

The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, FEBRUARY 5, 1927

No. 14

In Praise of Privacy

EDITORIAL

The Religious Life of the Soldier

MAJOR-GENERAL CHARLES P. SUMMERALL, D.S.C.

The Church in Nyasaland

THE BISHOP OF NYASALAND

ORTHODOX CATHOLIC REVIEW

Edited by American Orthodox Clergy

An Authorized Monthly Survey and Critique of Christianity and Church Affairs Published for The Holy Eastern Orthodox Catholic and Apostolic Church in America.

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THE EXISTENCE of this human spirit, which religious-minded people call the soul, is an undeniable fact alike in science and religion, entirely apart from the theological question of the origin of the soul and of its immortality. It is a fact that every government has to reckon with, whether it be Russia or the United States, that human government is not a government of machines only, but of minds and spirits. Since this is true, religion plays a necessary part in their training and non-sectarian religion should have a place in their education, a place no less vital than that of the teaching of the laws of nature. Neither religion nor science in exclusion one of the other will control the future, but a simplified religion and a reverent science must unite to form a single dominating force.

—Henry Fairfield Osborne.

GRACE is the witness of truth, the teacher of discipline, the light of the heart, the best solace in affliction, the nurse of devotion, the source of tears.—Thomas à Kempis.

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EDITORIALS & COMMENTS

In Praise of Privacy

ONE brave and surprising judgment uttered by Professor Fitch, of Carleton, in the midst of his extraordinarily cogent treatment of *The Home, The Church, and The College*, as agents for building character (see the *Witness* for November 4th), is that "the dying out of privacy in American life is one of its most *uncivilized* tendencies."

That is almost startling. It is heretical, from the standpoint of orthodox civilizationalism. One would like to have observed his audience when he said it. Perhaps a number felt then the sudden, exultant leap of something in themselves to welcome a thought that had been to them a "sneaking notion," a prohibited idea repressed from consciousness, a wish which they had not quite dared to entertain, still less to express—the notion that there is something worth while in privacy, that some liking for privacy is not just a thing to be snubbed and scorned and reduced to the ignominious status of a shameful hankering which we have not yet been able to eradicate.

We all are vividly aware how great has been the tidal wave of socialism in our times, how helpless we are now to make good our proclamation, "Private Property—No Trespassing," how almost indecent exposure is our lot, whatever we may wish, how we must forever be seen on Main Street, how our income, our refreshments, our work, our play, are subject to easy inquiry, how we are afraid to think about saving our souls because we are afraid to call our souls our own, afraid of being called selfish by the general voice of the moral community if we do anything so individualistic as to seek salvation.

The dogmas of the community always have philosophers to elaborate them, and so it is in this case. The older idea that I, the one individual mind, make my own universe by beholding it, would not have a ghost of a chance in this age. "New Realists" have most of America with them really, when they gently ridicule the notion that the mind is an entity "in the skull," inaccessible to all observers, the view that "mind is encased in a non-mental and impenetrable shell, within which it may cherish the secret of its own essence without ever being disturbed by inquisitive observers. . . . It is curious that if its exterior is impenetrable, a mind should give such marked evidence of itself as to permit the safest inferences as to its presence within. It is curious, too, that such an inward mind should forever

be making sallies into the neighborhood without being caught or followed back into its retreat."* And so on. No, they say, the mind, knowledge, is *right out there*, out in the open, out where the objects are, out in the broad daylight, where anybody can look at it, mix in with it, and help himself to what he wants of it. A cloistered soul may well shiver at such a disrobing; but cloistered souls ought not to exist, if they do.

They are inherently bad, if they resent this wide-open publicity. "There is in all human beings the well-known tendency to congregate, to be together, to enjoy each other's company . . . in free, aimless, social intercourse. . . . Taciturnity means not only unfriendliness but directly a bad character."† So there is developing a large philosophy about words, expressions, "meanings."

We do not presume to say how convincing all this is, though it does certainly carry us along with it, when read in quantity, quite a good deal of the way. At any rate there is no mistaking the enthusiasm in the propaganda. There is no mistaking the reproof it administers to those who cannot welcome pitiless publicity. There is the widely popular notion, repeated on the high philosophical plane, that if you want to shut the door and pull down the shades there must be some bad business, some kind of bootlegging, going on; that closets imply skeletons, that secrets are lies, that if you decline to answer, you are guilty.

Large-hearted sympathy, generous community-feeling, all the ideals of a social interpretation of life, needed such a strong reassertion as they have received—that we cannot doubt. They still need it, and will continue to need it until all these values are fully realized in the Kingdom of Heaven. But if they themselves are to continue to have any meaning, a little, just a little, redress of balance is also needed. Total abstinence from privacy would quite frustrate society itself, which would be senseless except as an organization—or organism if one prefers—of real individuals. The dying out of privacy is a most uncivilized tendency.

There need be nothing mysterious about this. It is a question of the development of character. Society can never be simply so many million pounds of human stuff spread unevenly over the earth; it is an organism

*Perry, *Present Philosophical Tendencies*, 274.

†Malinowski, quoted in Dewey, *Experience and Nature*, 206.

of organisms, and the character of each individual is important for the character of the community. And if individual character is to develop, it must do so as a unit, having value in itself. A person is a complex of experience which has unity in itself, purposes of its own, and a life which to itself is momentous. The integrity of civilization depends on the integrity of the persons who make it up. If the individuals are utterly careless, shiftless, irresponsible, unmoral, the society can hardly be different. If the individuals are lunatics, the society cannot be sane. If the individuals are thieves, the society can scarcely be characterized by honor.

TRUISMS, you say. Certainly: we say them only because people seem to forget them in their present absorption in the great truth on the other side, that the individual is dependent on society. Certainly we are all knit together by a marvelously complicated system of interrelations with one another, and these interrelations are the making of us. But it is borne in upon us that if we allow all our social interrelations to have unrestricted control within us, if we jump at every possible social contact, declining no invitations whatever, never retiring from any opportunity for conversation, never permitting ourselves to be alone, unsought, and unseeking,—then sooner or later we shall cease to have anything to contribute to the general interest of people. If ever you have found yourself in the midst of a conversation in which nobody says anything that *everybody* doesn't say, because nobody thinks anything that everybody doesn't think, and everybody is a mere mirror or echo of everybody else, you will know what we mean. If the individual is *nothing but* his relations to other people, he and his relations have scant value.

Some of our social relations, if they are to amount to anything, need to be emphasized, albeit at the expense of others. You can't be everybody's dearest friend. And, for the very benefit of civilization, there is need for some, at least relative and temporary, solitude and privacy.

There is, for example, the religious relation. In Christian belief, that is a social relation, even as God the Blessed Trinity is social. For a generation we have been taught that great central truth; so that perhaps we are in a position safely to look into its counter-truth. The counter-truth is that the religious relation demands a comparative lightness of stress on other relations; indeed it may demand an abrupt severance of many other relations; and in the great crucial vocations of religious history, religion seems to order a man to stand before his God utterly unattached, "hating" his father and mother and all that belongs to him. "The Holy Ghost said, *Separate Me Barnabas and Saul.*" Bible quotations of this tenor could be multiplied.

Mystics have their uncompromising way of putting it. If you are looking for God, they say, look within yourself. The so-called *Imitation of Christ*, by no means extreme among mystical works, says it again and again:

"Lay not thy heart open to every man. . . . Desire to be familiar with God alone and His angels: and avoid the acquaintance of men. We must have charity towards all: but familiarity is not expedient. . . . Often I could wish that I had held my peace: and that I had not been in company. . . . If thou canst let others alone: they will kindly leave thee alone to do thy own work."

Moderns do not find this language congenial; and we have been diligently taught not to believe a word of it. But a "publisher's blurb" on Professor White-

head's *Religion in the Making* caught us at once, and we got the book! "Religion is what the individual does with his own solitariness." That was the challenging proclamation. We must quote a bit of its working-out:

"In the long run your character and your conduct of life depend upon your intimate convictions. Life is an internal fact for its own sake, before it is an external fact relating itself to others. The conduct of external life is conditioned by environment, but it receives its final quality, on which its worth depends, from the internal life which is the self-realization of existence. Religion is the art and the theory of the internal life of man, so far as it depends on the man himself and on what is permanent in the nature of things.

"This doctrine is the direct negation of the theory that religion is primarily a social fact. Social facts are of great importance to religion, because there is no such thing as absolutely independent existence. You cannot abstract society from man; most psychology is herd-psychology. But all collective emotions leave untouched the awful ultimate fact, which is the human being, consciously alone with itself, for its own sake. . . . Thus religion is solitariness; and if you are never solitary, you are never religious. Collective enthusiasms, revivals, institutions, churches, rituals, bibles, codes of behavior, are the trappings of religion, its passing forms."

For the great characteristic event of religious experience is an intuition, in a moment, of the value of the individual for itself, which broadens into the concept of the value of other individuals for one another, and broadens still more into the thought of the value of the whole community of interrelated individuals. It is thus an intuition of the value of the universe as ultimately constituted on the basis of an organism of organisms. The professor does not restrict organisms to what we call *living* beings—the very electron is an organism; this is the view of one who, in his *Science and the Modern World*, led us philosophically through the mazes of mathematical physics: it is the religion of what we seem driven to call (barbarously) organism-ism.

IF YOU are still with us, we may reassure you that we intend this praise of privacy as a sort of *tour-de-force* only, a little compensation to one aspect of truth, righteousness, religion, which had best not be completely forgotten in the midst of the social surge which rightly carries us along: we ourselves do not mean it as a "direct negation" of anything.

We shall see how it works out in life if we remember, for instance, how embarrassingly difficult it is, socialized as we now are, to find a time and place for family prayer, or for any family converse, secure from the inroads of the outer world; and how hard a problem it is, within the family, to find a time and place for private prayer and meditation, or for any private thinking, secure from the inroads of the family—we can hardly meditate for half-an-hour without being *caught* meditating by somebody, with apologies, explanations, and all sorts of frustrating awkwardnesses. We might profitably take thought on the natural right of a person to have some non-criminal secrets, which others ought to respect. We might criticize more closely the idea of "selflessness," which is current coin now, but which is certainly not the only alternative to selfishness.

And we might then perhaps venture an attempt to save our souls.

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NEAR EAST RELIEF

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BLUE MONDAY MUSINGS

By Presbyter Ignotus

IF THERE is one thing characteristic about the fake religions which make their appeal to silly women now as in New Testament times, it is the shameless way in which they endeavor to get money out of their dupes for the enrichment of the impostors. Here, *e. g.*, is a classic case, just reported in the courts of a New England state. In a city of New England there is a "Metaphysical Club," housed in a building known as "the Home of Truth." A rich woman fell into the clutches of the "main guy," who called himself lawyer, author, and lecturer; and in her husband's suit for the appointment of a conservator for the wife's estate, the alleged lawyer acknowledged that he had endeavored to bring about alienation between husband and wife, that he had received nearly \$30,000 from her, that he had invested some of this for her in a so-called stone quarry which he owned, consisting of a hole filled with sea-water at high tide; depositing \$5,000 to his own credit and purchasing a motor-boat with the balance; and justified these transactions on the ground that the money was for legal and spiritual advice!

Is there any way of saving those who wish to be deceived? This special brand of imposture is a branch of the "New Thought," which promises prosperity to its votaries as the highest good, and which tries, surely, to keep its promises to its prophets—however you spell that last word.

IN MCGILL UNIVERSITY, Montreal, a hot controversy is raging over the revival of academic costume; and Prof. Stephen Leacock has turned the shafts of his somewhat professional wit against those who maintain that the wearing of a distinctive habit is "undemocratic." I well remember, not so many years ago, when I submitted to the authorities of an American university a scheme of academic regalia, what a howl went up from certain obscurantists, of "ritualism," "formalism," "medievalism," and the like; though now, that said university having fallen into line with almost all others in America, it is taken quite as a matter of course.

Prof. Leacock's statement follows:

"I am and have been for years in favor of the restoration of the college gown. It was only removed by one of those silly aberrations of mind which disfigure modern democracy. It was assumed, all over North America, that in order to be really free, everybody must be as dirty as everybody else. Hence the notion spread that any form of distinctive costume was an insult to the 'plain people'; that a college gown was an affectation of superiority and that the notion of an educated class was contrary to the spirit of a free Commonwealth.

"In the light of such ideas as these, people forgot the reasons whereby the college gown was first adopted. It was a dress designed to mark out a class of men, poor in the world's goods, but rich in the world's learning. The folded sleeves of the gown—so the antiquarians tell us—originated as a sort of 'hold-all' or bag, in which the student might receive the gifts of broken food, ham-bones, and half-loaves, given to him by a sympathetic and admiring public.

"But, whatever is the history of our gown, at least it has behind it centuries of tradition. Such a habiliment was worn at Oxford long ago by a young Thomas Wolsey, or at Cambridge later by a Master Isaac Newton.

"Those to whom such ideas do not appeal need not listen. For them there remains the simple argument of dollars and cents. A gown is the cheapest kind of 'dust protector' yet devised. In my college days it cost only \$1.50 (in itself, however, no small sum in 1887) but it carried with it an economy of wear and tear only equalled by the glory of mind in which it enveloped the wearer. Such a gown lasted four years and after death or graduation, whichever came first, it could be sold at a price current of eighty cents."

"One of the reasons why it was discarded in our colleges was because commercial rapacity had lifted the price to eleven dollars. There is no need to argue here about the cost of material. For the idea and the purpose involved the material need be no better than that of a nightgown.

"I am well aware that the college gown has been abandoned in Oklahoma, in the University of South Dakota, and in all

the colored colleges. These are facts which I am prepared to face.

"I want to see the gown back at McGill, and with it as much as possible the idea and the spirit for which it stood—the notion of a learned class, aspiring to higher things, to study for its own sake, to a pursuit of learning without ulterior motive. It is but little that we have for our own in this smothered civilization. Let us keep it."

I CANNOT forbear enriching our collection of school-boy howlers by the following choice specimens from school examination papers:

"Denmark is washed by the Catty Cat and the Scraggy Hack."

"The highest peaks in the Alps is Blanc Mange."

"Amongst the islands of the West Indies are the Pyjamas, noted for toilet sponges."

"Ceylon is joined to India by a chain of coral wreaths."

"A focus is a thing like a mushroom, but if you eat it you will feel differently from a mushroom, for focusses is poison."

"Habeas Corpus is what the people used to say to the undertakers at the time of the Great Plague of London. It means, 'You may have the body.'"

"Louis XVI was gelatined during the French revolution."

"Chaplets are small places of worship."

IT IS SAD to note such a dispatch as the following, which shows Methodist Christians joining in with Bolsheviks (albeit unintentionally) in the endeavor to bring holy marriage into contempt. When will men learn that holy things ought to be treated with reverence, and that irreverence carries with it an awful penalty?

"BURLESQUE MARRIAGE.

"CONFLUENCE, Pa., Jan. 11.—The 11th anniversary of the marriage of Mr. and Mrs. C. W. Hall was celebrated at the Methodist Episcopal Church with a mock marriage attended by about one hundred friends. Beatrice Rush impersonated the bridegroom and Mrs. Thea Marquart, burgess of Confluence, the first woman official the town ever had, was the 'bride.' Ethel Davis was the 'rejected suitor' who objected to the banns, and M. M. Brooks the 'officiating clergyman.'"

THIS IS taken from a Missouri rural newspaper of twenty years ago, and is not without pathos:

"AND SHE PASSED AWAY

"To the memory of a little gal I knowed. I loved her, and she passed away.—*Pete Odle.*

"Since she went away,
The little birds has lost their song,
And all the days they seem so long,
And the past 'pears like a dream gone wrong,
Since she went away.

"Since she went away—
The lonesome nite winds moan,
As I harken all alone,
And my heart goes out to her, my own,
Since she went away.

"Since she went away—
The Huzzah's* song is sad and low,
The whisperin' trees bend murmurin' in woe
And oh, so long the evenin' shadows grow,
Since she went away."

* The Huzzah is a small stream in the vicinity of the place called "Pucky Huddle."

BUDDHA so hated life as to extinguish the very desire to mend it; Christ so loved life as to create in all who loved Him the desire for its ennoblement. The men who have most imitated Buddha have preached a gospel of annihilation; the men who have best known Christ have preached a gospel of salvation, of grace that reigns through righteousness unto eternal life. To Buddha the holiest life was the secluded, the renunciation of the familiar duties of society and the home; to Christ the holiest life was the life of active beneficence, the piety that helped our neighbor, that honored God by serving man.—*A. M. Fairbairn.*

DAILY BIBLE STUDIES

Owing to a misunderstanding, the Daily Bible Studies have been temporarily suspended. Arrangements are being made for their continuance, but during the interim selections from John Keble's sermons will be published.

February 6: Fifth Sunday After Epiphany

LET us not rashly imagine, that even when we are directly employed in serving God and doing our duty, we are safe against wilfulness. Remember, we have a subtle enemy, who can transform himself into an angel of light: who persuaded God's own people of old to think, without any manner of question, that, when they were killing God's own Apostles, they were doing God service. Certainly, in proportion as we serve God and humbly obey Him, we have a promise of protection against the snares of the Evil One: yet as long as we are in this world, we dare not expect to be quite safe. We are not safe in reading the Scriptures, we are not safe in Prayer, we are not safe in Almsdeeds, we are not safe in Fasting, we are not safe in Sacraments. In each and in all of these, there is room for the proud will of man to set itself up against the pure and acceptable and perfect Will of God.—*Sermon XX.*

February 7

JOY and comfort in spiritual exercises is one thing: perseverance and dutifulness is another thing: it is safe, right, and necessary to pray absolutely for the one, but for the other, as for all comforts on this side the grave, we should pray, not as for a sign on which we are to depend, but as for an overflowing mercy, which we would not ourselves wish granted, except so far as He may know it to be best for our final and eternal abiding with Him. I should suppose that a reverential mind, whenever it is indulged with high degrees of consolation in prayer and Holy Communion, fears and trembles exceedingly, lest it should be exalted above measure, and tries to be more and more on its guard against requiring such consolations, or asking them as a sign, or repining if they be not vouchsafed.—*Sermon XV.* (Miscellaneous volume.)

February 8

IS THERE any one whose heart is newly broken with the consciousness, sudden, or of gradual growth, that his or her life, be it much or little as men count life, has been hitherto worse than wasted; that every hour of approach to death has been an hour of departure from God: any who feels as though nothing remained to be offered but the dregs of life, years that can have no pleasure, a polluted body perhaps and sin-sick soul, hopes blighted, and chances of doing good utterly gone and cast away: yet let that afflicted one come and kneel at the Feet of Jesus and offer him or herself with all that sin and sorrow, to be punished if need be, but pardoned if it may be: let him show himself in earnest by doing what little he can in the way of confession and amendment: and so go on patiently waiting: sooner or later he shall hear in his secret heart, and hereafter it shall be said of him in the hearing of the whole world, "This My servant hath done what he could; what he had, though it were but a wreck remaining of that which I had at first given him, he hath laid it all at My Feet; he hath kept nothing back: therefore I own him for Mine, Mine wholly and for ever."—*Sermon V.* (Miscellaneous volume.)

February 9

TRUE love, heavenly love, if it in earnest had taken possession of our hearts, would open our eyes to see our Lord Himself in every person coming to be helped, for His sake, and that as often as ever he came we should no more tire of giving and doing good, than a mother would tire of waiting on her infant. As long as we could honestly afford it, every fresh application would be received by us with more and more cheerfulness, and we should always be glad to in-

crease instead of lessening our gifts.—*Sermon XVI.* (Miscellaneous volume.)

February 10

CHRIST and His poor are set forth both in His promises and in His Sacrament, as being in a manner inseparable; we cannot come to the one without waiting upon the other: and therefore it is the greatest mercy in Him who so earnestly longs to bring us to Himself, that He has promised never to leave us without His poor. They are a kind of sacramental token of His special Presence among us, and like all other sacramental tokens, He proves and tries us by them in a way peculiarly awful: worthily received, they deepen and exalt our mysterious union with Him; neglected, or used unworthily, they leave us farther from Christ than we were.—*Sermon IV.* (Miscellaneous volume.)

February 11

IN that He hath made us His children, one of our high privileges is to try to be like Him, our Blessed Father; and in this respect more especially He declares Himself to be our Pattern, that when He was rich, for our sakes He became poor, that we, through His poverty, might be rich. The way of the Cross, the way of self-denial, the way of stripping ourselves, the way of selling that we have and giving alms, and so laying up treasure in Heaven; this is one principal way in which He hath left us an example that we should follow His Steps; and our mutual wants and miseries are His merciful dispensation, for putting that way within reach of every one of us; so that though a man be never so poor, yet he may always find some one in some respect or other poorer and more destitute than himself, whose burden he may bear, and so fulfil the law, and follow the example of Christ.—*Sermon IV.* (Miscellaneous volume.)

February 12

CONSIDER that not only Bishops and Apostles have, as Christ had, their appointed work and errand, in the doing which earnestly they must answer to the Great Master. All, every one of us, every man, woman, and child, has his task in life, known to God, determined beforehand, set him in due time, and of course to be compared by and by with his performances. Only we are sent on different errands; some few to be guides, master workmen, instructors; the more part to be hearers and learners and inferior helps. Let us offer then now the most we can spare; and not only now, but always be it our care to do the very duty of the moment, knowing that God, who has brought us to that moment, has prepared it for us, and destined us beforehand to come to it.—*Sermon XVII.* (Miscellaneous volume.)

MEDITATION

Plants draw from out the neutral, formless earth,
From crystal air, and universal rain,
Beauty of line and color and perfume:

Each form distinct, like a noble melody
Drawn simply from the twelve chromatic tones,
Yet living, something beautiful and pure,
Created new and perfect and unique.

Shall I not draw from darkness and from light
And cosmic ether, all my soul can need
To fashion into symmetry and grace?

Then teach me, Lord, to ask for only this:
Dawn, noon, and sunset, and the untroubled stars.

CHARLES BALLARD.

The Religious Life of the Soldier*

By Major-General Charles P. Summerall, D.S.C.

Commanding General, Second Corps Area

WHILE our military establishment is generally little understood by the people, there is probably no function of which the public has a more feeble conception than that of the religious life and training of the soldier. Indeed, I have often been asked to speak upon the religious life of the soldier as though the soldier were different from other men in his religious customs and conscience. The soldiers of our army come from the homes of the people. They bring with them impressions of their childhood, obtained through the churches, the schools, and the homes. They have the same religious sentiments and the same doctrines as those of the people with whom they grew up. They come together for a common purpose in a life devoted to service to the country, but they do not relinquish in any way their religious convictions or habits of thought.

From the beginning of our country the religious influence upon the army has been conspicuous. When Washington assumed command in Boston he ordered the troops paraded and prayers were offered for the success of the arms of the patriots. This custom continued, and it again conspicuously appeared in his orders announcing the victory of Yorktown when the troops were paraded and thanksgiving was offered to God for the victory. General Scott's order in Mexico announcing the success of our arms called upon the troops to give thanks to God for the victory and to observe those high standards of morality which would further merit His divine blessing upon our arms. Until a few years ago the Articles of War enjoined all persons in the military service to attend religious exercises. Even now the orders of some commands require the attendance of all Citizens' Military Training Camp students at some form of religious service on Sunday. From their foundation, radicalism, bolshevism, and all enemies of civilization and required that cadets attend divine services on Sunday as a part of their training and the development of character. Indeed, no feature of West Point has had a greater influence on cadets than the old chapel where for nearly a century they have seen before them the impressive words, "Righteousness exalteth the nation, but sin is a reproach to any people," almost joined to the motto of the academy in a scroll about its shield bearing the words "Duty—Honor—Country." At this time the new chapel which stands above the other buildings at West Point, like a benediction over them, is an agency for good beyond estimate, to the future of our country.

If one studies history, one must inevitably come to the conclusion that no great army has ever existed and no leader has ever successfully commanded without possessing some deep form of religious conviction. Indeed, history teaches that patriotism and religion have ever gone hand in hand, while atheism has invariably been the accompaniment of communism, radicalism, bolshevism, and all enemies of civilization and good government. In the army the word "religion" is used in its broadest sense. The chaplains are united in the common task of ministering to the spiritual side of the soldiers' life regardless of creed. It may be compared to the words on the relations of man to his God:

"At the Muezzin's call to prayer
The kneeling faithful thronged the square,
While on Pushkara's lofty height
The Dark priest chanted Brahma's might.

"Amid a monastery's weeds
An old Franciscan told his beads,
While to the synagogue there came
A Jew to praise Jehovah's name.

"And the One great God looked down and smiled
And counted each His loving Child
For Turk and Brahmin, Monk and Jew,
Each had reached Him through the God he knew."

The military code has come down to us from the age of

knighthood and chivalry, and even beyond. It embraces the highest moral laws and it will bear the test of any ethics or philosophies ever promulgated for the uplift of man. Its requirements are for the things that are right and its restraints are from those that are wrong. Its observance will uplift every one who comes under its influence. The soldier, above all men, is called upon to perform the highest act of religious teaching—sacrifice. In battle and in the face of danger and death he discloses those divine attributes which the Maker gave when He created man in His own image. However horrible the results of war may be, the soldier who is called upon to offer and to give his life for his country is the noblest development of mankind. No physical courage and no brute instincts can take the place of the divine renunciation, and the spiritual uplift which will alone sustain him.

Religious teaching, therefore, has its place in the army as much as has any form of technical military training. The commanding officer is responsible for the moral and religious life of his men just as he is responsible for their skill in the use of arms. He exercises this duty through the chaplain, who is responsible only to the commanding officer for the manner in which he performs it. The chaplain's influence is largely dependent upon his personality, and there is no greater field for usefulness than in dealing with manly, courageous, and loyal men who have sworn to uphold the constitution and the flag of their country.

PARADOXICAL as it may appear, while religion has always preached the doctrine of peace, it has obtained success by militant methods. It is well known that the Church which loses its aggressiveness and vitality disappears. Indeed, many of the most stirring hymns of the Church of every denomination breathe the fire and the ardor of the soldier. It is therefore not inconsistent with the love of peace that men should love and uphold their country. The desire for peace is too often misunderstood and misdirected. No one desires peace so much as the soldier, because he must pay the greatest penalty in war. Our army is maintained solely for the preservation of peace, or for the recovery of peace when it has been lost. Our country has never engaged in war except when forced to by war-like acts of others. Our wars have always resulted in needless loss of life and suffering and vast waste of treasure, because the young manhood of America, on whom the nation has relied, was unprepared to meet the highest obligation of citizenship in defense of home and country.

A great opportunity exists for the chaplains of the Regular Army, the National Guard, and the Reserves, to teach the relationship between patriotism and religion. Perhaps the greatest privilege of our country is religious freedom, which indeed was the genius of its foundation. However, religious freedom can survive only so long as our free government endures. Our churches, our schools, and our homes would guarantee the stability of our institutions and the safety of our people, by teaching boys and girls the beneficent privileges of our government; the superior advantages offered by our country; the price of their inheritance in sacrifice and treasure; the blessings that citizenship bestows upon them; the duty of preserving and bequeathing to others, unimpaired, their liberties and their opportunities; and their obligation to perform their full services as citizens to their country as well as to their God.

To render our government helpless would effect destruction to our religion, our civilization, and our liberties. We all desire honorable peace, but we do not desire to serve the cause of peace so blindly as to render impotent the protection of our ideals.

On the members of the corps of chaplains we rely for a continuation of service in the interpretation of religion and patriotism. The religious life of the soldiers of the republic from its foundation to the present day is proof of your capabilities for this very important responsibility.

* From General Summerall's address before the General Committee of Army and Navy Chaplains, at the Army and Navy Club, Washington, January 26th. General Summerall is a communicant of the Church.

China Under the Southerners

By the Rev. T. L. Sinclair

Kiukiang, China, January 3, 1927.

ONE never knows what to expect in China. During the autumn, the writer wished to visit the Kiukiang outstations, but, knowing that in and around Kiukiang there might be fighting or looting at any time, waited for a favorable time to make the trip. After waiting over a month, a favorable time, or what seemed a favorable time, arrived, and the visit was made. The Southern troops had been driven back, excitement had died down, and all was quiet. There did not seem any likelihood of anything happening in the near future. I had not been gone three days before the Southerners had control of the city and the Northerners were in full retreat. There were so many Southern sympathizers among the people and in the Northern army itself, that the taking of the city was an easy matter. It has been said that the general in charge here notified the Southern forces that if they would come by a certain route the city would be delivered to them. Evidently that, or something like it, was done. There were something like 20,000 Northern troops defending the city. They were overpowered and the city taken by a few thousand or less troops. (I have heard the number placed as low as twenty.) The general later joined the Southerners and is now fighting on their side.

We had heard of the good will and the patriotism of the South, and so hoped for better times. We have been disappointed. The authorities have repeatedly said that they are not anti-Christian and in a sense this is true. They are willing that mission work go on, provided they can control it.

Mission schools are to be classed as private schools. I give below some of the government regulations for private schools:

"Article 7. A foreigner shall not act as the president or principal of a private school. In special cases the school may invite him to be an adviser.

"Article 8. A private school must be under the supervision and direction of the educational authority.

"Article 9. The organization of a private school together with its curriculum, time schedule, etc., shall be planned on the basis of the government educational code.

"Article 10. Except in the case of a special department, or school of religion, a private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction.

"Article 11. A private school is not allowed to compel students to participate in the religious exercises of the school, if there are any.

"Article 12. In both administration and instruction a private school shall follow the government regulations and the orders from the educational authority, and shall report to the latter from time to time.

"Article 13. In case of mismanagement or of failure to follow the government regulations, a private school can be dissolved by the government at any time.

"Article 14. The responsible educational authority reserves the right, if it sees fit, to dismiss any president or principal, officer, and teacher of a private school.

"Article 15. All private schools which have not registered shall apply for registration within the prescribed date after the promulgation of these regulations."

Agitators are allowed to stir up the people and promote strikes as they please. On Christmas Day there was an attempt by some to break up our Christmas services. In this they did not succeed. Since then they have broken the windows of one of our churches in this city. They have often been heard outside mission compounds crying, "Down with imperialism, down with mission schools, down with Christianity, down with the foreigners." As yet no mission schools in Kiukiang have been forced to close, but many have in other cities where the Southerners have been longer in control. It looks now as if we in Kiukiang shall have to close also.

Strikes have been promoted and now no food is allowed to be taken into the Kiukiang concession (fortunately the concession people have other ways of getting food) and steamers cannot come alongside the hulks as all the hulk coolies are on strike. Some of the demands of the strikers are exorbitant. I was told that some strikers who were being paid a dollar a day were demanding \$4.00 a day. Not only are there strikes in foreign firms but in Chinese also. So far we have had no strikes nor have we had any trouble in getting food supplies.

It is said that the agitators will not stop until all workers are included. What makes the strikes so dangerous is:

(1) Prices have increased to almost double, while the number of *cash* in a dollar has decreased. As the Chinese make most of their purchases in *cash* this increases the suffering and discontent. The strikes tend to make prices go still higher.

(2) Business has been hard hit by the war. The Southerners have tried to force a lot of depreciated paper notes on the market. This has created a lot of uncertainty which interferes with business, creating fear and uncertainty.

Many Chinese attribute all their sufferings to the foreigners, particularly to the British, which is of course absurd. Fed by agitators, the feeling against the foreigner grows. It is to be hoped that the agitators will go so far as to defeat their own ends. It may be the case of "Give a man enough rope and he will hang himself." Sometime the Chinese will probably turn against them. In the meanwhile there may be serious trouble. I wonder if people in America realize that there is the possibility of another world war developing out of this situation in China.

I believe it would be a wise plan for the foreign powers to withdraw all their nationals from China, and make all Chinese leave foreign countries, exchanging property if necessary. Such I believe would bring the Chinese to their senses and perhaps prevent war. Such would make them realize that two can play at the game they are playing, that the Chinese receive much benefit from trade with foreigners, that there are many Chinese in foreign countries. I believe they would soon be willing for foreigners to return to China and would treat them well.

CALLS SITUATION "A WORLD PROCESS"

ANOTHER American missionary, writing from the Central Theological School, Nanking, on December 29th, says:

"As for China—that is a vast and difficult theme. It looks at present as if the Southern government were going to gain control of everything south of the Yangtze, or even of the Yellow River, and even possible that they may get the control of the whole country and be recognized by the foreign powers, or at any rate be recognized as belligerent against the North. But what then? The principles of the *Kuomintang* (which name means "People's Party" or "Nationalist") are merely democratic, standing for good central government but large liberty to the component states. But the party embraces both a moderate and an extreme wing, and the extreme wing gets its work in after the military have secured a state. The government sends a commission to organize the state, and the men they send are fierce radicals, under the guidance and inspiration of Russians and of Chinese trained and paid by Russians, who are pushing in China the same campaign for the bolshevization of the world that they are trying to push in all the nations, and having great success here because they have very cleverly used the yeasty student-body and the helplessness of the Chinese government at Peking. You have seen what results, at Canton and Hankow, in the way of labor troubles and boycotts.

"What may happen if they do the same here no one can say. There is some little reason to hope that the more conservative element will come to the top. But we are really in the midst of a world process, not a mere national crisis. However, there is no reason for us to do anything else but carry on from day to day, and happily we can do this in the theological school, and the work we do cannot be torn down by mobs, nor extinguished by oppositions. And the men we are sending out are the real hope of China, the great means by which a new people is to be produced—a people renewed in heart and mind. And this *is* being done. Last Sunday, at the parish church here, I saw twenty persons admitted as catechumens—not boys and girls, but mature and thoughtful men and women, most of them well educated, some teachers, all of the solid and steady sort. And then seventeen others were baptized—these too adults of the same sort, for the most part, though two were parents who had brought two children. To see that goodly little company come out in this calm way for Christ, at this moment when we are told all China is seething with anti-religious feeling, is a proof that the common talk is an exaggeration, and also that the Leaven is working all right here, as ever."

Orthodox Bishops Consecrated for India

By the Rev. Charles T. Bridgeman

American Educational Secretary at Jerusalem

NINETEEN hundred years of Christian history were spanned and the heroic first century recalled at the consecration of two bishops for India and one for Mesopotamia in the Holy City, Jerusalem, on Sunday, October 24th. The Jacobite Patriarch of Antioch, Mar Ignatius Elias III, who has been visiting in Jerusalem, laid hands on the ordinands.

The Eastward development of the Christian faith from Jerusalem is generally little known in our Western world. Few know much about the glorious missionary labors in Mesopotamia, Armenia, and Persia which occupied the first Christian centuries; and fewer still realize that India has a tradition that its native Christian Church was founded by St. Thomas the Apostle himself, or that intrepid missionaries of Syriac speech penetrated China with the Gospel and built up a Church there as early as the fourth century. This missionary empire was built up by the Syriac-speaking people of Syria and Mesopotamia who depended upon the Church in Antioch, scene of the missionary labors of St. Peter and St. Paul, and heir to no small measure of their spirit. The Bishop of Antioch early became known as a patriarch, and in esteem stood second only to the Bishop of Rome and the Bishop of Constantinople. The glory of the Antiochene Patriarchate, where the disciples were first called Christians, was somewhat diminished, though its zeal for missions not immediately impaired, when in the heat of the fifth century controversies over Nestorianism and Monophysitism the bulk of the Syriac-speaking people broke off from the Greek Church of the Byzantine Empire, and set up schisms upholding, some the Nestorian ideas, and others the Monophysite teaching embraced by the majority of the Egyptian Church and the far-off Armenians. Yet each of these separated Churches, confident of its orthodoxy, took pride in its apostolic past, claimed to be the true representative of the early Church, and, in the case of the Jacobite, took for its patriarch the style of Patriarch of Antioch. Thus the Monophysite or Jacobite Patriarch of Antioch, Mar Ignatius Elias III, claims unbroken succession from St. Peter, and indeed regards himself as heir to that primacy which the vigorous apostle had among the twelve.

SCENE IS REPUTED SITE OF "UPPER ROOM"

The scene of the triple consecration was laid in the Convent of St. Mark's, which is the chief site claimed by the Jacobite Syrians in the Holy City. Their tradition associates it with



THE ECCLESIASTICS PRESENT AT THE CONSECRATION OF THE BISHOPS FOR INDIA

the place of the Upper Room where was eaten the Last Supper, where St. Mary the Virgin was baptized, and the apostles were wont to gather, and to which St. Peter came on his miraculous release from prison. It is a tiny church, severely plain except for the fine gilded woodwork about the altar. Among its treasures is a picture of the Virgin and Child said to have been painted by St. Luke.

On this occasion it was packed to the doors. Devout Syrians and local Palestinians filled the nave; the high gallery was reserved for governmental and consular visitors, while the small choir held representatives of every religious body in Jerusalem. Places of special honor were accorded to the representative of the Greek Patriarch and the Armenian Patriarch, and to the Coptic Bishop, and Archbishop Anastasy of the



AT JERUSALEM CONSECRATION

Mar Ignatius Elias III, Syrian Jacobite Patriarch of Antioch, with the three new bishops and attendants.

Russian mission. Bishop MacInnes was represented by two priests. Uniats of various rites, Franciscans and other Latins were also present.

The service began with the liturgy according to the Jacobite use, and proceeded as far as the communion of the sacred ministers before an interruption was made for the consecration. Meantime the three bishops-elect stood before the altar with their heads veiled.

The consecrations began when the Patriarch removed the veil from the face of one of the candidates, revealing one of the bishops-elect from Malabar, and commanded him to read a long promise of loyalty to the Church and its patriarchs. This he did in Syriac. The other bishop-elect from Malabar followed, and finally the Syrian.

Now the Patriarch began a litany addressed to the Holy Spirit, in which the choir and priests joined, and continued with certain prayers for forgiveness and guidance. He then stood before the altar and gathered about him the three bishops-elect who were drawn close to him and covered with the ample folds of his great crimson cope so that they were completely covered. The choir then broke out with antiphonal singing while he uttered the proper prayers.

PATRIARCH BREATHES ON CANDIDATES

Here ensued the most unusual feature of the service: he drew to him each of the ordinands and breathed upon their foreheads after the example of our Lord in sending forth the apostles. Meantime the two assisting bishops, Mar Gregorius of Jerusalem and Mar Julius, recently returned from India, held over their heads a book of the Gospels.

The cope was then withdrawn from their heads and the Patriarch alone laid hands on the head of each, signing their foreheads with the sign of the cross. At this the choir sang with enthusiasm, the silver fans set with silver bells were shaken with joy, and the congregation broke out in reverent ululations of approval.

The vesting of the bishops was still to follow: each was vested by the Patriarch with amice, cope, stole, and pectoral cross, while the people shouted.

The new bishops were then presented to the people. Each was placed in a chair and lifted by deacons high into the air so that he could be seen, while the Patriarch cried "*axios*"

(Continued on page 466)

THE MARLBOROUGH ANNULMENT: AN EPILOGUE

BY A LAWYER

A STATEMENT by the tribunal of the Rota, of the testimony in the Marlborough annulment, has now been presented through the *Acta Apostolicæ Sedis*, official bulletin of the Holy See, and made available to the American public through recent issues of the Roman Catholic press.

The evidence, it appears, consisted solely of the testimony of some half dozen interested parties: the duchess herself, now Mme. Balsan, who petitioned for the annulment, her mother, her two aunts, a family friend, and the Duke of Marlborough himself.

The self interest of the petitioner, of her mother, her aunts, and the family friend, is apparent, being nothing less than to secure from the Roman Catholic Church an annulment that would regularize the union of the petitioner with M. Balsan, obviously irregular and embarrassing in that Roman Catholic circle to which M. Balsan's family belongs. The self-interest of the duke is apparent in that the annulment would, in the same way, regularize his present union in the eyes of Roman Catholic society in England and on the continent—a matter of even greater moment if the lady is, as has been stated, herself a Roman Catholic.

It would be difficult to conceive of a legal situation in which all the witnesses were more obviously interested in the granting of the relief sought.

But more than this, the case is strangely void of easily accessible testimony of a kind that could not be impeached for self interest. The letters between the duke and the duchess were left to repose undisturbed in the archives of the London divorce court, although it is well known that they show that the duchess, through long years, ratified the marriage contract, and twenty-five years after its solemnization and at the mature age of forty had affectionately and importunately besought the duke to return to his marital relations. Sir Edward Carson, the duchess' legal adviser, was not called, although through a long period he had the confidence of the petitioner and unquestionably could, with the consent of the petitioner, have given most valuable and disinterested testimony on her state of mind, her knowledge of her status and of her right to annulment, which, if it existed, existed as clearly in the courts of England and of the state of New York as in those of the Roman Catholic Church. His solemn representations touching these very matters made on behalf of the petitioner and of record in the London divorce court, were ignored by the Rota. And lastly, no inquiry was made of the authorities of that religious communion to which the duke and the duchess both belonged—and whose clergy, duly authorized thereunto by the sovereignty of the state of New York, had solemnized the marriage.

The annals of courts of high resort have seldom shown such a singular disregard of obvious sources of disinterested and cogent testimony and such singular willingness to base a decree, momentous to Church and State alike, upon the exclusive testimony of interested parties. The world will not overlook the fact that, in proceeding to the decree on the testimony adduced, the Rota ignored the sovereignty of the state of New York in the solemnization of the marriage, the sovereignty of England in taking jurisdiction over the marriage contract at the request of the duchess in her suit for civil divorce, and the Christian character and claims of the Church to whose communion the duke and the duchess both belonged. There is a legal comity of sovereign powers and a moral comity of Christian societies, the disregard of which by the Rota in the Marlborough case will be regarded by all outside the Roman Church and, we believe, by many within, with profound sorrow.

If it be claimed that the absolute and sovereign claims of the Roman Catholic Church compel such disregard, and support such proceedings, then such claims must be, by the world at large, profoundly deplored.

The high tribunals, ecclesiastical and civil, of the civilized world have never incurred odium through the principles administered. When such odium has become attached it has come through the way in which those principles were administered—through the *procedure* of the tribunals. Bacon and Eldon administered the same jurisprudence but with profoundly different re-

sults. It is essential that judicial decisions should be above suspicion. It is not enough that mercy be shown the parties. Public interests must be regarded, as well as private interests. Justice must be done to society and the moral integrity of courts must be preserved in form as well as in substance. Hence the rule of secular law against *ex parte* testimony, interested witnesses, and the omission of obviously relevant testimony in conflict with the relief sought. Hence the conclusive presumption of secular law that the ability and the means to know the law and one's rights is equivalent to actual knowledge. In the observance of such rules is the sole guarantee of the community against collusion and fraud. Whatever may be said of ecclesiastical tribunals, no *secular* tribunal has ever found it safe to proceed in the administration of justice without such rules, or beneath its dignity scrupulously to observe them.

ORTHODOX BISHOPS CONSECRATED FOR INDIA

(Continued from page 465)

Greek: worthy), and the people again shrilled with joy. The tenth chapter of St. John was then read, a portion by each, each held high in the air in a chair.

Pastoral authority was then given them upon the presentation to each of a pastoral staff of the usual Eastern type, twin serpents forming a T cross at the end of a rod. It is noteworthy that this was the only time the two assisting bishops joined with the Patriarch in performing the same ceremony, for all three held the staff which was presented to each new bishop.

Sermons followed in Arabic by the Patriarch, and in English by one of the new Indian bishops, in which emphasis was laid on the significance of the event, witnessing as it did the original evangelization of India by the see of Antioch and their continued dependence on it.

After the communion of the new bishops and the Patriarch the latter presented each with a small hand cross, and the service ended with the Patriarch's blessing.

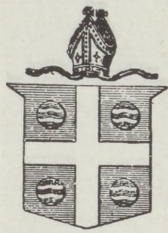
RECEPTION FOR NEW BISHOPS

A reception tendered the new bishops in the afternoon was attended by all official Jerusalem. The new bishops, under the new names given them at their consecration will be known as Mar Michael of Kottayam, Malabar, Mar Thomas of Kenaina, Malabar, and Mar Michael, a Syrian of no specified jurisdiction.

It will be remembered that originally it was the Nestorian schisms in the Syrian Church which fell heir to the St. Thomas Christians in India, whom they continued to shepherd until at the time of the Portuguese hegemony in Malabar they were from 1599 to 1653 united with Rome. When the Portuguese power began to weaken they again asserted their independence, but being unable to get into touch with the Nestorian Catholicos of the East in Mesopotamia they turned for aid to the Monophysite Church of Egypt (Coptic) and ultimately owed allegiance to the Syrian Patriarch of Antioch, displaying thereby great indifference to the historic doctrinal questions which sundered the Syrian Church into Nestorian and Jacobite factions.

English and American people should be interested in this consecration and this old Indian Church, not only because of contemporary interest in India but especially as it is a tradition that King Alfred had some correspondence with this far-off Church. Few incidents have gathered about them so many historic memories: the places hallowed by the feet of our Lord, again the place whence missionaries go to carry on work in a country traditionally evangelized by one of the original apostles, and certainly one of the earliest Christian missions, the consecrator a patriarch deriving his authority from the city where the Church was founded by St. Paul and St. Peter, and all tied to England by a missionary adventure of King Alfred.

It is a fair test of religion to see how far it reaches in our daily life. If my religion is my *love*, it will not be for Sunday, or any other special occasions only, but for all my life, especially for times which seem least religious—for heavy times, which no earthly brightness can lighten.—*P. Congreve*.



NYASALAND

The Church in Nyasaland*

By the Rt. Rev. Thomas Cathrew Fisher, D.D.

Bishop of Nyasaland

This is the seventh article in the series on *The Anglican Communion Throughout the World*, written for **THE LIVING CHURCH**

THE Universities' Mission was founded in answer to an appeal made by Dr. Livingstone to the University of Cambridge on December 4, 1857. Cambridge accepted the appeal and other universities joined. Oxford, London, and Durham have steadily supported and shared the work; Dublin took part for a time, but more recently has developed missionary work on its own account elsewhere. It is hoped that as years go on the newer universities will also take it up, and a first meeting with such an end in view was held at Sheffield in 1920.

The first missionary chosen to begin the work was C. F. Mackenzie, of Caius College, Cambridge, who was consecrated as "Missionary Bishop to the tribes round Lake Nyasa and along the Shiré River" on the 1st of January, 1861. The Bishop, with a party of three priests and three laymen, attempted at

clusion, after trying the Zambezi entrance again and spending some time at Morambala, that his best chance of getting through to the main diocese and the lake was by the caravan route from Zanzibar. He moved to Zanzibar accordingly, as a temporary measure in order to do this. It did not, however, work out as soon as was expected, and this stage of the work took some years, during which much missionary work grew up, at Zanzibar itself, chiefly among released slaves, and more generally on the coast opposite. In 1875, Bishop Steere, who had succeeded Bishop Tozer, got to Mwembe, Mataka's village, a place then and since in direct connection with Lake Nyasa; in 1876, Chauncy Maples, afterward Bishop, and the Rev. W. P. Johnson, afterward Archdeacon, joined the mission for this work. Mr. Johnson was at Mwembe for some time between



LIKOMA HOSPITAL PATIENTS

once to reach the diocese by the Zambezi route; they got to Magomero and some work of much promise was begun, but before the end of the year slave-raiding, and tribal war generally, made any settled work impossible. Early in the next year, 1862, the Bishop went to Chiromo to meet some new workers; various accidents happened, including a canoe upset and the loss of all medicines. Shortly after, the Bishop got fever and died on January 31st. The work of that year (the first organized missionary work in the country) is represented by the graves at Magomero and Chiromo, and the first native Christians of Nyasaland date from it. One child who died was certainly baptized, and another (Anne Daoma) who was first taught by Bishop Mackenzie is still alive and is working as a Christian teacher in Cape Town. A memorial church dedicated to St. Paul was built at Chiromo in 1907, and in 1921 it was re-erected at Blantyre since the township of Chiromo has ceased to exist. The grave of Bishop Mackenzie near the junction of the Ruo and Shiré Rivers is well kept and cared for.

The next bishop was Dr. Tozer, and he came to the con-

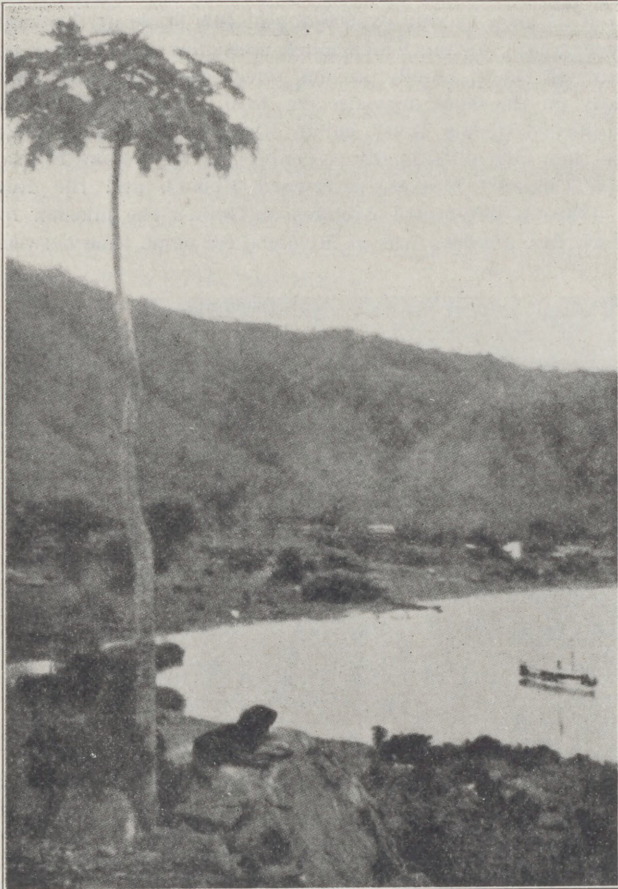
clusion, after trying the Zambezi entrance again and spending some time at Morambala, that his best chance of getting through to the main diocese and the lake was by the caravan route from Zanzibar. He moved to Zanzibar accordingly, as a temporary measure in order to do this. It did not, however, work out as soon as was expected, and this stage of the work took some years, during which much missionary work grew up, at Zanzibar itself, chiefly among released slaves, and more generally on the coast opposite. In 1875, Bishop Steere, who had succeeded Bishop Tozer, got to Mwembe, Mataka's village, a place then and since in direct connection with Lake Nyasa; in 1876, Chauncy Maples, afterward Bishop, and the Rev. W. P. Johnson, afterward Archdeacon, joined the mission for this work. Mr. Johnson was at Mwembe for some time between

* A part of this article was originally written for the *Nyasaland Handbook*; the rest as an introduction to *Thirty Years in Nyasaland*, by Canon Augustine Ambali, both publications of the Universities' Mission, London. Reprinted by permission.

† He has died since this note was first written.



MSUMBA MISSION STATION



THE MISSION STEAMER CHARLES JANSON, AT MTENGULA

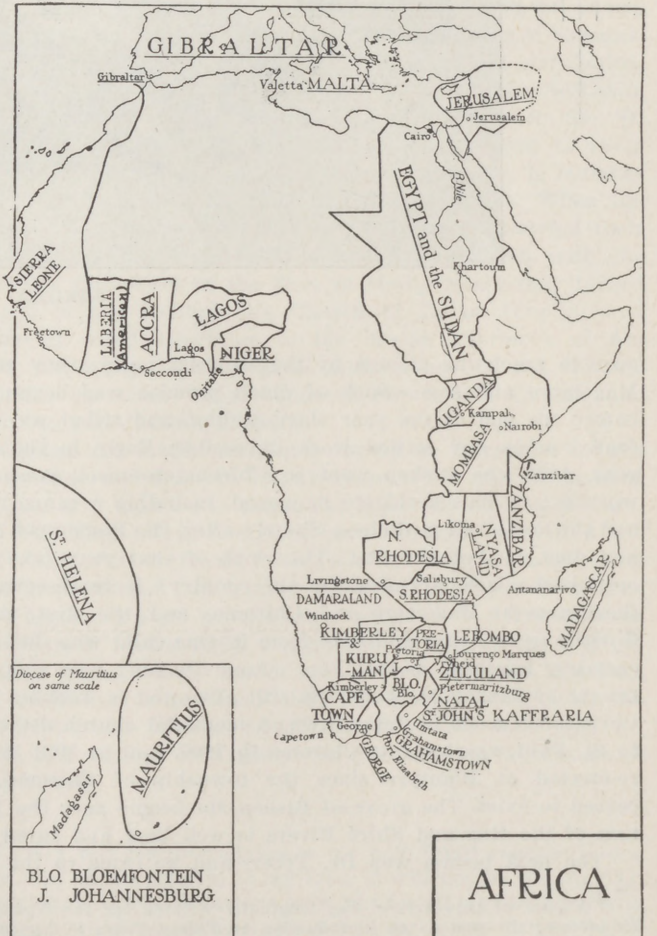


RT. REV. THOMAS CATHREW FISHER, D.D.
Bishop of Nyasaland

The Church in Nyasaland



CANON AUGUSTINE AMBALI AND
HIS WIFE, MABEL



THE next stage began with great difficulties. Dr. Hornby broke down in health almost at once and had to resign. Archdeacon Maples, who was consecrated to succeed him, was drowned on his way from the Bar to Kota Kota before he had really taken up his work as bishop. Several other members of the staff died about the same time. Dr. Hine was consecrated as the new bishop, and at last the work went forward steadily, the principal extension being in the Yao hills between Mwembe and the lake. In 1901 he was translated to Zanzibar, and Dr. Trower was consecrated to succeed him in Nyasaland on January 25, 1902. He remained till 1909, and developed the diocese into practically its present condition. His first work was to consecrate a new and much larger steamer given in memory of Bishop Maples and called after him. He also built the great Cathedral at Likoma. Besides this, he initiated much extension both at the north of the lake, along the shore (then in German East Africa, now the Tanganyika territory), and in the south, round Fort Johnston and along the Shiré River, thus completing at last the original objective of the mission. In 1910, Bishop Trower was translated to Northwest Australia and the present bishop was appointed. The work of the last fifteen years has been much interrupted by the war, but has nevertheless steadily increased. The Cathedral at Likoma was consecrated on November 14, 1911, and a large college for training teachers has been built on the island.

The mission has never undertaken industrial work in a commercial sense, but a good deal of training is given to Africans in building, carpentry, and printing. Several African printers trained at Likoma are now in government service both at Zomba and at Livingstone. Medical and hospital work has always been a chief feature, and the mission has been singularly fortunate in its workers. At the present time, in addition to the medical officer, there are eleven trained nurses on the staff, many of whom have given up important appointments in large English hospitals to undertake such work. A large staff of trained teachers also carry on educational work among women and girls.

It is a definite part of the mission ideal to train African clergy to carry on the work, but it is recognized that a very full training is needed (fifteen years is the minimum), and that for the present it is only exceptional men that are likely to be fit for it. Such men have been found and there are at present eight in full orders. Two of the priests, Fr. Augustine Ambali and Fr. Yohana Abdallah, are becoming well known to many residents outside the mission.

The staff of the diocese numbers sixty-six, including twenty-four priests, fourteen laymen, and twenty-six women. There are thirteen principal stations, and from these as a base 229 out-stations are worked and supervised, being in charge of resident African teachers.

The adherents number about 34,000, of whom 20,000 are baptized, and there are over 13,000 children being taught in the schools. The attendances of out-patients in the mission's hospitals exceed 130,000 in a year and the in-patients over 1,300.

It will be seen that from the beginning the mission has aimed at training Africans to be priests, and that it looks forward eventually to leaving Africa a self-contained, self-supporting Church with African bishops and priests in full communion with the Church of England, but in no way more dependent on it than are the provinces of the Anglican communion in South Africa, America, or Australia.

In working toward this ideal there are always two dangers to be faced. One is to realize its inevitable distance so clearly as practically to forget it, and to organize in various ways on the basis of permanent English direction; the other is to press the ideal too hard and rush Africans into positions for which, through no fault of their own, they are not yet fitted. Within these two dangers there are many complicated problems. One is language. We have, thanks to the British and Foreign Bible Society, the Old and New Testaments translated into Chi-Nyanja, and the Old into Chi-Yao. We have also a few other books. *The Imitation of Christ* is published, and we hope to publish St. Cyril's Catechetical Lectures in a year or two. But it is obvious that the opportunities for theological study by priests who can only read their own tongue are, and apparently must be for many years, very limited indeed.

Our native clergy in Nyasaland can fairly be called educated; but they are not, and have little chance of being, in any ordinary sense, *learned*. To some extent similar problems arise

in matters of administration. These difficulties can only be solved as the years pass, and I do not think we can yet tell at all on what lines the solution will be (*e.g.* To take the first instance, whether the theological difficulties will be solved by a bi-lingual clergy who can read and study in English, or by a large output in theological literature in the African dialects).

It will be seen from this that we are still at an early stage in the development at which we are aiming. Despite this fact, however, in regard to education, we have already passed into a second stage of growth.

The work of the mission was organized in educational and administrative ways much earlier in and around Zanzibar than in what is now Nyasaland. After the division this continued for some years, and all the present Nyasaland clergy were trained as teachers in the college at Kiungani. The elder ones were also trained there for the diaconate. By the time they were ready for the priesthood we had our own college at Likoma. Younger clergy have had their whole training for Holy Orders in Nyasaland, and a generation of teachers has now grown up to which the same applies. We owe a great debt of gratitude, however, to the work at Kiungani, and those who were trained there have memories of their life there with the late Archdeacon Jones Bateman, to which they are very loyal and which they will never forget.

NEXT WEEK: The Church in British Guiana. By a Churchman of the Diocese.

WHAT IS A CHURCH?

WHAT IS a Church? If we are looking for a contest, such a question might bring forth many varied answers, depending upon one's attitude towards it. Some, no doubt, would define the Church in the terms of a museum containing many odd specimens: many antiques of all sorts. Others might say the Church has the appearance of a mausoleum—a place for the dead. Frequently the Church has been condemned in these terms: It is full of antique ideas; full of queer folk, and very often full of men and women who, in a very real sense of the word, are literally "dead." Dead so far as manifesting the true life of the Christian faith is concerned. The Church should be neither a museum nor a mausoleum. The Church should be, above everything else, a great power house; a source of energy—spiritual energy. There should be enough power resident in the Church of God in these days sufficient to transform all life. Power that is at once explosive, continuous, inexhaustible. We talk much of the great power that is being wasted because we are not using our rivers. We are not harnessing them to machinery that will utilize their power. This waste of power does not begin to touch the waste of power in the Church of God among Christian people. In the eyes of God it must be appalling, it must be tragic.

We are told in the Scriptures that "As many as received Him, to them gave He power to become sons of God." Again, the early disciples were told to tarry in Jerusalem, "until ye receive power from on high." The New Testament is sufficient evidence of the fact that the power of God is waiting to be taken hold of and used by men and women, and when it is so used, again the New Testament points to the fact that it is irresistible and that victory is certain.

Isaiah cried out in his day in these words: "Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." He was appealing to the religious spirit of his day to awake and put on its strength. The Church of today has followed his appeal in the second part very conscientiously. The Church has put on her beautiful garments in ceremony and ritual; in magnificent temples; in wonderful doctrines; but the Church has not followed his first appeal and put on her strength. Men and women! isn't it about time we stirred ourselves and determined to make use of this power that God desires to place into our hands? Isn't it about time that we in the Church should wake up in our strength, and use it in God's service and for the interest of mankind? That is just the significance of this Bishops' Crusade. It is an attempt to bring men and women to a full realization of what it means to be a "member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." It means something aggressive; it means something powerful; something revolutionary. It means action. The Crusade is an attempt to deny the accusation that the Church is a museum or a mausoleum, and to demonstrate that it is a power house supplied from God.—*Rev. Granville Taylor.*

THERE IS nothing makes us better sympathizers with poor humanity than a failing or two of our own.—*R. Le Gallienne.*

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.

MISSIONARY RESPONSIBILITY

To the Editor of *The Living Church*:

YOUR ARTICLE upon the question of undertaking missionary work in India is of deep interest (L. C. January 8th). It is a great privilege that we are already able to give so much practical help to the missionary work of the Church of England in countries for which she has made herself politically responsible, especially the Archbishop of Canterbury's mission to the "Assyrians," and the work of the Bishop in Jerusalem. Although England is supporting in India as many bishops as we have in the whole of our mission field, it is doubtless very desirable that she should be helped to furnish more, but the same might be said of China and Japan, and of missions nearer home, in which the work we have ourselves begun is in sore need of men and money.

Nevertheless, as there seems to be a deep consciousness upon the part of many Churchmen of further responsibility, in which I heartily sympathize, I beg once more (See *LIVING CHURCH*, September 20, 1924) to call attention to the most ancient Christian kingdom in the world, that of Abyssinia, for which the Church is doing nothing whatever, which, since the early days of Christianity, has been left to withstand alone the attacks of heathen and Moslem, and which seems now likely to fall a prey to the benevolent assimilation of two Christian powers, having already been robbed of her coastline. Is not this the moment for our Church to help the government of Abyssinia in its eager efforts for wider education in Church and State, by the sending of *educational* missionaries from a country which, having no designs upon her political integrity, is perhaps the only one likely to be acceptable to a people fiercely independent, and whose Church, during the World War, had the strength to excommunicate a monarch, afterwards deposed, who had leanings to Mahomedanism?

"We devote millions to the uncovering of ancient cities, dead," writes Mr. Skinner (American consul-general in London), "and we neglect an ancient civilization living, which found its inspiration in Solomon's court, and which, preserving its faith through 1,600 years, cut off from all contact with the outside world, hands itself down to us in all essential respects identical with that which prevailed in Bethlehem 2,000 years ago."

I would add that the development of the Abyssinian Church should tend to make of Abyssinia a civilizing power in Africa, and to restore her to what she once was, a missionary Church. I speak from long and intimate contact with oriental mentality when I declare my conviction, which is also that of many others of like experience, when I say that Africa is to be won to Christ only by Africans. Who could serve this end better than the Abyssinians, a people of mixed Semitic race, were they trained in the methods of the West intelligently applied to African conditions!

Shall we continue deaf to so obvious a call?

St. Peter's, Sycamore, Ill. (Rev.) H. HENRY SPOER.

THE CHURCH AND FOREIGN-BORN AMERICANS

To the Editor of *The Living Church*:

SEVERAL MEMBERS of our congregation are continually asking us what religious advantage we have by retaining in the Book of Common Prayer the present name of the Church? They say whatever reason our predecessors had for adopting that name, it has now lost its power and significance, and creates a lot of misunderstanding for us in our work among the foreign-born population, a population that has become very influential in American life! Many among these foreign-born Americans would be glad to join our communion, but are either afraid or ashamed of our Church for fear of being identified as Protestants because of the name "Protestant Episcopal" on the first page of the Prayer Book.

If we understand the history of the Church right, when the name was first adopted it was chiefly to declare our independence from the see of Rome, but while the name had some influence and helped at first to differentiate between the

two Churches, we can now testify from our own experience and with all our earnestness and loyalty to the Church of our ordination, that the name "Protestant Episcopal" not only confuses us with all the religious sects, but it creates difficulties in our missionary work, especially among the Eastern Orthodox and Latin people.

The writer does not wish to present these arguments to the readers of your distinguished paper for the benefit of the Catholic party, but chiefly because he believes that the present name of the Church does not do any particular good either to the Evangelical or to the Catholic party. On the contrary we can prove that it hurts the mission work of the whole Church among European races living in this land. For instance, whenever we start mission work among the new Americans, at first everything goes well; then when we have things pretty well organized our opponents start the opposition, and their favorite method of opposing us is by calling our communicants Protestants. The people strongly resent this unjust criticism, in the first place because they do not understand why a Church like ours with a beautiful liturgy and worship and with a thoroughly Catholic history and sacraments should be called a Protestant Church; and in the second place, because they are not familiar with the religious controversies that began in the sixteenth century. Therefore, our people could never understand how we could believe and practice the Catholic faith and still call ourselves Protestants. This is very natural because the Italians, like nearly all the Latin and Southern European people, never have had a religious reformation like that of the Nordic people. Hence, to our simple people, the name Protestant does not mean the name of a communion independent and free from the Church of the popes, but to them it means a congregation of people without sacraments and faith in our Lord Jesus Christ. Consequently, according to them, we are a group of heretics, infidels, and people without Christian sacraments.

Therefore, we urge upon the whole Church that the name of our Church should be changed, and this not because of a partisan advantage but because it indicates us before the people of this land as what we have never really claimed to be—a Protestant Church.

Again, in our judgment, the present name retards the work of reunion with the other apostolic Churches, especially with the Eastern Orthodox and Old Catholics. The Eastern Orthodox communion numbers many millions of faithful people; their leaders are full of enthusiasm to unite with us, but it appears that one of their reasons for not making a very quick decision is because of our Church name, for their people, like the Latin people, do not want to be called Protestants.

Therefore, we wish to present this appeal to our bishops who because of their office are the responsible leaders of the Church, and ask them for their kind consideration upon this vital matter; believing that our appeal is not advanced to them for a partisan purpose, but rather for the good of the Church at large. In closing we wish to suggest that if the name "Holy Catholic Church" has been adopted by our representatives in Japan, and found good enough for the Japanese people, why can't it be good enough for our people in these United States of America? (Rev.) LORENZO DI SANO.

Bronx, N. Y., January 20th.

AN OLD TESTAMENT CRITICISM

To the Editor of *The Living Church*:

THERE IS a book, published in 1925 by Fleming H. Revell, to which I think the readers of *THE LIVING CHURCH* will thank me for calling their attention. It is the best answer to destructive criticism of the Old Testament that I have seen, and, in addition, is very clearly written, and is easy to read. The title is *Studies in Criticism and Revelation*, and the author is Thomas Jollie Smith, M.A., professor of Hebrew in the University of Melbourne, Australia. The price is \$1.50. Those who are troubled on account of attacks on the Old Testament should read it. (Rev.) A. CARSWELL.

Fresno, Calif., January 17th.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHRISTIANITY AND EVOLUTION

By THE REV. PHILIP C. PEARSON

Rector of Trinity Church, New Castle, Pa.

DISCUSSIONS of evolution and religion will not down. Under the title, *Philosophy and Religion*, in a recent number of the *New York Times Book Review*, one half of the books listed for the week dealt with some phase of the subject. A well known publishing house considers it a good business venture to collect in book form the addresses and newspaper and magazine articles of Dr. Henry Fairfield Osborn from 1922 to 1926: *Evolution and Religion in Education* (Scribner's, \$2.00).

Among the books of the year on this topic is *Man Created During Descent*, by the Rev. Morris Morris (London: Marshall Bros., 3s/6d). The author was formerly research scholar in Geology at the University of Melbourne, and the present volume is a companion to his previous *New Light on Genesis*. He seeks to show that in the *Piers Plowman Histories, Junior*, Book IV, the London County Council authorizes statements misleading to youth. He contends that the use of the term "man," as "Neanderthal man," "Heidelberg man," etc., is misleading, not to scientists, but to the public. For the untrained reader thereby thinks of "a being capable of reason, morality, and spiritual life," instead of "an animal capable of trimming a piece of stone."

Pointing out that "there is not a naturalist in the world who claims to know anything whatsoever about the nature and cause of variation," the author seeks to show that it cannot be accounted for as "a natural process," but rather as an act of divine creation during the evolutionary process. He asks: "Who is the Creator? God or Evolution?" Seven particulars are enumerated and developed to show the difficulties of maintaining the mechanistic position as a sufficient explanation. His treatment of the principle of Mendel is well done.

Part II contains the author's own contribution. Simplifying Paleolithic to Old Stone Age, and Neolithic to New Stone Age, the recognized gap between these two periods in our knowledge is pointed to as the time when the divine creative act occurred. Evidence with accurate references to and trustworthy handling of original sources is adduced to prove that at the beginning of the New Stone Age, "we find reason, morality, marriage, and the emergence of civilization," all previously "conspicuous by their absence." Evolution has been continuous, creation discontinuous. Man, like every other species, was brought into existence by the creation of new facilities in one of the individuals of a lower species. In conclusion, the author asserts: (1) "Evolution does not account for origins but only for processes of development," and (2) Evolution is not "the method of creation, it is not creation at all, but merely the modification of things created already." He rejects the "old doctrine of 'special creation.' We accept the doctrine of *descent*; but instead of calling it evolution, we give it its proper name—creation during descent; for every species is the family of the individual in whom its distinguishing qualities were *created*, though the rest were all inherited."

A serious study, if worth publishing, is worthy of an index.

There is real merit in the use of simple terms, of intelligible language which accurately interprets for the reader without technical training. What appear to be defects might disappear with a fuller treatment. Our author's main contention ought to have serious consideration. We are reminded by it of the work and theories of A. R. Wallace and of Lloyd Morgan. The latter admitted "the process of emergence to be creative."

But the tone of the book under review is controversial and unhappy in its criticism of persons taking the opposite

view. Thus it is a question whether it would not be wiser for youth to accept untruth (if such be so) for a time, than to risk the possibility of turning youth against religion by the unchristian temper which too often emerges in it. It is disappointing to read another book from the side of religion in the unfortunate manner of other days. Much more preferable is the tolerant style of Dr. Henry Fairfield Osborn: for example, his valuable article in the *Forum* for June, 1926; or of Dr. Charles E. deM. Sajous, world-famous authority on endocrinology, in his admirable recent contribution, *The Strength of Religion as Shown by Science* (Philadelphia: F. A. Davis Co. \$2.50).

Arguments, either way, using gaps are not convincing. Seemingly to hold God in reserve and bring Him forward to perform a creative act when facts are lacking, or other explanations fail, does not commend itself. A sense of humor finds it too suggestive of the use of the pinch-hitter. While man may be aware of God's creative activity only at certain special times, many minds find greater satisfaction, in the light of our knowledge today, in thinking of God's creative activity as constant and continuous, rather than as sporadic, special, obtrusive, or infrequent.

THE HISTORY of the canon of the New Testament is still too often regarded as exclusively the field of the specialist, and Professor E. J. Goodspeed deserves thanks for attempting to provide a more popular account in *The Formation of the New Testament* (Chicago University Press, \$1.50). Serious students will continue to find the standard works indispensable, but for those who have not the scholarship or the time to tackle Westcott, Gregory, or Leipoldt, Professor Goodspeed has written an interesting and readable description of the main features in the process. Why, how, and when did a certain selection of early Christian documents, written for various purposes in widely separated localities, come to be brought together and regarded by the Church as on a level with or even above the Old Testament "Scriptures?" These are the questions the author answers. He lays due stress on the practical needs which brought about this result and brings out well the gradual character of the process. The anti-heretical controversies of the second century, and in particular the influence of Marcion, are quite rightly regarded as the dominating causes which forced the Church more rigidly to define its list of sacred books. By the end of that century the great bulk of our New Testament had already been officially sanctioned as "Scripture." One may be permitted to wish that this development, with its undoubted drawing tighter of the reins of organization and its growing emphasis on the authority of the Christian "Bible," could be described without the use of misleading phrases as to the "founding of the Catholic Church" about 180 A. D.

Of course, as is well known, several of the minor epistles and the Apocalypse remained on the border line of canonicity for centuries, but it is interesting to note that the *value* of our New Testament books is almost directly proportional to the earliness of their incorporation into the canon. The critical acumen of the early Church was not nearly so negligible as has often been supposed. Professor Goodspeed shows the current modern tendency to look on canonization as in itself a pity, but his own book supplies the corrective to such a point of view. When a process is regarded as natural and inevitable, it is a little futile to speculate on the possible evils it brought in its train, and we have no warrant for saying that "much of undoubted value in early Christian literature was thus allowed to perish." Such apocryphal literature as survives points the other way. But these and other incidental points which one might criticize do not seriously impair the value of the book, and it should prove useful to readers.

Church Kalendar



FEBRUARY

- 6. Fifth Sunday after Epiphany.
- 13. Septuagesima Sunday.
- 20. Sexagesima Sunday.
- 24. Thursday, St. Matthias.
- 27. Quinquagesima Sunday.
- 28. Monday.

KALENDAR OF COMING EVENTS

FEBRUARY

- 8. Convention of Dallas.
- 9. National Council, Annual Meeting, New York. Convention of Colorado.
- 13. Convention of Kansas.
- 15. Convention of Lexington.
- 22. Convocation of Panama Canal Zone.
- Convocation of Idaho.

APPOINTMENTS ACCEPTED

ARMSTRONG, Rev. CHARLES S., formerly rector of St. Matthew's Church, Jersey City, N. J.; to be rector of St. Elizabeth's Church, Upper Ridgewood. March 1st.

AULENBACH, Rev. WILLIAM H., formerly vicar of St. Andrew's Church, Philadelphia, Pa.; to be assistant at St. Paul's Church, Flint, Mich. New address, St. Paul's parish house, February 1st.

DRAKE, Rev. ARCHIE L., JR., formerly rector of the Church of Our Saviour, Du Bois, Pa.; to be curate at All Saints' Cathedral, Milwaukee, Wis. New address, 637 Marshall St. February 15th.

GLANVILLE, Rev. WILLIAM E., Ph.D., non-parochial priest of Maryland; to be rector of Sion and Lingamore parishes, Howard Co., Md. January 22d.

STEENSTRA, Rev. FREDERICK H., formerly rector of St. Mark's, Warren, R. I.; to be rector of St. Mark's, Mauch Chunk, Pa. New address, Mauch Chunk, Pa. March 1st.

RESIGNATIONS

COLE, Rev. JACKSON L., as rector of St. Matthew's Church, Enosburg Falls, Vt.; New address, Theological Seminary of Virginia. January 1st.

GILLIS, Rev. W. WEIR, as rector of Holy Trinity Church, Baltimore. January 22d.

HENNESSY, Very Rev. HAROLD G., as Dean of All Saints' Cathedral, Spokane, Wash. January 15th.

PAGE, Rev. W. J., as rector of Holy Apostles' Church, St. Clair, Pa. New address, Charlottesville, Va. May 1st.

DEGREE CONFERRED

PHILADELPHIA DIVINITY SCHOOL—Doctor of Canon Law, upon the Rt. Rev. ETHELBERT TALBOT, D.D., Bishop of Bethlehem.

NEW ADDRESSES

BOURS, Rev. W. M., formerly of 1500 Sutter St., San Francisco, Calif.; 1482 Sutter St., January 27th.

MARYON, Rev. F. L.; 1951 Cranston St., Cranston, R. I. January 25th.

PALMER, Rev. C. R., formerly of 121 N. E. 36th St., Buena Vista, Fla.; 3635 N. E. First Ave., January 25th.

WELLS, Rev. LEMUEL H., formerly of 3932 N. Mason St., Tacoma, Wash.; 5340 N. Bristol St. January 26th.

TEMPORARY ADDRESS

DODSHON, Rev. JOSEPH H., formerly of 15 Central Park West, New York; Ponce de Leon Hotel, St. Augustine, Fla., during February.

ORDINATIONS

DEACON

FLORIDA—On St. John the Evangelist's Day, in St. Luke's Church, Marianna, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, ordained to the diaconate JOHN B. MATTHEWS for the past eight months lay reader in charge of St. Luke's. The presenter and preacher was the Rev. Louis G. Wood, general secretary of the field department of the National Council. It was under the Rev. Mr. Wood, when rector of St. Luke's Church, Charleston, S. C., that

Mr. Matthews first offered his life for the ministry. The litany and the epistle were read by the Rev. Randolph F. Blackford, rector of St. Andrew's Church, Panama City. The Bishop read the gospel.

DEACONS AND PRIEST

LIBERIA—In Trinity Church, Monrovia, on the Fourth Sunday in Advent, December 19th, the Bishop of the district ordained to the diaconate J. D. K. BAKER and JOSEPH T. WEAVER, and advanced to the priesthood the Rev. W. D. JONES, with title to St. Michael's, Gbaigbon. The sermon was preached by the Rev. Joseph F. Dunbar, D.D., rector of Grace Church, Clay Ashland. The candidates were presented by the Rev. G. W. Gibson, D.D., of Trinity Church, Monrovia. The Rev. D. S. G. Priddy, rector of Christ Church, Crozierville, read the litany, and various others of the local clergy attended and took part in the service. The new deacons have been assigned to Trinity Church, Monrovia, while the Rev. Mr. Jones will be vicar of St. Michael's, Gbaigbon, and priest-in-charge of St. Paul's, Royesville.

BORN

TALBOT—To Rev. and Mrs. RICHARD COLGATE TALBOT, JR., South Milwaukee, Wis., a son, CHARLES ETHELBERT TALBOT, January 27, 1927.

DIED

CLAIBORNE—WILLIAM F. CLAIBORNE, candidate for Holy Orders in the diocese of Colorado, died January 15th in a hospital in Baltimore, Md., after an operation.

"May his soul rest in peace and light perpetual shine upon him."

HOWSON—VIRGINIA SWEARINGEN THACHER, widow of Walter H. Howson, Chillicothe, Ohio, daughter of Nathaniel W. Thacher, of New London, Conn., and of Chillicothe, and of Sarah Bedinger Swearingen Thacher. Aged eighty-one years. Burial from St. Paul's, Chillicothe.

"Grant her, O Lord, eternal rest and let light perpetual shine upon her."

WRIGHT—Entered into rest at Newburgh, N. Y., January 11, 1927, HELEN TOWNSEND, wife of the late George E. Wright, and daughter of the late Major Edward C. Boynton and Mary J. Boynton.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

MEMORIALS

James Augustus Baynton

In loving and grateful remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into the rest of Paradise, in St. John's parish, Centralia, Ill., Sunday evening, February 8, 1925. "God's finger touched him, and he slept."

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Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and persons 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.

George Coolidge Hunting

In loving and grateful memory of GEORGE COOLIDGE HUNTING, bishop, who passed from this life, February 6, 1924.

"Be thou faithful unto death, and I will give thee a crown of life."

Arthur A. Webber

ARTHUR A. WEBBER, only brother of the Rev. Percy C. Webber, fell asleep December 16, 1926.

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST TO SUPPLY IN NEW YORK CITY from July 1st through September 4th. Two Masses on Sunday. Stipend \$375.00 and living quarters. Address R-836, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER FOR GRACE Church, Monroe, La. Excellent teaching field—especially voice. Give information and salary expected. Address THE RECTOR, Grace Church, Monroe, La.

POSITION AS CHILDREN'S LIBRARIAN open to trained or experienced Church girl. Middle-west. Write Box-832, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, CATHOLIC, CELIBATE, MUSICAL, good preacher and organizer, with highest recommendation. Address E-834, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, SUPPLY, or teaching. Address P-807, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, UNIVERSITY AND seminary graduate, successful rector, interested in men and in young people's work, desires change. Address Z-825, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, URBAN EXPERIENCE, available for long *locum tenency*, or during Lent. Satisfactory service attested by many testimonials. Address R-833, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

BY YOUNG CHURCHWOMAN (MUSIC graduate), position or occupation in religious community, school or mission. Living and small salary. Address, J-837, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, HIGHLY recommended. Lay reader and devout Churchman, desires change of position. Good organ and mixed choir essential. Address, ORGANUM L-835, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, M-826, care THE LIVING CHURCH, Milwaukee, Wis.

RESPONSIBLE EXECUTIVE POSITION wanted in college, school, or other Church establishment by a fully qualified layman. References: the Bishop of the diocese and the rector of the parish. S-808, LIVING CHURCH, Milwaukee, Wis.

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

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WEST PARK, ULSTER CO., NEW YORK. Retreat for Priests, Holy Cross, Monday evening, February 21st, till Thursday morning, February 24th. Fr. Baldwin, O.H.C. Conductor. Address, GUESTMASTER. No charge.

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Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
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Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 8:45 (French) 9:30, 11:00 A.M., and 4:00 P.M.
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Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
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W H A S, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

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W J A X, JACKSONVILLE, FLA. (336.9 m.), Sunday, February 6th, 7:30 P.M., E. S. time. St. John's Church, Rev. Menard Doswell, rector. Choral Evensong and sermon.

W M C, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gallor Memorial), Memphis, second Sunday at 11:00 A.M., C. S. Time.

W T A Q, EAU CLAIRE, WIS., 254 METERS Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York City.

From Myth to Reason. By Woodbridge Riley. Price \$2.50.

The Bobbs-Merrill Company. 18 East Vermont St., Indianapolis, Ind.

Case and Comment. Meditations of a Layman on the Christian Year. By Louis Howland, author of *Day Unto Day*, *Life of Stephen A. Douglas*, *The Mind of Jesus*, etc. Price \$2.50.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

Discovering Jesus. By William G. Ballantine, author of *The Young Man From Jerusalem* and *Understanding the Bible*, translator of *The Riverside New Testament*. Price \$1.00 net, postage extra.

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

The Fourteen Thumbs of St. Peter. By Joice M. Nankivell. Price \$2.50.

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

The Words From His Throne. A Study of the Cross. By the Rt. Rev. Charles Lewis Slatery, D.D. Price \$1.00.

H. M. Shelly. 5513 Larchwood Ave., Philadelphia, Pa.

Lenten Sermons. Mountain Peaks of Trial and Suffering in the Forty Days of our Lord's Life prior to the Resurrection. By Rev. Walter B. Greenway, D.D., pastor of Philadelphia's largest Presbyterian Church; author of *Passion Week Sermons*. Price \$1.50 net.

The University of Chicago Press. Chicago, Ill.

Christianity in the Modern World. By Ernest DeWitt Burton, president of the University of Chicago, 1923-25. Edited by Harold R. Willoughby, assistant professor of New Testament History in the University of Chicago. Price \$2.00.

PAMPHLETS

Science Service. 21st and B Sts., Washington, D.C.
Science Service As One Expression of E. W. Scripps' Philosophy of Life. Presented at the Board of Trustees of Science Service at their Annual Meeting, April 26, 1926, by William E. Ritter, president of Science Service.

CHURCH MISSION OF HELP INSTITUTE

PROVIDENCE, R. I.—The national Church Mission of Help will hold its seventh annual three-day institute in Grace Church parish house, Providence, R. I., on February 10th, 11th, and 12th. An invitation is extended to all Church workers, interested persons, and representatives from other social agencies. Girls' Friendly Society, Brotherhood of St. Andrew, and diocesan social service commissions are urged to send delegates. The sessions include addresses, followed by discussion, on: The Contribution of Social Work to the Church, by Dean Lathrop; The Understanding and Helping of Young People, by Dr. W. H. Healey of the Judge Baker Foundation of Boston; The Contribution of the Volunteer to the Work of the Church, by Mrs. Theodore W. Robinson, Chicago Church Mission of Help; The Contribution of the Trained Worker to the Church, by Miss Helen Kempton, New York School of Social Work; The Contribution of Religion in the Training of Social Workers, by the Rev. J. D. Hamlin, St. John's Church, Newport. Luncheon addresses will be given by the Rev. W. B. Spofford of the *Witness*, the Rev. R. W. Magoun of the Newport Seamen's Church Institute, and the Rev. W. A. Lawrence, rector of Grace Church, Providence, where the special services of the institute will be held. Bishop Perry is to be the celebrant at the corporate Communion.

Diocesan and District Conventions

ALABAMA

BIRMINGHAM, ALA.—Owing to the illness of Bishop Beckwith, the Rt. Rev. William E. McDowell, D.D., Bishop Coadjutor of Alabama, was celebrant at the opening Communion service at the ninety-sixth annual council of the diocese of Alabama, held in St. Mary's-on-the-Highlands, Birmingham, January 19th.

The Rev. James M. Stoney of Anniston was reelected secretary and the Rev. S. H. Livingston of Jacksonville, assistant secretary. The Bishop Coadjutor's annual address drew from the council an expression of grateful thanks for his inspiring leadership and the accomplishments of the Church in this diocese during the past year.

Dr. B. F. Finney, vice-chancellor of the University of the South, addressed the council in the interests of Sewanee and its forthcoming campaign. Another interesting feature of the council for the past few years is the annual report of Miss Augusta B. Martin, in charge of the House of Happiness, a mountain work. The report of the department of missions showed that a long standing deficit had been wiped out. Reports from all trust funds and departments of activity show a healthy condition and advancement all along the line.

The three outstanding objects presented by the department of finance were: first, the \$25,000 needed by the Auburn Building Fund to complete and equip the Church plant in that place; second, \$19,000 for the liquidation of the debt on the episcopal residence in Birmingham; and third, \$13,000 to clear up Alabama's share of the Sewanee endowment fund. Arrangements were made for taking care of all these important requirements. St. Mary's parish entertained the council at a banquet Wednesday night in their hundred thousand dollar parish house, the finest of its kind in Alabama.

The discussion following the report of the committee on canons relative to an amendment permitting women to be elected to serve on vestries enlivened the transactions of the second day and aroused considerable interest. The matter was finally carried over for settlement until the council of 1928.

Bishop McDowell informed the council that by action of the executive committee he had endeavored to raise Alabama's quota from the National Council to \$20,500 but this could not be done because General Convention adopts all such quotas at each triennium. However, he conveyed the gratitude of the Presiding Bishop and vice president of the National Council to the diocese for its cooperative spirit.

The election of officers brought about few changes in the personnel. The standing committee was reelected. The executive committee members elected were: the Rev. R. A. Kirchhoffer of Mobile, the Rev. P. N. McDonald, of Montgomery, the Rev. C. Morton Murray, of Gadsden; Messrs. Paul T. Tate, of Mobile, Judge W. B. Jones, of Montgomery, Robert Jemison, of Birmingham.

Delegates to provincial synod: the Rev. O. deW. Randolph, Birmingham, the Rev. Richard Wilkinson, D.D., Montgomery, the Rev. Gardiner C. Tucker, Mobile, the Rev. V. C. McMaster, Birmingham, the Ven. V. G. Lowery, Sheffield, the Rev. James M. Stoney, Anniston; Messrs. Algernon Blair, Montgomery, E. T. Beatty, Birmingham, Frank Feltus, Birmingham, W. S. Adams, Ensley, Paul T. Tate, Mobile, W. T. Archer, Sheffield.

DULUTH

DULUTH, MINN.—A brief message was read from Bishop Bennett at the thirty-second annual convention of the diocese of Duluth, held at Trinity Cathedral, Duluth, on St. Paul's Day, which stressed: first, each parish and mission putting its diocesan and program obligations first on the list of its endeavors; second, each clergyman with his vestry planning a definite effort, continuous throughout the active months, for the winning of souls for the Kingdom of our Master; third, stressing with the people of the diocese the advantages to be derived from attending the summer school at Cass Lake. The Bishop also said, "I find signs everywhere of a revival of the interest in and the quiet search for real religion. May God give us grace to avoid controversy and matters of little moment, and to hold up with compelling and winning power the truth as it is in Christ Jesus."

In the absence from the diocese of the Bishop, the Rt. Rev. G. G. Bennett, D.D., the Rev. James Mills, president of the standing committee, was elected president of the convention *pro tempore*. Elections: secretary, the Rev. James Mills, Duluth; treasurer, C. Powell Grady, Jr., Duluth; standing committee, the Rev. James Mills and the Very Rev. Gilbert K. Good, Duluth; the Rev. H. J. Wolner, Cloquet; the Rev. S. J. Hedelund, Moorhead; Messrs. G. H. Crosby, J. W. Lyder, W. H. L'Estrange, and F. W. Paine, Duluth; board of trustees: F. W. Paine, and E. A. Forsyth, Duluth, J. C. Poole, Grand Rapids; executive council: the Very Rev. G. K. Good; the Rev. S. J. Hedelund, R. P. Moore, and G. H. Crosby; delegates to provincial synod: the Rev. James Mills, the Rev. W. K. Boyle, Cass Lake; the Rev. T. J. E. Wilson, Hinckley, the Rev. H. J. Wolner, the Rev. S. J. Hedelund, the Rev. W. M. Walton, Wadena; Messrs. F. W. Paine, J. W. Lyder, W. H. Gemmill, Brainerd; G. H. Alexander, Hibbing; F. W. Wilhelmi, Cloquet; H. E. Tolman, St. Cloud.

HAITI

PORT AU PRINCE, HAITI—The thirty-sixth session of the convocation of *l'Église Episcopale d'Haiti*, as our missionary district of Haiti is called, was convened in Holy Trinity Church, Port au Prince, January 10th, the fourth anniversary of the consecration of Bishop Carson. Every clergyman of the district was present with the exception of one who was detained by age and illness. The Bishop celebrated the Holy Communion at 6 A.M., and called the convocation to order at 9. The Rev. Edouard C. Jones was reelected secretary and he appointed the Rev. Felix Dorléans as his assistant. After the appointment of the customary committees, the Bishop proceeded to read his annual address, together with his official acts during the year.

The address treated entirely of local matters. The Bishop recalled the satisfaction with which everyone learned at the last convocation, a year ago, that for the first time in its history the missionary quota had been paid. Later, during the convocation, a message was sent to the treasurer of the National Council, increasing the pledge ten per cent for 1927.

As a matter of record, the Bishop told of the beginning of work on the Cathedral, October 11th, after an impressive devotional service held on the spot that will be occupied by the main altar. The original plans were drawn by Robert T. Walker of Boston. The entire sum for the completion of the Cathedral has not been

received, some \$10,000 still being required, but the Bishop has been authorized by the Department of Missions to proceed to the limit of the funds in hand.

Upon resolution of the Rev. David B. Macombe, it was resolved that in all the churches in Haiti requiem Masses be said for the late Archdeacon Llwyd on All Souls Day next. A committee was also appointed to draft appropriate resolutions concerning his death.

A committee was appointed to suggest a scale of contributions from all the missions in Haiti so that the pledge to which reference has already been made in the Bishop's address might be met. Much enthusiasm was expressed when this committee made its report and an increase

Louisville is outgrowing the Church and said that from two to five new missions should be started in outlying districts. He urged the stronger parishes to come to the aid of the diocese and establish missions at strategic points and that, if it were not within the power of a single one to do this, several might combine in so doing, lest the opportunity be lost. Four parochial missions have become self-maintaining in the last few years. The Bishop dwelt at length upon the Bishops' Crusade.

In practically every case all of the officers and various diocesan boards and committees, including the standing committee, were reelected. The diocese of Kentucky will be 100 years old in 1929 and

cordial sympathy was forwarded to him.

The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, devoted his address principally to a discussion of the Bishops' Crusade and the urgent demand for extension work within the diocese. He congratulated the diocese upon paying its entire quota to the general Church program, amounting to over \$44,000 for the last four successive years.

The convention took final steps to raise the salaries of diocesan missionaries to a standard of \$1,800 per year, with rectory, or \$2,100 without. The new mission of Christ Church, Torrance, was admitted to the convention. The strategic importance of the Trew Memorial Fund, which had been inaugurated during the past year, for the purpose of purchasing new church sites, so appealed to the convention that over \$26,000 was pledged within a few minutes, so that within a few years a revolving fund of \$30,000 will be available for constant use in the purchase of new properties. The first use of the fund was designated for the new St. Philip's (colored) Church, Los Angeles.

The convention expressed its hearty approval of the proposal to raise an endowment fund of \$150,000 for St. Paul's Cathedral, Los Angeles, in memory of the late Dean MacCormack.

The Rev. Thomas Burgess, D.D., secretary of the Foreign-born Americans Division of the National Council, was the special guest of the convention. He addressed both the convention proper and the annual dinner of the diocesan men's club. The address of Harry N. Holmes, field secretary of the World Alliance for International Fellowship Through the Churches, was very cordially received.

One of the outstanding events of the convention was an evening mass meeting in the interests of the social institutions and agencies of the diocese. The addresses were made by the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, the Rev. Charles P. Deems, D.D., of San Francisco and the Rev. Robert B. Gooden, D.D.

The Rev. Robert L. Windsor was elected secretary in place of the Rev. Alfred Fletcher, who retired after a period of thirty-one years' service. The Very Rev. Harry Beal was added to the executive council.

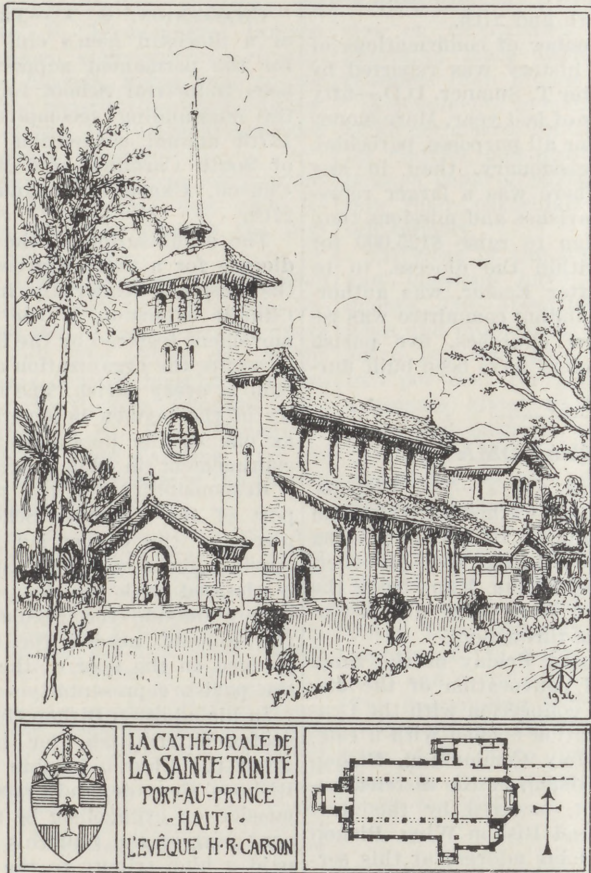
The following delegates were elected to the synod of the province of the Pacific to be held in Seattle in May: The Very Rev. Harry Beal, the Rev. Messrs. Perry G. M. Austin, Edwin T. Lewis, George F. Weld, and Messrs. W. C. Mudgett, C. E. C. Hodgson, C. N. Burton, and Wilfred Smith.

Over 1,000 women attended the sessions of the Woman's Auxiliary convention, at which the Bishop of Alaska and the Bishop of Wyoming were the principal speakers. Bishop Stevens appointed Miss Rebekah L. Hibbard as the new diocesan president.

MARYLAND

BALTIMORE—"It is being demonstrated that the true social gospel proclaimed by Jesus is being more and more generally interpreted not as a distinctive entity, not as a rebellion against duly constituted and lawful government, not as a repudiation of private and corporate property rights, not as a superimposition upon, but as an inherent, constituent factor of the divine plan of individual human coöperation for salvation, and the divine decree that love of earthly brother is inseparable from that of the heavenly Father," said the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, to his diocesan convention, which met at Emmanuel Church, Baltimore, January 26th and 27th.

The meeting of the convention was occupied largely with routine matters. An



PROPOSED HOLY TRINITY CATHEDRAL Port au Prince, Haiti

of ten per cent over last year's offerings was quickly assumed.

The Bishop made appointment of the following:

Committee of advice: the Rev. George E. Benedict, the Rev. Edouard C. Jones, the Rev. David B. Macombe, Henry H. Jones, Edward F. Clements, Manassé, St. Fort Colin.

Examining chaplains: the Rev. George E. Benedict, the Rev. Edouard C. Jones, the Rev. Arthur R. Beauvais, the Rev. Elie O. Najac.

The Rev. Edouard C. Jones was elected registrar and historiographer of the district.

The convocation expressed by a rising vote its greetings to the Bishop on this fourth anniversary of his consecration to the episcopate. After resolutions of thanks to the president and secretary of the convocation and brief devotional service, the convocation adjourned to meet January 10, 1928.

KENTUCKY

LOUISVILLE, KY.—In the annual address to the ninety-ninth convention of Kentucky Bishop Woodcock on January 26th congratulated the diocese upon having overpaid its quota and paid in full the \$8,000 promised toward the deficit. However he deplored that the population in

at the last convention a committee was appointed to coöperate with the diocese of Lexington, its twin, in a suitable observance in the month of May of the centennial year. It was decided to complete the Bishop Dudley Memorial Endowment Fund of \$100,000 at this time and to raise it to \$150,000 in commemoration of the centennial. John Gass, professor of Greek at Sewanee University, was present and gave a brief address on the subject of the \$2,000,000 fund it is hoping to raise in the near future.

LOS ANGELES

LOS ANGELES—Marked by a high pitch of missionary enthusiasm, the annual convention of the diocese of Los Angeles was held at St. Paul's Cathedral, Los Angeles, on January 26th and 27th. It was found that the convention had grown to such an extent that St. Paul's Cathedral House, built in 1924, is no longer adequate for its sessions.

The only thing which detracted from the convention was the absence of the beloved diocesan, the Rt. Rev. Joseph H. Johnson, D.D., who has been confined to his bed since September. A resolution of

attempt to make the executive council elective from the floor of the house instead of at the nomination of the Bishop was defeated, and the Rev. Messrs. Birekhead, Dame, Dewart, Hooff, Kinsolving, McClenthen, Messrs. Edgar Guest Gibson, Henry Barton Jacobs, Tasker G. Lowndes, Blanchard Randall, George C. Thomas, and Albert T. Towers, were elected to membership on the council. Edgar Guest Gibson was elected chancellor of the diocese. A rising vote of appreciation was given Arthur Boehm on his retirement after seven years as missions treasurer. A committee was appointed to confer with the lay council of the Cathedral congregation concerning the erection of a church. The next convention will meet in January of next year at Grace and St. Peter's Church, Baltimore.

MILWAUKEE

MILWAUKEE—Division of the diocese of Milwaukee was definitely decided on at the eightieth annual meeting of diocesan council at All Saints' Cathedral, Milwaukee, January 25th, 26th, and 27th. The need for division has been felt for many years, but only during this past year has it been made possible by the gift of \$100,000 by Mrs. Mary E. Dulany, of Eau Claire, for the endowment of the new diocese.

In his address Bishop Webb reviewed the history of the movement for division and the great need of it. On Wednesday, the Bishop having given his formal consent to the division of the diocese, the committee appointed in 1926 made its report, which was accepted, and it was decided by the council that the convocation of La Crosse be set apart as a new diocese, and that the necessary steps be taken to present the matter to the General Convention of 1928 and secure its consent. A portion of the diocese of Fond-du-Lac will probably be ceded to the new diocese.

A pleasant feature of the council was a statement by the rector of St. James' Church, Milwaukee, the Rev. A. H. Lord, to the effect that, by action of the vestry of his parish, a credit on assessments for the episcopal fund enjoyed by his parish for more than half a century was relinquished. This generous action of St. James' Church is equivalent to a contribution of about \$3,000 toward the fund. The credit was based on the fact that subscriptions to the episcopal fund of the then diocese of Wisconsin, given by parishioners in the sixties of the last century were, by agreement then made, to involve an annual credit to the parish for interest on such contributions. The action of the parish relinquishing that credit was entirely unsolicited from without and is much appreciated in the diocese.

A conference on the Bishops' Crusade was held after the close of the afternoon session of the council on Wednesday, by the Rev. Frederick S. Fleming, D.D., rector of the Church of the Atonement, Chicago. Dr. Fleming spoke about the plan of the Crusade and told of his own Crusade experiences in the diocese of Dallas. In the evening at the Church Club dinner, Dr. Fleming set forth very forcibly the need of the Crusade. Again at the close of the council on Thursday morning, the Rev. H. H. Lumpkin, chairman of the diocesan committee, outlined the plans for the Crusade in the diocese, the three central points being Milwaukee, Madison, and Eau Claire. On Wednesday morning there was the usual corporate Communion of the

council and of the Woman's Auxiliary and council.

All the officers of the diocese and of the standing committee were re-elected. Election of the deputies to the provincial synod resulted as follows: The Rev. Messrs. H. Sturtevant, F. E. Wilson, S.T.D., H. H. Lumpkin, and W. F. Hood; Messrs. F. P. Jones, F. C. Morehouse, C. F. Smith, and A. J. Horlick.

The annual meeting of the Woman's Auxiliary and council was held at the same time in St. Paul's Church.

OREGON

PORTLAND, ORE.—The diocese of Oregon is congratulating itself on results accomplished during 1926, as shown in the reports of the thirty-ninth annual convention held in St. Stephen's Pro-Cathedral, Portland, January 26th and 27th.

The largest number of confirmations of any year in its history was reported by the Rt. Rev. Walter T. Sumner, D.D.—fifty per cent in excess of last year. More money has been raised for all purposes, parochial, diocesan, and missionary, than in any previous year. There was a larger representation from parishes and missions than usual. A campaign to raise \$125,000 for student work within the diocese, to be launched soon after Easter, was authorized. The 1926 standing committee was re-elected. Two new churches, five parish halls, and one rectory have been built during the year.

OKLAHOMA

OKLAHOMA CITY, OKLA.—The Bishops' Crusade at St. Paul's Cathedral, Oklahoma City, began on January 16th, Bishop Wing of South Florida being the preacher, and Dean Hoag of Salina, Kan., being the interpreter. There were large and attentive congregations throughout.

On Thursday and Friday of the same week the annual convocation of the district was held in connection with the Crusade. The convocation opened with a celebration of the Holy Communion, Bishop Seaman, acting Bishop of the district, being the celebrant, assisted by the Rev. Hugh J. Llwyd and Bishop Wing. Bishop Seaman delivered his address at this service. He commended to the clerical and lay members of convocation the National Church League, as an organization which is working to maintain and strengthen the constitutional nature of the Church in face of the well organized efforts on the part of those who are "contending for the form of congregationalism found in and encouraged by the monastic orders." He pointed to the fact that this "form of congregationalism" is supported by a phase of individualism expressed by various clergymen, and even by some bishops in the Church who "seem to be emulating the individualism of the Bishop of Rome, which permits individual bishops to exercise power without any constitutional restraints." The Bishop asked the clergy and laity to pray faithfully that the coming General Convention, which must deal openly with these conditions, may be guided by the Holy Spirit, and characterized by real charity by means of which earnest struggles may be carried on with Christian forbearance.

The outstanding event of convocation was the announcement of the Rev. C. L. Widney, of Emmanuel Church, Shawnee, that that mission relinquishes the \$600 which it has been receiving from the missionary funds and will organize as a parish. This is the first mission to do this in Oklahoma for six years.

Convocation arranged for a summer con-

ference to take the place of the School of Methods, held for several years past. The Rev. Eric Montizambert was chosen director of the conference.

Elections resulted as follows: Chancellor, the Hon. Preston C. West, Tulsa; treasurer, J. C. DeLana, El Reno; secretary and registrar, the Rev. C. L. Widney, Shawnee; assistant secretary, the Rev. Herbert Morris, Guthrie; examining chaplains, the Very Rev. John W. Day, the Rev. Joseph Garden, and the Rev. A. S. Hock. Delegates to the provincial synod: the Rev. H. E. Toothaker, the Rev. H. J. Llwyd, and the Ven. Franklin Davis; Messrs. Lewis Pratt, J. C. DeLana, and Bragdon.

The next convocation will be held at Grace Church, Muskogee, January 26th and 27th, 1928.

SOUTH CAROLINA

CHARLESTON, S. C.—The organization of a diocesan men's club and provision for the permanent support of the Voorhees Industrial School for Negroes were the outstanding accomplishments of the 137th annual convention of the diocese of South Carolina, held in St. Michael's Church, Charleston, January 26th and 27th.

The organization of the laymen of the diocese for a more aggressive support of the Bishop's leadership in the work of Church extension is the outcome of a movement fostered by the field department to secure the organization of a local men's club in every parish. The increased activity of the laymen is generally considered as one of the outstanding signs of encouragement in this diocese.

Responsibility for the permanent support of the Voorhees School was recognized by the convention after full discussion, and a committee appointed which is charged with the duty of raising this money outside the regular budget. The full amount needed for this year was pledged on the floor of the convention by the parish representatives present.

In his address, Bishop Guerry expressed profound gratitude for the great help given the Church in this diocese by the Bishops' Crusade, and urged that the commission on evangelism be made a permanent part of the Church's machinery. He paid a high tribute to the Rev. Roderick Jackson, rector of Christ Church, Charleston, who, at the concluding service of the Bishops' Crusade in Charleston volunteered for life service in Liberia.

The annual elections were as follows:

Standing committee: Clerical, the Rev. Messrs. A. S. Thomas, S. C. Beckwith, W. S. Poyner, F. W. Ambler, H. W. Starr, Ph.D. Lay, Dr. William Eggleston, Walter Hazard, W. A. Boykin, E. W. Duvall, R. W. Sharkey. Delegates to the provincial synod: Clerical, the Rev. Messrs. Harold Thomas, Carl S. Smith, A. M. Rich, J. B. Walker, Moultrie Guerry, H. W. Starr, Ph.D. Lay, Messrs. O. T. Waring, R. W. Sharkey, James S. Simmons, Horace Tilghman, T. G. Legare, J. W. Howard. Executive council: the Rev. Messrs. A. S. Thomas, S. C. Beckwith, W. S. Poyner, H. W. Starr, Ph.D., William Way, D.D., Moultrie Guerry, O. T. Waring, R. W. Sharkey, E. E. Lengnick, Walter Hazard, L. A. Prouty, W. A. Boykin, Miss Clare Jervey, Mrs. T. H. Coker.

SOUTHERN OHIO

CINCINNATI, OHIO—The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, made a final and complete assignment of his remaining authority and powers of jurisdiction in the administration of his diocese, and devoted the balance of his address to a consideration of the future policy of the diocese with respect to its Cathedral before the fifty-third annual convention at Christ Church, Cincinnati, January 24th. The eighth annual meeting

of the house of Church women was held conjointly with the convention.

In the course of his address the Bishop Coadjutor, the Rt. Rev. Theodore Irving Reese, D.D., called attention to the apparent failure of the diocese to show any considerable growth during the past ten years, and suggested that the emphasis of the Bishops' Crusade came just at the right time to handle the problem.

Bishop Vincent's transfer of jurisdiction forecasted the removal of the administrative offices of the diocese from Columbus to Cincinnati. Under plans considered at the convention, the Diocesan House next door to St. Paul's Cathedral in Cincinnati will be renovated for use.

The outstanding event in the sphere of legislation was the adoption of the amendment to the constitution, changing the word "laymen" to "laymembers," thereby admitting women communicants to suffrage in the diocese. Subsequent to the adoption of the constitutional amendment, the canons of the diocese were amended to make suffrage effective.

The members of the two conventions learned that the diocese had paid its quota of the National Church the first time in the year 1926.

On top of this came another thrill when the convention voted to notify the National Council that it would pay its quota for 1927 in full. The second day of the convention was devoted largely to a consideration of the Bishops' Crusade. The crusaders are the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, and the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis.

The following elections took place: Standing committee: the Rev. Messrs. Frank H. Nelson, S. E. Sweet, and E. F. Chauncey; Messrs. Mortimer Matthews, W. O. Frohock, and Morrison R. Waite. Bishop and Chapter, the Rev. Messrs. E. F. Chauncey, J. Hollister Lynch, Phil Porter, A. N. Slayton, and S. E. Sweet; Messrs. Jos. B. Cartmell, Charles S. Faxon, W. S. Keller, Mortimer Matthews, Wm. T. Magruder, A. W. Shell. Deputies to synod: the Rev. Messrs. Charles G. Reade, Maurice Clarke, B. H. Reinheimer, and Gilbert Symons; lay, W. S. Keller, Wm. T. Magruder, W. O. Frohock, and Mortimer Matthews. Trustee of the diocese: H. Sherman Lane; trustee of the Church Foundation: James S. Drewry; treasurer, Wm. H. Albery; registrar: the Rev. J. D. Heron.

SPOKANE

SPOKANE, WASH.—At the recent Spokane convocation, All Saints' Cathedral was filled and over 450 attended the annual banquet at the Davenport Hotel. The interest was most encouraging during the four-day sessions.

New members elected on the Bishop and Council were: The Rev. Messrs. T. A. Daughters, Spokane, and E. C. Schmeiser, Cashmere; and Messrs. Stoddard King and H. E. Hamilton. Council of Advice: the Rev. Messrs. E. R. Allman, T. A. Daughters, E. W. Pigion, and Messrs. John King, Fred Phair, and E. H. Knight. Examining chaplains: the Rev. Messrs. J. A. Palmer, F. W. Pratt, A. L. Bramhall, and E. C. Schmeiser.

TENNESSEE

KNOXVILLE, TENN.—The Rt. Rev. Thomas Gailor, D.D., in his annual address before the ninety-fifth convention of the diocese of Tennessee, which met in St. John's Church, Knoxville, January 19th and 20th, recalled that the first convention over which he presided as Coadjutor had met in the same church thirty-three years ago, and that it had elected for his first term as treasurer George M. Darrow, who has been serving in that capacity ever since. Mr. Darrow, declining reelection this year, was elected honorary treasurer for life, and his assistant

for the past seven years, Douglas M. Wright of Nashville, was elected to fill his place. All other officers were reelected, except the members of the Bishop and Council who had completed three-year terms and were ineligible under the canon for reelection. New members of the Bishop and Council are the Rev. LeRoy W. Doud, of Jackson, Messrs. Henry Berends of Knoxville, B. F. Finney of Sewanee, and George S. Hooper of Memphis. The 1928 convention will meet in the Church of the Advent, Nashville.

The Bishops' Crusade occupied a large share of attention. The clergy met the bishops in an all-day conference the day before convention opened. It was brought out in the discussion of the Crusade on the floor of the convention by Willard Warner, member of the National Commission on Evangelism, that Tennessee is providing more leaders for the initial crusades than almost any other diocese.

Amendments to constitution and canons make permissive rotation in office for parish vestries, and provide for reduction to mission rank of parishes failing to maintain their parochial status of complete self-support.

Fifty-one of the seventy-seven parishes and missions have paid their budget quotas. The apportionment of the parishes and missions as a whole was ninety-seven per cent paid, as against ninety-two per cent for 1925. Accepted quotas aggregate about \$4,000 more than last year. The national quota of \$24,300 for the budget was accepted in full and incorporated as an integral item of the diocesan budget.

The women's organizations had the customary meetings concurrent with the convention, the Daughters of the King meeting on Monday, and the Woman's Auxiliary from Tuesday to Thursday. The reports of the latter showed all pledges paid and every call for service answered. The outstanding feature of the financial report of the auxiliary was a contribution of \$1,000 to the advance work program in the diocese. A like pledge was made for 1927.

TEXAS

HOUSTON, TEX.—The presence of the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of the diocese, was the outstanding feature of the seventy-eighth annual council of the diocese of Texas. After an illness of more than a year, he appeared in improved health, to the great joy of all his people.

The council met in Christ Church, January 21st through the 25th. The Bishops' Crusade ran concurrently with it. Between eight hundred and one thousand delegates and visitors were registered.

The Young People's Service League opened their council on Friday, January 21st, with a dinner in the Rice Hotel with more than four hundred young people present. This was followed by a service in Christ Church. The Y.P.S.L. council continued through Sunday, with the corporate Communion Saturday morning in Trinity Church with some three hundred young people.

The College Students' Council convened Saturday morning, continuing through Sunday. Meetings were held in Antry House, the student center for Rice Institute. Delegations attended from Texas A. & M. College, the State University at Austin, College of Industrial Arts at Denton, Baylor University, and Rice.

In the diocesan council considerable

discussion was called forth by the failure of so many parishes and missions to indicate their Church program quotas. The Woman's Auxiliary had the most enthusiastic meetings, and the Church Service League was given a joint session with the council. The Daughters of the King held their council on Monday.

The burden of the council was the Bishops' Crusade, and it was a most happy arrangement to have the national crusaders present.

YOUNG PEOPLE'S COMMISSION MEETS

RACINE, WIS.—The second meeting of the National Commission for Young People was held January 27th to 30th at Taylor Hall. This commission is composed of one delegate from each of the eight provinces, together with the advisors appointed by the National Council through its Department of Religious Education.

The commission voted to publish a national handbook immediately, in loose leaf form. Some of the major topics to be included in this book are suitable hymns and prayers, a classified list of subjects on worship, study, fellowship, and program, types of programs, lists of reference books, suggestions for conferences and conventions, and a preface dealing with the federation and the national commission, with its office and scope.

It was also voted that a national paper, covering exchange of methods, be issued monthly, contingent upon further research to be completed by the commission as of March 1, 1927. If the report of the executive committee is satisfactory, the paper is to be issued and called Around the Nation. It was voted by the commission that the national conference of young people be held in Sewanee, Tenn., in August, 1928. The following recommendation on the financial policy of the National Commission was accepted:

"The national commission has felt the need of more funds in carrying out its work than are available at the present time. After mature consideration and discussion, the commission has reached a very definite conclusion, namely: that no money tax or assessment should be made upon individuals, parochial groups, or dioceses by the national organization. We feel that it is much to be preferred that the young people contribute to the general Church through their parish and diocesan budgets with the idea that when the general Church can meet all its obligations in full it will recognize and make adequate provision in its appropriations for the growing field of young people's work. Having based this decision, the national commission feels that the young people have made every effort not to develop an organization apart from or alongside of the Church, but rather that they have indicated consistently that they are a normal and natural part of the Church's life."

The prayer of Bishop Murray for the young people of the nation was accepted and with the national hymn will be ready for distribution in card form February 10th. These will be obtainable from Miss Clarice Lambright, 1006 Temple Building, 14 Franklin Street, Rochester, New York, for one cent each.

The officers elected for the ensuing year were the Rev. Karl Morgan Block, chairman; Miss Marian E. Macdonald, second province, vice chairman; Miss Hope Baskette, fourth province, secretary. Executive committee, composed of two advisors and three young people: Miss Clarice Lambright, advisor; the Rev. Karl M. Block, chairman of commission; Miss Marian Macdonald, second province; Mrs. Miriam L. Smith, third province; Harold C. Barlow, fifth province.

Discussions of Prayer Book Revision Cause Much Comment By English Press

Diocesan Letter to Blackburn—College of Cantors for Liverpool Cathedral

The Living Church News Bureau
London, January 14, 1927

THE SPECIAL SITTING OF THE HOUSE of Bishops, which began at Lambeth on Wednesday and will continue throughout next week, has been given plenty of space in the columns of the daily press, and the importance and significance of the final discussions of the Revised Prayer Book have been, on the whole, fairly and adequately explained. The editorial comments, however, are not inspiring, and the general opinion seems to be that another crisis is developing within the Church. The *Daily News*, always well-informed in religious matters and always sympathetic to Anglo-Catholicism, suggests that Protestants and Catholics would find it easier to live together in the same fold, if the Church were disestablished, and it properly points out that it is the claim of the state to interfere in spiritual matters that Catholics find intolerable.

DIOCESAN LETTER TO BLACKBURN

The Bishop of Blackburn (Dr. Herbert) hopes to begin work in the bishopric by the beginning of Lent.

In a letter to the newly-formed diocese he says:

"It will be a difficult time at first; the old diocese, with wonderful self-sacrifice and liberality, intends to maintain all its machinery for the benefit of Blackburn, as well as of Manchester, until its daughter is able to assume control of her own affairs, but we must not trespass upon such kindness for too long, and must set about our task as quickly as possible. I cannot say how deeply I appreciate all Manchester's willingness to help us, and particularly the personal kindness and sympathy of its Bishop."

LIVERPOOL CATHEDRAL MUSIC

A further development in the activities of Liverpool Cathedral took place last Saturday, when the Bishop practically inaugurated what may be termed a Cathedral school of sacred music by admitting forty clergy of the diocese to the College of Cantors.

Last year Dr. David charged Canon Raven to prepare the foundation of a Cathedral school of theology to meet the needs of the city and neighborhood by the provision of regular lectures and classes in biblical studies, dogmatics, and ecclesiastical history. The appointment of Dr. V. Burch as lay theological lecturer enabled the chapter to complete the staff for the school, and during the present winter there have been courses daily at the Cathedral, as well as occasional activities in other centers of the diocese. The success of this experiment, and the remarkable response to the special musical services held, when the new organ was dedicated, have created the opportunity of promoting from the Cathedral the study and practice of Church music. The master of the music, W. H. Goss-Custard, organist of the Cathedral, and a member of the principal chapter, Canon Dwelly, will be in charge of the school. A considerable library of music has already been col-

lected. The newly appointed cantors are charged to meet regularly for discussion, for rehearsal, and for the chanting of the office. They will render the service of Evensong at stated occasions, and will be able to work out together opportunities for introducing the best music into the services of the Church and for fostering a desire for a higher standard.

PREBENDARY CARLILE'S EIGHTIETH BIRTHDAY

Prebendary Carlile, the founder and chief of the Church Army, celebrates his eightieth birthday today (January 14th). For an octogenarian the prebendary is possessed of wonderful energy, and is now preparing for the biggest campaign of his life. He is to tramp the country in an effort to win a thousand men and women for missionary work at home and abroad. As an eightieth birthday present to the chief, his friends in the Church Army propose to raise £15,000 for a new home for destitute and other women in Greencoat-place, Westminster.

REORGANIZATION OF THE "LIVERPOOL REVIEW"

The very able diocesan magazine for the Liverpool diocese, known as the *Liverpool Review*, which was started last spring largely as an experiment, has so firmly established itself as an important factor in the life of the diocese that the committee responsible for its production has decided to place its organization on a permanent basis. Up till now the duties of editor have been carried on in London by H. U. Willink, with the help of a local assistant editor in Liverpool, an arrangement presenting obvious difficulties. As a result of their deliberations, the committee has decided, with the approval of the Bishop of Liverpool, to appoint the Rev. C. W. Budden, D.D., as editor, to begin his duties forthwith. The editorial offices will in future be at the Church House, Liverpool. Dr. Budden will have the assistance of the general diocesan secretary, the Rev. C. F. Twitchett, as assistant editor in charge of the *Diocesan Supplement*.

It may be recalled that the first number of the *Liverpool Review*, issued in April last, was noteworthy for an article on the new Josephus manuscripts, the contents of which were disclosed by Dr. Vacker Burch. Dr. Burch gave it as his opinion that the new Josephus is the true unexpurgated original version in Aramaic.

SALVATION ARMY YEAR BOOK

The *Salvation Army Year Book* for 1927, which has just been issued, is full of interest to Church people, who recognize that this great organization is doing a wonderful work among a section of the community which Church of England priests can only reach in comparatively small numbers, and with the greatest difficulty. We learn from the year book that the Salvation Army is now established in eighty-two countries, and, apart from its 14,719 evangelistic branches, it operates 1,512 social institutions.

A new experiment is the setting up of a reconciliation bureau, through which General Bramwell Booth sees the possibility of healing many troubles. The scope of the bureau will not extend to political quarrels. The beginning has been made in the building of a national memo-

rial to Gen. William Booth, the founder. This is to take the form of an international training college for Salvation Army officers, which is being built at Denmark Hill, in the south of London.

CONTINUATION OF CHURCH SCHOOLS URGED

The Bishop of Norwich, speaking on Monday last on behalf of the Church schools in his diocese, said that those who believed in definite Christian teaching for their children must at this time make a special effort to save their Church schools.

That was a costly affair; many thousands of pounds were needed for the purpose. He had considerable sympathy with all the obvious objections raised to such an endeavor. "Have we not again and again subscribed up to and beyond our means?" "Are we not throwing our money into a bottomless pit?" "Why should Churchmen pay twice over?" "What guarantee is there that new legislation may not take away the Church schools as such and our money with them?" "Is it not better to promote plans for supplying and improving Christian teaching in all schools than to concentrate our energies on a waning system?" He (the Bishop) had said that kind of thing himself, and even now it was not absent from his mind. But he had watched and waited, and no substitute or equivalent or betterment of the present curious dual system came into view, and no progress was made. The only alternative to the Church school, with its definite religious character, was the council school, where religion was uncertain, restricted, indefinite. If they gave up the one, they could now only have the other, unimproved. That being so it seemed to him that they must go on as they were and pay accordingly. They could not stand still.

GEORGE PARSONS.

NATIONAL COUNCIL CLOSES YEAR WITH SURPLUS

NEW YORK—The National Council will close its books for the year 1926 with a small surplus without using as current income the principal of any undesignated legacies. The exact amount of this surplus cannot be determined until final reports are received from the mission fields.

On December 1st it was announced that \$928,656 (adjusted to \$912,087) was still unpaid on the total which the several dioceses told the council it might expect during the year. During the last month of the year \$883,136.51 was received from the dioceses, leaving a net shortage of \$28,950.49, which will be made up by savings, in excess of earlier estimates, in operating expenses.

The first year under the Pay-as-you-go Plan is thus successfully closed. This plan was inaugurated by the General Convention of 1925 and provided that each diocese should on January 15th of each year notify the National Council of the amount which it expected to pay on its budget quota during the coming year. The National Council was then instructed to adjust its appropriations to a total not in excess of the income to be expected. Acting under these instructions the council, in February, 1926, reduced its appropriations by \$200,410.

Of ninety-seven dioceses and missionary districts to which quotas were allotted, forty-nine have paid their full share of the budget while seventy-four have paid what they told the National Council to expect.

Canadian Ukrainians Observe Jordan Day Before Altar of Ice

Dean Tucker Discusses Crisis in China—Bishop of Toronto Urges Bible Study

The Living Church News Bureau
Toronto, January 28, 1927

BEFORE AN ALTAR OF ICE AND CROSS OF ice seven feet high set up on the Canal Lake, hundreds of Ukrainians, Russians, and Rumanians at Thorold, Ont., on January 19th observed Jordan Day, commemorative of the baptism of Christ by John the Baptist in the River Jordan.

Rev. Maxim C. Chawrink, Anglican Ukrainian priest at Thorold, had charge of the services and other clergymen from the district assisted. Among them were the Rev. Canons F. C. Piper and C. E. Riley, and the Rev. Messrs. M. Dumas, E. F. Maunsell, and E. J. Harper. A happy feature of the service was the presentation and dedication of a Union Jack by Canon Riley. The flag was given to the Ukrainian community by J. H. Ingersoll of St. Catharines. In his address Canon Riley told the congregation they were not considered as foreigners, but as fellow-citizens in the British Empire.

DEAN TUCKER ON THE CRISIS IN CHINA

The mutiny and bloodshed which is spreading over China is only a temporary crisis and can be attributed to the methods adopted by European powers to extend trade, the missionary movement being entirely blameless. This, in substance, was the opinion expressed by the Very Rev. L. Norman Tucker when speaking at the forty-sixth annual meeting of the Sunday School Association of the deanery of Toronto, held in St. Barnabas' Church hall.

Taking as his subject, Promoting the Missionary Spirit in the Sunday School, Dean Tucker pointed out that it was but natural that Chinese people should resent other nations coming in and trying to have a say in the conduct and affairs of their country. It was only seventy-five years since missionaries had been introduced, and during that time much had been accomplished. The Chinese had their own independent Church, which a considerable number of them recognized to-day.

The following officers were elected for the ensuing year: President, the Rt. Rev. Bishop Sweeny; lay president, A. H. Cuttle; honorary vice presidents, the Ven. Archdeacon Ingles, the Rev. Canon Brain, and the Rev. Canon Cody; vice presidents, the Rev. E. G. Burgess-Browne, the Rev. G. S. Despard, and Messrs. E. G. Bealey and F. G. Venables; executive committee, the Rev. Messrs. R. A. Armstrong, A. B. Browne, F. E. Powell, G. R. Bracken, Canon Sawers, H. Roche, H. F. D. Woodcock, Miss Boswell, Sister Virginia, and Messrs. W. H. Smith, T. B. Gleave, H. W. Waters, R. W. Thompson, and T. S. Solomon; treasurer, J. M. Ewing; secretary, C. P. Muckle; field secretary, the Rev. R. S. Mason, Richmond Hill; superintendent home department, E. M. Jarvis; superintendent primary department, J. P. Clougher; superintendent junior department, Miss N. M. Lewis; superintendent teen-age boys' department, C. Lightfoot; superintendent teen-age girls' department, Miss K. Marsden; superintendent officers' department, the Rev. G. S. Despard.

QUIET HOUR BY THE BISHOP OF TORONTO

That children should not be brought up in the home without the study and application of the Holy Scriptures, was an

assertion made by the Bishop of Toronto when conducting a quiet hour for laymen at St. Alban's Cathedral.

Continuing his address, which dealt with different aspects of the Bible, he stated that all children at school required a good solid foundation of knowledge of the Scriptures. "If men would carry out the precepts of the Sermon on the Mount, what a difference there would be in the business of the world and the business of our community," he said.

At the close of the service the annual meeting of the lay readers' association of the diocese was held in the choir vestry, the following officers being elected for the ensuing year:

President, W. J. Meridew; first vice president, T. Gleave; second vice president, W. A. Langton; secretary, E. W. Collyer; treasurer, W. S. Pocknell; executive committee: G. Garrett (convener), C. J. Egar, S. V. Davies, A. E. Edkins, R. J. Long, and W. G. Lynch.

CHURCH MEMBERSHIP IN TORONTO

The total membership in Churches in the city of Toronto has gained by approximately thirty thousand persons in the past five years, according to a statement issued by the assessment department of the city. Some of the fluctuations during the period are most interesting. Our own Church showed a small loss in 1922 over 1921 and in 1923 over 1922. This apparently was the low water-mark for there was a small increase the next year and in 1926 there was a notable increase of about twelve thousand, the figure for that year being 170,723. The Church of England has by far the largest following of any one communion in the city, the next numerically being the United Church, with 109,333.

In 1921 the Presbyterian Church had 116,261. This number remained practically constant until 1926, when it dropped off to 90,542 (the result of union with the Methodists).

The Methodist Church in 1921 had 84,736 members, which dropped off at a rate of a little over a thousand a year until the Church was submerged in the union in 1926 figures.

The Roman Catholic Church showed a gain of 2,000 in the five year period, the 1926 figure being 58,713.

Baptists declined from 1921 to 1925, when they increased by about 2,000 to 26,093.

People giving their denomination as Congregationalist declined from 3,612 in 1921 to 327 in 1926 (also the result of the union).

The Salvation Army remains constant at about 3,000.

CAROLYNGE SERVICE AT OTTAWA

For the first time in eastern Canada the ancient Carolyng service, as presented in Salisbury and Winchester Cathedrals, England, was performed in St. Barnabas' Church, Ottawa, under the direction of the Rev. Herbert Browne, the rector.

Much of medieval symbolism and pageantry were in evidence throughout the unusual service. First, with the chancel and nave in total darkness, except for the sanctuary lamps, a prologue was given by the rector to indicate the meaning of the ritual to follow. The Prophecy was then read in the light of one candle by H. S. Carey, and this was followed by the reading of The Fulfilling of the

Prophecy, by H. Dalton, with three candles burning.

The next episode was The Annunciation. The altar candles were lighted and the church was fully illuminated at this time, when the rector intoned the Visitation of St. Mary to Elizabeth.

Major D. C. M. Hume quoted the passages on The Angels, the Shepherds, and the Birth of Christ; N. J. Leach quoted The Visit of the Wise Men; G. E. Hearn-don, The Slaughter of the Holy Innocents; and the rector concluded with The Presentation in the Temple, this being followed by the *Nunc Dimittis*, the Creed, and other portions of the service. Interspersed were many ancient carols and hymns, sung by the choir and the congregation.

CAMPAIGN FOR MONTREAL DIOCESAN COLLEGE

In eleven Montreal churches, on January 30th, there will be prominent clergymen from other parts of Canada speaking on the needs and value of the diocesan theological college to the Church throughout Canada. These visiting clergymen are all alumni and include Bishop Newnham, Bishop Sweeny, Dean Craig, Dean Tucker, and the Rev. Messrs. C. E. Jeakins, Brantford, Ont.; W. H. Nicholson, Winnipeg; J. E. Lindsey, Ottawa; W. H. Garth, Rhode Island, U. S. A.; C. E. Riley, St. Catharines, Ont.; H. T. S. Boyle, Cobourg, Ont.; F. J. Sawers, Toronto.

MISCELLANEOUS NEWS

From January 9th to 16th, the Church of the Redeemer, Stoney Creek, diocese of Niagara, celebrated the fiftieth anniversary by a week of special prayer. Among the special preachers were the Rt. Rev. J. A. Newnham, Rural Dean Thompson, the Rev. H. A. West, the Rev. W. P. Robertson, the Rev. Canon Howitt and the Rev. Canon Ferguson. On Monday, the annual vestry meeting was held in the new parish house, and on Tuesday the celebration concluded with a congregational supper and social. The Rev. H. G. L. Baugh is the rector.

The Rev. T. L. Aborn, rector of Holy Trinity Church, Pembroke, Ont., has tendered his resignation owing to advanced age. He is seventy-one years old. A native of England, he was ordained in Trinity College, Toronto, in 1891, and was first appointed to a charge at Norval, in the Niagara peninsula.

At the dedication of four memorial windows at St. George's Church, St. Catharines, Ont., the Rt. Rev. Derwyn T. Owen, Bishop of Niagara, announced that he had appointed the rector, the Rev. C. E. Riley, as one of the canons of the diocese of Niagara. The preferment, which was received with pleasure by the congregation, came after two years' incumbency, the Rev. Mr. Riley coming to St. Catharines from Oakville.

Canon Welch, former provost of Trinity College, Toronto, and now rector of Southend-on-Sea, officiated at the marriage of Miss Kathleen Sullivan, daughter of Mr. and Mrs. Alan Sullivan and granddaughter of the late Bishop Sullivan, of Toronto, to Henry Phelbrick Nelson, on January 22d at St. James' Church, Piccadilly, London.

A parish banquet was given by "Winter" in the basement of St. Martin's-in-the-Fields Church, Toronto. Covers were laid for over three hundred guests. The dining room was artistically decorated, the motif being winter. At the head table sat the rector, the Rev. J. E. Murrell-Wright, the Rev. E. O. Twiss, curate, and the Rev. W. L. Cullen. Toasts to the King, Church,

and Parish were responded to by the rector, curate, and church wardens. The choir rendered several quaint old English carols. The activities of the parish are divided into four groups, winter, spring, summer, autumn.

The junior chapter of St. Chad's Brotherhood of St. Andrew entertained the junior chapters of Toronto at a supper in the parish hall. At the conclusion of the meal the Rev. Dr. Hiltz gave a very interesting address on the publications and distribution of the Board of Religious Education.

A junior chapter of the B.S.A. is being formed at St. Margaret's Church, New Toronto. About a dozen very promising young lads are serving a probationary term.

On the Second Sunday in Epiphany a beautiful brass lectern was dedicated at St. Chad's Church at Evensong in memory of Frederick Harold Bakewell, aged 19, eldest son of Mr. and Mrs. Frederick Bakewell, who with ten other members of the Brotherhood of St. Andrew bravely met death in Balsam Lake, July 20, 1926.

Washington Cathedral is Scene of Memorial Service for Bishop Harding

Three New Members of Cathedral Staff—News Notes of Capitol Diocese

The Living Church News Bureau
Washington, January 29, 1927

THE FEAST OF THE CONVERSION OF ST. Paul, which was the eighteenth anniversary of the consecration of the late Rt. Rev. Alfred Harding, D.D., LL.D., second Bishop of Washington, and which is a day associated with various events in his life, was the occasion for a beautiful and impressive memorial service in the Bethlehem Chapel of the National Cathedral. A large number of the clergy of the diocese were present in vestments, and the music was rendered by the Cathedral choir.

Bishop Freeman, in a feeling address, called to mind those qualities in Bishop Harding which have caused his memory to endure in the hearts of those who knew him. It is always qualities of the heart rather than those of the head which stand out in our memory of those we love to honor, and Bishop Harding was especially endowed with those qualities. At the close of the Bishop's address the special offerings from parishes and groups were received. These offerings are to be used for the furnishing and equipment of the beautiful norman Chapel of the Resurrection which is dedicated to Bishop Harding's memory. The chapel is structurally complete, and the furnishings, including the tomb of Bishop Harding, will shortly

be installed so that the chapel may be opened for use. An interesting fact is that this chapel is, so far as known, the first of its type to be erected since the eleventh century.

NEW MEMBERS OF CATHEDRAL STAFF

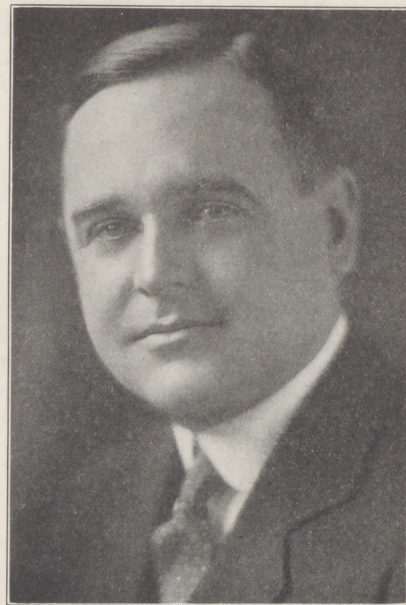
Three new appointments on the staff of Washington Cathedral, effective January



REV. ROBERT LEE LEWIS

1st, were announced today by the Dean of Washington, the Very Rev. G. C. F. Bratenahl, D.D., on behalf of the Bishop of Washington, and the Cathedral chapter. These appointments are the Rev. Edward Slater Dunlap, newly appointed canon of the Cathedral, as field secretary of the National Cathedral Association; the Rev. Robert Lee Lewis, as curator of Washington Cathedral; and Edwin N. Lewis, as executive secretary of the National Cathedral Foundation and editor of the *Cathedral Age*. They have already begun their work and are organizing their departments along the most progressive lines.

Canon Dunlap is in Texas, where he has begun a tour which will include many states to express the thanks and appreciation of the Bishop of Washington, the Dean and chapter of the Cathedral for the interest of committees and members of the National Cathedral Association. He was for more than twenty years one of the clergy of St. John's Church, Lafayette Square, the historic church known as "the Church of the Presidents," because attended by so many chief executives of the United States.



EDWIN N. LEWIS
Harris and Ewing Photo.

A graduate of St. Stephen's College, the University of New York, and the General Theological Seminary of New York City, Canon Dunlap has rendered excellent service as a Cathedral lecturer and member of its council, and has been instructor of sacred studies at St. Alban's School for Boys in Washington Cathedral close. His success as a parish priest and pastor renders him particularly well qualified for his new work. He is a scholar and the author of a number of published stories and poems.

The Rev. Mr. Lewis is well known to the diocese of Washington, where for four years before joining the Cathedral staff he was rector of St. John's Church, Beltsville, Md. A new parish hall and other innovations attest to his pastorate there. A member of the well known Merriwether Lewis family of Virginia, he received his education at the West Texas Military Academy, the University of Virginia, and the Virginia Theological Seminary. Before entering the ministry, the Rev. Mr. Lewis was advertising manager of the southern division of the Santa Fe Railroad and field secretary and sales manager for the S. A. Mulliken Company of Marietta, Ohio.

Upon his ordination Mr. Lewis was general missionary of Southern Idaho and three years later became assistant to the Rt. Rev. F. A. Juhan, D.D., then rector of Christ Church, Greenville, S. C., now Bishop of Florida. The Rev. Mr. Lewis has many fraternal affiliations and is a member of the Masonic fraternity, the Eastern Star, the Rotary Club, Beta Theta Pi, and other fraternities.

Thoroughly trained in modern business methods as well as in newspaper work, both from the reportorial and editorial standpoints, Edwin Newell Lewis has resumed his position as executive secretary of the National Cathedral Foundation after a year's absence in New York City. He brings to the Cathedral undertaking a varied experience in business life and the "fourth estate." A native of Connecticut, Mr. Lewis received his technical education at the School of Journalism on the Pulitzer Foundation of Columbia University, where he received his B.Litt. in Journalism in 1915. His first active newspaper work was on the New Britain, Conn., *Herald*. After leaving Columbia, he became a reporter, general correspondent, and finally assistant city editor of the New York *Tribune*. He was the *Tri-*



REV. CANON EDWARD SLATER DUNLAP
Underwood and Underwood Photo.

bune correspondent with Theodore Roosevelt in 1916 when he traveled about the country speaking for the Hughes campaign.

At America's entrance into the war, Mr. Lewis volunteered and was accepted for the first Plattsburg training camp. Commissioned a second lieutenant of infantry, he was in the service for two years, including one year in the A. E. F., where he served with the 308th Infantry of the 77th Division in the battalion commanded by the late Col. Charles W. Whittlesley, one of his closest comrades. Lieut. Lewis was promoted in the field to captain and adjutant of his regiment, and is now a major in the infantry section of the reserve corps. He was cited in general orders for gallantry under fire during an engagement on the River Vesle, where he helped carry a wounded man to shelter.

After the war Mr. Lewis returned to New York where he engaged in general publicity work and in 1922 became a member of the personnel department of the Western Electric Company. In 1924 Mr. Lewis resigned to become associated with the Cathedral undertaking. He is a former trustee and member of the City Club of New York, a member of the Delta Tau Delta fraternity, and belongs to the National Press Club in Washington.

WASHINGTON NEWS NOTES

The Bishops' Crusade was conducted in the diocese of Washington during the week of January 23d. The mission services in the four centers selected for the purpose were attended by large and interested congregations. There were also daily noonday services at the Church of the Epiphany and afternoon conferences in the various churches. The Holy Communion was celebrated daily during the Crusade in every church in the city.

On Wednesday, January 26th, a conference of army chaplains of the second corps area was held at the war department. The opening devotions were conducted by the Bishop of Washington, who holds the commission of major in the reserve corps.

Work has been actively resumed at the Cathedral on the construction of the three remaining bays of the choir up to the triforium. The stone, which is brought from Indiana, is cut to the required shape and size at a stone mill in Bethesda, Md., a short distance from the Cathedral. Each stone when it arrives at the Cathedral is numbered, and ready to be placed in its proper position. The present objective is to build the choir and crossing, and cover them with a temporary roof in time for the General Convention in October, 1928. This part of the Cathedral will afford seating space for 2,500 people.

The diocesan board of religious education is offering a course of lectures on Christian Worship and the Prayer Book at St. Mark's parish hall every evening from January 31st to February 11th, except on Saturday and Sunday. The lecturer will be the Rev. Frederick E. Seymour, educational secretary of the diocese of Pennsylvania, and the lectures are open to all interested persons.

The Bishop of Washington has accepted the invitation to deliver the Yale lectures on preaching on the Lyman Beecher Foundation in 1928. The last Beecher lecturer of our communion was the Very Rev. Ralph Inge, D.D., Dean of St. Paul's Cathedral, London. The lectures are published after delivery and form a valuable course in reading on the art of preaching.

RAYMOND L. WOLVEN.

ANNUAL MEETING OF N. Y. CATHOLIC CLUB

NEW YORK—The annual meeting of the Catholic Club was held as usual at St. Luke's Chapel, Trinity parish, Fr. Hastings was celebrant of the Mass of the Holy Ghost, and the Rev. Gregory Mabry, rector of Holy Cross, Kingston, N. Y., gave the meditation.

Dr. Robert L. Dickinson of the New York Committee on Maternal Health made an address on Birth Control.

The officers and chairmen of committees for 1927 are: president, the Rev. J. P. McComas; vice-president, the Rev. Selden P. Delany; secretary, the Rev. J. W. Crowell; treasurer, W. M. Mitcham; executive committee, the Rev. Wm. P. McCune; program, the Rev. Prof. Frank Gavin; admissions, the Rev. E. P. Hooper; information, the Rev. J. H. Schwacke; delegates to the council, the Rev. Prof. C. C. Edmunds, and the Rev. C. P. A. Burnett; delegates to the central committee of Associated Catholic Priests, the Rev. Prof. Edmunds, the Rev. Dr. McComas, and the Rev. Dr. McCune.

BALTIMORE RECTOR INSTALLED

BALTIMORE—The Most Rev. John Gardner Murray, D.D., Bishop of Maryland, formally inducted and instituted the Rev. S. Tagart Steele, Jr., rector of St. David's Church, Roland Park, Sunday morning January 23d. The Rev. Mr. Steele had lately been assistant at St. Michael and All Angels' Church, Baltimore, and succeeded the Rev. Dr. T. C. Foote, who died the night before.

The Rev. Mr. Steele, in his initial sermon as rector, spoke of the message of St. John Baptist, and said that the Church had the same teachings for the world that St. John proclaimed centuries ago. He deprecated the many differing doctrines that are being preached today, and said that it is up to the Church to carry its religion into the world.

WASHINGTON CHURCH IMPROVES SITE

WASHINGTON—Since the completion of the new parish hall, for which the cornerstone was laid on April 25, 1926, St. Mark's parish, the Rev. William Henry Pettus, rector, has removed the old dwelling houses east of the church and north of the new parish hall, on A Street, Southeast. These recent improvements give St. Mark's one of the most beautifully located group of buildings in Washington. It is proposed to use the lawn for fetes and open air services. The church is also a Crusade center for the city.

The Anglican Theological Review

EDITED BY FREDERICK C. GRANT AND BURTON S. EASTON

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Church Mission of Help Reports Progress in Diocese of New York

New Windows at St. James' Church —Church Club Dinner—Acolytes Meet at "Little Church"

The Living Church News Bureau
New York, January 31, 1927

REPORTS FROM VARIOUS COMMITTEES HAVING to do with the work of the Church Mission of Help in this diocese were received at a meeting held at the Madison Square Hotel on Monday, January 24th. Representatives from branches of the society's work in the dioceses of Newark, New Jersey, and Long Island were also present.

The reports had to do, chiefly, with the use of the McLean Farm Summer Vacation Home, conducted by the mission at South Kortwright, N. Y. Thirty-eight girls and twenty children were cared for in periods of from one to eight weeks. The farm, which consists of several hundred acres in a high state of cultivation, was given to the society by Mrs. James McLean. She provided also a maintenance fund of \$100,000 for financing the farm as a C. M. H. home. Plans for the second year's use of the property include vocational training for the girls that they may be better fitted to care for themselves and their children. Another feature of the coming year will be the provision for entertainment at the farm of visitors from other diocesan branches of the organization.

NEW WINDOWS AT ST. JAMES'

Sunday, January 30th, at St. James' Church, Seventy-first Street and Madison Avenue, four windows in the south clerestory of the chancel were dedicated in memory of Richard March Hoe.

Further progress in the adornment of this church has been announced. Before Lent two groups of three windows each on the north side of the nave will be unveiled; also four windows in the north clerestory of the chancel have been given by Mrs. Hoe. The last mentioned, when installed, will complete the chancel windows.

The generosity of a vestryman of the church is providing for the immediate replacing of the wooden frames and tracery of the nave clerestory windows with stone.

CHURCH CLUB DINNER

The committee in charge of the fortieth annual dinner of the Church Club of New York, to be given at the Waldorf on this coming Thursday, announce that the speakers are to be Bishop Manning, in whose honor the dinner is given, the Rev. R. H. Brooks, D.D., rector of St. Thomas', the Rev. Donald B. Aldrich, rector of the Ascension, and Edward A. Harriman, president of the National Federation of Church clubs.

ACOLYTES MEET AT "LITTLE CHURCH"

On Tuesday evening of the past week acolytes from parishes in and near New York met for a service at the Church of the Transfiguration. Solemn Evensong was sung, the officiant being the Rev. William L. Phillips, assistant priest of the parish. The preacher was the Rev. Dr. McComas, vicar of St. Paul's Chapel, Trinity parish.

RECOGNITION OF MISS SPRAGUE'S WORK

Among the deputies appointed at the beginning of the year for the new bureau of probation work for New York City's

Court of General Sessions is Miss Mabel Sprague, who for ten years has been acting in the capacity of a probation officer in this court.

Before her appointment in 1916 at the recommendation of the late Bishop Greer, Miss Sprague was for two years a social worker at St. Chrysostom's Chapel. She is a graduate of St. Faith's Training School for Deaconesses.

When first appointed to this position, Miss Sprague's work was financed by private individuals. As the result of financial stringencies during the war the support was withdrawn. Again through the urgent recommendation of Bishop Greer, the responsibility for financing Miss Sprague's work was taken over by the New York Protestant Episcopal City Mission Society, under which administration Miss Sprague has officiated as a probation officer for the past nine years.

Miss Sprague's interest in her work and her record as a thorough investigator have made her appointment under the new civil service regime a thoroughly logical one. It is likewise an eloquent recognition of the effectiveness with which the Church, through Miss Sprague as its representative, has been helping the unfortunate and misguided men and women, many of them very young people, awaiting sentence from the Court of General Sessions.

NEWS NOTES

Visiting preachers in our pulpits include the Rev. B. I. Bell, D.D., president of St. Stephen's College, Sunday morning, January 30th, at the Cathedral; the Rev. Cecil Spencer Carpenter, vicar and rural dean of Bolton, England, who is in America as a special lecturer at Berkeley Divinity School, preached the same morning and preaches at noon during the week at Trinity Church; Captain Mountford of the Church Army of England at the Church of the Holy Apostles; also, on Wednesday morning, the feast of the Purification, the Rev. Paul B. Bull of the Community of the Resurrection, Mirfield, England, at the Church of St. Mary the Virgin.

The Greek Orthodox Cathedral of the Holy Trinity on East Seventy-second Street, which a short time ago was partially destroyed by fire, was for fifteen years, from 1869 to 1884, St. James' Episcopal Church. Tomorrow marks the thirtieth anniversary of the consecration of the present St. James' Church.

While we have recently inaugurated a Crusade to deepen the spiritual lives of our people, it is evident that anxiety over present-day religion is not confined to Anglicans or to Christians. Beginning today and continuing through Monday there is being held here in New York a conference of Jewish religious leaders, educators, writers, and artists, who are concerned over the numbers of Jews forsaking the Jewish religion and puzzled at the failure of Judaism to play the important part in their lives that it formerly did.

HARRISON ROCKWELL.

CATHOLIC CONGRESS TO MEET IN BROOKLYN

NEW YORK—The 1927 Catholic Congress will meet in Brooklyn, N. Y., October 25th, 26th, and 27th, is the announcement made by the Congress committee.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

February, 1927

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Boston Parish Ministers to Forty Thousand Students of Neighborhood

Symphony Hall Overflow to Meet
at Church of the Messiah—Some
Six Thousand Tickets Sold

The Living Church News Bureau
Boston, January 29, 1927

THE CHURCH OF THE MESSIAH IS IN the center of an area in which are located forty-one institutions of learning with about forty thousand students from all parts of the world. This information was given the members of the Episcopalian Club by the Rev. William E. Gardner, D.D., rector of the church, at their winter dinner in the Copley Plaza on Monday evening, January 24th. Going on to tell of the projected extensions of these institutions, he showed how immense the student population of this center is bound to be in the near future. "What the Church is to do with the students within the next twenty-five years depends on what you men and women do in the next five years," he declared. Among the guests were Bishop and Mrs. Slattery, the Bishop speaking for a few minutes on the Bishops' Crusade, and Bishop Babcock and Mrs. Babcock. Bishop Babcock gave the benediction at the conclusion of the meeting. The other speakers for the occasion were the Rev. Frederic C. Lawrence, student chaplain at Harvard, and the Rev. Arthur Lee Kinsolving, rector of Grace Church, Amherst, and secretary of the advisory committee on religious work at Amherst College. The officers elected for the coming year are: president, Henry C. Everett, Jr.; vice presidents, Herman E. Goedecke, and S. Hooper Hooper; secretary, Irving P. Fox; and treasurer, F. Nathaniel Perkins.

BISHOPS' CRUSADE

The local reports on the Bishops' Crusade continue to indicate a very general enthusiasm, and a number of parishes announce preaching missions. So much interest has been shown in the great service to be held in Symphony Hall that, though it seats 3,000, the applications for tickets are double that number. In the meanwhile, arrangements are being made for holding an overflow service in the Church of the Messiah near by.

ACOLYTES' SERVICE AT ST. JOHN THE EVANGELIST'S

About a hundred acolytes were in the solemn procession which followed the singing of the guild office on Thursday evening, January 27th, when the St. Vincent's Guild of the Church of St. John the Evangelist, Bowdoin Street, entertained their friends at the annual festival. The preacher for the evening was the Rev. James Malcolm-Smith of Trinity Church, Haverhill, and a number of visiting clergy were also in the choir and procession. The procession was followed by Benediction, and at the close of the service the local chapter entertained their guests with refreshments in the school-room.

NEWS NOTES

Wednesday, February 2d, the Feast of the Purification, was the tenth anniversary of the consecration of the Rt. Rev. Frank Hale Touret, D.D., as Bishop of the missionary district of Idaho. Three years ago ill-health forced his retirement, and he has lately become rector of the

Church of the Good Shepherd, Waban, where he observed his anniversary by inviting some of the neighboring clergy to attend the celebration of the Holy Communion and to join him at lunch in the rectory afterwards.

The Rev. A. W. Cooke, Ph.D., of West Newton, has just accepted a call to the rectorship of St. Luke's Church, Cincinnati, where he expects to take up his new work late in February. Dr. Cooke spent twenty years of his priesthood in Japan, where for two years he taught Theology in the Central Theological School in Tokyo. Later he served in the war. Since then Dr. Cooke has done considerable work for the Church in this country.

Dr. Almon D. Hodges, for several years clerk of the parish of St. James, Roxbury, was elected senior warden of that church at the recent annual meeting. Born in this parish, he has lived all his life here, and his father before him was parish clerk for thirty years.

REGINALD H. H. BULTEEL.

MISSIONARIES EVACUATING SHANGHAI

NEW YORK—The following cable was received by the Department of Missions on January 27th, from M. P. Walker, treasurer of the district of Shanghai:

"Miss Mabel Sibson, Miss C. M. Bennett, the Rev. J. D. Mowrey and family, are leaving Shanghai by S. S. *President Cleveland*, January 20th. Due San Francisco, February 9th.

"Deaconess Katharine Putnam, Miss H. B. Wilson, leaving Shanghai by S. S. *President Madison*, January 27th. Due in Seattle February 11th.

"Miss Hazel F. McNair, Miss Annie Brown, Dr. Margaret Richey, leaving Shanghai by S. S. *D'Artagnan*, January 29th (via Europe).

"Miss E. G. Stedman, Miss M. J. Ravenal, Miss M. G. Cabot, Mr. H. E. Shaffer and family, leaving Shanghai by S. S. *Empress of Canada*, January 29th. (Due Vancouver, February 13th.)

"The Rev. S. H. Littell and family, leaving Shanghai by S. S. *Fulda*, February 1st (via Europe)."

The cable also states: "On advice of American consul have called in all women and children in district of Shanghai."

NEW YORK—A cable received on January 28th from Bishop Roots in Hankow reports the movements of several members of the staff: the Rev. F. J. M. Cotter and family are well, and are sailing March 13th. Miss Stedman, Miss Clark, and Miss Tetley had gone to Shanghai. Mrs. Walworth Tyng and family had arrived in Hankow (from Changsha). Mrs. Paul Wakefield and daughters were leaving for Japan. Miss M. E. Wood, now in the United States and expecting to return in February, was advised not to return for the present.

A further cable, received on January 29th, from Bishop Roots says: "Local situation has slightly improved. Outstation women and children will probably come to Hankow shortly."

Bishop Huntington sends a cable from Anking, received January 29th: "Mrs. T. L. Sinclair and children in Shanghai. Rev. T. L. Sinclair and all missionaries at mission stations are safe."

BOOKS

From the Appleton List

Jesus the Nazarene: Myth or History

By *Maurice Goguel*. "M. Goguel approaches the New Testament from the position commonly called advanced criticism. This, of course, strengthens his main argument; it is clear that he does not defend the historicity of Jesus Christ from any motive other than the desire of discovering historical truth."—*The Living Church*. \$3.00

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By *James J. Walsh*. Biographies of the seven Catholic Cardinals written by one who has known them all personally. "Dr. Walsh's work deserves the highest commendation."—*New York Evening Post*. Illustrated. \$2.50

The God of the Liberal Christian

By *Daniel S. Robinson*. Those who are trying to harmonize their Christian experience with the recent gains of science will find Dr. Robinson's compact yet comprehensive work a consistent philosophy conducive to that end. \$2.00

Troubadours of Paradise

By *Sister M. Eleanore*. This book portrays the saints as individuals who faced the same obstacles to spiritual perfection that confront people everywhere and in all ages. "Her handling of the human side of the saints is deft and reverential."—*The New York Herald-Tribune*. \$2.00

Comparative Religion and the Religion of the Future

By *Alfred W. Martin*. "This is a most interestingly written book with a sane and logical appeal to every thinker, and a volume of especial value to the student of religion. Also, it is an excellent reference book for an easily reached shelf in one's library."—*The Boston Evening Transcript*. \$1.50

My Religion

By *Arnold Bennett, Hugh Walpole and others*. A discussion of religious principles and difficulties as stated by a distinguished group of authors—Christian, Jew, and Free Thinker. ". . . Although often at variance with Christian dogmas, the essential facts of religion (as affecting the soul, the heart springs, and the daily deeds of life) appear vividly, and with strong persuasion."—*The Bookman*. \$1.50

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Representatives of Church and Labor Confer During Chicago Industrial Week

Farm Problems Discussed—Position of Churches Stated—New Carillon Tested.

The Living Church News Bureau
Chicago, January 28, 1927

THE WELL-BEING OF THE AMERICAN farmer was much to the fore in the Industrial Week conference held in Chicago under the auspices of the Chicago Church Federation. In the final resolutions, adopted on Saturday, January 22d, thanks were given to the leading representatives of labor who spoke.

After reaffirming their sympathy for labor, the members of the commission said:

"Industry must become a public service which is judged not by profits but by the degree of economic plenty which it brings to the masses and its influence on the character of those engaged in it. We denounce the dominance of the profit motive as unchristian. We welcome all successful experiments in social justice which represent the triumph of reason and goodwill over a struggle based on force. We would call to the attention of both labor and capital that basic to all successful social experimentation is that mutual trust built up on truth telling and fair dealing which is prior to social change and not a consequence of it."

Of the social problem of the farm, the resolution runs:

"We recognize our obligation as Churches to turn with new interest to the welfare of the American farmer. . . . We believe that the great growth of the cities of the world will make increasingly acute the demand for cheap food. In this struggle for cheap food the farmer finds himself on the opposite side of a load of wheat from the people of the city. We have declared for justice between capital and labor who are on opposite sides of the pay roll of industry. In the name of the same Christian justice we declare for an adequate standard of life and recognition for the farmer who furnishes the factories with raw materials and the cities with food. We call upon the Churches in the nation to include the welfare of the farmers in their programs of Christian justice."

TEST OF ST. CHRYSOSTOM'S CHIMES

More than one hundred visiting Americans stood at attention in Gillett and Johnston's foundry in London, when the forty-three-bell carillon for St. Chrysostom's Church was tested on the afternoon of January 27th. The test was made by Kamiel Lefevre, principal assistant to Jef Denyn, noted bellman of Malines Cathedral, by playing religious tunes and then The Star Spangled Banner, as the first official peal of the bells. Later the Chicago bells were tested in comparison with a fifty-three-bell carillon mounted beside them in the foundry, which is to be placed in the memorial tower of the Canadian Parliament buildings at Ottawa. The demonstration showed a perfect unison of tuning between the carillons. St. Chrysostom's bells are mounted on the latest apparatus and operated by electro-pneumatic carillon machinery, which would enable the bells to be played over telegraph wires 3,000 miles away.

Inscribed in the big tenor bell, weighing two and one half tons, are the words:

"I sing of eternity and fill the earth with gladsome song. In memoriam of

Richard Tower Crane, brass and bell founder, 1830 to 1912, this bell is given by his son, R. T. Crane, Jr."

Another big bell is inscribed to the memory of Mr. Crane's mother.

NEWS NOTES

The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, one of the distinguished guests of the diocese this week at the annual convention and at many large functions, told of his thrilling experiences in China to a large congregation at the Church of the Atonement, on Sunday morning, January 30th. Charles Dailey, correspondent of the Chicago *Tribune* in China, in a recent cable from Wuchang refers to Bishop Gilman as "having braved gun-fire to visit the Cantonese to ask for terms of peace." The Bishop spoke at the Church Club dinner on January 31st, at the Auditorium Hotel, and at the convention on Tuesday morning, February 1st.

Mrs. Herman B. Butler was reelected president of the Young Women's Christian Association at the annual meeting held on Friday evening, January 28th. Mrs. Butler, besides her active work in the diocesan branch of the Woman's Auxiliary, of which she was president for some years, has always been interested in many branches of social service work, within and without the Church.

H. B. GWYN.

TWO RECTORS IN SEVENTY-FIVE YEARS

MERIDEN, CONN.—Two rectorships covering between them seventy-five years! That is the record which has been more than completed with the retirement of the Rev. A. T. Randall, rector of St. Andrew's Church, this month. Dr. Deshon came to the parish as its rector in 1850. Mr. Randall came as a deacon from Berkeley in 1880, thus making the total length of his residence exactly forty-six years last June. Though still in full vigor he has decided to relinquish his work to another.

Mr. Randall was ordered deacon in Middletown, June 2, 1880, and priest in St. Michael's, Litchfield, June 7, 1881. In 1888 the present parish house was built and in 1893 All Saints' was enabled to become an independent parish through the generosity of the widow of the late Dr. Hallam, having been hitherto a mission of St. Andrew's. To it Mr. Randall transferred 123 communicants, thus giving the new parish a fine nucleus with which to begin. He also surrendered his assistant, the Rev. A. Sprague Ashley, to be its first rector. Now All Saints' reports 757 communicants. Mr. Randall will continue living in Meriden.

COMPLETES ITS FIRST CENTURY

UTICA, N. Y.—The diocesan paper of Central New York, heretofore known as the *Gospel Messenger*, begins its one hundred and first year by a change of name to the *Church Messenger*, while the style of the publication is considerably changed to indicate that it is primarily a newspaper. In its new form the paper takes its place among the most interesting of the diocesan papers and gives promise of being a credit to the diocese.

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Richmond Auditorium Packed With 4,000 for Crusade Opening

**Response to Preaching Missions
Throughout Country Exceeds
Greatest Expectation**

THE BISHOPS' CRUSADE OPENED IN THE diocese of Virginia on Sunday evening, January 16th, with a great mass meeting in the city auditorium, Richmond, at which over 4,000 people listened to the message of the crusaders. The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, the Very Rev. D. Wilmot Gateson, D.D., Dean of Bethlehem Cathedral, and Dr. Larkin W. Glazebrook, of Washington, were the speakers. The combined choirs of the city churches sang at this meeting.

The following week was taken up with intensive services each day, Holy Communion, a conference of clergy, conferences of women, men's conferences, and business women's conferences at different churches. In the evenings Bishop Cook preached at Grace and Holy Trinity Churches, Dean Gateson at St. Paul's, and Bishop Brown at St. Philip's, where the Crusade was held for the colored congregations. Dr. Glazebrook led in many of the conferences and made addresses at the night meetings. It has been estimated that over 2,500 persons attended one or more of the daily services.

During the week of January 23d the Crusade was held in Charlottesville, with services at Christ Church and at the University of Virginia. Two weeks later the Crusade will be held in Alexandria.

At least one Virginia town, which was not a Crusade center, has already been reached by a parochial mission and it is planned to extend the Crusade throughout the diocese by the same means. Over a year ago the Rev. Walter E. Bentley was engaged to hold a mission at Trinity Church, Portsmouth, and this was effectively connected with the Crusade by a series of meetings from January 12th through the 23d. Mr. Bentley's subject was The Christian Life as This Church Has Received It, and the mission was a gratifying success from every point of view.

In Southwestern Virginia, during the week beginning January 16th, the congregations of the two Staunton churches—Emmanuel, of which the Rev. J. Lewis Gibbs is rector, and Trinity, the Rev. John J. Gravatt, Jr., rector, cooperated in the conduct of the Bishops' Crusade. The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, and the Rev. Jennings Wise Hobson, of Bluefield, W. Va., were the crusaders. The Crusade at Staunton equalled in its successful outcome the previous meetings at Lynchburg conducted by Bishop Reese and the Rev. Robert F. Gibson, and the one at Roanoke conducted by Bishop Davenport and the Rev. Mr. Hobson.

MAINE RESPONDS TO CRUSADE

The crusaders sent to the diocese of Maine held a mission at the Cathedral of Portland for six days, beginning January 9th. For the Sunday evening services all the other churches closed and the seating capacity at the Cathedral was at a premium. There was a daily celebration of Holy Communion, noonday interces-

sions, a conference in the afternoon, and the mission service at night. Later missions were also held at Auburn and Bangor.

In the diocese of Newark the Crusade centers were St. Peter's, Morristown, where Bishop Stearly was crusader; Grace Church, Orange, the Rev. Dr. Peter, of Richmond; Trinity, Newark, the Rev. H. A. Prichard, of New York; St. John's, Jersey City, President Bartlett, of Hobart College; St. Paul's, Peterson, the Rev. Samuel Shoemaker, of New York; Christ Church, Hackensack, the Rev. Dr. Highmoor, of Atlanta. The work of following up what was gained at these meetings has been taken up with the calling of the clergy together in the five archdeaconries, to agree upon plans for preparation for parochial missions through the diocese during Lent.

Other enthusiastic reports continue to pour in from almost every diocese and missionary district in the United States.

The Crusade is meeting with success in Tennessee. The diocese is perfectly organized. The national crusaders were spurred on by the enthusiastic response. In Knoxville 600 people attended the Crusade services, and in Memphis 2,500 attended the opening mass meeting in St. Mary's Cathedral. Hundreds were turned away. Bishop Shayler, of Nebraska, is the national crusader, aided by the Rev. P. A. Pugh, of Nashville, and the Rev. E. W. Mellichampe, of Sewanee. A follow up of the parish is planned for every parish and mission in the diocese.

SPIRITUALITY DEEPENED IN DALLAS

In the diocese of Dallas, the deepening of the spiritual life has already begun to show in increaser numbers attending the daily Eucharist as a direct result of the preaching of the Crusade by Bishop Ingley, Coadjutor of Colorado, and the Rev. Dr. Frederic Fleming, of the Church of the Atonement, Chicago. During the first week the Crusade center was St. Andrew's Church, Fort Worth, and during the second week Christ Church, Dallas, with the opening service on January 16th, in the Majestic Theater.

"Love, joy, glow, and zeal" are the primary elements in religion and the essentials of the Bishops' Crusade, according to the sermons delivered in Spokane during the joint meetings of the Spokane Convocation and Bishops' Crusade conducted by the Rt. Rev. W. P. Remington, D.D., Bishop of Eastern Oregon, assisted by Walter McPhearson, of Pittsburgh, and representatives of the Brotherhood of St. Andrew.

The Bishops' Crusade has closed its first week in the diocese of Springfield, the Rev. McVeigh Harrison, O.H.C., and the Rev. Dr. Thomas F. Opie, being the crusaders. The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, was a welcome guest of the diocese at the same time and spoke in Greenville and Springfield. The second week of the Crusade will open on Sunday, January 30th, at St. Louis.

In North Carolina a sermon by the Rev. B. deF. Wagner, of Warrenton, struck a high spiritual note at the convocation of Raleigh, January 18th, and gave great impetus to the Bishops' Crusade in this diocese. Dinners for laymen are to be held in Raleigh and Charlotte during the

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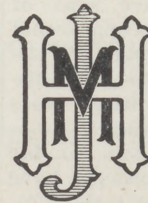
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diocesan conferences as a special feature of the Crusade.

In the diocese of Quincy the Crusades appointed for Rock Island and Quincy, January 9th to 16th, were called off on account of the inability of two of the crusaders to meet their appointment. The Crusade at St. Paul's, Peoria, was conducted by the Rev. J. N. Mackenzie, of Grand Island, Neb., and was well attended and successful. Missions will be held later at two other points. A Crusade service was held at St. George's, Macomb, on the eve of the feast of the Conversion of St. Paul, at which the Rev. Messrs. H. L. Bowen, of Chicago, and W. L. Essex, of Peoria, were the speakers.

CANVASS IN SIOUX CITY, IOWA

At St. Thomas' Church, Sioux City, Iowa, the Rev. Robert S. Flockhart, rector, has organized the laity to make an



BUILDING A CHURCH IN THE PHILIPPINES

every member canvass in behalf of the Crusade objectives. Other crusaders are being held throughout the diocese, visiting crusaders including the Rev. Fr. Joseph, O.S.F., at Grace Church, Cedar Rapids, the Rev. H. H. Lumpkin, at Trinity Cathedral, Davenport, and Bishop Anderson, of Chicago, at Dubuque during the diocesan conference, February 5th to 8th.

In the archdeaconry of Dutchess, which includes the counties of Dutchess and Putman, in the diocese of New York, the intensive week of the Bishops' Crusade was a great success. Instead of having a central point for the Crusade meetings, the archdeaconry council determined to initiate the movement with a mass meeting in Poughkeepsie and then to have every church and mission station in the district visited by a crusader. Many of the parishes and mission stations joined in union services throughout the archdeaconry. Owing to the bad condition of the roads in the country, some doubt was expressed as to the influence which the Crusade would have, some of the clergy fearing that their people would not be able to reach the churches for the Crusade services. All doubts were dispelled, however, for congregations were unexpectedly large everywhere.

In the diocese of Bethlehem so far three large Epiphanytide crusades have been successfully conducted—at the Pro-Cathedral, Bethlehem, with Dr. Tomkins and Dr. Semmes as crusaders; at Christ Church, Reading, with Bishop Sterrett and the clergy of the city assisting; and at St. Stephen's, Wilkes-Barre, with Bishop Rogers and Dr. Semmes as the crusaders. The Archdeacon conducted a mission in the Church of the Advent, Baltimore, from January 16th to 21st and will continue similar diocesan meetings.

BUILDING A CHURCH IN THE PHILIPPINES

BALBALASANG, P. I.—When Bishop Mosher and Fr. Sibley were in Balbalasang last spring for garden day a temporary shelter was erected for them among the pine trees. This has recently been turned into a sort of parish house for the small church building that is going up. The boards of the floor and two sides of the former home have now gone into the deaconess' house, Mother Earth is the floor, and some pieces of church roofing are tied on with rattan for walls. The other two walls of *runo* and the roof that sheltered the two visitors are still more or less intact, as the picture shows, and the children of the mission have here set up a long desired victrola and the few records are played again and again every night. They have as a guest this month

Miss Grasso, one of the staff of nurses from St. Luke's Hospital, Manila, who has been impressed into service as changer of records, teacher of dancing, and the "in charge" generally of entertainments.

NEW ILLINOIS CHURCH

WEST FRANKFORT, ILL.—The diocese of Springfield announces the opening of the new St. Mark's Church on the Third Sunday after Epiphany. Here the Church has one of its most thriving missions in the Southern Illinois field. The new building is so arranged as to be used for services as well as for parochial activities.

St. Mark's Church has never had a building of its own, and even without this great help, very considerable progress has been made, largely due to the labors of Archdeacon Weller and his two assistants, Fr. Andrew O. Dodge and the Rev. H. R. Ziegler.

BUDGET REPORTS FROM SOUTH DAKOTA

SIOUX FALLS, S. D.—The Bishop promised the National Council that South Dakota would meet its apportionment for 1927. Before January was half over, Buffalo Gap had won first place on the honor roll. The entire quota for 1927 was paid on January 13th. Bristol followed with its full amount for the year a few days later. And now St. Mary's School for Indians at Springfield has set for itself a splendid example. The school has never been apportioned any quota before, but this year they have paid promptly and in full what was asked of them. So begins our 1927 honor roll.

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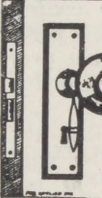
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BISHOP BRENT TO PREACH AT LAUSANNE

NEW YORK—The program for the World Conference on Faith and Order is approaching completion. At the last meeting of the business committee held in New York, the corresponding secretary, Ralph W. Brown, reported the action taken by the special committee on the selection of speakers held at New College, London, on December 15th, and attended by the Rev. Alfred E. Garvie, D.D., chairman; the Most Rev. Metropolitan Germanos, and the Rev. A. O. T. Hellerstrom for the Most Rev. Nathan Söderblom, D.D. The Rev. Canon H. N. Bate was also present by invitation and Mr. Brown was there as the representative of the Rt. Rev. Charles H. Brent, D.D., chairman of the continuation committee.

In harmony with the recommendations of the London meeting, the business committee decided that the opening date of the conference should be Wednesday, August 3d. The conference will begin with a service in the Lausanne Cathedral and Bishop Brent has been invited to preach the opening sermon that morning. The sessions will be held at Lausanne University. On the afternoon of August 3d, Dr. Garvie will present the program and suggestions as to procedure; Canon Bate will speak on the questions to be considered, and their relation to the program, and there will also be one speaker on behalf of the business committee.

Morning sessions of the full conference will begin at 9:40, with devotions which will last for fifteen minutes. After the two main subjects of the morning, there will be a hymn and a brief prayer.

On account of the size of the conference, the large number of interests represented and the diverse nature of the program, it has been decided to divide the representatives into sections, each of which will discuss one subject only. In making up these sections, the preferences of the individual representatives will be considered. Each section will appoint its own findings committee, who will report first to the section and subsequently to the conference itself upon the subject assigned to it. Should two or more sections be dealing with the same subject, it will be necessary to appoint one committee, with representatives of each section, to draft a common report. The section charged to deal with a given subject will include those persons invited to open the discussion of that subject in the conference. A member of one section who desires to speak upon another subject in the meeting of another section will be al-

lowed to do so upon the invitation of the chairman of that section.

Statements prepared by these sections will be brought before the entire conference. If alterations are proposed, the conference may refer them to the drafting committee for consideration and report. The following paragraph has been inserted in the rules of procedure:

"No statement shall be declared to be adopted unless it be accepted either unanimously or *nemine contradicente*. In case a statement does not gain this measure of acceptance, the conference shall determine what further steps, if any, shall be taken on that subject."

The business committee has issued a statement emphasizing the need of preliminary meetings to be attended by groups of representatives from each country in Europe for the purpose of considering the material proposed for discussion. In the United States it has been suggested that sectional meetings of Lausanne representatives be held during the next few months wherever such meetings can be organized. The American committee, under the chairmanship of Charles E. Hughes, which is engaged in raising funds to finance the conference, reports that more than half of the \$200,000 needed has been paid in or pledged. A number of the local committees organized to raise funds in various large cities have not yet made their final reports.

BISHOP TALBOT HONORED

PHILADELPHIA—On St. Paul's Day, Bishop Talbot was called to the Philadelphia Divinity School to receive the degree of Doctor of Canon Law. A committee, consisting of the Rev. Messrs. F. L. Flinchbaugh, D.D., R. F. Philbrook, H. W. Diller, and D. Wilmot Gateson; and Messrs. Horace Dey Lents, H. B. Schooley, and A. N. Cleaver has been formed, to raise an endowment fund of \$100,000 for the Ethelbert Talbot professorship of Biblical Learning for the Divinity School at Philadelphia.

This committee has issued a booklet giving the history of the school and explaining the plans and program of the dean and faculty for the better instruction and equipment of the clergy of the Church in the future days. If these plans can be carried out, it will make the divinity school easily the leading seminary within the bounds of the state of Pennsylvania. The committee is now ready to solicit the necessary funds to endow this professorship while our beloved diocesan is still with us and can appreciate what the people of his diocese are trying to do.

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FAIRPORT, N. Y., PARISH HOUSE DEDICATED

FAIRPORT, N. Y.—The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, opened a new and very important work at Fairport when the parish house was dedicated on Friday, January 28th. The house, which was finished last month, is a part of the community work which the rector, the Rev. R. Ridgeley Lytle, is doing for the Rochester Church Extension Society of which he is in charge. The parish house is fully equipped with player piano, two gas stoves, complete silver, and other things which make it a most complete plant in every way. It is steam heated and will serve as a meeting place for not only the parish but for the community as a whole.

Bishop Brent was assisted in the service by the rector and the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the diocese. The following priests were also present: the Rev. Messrs. Jerome Kates, rector of St. Stephen's, Rochester, and former rector of the parish at Fairport; Lewis G. Morris, D.D., rector of Christ Church, Rochester, who had charge of the church twenty years ago; and Samuel Tyler, D.D., whose parish of St. Luke's, Rochester, is the mother church of St. Luke's, Fairport.

GIFT TO CLEVELAND RECTOR

CLEVELAND—January 21st (although the 24th was the real date) was the anniversary of the twentieth year of the rectorship of the Rev. Walter R. Breed, D.D., of St. Paul's Church. His is the longest term since the church has been founded. A dinner was given, attended by 200 members of the parish. At this time all are eagerly looking forward to the new church to be built on Shaker Heights. To show their appreciation of the rector's work and their high esteem of him they made him a gift of \$4,725.

BISHOP WOODCOCK CELEBRATES ANNIVERSARY

LOUISVILLE, KY.—The twenty-second anniversary of Bishop Woodcock's consecration was observed on St. Paul's Day, the day preceding the diocesan convention, by a special service of the Holy Communion in the Cathedral at which the Bishop was celebrant. This was followed by a quiet hour for the clergy, conducted by him, and a conference on various phases of their work. The Bishop then entertained the clergy at luncheon in the Cathedral House. A happy feature of the occasion was the presence of nearly all the clergy from outside the see city as well as those of the Louisville clericus who represent about ninety per cent of the diocese. The Rev. L. E. Johnston, president of the standing committee, in a few well chosen words presented the Bishop, on behalf of the clergy, with a beautiful traveling case. In accordance with a custom of many years' standing, a complimentary dinner was tendered the Bishop that evening at the Brown Hotel at which several hundred of the laymen and women of the diocese were present. The Hon. Arthur Rutledge, chancellor, acted as toastmaster and the speakers were W. W. Crawford and the Rev. Harry S. Musson.

THE MUCH DESIRED chapel for the Voorhees School for Negroes, at Denmark, S. C., has been provided by a gift of \$5,000 from a Southerner.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

THEODORE CLINTON FOOTE, PRIEST

BALTIMORE—On the eve of his retirement, on the night before his successor was to be instituted, the Rev. Theodore Clinton Foote, Ph.D., rector of St. David's Church, Roland Park, died at his home in Baltimore, January 22d. He had been ill with an affection of the heart since October 25th.

An account of Dr. Foote's career in the ministry of the Church appeared in THE LIVING CHURCH for January 8th (page 346). To this may be added that he was born July 26, 1857, at Dobbs Ferry, N. Y., the son of Theodore C. and Mary Elizabeth Foote. In the twenty years of his rectorship of St. David's, the congregation has grown to be one of the strongest of the semi-suburban churches of the city.

The funeral service was at St. David's Church, January 24th, and was said by the Most Rev. Dr. Murray, Bishop of the diocese, assisted by the Rt. Rev. Dr. Helfenstein, Bishop Coadjutor, the Rev. S. Tagart Steele, newly instituted rector, and the Rev. Dr. Wyllys Rede. Members of the junior vestry were active pallbearers, and members of the senior vestry honorary bearers. Interment was in Druid Ridge Cemetery.

Three Baltimore Laymen

The deaths of three other Churchmen of Baltimore, or associated with this city, are to be recorded. James Brayshaw, M.D., a brother of the Rev. James Brayshaw, of St. James' Church, Mayport, Fla., died January 22d at his home at Odessa, Del., to which he had retired two years ago from a thirty year practice of medicine in Delmar, Md. He was a native of Baltimore, the son of Yorkshire parents.

Benjamin Franklin Mullikin, a descendant of Benjamin Franklin, and a member of a family founded in Maryland in 1647, died from heart disease while on a train January 24th. He was in his 80th year. The body was brought to Baltimore for burial, the Rev. Dr. Arthur B. Kinsolving officiating at the services.

Harry P. Webb, for thirty-seven years connected with the choir of Emmanuel Church, and otherwise interested with the affairs of this church, died January 23d, in his 76th year. The funeral service was taken by the Rev. William Page Dame, D.D., and the Rev. B. B. Lovett, D.D.

WILLIAM NICHOLAS WEIR, PRIEST

SAYRE, PA.—The whole diocese was shocked to hear of the sudden death of the Rev. William Nicholas Weir in New York on Monday, January 24th. He had gone to New York on business apparently in good health. As he was hurrying up the steps of the 33d Street L station he fell over dead.

Mr. Weir was ordained deacon and priest in 1907 by Bishop Adams. He was formerly rector of Christ Church parish, Queen Anne's Co., Maryland. He was one of the most prominent and successful priests in the diocese, having been rector of the Church of the Redeemer for about

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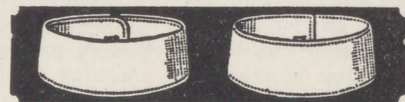
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eighteen years. His parish house activities extended its influence throughout the neighborhood. He had classes for all ages and, when in town, was a daily visitor to Sayre Hospital, of which he was the chaplain.

The committal was read by the Rt. Rev. Ethelbert Talbot, and the lesson by the Rt. Rev. F. W. Sterrett. The celebrant of the requiem Mass was the Rev. F. T. Henstridge, of Grace Church, Elmira, assisted by the Rev. W. L. Lunn, of Waverly. Pallbearers were: the Rev. Messrs. P. C. Houghton, of Glenburn, S. E. Neikirk, of Pittston, John Talbot, of Burlington, N. J., H. L. Hanna, of Norristown, Pa., J. DeLancey Scovil, of Binghampton, N. Y., and H. E. Hubbard, of Elmira, N. Y.

JOHN F. LAWRENCE

PERU, IND.—On January 7th, John F. Lawrence, vestryman of Trinity Church, Peru, died at Peru. Mr. Lawrence was born in South Bend, Ind., January 21, 1859, being nearly 69 years of age at the time of his death. Mr. Lawrence had long been a prominent citizen of Peru, a fine lawyer, and a splendid Church worker. He was elected alternate delegate to the synod of the province of the Mid-West for 1925.

Death came unexpectedly, and was caused by heart trouble. Only the night before he had been placed on the vestry of Trinity Church for the ensuing year. Funeral services were held in Trinity Church, Monday, January 10th, at 2:30 P.M., the rector, the Rev. J. Raymond Lemert, being assisted by Fr. Roland of Logansport, an old friend of the deceased. Interment was at Mount Hope Cemetery.

IN THE MAGAZINES

THE PROBLEM of American rule in the Philippines is discussed in the *Nineteenth Century* for December by G. C. Duggan, who appears to have some firsthand knowledge of the situation. He makes a special point of the difficulties caused by the existence of racial minorities in the islands (such as the Moros and Igorots), comparing the problems found in Ireland, Egypt, and India. The article is written from a frankly imperialistic point of view, but it is full of good sense; and Mr. Duggan's warning that there is a great problem here to be faced by the American people is worth consideration. The United States as seen by an American writer is the title of another article (by G. R. Stirling Taylor) which proves to be a (rather extravagant) eulogy of the novels of Theodore Dreiser. Not that Mr. Taylor would admit that they are novels; he describes them rather as sociological romances, and likens their author to Darwin, rather than to any writer of fiction. This is one only of several literary studies in this month's *Nineteenth*. The usual quota of political discussion seems to be lacking. Goethe's *Faust*, the enchanting travels of Sir John Chardin (in the East, in the seventeenth century), old records of Christmas games, gambols, these are all interesting topics, as is Dr. Banner's provocative lament over the decline of modern sculpture, but perhaps the most noteworthy of all is John Palmer's acute and penetrating discussion of *Monsieur Jean Sarment* and *the New Romance*. This is worth reading by all those who wish to understand the spirit of the age as it is expressed by the finer of the young intellectuals. "The pre-war conception of life as an orderly process, which allows full scope for a complete expression of

the spirit of man in his social relationships, is being replaced by a conception of life as a tyranny and a limitation from which the spirit of man is continually urged to emancipate itself. It mocks at or disregards its material confinements." Thus the characters of M. Sarment live with illusions and ideals which they are unable to bring into dynamic relation with common life. Such an effort to transcend the material limitations of human personality is found also, in a more philosophic garb, in the plays of Pirandello and in others of the younger European writers. It is curious that America seems to be so far aloof from this mystical movement of the age.

NEWS IN BRIEF

ATLANTA—The executive board of the diocese met on the 5th of January and the executive secretary, the Rev. F. H. Harding, announced that all diocesan obligations had been met, the 1926 quota could be paid in full, and that sufficient pledges had been received to justify the same expectation for 1927. The secretary was instructed to wire the National Council to this effect.—Holy Trinity, Decatur, the Rev. Charles Holding, rector, has purchased a very desirable lot in the residential section and has decided to build a modern parish house as the first unit in the building program. It is expected that ground will be broken at an early date and that the completion of this first unit will soon be realized.—All Saints' Church, Atlanta, the Rev. W. W. Memminger, rector, reports that its Church school, numbering over 300, has an average attendance of 91.5 per cent. The teachers and officers have recently organized a junior vestry, which is already proving most efficient. Two are ready to read the psalter and lesson each Sunday at the Church school service in the church.—Christ Church, Macon, the Rev. Cyril E. Bentley, rector, has added a publicity department, and all news of the parish is reported for the local press. This work is having much effect and the services are attended by an increasing number of strangers.

BETHLEHEM—The Bishop and executive council met on St. Paul's Day, to adopt the budget for 1927. While the pledges are less than last year, it was found out that the diocese can carry on and put one new man in the field, and also pay its full quota to the National Council for 1927. The year was closed with a balance.

COLORADO—Frederick Boothroyd, organist and choirmaster at St. Michael's Cathedral, Boise, Idaho, has been appointed to the same position at Grace Church, Colorado Springs, Colo. Previous to his arrival in this country in 1921 Mr. Boothroyd occupied several important Church positions in England and Scotland, and studied under Dr. Havelock, of Malta Cathedral, and Dr. Bairstow, of York Minster. He assumed the duties of his new position on January 12th.

EAST CAROLINA—The first service was held in St. Peter's parish house, Washington, N. C., on December 26th. When completed the building will be one of the finest in this section. The Rev. W. O. Cone, rector of St. Stephen's Church, Goldsboro, N. C., finished his thirty-fifth year in the ministry last Advent Ember season. The men's club of the parish presented him with a purse of gold. As a token of their appreciation the people of the diocese of East Carolina presented a pectoral cross to the Rt. Rev. Thomas C. Darst, D.D., upon the twelfth anniversary of his elevation to the episcopate.—The Rev. Robert Brent Drane, D.D., rector of St. Paul's, Edenton, who has been quite ill for several weeks in a Norfolk hospital, is back home again. He is senior priest in the diocese of East Carolina, and on last All Saints' Day celebrated the fiftieth anniversary of his ordination.—The Rev. Sidney E. Matthews has resigned his parish in Hyde County, and has taken charge of work at Erwin and other points in the diocese of North Carolina.—The Rev. Harrell J. Lewis, one of East Carolina's students in the Virginia seminary, was slightly injured in an automobile accident recently. Though he was in the hospital two days as a result, he is now fully recovered.—On December 29th, 1926, the Rev. H. D. Cone, rector of St. Paul's, Clinton, N. C., and Miss Tillie L. Spencer were married in the Memorial Episcopal Church, Baltimore, Md., the Rev. Page Dame, D.D., officiating. After spending a week at Atlantic City, Mr. and Mrs. Cone returned to their home in Clinton.—The Rev. H. G. England, of the diocese of Harrisburg,

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formerly minister-in-charge of the Lumberton field, has accepted a call to Emmanuel Church, Farmville, N. C., and St. Barnabas' Church, Snow Hill.

IDAHO—This district has met in full both budget and advanced work quotas. The former \$5,400 has been remitted to New York, and the latter \$1,000 has been applied toward the cost of the summer school on the shores of Lake Coeur d'Alene, a project recognized as being advance work by the National Council.

IOWA—The annual Epiphany carol service was held at St. Katharine's School, Davenport, on the afternoon of the First Sunday after Epiphany. The service consists of nine blessings, nine lessons, and nine carols. The Bishop of Iowa, vested in cope and mitre, gave the blessings; the Dean of Davenport read the lessons; and the girls of the school, under the direction of Miss Carrie Hoyt, sang the carols. This service is adapted from one which has been used for many years in Truro Cathedral, England, and is used every year at St. Katharine's on the Sunday after the girls' return from their Christmas vacation.—The Mississippi Valley clericus, at its meeting in Davenport, January 11th, reelected the Rev. Howard Lepper, of Trinity Church, Rock Island, as president, and the Rev. Rodney F. Cobb, of the Cathedral, Davenport, as secretary.

IOWA—St. Thomas' Church, Sioux City, has opened a new mission at Morningside, a part of Sioux City. Thirty-eight came to the first evening service, and the following week there was an attendance of sixty-two. A Church school has also been organized.—The department of religious education of the diocese of Iowa, through its secretary, Mrs. W. N. Wyckoff, has issued prayers for morning and evening, grace at meals, and prayers upon entering and leaving church, both for older and younger children, and a pledge card for pledges of prayer and service for the Bishops' Crusade.—The Woman's Auxiliary of the diocese under the presidency of Mrs. Jessie A. Jones, of Iowa Falls, has had a very successful year. There are forty-five branches. The diocese has been districted and there are district meetings twice a year in each division. There are seven missionaries in the field from Iowa.

MARYLAND—A large and well attended reception to the Rt. Rev. E. T. Helfenstein, D.D., recently consecrated Bishop Coadjutor of the diocese, and Mrs. Helfenstein, was held in the great hall of Emmanuel Church, January 25th, the Presiding Bishop and Mrs. Murray being the hosts. This time was chosen as being immediately before the diocesan convention, when out-of-town clergymen and delegates could attend.—The Rev. H. P. Almon Abbott, D.D., rector of Grace and St. Peter's Church, and Mrs. Abbott, and the Rev. C. P. Sparling, rector of the Church of the Prince of Peace, and Mrs. Sparling, have returned from West Texas, whither they went as crusaders. Short missions were preached in San Antonio, Cuero, San Benito, Corpus Christi, Uvalde, Brownsville, and other places. Dr. Abbott made a short excursion into Matamoros, Mexico, while in Brownsville.

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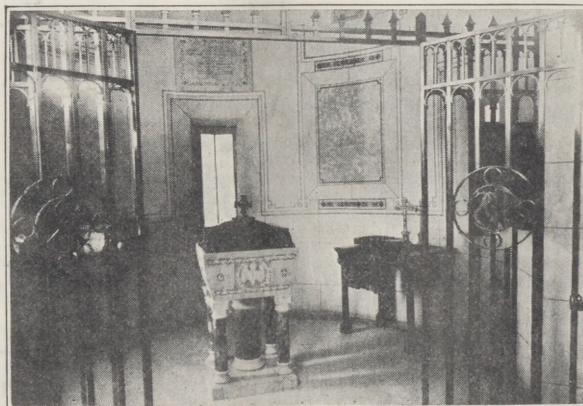
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