Counce, Loren A. Daniel, William A. Eisele, Thomas A. Harkness, Leo J. Lemon, Herbert M. Meek, Joseph W. Rickenbaugh.

The banquet and reception for new members, Monday evening, February 15th, was the grand climax to the celebration.

The Guards of the Sanctuary is a missionary organization composed of thirty-three young men and boys, and the eight young men who were initiated are receiving instructions and will be confirmed on Passion Sunday.

The three-fold purpose of the organization is as follows:

1st: To be devoted to Christ and His Church.

2d: To be loyal to country and flag.

3d: To lead clean Christian lives and to render good fellowship and brotherly love to all persons.

The Rev. E. W. Merrill is priest at St. Mary's. William T. Lemon is captain of the Guards.

A ROBERTSON MEMORIAL

BOSTON, MASS.—They are to erect very soon, in the little town of Brighton, on the southern coast of England, a building which shall commemorate the life of the English preacher, Frederick William Robertson. He was born in London, on February 3, 1816, and died in 1853. He wanted to enter the army, for, as he afterwards said, "he felt an unutterable admiration of heroic daring," but he was unable to obtain a commission. In 1836 he entered Oxford to study for the Church. For six years, at Trinity Chapel, Brighton, he preached sermons of such power and beauty as had perhaps never been heard before in England.

In one of the weekly leaflets of the class in personal religion at St. Paul's Cathedral, Boston, Dean Rousmaniere wrote these words about Robertson:

"The older people among you remember a time when you heard a good deal about him from your ministers, when you read his Life and Letters. When I was a small boy people were reading his sermons. And in upon those people was borne the conviction that here was something finer than they had ever seen or known. Here was a bit of God's eternal world extended to them in the life and character of Frederick William Robertson. And one man who is interested in raising this memorial wrote to a number of prominent Englishmen. They were men of very far different opinions. One of them was Bishop Gore, who is distinctly, we should say, an ecclesiastic. Another was the Bishop of Birmingham, about whom many people are distressed today because of his radical opinions. Another was a French priest of the Roman Church in France. And from all these various people came back one assurance, that Frederick William Robertson had meant more in their life than almost any



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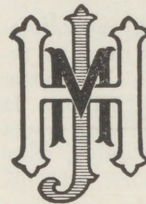
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one else whom they had read about or whom they knew. So God's eternal world comes in touch with us through great souls."

There may be men and women among the readers of THE LIVING CHURCH who have felt the vital force of this man in their own lives and would count it a privilege to share in this memorial. Contributions may be sent to the Rev. R. J. Campbell, Holy Trinity Church, Brighton, England.

MILWAUKEE BROTHERHOOD MEETING

MILWAUKEE, WIS.—The Very Rev. Charles S. Hutchinson, D.D., dean of All Saints' Cathedral, Milwaukee, and Mr. William F. Pelham of Chicago will be the principal speakers at a joint meeting of the junior and senior assemblies of the Brotherhood of St. Andrew in the Diocese of Milwaukee, which will be held here Saturday and Sunday, March 6th and 7th. Conferences will be held at the Cathedral on the subject, What Can a Layman Do? There will be evensong and dinner at St. Paul's Church on Saturday, and a Corporate Communion at St. Mark's Church, Sunday, followed by breakfast.

A COURSE IN RELIGIOUS FUNDAMENTALS

HARTFORD, CONN.—During the Epiphany season at Trinity Church, Hartford, a series of addresses on The Fundamentals of Religion from a Modern Point of View was given by four members of the faculty of the Cambridge Theological School. These addresses were attempts to interpret religion in the light of modern knowledge and for the needs of intelligent laymen of the Church today. Considerable interest was stimulated and maintained throughout the series, not only on the part of members of Trinity parish, but also among people from other Christian bodies.

The addresses were given by the Rev. Professors Samuel McComb, D.D., Angus Dun, Edward S. Drown, D.D., and Norman B. Nash.

Each address lasted about an hour, and was followed by an open forum in the parish house. This was well attended and provoked thoughtful discussion. It was the general feeling of those who followed the series thoughtfully that this particular plan of calling upon specialists in religious subjects was helpful and worth while, and one which might well become an annual custom in the parish.

MEN'S CLUB SUPPORTS LAW ENFORCEMENT

PASADENA, CALIF.—Standing firm for the enforcement of the eighteenth amendment, the Men's Club of All Saints' Church, Pasadena, unanimously approved the virile utterances of Colonel R. E. Frith, prohibition enforcement officer of Southern California and Arizona, made February 16th in an address at a dinner of the society held at the parish house. The club sent telegrams to United States Senators Samuel Shortridge and Hiram Johnson, and Congressman Walter Lineberger, urging on them the support of all recommendations made by General Lincoln Andrews, national prohibition enforcement officer, for the enforcement of the Volstead act.

"If the people want prohibition, the way to obtain it is to be willing to spend money for the enforcement of the law," declared Colonel Frith.

At the conclusion of his remarks the following telegram was prepared by the Rev. Leslie E. Learned, D.D., rector of All Saints, and was ordered sent to the California representatives in Congress:

"Resolved, That the Men's Club of All Saints' Church of Pasadena, Calif., with a membership of more than 100, assembled in regular session, urge upon you the heartiest support of all recommendations made by General Andrews for the enforcement of the Volstead act."

Dr. Learned also spoke briefly on the prohibition act, and declared the Episcopal Church stands for law enforcement and not for the letting down of the bars, as might be inferred from recent widely heralded remarks of an unofficial society of the denomination. Dr. Learned read extracts from an editorial in THE LIVING CHURCH, and from a sermon on Prohibition, delivered at the Cathedral of St. John the Divine, in New York City, on February 7th, by Bishop Manning, of New York.

NEW YORK CATHOLIC CLUB RETREAT

NEW YORK, N. Y.—The sixth annual day of retreat of the New York Catholic Club was held at Holy Cross Church House just before Lent. Fr. Burnett said Low Mass. The conductor was Fr. Bull, C.R. The attendance considering the weather was very good.

As in previous years the Sisters of St. John Baptist provided luncheon. Fr. Damosch was good enough to preside at the organ.

A NEW LIGHTING SYSTEM

BROOKLYN, N. Y.—A very attractive scheme of lighting has been installed in St. Paul's Church, Flatbush, Brooklyn, the Rev. Wallace J. Gardner, rector, as a memorial to Mr. Fred Herbert Boardman, a former vestryman.

In the execution of these fixtures the designers achieved a singular success, introducing into the church a diffusion of light that serves all practical purposes and gives a warmth of tone that adds considerably to the attractiveness of the interior.

At the crossing, a very artistic lantern of hand-wrought iron of semi-natural finish has been placed in each transept. Through the nave and in the chancel ten suspending ring fixtures, each supporting six tubular globes of warm sienna tone, gives an attractive and churchly appearance and atmosphere. The side aisles are lighted by smaller fixtures of the same general character as the nave.

All of the lighting fixtures are embellished with shields of golden bronze, each bearing an ecclesiastical symbol, and with soft tones of color in polychrome effect.

When the new lighting was being considered it was felt that the interior of St. Paul's would be greatly improved if some suitable plan of mural decoration were adopted and put into effect. After mature consideration the same firm of decorators who were to execute the lighting fixtures, were consulted, and developed a scheme of decoration that is considered by all who have seen it as eminently fitting and successful.

The interior of St. Paul's has some of the architectural features of Ste. Chapelle in Paris, and, having this in mind, the decorations decided upon were designed to produce such an effect, in some instances being much more detailed. The clustered columns in the chancel are richly decorated in color and gold, as are the

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panels of the chancel ceiling, which hold block designs bearing ecclesiastical symbols and borders in rich color and gold. The nave has been kept simpler and subordinate to the chancel all of the decorations throughout being imposed on a basic stone color.

The lighting fixtures and decoration of St. Paul's were designed and executed by Calvert, Herrick, and Riedinger of New York.

TWO ENGLISH BISHOPS TO BE CONSECRATED

LONDON, ENG.—The consecration of the Rev. B. O. F. Heywood, vicar of Leeds, as third Bishop of Southwell, and of the Rev. B. S. Batty, as first Bishop of Fulham, will take place on March 25th in Westminster Abbey. The enthronement of the Bishop of Southwell is fixed for April 21st.

A CUBAN SUNDAY SCHOOL CONFERENCE

HAVANA, CUBA—A Sunday school conference, arranged by the Ven. F. Diaz Vólero, Archdeacon for Cuban Work, and attended by half the clergy of the Missionary District of Cuba, together with a number of lay workers, was held at "Faithful to Jesus" Church, Mantanzas, the Rev. J. G. Peña, priest in charge, on February 19th, 20th, and 21st. Bishop Hulse presided at the services and meetings, which were entirely in Spanish. The following were the topics and speakers: The Responsibility of the Laity for the Church, Mr. George H. Piloto, a prominent young layman of Mantanzas, the Rev. con McCarthy of Camagüey; The Sunday

School, the Rev. J. G. Peña of Matanzas, the Rev. S. E. Carreras of Santa Cruz del Norte, and the Rev. R. C. Moreno of Cienfuegos; Young People's Societies, Dean Beal of Havana, the Rev. Emilio Planas of Limonar, and Archdeacon McCarthy; Bible study, Archdeacon Diaz; sermons by the Rev. R. D. Barrios of Havana and the Rev. S. E. Carreras.

DEEDS FOR LENT

WITH particular application to Lent, reference may be made again to the national Field Department leaflet, *How One Parish Did It*, containing lists of good and practical activities for Church men and women. This leaflet was sent to all clergy in the autumn. A copy may be had on request to the Field Department, 281 Fourth Avenue, New York. Ask for No. 2120.

GOOD FRIDAY OFFERINGS

FRESH MATERIAL is received frequently and forwarded to the Church papers concerning the work of the American chaplain in Jerusalem, the Rev. C. T. Bridgeman, and the work of our two missionaries in Mosul, the Rev. Mr. Panfil and Mr. Applegate. Good Friday offerings are generally designated, and are increasingly needed, for this peculiarly valuable work. Our Church people may familiarize themselves with it through brief articles appearing from time to time in the Church papers. It is earnestly hoped that the Good Friday offering this year will be sufficient not only to continue but to extend this much valued contribution of the American Church to the Nearer East.

A MAGISTRATE AND FOOT-BINDING

A CHURCH of England deaconess in Yungtsing, Chihli Province, writes of the reforms that are being brought about by a new county magistrate, who, she says, is one of Marshal Feng's men, and is following his example. He has had the town streets improved and has opened night schools for both men and women. "The third great matter," she says, "is foot-binding. The magistrate is trying to enforce it on the women and girls; the older women are to unbind partially and the children wholly. Inspectors have been appointed to go round to the houses every ten days and see whether the orders are being carried out; they are to measure and keep notes of the size and growth of each one's foot, and fines are to be imposed on the disobedient. So far the only people with unbound feet have been a few Christians or children who come to the Church schools."—*Missionary Review of the World*.

SEVEN SAINTS IN JERUSALEM

ONE of the recognized events of the year in Jerusalem is the service in St. George's Cathedral in December, on the anniversary of the surrender of Jerusalem by the Turks to the British. Last December it was attended by the Greek Patriarch, who read the Gospel in Greek, the Armenian Patriarch, who said one of the prayers in Armenian, the bishops of the Syrian Jacobite and the Russian Churches, the Superior of the Coptic Church, and the Abyssinian Abbot. The congregation included members of several Communion, and many Jews and Mos-

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REV. E. C. PROSSER writes: "I secured twenty copies and distributed them among the men of the parish. The result was an increase of men in two following Confirmation classes."

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lems. Bishop MacInnes preached in English, afterward giving the substance of the sermon in Arabic. The American member of the Bishop's staff is the Rev. Charles T. Bridgeman, whose increasingly valuable contribution to the Church's work in the Holy Land is supported by our Good Friday offerings.

NON-CHRISTIAN JAPANESE AIDS DEFICIT

NEW YORK, N. Y.—In the amount sent from Japan for the deficit there was included a gift of \$25 from a non-Christian, a business man, interested in education; one who has built an addition to his house for the Church school and Church services conducted by the Japanese priest in charge of that station. The Rev. P. A. Smith sent out from the Bishop's office in Kyoto to the Japanese churches a letter stating that perhaps they might like to join in helping to make up the deficit, although they were under no obligation to do so. This Japanese gentleman, hearing of the deficit, sent his gift and, on receiving a note of thanks from Mr. Smith, wrote the following letter. Mr. Smith, says it is impossible to reproduce the real form of it, as it was in the most elegant Japanese, but the ideas are all here.

I thank you very much for your kind letter acknowledging my small gift toward the debt of the Department of Missions of your Church. That letter aroused thought within me that I think it would not be unfitting for me to set before you.

Due to the influence of Buddhism during the past one thousand years, our people have come to hold opportunism as their fundamental principle of action and consequently, as civilization advances and we come face to face with more and more complex questions, we find our progress blocked on every hand. On the other hand, when we look at this matter from another standpoint, we see that the will of God is being carried out in various ways throughout the various grades of society, and the results of this are becoming more and more apparent. It is but a question of time until the banner of the Cross shall wave in triumph over all Japan.

This is not simply a peculiar idea of my own, but is the result of long experience.

When, then, we stop to think of the question as to who they are who have brought this blessing to Japan, we know of course that it is you and others like you.

What I have thus written comes from the bottom of my heart, a heart filled with anxiety for the future of my country. Moreover, I am not alone in this, for there are many who think as I do, and though we do not speak of it much, we are secretly seeking for light through Christ. This again is not an idea of mine formed in the privacy of my own room, but is born of careful observation of the less prominently visible side of the life of our people.

My gift was simply the result of my wish to do something to show my secret faith, and had no other object in view. So please take it and pass it on for use in your work and in the work of those engaged in work like yours. I thank God that through you He has given me even this small opportunity of serving Him, even in this quiet corner where I live. I am always envious of your privilege of working for God in this way. But some day we shall meet at Heaven's Gate, and I shall then, in the name of my country, thank you and others for all that has been done for our country.

BISCUIT-TIN BIBLE

TRANSLATIONS of the Bible made by the S.P.C.K. for Africans were found when completed to fit neatly into a two-pound biscuit tin. This formed protection against rain, white ants, rats, and cockroaches. The natives may be seen walking in procession to church with biscuit tins on their heads, in which they carry Bible, Prayer Book, and Hymnal.—S.P.C.K. Report.

DEATH OF THE REV. WILLIAM S. SALISBURY

BUFFALO, N. Y.—The Rev. William S. Salisbury, rector of St. Clement's Church, Buffalo, and chaplain to the Buffalo City Hospital, died at his home in this city on Tuesday, February 16th. After a requiem celebration of the Holy Eucharist in the morning by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, assisted by the Rev. Messrs. James Cosbey, William Russell McKim, and G. Paul Musselman, the funeral was conducted at St. Clement's Church by Bishop Brent. Interment was at Forest Lawn cemetery.

The late rector of St. Clement's was born in London, June 6, 1885, the son of George William and Sarah Katherine (Edwards) Salisbury. He was educated in England at St. Mary's Church school, Hornsey, and Silesia and Barnet Herts Colleges. Upon graduation from the De Lancey Divinity School in 1916, he was ordained deacon by Bishop Olmstead, and a year later was advanced to the priesthood by Bishop Knight. He was married in 1911 to Miss Ethel Yates.

Until permanent arrangements are made, the Rev. G. Paul Musselman will be in charge of St. Clement's parish.

DEATH OF DR. TOY

NEW YORK, N. Y.—The Rev. Eugene Ledentu Toy, S.T.D., a retired priest of the Diocese of Long Island, died at his residence in New York on February 24th.

Dr. Toy was a graduate of St. Stephen's College, class of 1868, and of the General Theological Seminary, class of 1871. He was made deacon in 1871 and priest in 1872 by Bishop Horatio Potter.

He served as curate at the Church of the Advent, New York, as rector of St. Paul's, Church, Franklin, N. Y., St. Peter's, Helena, Montana, St. John's, Essex, N. Y., Christ, Schenectady, N. Y., St. John Evangelist's, Stockport, N. Y., Zion, Sandy Hill, N. Y.; as priest-in-charge of St. Elizabeth's Chapel, Babylon, Long Island; and as assistant of the vicars of St. Agnes and Intercession Chapel, Trinity Parish, New York City. In 1910 St. Stephen's College conferred upon him the Degree of S.T.D.

The funeral was held from the Chapel of the Intercession—the vicar, the Rev. Milo Hudson Gates, S.T.D., officiating.

Dr. Toy is survived by his widow and two daughters.

CUBAN MISSIONARY DIES

HAVANA, CUBA—The Rev. Sergio Ledo y Rodriguez, a deacon and our missionary at Colón, Cuba, died of typhoid fever on February 18th. His daughter Nena died of the same disease on February 7th, and three of his other children have been seriously ill in the epidemic which has had a terrible incidence in that town. Mr. Ledo entered the ministry in mature life from business and was made a deacon in 1909 by Bishop Knight. He had served faithfully at Trinity Church, Los Arabos, and St. Mary's Church, Colón. He is survived by his widow and seven children.

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NEWS IN BRIEF

IOWA—The Junior Assembly of the Brotherhood of St. Andrew of the Diocese of Iowa elected the following officers at its annual convention at Trinity Cathedral, Davenport, February 5th and 6th: President, Maurice Ottosen, of Cedar Rapids; vice president, Horace Smith, of Davenport; secretary, Don Gury, of Waterloo; treasurer, Albert Collins, of Des Moines; chaplain, the Rev. J. J. H. Wilcock, of Newton.—The Woman's Auxiliary of the Diocese elected the following officers at its annual meeting in Davenport, February 8th and 9th: President, Mrs. Jessie Jones, of Iowa Falls; first vice president, Mrs. F. S. Treat, of Davenport; second vice president, Mrs. E. B. Soper, of Emmetsburg; secretary, Mrs. L. W. Wheeler, of Ft. Dodge; and treasurer, Mrs. W. M. Cunningham, of Cedar Rapids.

KENTUCKY—In accordance with a custom of many years standing, a quiet hour was held at Grace Church on the morning of the Feast of the Purification, conducted by the rector, the Rev. Lloyd E. Johnston, for the members of the Woman's Auxiliary and any other women who cared to attend. The meditations which were particularly beautiful and helpful this year were on the 23d Psalm.—At the February meeting of the Louisville Clericus, held in the Cathedral House, February 8th, instead of a paper read by one of the members, an address was delivered by Mrs. Charles Semple, former president of the Woman's Club, on some of the most important bills to come before the State Legislature.—Speakers secured for the noon-day Lenten services being held at the Brown Theater, Louisville, are Bishop Woodcock, Bishop Bennett, the Rev. Frederick Budlong, the Rev. Samuel S. Marquis, Bishop Strider, and the Rev. David Cady Wright.

LEXINGTON—The Very Rev. R. K. Massie, D.D., president of the Standing Committee of the Diocese, requests that all communications for the said Committee be sent to the secretary, the Rev. J. Howard Gibbons, Frankfort, Ky.

LONG ISLAND—St. Ann's Church, Brooklyn, will shortly be enriched by a memorial stained glass window, representing our Lord as Prophet, Priest, and King. It is being made by the same artists who produced the famous Liverpool Cathedral windows, Messrs. James Powell and Sons, Ltd., Whitefriars, London.

LOS ANGELES—The Rev. J. Atwood Stansfield is seriously ill at the Good Samaritan Hospital, Los Angeles, and the prayers of his friends are requested.

NEWARK—The annual meeting of the Church Service League, Mrs. H. Otto Wittpenn, chairman, was held on Wednesday, February 3d, at the Cathedral and Trinity House. In the afternoon, under the direction of Bishop Stearly, practical questions of work and service were discussed and the experiences in various parishes stated. There were about 150 persons at dinner, with an address on Religious Instruction by the Rev. John W. Suter, Jr. In the evening a pageant was given, nearly all of the organizations in the League presenting their forms of work making a very interesting and useful program.—On January 23d, representatives of thirty-eight chapters of the Young People's Fellowship met for a conference with the Bishops. About fifty were present and many practical questions were considered. The Fellowship has taken strong hold in the diocese and a dozen new groups of young people are considering membership in it.—The annual dinner of the Girls' Friendly Society of the Diocese brought together more than five hundred young women at Orange. Great interest is now felt in obtaining a Holiday House to stand upon Eagle's Nest Farm at the Delaware River near the Water Gap. Nearly \$50,000 has been given or pledged and only about \$10,000 more is needed to permit building to begin. It will accommodate about 100 girls, and it will be built so that it may be used for a rest house for convalescents in the spring or autumn when not completely in the service of the G. F. S. The success of the great undertaking is largely due to the unwearied work of Mrs. Arthur D. Story.

OLYMPIA—The Rt. Rev. L. H. Wells, D.D., sometime Bishop of Spokane, retired, is in charge of Trinity Church, Tacoma, the Rev. J. P. Anshutz having resigned. Mr. Anshutz' resignation takes effect on April 1st, but he is at present in the Diocese of Montana raising funds for the Episcopate fund of that Diocese. He was requested to take up this work some months ago.—The Rev. G. A. Welland, of Globe, Arizona, recently elected rector of the Church of the Epiphany, has arrived and taken up his work.—The Rev. E. C. R. Pritchard is in charge at St. Clement's, Seattle, having entered upon his work on January 1st.

PITTSBURGH—A pre-Lenten retreat for the clergy of the Diocese was held at St. Mary's Church, Pittsburgh, on Monday, February 15th. The Bishop was the celebrant at the Holy Communion, and was present throughout the day. The addresses were given by the Rev. Edgar Jones, Ph.D., dean of St. Paul's Cathedral, Cincinnati, on As a Priest Sees Sin, As a Priest Sees the Incarnation, and As a Priest Sees His Office.

SOUTHERN OHIO—The Rev. F. O. Granniss is acting as *locum tenens* at the Church of the Good Shepherd, Columbus, until such time as a rector is secured.—The Rev. Dr. C. E. Byrer, of the faculty of Bexley, is supplying the vacant parish of St. Peter's Church, Delaware.—The annual pre-Lenten services for the clergy were conducted by Bishop Reese on February 9th in Christ Church, Dayton, February 10th, Christ Church, Cincinnati, and February 11th, St. Paul's Church, Columbus. Almost one hundred per cent of the clergy were present, from the three convocations in the Diocese.

SOUTHERN OHIO—The Diocese of Southern Ohio claims fourth place in the order of contributions to the United Thank Offering of the Woman's Auxiliary. The total offering of this Diocese is \$32,136.53, of which \$31,902.53 was offered at the Convention in New Orleans last October and the balance raised between that date and December 1st.

SOUTHWESTERN VIRGINIA—On Wednesday, February 3d, the Bishop and Mrs. Jett left Roanoke by automobile for a vacation in the South, expecting to be away during most of the month.—The Rev. Henry Carlton Fox, formerly of Ivy Depot, Va., has assumed his duties as rector of St. Paul's Church, Saltville, Christ Church, Marion, and Grace Church, Glade Spring. Also just out of Saltville, at Henrytown, he has Matthews Memorial Mission. His residence will be at Marion.

SPRINGFIELD—The Diocese is going right ahead with its drive for \$75,000, to be raised in this Diocese as its share of the cost of completion of the Chapel of St. John the Divine at Champaign, which is now in course of erection. The whole interest of the Diocese for March and part of April is to be given to this work.—St. Agnes' Mission, Mt. Pulaski, is again on the active list. For the time being services are to be carried on by the Executive Secretary of the Diocese, with such assistance as he is able to have from the clergy.

VERMONT—The Church Mission of Help in the Diocese of Vermont has recently held two

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important meetings. The annual report showed that the society had forty-two cases during 1925 and that all of the girls cared for were American born. At the annual meeting held in Burlington, Bishop Hall appointed the following to serve on the executive committee: Bishop Booth, the Rev. Morgan Ashley, the Rev. W. J. Brown, and Miss Lena C. Ross. Miss Georgianna Leak is the executive secretary for Vermont and has her headquarters in Rutland.—The Rev. Arthur French, of Montreal, is in charge of St. Luke's Church, St. Alban's.—The Rev. Jackson L. Cole, rector of St. Matthew's Church, Enosburgh Falls, has returned to his parish after taking a post-graduate course at the Virginia Seminary.

WESTERN MASSACHUSETTS—Three parishes in Springfield have just completed successive missions: All Saints' Church, January 31st to February 7th, Fr. Mayo, O.H.C.; Christ Church, February 7th to 14th, Bishop Oldham, of Albany; and St. Peter's Church, February 14th to 21st, Fr. Mayo, O.H.C.—Bishop Davies has issued invitations for his annual spiritual conference for the clergy, to be held at the Bishop's house in Springfield, March 18th.—Delegates from some fifteen Young People's Fellowships of the Diocese met recently at Christ Church, Fitchburg and perfected a diocesan organization. Fred H. Arterton, of Christ Church, Springfield was elected President, and the Secretary is Ellen L. Farr, 111 Green St., Fitchburg.

WEST MISSOURI—The Rev. Edwin F. Wilcox, D.D., secretary of the Diocese of West Missouri, and Bishop's missionary, is at his tasks again, though not yet fully recovered, after an operation in a hospital at Wichita, Kansas.—The Rt. Rev. Sidney C. Partridge, D.D., Bishop of the Diocese, conducted a quiet hour for the clergy of Kansas City, on Shrove Tuesday, as preparation for Lent. The services were in St. Mary's Church.

WESTERN NEW YORK—Hobart College, Geneva, has received a bequest of \$5,000 from the Rev. George Williamson Smith, D.D., to found a scholarship to be known as the Van Ingen Fund, in memory of the late Rev. John Van Ingen, D.D., a life long friend of the donor.—The Men's Club of St. George's parish, Charlotte, at its annual meeting, voted to adopt a Near East orphan at the cost of \$1,000.—The Rev. Walter R. Lord, rector of St. John's, Buffalo, recently announced that two substantial gifts had been made toward the new church which is now being built and which will be ready for consecration on All Saints' Day next. Mr. and Mrs. Henry Madden are to give the altar, in memory of a son and brother, and the Kindergarten and Primary classes of the Church school are to give the pulpit and lectern.

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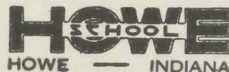
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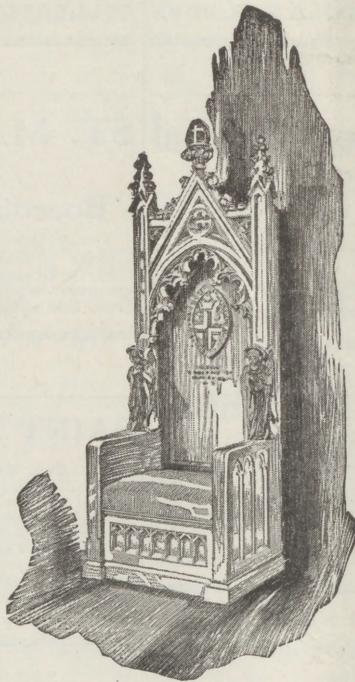
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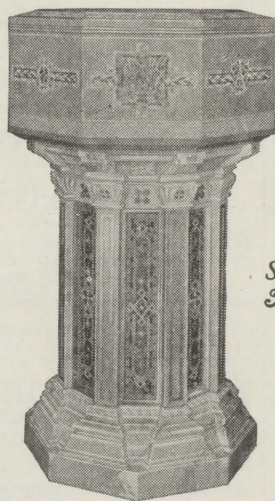
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