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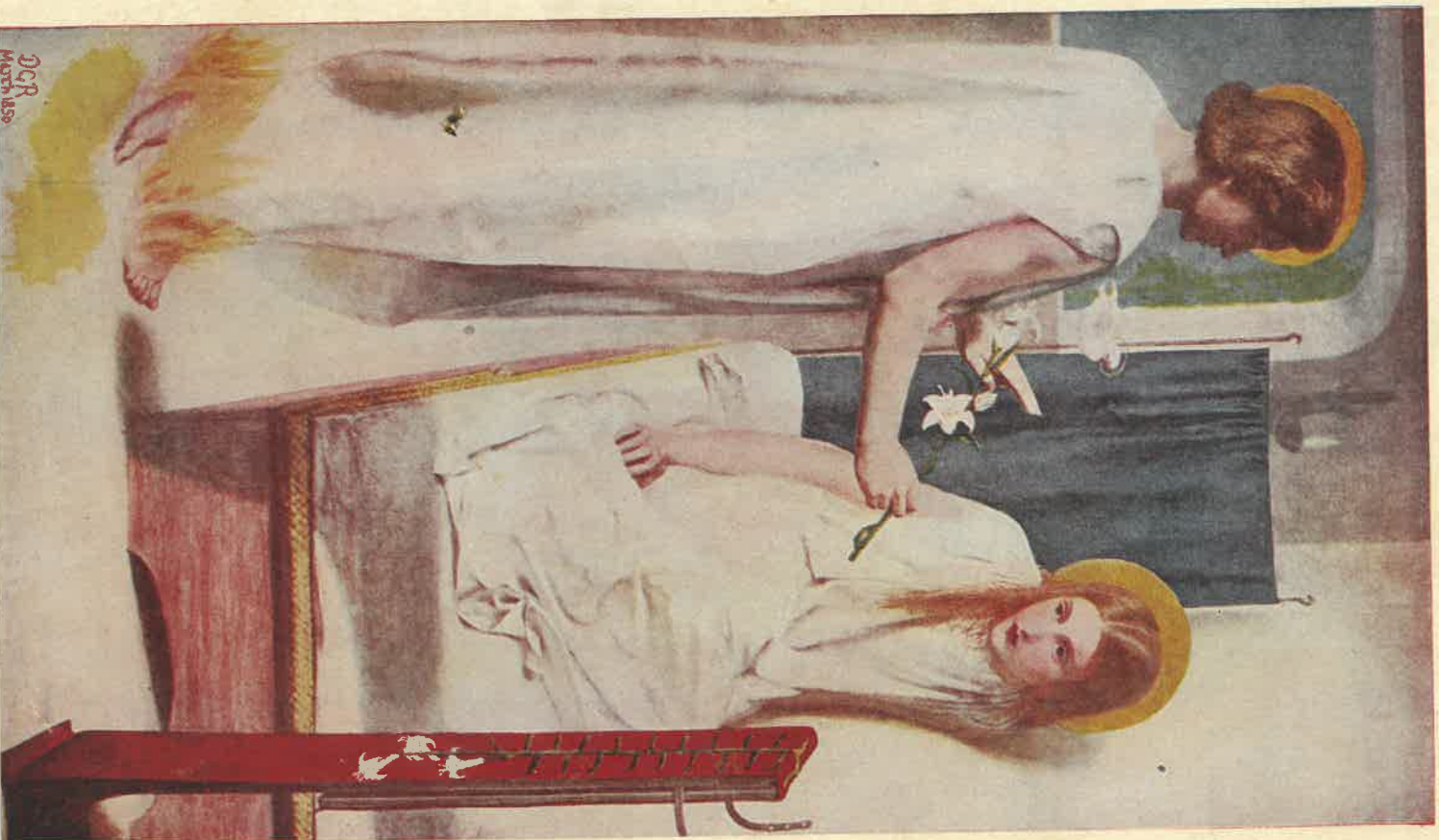


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VOL. LXXXVI

MILWAUKEE, WISCONSIN, MARCH 26, 1927

No. 21



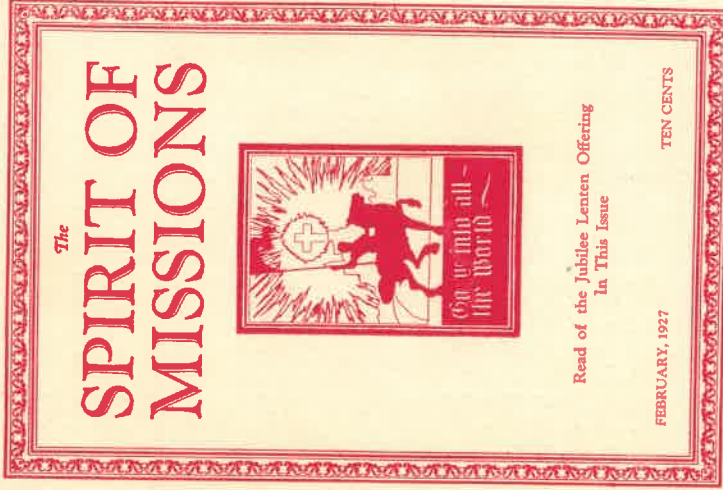
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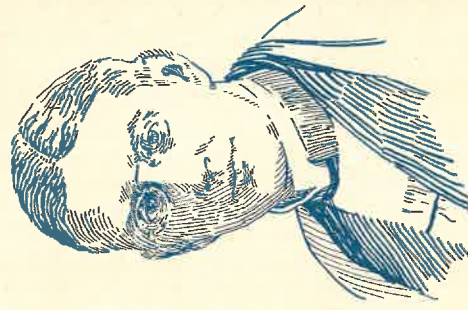
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EDITORIALS & COMMENTS

Religious Driftwood

THE editor of the *Living Church Annual* believed himself for many years to be a single voice crying aloud in the wilderness when, annually, he bewailed the great number of names of communicants dropped from parish rolls of the Church because their owners had just disappeared. His estimate in the *Annual* for 1927 that 22,000 was an absolute minimum of such dropped names during the past year, while the number was probably considerably larger, shows anew how widespread is the problem, for it is likely that for many years past the losses of this nature have mounted into tens of thousands annually. Gradually the Church itself has seemed to show concern over these losses, and the Bishops' Crusade was, in some degree, intended as an attempt to recall these lapsed Churchmen to their obligations.

It now appears that other religious bodies are subject to similar losses, and the distinguished statistician, Dr. H. K. Carroll, has started a campaign of arousing the heads of the various bodies to a sense of the alarm that they ought to feel by reason of the fact. In two recent numbers of the *Christian Herald* he has presented the subject. He has suggested a national conference of religious statisticians; but the trouble is that as the statisticians do not create the condition it is difficult to see how they could cure it or modify their figures simply as the result of conference. "Congregationalists," he says, "had been losing in this way since 1863; but no other body, it would seem, knew of it until long after that." "The Baptist loss through error is appalling." Methodists are in similar distress; in the Cincinnati area it is stated that twelve churches have dropped forty-seven per cent of their membership in the past year through this pernicious drift. "The Disciples of Christ, which was for many years noted for its rapid increase of members, and which recorded a net gain in 1925 to its membership of 90,493, comes with a net loss of nearly 5,000 instead for 1926." Their statistician says: "An unusual number of churches cut their membership this year, saying they were no longer carrying on their records any but active, contributing members. In one place they cut off 600 members."

Dr. Carroll believes that Congregationalists are most alive to the condition and are doing most to stem the tide toward this drift. "They have issued a small leaflet which calls attention to the fact that thirteen in every hundred members on the Congregational rolls

are 'wandering sheep.' There are two ways of dealing with them, it says: (1) Drop them from the roll by vote of the church; (2) Reenlist them in church relations. Of these alternatives, adopt the second, it insists, and resort to the first only after the possibilities of the second are exhausted. Then comes advice: Keep in close touch with every member, as the Good Shepherd did with His sheep. It is 'a rare absentee who can maintain vital relations with the home church.'" The leaflet recommends the sending of "letters to all non-attendants of two years' standing, urging: Either attend and support your own local church or go to another. Do not drop members until after careful canvasses have been made." "The commission in charge of this work at the central Congregational office in New York has slips to distribute, asking that the names and addresses of the absentees be sent to it, whence they are forwarded to the pastors where the absentees are found that they may influence them to attend the local church. When there are absentee lists with room for fifteen names, sent out to be filled and returned to the office." We seem to gather from these quotations that at least Congregationalists leave forwarding addresses when they disappear, since it seems to be assumed that they will receive letters addressed to them. The sad fact is that the drifting Episcopalian does not even do that. Scarcely is there a rector of a parish who can send his letters through the parochial list and not receive an uncomfortable number of them back undelivered and with no forwarding address. On the other hand it by no means follows that because people have drifted from their church, they have left the city. We believe, however, that our Field department might profitably consider taking up the work attributed to the Congregational central office. The problem is a national rather than a local one.

Dr. Carroll's own terse admonition to the clergy is to go out and find their lost sheep as the Master has indicated the way. Here he has pointed to what we fear is a not uncommon breach of pastorship among ourselves. If people were followed up when their growing absence from church or from the Holy Communion is noted, many of them could be saved before they had disappeared. One would be surprised how many responses there would be to friendly visits of parish workers, parochial sisters or deaconesses, or, still more, of the parish clergy. We do not forget how difficult it

is, amidst the manifold calls upon the time of the parish priest, for pastoral calls to receive the emphasis that they once had or to be practised as they ought to be. The blunt fact remains that when our Lord told of the parable of the Good Shepherd seeking the lost sheep He placed a like requirement in the way of pastorship upon His priests, and that if they do not make the time to do this, either of themselves or by some accredited representative of the parish, they are failing in an obligation that cannot be trampled upon with impunity.

In any event, the first step in the cure of the serious condition that confronts us is to recognize it and to impress upon every parish priest that he must assume the responsibility for the drift from his own congregation, unless he can personally show that he has made every effort, by personal pastorship, to seek those who are drifting before it becomes too late. Even in cases where letters are returned uncalled for, it may sometimes be that neighbors in surrounding houses may have knowledge of where the disappearing families have gone; except, of course, in the larger cities, where there are no neighbors.

The condition is one that is only incidental to a larger problem embracing the whole American people. We are no longer a home-living people. Apartment houses are temporary abodes; nobody "stays put." We have resumed the nomadic characteristics of ages ago. Alas, our Christianity is the easiest thing to leave behind when the truck-load of personal effects alone is carried with us. The search for the lost sheep today is complicated by hosts of difficulties that never attended it until the dawn of our own generation.

SOME six months ago the *Congregationalist* criticized a paragraph that had been printed in THE LIVING CHURCH to the effect that "in 1925 in the diocese of Colorado over one-half the persons confirmed were converts to 'the Church,' and that of this number, while the former connection of 173 was unknown, many were converts to 'the Church' from other Churches, sixty-four from Methodist, thirty-six from Presbyterian, twenty-three from Roman Catholic, nineteen from Lutheran, eighteen from Congregational, eighteen from Christian, twelve from Baptist Churches respectively, and four from other connections. 'No doubt,' says THE LIVING CHURCH, 'if statistics from other dioceses were available, the same trend would be apparent.'" On this statement of fact the *Congregationalist* asked, "Is our contemporary boasting of Episcopalian success in proselytizing? Or is the intention only to suggest the superiority of Episcopalian to other ecclesiastical circles, and of what that communion has to offer?" "Speaking seriously," it said, "we abominate this sort of thing, wherever it is found. If the Episcopal Church had brought into its fold a mass of people who had known no Church connection we should have rejoiced with THE LIVING CHURCH over the winning of the unchurched." Indeed the whole comment, which was quite extended, was based on the assumption that the Episcopal Church was simply and intentionally proselyting from other religious bodies with the results mentioned. We might add that subsequently, in its brotherly sort of way, the *Churchman* conspicuously republished the criticism.

Now when we recapitulate the sources of the religious antecedents of those who come to us in our Confirmation classes in general, which indeed may be said to average nearly, if not quite, as large a proportion of mixed sources as that cited, we entirely recognize that, for the most part, we are simply reclaiming a part of the drift from other religious bodies. Their drift is

akin to our own. There are, of course, instances not a few in which active members of other religious bodies come direct to us because of careful study of the issues involved, as a result of which they accept the claims of historic Christendom as compared with one of the more modern Christian bodies, or by reason of marriage or other cause. Those are by no means the greater number, however, of "converts" whose antecedents have been with other bodies, and in the news item cited there was no sort of intention of conveying such an impression.

A Confirmation class such as that stated is not the result of proselyting. It comes rather from excellent pastorship among people who are at the present time unchurched, though they have some time in past years professed a religious allegiance. The *Congregationalist* simply misunderstood the fact. Its people have the same problem of drift that we have, and we have the same problem that they have. If in some places we have been more successful in drawing to our parishes the drift from other religious bodies than in reclaiming our own, we do not cite it as though it were a matter of unmixed congratulation, since to gain members when we cannot retain our own is anything but a credit to us. But the *Congregationalist* ought to have appreciated that there was no intention to "boast" of "success in proselytizing" when we presented a fact of that nature as a contribution to the much larger problem of the drift from all religious bodies today, our own quite as truly as that of the Congregationalists. Indeed our contemporary is right that "if THE LIVING CHURCH is going to consider 'trends,' there are trends in many other directions, some of them as pronouncedly marked in the opposite direction to those which our contemporary emphasizes. The writer, for instance, is the descendant of four Episcopalian grandparents. Of the rather extensive family connection from this Episcopalian stock, only four, all of one family, have remained in the Episcopal Church." Incidentally we might note that the admirable character of the *Congregationalist* has always seemed to us to suggest a good heredity and now we can account for it.

The real fact is that there is a most alarming drift from all religious bodies at the present time, be they Catholic or Protestant or anything else. The most serious part of the problem is not that allegiance easily changes from one body to another, so that Congregationalists and Methodists and Romans lose to the Episcopal Church, and we lose to them, but rather that a very large number of professing Christian people are permanently lost to all organized Christianity and reappear nowhere. This country is full of ex-Christians.

So, with the help of Dr. Carroll in making the condition more clear to the Christian world generally, let our friends of the *Congregationalist*, if they will, cooperate with us in seeking to secure more statistics of what becomes ultimately of the drift from the Churches, rather than treat a cross section of the information as simply the idle boast of those who love proselyting for its own sake. If the *Congregationalist* can show that in its own borders it is to some considerable degree gaining those people who have already been lost from the Episcopal Church and who are part of the great drift to which we have alluded, by all means let them say so, and help to throw light upon what ultimately becomes of them. So kindly natured is the *Congregationalist* in all its references to other religious bodies, and particularly to the Episcopal Church, that we shall acquit them of any charge of boasting of the success of Congregational proselyting if they shall be able to submit such statistics.

In the meantime, we bewail our losses, and we do not seek to shift upon other shoulders the fact that thousands annually drift from the Episcopal Church, nor to boast of the fact that we sometimes draw some of the drift from elsewhere. Some of those we lose ultimately reappear on other parish lists; but of most of them, the Church hears nothing more.

PURSUITING further the subject of The Literary Handicap of the American Churchman, which we discussed a few weeks ago, a statistical find has taken the titles we had cited of last year's books by our American clergy and, discovering the place of residence of their several writers, has

Literary Handicap
sought to establish the ratio in which these are produced from the several

states. According to our correspondent, eight of these were from New York, eight from Massachusetts, four from Pennsylvania, two each from Maryland, Illinois, and South Carolina, one each from Connecticut, District of Columbia, Tennessee, Wisconsin, California, and Washington. So, on the whole, considering the great preëminence of the Church numerically in the east, the distribution of the Church's writers among the clergy is fairly uniform.

And after all, the friendly willingness of the Massachusetts group to speak a good word for each other's books is a praiseworthy trait. They don't do it in New York; but Troy collars are recommended in Troy and Chicago beef in Chicago, so there are other loyalties. Probably no New Yorker realized that his good state stoo'd breast to breast in the production of clerical literature with Massachusetts.

From time immemorial the hen and the duck have both laid eggs. But when the prehistoric hen began to cackle whenever she laid her egg, the preëminence of hen eggs over duck eggs in the exchanges of the world was thoroughly established.

Cackle all ye authors outside of Massachusetts, cackle!

If you can't recommend each other's books, who can?

OUR attention has been called to two regrettable errors in connection with the article on The Church in Egypt, the thirteenth in the series on The Anglican Communion Throughout the World, printed in last week's LIVING CHURCH. The article, which is erroneously credited to "the Ven. George Lunt, Archdeacon of Egypt," was written by Mr. Raymond Whitwell. The name of the Archdeacon of Egypt, who acted as Mr. Whitwell's agent in sending us the article, is the Ven. Geoffrey Lunt. We regret exceedingly the double error, and extend our apologies to Archdeacon Lunt and Mr. Whitwell. Were we superstitious, we might possibly blame the mistake on the number thirteen; as it is, we have only ourselves to blame.

ACKNOWLEDGMENTS

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A MYSTERY PLAY IN SARAWAK

By THE BISHOP OF LABUAN AND SARAWAK
In the (London) *Church Times*

ON December 29th and 30th a mystery play, entitled *The Seven Sacraments*, was performed in the Cathedral of St. Thomas, Kuching, Sarawak. This is a bald statement of a very remarkable event. I was merely a spectator, and confess to some wonder before the performance as to how a play with such a title would be presented, and whether it was possible that the most sacred subjects of our holy religion could be portrayed without causing some feelings of regret or at least a sense of doubtful taste. But on seeing the presentation, any such qualms were wholly dispelled. The atmosphere of the Cathedral, and the demeanor of the performers led one to feel that the spirit of Christ was there, and that one was taking part in an act of worship rather than viewing a display. Further, the reverent portrayal of the sacraments had a remarkably instructive value for the large congregation, many of them heathen, that filled the church.

One must remember the polyglot nature of a Sarawak audience in order to visualize the scene. The spectators were for the most part Chinese and Dyak, but there was also a sprinkling of Indians and Eurasians. The language of the play was English, but as many of those present could not understand that tongue, a short explanation, both in Malay and Chinese, was given by a Chinese priest during the interval.

Those who took part were boys and girls from St. Thomas' and from St. Mary's School, Kuching (Chinese and Dyak) along with one or two former pupils, and the play brought out very clearly how Mother Church cares for us and tends us from the cradle to the grave. We were led from Baptism and Confirmation to the Holy Communion; Penance, Marriage, and Orders followed, and the last scene was a representation of Holy Union and the Viaticum, which was both solemn and impressive.

Bishop, priest and deacon, penitent and sorrowing relations, guardian angels, the sick and dying—all were there; and even Satan, the tempter, had his part, a truly difficult one to play, but relieved later by his presence in the procession, and his evident conversion. Suitable hymns were sung at intervals, and the play was followed by a procession round the Cathedral, in which about sixty performers took part. The station hymn was Faith of Our Fathers, and the whole was concluded with a collect and the benediction.

The preparation for a play of this kind means no little work. The speakers have to be taught their parts individually, and special care must be taken with their elocution, seeing that they are speaking in a foreign tongue. The costumes have to be made locally, and there is not much selection of materials in an Eastern town such as Kuching. Above all, the performers must all be inspired with the true spirit of the play so that the right atmosphere may be created. I am of the opinion that special care was given to this aspect of the performance, and that no religiously-minded person could fail to realize that he was not merely a spectator of a show, but a fellow-worshipper in an act of devotion.

To the Rev. F. S. Hollis, acting vicar of Kuching, and Miss Andrews, headmistress of St. Mary's School, Kuching, is due the credit of the success of the undertaking, and I for one can safely say that *The Seven Sacraments* fully maintained the high standard set by *The Pageant of the Christian Year* and the Nativity play which have been performed at Christmas in recent years in St. Thomas' Cathedral.

A DOLEFUL ENTERTAINMENT

THE REV. C. W. TORRINS relates the following in an article on Tours and Detours in the Brisbane (Australia) *Courier*: "On landing at a jetty on the north coast of Queensland one night I was persuaded by a lady to purchase a ticket for a dance in aid of the cemetery. Most of the inhabitants of the one-pub town [which in America would no doubt be rendered *one-horse town*], turned up to dance to the walls and grounds of an ashamatical accordion when the event came off. The program included vocal items, in the selection of which the melancholy object of the function had been kept well in mind, for every song was appropriate. A man who had mislaid one leg sang The Old Sexton; one aged about eighty, Don't Buy Me Deep; and a little girl obliged with See That My Grave Keeps Green. Pressed to sing, I rendered Down Among the Dead Men."

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

March 27: Fourth Sunday in Lent

READ ST. JOHN 6: 5-14.

THIS Fourth Sunday in Lent is called "Refreshment Sunday," the gospel telling of our Lord's feeding the multitude.

It seems very fitting that in the midst of the Lenten season, when we are thinking of our sins and confessing them to God, we should have this Sunday which suggests a flashing light from the glory of Easter Day and calls us to activity for others. The dear old hymn, I Have a Saviour; He's Pleading in Glory, has a line which always impresses me: "When Jesus has found you, tell others the story." The Bishops' Crusade has called us to personal evangelism, which is so natural a thing that we wonder how any Christian can fail to find joy in practicing it. If I discover a cure for any sickness how quickly I tell about it when some one I know has that sickness! If I know of a dangerous place in the road I am traveling I at once give a warning to my fellow travelers who are about to journey over the same road! If Christianity with all its blessings has brought gladness and peace into my life, I surely wish to have others find a like gladness and peace, and we are never so refreshed in our struggles as when we share the good news of salvation with others.

Monday, March 28

READ ACTS 8: 4-8.

WE ARE too likely to think of people afar off and send missionaries to them, while we neglect the people of our own land. Both efforts are necessary and according to our Lord's command, but one must not blind us to the necessity of the other. The poor excuse often given by people who will not take an interest in foreign missions—"We have heathen in our own land"—has a rebuke for us, even though it is a poor excuse. We certainly do have heathen in our own land, and they are not all "foreigners," either. Great districts in some of our oldest states are filled with people who are ignorant of Christianity, and they live in miserable poverty and degradation. Our love for the Master must kindle a living fire which shall lead us to love and serve our needy brothers and sisters wherever they are, whether at home or abroad.

Tuesday, March 29

READ II COR. 5: 14-20.

IT IS a great joy to know that we are all, in a sense, ambassadors of Christ. We can speak with authority when we know, and act upon the knowledge, that Christ has sent us to tell others the story. Our religion is something to be shared with our brothers, and if we let them live and die when we might bring to them health and life, we are losing the joy of our own faith, and also keeping from others that which they have a right to share with us. If all I care for is to be assured of the salvation of my own soul, I am afraid my poor soul is hardly worth saving, so thin and mean and selfish has it become; but if, on the other hand, I hear the lives of others calling for comfort and peace, and quickly reply to that call, then my soul is touched by the Spirit of God. Service for others brings with it a song, and it is the song which the angels sang when Christ came to earth. Hence the heaven-directed service not only nourishes us, but also, through us, may nourish others.

Wednesday, March 30

READ I JOHN 3: 16-23.

YEARS ago, I heard a Christian Russian tell a parable of a man in hell who prayed earnestly to be released from torment. At last a voice said, "Rescue will come," and a cart rot held by a slender thread was let down and he was told to

grasp it. He did so, and seemingly thin though the thread was, it began to draw him up. But others, seeing his ascent, seized upon his asbestos garments that they, also, might be rescued, and the man kicked them off, crying, "The thread will break!" And break it did, alas! And again the voice spoke: "The thread was strong enough to save both you and your brothers, but it was not strong enough to save you alone!"

Thursday, March 31

READ ST. MARK 8: 34-38.

I LOVE to hear the testimonies of men who have been saved in a rescue mission, as they tell what Jesus has done for them. They call their "birthday" the day when they gave their hearts to God and their lives into His keeping. I wonder if such testimonies might not be impressive in a congregation of Church worshippers on a Sunday morning? It might startle the average reserved Christian, but it might do him great good thus to bear witness, and it certainly would do good to others present who were not Christians, and I believe it would be welcomed in heaven with a song of rejoicing around the throne of God. Have you, dear friend, even in private, ever told any one, with tears of gratitude, what the Saviour has done for you and how dear He is to you as you acknowledge Him through prayer and sacraments? Alas, if we have been ashamed of our Christianity and so ashamed of Jesus Christ!

Friday, April 1

READ I CORINTHIANS 13.

SOMETIMES the Christian grows cold. Wherever there is life, there is growth, and if growth ceases, it is a proof of death. In an old song of my youth a line impressed me in a religious way:

"The saddest of love is love grown cold!"

Of course, we know that is true in human emotion. When a wife no longer loves her husband, or a husband no longer loves his wife, there is tragedy. One grows indignant with human fickleness, and alas! there is much of it. But the tragedy is even greater when our love for God grows cold and we no longer find delight in the worship and sacraments, and yet that love is bound to grow cold unless it grows deeper and stronger. There is no standing still in a healthy Christian life. It is beautiful indeed to be able to say: "I love Thee, dear Lord, more and more every day."

Saturday, April 2

READ ST. MATTHEW 10: 40-42.

WHEN will Christians realize their power to bring the great day of the Lord nearer by sharing the glad tidings and telling others the story! Thousands in our land, in our cities, and in our country districts, are ignorant of the greatest truth in the world. Shall we not count our faith as a blessing which the Lord bids us bring to others, so that our country may indeed be God's country, and we ourselves blest of God because we have lived fruitful lives and told others of Christ's personal love and of all that the Master is providing for His faithful children? The Psalmist says: "Thou shalt prepare a table before me against them that trouble me." May God grant us, as we kneel at the Master's table, to be filled with the divine spirit of a love which never grows cold!

Dear Master, show me how I may tell others of Thee and Thy love. Let me count all men as my brothers and rejoice that I can do something by my testimony to lead them to Thee. Help me to love Thee more and more that I may be glad in Thy service and grow in faith and love by sharing my life with others. And hasten the day when Christianity shall be the one recognized power in our land to bring peace and happiness and brotherhood. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

SPRING is really on its way at last; and when this is printed, it will very possibly have arrived. But I got a new meaning to an old phrase as I rode through the country this week, wherein anything extraordinarily ugly is described as "Like the breaking up of a hard winter." How many uglinesses which the snow covers are revealed when it melts! The ground is bare and desolate, covered with an eruption of cans, old automobile tires, and other uglinesses, with ash-heaps for variety. The naked limbs stand out from the trees, with nothing to relieve them; and one waits, impatiently, for the first faint tinting of the new green, which promises an enveloping mantle to cover up all this squalor. Even in the city, there are too many people who are accustomed to throw out of doors all sorts of unpleasant objects, secure in the thought that the snow will cover them up; but forgetful of the revelation that will be made when the snow melts.

I should be tempted to make some intellectual and spiritual and parallel here, indulging, perhaps, in the "pathetic fallacy," were it not that I remind myself how changed things are in the southern hemisphere. It is very easy, for example, to associate Easter with the renewal of life; but what must it be where Easter comes in the late autumn? Christmas seems essentially a winter holiday: but we read of men smitten by the heat on the Christmas days in South America and South Africa. There seems no good reason why Christendom should not be able to agree upon a fixed Easter, as the League of Nations has recommended; and I hope, if that is done, that they will take a date as late as possible, so that we shall not have Lent's diversified so much by influenza epidemics and similar misfortunes.

Books of TRAVEL are my favorite recreation, and I read all I can find, new and old. I have just been indulging in Major Powell's new book, *In Barbary*, with its intensely vivid pictures of North African life and landscape. There are certain books which provoke one to go over the same ground as the writer. There are other books which satisfy, without that provocation. This is one of the second class. I prefer to read about all those regions, rather than to travel through them, and the old jest of the armchair traveler is distinctly fulfilled here from the point of view of wisdom. Evidently Major Powell was rather hasty, however; for I find on page 139 that the Wahabis are "the Puritans of Islam, who carry their insistence on 'the only God' so far as to deny divinity to Mohammed!" Does he not know that every sect of Mohammedanism denies divinity to Mohammed? It is their chief reproach against Christians, that Christians affirm "a fellow to God," and they repudiate the doctrine of the Blessed Trinity with more than Bostonian fervor. Again on page 153 I was startled to find him attributing to Matthew Arnold the lines:

"Where Alph, the sacred river ran
Through caverns measureless to man,
Down to a sunless sea."

That is probably a slip of memory, however, as everyone knows that Coleridge wrote those lines.

THE INDEFEATIBLE Harry Franck has added much to the delight of nations by his latest book, *East of Siam*—I hope it will not have to be called his last book! This tells the story of his visit to the French dominion in southeastern Asia, Annam, Tonkin, Cambodia, and less familiar regions. Whether it is his delight at dealing with districts comparatively unfamiliar to the European and American traveler, or some other reason, he has written a book here with more vitality and enthusiasm and appreciation than his two preceding books, describing his journeys in China; and the result is that it is

a perfect joy to travel with him over that country. His descriptions of Angkor are most vivid; and one wonders with him over what became of that great race which erected such superb monuments in a region now wholly deserted and overgrown with jungle. I don't know any book in English which covers this ground, though there are several in French which are almost as fascinating.

I quote this from Huxley: "The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no state has had a constitution in which interest in the people was so largely taken into account, in which the duties so much more than the privileges of riches are insisted upon, as those drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state in the long run depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic book in the world."

Our good Protestant brethren are coming on, surely. With Dr. Fosdick advocating confession as a necessary source of ease spiritually, and Dr. Beebe, the president of Allegheny College, championing the rosary, what next? Dr. Beebe says: "Protestants are continually being urged, but seldom know how to pray, with the result that the mind is permitted to wander resulting in reverie rather than meditation. By using the rosary we would have definite symbols from which visual pictures would be taken, holding the mind to the meditation at hand."

A religious device which Buddhists, Christians, Mohammedans, and others have found helpful, cannot be dismissed in a word; and we might all do well to consider how best it may be used, and what most may be made of it.

FROM *St. Andrew's Messenger*: I note certain "howlers" in the examination papers submitted there by the boys of that school. This, for example, is a definition for a common noun: "Noun is the name of things of which there are a lot, but which have little value, such as *men*." Another, attempting to name the seven wonders of the world, gave four in this fashion: "The lighthouse at Rhode Island, a temple somewhere, the tomb of that King, something in Babylon." Another, paraphrasing a phrase in *The Lady of the Lake*, speaks of FitzJames as "twisting his horn."

I saw a perfect example of a thing half remembered the other day in a line on one examination paper: "And Phoebus skinned her eyes." That could scarcely be bettered. Although most teachers of experience tell us today that we do not have enough *memoriter* work, still there is very grave peril that things learned by heart are not learned by intelligence. How many times one notices that children, rehearsing the Apostles' Creed, confess their belief in the "Communion of Saints." And even grown people frequently sing other words to hymns than those which were written by the authors.

CHRIST SAYS, "I am the Light of the World." And He says the same of Christian men: "Ye are the light of the world." Keep the world warm and illuminated. We must glow in our hearts. The Christian, then, is the candle that has been lighted by Christ to shine in our lives. The work of our life is to tend that light, and to kindle it to an ever-brighter flame. And we must allow ourselves to be borne about as He who lighted us wills. We must be ready to be moved from one place to another, carried by the Providence of God into some dark, cold part of the world, that the fire may be kindled there. One devout, self-sacrificing person in their own home, trying to be true, may be its light.—*Conway Eirminghist*.

THE CHURCH IN MAURITIUS AND SEYCHELLES

By THE RT. REV. CYRIL GOLDING-BIRD, D.D.
Bishop of Mauritius

This is the fourteenth article in the series on The Anglican Communion Throughout the World, written exclusively for THE LIVING CHURCH.

DIOCESE OF MAURITIUS AND SEYCHELLES

Population	
European, African or mixed descent	108,000
Indians	264,387
Chinese, Arabs, etc.	3,074
Religion	
Hindoos	206,000
Mohammedans	23,000
Other non-Christians	23,000
NON-CHRISTIANS	252,000
CHRISTIANS	123,481

THE diocese of Mauritius includes the two crown colonies of Mauritius and Seychelles with their dependencies. It probably contains a population more varied than in any other dependency of the British crown. The great majority of the population are Indians composed of immigrants from India and their descendants, speaking not one but several languages. Next to the Indian population comes, numerically, a population of mixed European, Malagasy, African, and Indian blood. Then, comparatively small French and English elements. There are also Lascars, Arabs, and many Chinese.



MAURITIUS

In 1854, the diocese of Mauritius was formed, including at that time not only the Seychelles, but also Madagascar and the present dioceses of Mombasa and Zanzibar. Bishop Ryan was consecrated in 1854, and after years of faithful service was succeeded by Bishops Hatchard and Huxtable, each of whom died after a short occupancy of the see. Then came Bishop Royston, who, after many years of faithful service, resigned in 1890. Bishop Walsh, who succeeded him, was translated to Dover in 1897. His successor, Bishop Pym, held the see for only three years, leaving Mauritius for the diocese of Bombay in 1904. He was succeeded by Bishop Gregory, who, after fifteen years of generous and self-sacrificing labor, resigned in February, 1919.

The present bishop, Dr. Golding-Bird, was consecrated Bishop of Kalgoorlie, W. Australia, in 1914, and appointed Bishop of Mauritius in November, 1919.

The work of the Church of England in the Mauritius portion of the diocese is very largely of missionary character. There are in the diocese about 10,000 members of the Anglican Church, while there are 250,000 non-Christians among whom the Church of England alone does anything toward their evangelization. There are twenty-six mission schools in the diocese receiving government aid, which are attended by 5,000 children. There are two orphanages, each having about sixty inmates. Three dispensaries give relief to about 7,000 patients every year. There are twenty-eight clergy in the diocese, of whom eight are civil chaplains, *i.e.*, salaries in whole or in part paid by the government. The majority of the clergy are trained at St. Paul's College, at which a high standard of education is attained. Locally trained clergy are Indian, Creole, and occasionally Europeans. There is a certain number of catechists and layreaders who work under the parish clergy.

At least eight different languages are spoken throughout the diocese. One of the chief difficulties the Bishop has to face is getting from Mauritius to Seychelles, which are 1,000 miles apart. The only direct means of getting from one island to the other is by an occasional sailing vessel. On a recent trip from Seychelles to Mauritius the journey took forty-two days. The

relationship between the Roman and Anglican Churches is quite friendly, and the Indian population is especially kindly disposed toward the Church of England. There is a big field for missionary enterprise, but, as usual, the difficulties to be faced are lack of men and money.

ANSWERING AN ATTACK ON MISSIONS

Speaking in London recently at a meeting of the shareholders of the Peninsular and Oriental Steamship Company, of which he is chairman, Lord Inchcape made a sweeping attack upon missionary work in China. He is credited with saying:

"I believe the antagonism to the British in China is largely due to our sending missionaries to China. Christian missionary efforts among uncivilized peoples are doubtless fully justified, but China's ancient faiths are as sacred to the Chinese as Christianity is to ourselves, and the sooner our well meaning people give up their crusade in India and China, the better it will be for us all."

Such statements have not been allowed to pass unchallenged. There is a general consensus of opinion in Great Britain that "the revolution in China began with the landing at Canton in 1807 of Robert Morrison, the great pioneer British missionary."

China missionaries who happen to be in Great Britain at this time and missionary secretaries have been amply able to deal with Lord Inchcape's statements from the purely missionary point of view. It is interesting to find laymen and Chinese, at present living in Great Britain, taking direct issue with the statements. A business man's point of view was represented by Archibald Rose, formerly of the legation at Peking and now a prominent business man in London.

"Next to the missionaries themselves I have probably traveled in China as much as any Englishman," he said, "and I have nothing but praise for the work of missions. If we in the West feel that we have a message that is the highest we can imagine for ourselves, it could not be called a waste of money to help those who wish to share it with others to go and impart a knowledge of it to them."

Speaking as a representative of the Chinese students, G. Y. Oon, ex-chairman of the Chinese Students Christian Union, frankly said, "Lord Inchcape speaks as a capitalist and only represents those who go to China to make profit out of her, a thing the missionary does not do."

One of the most notable statements, because it comes from a man independent of missions and commerce, has been that of Sir Valentine Chirol, former foreign editor of the *Times*. He describes Lord Inchcape's statement as "the sort of attack one more often hears from the meaner type of Europeans frequenting the bar of a Shanghai club." He continues:

"It is just thirty years since, after a journey to China undertaken on behalf of the *Times*, I wrote in my *Far Eastern Question* that missionary work is practically the only agency through which the influence of Western civilization reaches the masses—to whom, apart from all dogmatic teaching, the life of the missionary, a life of exile and self-denial, whether it be the ascetic life of the Roman Catholic missionary or the family life of a Protestant missionary with wife and children, is in most cases the one object-lesson in the highest spirit of Christian ethics which intercourse with the West brings home to the most distant parts of China. The conviction I then expressed I hold more strongly than ever in the light of the much wider experience and knowledge of the East I have acquired since then in India as well as in China."

Lord Parmoor, speaking at a meeting for the furtherance of international peace, commented upon Lord Inchcape's attack and said:

"An utterance of this character ought not to pass without public protest. If we are sincere Christians we cannot help promoting missionary work. The claim of the Western trader to exclude Christian ethics and teaching from the vast population of China is an unthinkable proposition. The main object of missionary work in China has been to bring about an understanding of Christian truths of peace and goodwill and is naturally opposed to the whole spirit of racial antagonisms."

THOU shalt exercise thyself in profound and detailed meditation on the Life and Passion of Christ, deeply impressing His Life, Passion, and Death upon thy heart and flesh, that they may ever shine forth in thee like a lamp, and thy thoughts and words may ever be upon them.

—Dom Nicholas Eschilus.

A Paramount Problem

By the Rev. Francis J. Hall, D.D.

CAN THE CHURCHES UNITE? is the title of an unusually important symposium, "issued under the auspices of the World Conference on Faith and Order" (New York and London: The Century Co. 1927. Price \$1.25).

It contains eighteen papers by leaders of various denominations in the United States and Canada, with a Foreword by Bishop Brent; and is designed to promote more general realization of the importance of the present world-wide movement for reunion, and of the World Conference—to meet in Lausanne, Switzerland, August 3d-21st, this year. It is not authorized to negotiate terms of reunion, but to confer on the divergences of Faith and Order which have to be removed before world-wide Christian union can become a practical possibility.

This book is an important one, and ought to be widely read and pondered over. No reader will agree with all the positions taken, of course. His contributors occupy diverse standpoints, and mutually inconsistent views emerge. But the volume brings into clear light the present angles of approach to the problem of Christian unity and the stupendous difficulty of that problem. There is one notable omission, however, for the Orthodox Eastern standpoint is not represented—a surprising omission in view of the large number of Orthodox Easterns residing in America, and of the fact that their Churches are sending delegates to the World Conference. But the book is very revealing, is clearly and readably written, and exhibits admirable temper throughout.

1. AMERICAN PAPERS

This Church is represented by Bishop Brent, Mr. F. C. Morehouse, and Bishop Anderson. Bishop Brent, in his Foreword, emphasizes unity as "an immediate and urgent necessity"; and somewhat daringly and misleadingly, I fear, puts all the Churches on an equality in creating the Christlike character. And in terms which require amplification to be justly understood, he says, "Neither can exhibit such fruits as entitle them to arrogate to themselves exclusive authority."

Mr. Morehouse writes the first paper, appropriately devoted to explaining the nature and limited purpose of the World Conference. He writes soundly. *The Conference is on questions of Faith and Order*, not on terms of reunion. Its business is a loving but *perfectly frank* mutual explanation of divergent standpoints and convictions, with a view to better understanding and more intelligent study. "It is no part of the contemplated plan that agreement shall be anticipated from that gathering of well nigh eccumenical experience." Possibly there may be attempts to formulate statements acceptable to all, and these attempts may somewhat obscure the appointed business of frankly facing and rightly understanding differences. But I think Mr. Morehouse is entirely right in saying that the fears felt as to the outcome are needless. If statements are adopted, they will commit only those individuals who vote for them, and can have not one scrap of ecclesiastical authority.

Bishop Anderson stresses *manifestation of an already existing unity* of common baptismal membership in the Body of Christ, a unity which cannot be broken by sectarian developments. Contrasting the methods of "concession" and of "contribution," he rejects the former as involving vital losses "at the expense of life and truth." The latter is "the way of faith," "the way of venture." It is true enough, as he says, that unity "cannot be materialized through intellectual agreement covering a wide range of thought"; but for sound interpretation of this language we need to remember that, unless *such and so much* agreement is reached as will secure common and working acceptance of the determinative and vital elements of the Faith and Order of Christ's Church, and the hoped for reunion will be spiritually abortive and short-lived. I feel sure that my good Bishop recognizes this. The task of facing, understanding, and finally remedying certain differences is therefore a necessary step toward making manifest the baptismal unity of Christians, not less so because there are

numerous intellectual propositions concerning which agreement is neither necessary nor possible.

2. ROMAN CATHOLIC

The Roman Church is the only considerable communion which has declined to participate officially in the Conference; but the Papal See is watching the movement with sympathetic interest, and some hope is felt that the papal point of view will be represented, unofficially at least, in the discussions at Lausanne. It is certain that that point of view must be definitely reckoned with, if the purpose of the World Conference is adequately to be fulfilled. Happily this volume contains a Roman Catholic contribution from the Rev. Martin J. Scott, S.J., and it is admirable in clarity and in sympathetic temper. That his Church is deeply interested in promoting unity he sufficiently proves; and proceeds to explain why this interest does not lead to participating officially in movements for unity outside the papal obedience. This explanation includes a forceful elaboration of the view that unity can be realized only by submission to the Roman See. Anglicans, of course, have a reply, but this book rightly excludes controversy. None the less, Father Scott's paper is rightly included, for the Roman Catholic view of the problem of reunion has for the present at least the inveterate support of about half of Christendom. Moreover, the Roman Church is now growing with fair rapidity.

The Catholic communions in general, of which the Anglican is one, contain at least seven-tenths of those who are members of any Christian communion. But the number of Protestant communions is vastly in excess of the Catholic—notably so in America. And this is reflected in the count of delegates to the World Conference, which is neither wholly nor proportionately representative of Christendom. It is, however, a very important assembly; and will prove to be especially so if it takes care to reckon sufficiently with Catholic positions and with their ancient roots and present influence.

3. PROTESTANT

The above considerations incidentally explain the preponderance of Protestant contributions to this volume, and no rightly informed reader will suppose that Protestantism bulks as largely in the Christian world as in its pages. I write thus neither as disparaging Protestantism nor as condemning the general makeup of this volume, which was practically inevitable. I may not, however, take the space here that would be needed to review the Protestant papers *severally*. They should be studied first-hand. I must limit myself to commenting on certain important aspects of the unity problem of which I am reminded by reading these papers.

(a) There emerges in several of them an assumption that appears to be very general among Protestants. Defined bluntly, it is that reunion with the Roman communion or any reunion which guards such distinctly Catholic principles as the Church's dogmatic office, ministerial priesthood, and sacramentalism is not practical politics; and cannot become so for really enlightened Christians. This assumption is perfectly natural, is the inevitable outcome of the traditional Protestant identification of the principles referred to with certain pre-Reformation abuses. But until Protestants undertake to investigate afresh the possibility that, in rejecting *the things* corrupted along *with the corruptions*, they have abandoned permanently vital elements of the primitive Christian system; until then they will not have fully faced the real problem of Christian reunion. The unity for which Christ prayed was not Pan-Protestantism, but Pan-Christianism; and it was the hope that the World Conference would help Catholics and Protestants alike to realize and face the eccumenical aspects of unity that persuaded many of us to welcome the scheme. It is a *World* Conference; and, although the Catholic communions will be inadequately represented, this does not change its stipulated and comprehensive scope.

(b) There also emerges the assumption that the Anglican communion is essentially Protestant, and that the recent attitude of Anglicans toward Protestant denominations justifies hope that an Anglo-Protestant reunion can be accomplished without committing Protestants to sacramentalism and other things associated with Anglo-Catholicism. This is certainly an illusory assumption. The Anglican communion does indeed reject certain Roman claims and abuses. But it retains—constitutionally in its Prayer Books, and practically in present general usage—the ancient elements of the Catholic faith, order, worship, and working polity, and does so not less patently because a soft pedal has been put on certain things. Anglican leaders are very sympathetic toward Protestants, and are apt at times to make eirenic statements calculated, although surely not intended, to mislead them. The Anglo-Catholic movement is undoubtedly attended in limited quarters by non-representative developments. But in its most central and characteristic principles it simply brings into clear relief and concrete embodiment things that have Prayer Book authority, and are accepted in substance at least by the main body of Anglicans. No committal of Anglican Churches to a reunion in which these principles are disregarded can fail to meet with widespread repudiation.

I am not saying this with unsympathetic intent. I am merely trying to face, and to call on others to face, the actual situation. And the well meant statements of agreement that have been in evidence of late conceal rather than reveal it. The purpose for which this Church invited Christian communions to conference was to secure *mutual understanding concerning differences—to face them* "in the spirit of love and forbearance," with the hope that a fresh study of the questions involved would help toward a common acceptance of the real mind and will of Christ for His Church.

(c) I have been impressed with the optimism of some of the contributors. I do not mean the optimism of faith that somehow, even though after long delay, the prayer of Christ for the unity of His members will be visibly fulfilled. We ought all to share in that, and be sustained thereby in persevering efforts, however long may be the delay of their success. I mean the somewhat widespread idea that, when Christians once make up their minds that reunion is really urgent, they will soon find a way of bringing it about. This is based largely upon the Protestant habit of simply dismissing sacramental and sacerdotal principles from consideration and consequently of assuming that the only reunion to be sought is Pan-Protestant. Of course, with the Catholic communions left out of reckoning, reunion seems quite within the possibility of quick achievement, once the need of it has come to be generally recognized.

But Pan-Protestantism constitutes only a part of Christendom, and the smaller part; and the unity for which Christ prayed, in behalf of which the World Conference movement was also inaugurated, is a visible unity of *all Christendom*. Reunion between Protestants may be a step toward this larger reunion, provided it is not adopted as a *substitute* therefor, and as fortifying refusal by Protestants to face fully the questions at issue between themselves and Catholic communions. But if Protestants should determine to make Pan-Protestantism *the ultimate goal* of their labors for unity, the outcome will be tragic. God grant that such dwarfing of the problem of reunion may not triumph among men.

I hope soon to contribute another article to THE LIVING CHURCH, dealing directly with the nature and purpose of the World Conference and with the results thereof for which we may rightly hope.

LIFE is but a dangerous journey, which we are thankful to see end in a safe arrival with God; as death is the end of sin, the perfecting of a Christian's life, the accomplishment of his sacrifice, the beginning of his triumph, his entrance into glory, the hour when God takes him down from his cross to live in His bosom forever blessed. I will suggest to your mind three considerations concerning our Lord Jesus Christ, who is the Model of all perfection in life and death. First, He readily left all to go to His Father, all His works being done in Him. Next, He bore all the exceeding bitterness of His cup willingly for His Father's glory; and at last, far from murmuring or being absorbed in His sufferings, He offered Himself with His whole will to God.—*De Condren*.

LENT, 1927

Come ye apart—

Forget the crowded streets of everyday,
Walk for a little space another way:
Far down the shadowy aisles the saints have trod,
It shows a shining pathway straight to God.

Come ye apart—

From idle speech and empty foolish smile,
From bitter losses and from subtle guile,
From vices shrill and selfishness for gain,
From little loves that kindle and that wane;
Turn from gay chatter to a silence where
God weaves Love's pattern from each simple prayer.
Leave the confusing clamor of the street,
Seek for the place where men and angels meet,
Where every foot with holiness is shod,
Where Mary sings her joyous song to God.
Come ye apart.

Be thankful for the finite things God gives,

The joys of earth, whereby the body lives,
For food and lights of home and simple peace,
For music and loved books and sleep's release.
Yet these are human things, leave them a space,
Turn from God's comforts to His gift of grace.
In meditative silence and apart,
Hear ye the breaking of the world's great Heart—
Here, where the splendid stars in rhythm sing,
Here, where archangels wait with folded wing
Before the vision of one Sacrifice,
Held, ever mute, before our careless eyes—
One altar, stretching through the centuries,
That holds more peace than all earth's certainties.

To His tired children on their weary quest

Is sent the summons of God's high behest—
Come ye apart!

KATHERINE BURTON.

ECCE ANCILLA DOMINI

(*Sanctus Bernardus docet: Anno Christi MCXII.*)

Of all my dreams of grace, I chiefly prize

That which disclosed a temple, ancient, grand,

And holy beyond telling. Thou didst stand,

Blest handmaid of the Lord! in golden guise

Conjubilant with azure, and thine eyes

Veiling heaven's mystery. At thy command

I knelt in fearful hope, and at thy hand

Received the accolade that bade me rise

Knight of the Cross. And e'er the vision sped,

I heard thee breathe a dread and heavenly word:

Nor vainly; for well am I comforted,

Whose eyes have seen the Mother of my Lord!

HOWARD CHANDLER ROBBINS.

THE TWO CONCEPTS OF CHRIST

WE SEE clearly the cleavage that is really taking place in the religious world between the mystic eternal Christ, who is alone able to take broken human hearts and heal them, and sinful hearts and cleanse them, and the wonderful winsomeness of the humanitarian Christ as described by Ernest Renan, and whom some of our glib modern teachers have just now discovered. Of course, if the Rotarian Christ, so to describe him, has his way, the Church will cease to be what it has been heretofore, and will become a kind of interesting community center, where spelling bees and singing schools are held. It will no longer be the shrine of mystery and healing, the place of vision and redemption, which it has been in the ages gone by.

Of course, if we judge from history of the past, it is the men and women who have walked in closest fellowship with the mystic eternal Christ, who have done the most practical and fruitful humanitarian work. And, unless I miss my guess, they will be the people who will do that same work most effectively in times to come. There is no objection, from my point of view, to having parish houses, singing schools, gymnasiums, and all the rest in places where they are needed, but to make such things the chief and central things of the Christian enterprise as so many seem tempted to do, is incredible.

—*Dr. Joseph Fort Newton.*

The Moonlight Sonata

(LUDWIG VON BEETHOVEN, Opus 27; No. 2.)

By the Very Rev. Howard Chandler Robbins, D.D.

Dean of the Cathedral of St. John the Divine, New York

So forth again I fared, and in my heart
I knew to fail this last time was to die,
And all my mind rose up in mastery
To give the doubt defiance, as a dart
From Satan's armory, a plant he crops
And scourges with, to poison where it drops.

Fail? but why should I fail? Was not my arm
Fashioned like other arms that snatched the prize
Despite whatever hindered? Were my eyes
Dimmer, my heart more apt to take alarm
Than theirs who proved them able to endure
Strange wayside hazards, till the goal was sure?

Surely it were an easy thing to school
My nerves to endure that final turn of the screw,
That stretching of the rack that always drew
The cry forth, made the past pains useless. Fool,
To falter yesterday at the last, to quail
When victory lay just beyond the pale.

Waiting one dauntless stride! And through its skull
The dead past jeered at me with 'Here's a sight
To wake the mirth of friends, a beaten knight
Brandishing once again his bent sword! Dull
The brain that thinks to thwart its dotard sin,
And enter where of old it might not win.

Notless I set my teeth and drew my belt.
As one dishonored leaps into the fray
To wash his stain with blood, or happily pay
The willing forfeit of a life, I felt
That here a last hope lay to win the light,
A ladder from the pit, which, used aright,

Might bring a hardy climber back to view
Of the sun. How ran the rede I must obey?
'Count the stars traitors: be the moon thy stay.
A strange charge, truly; yet it held the clue,
Or I mistook its meaning, to retrieve
The very heaven that gave me this reprieve.

And with a heart resolved, I stepped aboard
The little boat, and glided down the stream;
All dark now, save for the lone flickering beam
That lit me on my quest;—from all her board
Of argent, Dian hath spared this gleam, to lie
Swordlike upon the waters, and deny

Their sovereign darkness. On and on I fared,
Lulled by the rhythmic lapping of the waves
On either border. So some lost thing craves
Admittance at a door it had not dared
To pass, when open; closed, it hopes to win
By meek persistence, leave to enter in.

And on the banks, what tricks the wizard moon
Played with the branches! Now they arched o'erhead
Arms interlaced forever: now they fled,
As I shot out into some dim lagoon,
Turning to wave a distant pale farewell
All redolent of hidden tarn and fell.

But soon the swifter progress of the boat
Told of a narrowing current. Narrower still,
Ere we may hope to make yon savage hill
Yield us ungracious passage! Now we float
With mountains heaped above us, and small care
For what had driven a miser to despair:

Those sullen hints on the cavern's sides of things
That flash before him in his bolder dreams,
Belshazzar's doom were hidden in their gleams,
Had I been tempted that way. Now these springs
An indescence where trolls' torchlight falls
On spars stalactic hanging from the walls.

Out again into the moonlight, and the sweep
Of a river reaching grandly for the sea;
The dim grey banks receding, and the plea
Of the soft luxurious evening air: 'So, sleep,
And dream the dreams I bid thee, while I stir
And soothe with breath of cassia, stacte, myrrh.'

'Count the stars traitors: be the moon thy stay.'
These stars should not betray me! and at thought
Of what this strange night had at stake, I caught
My breath in sharp fear lest I fall a prey
To some unguessed temptation. But the gleam
Of moonlight lined my pathway on the stream,

Marking the road of hope. . . . What was that cry?
Some night bird shrieking; or the piteous moan
Of one in mortal terror? With a groan
I strove to put the perilous summons by
As a dream phantasy, yet well I knew
That this was just the sudden turn of the screw

Of some new torture engine, frightfully
Contrived to tear me, soul and body, from my hope,
And fling me back for the last time, to grope
In endless darkness. Nay, it shall not be!
And yet the cry,—forsaken, lone, distressed;
Be deaf to that? Better renounce my quest,

With all its hopes, forever. He who saves,
Shall he not lose? I plunged into the night,
And lo, a blessed wonder! for the light
Swerved with me, beaming still across the waves,
Lighting me to the bank; space for one prayer;
Place for one vow, and no place for despair.

A GAIN the wild cry cleft the night. The sound
Guided me to a thicket, where the glow
From a brazier of red coals sufficed to show
A ring of masked inquisitors; a bound
And veiled victim. Flashed my sword and fell:
I think the foremost scampered home to hell.

Where sundry friends soon joined him. Then they closed
About me from all quarters, and I fought
As a man fights but one time, with the thought
'One life shall cost them twenty!' Nay, these glozed
The treacherous stars, tempting me once again:
To die, leaving my work undone, were vain.

And taking vantage of a sudden break,
I hurled my sword among them. As I hoped,
Wolf-like, they fell upon it, and there oped
A way. I tore the victim from the stake;
Trode down whatever hindered; found the track
And followed it, the whole horde at my back.

Then lo, there loomed upon us crag on crag
Of jutting granite, framed for the despair
Of climbers! Find a foothold there?
Scarce in broad daylight might one hope to drag
His unencumbered weight up; yet the light
Flickered upon the mountain through the night,

Summoning still to spring like a stricken stag

Straight up the impossible steep, with eyes intent

For madman's footing this step,—no care spent

On the next: that ledge must yield a hold; that crag

Conceal a crevice where a foot might claim

Sustainment for an instant without blame.

So that it tarried not too long. I pressed

Forward and upward, laden; laden, stood

On a sloping shelf of grey basalt. God's Rood!

The least slip here would bring a man abreast

Of nothingness; yet still the flickering line

Crept toward the edge, as with some mad design

Of crossing. Over it went at last. I braced

For the dreadful leap; the narrow chasm was passed

Before one's heart had time to grow aghast

At the thought of it; the stones my foot displaced

Clattered interminably down, too slow

To suit the greed of the ravenous stream below. . .

Why was that wondrous hand upon my brow

Wooing the life back? As a sleeper sips

His healing draught, I pressed it to my lips,

Content to know my charge past peril now.

I looked. O Splendor of God's mercy! Guest

Seraphic! Light-bringer! Thou! wert Thou my quest?

THE MEXICAN RELIGIOUS SITUATION

BY THE VEN. WILLIAM WATSON

Archdeacon of Mexico

IT IS now six months since the bells of the Roman churches in Mexico were rung for Mass, and the end of the difficulties between the Church and State are not yet in sight; things remain just as they did six months ago. All the churches in Mexico City are opened for private worship except the Cathedral and the Sagrario and the Jesus Nazareno, the church connected to the hospital founded by Cortez. Services are held in the churches by lay men and women. They say the rosary, stations of the Cross, litanies, and at the hour of Mass in some churches read the collect, epistle, and gospel in Spanish and sometimes a meditation on the gospel. In a big church in Puebla, on the Epiphany, I saw a very elaborate service consisting of two processions, the rosary, and many *villancicos*, carols in Spanish. About 500 boys and girls were in the procession and the service was conducted by women. If the lay people of the Episcopal Church in the United States could be persuaded to do what the lay people do here, we would sweep the country. Catechism classes are also conducted every week.

The bad feature of the interdict is that it is not a real interdict. People who have chapels in their homes have Mass every day and others from time to time, baptisms and weddings are performed, but the poor man is the one who suffers. This is causing a good deal of bad feeling, and many of the middle and lower classes will eventually fall away from the Church on account of it. On the other hand, it is argued that this is the only way the priests can keep from starving. And so the feeling is growing more bitter on both sides.

Unless one has lived for many years in a Roman country it is impossible to understand the absolutely intolerant position of the Roman Church toward heretics and others; where they have the power they make one's life most uncomfortable, and one realizes that the Inquisition is not so far away after all. Non-Romans who are so unfortunate as to get in their hospitals are not given proper attention unless they confess to the priest. One woman in Porto Rico who was lied to was persuaded to receive the Sacrament from the Roman priest only when she was assured that it could not be had from me. She herself told me when she was dying how it was. Her husband was not allowed to see her unless he would submit to the Roman Church, and the woman died without seeing her husband. It caused a great deal of scandal, which resulted in St. Luke's Hospital being built. The matter reached the ears of Washington, and an investigation was ordered, but the Roman power in the United States was strong enough to have the story branded as a lie made out of whole cloth. I have papers, published in Ponce at the time, to prove the truth of it. A woman in Jalapa married a foreigner and was married by a Protestant.

The priests practically had her ostracized by society, but if she had lived with the man without any ceremony, nothing would have been said about it. Of course, Protestant missionaries who go to work to "convert Romans to Christ" have many difficulties, and they are to a great extent to blame for them, but it is the treatment the other kind of missionary receives that makes one fear the Roman Church.

The government, of course, brings all these arguments to the front to excuse the treatment the Church receives, but there is in Mexico unfortunately a strong anti-religious movement. Catechisms have been printed against the Christian religion in any form; the banners carried in the May processions also indicate the strength of the movement. I have listened to the most violent tirades against religion given in buildings crowded with people, and men who do not love the Roman Church are becoming afraid of what will happen if the wave becomes strong enough to sweep the country, so there are many who feel that it is not only the Roman Church that is being persecuted, but all religion as well. The very drastic laws against the Church would certainly be called persecution in the United States.

It was hoped that the Schismatic Church might solve the difficulty, but the people do not seem to take to it. Carfora, of Chicago, of the Bishop Matthew line, consecrated three bishops and they have since made another bishop, but the people do not seem to be following in crowds.

Mexico has suffered from what has been described by a Mexican as the plagues of Egypt in the shape of investigating committees of good will and other sorts of people who come here for ten days or two weeks and then go back to the States and tell just us what is the matter with Mexico. If it were not so tragic it would be humorous. People who have lived here many years, a lifetime, who speak the language and who know the people, know much less than these learned gentlemen who occasionally swarm upon us.

LENT

ALONG the pilgrimage of our life another Lent overtakes us. We came from God and we are on our way back. We have here no continuing city. What we have to do here must do now, for, in the familiar lines, we shall not pass this way again. We are making our way along. Now and then it is rough going.

Let us know what we are about. We work and play and pray. Life is a unit. We are ever the children of our Father. We have a name, a heritage, to aim to live up to. What manner of persons should we not be! "Which was the son of Adam, which was the Son of God?" It is even so. But I am sore let and hindered in running the race—making the pilgrimage—that is set before me. There are weights that hinder my going, sins that beset me. An adversary again and again obstructs my path, I would fain reach the celestial city of my contained and devoted self, but who shall deliver me from this body of death? To will is present with me, but how to perform? How carry on? How acquit myself?

But Lent overtakes me in the midst of my reflection and encourages my reflection. Lent bids me look up and forward. Say not the struggle naught availeth. Beyond are the heights. As thy days, so thy strength. Renew thine alms, thy fast, thy prayer. Commune with thine own self, see what thy soul doth wear. Watch. Think. Follow judgment, not merely whim and fancy. Meet hatred with love, strife with peace. Seek not to get even. Why should you? How would it help? And it is to help that you are here. Be kind. Forgive. Keep under thy body and bring it and its appetites into subjection. Rule thy spirit. "Be filled with the Spirit." Be glad; the joy of the Lord is thy strength.—*J. F. W.*

GOD SENDS trouble and sorrow to draw our hearts nearer to Him. How many a worldly, careless soul has been brought into the road to heaven by some great grief which comes across their life! Some dear friend who was as dear to them as their own soul, suddenly called away in the vigor of life and manhood; some long, lingering sickness, shutting them off from the noise and bustle of the world, environing them with pain and weakness, weary days and sleepless nights, and all to save their souls, as it were, in very spite of themselves. Some mother, may be, idolizing her little child—and God snatches it from her arms and takes it to Himself; and she, dazed, re-peating, heartbroken, looks round in wild despair, till at last her heart turns to the home above, where her darling is, and so it comes to pass she is led into the Kingdom of Heaven by the hand of a little child.—*A. H. S.*

Refreshment Sunday

The Fourth Sunday In Lent

By the Rev. T. G. A. Wright, M.A.

Rector of All Saints' Church, Whitby, Ont., formerly professor at Huron College, London, Ont.

THE Fourth Sunday in Lent is known as Refreshment Sunday and the name arrests attention. The keynote of the Epiphany season is the glory of Christ; the keynote of the Lenten season is the sin of man. The collect for Ash Wednesday, the first day of Lent, makes this clear. It is repeated daily through the whole season for it strikes the right keynote—"we worthily lamenting our sins and acknowledging our wretchedness." While sin is admitted, divine grace is also magnified, for we pray daily for "new and contrite hearts." The emphasis on sin is not confined to the Lenten season. The familiar eleven sentences, which stand at the beginning of the daily morning and evening prayer in the English Prayer Book, sound the same keynote. These sentences, with others, are found in the Canadian and American Prayer Books, but, standing by themselves in the English book, they bear a powerful and irrefutable testimony concerning sin. If we grasp this fundamental fact of sin, it will save us from stressing minor matters in Lent, which obscure the real issue. St. Paul says "sin entered into the world and death by sin" (Rom. 5:12). As we travel on to Calvary, where our Lord was slain, our thoughts are concentrated on the tragic fact of sin.

THE FIRST SUNDAY IN LENT

This day's collect and gospel focus our thoughts on our Lord's temptation in the wilderness. The opening sentence of the gospel is profoundly significant. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." When? When the heavens were ripped open, and the glory of God was seen—when the Spirit of God descended like a dove upon Christ—when the Father's voice from heaven said "This is My beloved Son." No one but Christ and the devil was there and the record must have come from Christ Himself. The story is a startling one—Jesus, the Captain of our salvation, assailed by Satan, the enemy of souls. Jesus was led there by the Spirit—and also led to Gethsemane, and Calvary, by the same Spirit. The bare recital of this fact—Jesus led into extreme peril, into excruciating agony by the Spirit—should banish Christian Science from every reverent mind. The crisis came when the devil said "Worship me" and our Lord replied "Worship the Lord thy God." He asserted the sovereignty of God, and the devil left and angels came to feed His famished body, and refresh His agitated soul.

THE SECOND SUNDAY IN LENT

This gospel describes a Syro-Phoenician mother who pleaded for herself, and her daughter " grievously vexed with a devil." Archbishop Trench contrasts this case with that of the palsied man borne by four, and that of blind Bartimeus, calling them "three ascending degrees of faith." The paralytic broke through external hindrances, the blind man broke through the opposition of his fellow men, but this woman broke through the seeming hindrances of Christ Himself. A child in the grip of the devil is set free by a mother's persevering prayer. The collect says, "We have no power of ourselves to help ourselves," but the epistle asserts, "this is the will of God, even your sanctification." Jesus Christ, who vanquished Satan in the wilderness, can uplift every sin-burdened soul.

THE THIRD SUNDAY IN LENT

Once again the devil's work meets us. The gospel says "Jesus was casting out a devil and it was dumb." Dumb devils have been plentiful in all ages. The well-trained Churchman will not forget the message of these three Sundays:

- (1) Christ assailed by the devil.
- (2) A child in the grip of the devil.
- (3) A dumb devil.

In the latter case our Lord said, "If I, with the finger of God, cast out devils, no doubt the Kingdom of God is come upon you" (Luke 11:20). Here then the Church breaks the

dark story of sin and the devil, and exhibits Christ's divine power and love.

THE FOURTH SUNDAY IN LENT

This day's collect prays that we "may mercifully be reheved," and it has been well named Refreshment Sunday. The gospel describes a vast multitude—5,000 men besides women and children, perhaps 10,000 in all—fed by means of a few barley cakes and two small fishes, discovered with a little lad. The Lord fed them all, yet in a sense He fed none, for "He distributed to the disciples, and the disciples to them that were set down." The first step in the miracle was to "make the men sit down." None were fed unless they "sat down" and were receptive. Christ never forces His blessings on anyone. Between Jesus and the crowd stood the disciples then. Between Jesus and a famishing world the Church has always stood. He is the fountain of grace, but the Church is His almoner to pass on His bounties to needy souls. In the midst of the wreckage, caused by sin and Satan, comes this refreshing story of boundless grace.

THE FIFTH SUNDAY IN LENT

The gospel for this day contains Christ's challenge to His enemies, "which of you convinceth Me of sin." It was spoken at His last feast of Tabernacles, six months before He died. His claim to shlessness aroused fierce resentment. Great saints such as Moses and Daniel never made such a claim. This feast was noted for its joy and good fellowship; but on this occasion, the rupture between Christ and His enemies became open and complete. He called them liars; and they said He was a Samaritan and had a devil. They would have killed Him then, if He had not miraculously escaped. Jesus appears here as the sinless sufferer, yet moves on steadily to the Cross.

THE SIXTH SUNDAY IN LENT

The last Sunday before Christ's death is commonly called Palm Sunday. On that day He made His triumphal entry into Jerusalem. This event was foretold by the prophet Zechariah, more than 500 years before Christ. Yet no notice is found of it in collect, epistle, or gospel. The Church's eyes are fixed on the Cross, and the gospel gives us St. Matthew's account of the Saviour's ignominious death. He was pronounced innocent by Judas, by Pilate, by Pilate's wife, and by the centurion, yet died as a malefactor on the Cross. The epistle is St. Paul's sublime description of our Lord's Incarnation (Phil. 2:5-11). His descent from heavenly glory to degradation and shame was His own doing. No Cross, no crown. The way of the Cross is the road to everlasting life and glory. Through the grave and gate of death He passed to His joyful resurrection. "The wages of sin is death but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23).

God is the ungrudging Bestower of blessings, and men are His stewards to distribute these blessings. The King, the Bridegroom of the race, has set you your tasks. You are to watch over those whom He has united to Himself. You are to make them partakers of His gifts, earthly and spiritual. You are to remember that He Himself is at hand. Those to whom you are ministering are not yours, but His. He will minister to you if you minister to them. The sense of the nearness of the Son of Man, of this great Bridegroom, is what must keep you watchful and earnest in your vocation.

The people cannot suffer apart from the King. Whatever pains He inflicts are pains to Himself. This is indeed the deepest of all mysteries. But it is the Christian mystery—the mystery of the Divine Charity. Take it away, and the Gospel ceases to be a gospel. Men cannot enter into the Kingdom of Heaven; there is no Kingdom of Heaven for them to enter into.

—F. D. Maurice.

LEON C. PALMER TO BE BROTHERHOOD SECRETARY

Philadelphia.

AT THE recent meeting in Philadelphia of the national executive committee of the Brotherhood of St. Andrew, G. Frank Shelby, carrying into effect a purpose expressed by him at previous meetings of the committee, and postponed by him from time to time at their request, presented his resignation which was, upon his insistence, regretfully accepted. Thereupon Leon C. Palmer was unanimously elected general secretary of the brotherhood and also with the cordial approval of the editor, Mr. Randall, he was appointed associate editor of *St. Andrew's Cross*. Mr. Palmer has accepted his election, and will remove to Philadelphia and take up his duties April 1st.

Mr. Palmer was born in Fairport, N. Y., and was reared from early childhood on a cotton plantation in Dallas County, Alabama. He is the son of the Rev. Stephen D. Palmer, who before entering the ministry was a newspaper man, and who is now rector of St. Stephen's Church, Eutaw, Ala. The new general secretary was graduated from the University of the South in 1909, being given the degree of B. A. in course, and one year later the degree of B. D.—the only person in the history of the university to take the full theological course and degree solely as preparation for religious work as a layman without intention of taking Holy Orders. While at Sewanee, also, Mr. Palmer won the Williston Prize in Metaphysics, the Richmond Medal in History, and the second honor in Hebrew. He is a member of Kappa Sigma.

While serving the Alabama Sunday School Association, Mr. Palmer was promoted successively from the post of office secretary to those of field secretary, superintendent of the adult Bible class department, and finally general secretary of the association. He went from Alabama to Spartanburg, S. C., to become general secretary of the South Carolina Sunday School Association, which position he occupied until 1925, when he accepted the position of field secretary of the Brotherhood of St. Andrew, making his home at Sewanee, and having his field of work in the south.

During these years Mr. Palmer not only served the brotherhood assiduously, but he served the Church as chairman of the Church school commission, department of religious education, in the province of Sewanee. He also gave numerous lectures and summer school courses at the University of Alabama, the Alabama Polytechnic Institute, the University of South Carolina, Winthrop College, and the theological department of the University of the South. In September, 1926, Mr. Palmer was temporarily released by the brotherhood from his work on the field staff, that he might become Bishop Darst's chief assistant in the executive work of the Bishops' Crusade, and at the headquarters at Washington Mr. Palmer did distinguished service as the executive secretary of the national commission on evangelism, having the Crusade in charge.

Mr. Palmer has a wife and three children, and Mrs. Palmer has been of invaluable assistance to Mr. Palmer as a helper in the office in the several places where his unusual talents have found their outlet.

Mr. Shelby, the retiring general secretary, has been made a vice-president, with such duties as may be assigned him by the president. Mr. Shelby has been on the secretarial staff of the brotherhood since January 1, 1905, first as a field secretary, then during the war as secretary of personnel, in the securing of brotherhood secretaries for the army and navy camps, and since September, 1918, as general secretary. Mr. Shelby works as a field secretary was chiefly—at first—in the east, and particularly in the New York metropolitan district, and later in the far west, from which he was summoned to the national headquarters to take up the war work. As the brotherhood's general secretary Mr. Shelby has traveled widely throughout the Church, and hosts of friends everywhere will rejoice that he will retain his connection with the work.

SOME NOTES FROM CUBA

BY THE VEN. JUAN MCCARTHY

Archdeacon of Camaguey

Havana.

DURING the past two months the writer has been ill and so has not been able to send reports from this Pearl of the Antilles. Having improved somewhat, through the mercy of God, I again take up the pen to write a letter to THE LIVING CHURCH for our readers.

HAVANA. Owing to the absence of a dean for the Cathedral, our Bishop has been compelled to do his episcopal work as well as that of a dean. Thus he was unable to carry out the program of his episcopal visitations. But in the middle of February the Rev. F. Hurd, rector of the Camaguey Church, was called to the Cathedral to occupy the vacant place during the absence of Bishop Hulse.

CAMAGUEY. We were glad to have the Bishop visit us on February 20th. The Rev. Lee Grundy and the Rev. S. Berenguer assisted Bishop Hulse in the services in English and Spanish. Three services were held on that day in English, Spanish, and for the West Indians.

CESPEDES. On February 21st the Bishop went to Cespedes where the Rev. G. G. Zermeno has a fine school connected with his church.

BARAGUA. From Cespedes the Bishop went to Baragua. Owing to the courtesy of the administrator of one of the largest sugar mills in Cuba, a large schoolroom was built for our Jamaican work, so we are able to have a parochial school in connection with our West Indian services. The management here has been exceptionally kind to us, having facilitated every advantage to aid us in our work. Here we have the use of the hotel, for which no charge is made, and also electric light for the services. The Bishop conducted the services and at one service two hundred attended.

CEBALLOS. From Baragua Bishop Hulse went to Ceballos. Here we have two congregations, Americans and West Indians. The West Indian service was held as usual in a filthy old mud shack which is almost falling down. For years a poor old Jamaican has been lending us this place for services, and also giving the missionary a room when he visits the place. The mice and big spiders run over the altar even when we are celebrating the Holy Communion. For \$400 we could put up a decent chapel to hold seventy persons if we could find some generous person who would send this amount to our Bishop. After conducting the Jamaican service, the Bishop went to the American service, where he found all the white English people.

MORON. On February 24th Bishop Hulse went with the Rev. Mr. Grundy to Moron. Here a very important work is carried on. We have one of the best schools in Cuba but it is too small to hold all the children who apply. The land of this school was donated to our mission two years ago by the president of the Northern Railroad of Cuba. We now have a splendid school, which cost about \$10,000. The Rev. M. J. Mesegre Tomas, a former Roman priest, is in charge, ably assisted by Señor Serrania. We now have about ninety children and adults in the school. From a spiritual standpoint the Rev. Mr. Tomas is doing a fine work. He has a strong Church school and good attendance at the services. Recently at the Bishop's visit twenty-eight persons were received from the Roman communion.

West Indian work here is in charge of the Rev. Mr. Grundy and the lay reader is Caleb Pitters who is doing fine work in a day school under Church auspices. He holds services during the week and on Sundays when the priest-in-charge is away from Moron, and the Archdeacon cannot be there.

ESMERALDA. The next place visited by Bishop Hulse was Esmeralda, where we are hiring a place for services and are struggling against great difficulties. Several people were bap-



LEON C. PALMER

tized by the Rev. Mr. Grundy, after which the Bishop preached.

La Gloria. The next visit of our Bishop was La Gloria. Here the Rev. R. Thornton and his wife have been doing loyal service. We have a Sunday school of about 140 and have two congregations, one in English and the other in Spanish.

Sola. This is a place about four miles from La Gloria in which the Rev. Mr. Thornton has aroused interest by his constant visits. So far he has held services in a theater which has been loaned for the purpose. He has a fine group of young people ranging from thirteen to twenty years of age who were formerly Romanists but are now communicants of our Church. A large number of these young people were confirmed in Sola and in La Gloria. A gentleman has offered to give us some land on condition that we build a church. Now is the opportunity for some benevolent person who wants to help our Church extend the Kingdom of God in Cuba. With \$5,000 we can erect a church building in this little town.

GARDEN CRY. The next visit of the Bishop was to Garden City, an American colony. Many Jamaicans visit the services, which are in charge of the Rev. Mr. Thornton.

CAMAGUEY. As the Bishop was ill he was compelled to return to Camaguey, being unable to finish his visitations in this archdeaconry. We are glad to say that the Bishop is well again.

MANATI. In Manati we have one of our most faithful lay readers, Josiah Parris, who is always at his post, attending to the Church services throughout the month in the absence of the Archdeacon, attending to the burial of the dead and instructing candidates for Confirmation, doing everything without pay to help the Church. The lay reader in Barragua has made a fine pulpit and has gradually brought a schoolroom to look like a church.

From GUANTANAMO we have good news. Our rector there, the Rev. J. H. Townsend, Jr., is doing notable work. He has charge of a large number of missions as well as the Church at Guantanamo. He informs me that assisted by the Ven. J. M. Lopez-Guillen, Archdeacon, the Rev. J. R. Mancebo, and the Rev. H. Jauregui, he has held a Crusade in the following places: Guantanamo, Soledad, Caimanera, Boqueron, the naval station, and Central Isabel. These services were held in both English and Spanish and were attended by about 1,600 people.

The work in Cuba is going forward by the grace of God. What we lack most today are buildings to hold services. Without these we are terribly handicapped.

WHO IS ON THE LORD'S SIDE?

Sinoe, Liberia.

JUST after the close of the general convocation of the missionary district of Liberia, held in Sinoe, the entire town was one morning startled by the sound of many of the Kru people singing hymns in their native tongue as they marched up the street to the rectory. Many of them had come from far. They had heard that the Bishop was in town, and had come to see him, to ask for Baptism and Confirmation. When they reached the rectory porch, they continued their hymns so lustily that for quite a little while it was impossible to attempt any questions.

Indeed, nearly fifty men, women, and children, who in four towns have already built their own churches, and in one instance, anyway, have set up a boarding school for boys, came chancing up that hot, sandy highway, proclaiming to the world that they had renounced heathenism, and now were prepared to make their submission to Christ in His Church.

No sudden conversion this, but the result of much prayer and work. In many other parts of the west coast the native peoples are themselves carrying on the work of spreading the Gospel. These particular people last October had received a visit from the Rev. Fr. Cooper, rector of Sinoe. The "God-palaver" he brought was what their souls craved, so that, while they had previously heard the glad tidings of salvation from their own tribesmen already converted, they at once recognized the truth and power of his words as he set forth the Church's claim.

Naturally, after examination, many of the enthusiastic candidates for the reception of the Sacraments had to be told to wait for a while, until they could be further instructed; but even then, on the next Sunday morning about fifteen were baptized, and over twice that number confirmed.

AROUND THE CLOCK

By Evelyn A. Cummins

IT IS said that the Doran Company is bringing out a special edition of a book by Col. T. H. Lawrence, the Englishman who influenced the Arabs to turn against the Turks in the Great War. The book is about 300,000 words in length. The story tells of Colonel Lawrence's adventures among the Arabs and contains some very startling things about the secret service of his country and what the author thinks of it, according to rumor. There are to be twenty-two copies printed, of which the author keeps ten and the others are to go on the market. And the price per volume? Twenty thousand dollars! Any readers of THE LIVING CHURCH like to buy one?

A REVOLVER was found in a glacier stream near Chamo-nix a short time ago. It looked very old and rusty and was marked "T. Bean." In 1870 a Dr. J. Bean, an American dentist, and a party of friends tried to climb Mont Blanc and were lost in a blizzard near the top of the mountain. Dr. Bean's body was found, as was a note that he had written to his wife before he died.

An editorial in *McNaught's*, commenting on the occurrence, remarks that in the fifty-six years which it took the glacier to bring the revolver down into the valley the memory of the doctor had practically passed from the earth, except to be revived among a few of the oldest inhabitants by the finding of the pistol, and says, "If a man would test his mightiness and the permanence of his personality upon earth, let him lie down to die beside a glacier, casting thereon some memento of his life. For the glacier runs slowly to the ocean, but the remembrance of a man runs swiftly to the sea of oblivion."

ABOUT a week before his death I had lunch, with a couple of friends, in New York with Dr. Percy Stickney Grant, one of the most noted of the Liberals of our Church. It was just after the funeral service of the Rev. James V. Chalmers, which had been held that morning in Holy Trinity Chapel. Dr. Grant spoke particularly of how soon our memories of noted men fade and of how quickly even the great men are forgotten. He mentioned several names of great men in the Church in the earlier days of his experience and said that nowadays when he spoke of them to younger men they simply looked rather blank and asked who the men were. He said he was impressed with the necessity of leaving some records of the lives and work of well known Churchmen for those who come after, if we are to profit by the lives and experience of others in the Church who really have made an impression in their time, but who otherwise are soon forgotten.

Then, because the talk was turned by one of us to Dr. Grant's work, he spoke of some plans he had for writing a story of his famous forum. And now he has gone—and the really great work that was once done in New York by that forum will soon pass from memory, and be forgotten except by those whom it helped—for who else can write that story now?

THE Charleston has been banned in Constantinople by the health authorities, who claim all kinds of ailments as the result of too much dancing of this and also of an age-old Oriental dance. The latter is considered uncivilized, it is said, though it is supposed to be less so than the Charleston. Wonder what the Turks would think of black bottom?

THE *Filægonde Blæfter* is responsible for the following commentary on our present day existence, but I hear loud applause just the same.

He: "Who is that handsome boy with the cropped head?"

She: "That's my cousin Betty."

"And the blonde man with the monocle?"

"That's my younger sister In."

Laughing but embarrassed, "So I suppose the other young man in the dinner jacket is your elder sister?"

"No, that's my grandmother!"

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

A BOOK which charms by its utter sincerity and truth is Lord Grey's *Falldon Papers* (Houghton, Mifflin, \$2.50). Some one said of it that as when good Americans die they go to Paris, so good Englishmen, when old age approaches, go to the country. For this is a book about country recreations and joys, by a man who is as essentially English as his manner of writing about Nature. It is the revelation of a soul which continually seeks and finds the good, the true, and the beautiful. It is simply written, without any special distinction—but where in modern literature could you find anything more charming than the essay called Waterfowl at Falldon, or The Fly Fisherman? Lord Grey gives an account in another chapter of the day he spent with Mr. Roosevelt listening to the songs of English birds. This description is likely to be forever remembered by whoever reads it. Beautiful woodcuts embellish the book.

A QUITE DIFFERENT sort of book (though by a man who, like Lord Grey, valued out-of-door life and the sense of oneness with Nature) is Dr. Newman Smyth's *Recollections and Reflections* (Scribner's, \$2.00). It is rather a pity that, since it was his last work, finished just before his death, Dr. Smyth did not put more of his own personality into it: the impression he made upon those who knew him is better conveyed in three commemorative addresses printed at the end of the volume. This is really an outline of the movements to which he gave himself. Dr. Smyth had an intellect big enough to make him a writer on religion and philosophy, a student of the natural sciences, and in his position as a Congregational minister, a leader in social and religious activity for some forty years. He was rather especially interested in such movements as Modernism in the Roman Church, reading every one of Father Tyrrell's books as they appeared, and deeply touched by the tragedy of his life. In the American Church Dr. Smyth had an extremely friendly interest. He was one of the most important members of the non-Episcopal deputation to Great Britain sent by the Church in 1913 in the interests of the World Conference on Faith and Order. At the close of the tour Bishop Gore gave Dr. Smyth a beautiful tribute, in praise of his theological contribution to the conference. For his constant devotion to the cause of Christian unity he deserves a special honor in the annals of the Protestant Churches of America. Also, anyone interested in their changing theology will find these recollections of Dr. Smyth's worth reading.

NOW TO TURN to Joseph F. Wickham's *Assisi of St. Francis and Other Essays of Italy* (The Stratford Co. \$2.00). The author says in the preface that the occurrence of the septucentenary of St. Francis has led him to republish these essays, which originally appeared in various Roman Catholic periodicals. The reviewer quite doubts the wisdom of this republishing. The essays are not bad—Mr. Wickham thoroughly appreciates the message of Assisi and the other ancient cities with which he deals—but there is such a plethora of material about Italy in print! There are fine guide books, fine histories, fine descriptions of every kind. Then why produce brief accounts of Assisi, Ravenna, Bologna, Sienna, and the rest, which do not belong in any definite category, but are a mingling of history, description, and a general ecstasy of enthusiasm? The lyrical and rapturous note, when too long sustained, sounds a little flat. Furthermore, the photographs which adorn the book are commonplace.

Citadels, by Marguerite Wilkinson (Macmillan, \$1.50), is a thin collection of religious poems. There is no gainsaying that great religious poetry is very rare. Mrs. Wilkinson is a discriminating critic of poetry, and in this book there are a few lyrics which are lovely and others which will please the

Catholic Christian by their fidelity to his deepest feeling. Those who know the Cathedral of St. John the Divine will enjoy the section called Cathedral Lyrics. These are done in the naive medieval manner which Chesterton has used with great effect, and which covers profound thought and insight.

AS LONG AS the world endures, *The Imitation of Christ* will endure, and new versions will be issued. Here is one edited by Brother Leo, F.S.C. (Macmillan, first edition 1910, reprinted 1926, \$2.00). It is intended especially for use in schools and academies, and therefore "the aim of the editor has been to suggest an archaic flavor in the style, without, at the same time, making too great a demand on the reading vocabulary of the students." If one prefers an edition which is really medieval in tone and only slightly modernized, there is the one made by Dom Raynal, the Benedictine, from the sixteenth century text of Richard Whytford. This has been called the finest English version of the great spiritual masterpiece. But this one is adequate from a spiritual point of view. The volume is very pleasing in print and size, small enough to be carried in a pocket, and arranged in verses like the Bible. The introduction contains articles on the *Imitation* as literature, the life of a Kempis, theories of authorship, etc. Brother Leo puts the book on the Sacrament of the Altar as third of the four, instead of last as is more usual—an arrangement which he deems more logical.

THE VANGUARD Press is a new firm of New York publishers specializing in radical books. Most of their books, issued at the popular price of fifty cents each, are reprints of such well-known volumes as Upton Sinclair's *The Jungle*; William Morris' *News from Nowhere*; Edward Bellamy's *Looking Backward*; Henry George's *Progress and Poverty*. One of the new books is Scott Nearing's *The British General Strike*, in which he develops the thesis that it was one more battle in the war that "labor is waging against a decaying capitalism," and that it "made history for the labor movement of the whole western world." Another is a volume of *Revolutionary Sketches* by R. W. Postgate. One of the most interesting is a symposium garnered by Norman Thomas and Harry W. Lardler under the title *New Tactics in Social Conflict*, in which sundry opposing views are put forward by representative men.

ANOTHER DISCUSSION of the vexed problem of Gospel origins has appeared in *The Three Traditions in the Gospels*, by W. Lockton (Longmans Green & Co. \$3.00). The author propounds a novel thesis which completely reverses the usually accepted results of synoptic criticism and involves the priority of Luke and the secondary character of Mark. The "three traditions" are traced back to the Apostles Peter, James, and John, and it is supposed that our four gospels draw in various measure on all these lines of tradition, with some editorial expansion and arrangement. The modicum of truth behind Mr. Lockton's view is that Luke undoubtedly has a Passion Narrative which is largely an independent source, and that a woodenly mechanical "Mark-Q" theory is untenable. The reasons assigned for ascribing the traditions to Peter, James, and John are of the flimsiest kind. The treatment is uncritical in the extreme and the argument as a whole absolutely unconvincing.

Light My Candle, by Henry and Tertius Van Dyke (Revell, \$2.00), is a volume of short meditations on scriptural verses, applied to modern life in a really useful way. These reflections are well done, and because they do not attempt to exhaust their subjects, are very stimulating. They make no effort to enhance the value of the Bible, but they are successful in their attempt to suggest practical methods of carrying Christian principles into twentieth century life.

Church Calendar



- MARCH
27. Fourth Sunday in Lent.
31. Thursday.
- APRIL
1. Friday.
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
24. First Sunday after Easter.
25. Monday. St. Mark.
30. Saturday.

APPOINTMENTS ACCEPTED

ACCOMANDO, Rev. NICOLAO, priest-in-charge of San Antonio's Italian Mission, Gary, Ind. (No. Ind.); to take up Italian work at Utica, N. Y., under Bishop Fiske. New address, Utica, N. Y. (C. N. Y.).

BOYD, Rev. BEVERLEY M., formerly rector of St. Thomas' Church, Abingdon, Va. (Sw. V.); to be rector of Christ Church, Martinsville, Va. (Sw. V.). May 1st.

BYNUM, Rev. JOSEPH N., rector of St. James' Church, Belhaven, N. C.; to have oversight of the churches in Hyde County, N. C., diocese of East Carolina.

CLAYTON, Rev. FREDERICK M., formerly rector of the Church of Good Shepherd, East Chicago, Ind. (N. I.); to be director at Lawrence Hall, Chicago. New address, 4833 No. Francisco Ave. April 18th.

COBER, Rev. HARRY S., formerly rector of Grace Church, Gainesville, Ga.; to be rector of St. Paul's Church, Albany, Ga.

EVANS, Rev. THEODORE H., formerly rector of St. John's Church, Waynesboro, Va. (Sw. V.); to be curate at St. Paul's Cathedral, Boston, Mass. April 17th.

KNAUFF, Rev. GARY, formerly general missionary of Pennsylvania, Fla.; to be assistant to Archdeacon Walter in the diocese of Springfield. New address, Carbondale, Ill.

LAE, Rev. CHARLES H., formerly rector of St. Paul's, Macon, Ga.; to be rector of Christ Church, Frederick, St. Simon's Island, Ga. May 1st.

MCKAY, Rev. WILLIAM S., formerly rector of St. Philip's Church, Syracuse, N. Y. (C. N. Y.); to be rector of St. Augustine's Church, Camden, N. J.

MCKER, Rev. ELMORE MCN., formerly rector of St. Paul's Church, New Haven, Conn.; to be chaplain of Church of Christ, Yale University. September 1st.

PARKER, Rev. THOMAS L., formerly rector of St. John's Church, Ionia, Mich. (W. M.); to be rector of Trinity Church, Waupun, Wis. (F. L.). March 28d.

POOLER, Rev. CLAUDE N. A., formerly of Brooklyn, N. Y.; to be priest-in-charge of Trinity Church, Trenton, N. J. New address, General Delivery. February 28th.

SCHOENFELT, Rev. THOMAS A., formerly rector of St. Philip's Church, Uvalde, Tex. (W. T.); to be priest-in-charge of St. Mary's Church, Milton, Fla.

TUCKER, Rev. ROYAL K., formerly rector of St. Paul's Church, Louisville, Ky. (Ky.); to be rector of St. Mark's Church, Brunswick, Ga.

UTTS, Rev. LYLE D., formerly priest-in-charge of Trinity Church, London, and Our Saviour, Mechanicsburg, Ohio (S. O.); to be priest-in-charge of St. Paul's Church, Greenville, Ohio. (S. O.) New address 111 Walter St. March 1st.

WELZER, Ven. CHARLES, Archdeacon of Cairo, in the diocese of Springfield; to be also rector of Church of the Redeemer, Cairo, Ill. New address, 606 Washington Avenue, Cairo, Ill.

RESIGNATIONS

HARTLEY, Rev. JOHN, Ph.D., as rector of St. Mary's Church, Kingston, N. C., February 1st.

PRELFEFER, Rev. C. THACHER, as rector of All Saints' Church, St. Thomas, V. I. Address, 2214 N. 12th St., Philadelphia, Pa., March 1st.

NEW ADDRESSES

BENINGER, Rev. HENRY, formerly of Honolulu; La Jolla, Calif.

CRAWFORD, Rev. M. K., formerly of 1120 No. El Centro St., Hollywood, Calif.; 2368 Holly Ridge, March 10th.

BAHNE, Rev. EDWARD HENRY LA TORCHIE, formerly of Palo Alto, Calif.; Box 1431, El Paso, Tex.

EVANS, Rev. SAMUEL, formerly of 11 Andrews Bldg., Portland, Ore.; 996 Corbett St. Haverford Ave., Philadelphia, Pa.; 3041 No. Broad St.

NEWBERRY, Rev. ALFRED, formerly 1410 E. 56th St., Chicago, Ill.; 5728 Kenmore Ave., May 1st.

PAULOTT, Rev. CLARENCE H., formerly of Radnor, Pa.; Dillon, Mont.

RAY, Rev. GEO. A., formerly of 162 So. Batavia Ave., Batavia, Ill.; 137 Batavia Ave., March 7th.

SARENT, Rev. GEORGE W., Wellesley, Mass.; 1 Joy St., Boston, Mass.

WALTON, Rev. WILLIAM M., formerly of Vicksburg, Miss.; 261 N. Euclid Ave., Pasadena, Calif.

WILLIAMS, Rev. FREDERIC G., formerly of 320 So. 6th St., Lyons, Ia.; 2100 N. 2d St., Clinton, Ia.

TEMPORARY ADDRESSES

SHUPWAY, Rev. W. A. A., formerly of 8614 Euclid Ave., Cleveland, Ohio; 2850 Logan Ave., San Diego, Calif.

SULL, Rev. JAMES B.; 320 W. 83d St., New York City. Will remain canonically connected with diocese of W. N. Carolina, March 16th.

CORRECTION

HALE, Rev. PENEY FOSTER, address given erroneously in the clergy list of the *Living Church Annual* as Lorton, Va.; correct address, Alexandria, Va.

ORDINATION

PRISER

CHICAGO—The Rev. EBEREST VICTOR KENNAN was ordained priest at St. Mark's Church, Evanston, on Sunday morning, March 13th, the Suffragan Bishop officiating. The Rev. J. R. Pickett, a former rector of St. Ann, presented the candidate. The Rev. Dr. Arthur Rogers, rector of St. Mark's Church, preached the sermon, the Rev. A. D. Kolkebeck acted as chaplain and read the Hymn. Dean DeWitt read the epistle, the Rev. Dr. J. S. Stone read the gospel; and the Rev. F. C. Jewell assisted in the laying on of hands. Fr. Kennan is a graduate of the University of Chicago and of the General Theological Seminary, and is assistant at St. Mark's Church, Evanston. He celebrated his first Communion on St. Patrick's Day, and preached his first sermon after ordination to the priesthood at St. Lawrence's, Libertyville, Ill., on the evening of March 16th.

MARRIAGE

MOREHOUSE-SMITH—On March 16th, in the Church of Our Saviour, Chicago, by the rector, the Rev. Frederick L. Gratiot, ELLLEN LOUISE SMITH, daughter of Charles S. and the late Nellie McKinney Smith, and CLIFFORD FREDERICK MOREHOUSE, of Milwaukee, secretary of Morehouse Publishing Co., and managing editor of THE LIVING CHURCH; son of Frederic Cook Morehouse, president of Morehouse Publishing Co., and editor of THE LIVING CHURCH.

MEMORIAL

William Thomas Pringle

At a meeting of the vestry of All Hallows' Church, Wynote, Pa., held Tuesday, March 15, 1927, the following resolution was unanimously adopted:

Resolved: That in the death of WILLIAM THOMAS PRINGLE, All Hallows' Church has suffered a distinct loss, and the community as well. Mr. Pringle had been a member of the vestry for twelve years, and was accounting warden at the time of his death. A man dominated by the Spirit of Jesus Christ in all his relationships of home and Church and business, he was an outstanding figure. Kindly and genial with his family and friends, it was a pleasure

to be associated with him in the business of life, and these same characteristics, present in his official duties, were added to by a wisdom and foresight which invariably led to decisions of great value to the Church.

As accounting warden, he was scrupulous in the administration of the finances of the parish, and he was firm in his determination to put the parish on a sound financial basis. With him as accounting warden, there could be no deficits, and his rule was that all the year's expenses must be met within the year.

Mr. Pringle was generous in his own giving, but without ostentation, a thing which he studiously avoided, but he loved his Church and served it in the best ways he could by worship, service, and giving.

As a lay reader in a neighboring diocese for summer work, he helped very materially in raising the efficiency of that parish where he labored and gave to it his best as he did in all things.

All Hallows' Church is poorer for his going, but God's Kingdom has gained one whose warfare on earth has made him more valuable to his Master.

We shall miss him sorely in his accustomed place at church and still more in his valued counsel in our meetings.

The secret of his strength lay in the closeness with which he walked with God, and his friendship with Christ Jesus. Could it be otherwise with each year arranged for a celebration of the Holy Communion for himself and family in the church he loved and served?

One whom we loved has gone from us. He walked with men for a season, to show them the way, and then after a brief illness, God took him to be with Him. "May he rest in peace, and may light perpetual shine upon him."

And he fitly resolved that a copy of these resolutions be sent to his widow, and that a copy be published in the *Parish Bulletin* and in the *Church News of the Diocese of Pennsylvania* and THE LIVING CHURCH.

CLARENCE CLARK SILVESTER,
Rector.
F. W. MORRIS, Jr.,
Secretary.
March 16, 1927.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices not over 50 words inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00. Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and 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.

POSITIONS OFFERED

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.

WANTED—PRINCIPAL FOR BOARDING school for girls. Situated in the west. Excellent school with fine traditions. Previous experience desirable. Splendid opportunity. Inquire this office. M-855, LIVING CHURCH, MILWAUKEE, WIS.

POSITIONS WANTED

CLERICAL

PRIEST CONTEMPLATING CHANGE DESIRES new work, preferably archdeacon, or would accept parish. Highest references. Address Box S-845, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED ORGANIST AND CHOIR MASTER, graduate of New England Conservatory, formerly dean of music in college and university. Available for Church position or as dean in Church school. H-884, care LIVING CHURCH, Milwaukee, Wis.

LAW STUDENT, CHURCHMAN, PHI BETA Kappa, graduate of Hobart College in 1926, desires summer position as companion-tutor, preferably travel. Familiar with Europe. Swimming, knowledge of sports, musical. H-856, LIVING CHURCH, Milwaukee, Wis.

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

PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

APPEALS

ALL SAINTS' CHURCH, NEW YORK, in its 108th year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? Rev. HARISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 151 days.

LONDON CALLING—THROW A BRICK across the herring pond. There must be American ladies and gentlemen who sympathize with England in the throes of peace. You especially who welcomed our Bishop with your splendid warmhearted hospitality. Some of your noblest made a new relationship with us with their blood. After our anguish of the war we were left impoverished with a gigantic housing problem. The nation tackled that difficulty and in a night built thousands of houses by the national purse, but not churches. A new district of thousands, all with families, and no Church! In great America there must be generous hearts with imagination who will respond to an appeal from a priest faced with an impossible task. Eight across the Atlantic comes a cry from one small port of God's battle line—help us to build a church in little old London. Your sister, England, may be older, but she is down and out. Successful, prosperous sister, help! In the king's name. THE REV. E. A. SOMMERSET ALLAN, St. Hilda's Hall, White Hart Lane, London, N. 17.

PALMS FOR PALM SUNDAY

PALM LEAVES DELIVERED POST-PAID to any church in the United States; thirty pounds for five dollars. Money with order, or C. O. D. Address J. SWINTON WHEALEY, Little Edlisto, S. C.

ALTAR FURNISHINGS

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

UNLEAVENED BREAD

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

INCENSE

SAINTE VINCENT INCENSE—ADDRESS EVERETT R. BARKER, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

VESTMENTS

ALTAR AND SURPLICE LINEN. SOLD BY direct importer, by the yard or piece, to guilds, rectors, and others. Wholesale rates. New Specials, 805 54-inch fine and heavy for Fair Linen. Surplice Linen, 1800 36 and 40 inch. Write for prices and samples. MARY FAWCERT, 115 Franklin St., New York City.

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

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.60 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRELL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 82.

STATIONS OF THE CROSS

STATIONS OF THE CROSS: MODELED and decorated by Robert Robbins. Set of fourteen, 20 x 20 inches, priced at \$300.00 for set. Address, ROBERT ROBBINS, 5 Grove Court, New York, N. Y.

PARISH AND CHURCH

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

MISCELLANEOUS

JAPANESE ART AND NOVELTY GOODS consigned to Church societies for EASTERN SALE. Best proposition. Write for terms. JAPANESE ART & NOVELTY Co., 200 Payson Ave., New York City.

STAINED GLASS

JAMES POWELL & SONS (WHITE FRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: ADRIAN A. BUCK, 665 Fifth Ave., New York City.

GAMES

QUESTIONNAIRE!—COULD YOU ANSWER 400 questions on Shakespeare? Then play the game "A Study of Shakespeare." Educational, interesting. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

LENDING LIBRARY

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

FOR SALE

SEWANEH, TENN.—MODERN TEN ROOM frame house, metal roof; two new baths, breakfast room, cement cellar, steam heat. Two acre lot, convenient to campus, University of the South. Address: V. R. WILLIAMS, Winchester, Tenn.

WANTED

BY MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Ave., Milwaukee, Wis. List of Persons Admitted to the Order of Deacons from 1785 to 1858. By Bishop George Burgess. Published in 1874. State price.

THE UNDERSIGNED WILL BE GLAD TO hear from any person or parish having an unused altar of which they would be willing to dispose. The length should not exceed six feet. THE REV. H. HAWKINS, St. Peter's Rectory, Geneva, N. Y.

TRAVEL

STUDENT TOURS TO EUROPE. 37 Days, all expenses, afloat and ashore, for \$295. Many other tours available. Early booking desirable. Rev. FREDERICK E. SEMOUR, 202 South 19th Street, Philadelphia, Pa.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 257 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCH-WOMAN.

Los Angeles

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

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

Sundays: 7:00 A.M. Mass for Communion
11:00 A.M. Sung Mass and Sermon
8:00 P.M. Choral Evensong
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

New York

**Cathedral of St. John the Divine,
New York**

Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 8:45 (French), 9:30,
11:00 A.M., and 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00
P.M.
(Choral except on Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 85th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:30.

Church of St. Mary the Virgin, New York

139 West 46th Street
Rev. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30, 8:15
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction, and Sermon, 4:00;
Week-day Masses, 7:00, 8:00, 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.,
Confessions: Saturdays, 9:00 to 11:00 A.M.,
and 7:00 to 8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)
Rev. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector

PREACHING MISSION

Sunday, March 27th to Sunday, April 3d, 8 P.M.
Rev. ROLAND F. PALMER, S.S.J.E.
(Rector Church of the Advent, San Francisco)
Missioner

Sunday Masses, 8:00, 9:00, 11:00 A.M.
Masses Daily, 7:00, 7:30, 9:30 A.M.

St. Mary's on the Hill, Buffalo, N. Y.

Niagara and Vermont Sts.
Rev. JAMES C. CROSON, Rector
Sundays: 8:00, 9:30, 11:00 A.M., and
8:00 P.M.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and Institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGB U, KETCHIKAN, A. L. A. S. K. A.—228 meters.—St. John's Church, Sunday, 11 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9 P.M.

WEBER, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong 8:00 P.M. E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., C O U R I E R - Journal, 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WIRBO, EVANSTON, ILL., ST. L U K E ' S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11 A.M., C. S. Time.

WM.C. MEMPHIS, TENN., 499.7 METERS. Service from St. Mary's Cathedral (Gallor Memorial) Sunday, March 27th, at 11:00 A.M., C. S. Time.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. I. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTQA, BAY CLAIR, WIS., 254 METERS. Services from Christ Church, East 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 *Morhouse Publishing Co., Milwaukee, Wis.*]

The Abingdon Press. 150 Fifth Ave., New York City.

The Interpreter's House. By Charles Nelson Page. Price \$1.00.

Men of the Mysteries. By Ralph W. Sockman, Doctor of Philosophy, Columbia University. Price \$1.25.

W. Knott & Son, Ltd. Brooke St., Holborn E. C. 1, London, England.

Morhouse Publishing Co. 1801-1811 Ford du Lac Ave., Milwaukee, Wis., American Agents.

Ritual Notes. A Complete Guide to the Rites and Ceremonies of the English Church. By the editors of *The Order of Divine Service.* Seventh Edition. Revised, entirely rewritten and enlarged. Price \$3.40.

The Macmillan Co. 60 Fifth Ave., New York City.

The Radiant Tree. By Marguerite Wilkinson. Decorations by George M. Richards. Price \$2.50.

The Messages of the Books. Being Discourses and Notes on the Books of the New Testament. By F. W. Farrar, D.D., F.R.S., late Fellow of Trinity College, Cambridge; Archbishop and Canon of Westminster; and chaplain in ordinary to the Queen. Price \$2.50.

Fedor. The Autobiography of James Edwards. By John Rathbone Oliver, A.B. (Harvard), M.D. (Innsbruck). Price \$2.50.

Onward Press, Richmond, Va.

"Come and See." A Manual of Personal Evangelism by Wade C. Smith, author of Personal Work Helps in *The Testament for Fishers of Men; Say, Fellows!*; *On the Mark; The Little Jettis Telling Bible Stories.* For pastors, leaders, men, women, the Sunday school, and groups of Christian Workers. Price, paper, 50 cts., cloth, \$1.00.

Oxford University Press, American Branch, No. 5 West 32nd St., New York City.

Was Jesus An Historical Person? By Elwood Worcester, D.D. Price \$1.25.

A. G. Selzer, 1224 Amsterdam Ave., New York City.

Roads From Eden. By Lew Lin Lub. Price \$3.00 net.

S. P. C. K. The Macmillan Co. 60 Fifth Ave., New York City. American Agents.

Thou Shalt We Know. By C. I. Maynard, Moral Science Tripos, Cambridge, first principal of Westfield College, University of London.

THE LIVING CHURCH

Canterbury Convocation Lower House Finishes With Prayer Book

Rubrics Amended—Changes in Communion Office—Final Consideration of Bishops

The Living Church News Bureau London, March 4, 1927

THE LOWER HOUSE OF THE CONVOCATION OF CANTEBURY completed on Friday last its consideration of the draft proposals of the bishops for the revision of the Prayer Book, and was pronounced until March 29th, as the lower house of the Convocation of York had already been on the preceding day.

A notable feature of the proceedings in Canterbury Convocation has been the number of motions withdrawn. The reason for this, as explained by the prolocutor, the Dean of St. Albans, is that there was a general feeling in the house that the recommendations sent forward will be much more effective, if they are few in number and confined to the larger matters of principle that may seem to be involved in the bishops' draft of the composite book.

On the first day there was a solid block of votes forthcoming from those members who are appointed by the bishops and sit *ex-officio*. They succeeded in negating a series of amendments, though few of great importance. On the subsequent days, it is said, the atmosphere was much more friendly. The combination of Protestant and Anglo-Catholic votes which defeated an attempt to delete the rubric permitting extempore prayer was a significant instance of the tendency of the two schools of thought to be in accord on purely spiritual matters.

RUBRICS AMENDED

Among the amendments and suggestions which were carried were the following:

On the motion of Dr. Kidd, it was resolved to submit to the upper house a memorandum raising points which, in the opinion of the lower house, "require consideration." The memorandum submitted that "there are a number of rubrics in the Prayer Book which are not used as directions for carrying out the services, but rather as directions as to the conditions under which the services are to be held, and which will, therefore, not vary according as the alternative or the old form of prayer is used. And where the forms vary, it must be intended that the alternative shall supersede the old. In fact, to keep both would be to assert contradictory rules."

The following instances among others were quoted:

"In the order for Holy Communion, among the rubrics at the end comes the direction that there shall be at least three communicants with the priest. In the alternative order this rubric disappears. It cannot be intended that if the old service is used there must be three communicants, and if the alternative only one.

"The rubrics vary in the language, if not in the substance, of their directions as to the bread to be used. It cannot be intended that this shall depend upon which service is used.

"The old rubric makes no mention of reservation of the consecrated elements for the Communion of the Sick. It cannot be intended that if this is desired the priest must use the new alternative form, and that reservation will depend upon which service is used.

"It is slightly a different aspect of the case that the rubric admitting the alternative vestures as possible should be prefixed only to the alternative order, and that if the old order is used, this permission, whichever way it works, should be taken away."

Dr. Kidd also moved to add to the rubric regarding the saying or singing of the *Gloria in Excelsis*, "except that at the discretion of the minister it may be omitted on any day not being a Sunday or a Holy Day."

An amendment in the second rubric of the alternative order for the Communion of the Sick, providing that the words "if the bishop shall so permit" should read "in accordance with the regulations of the bishop," was carried by a large majority.

Dr. Darwell Stone moved the omission of the word "only" in the rubric regarding reservation "only for the Communion of the Sick." This was carried by seventy-seven to fifty-six votes.

A further proposal by Dr. Stone for the insertion, after the word "sick" and others who could not be present at the celebration in Church," was carried.

A motion was carried that the bishops should be asked to make public the rules to be framed by the archbishops or bishops of the province, if possible before the final sanction of the composite book is asked for.

A motion by the Rev. C. E. Douglas was carried, that in the rubric in regard to the "rules (for reservation) framed by the archbishop and bishops of the province, or by canons lawfully made by the Convocations of the province," there should be inserted after the word "province" the words "with the concurrence of the Lower House of Convocation."

CHANGES IN COMMUNION OFFICE

The Convocation of York made several general suggestions regarding the minor offices. These I need not chronicle, but shall confine my notes to what was done in connection with the alternative Holy Communion office, in which numerous alterations are suggested.

In the thanksgiving the priest, it is suggested, is to say, "having now received by faith the Precious Body and Blood" instead of "having now received the Precious Body and Blood." In the next rubric the priest is given discretion to omit the *Gloria* and *Agnus Dei* on any day not a Sunday or a holy day. The house also asks for further consideration of the request of the House of Clergy for a Proper Preface for every Sunday during the year, for which none is now provided.

In the order for a second consecration, the house suggests the omission of the prayer "Hear us, O Merciful Father."

Another proposal is that in a preface to the alternative book, or at the end of the Communion service in that book, the following words should be incorporated: "It is clearly to be understood that in the alternative order for Holy Communion the doctrinal position of the Church of England is unchanged."

In the alternative order for the Communion of the Sick, the second rubric, it is suggested, should omit the words, "if the bishop shall so permit," and substitute, "in accordance with such directions of the bishop as he may find after in-

quiry advisable and conformable with the present rubrics concerned with the Communion of the Sick."

FINAL CONSIDERATION BY BISHOPS

The bishops began their final consideration of the alternative Prayer Book at Lambeth on Wednesday. They are not expected to sit for more than four days, and it is possible that there will be a public announcement next week of any changes they may make at the suggestion of the Convocations. The proposals will be finally presented to the Convocations of both provinces on March 29th. If they are passed by the Convocations, they will come before the Church Assembly on July 4th to the 8th, and if, again, they are passed by the assembly, they will be submitted to parliament in the autumn.

It is believed to be unlikely that the bishops will make any radical changes in their proposals, or, indeed, debate at any length subjects that have already been discussed, and concerning which a compromise has to be found that is acceptable to the majority of the episcopate.

DEATH OF BISHOP RIDGEWAY

On Monday last there passed to his rest the Rt. Rev. Charles John Ridgeway, formerly Bishop of Chichester, at the age of eighty-five.

Dr. C. J. Ridgeway is particularly well remembered in London for his work as vicar of Christ Church, Lancaster Gate. He was there for twenty-one years, until 1905, and such was his popularity that every service he held was packed to the doors.

A man of great personal charm, he made a very wide appeal by a blend of considerable learning with knowledge of the world and a sense of humor. His services for children became famous.

Nothing is more noteworthy perhaps than the curiously parallel careers of Dr. Ridgeway and his brother, the late Bishop of Kensington.

They both became curates at their father's church in Tunbridge Wells. At another time they worked together at Holy Trinity Church, Malvern, and both spent some years of their ministry in Scotland, Charles John in Edinburgh, and Frederick Edward in Glasgow.

Both became vicars of leading London churches, both were select preachers at Cambridge, and both became diocesan bishops. The younger brother, as the Bishop of Kensington, used to score humorously by saying that, although he had started life as his elder brother's curate, he had ended by being his bishop.

TWO BISHOPS ENTHRONED

On Monday last two new bishops were enthroned: Dr. Bardsley, formerly Bishop of Peterborough, as Bishop of Leicester, in Leicester Cathedral, and Dr. Herbert, formerly Bishop of Kingston-on-Thames, as Bishop of Blackburn, in Blackburn Cathedral.

At Leicester there was a very large attendance, representing all classes of the religious and civic life in the city and country. The Bishop was enthroned by the Archdeacon of Canterbury, the Ven. E. H. Hardcastle.

At Blackburn, the Bishop of Manchester officiated at the enthronement of Dr. Herbert, assisted by several other bishops of the province of York.

NEW VICAR FOR ST. MARTIN'S

The Rev. W. P. G. McCormick, late vicar of Croydon, was inducted into the vicarage of St. Martin-in-the-Fields, Tra-

falgar square, on Tuesday night by the Bishop of Kensington. The induction ceremony followed the prescribed form, the new incumbent being presented to the Bishop by the rural dean. After the declarations and oaths the Bishop read the deed of collation, and delivered the deed to the new vicar with the words, "Receive thy cure." The Archdeacon of Middlesex then formally inducted him into the "real, actual, and corporal possession" of the

Church. Mr. McCormick afterwards tolled the bell to signify that he had taken possession.

In his address, the Bishop of Kensington said that they must thank God for all that Mr. Sheppard, their late vicar, had been allowed to do through the tremendous years since 1914. They in St. Martin's were a great distributing center for encouragement to humanity outside.

GEORGE PARSONS.

Metropolitan Sergius, Acting Head of Russian Church, Imprisoned

Refuses to Excommunicate Refugees—Oberammergau Passion Play in London?

The European News Bureau (London, March 4, 1927)

ACCORDING TO A TIMES REPORT, THE Metropolitan Sergius, who for some time past has been acting as the head of the Church in Russia, has been imprisoned by the bolsheviks. Before his death the Patriarch Tikhon appointed the Metropolitan Peter to execute his duties pending the election of a new patriarch. He was confined in the Suzdal prison, and since then the Metropolitan Sergius has carried on. Recently the soviet government presented to him a number of demands, chief of which was that he should excommunicate the clerical and lay members of the Russian Church who were living as refugees abroad. This he gallantly refused to do and his imprisonment was the result.

The secretary of the Lord Mayor's Armenian Fund has written a letter to the *Times* concerning another unhappy Eastern people in bondage, the Armenians. He says:

"For four years of misery the remnant of the Armenian refugees has remained under the direst conditions in the camps at Beirut, Aleppo, and Alexandretta. At the instance of the last assembly of the League of Nations, the high commissioner of refugees has organized a scheme with the cooperation of the French mandated authority to relieve the terrible congestion in the camps by settling on the land families of agriculturists. The urgency of supporting this scheme was stressed by a resolution of the Church Assembly that was strongly supported by the Archbishop of Canterbury, who further expressed the hope that a deputation to the Prime Minister now being arranged would have a favorable hearing." He goes on to appeal for more funds.

THE OBERAMMERGAU PASSION PLAY

Inquiries have reached the Archbishop of Canterbury as to an opinion he has expressed with reference to the proposal that funds should be raised for the British Empire Cancer Campaign by the reproduction in London of the Oberammergau Passion Play. He was asked whether he would encourage such reproduction taking place in Albert Hall. The Archbishop corresponded in January with the promoters of the suggestions stating that he had recollections of requests of the same sort in previous years, and had always expressed the opinion, which he retains, that the performance in Bavaria is *suave generis*, and that the transportation of it to other surroundings would entirely change the character and, he ventures to think, the sacredness of what has been done as a religious act for so many gen-

erations in the Bavarian mountains. This is an interesting statement coming from the Anglican Primate in view of similar attempts to produce the play in America and it is an opinion with which all right-minded people will cordially agree.

JERUSALEM NEWS

A letter to the *Church Times*, dated January 12th, from Jerusalem says that the Bishop of Nubia arrived there from Khartoum in time for the Orthodox Christmas. He stayed at the Greek convent as the guest of the Patriarch, and attended all the ceremonies at Bethlehem that week. He left the city on January 11th for Damascus to confer with the Patriarch of Antioch on matters of common concern to the three patriarchates of Alexandria, Antioch, and Jerusalem. Since the postponement of the pan-Orthodox council is inevitable, it may be that there will be a regional conference this year representing the three patriarchates.

January 8th was the Armenian festival of the Orthodox St. Stephen's Day (Deacons' Day). Fourteen newly ordained deacons in St. James' Cathedral did homage to his beatitude, Mgr. Tourian. The two Bishops Mesrop and Papken, together with Fr. Bridgeman, American chaplain at St. George's Cathedral, who also teaches in the Armenian seminary, are to be congratulated on the fruits of their labors in producing such ordinands; they are keen, serious, and full of promise.

In 1926 St. George's Cathedral, feeling the obligations laid upon it by its unique position at Jerusalem, began to work out a scheme of intercession for all Anglican dioceses. The scheme is now in print and is in charge of the Rev. C. Steer at the Jerusalem Cathedral. The names of the places to be prayed for on each day of the calendar at the daily Masses are shown. In turn, intercessions are asked for the diocese of Jerusalem, which stands at the central point of Christianity, where all branches of the Church Catholic are represented, not to mention two non-Christian religions, Mohammedanism and Judaism.

C. H. PALMER.

CHINESE LIBRARIAN SENDS APPEAL FOR LITERATURE

New York.—The Chinese librarian at Boone Library, Wuchang, China, reports a falling off in the number of magazines received at the library, just now when the library is a center of new interest with many new visitors. Bishop Gilman and the Church Periodical Club urge all donors and subscribers to renew and continue their efforts. Even if a few magazines are lost, which is unlikely, it will be better than for us to appear to be losing interest and failing our friends now in their special need.

Bishop of British Columbia Urges More Frequent Retreats

Cross Given by Windsor, England, to Windsor, Ont.—Anglican Theological College to Build

The Living Church News Bureau
Toronto, March 18, 1927

IN THE COURSE OF HIS ADDRESS TO THE synod of his diocese, the Rt. Rev. C. D. Schofield, D.D., Bishop of British Columbia, said:

"I am sure the teaching missions should be continued. I am of the opinion that the summer schools should be revived, and possibly extended. But, most of all, there is the call of the times for the provision of more quiet in which to develop the contemplative side of the religious life. This is, I believe, a supreme necessity if our growth is to be permanent. Whether our way of development should be a literal following of the accepted quiet day or retreat, I am not prepared to say. Some method of securing time and quiet for thought; for realizing 'The Presence' and appreciating 'The Power' is, I am convinced, a crying need of our age, of our Church, and of ourselves. . . .

"I venture to suggest today that we should be well advised to make a beginning by asking a small group to study the question for us, and to give us their findings. It might be possible, in time, for example, to secure a diocesan retreat house, where groups could spend a quiet week-end, or to begin with, it might be arranged that some available accommodation should be often used for such purposes. I am not without hope that if we set ourselves to the task, ways may be found by which times of refreshment and renewal may be provided for our people, not at the rarest intervals, but so constantly that something of the joy and peace which entered so largely into the work of the first toilers in the Kingdom may be ours also."

CROSS FROM WINDSOR, ENGLAND

PRESENTED TO WINDSOR, ONT.

A wooden cross made from a 600-year-old beam, taken from St. George's Chapel, Windsor Castle, England, and donated to All Saints' Church, Windsor, Ont., was presented formally and dedicated at the Sunday morning service by the Most Rev. David Williams, D.D., Archbishop of Huron. The cross, which is of historic interest, was brought to Canada by Dean Ballie of St. George's Chapel Royal choir, which has recently completed a Canadian tour. The wood was taken from the chapel while repairs were being made last summer and is oak from the Burnham forests.

BUILDING FUND OF

ANGELICAN THEOLOGICAL COLLEGE

The building fund of the Anglican Theological College, to be built on the property of the University of British Columbia, Point Grey, Vancouver, has reached the sum of \$100,000. There is still \$25,000 needed before the building operations can be started. A friend of the college has come forward with an offer of \$5,000 on condition that the remaining \$20,000 be raised. Already two supporters have sent in their checks for \$500 each. The plans for the building are nearing completion, the site has been cleared, and heat, gas, water, and sewers are ready for connection. It is hoped that the building will be ready for occupancy in October.

Applications for registration for next year equal over half the present registration, and the college authorities are con-

dent that the removal to Point Grey will mean a marked increase in the number of students. The college recently received a handsome contribution of books from Major the Rev. C. O. Owen and from Dr. Guppy of the John Rylands library in Manchester, England.

MISCELLANEOUS NEWS

A motion introduced by Sir Richard Latte, at the synod of British Columbia, calling for a ten per cent increase on the 1926 apportionments for the M.S.O.C., was altered in an amendment introduced by Dean Quantion to double this amount. The amendment carried, following an eloquent appeal by the Dean, who spoke of "the urgency of the need and the inescapable responsibility of the Church," at the same time pointing out that giving was a habit which seemed to gather momentum.

Four hundred parishioners of St. Thomas' Church, Weston, Winnipeg, gathered in Ceel Rhodes School to say goodbye to their rector, the Rev. R. W. Ridgeway, who leaves Winnipeg to take up a living in Carlow, County Carlow, Ireland.

Over one hundred laymen and clergy from Niagara diocese attended a meeting and banquet of the National Laymen's Committee of the Church of England in Canada, in the rose room of the Arcade, Hamilton. George B. Nicholson, late member of the Dominion parliament for Altona, and founder of the National For-

Rabbi Urges Better Understanding Between Jews and Christians

New York Law Review Discusses Indecency on Stage and in Print—Bishop Manning Writes

The Living Church News Bureau
New York, March 19, 1927

IN AN ALBANY DISPATCH TO ONE OF THE New York papers there comes the report of a sermon which deserves the widest possible amount of publicity and a reception as cordial as Christians can give it. The sermon was preached by Rabbi Maris Ranson in Temple Beth Emeth in the capital city of the state last night. Perhaps there are frequent remarks of similar nature emanating from the pulpits of American synagogues, but, if so, we do not hear of them sufficiently to be aware of any marked desire on the part of the Jewish people for better understanding with us of the Christian Church. Rabbi Ranson, whether he be an exception or not, has voiced some statements which Christians, wherever possible, should use as a basis toward starting such a general movement as he seems to desire.

Rabbi Ranson suggests that we deal with anti-Semitism by coinng a new word, "Philo-Semites," those kindly disposed toward those of the Semitic race. His sincere and fervent plea should not be disregarded by those whose religion has as its distinctive feature the love of every man. What seems especially convincing in his plan is his suggestion that the Jewish people introduce into their prayer book the

ward Movement, was the guest of honor and principal speaker. Canon S. J. Gould, Toronto, secretary of the Missionary Society of the Church of England, was the other speaker.

To honor and perpetuate the memory of the late Col. George H. Ham, philanthropist, railwayman, and journalist, who died last April and whose body now rests in St. John's cemetery, at Port Whitby, Ont., a beautiful memorial porch is being erected over the door of St. John's Church by the Women's Canadian Press Club. The stonework of the church is already in place and in the spring the roof of carved woodwork will be completed. A beautiful memorial window will be placed in the church by the Ham and Blow families. It is planned to unveil both the porch and window at Easter.

At a meeting of the executive of the diocese of Niagara, held in Hamilton on February 22d, Bishop Owen expressed regret at the departure of Archdeacon Benson, eulogizing his scholarship and his preaching. The executive committee is tendering Dr. Benson a banquet on the Tuesday following Easter.

Bonuses to clergy receiving \$1,400 or less per annum, the bonus to be allocated according to the number of dependent children, will be available through a small fund established by the diocesan synod of British Columbia.

Accepting the appointment of rector of Christ Church, Winnipeg, the Rev. C. J. Cherry, of the parish of Greencourt, diocese of Edmonton, is expected to arrive in Winnipeg before the end of March. Mr. Cherry is a graduate of St. John's College, Winnipeg, and has been in his present parish for several years.

Rabbi Urges Better Understanding Between Jews and Christians

new spirit of a better understanding between Jew and Christian which, he says, has begun to crystallize within the past few years and which, he points out, has become one of the objects of Christ in America. Rabbi Ranson is even more definite. He believes that the Purim festival may well be utilized to develop good-will, a time "to glorify and pray for those defenders of the Jews and Judaism whose good offices are too numerous to mention." Such a use of that festival can be brought about, the rabbi declares, by such emphasis in plays and pageants in the various clubs and fraternal organizations sustained by the Jewish people.

Whatever be the indifference on the part of the great mass of our Jewish brethren toward a better understanding with Christians, here is a voice, giving a challenge, clear-cut, courageous, and constructive that deserves a gracious and sympathetic reception and answer from the Christian Church.

"INDECENCIES IN PRINT AND ON THE STAGE" In an article under the above heading, appearing in the current issue of the *New York Law Review*, there is a paragraph which will be enlightening to some of those who are impatient with what seems to be a negligent enforcement of the law. The recent activities against indecent theatrical performances and tabloid emphasis upon and capitalization of the obscene is the theme, and appreciative mention is made of Bishop Manning's contribu-

tion toward such a crusade by his remarks at the Church Club dinner.

In answer to those who wonder why the district attorneys do not act more quickly to "clean up," it is stated that, under the present law, it is much easier to urge such than it is to accomplish. The chief difficulty is that there is not and cannot be any definite and universally accepted standard by which may be decided what is decent and clean and what is indecent and obscene. The issue must be determined by judges and juries, the article states, and upon a trial for indictment for indecency all twelve of the jurors must agree as to the quality of the act charged. Also, the testimony of our most enlightened citizens, bishops, college presidents, editors of standard newspapers, would be rigidly excluded from the jury, because the law considers the matter one for ordinary understanding and intelligence, uninfluenced by "opinion evidence." If such citizens as Cardinal Hayes, or Bishop Manning, or Governor Smith should be allowed to testify before a jury that a play or a tabloid paper is indecent and that a verdict of conviction should result, the author declares that the judgment would be promptly reversed by an appellate court.

In the same issue of the *Review* is printed a letter from Bishop Manning commenting on the article quoted in part above. The Bishop writes: "The position which you take is manifestly a right one. While the law must be invoked and should be made more effective to check the outrageous offenses against decency, the true and only sufficient remedy lies in the development of a right sentiment among our people, and for this we must depend upon education and religion. Respectable newspapers with their vast educational influence can indeed do much to create a right sentiment."

NEWS ITEMS

Bishop Manning announced on Thursday that the nave of the Cathedral will be ready for use in about two years. The occasion for the statement was the pilgrimage of about 300 women of the women's division to complete the Cathedral.

Of six windows recently placed in the north aisle of St. James' Church, Madison Avenue and Seventy-first Street, three were dedicated at the late service last Sunday morning. One is a memorial and two were given by the congregation as a thank-offering for the reconstruction of the parish church.

A birthday banquet was recently given in honor of the Rev. John W. Johnson, vicar of St. Cyprian's Church, 173 West Sixty-third Street. The occasion was in commemoration of twenty-two years of faithful and effective service on the part of the vicar in building up an influential work among the colored people in a most difficult neighborhood, a section once known as San Juan Hill. The Rev. John Howard Johnson, a son of the vicar, a graduate of Columbia, is now associated with his father in the work at St. Cyprian's.

The city papers yesterday and today have given considerable space in mentioning that Friday the 18th was the seventy-fifth birthday of Haley Fiske, president of the Metropolitan Insurance Company. Mr. Fiske is one of the leading laymen of the Church today, a public speaker and writer on its affairs, a devoted communicant of the Church of St. Mary the Virgin, and the chairman of the business men's division for the completion of the Cathedral.

The annual service of the Church Mission of Help will be held at the Cathedral next Sunday afternoon (March 27th) at

4 o'clock. The preacher will be the Very Reverend the Dean.

In the interest of the endowment campaign in behalf of the General Seminary, Dean Fosbroke, Bishop Stires, and Frank Polk of the committee on raising funds spoke at a luncheon given on Wednesday by Origen S. Seymour. Sixteen representatives of the parochial life of the city were present.

From Calvary Church comes a copy of the first issue of its parish paper, the *Calvary Evangel*, to be published in magazine form. Its twenty-four pages provide several interesting features, including an article and the reprint of a sermon by the rector, the Rev. Samuel Shoemaker, Jr., and a letter from the Presiding Bishop,

Over Half Million Copies of Bible Sold Since Christmas in Chicago

Questionnaire Reveals Views of Students on Religion—Religious Education Group to Fight Crime

The Living Church News Bureau { Chicago, March 19, 1927 }

SINCE CHRISTMAS MORE THAN A HALF million copies of the Holy Scriptures have been distributed by the American Bible Society in the Chicago area, which includes ten states. This is twice as many as were sent out during the year, five years ago. Other agencies and mail order houses in the district also report a large increase in sales. "Ten years ago," says J. L. McLaughlin, secretary of the Chicago office, "a quarter million copies a year distributed in this section was thought a fine record, but in 1925 the Chicago office put out 460,000 copies, and 788,000 in 1926. In the first three months of this year more than a half million copies have been sent out, and the office expects to pass the million mark before fall." Bibles and portions of the Bible are distributed for the actual cost of the printing, and the cost of overhead is met by contributions. According to Mr. McLaughlin the radio has contributed more than any other agency to the increase of Bible reading. He says:

"On Sundays and many days during the week the dials can be turned and a service of worship tuned in. In thousands of homes where the influence of the Church has not been felt directly for years, a spiritual rebirth has been brought about by the radio, very often with the acquisition of Bibles as the next step. Morning worship and reading of Bible selections as part of broadcasting have had a noticeable effect. The chapter-a-day campaign of Bible reading during January and February also caused a tremendous rush for Bibles."

There are many contributing causes of recent years to this phenomenal demand of the public for the Bible; for example, the continued debate between the fundamentalists and the modernists, the Scopes case, the discussion over evolution, the expansion of the religious education movement, even the student suicide wave, are turning the minds of the public away from materialism to consideration of spiritual things. The first step in this new interest is to get a copy of the Bible.

STUDENTS AND RELIGION

Are college students more or less religious today than other people? Many

Dr. Murray, who is a parishioner of Calvary congregation.

The two concluding lectures at the Church of the Transfiguration under the auspices of the Catholic Congress Committee are Rubrics or Progress, by the Rev. Dr. McClenthen of Baltimore on March 28th; and The Reformation—A Modernist Movement, by Fr. S. C. Hughson, O.H.C., on April 4th.

Among the visiting preachers in town tomorrow and through the week following are Bishop Slattery at Grace Church Sunday morning, Bishop Fiske at the Transfiguration throughout the week, Bishop DuMoulin at St. Thomas', and Canon Shatford of Montreal at Trinity Church. HARRISON ROCKWELL.

happenings in their lives, such as the present distressing frequency of suicides, would seem to indicate that they are, as a class, less religious. Many other things would seem to indicate otherwise. For example, a recent inquiry on the religious attitude and status of the students at Northwestern University shows that eighty-one per cent are Church members, as compared with forty-five or fifty of the outsiders. Dr. George Betts, professor of education and research at Northwestern, and Professor Delton T. Howard sent out a questionnaire to 1,661 students, 909 men and 752 women, including undergraduates, members of the graduate school, and special students. The results of the questionnaire were so interesting that they are made the basis of a thesis by Miss Alma Stuck, a graduate student of the educational department. The replies are anonymous, insuring a maximum of frankness. Here are some of the excuses given by many who attend church seldom or not at all:

"Too busy." This is a frequent excuse. "It is easier to listen to sermons over radio." "Bored to extinction," says one. "Don't believe in religion" say several. "Younger generation criticized too much," say many. "I can do my own thinking about religion." "No Church in harmony with my ideas of religion." "Sermons too much like class room." One hundred and seventy-four were not particularly interested, 205 did not find the services stimulating or helpful, 394 had more interesting things to do. Twenty-nine said that Church people lacked cordiality, ninety-nine criticized the inconsistency of professing Christians, and twenty-nine said that they had not been invited to attend services.

Looking at the encouraging side of the picture of the 1,300 who said they were Church members, 509 declared they attended church every Sunday, 310 women and 199 men, 369 said they go occasionally, eighty-four men and fifty women admitted that they never go.

When asked to analyze the attitude of the majority of students toward religion, one hundred said they believed it to be "very favorable"; sixty-five said "mildly favorable," 812 said they thought it "indifferent"; and twenty-nine said "antagonistic." Among the "campus influences listed as detrimental to religion" were, dancing, reading of modern literature, "my own meditations," discussion in certain student groups, general rush and

hurry, and lack of respect for other social groups.

RELIGIOUS EDUCATION MEETING
TO COMBAT CRIME

"Crime prevention must come through education," said Attorney Henry P. Chandler, chairman of the Chicago Convention of the Religious Education Association, which is to meet April 26th to 29th at the Congress Hotel. "The child must be taught from infancy the moral obligations which are assumed with citizenship. We will attempt at the meeting to determine what relative portions of the educational task should be undertaken by the Church and by the state."

A notable committee of leading educators is in charge of the convention, consisting of Dr. Gerald B. Smith, Dr. J. W. F. Davies, Dr. Ozora Davis, W. J. Hamilton, Dr. L. T. Hines, Rabbi Louis Mann, Pres. Walter Dill Scott, and J. M. Artman. Among the well-known speakers who will address the convention are Sir Robert A. Falconer, president of the University of Toronto and president of the Religious Education Association, Dr. George A. Coe, Dr. Luther A. Weigle, professor of religious education, Yale University, and Dr. Walter S. Ahern of Boston University. Roman Catholics, Protestants, and Jews all have a place on the program.

THE SPIRIT OF LENTEN PREACHING

There is no lack of opportunity this Lent, certainly in the large cities, of hearing the Gospel preached by the ablest of men. The only criticism that one would make after a review of nearly three weeks of this preaching in Chicago is that there is too much of the scolding of men and women for their failings, too much emphasis on the sins of society and the faults of the present day, and not enough preaching of the strengthening and encouraging Gospel of Christ. . . . After all, faithful Church people, the "regulars," make up most of the Lenten congregations, even at the noonday services in the down town districts. One would like to know the proportion of "occasionals" and outsiders who attend these Lenten services. It may be considerable, but the great number are steady Church folk who are doing the Church's work and are seeking help, cheer, and inspiration to "carry on." Over-emphasis by able, devoted preachers of the sad and bad effects of life and too much of the pessimistic tone in the Lenten message is questionable.

MISSION AT THE ATONEMENT

The Church of the Atonement, one of the largest in the city, has been filled each night of the two weeks' mission being held by the Rev. McVeigh Harrison, O.H.C., and Brother Dominic. The mission ended on March 20th. Besides the preaching each night, there was a young people's service each afternoon at four o'clock. The rector is greatly pleased with the results of the mission. Much of the success, he says, is due to the intensive work of preparation through weekly prayer meetings held in more than twenty homes of the parish. The preacher on Sunday, March 27th, will be the Rev. Dr. James S. Stone, and Sir Henry Lunn will make an address at the eleven o'clock service on Low Sunday.

The Rev. Alfred Newbery, who is to succeed the Rev. Frederic S. Fleming at the Atonement on May 1st, will be in residence before that date. Dr. Fleming, it will be recalled, is to become rector of St. Stephen's, Providence, on May 1st.

ST. MARY'S HOME BENEVOLENT

A laudable movement has been inaugurated by the women of St. Frances Guild, of which Mrs. F. E. Noble is president, for the benefit of St. Mary's Home for Children, at 2822 Jackson Blvd. Convinced that there was room in the diocese for another thrift shop, and that such an activity would be the means of establishing a continuous revenue for the home the year around, the members of the guild have formed an auxiliary body, to be known as a council, to have charge of all the arrangements of promotion and later the management of the new venture.

Miss L. A. Noyes of the Church of the

Mexican Labor Leader, English Vicar Address Philadelphia Clergy

Seamen's Church Institute Receives \$91,000 Legacy—Bishop Cook to Have Quiet Day

The Living Church News Bureau Philadelphia March 18, 1927

THE MARCH LIST OF SPEAKERS BEFORE the Clerical Brotherhood of the diocese is typical of the range of interest of the clergy, as it includes residents of England and Mexico, as well as of the United States. José Kelly, representative of the Mexican Federation of Labor, will present one point of view March 21st. The Rev. S. C. Carpenter, vicar and rural dean of Bolton, spoke last week. Dean George G. Bartlett of the Philadelphia Divinity School is booked for the 28th, on Old Ends and New Means, and Prof. Lightner Witmer, Ph.D., head of the psychological department of the University of Pennsylvania, spoke March 7th.

Another representative of the university who is a frequent and welcome speaker is Prof. Arthur Holmes, Ph.D. He is to address the brotherhood soon on The Kingdom of Heaven and the Mechanical Ideal, a subject indicative of his viewpoint, which the clergy have found so helpful that he is pressed to come sometimes as often as once a month through the year for his studies of the old faith in the light of modern philosophical speculation. While Dr. Holmes is a Baptist, he has a son who is a candidate for Holy Orders. Last year, in appreciation of his services, the club raised a purse with which was purchased a fine lecture style copy of the American Revised version of the Holy Bible, and a Book of Common Prayer. These, suitably engrossed, were presented to him at a service in college chapel; and by him in turn immediately presented to Provost Penniman, for use in the chapel services. The brotherhood was represented by Dean Hathaway, who, as chairman and only active member of the executive committee, has for some four years been responsible for the programs, and consequently for the success of the meetings.

The Seamen's Church Institute receives \$91,000 due to the application of an ancient principle to the will of Maskaline Clark, who died in 1905, by the decision today of the Orphans Court. His brother-in-law, George Hayes, had founded the Hayes Mechanics Home for artisans, and Mr. Clark planned something similar for sailors. The court decided that the trustees, a trust company, were right in claiming the amount insufficient to establish and maintain a separate institution, and granted their request to award the fund

Holy Communion, Maywood, was made chairman of this organization. Among the members of the council are: Mrs. C. P. Anderson, Mrs. R. E. Sackett, Mrs. H. R. Rogers, Mrs. E. E. Appleton, Mrs. Lucien Gervais, and Mrs. Wainwright Gervais.

It is the aim of these Church women to make St. Mary's Thrift Shoppe, which will be open for business March 17th, and will be located in a store building owned by the home at 2832 Jackson Blvd., as popular and successful as the Economy Shop in Oak Park or the White Elephant Shop on the north side. An urgent appeal is made to the members of the various parishes of the diocese for cast-off things.

H. B. GWYN.

to the Seamen's Church Institute, under agreed conditions. The Institute will use half of it to complete a building now under construction, to be known as the M. Clark Mariners' Home, for the purposes outlined in the will; the remainder to be a fund for maintenance. This will be the second unit of the reconstructed and growing work, managed under Church auspices with the Rev. Percy R. Stockman as chaplain, and supported generously by people of all faiths.

NEWS NOTES

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, will conduct a quiet day Saturday, March 26th, at St. James' Church, 22d and Walnut, for social workers of hospitals and other institutions of the city, irrespective of denominational lines. In making the arrangements, the Social Workers' Guild has joined with Bishop Garland, the diocesan Christian social service commission, Church Mission of Help, and the City Mission. Holy Communion at 9:00 begins an all-day program.

The journal of the ninth synod of the province of Washington, just issued, shows both the progress and the present limitations of the provincial system. It is a compact, readable, well-arranged, adequately indexed volume of eighty-two pages, with a mass of information, in the various reports, tables, and the like, concerning the thirteen constituent dioceses. The outlook is world-wide, the problems of the general Church being brought home to the provincial constituency by such means as lists of the missionaries from each diocese now serving abroad.

The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, is a visitor to his native Pennsylvania, speaking before the Indian Hope of the Woman's Auxiliary.

Dr. Remsen B. Ogilby, president of Trinity College, Hartford, who is preaching Monday to Friday at Old Christ Church, will be the principal guest at a Trinity dinner Tuesday evening, at the Bellevue-Stratford, which the Bishop of the diocese and others will attend.

CHARLES LAWIS HARRIMAN.

QUOTA ALREADY PAID BY PARISH

GOWANDA, N. Y.—St. Mary's Church, the Rev. Leslie Charud, rector, besides having recently built a rectory, improved the property, paid all debts, including a heavy paying tax, has pledged and raised its full quota. The money is now in the hands of the Bishop.

Dr. J. C. Jones Discusses Work of C. M. H. in Borough of Brooklyn

First Unit of St. John's Hospital to Be Built—Bay Shore Improvements in Progress

The Living Church News Bureau
Brooklyn, March 18, 1927}

THE ANNUAL SERVICE OF THE LONG Island Church Mission of Help was held last Sunday in Grace Church, Brooklyn Heights, the Rev. George P. Atwater, D.D., rector. It was an exceptionally successful service, informative and inspiring, and doubtless resulted in the offering of real intercessions for this mission, its workers, and its beneficiaries.

The Rev. J. Clarence Jones, S.T.D., president of the Church Mission of Help, preached the sermon, and set forth in a most convincing way the motive, aim, method, and result of the mission. He told a typical story of a young woman, a Church girl of twenty, an unmarried mother; of her relation to the Church Mission of Help and of the assistance given her in her need and the plans made for her future. Proceeding from a specific case to the general policy, he showed that every phase of the sex problem among young people is dealt with; there have been 714 unmarried mothers counselled and helped, and 632 babies provided for; 175 delinquents dealt with, and 243 preventive cases undertaken—a total of 1,753 persons definitely assisted, many of whom are still in active relation with the mission. Available sources of information give evidence that there have been probably ten thousand persons in this area who have needed this kind of service, and that the majority of these would be classified as "Protestants"—a title usually indicating merely that they are, in Dr. Jones' phrase, "unaffiliated derelicts of divided Christendom." Contrary to a common belief less than ten percent of these girls are of subnormal mentality.

A difficulty met with in seeking support for this work, Dr. Jones declared, has been the feeling of many that the work of the mission was unwise sentimentality, that its beneficiaries were softly treated and their offense lightly condoned, whereas their ostracism is in reality a social necessity. Our Lord, however, distinctly taught forgiveness even in such cases, and His pardon was coupled with the injunction "Go and sin no more." The preacher praised the good sense as well as the true devotion of the carefully trained social workers and the volunteers of the mission, who successfully avoided the pitfalls of sentimentality.

The Church Mission of Help in this diocese was organized when the judge of the children's court in Brooklyn appealed to Bishop Burgess for help in dealing with delinquent and unfortunate girls who were "Protestants." The judge pointed out that Roman Catholics and Jews cared well for their own; but one of the failures of divided Protestantism was plainly seen in this matter. A group of Church women was soon interested. Baptists, Methodists, Presbyterians, and others have cooperated. Many of the original group continue their active interest in the mission to the present time. The Bishop of the diocese, the Rt. Rev. Ernest M. Stires, D.D., is honorary president; the Rev. J. Clarence Jones, S.T.D., president; Miss Emma B.

Lewis, chairman; Mrs. Walter Truslow, treasurer; and Miss Mildred P. Carpenter, executive secretary. The headquarters are in St. Phoebe's mission house, 125 DeKalb Avenue, Brooklyn.

NEW HOSPITAL TO BE BUILT AT ONCE

Important action was taken on March 14th when the board of managers of the Church Charity Foundation, at their monthly meeting, unanimously authorized the building committee to proceed at once with the construction of the first unit of the new St. John's Hospital. An effort will be made at the same time to raise the money needed for the other units, so that building operations may not cease until the whole hospital is completed.

This is the culmination of a long and carefully considered plan. St. John's Hospital has for years been known to be too small for the demands made upon it. The present building, dedicated in 1882, was then ideal for its purpose; but in late years it has been exceedingly difficult to adapt it to the rapid development of medical and surgical science. The new hospital will be built on land adjoining the present building, and will provide for about two hundred patients. The first unit, which is to be begun as soon as a contract can be prepared, will contain thirty-six private rooms, a complete operating suite, new administration offices, and a new kitchen. The next unit to be authorized will be a wing connecting this new pavilion with the present hospital, and containing seventy-five beds in small wards and semi-private rooms, fifteen more private rooms, and interne's quarters. The third unit, another wing, will contain other wards and semi-private rooms and new laboratories.

When the new hospital has been completed, it is planned to renovate the old building and make it into a hospital for chronic diseases—a philanthropy at present sadly needed in every part of New York City.

A new power house, of ample capacity for the present and the projected buildings, is now nearing completion. In it are also included refrigerating machinery, an ambulance garage, and a steam laundry. The Walter Gibb Memorial Chapel also is almost finished, and will soon be consecrated. It stands between the home for the aged and the proposed new hospital, and will be connected by corridor with both.

IMPROVEMENTS AT BAY SHORE

A new parish house for St. Peter's, Bay Shore, is under construction. It will be of brick and hollow tile, with stucco exterior. Besides a large main assembly room it will have a reading room, a woman's guild room, men's club room, billiard room, and kitchen; and in the basement a Galahad room. The cost will be \$50,000. The present small parish house will be moved to the rear of the property and used for basket ball and other gymnasium purposes.

There has recently been placed in St. Peter's Church a fine copy of Raphael's Madonna della Segiola, secured seventy years ago in Florence, and recently presented to the church by the heirs of the late H. R. DeMilt.

CORNERSTONE TO BE LAID

The Ven. Charles G. Clark, Archdeacon of Brooklyn, announces that the corner-

stone of the new building for St. Simon's Mission, Avenue M and East 29th Street, Brooklyn, will be laid on Monday, March 21st, at 5:30 P.M. St. Simon's was begun as an archdeaconry mission in 1911, in a rented store on Avenue J near East 12th Street, that neighborhood being then in the first stages of development from rural to urban conditions. In 1913 a plot one hundred feet square was purchased at Avenue K and East 12th Street and a portable chapel erected there. Since then the population of the section has greatly increased, but the influx being predominantly Jewish the congregation has not grown much. The removal about a mile eastward gives promise of greater usefulness, and the sale of the property acquired in 1913 has been very profitable. The Rev. Herbert J. Covell is in charge.

COUNCIL CONTINUES SUPPORT OF JEWISH MISSION

The diocesan council has acted favorably on the request of the archdeaconry of Brooklyn, and has voted to continue the appropriation previously made to the House of the Holy Comforter, 44 Devoise Street, the Jewish mission of the archdeaconry of Brooklyn. The Rev. Harry Greenberg, deacon, is in charge of this work.

FEDERATION OF CHURCHES' LENTEN SERVICES

The Brooklyn Federation of Churches will hold a series of daily noonday meetings at Albee's Theater for the last three weeks of Lent. The most prominent ministers of various bodies in Brooklyn will speak. Bishop Stires will be the preacher at the first service, Monday, March 21st. The series will continue every weekday until Easter, and will be followed by an out-of-door service at dawn on Easter Day at Prospect Park Plaza, when the Rev. S. Parkes Cadman, D.D., will preach.

Bishop Stires has accepted Bishop Manning's invitation to preach the three hours on Good Friday in the Cathedral of St. John the Divine, in Manhattan.

C. H. W.

PENNSYLVANIA BISHOPS DISCUSS BUILDING PROGRAM

STATE COLLEGE, PA.—On Tuesday evening, February 24th, three of the bishops of the Church in Pennsylvania gathered here to discuss the building program and advise about the expenditure of the fund which has been provided by Churchmen throughout the state during the past year.

Those present were the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, chairman; the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg; and the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh.

The local members of St. Andrew's building committee who were present included Prof. A. H. Espenshade, Prof. Elton D. Walker, Prof. Warren B. Mack, and the Rev. Edward M. Frear. Prof. R. I. Webber, who has had a large building experience, and Bishop Talbot's personal secretary, Mr. Benedict, were also present.

After dinner at the University Club, the bishops voted to approve the latest plans of the architects, which include a tower and transepts, estimated to cost, furnished in all respects except the organ, \$90,000. They voted to set aside in trust the sum of \$20,000, the income of which should be used to defray current expenses incident to the enlarged physical equipment. They voted to recommend that the Interdiocesan Building Committee proceed to secure detailed drawings and specifications and begin building as quickly as possible.

Bishop of London Receives Ardent Welcome in Sydney

Brings Message of Encouragement to Australia—A Million Dollar Legacy

The Living Church News Bureau
Sydney, February 19, 1927

ABOUT 3,500 CHURCH PEOPLE STOOD UP in Sydney Town Hall and cheered the Bishop of London for nearly five minutes without ceasing when he arose to give his address last night. "This is one of the greatest welcomes of my life," he said.

At every port of call from North Queensland, crowds thronged to hear his message. And his message has been received with gladness and thankfulness. His magnetic personality and his high office combined to make him the greatest living ambassador of Church and empire. He told us what we wanted to know. He said what we needed to hear: the greatness of England and the English Church; the power and love of the Catholic faith; the need of the Australian Church to take up very seriously the immigration problem; the pride of the Church of England for her daughter Churches; the privileges we enjoy which carry weighty responsibilities; the slaying of the bogies created by party spirit; the love and charity to be shown to other churches—these were the things he brought before us.

Australia will long remember him. Australia is proud to feel he is part of them. As the Prince of Wales some years ago was a great cementing power for the empire when he visited Australia, so the Rt. Rev. A. F. Winnington-Ingram has been a power of great might and inspiration in resurrection and stimulating the faith and vision of Church people here.

A MILLION DOLLAR LEGACY

Important news comes from Western Australia. The late Sir Winthrop Hackett has left the munificent legacy of \$200,000 (one million dollars) for the founding and endowment of a Church of England College within the University of Western Australia. Sir Winthrop was at one time vice-warden of Trinity College, Melbourne. He was there when Bishop Moorhouse began his great scheme for the establishment of a theological faculty at the college. This most generous provision will stimulate Church leaders in Western Australia to great encouragement and we trust and also believe that it will suggest a similar action among some others of Australia's wealthy citizens.

PERSONAL ITEMS

Although personal news items are not generally of interest beyond local surroundings yet we have several to report of importance. The first is the sadness of the sudden death of the wife of the Archbishop of Melbourne after a surgical operation. Mrs. Harrington Lees was beloved by the Melbourne people and great sympathy has been shown to the Archbishop in his great grief. The new Bishop Coadjutor of Sydney, the Rt. Rev. G. A. Darcy-Irvine, has been appointed rector of St. Philip's Church, Sydney, a heavily endowed and beautiful church in the heart of the city. This has been brought about since the death of the late incumbent. Canon Bellingham, whose long life and successful ministry made him one of the

best known clergymen in Australia. The Archbishop of Sydney, Dr. J. C. Wright, is visiting England on an extended holiday and will be absent most of the year. He is to preach at Jerusalem on his way over.

F. HARLEY-JONES.

TO CONFERR IN CHINA

Department of Missions Appoints Bishop H. St. G. Tucker and Dr. Wood as Commission

New York—Conditions in China have been causing Bishops Graves, Rootis, and Huntington much anxiety, fully shared by the Department of Missions. Recent letters and cables from the bishops have urged the department to send a commission to confer with them regarding the problems facing the Church in China. At a special meeting held on March 18th the department carefully reviewed the situation and unanimously voted to comply with the request of the bishops. The Rt. Rev. H. St. George Tucker, D.D., Bishop Coadjutor of Virginia, and the executive secretary of the department, Dr. John W. Wood, were asked to serve on the commission, with the understanding that if, in the judgment of the Presiding Bishop and his advisers, it seemed desirable so to do, a third member should be added. As Bishop Tucker was nominated for this service by Bishop Brown of Virginia, it is hoped that in spite of the heavy diocesan schedule Bishop Tucker will be able to accept. The department felt that he would be an invaluable member of the commission in view of his long experience in the Orient and his unrivaled grasp of missionary problems and policies. It is hoped that the commission will arrive in China before May 1st.

A cable received by the Department of Missions from Bishop Graves, March 16th, says the following have arrived in Shanghai, and are safe and well: Mrs. W. P. Roberts and children, Miss S. E. Igo, Mrs. L. B. Ridgely.

NEWS FROM CHINA

New York—A cable received March 14th from Shanghai by the Department of Missions gives the following information:

"Mrs. F. E. Lund and children, and Mrs. Vincent H. Gowen have arrived at Shanghai. American Consul at Nanking has not advised women and children leaving yet. All are safe at Shanghai."

Another cable received from Hankow on March 14th says:

"Situation unchanged. Miss C. A. Couch and Miss J. C. Whison have returned to station."

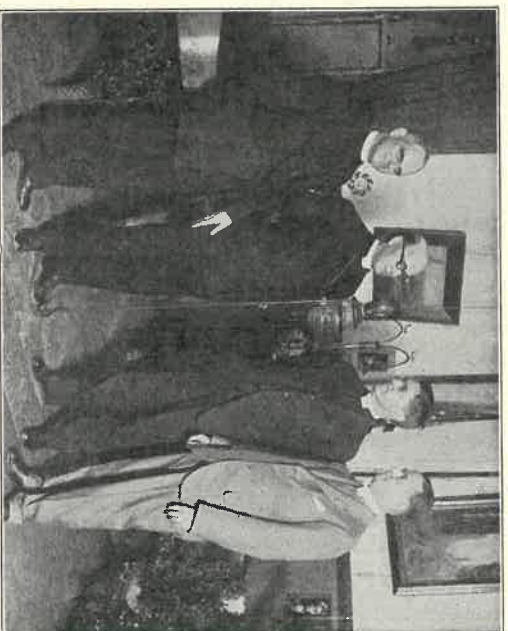
A cable received from Bishop Huntington on March 14th says:

"All are safe. Unsuccessful attempts being made to borrow property. There is no cause for anxiety at present."

The following passages from recent letters of Bishop Graves will show how carefully he is watching matters and what precautions are taken for the safety of members of the mission staff:

"You understand already what the settled policy in this district is and so do all our people, but in case you have to answer inquiries from friends of our missionaries at home as to their safety, I will repeat them again. I have sent instructions to every station, although I did not think that it was needful, since they knew what they ought to do already, that in the case of any trouble, women and children were to be sent here at once and the men were to stay only so long as they could do so without danger to life. Under present circumstances we are in a different position from what we have ever been. Heretofore we have had some chance of protecting property. As things go now, it would do no good whatever for a foreigner to stay on longer, could he do anything to insure the safety of the Chinese Christians. These are not the direct objects of attack though the Chinese clergy are and will be. The attitude of our government gives us some concern because they seem to have no policy and not to recognize that the destruction which is being worked on other people is going to be worked upon them, when a convenient time comes.

"Acting on the request of the United States consul general I gave instructions on January 26th that all women and children should be sent to Shanghai. The people at Wushih, Soochow, Zamzok, and Yangchow acted at once. All ladies and children have been brought to Shanghai and the last one, Mrs. Staudring, arrived January 31st. As to the Roberts family



Courtesy Los Angeles Times.

CRUSADERS

Broadcasting the Message of the Bishops' Crusade from K.H.T., the Times Radio Station, Los Angeles. Left to right: Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles; Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany; Very Rev. Theodore R. Lindlow, Dean of Grace Cathedral, Topeka, Kans.; Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles.

and Miss Hammond, the advice of the consul at Nanking with which Roberts agrees is that it is just as safe as Shanghai at present and there are some 4000 Americans gathered there. I have the greatest confidence in Consul Davis and in Mr. Roberts' judgment, so that for the present these ladies will remain at Nanking. We have been able to accommodate almost everybody in the families of our mission at Jessfield and in town.

"The men are standing by at their stations and have instructions repeated from those of our consul-general as to the steps they are to take regarding property. Everybody is acting with perfect coolness, and unless something unforeseen occurs, friends and relatives at home need not feel any great anxiety.

"As to Jessfield compound, we have laid in coal and provisions, and in case of any popular uprising the ladies at St. Mary's would immediately come over here and an armed guard will be sent out with motor cars to take them into Shanghai. We have therefore done everything that it is possible to do under the circumstances both for life and property."

A cable from Shanghai received by the Department of Missions on March 12th, tells of the return to this country of the following missionaries: From the district of Hankow, the Rev. R. E. Wood; and from the district of Shanghai, Miss Emma Cook; on the *Siberia Maru*, due San Francisco, April 1st. Miss L. L. Moffat, Mrs. R. H. McNulty and children, Deaconess T. L. Paine, Miss M. A. Hill, and Miss G. L. Selzer sailed on the *Empress of Asia* on March 12th. They are due in Vancouver, March 27th.

Conditions on the middle Yangtze from Nanking to Anking seem, according to press dispatches, to be less favorable than hitherto. No word has arrived concerning the alleged occupation of some Church mission buildings in Wuhu by representatives of the Cantonese government. The Department of Missions has cabled Bishop Huntington for information.

CHURCH ARMY IN MASSACHUSETTS

ROXBURY, MASS.—On Saturday, February 26th, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, welcomed to this diocese and to St. John's Church the Church Army of England. A mission began the following day and continued for nine days, closing with a thanksgiving communion at 6:30 on Tuesday, March 8th.

BOY SCOUTS IN HAITI

PORT AU PRINCE, HAITI.—The first troop of boy scouts in Haiti was given its charter in February by the Rt. Rev. H. R. Carson, D.D., Missionary Bishop of Haiti. The international organization of boy scouts has given permission to Bishop Carson to organize boy scouts in the republic of Haiti. At a service held in the Church of the Ascension, Torre, the first scoutmaster's certificate was presented and the Church flag and the Haitian flag were blessed and given into the custody of a troop of forty boys. The troop of boy scouts under their scoutmaster, the Rev. L. J. F. Dorleans, a deacon in the Church in Haiti, marched the five miles out to Torre and back again to Port au Prince. Ten miles is no small hike on an afternoon in a tropical country. The Sojourners' Club of the Masonic Order of Haiti, composed of American business men and officers in the U. S. marines and the U. S. navy, have promised the Bishop that they will be responsible for anything he

needs in a financial way. Knapsacks have been secured from the U. S. marines. Bishop Carson has been asked to organize troops in other parts of the republic by his manhood of Haiti.

FEAR THE AUTOBIOGRAPHY OF JAMES EDWARDS

By JOHN RATHBONE OLIVER

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Dean of Westminster

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MINNEAPOLIS, MINN.

**NEW CHAPEL FOR
SAN FRANCISCO CATHEDRAL**

SAN FRANCISCO—On Wednesday, February 23d, ground was broken for the second unit of Grace Cathedral, which will be the chapel adjoining the sanctuary and choir.

The chapel will be on the site of the former residence of Mr. and Mrs. William H. Crocker, California and Jones Streets, which was destroyed in the fire of 1906. Later the ground was presented to Bishop Nichols as the nucleus of a Cathedral site and afterwards was added to by the gift



Wide World Photo.

BREAKING GROUND FOR SAN FRANCISCO CATHEDRAL

Mrs. Whitelaw Reid, widow of the former ambassador to England, William H. Crocker, donor of the property on which the Cathedral will be erected, and the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, at the ceremonies of starting the work.

of the whole block at the summit of Nob Hill by the Crocker family.

Mr. and Mrs. Crocker are erecting the chapel as a memorial; and the sanctuary, choir, and crossings, for which excavation is beginning, will be a memorial to the late Bishop William Ford Nichols.

The service of ground-breaking was led by Bishop Parsons and Dean Gresham, Mr. and Mrs. Crocker turning up the first earth with a silver trowel presented to them by the Cathedral chapter. Besides a large number of the clergy and laity of the diocese, among others there were present the Bishops of Ahabasco, San Joaquin, Idaho, Arizona, and Utah.

**LIBERIA TAKES STEPS
TOWARD SELF-SUPPORT**

SINOE, LIBERIA—The nineteenth general convocation of the missionary district of Liberia was held in St. Paul's Church, Sinoe, January 20th to the 24th. Never before in the history of the country has there been so large and representative a gathering of Churchmen from all over Liberia. The church building proved far too small to hold the crowds that gathered daily to deliberate on the matters of vital importance to the Kingdom of God in this part of Africa. The Church services, too, were so thronged that a temporary platform, covered with sail cloth, had to be erected outside the building, to afford some shelter to the people.

In his canonical address, the Bishop mentioned the fact that 1936 will mark one hundred years of missionary effort in West Africa for our American Church, and suggested that it would be a splendid thing if Liberia could by that time become an independent diocese. The committee which was appointed to consider the matter, brought in a report, recommending that certain of the stronger missions (Eng-

lish speaking) voluntarily relinquish twenty per cent of their appropriation from the Department of Missions, beginning with the 1st of May, while others assume a reduction of ten per cent. This was passed almost by acclamation, along with a resolution of thanks to the Department of Missions for their long and generous support, but expressing the determination to try to make the Church in Liberia financially independent in the next few years.

It is the comment of many, that for enthusiasm, unity, and determination of purpose, this meeting of the convocation

leads all previous ones in this district. Another notable feature was the support pledged by the Woman's Auxiliary and the Sunday School Union to the Bishop's appeal for deeper and more frequent prayer, and more consecrated service.

**UNITED LENTEN SERVICES
AT LOUISVILLE**

LOUISVILLE, KY.—The Rt. Rev. Charles Edward Woodcock, Bishop of Kentucky, opened the noonday Lenten services at the Brown theater, March 3d. During the week the speaker was the Rt. Rev. James Wise, D.D., Bishop of Kansas, and for the rest of the Lenten season the speakers will be the Rev. John Gass, Bishop Woodcock, the Rev. Harry S. Munsion, the Very Rev. Charles E. Jackson, and the Rev. Harold L. Bowen.

The first of the Friday afternoon united Lenten services was held at Calvary Church, at which the Bishop of the diocese was the preacher, and the offering was devoted to the Bishop's Fund. Immediately preceding this was held a united meeting of the Woman's Auxiliary.

Bishop Wise, who was the chief crusader in the diocese in January, made this visit a follow-up of the Crusade. He addressed the congregations of St. Mark's and the Church of the Advent on Sunday, March 6th, spoke in Christ Church Cathedral at a mass meeting on Wednesday, and at a united service on Friday. Follow-up work of the Crusade in other parts of the diocese is being conducted by the Rev. Messrs. John S. Douglas, Harry S. Munsion, and Royal K. Tucker. The Rev. J. Luther Martin, rector of St. Paul's Church, Henderson, was the speaker at the second of the united meetings of the Woman's Auxiliary which was held in the Cathedral house on March 11th.

New Mowbray Books

The following late publications of A. R. Mowbray & Co. are just at hand:

The Heart of Religion

By FATHER VERNON, S.D.C.
Paper, \$1.00.

The principal subject is the Blessed Sacrament; and the chapters were written, says the author, in reply to the question: "Cannot you give us something definite to cling to in parishes where the Church is hardly ever mentioned and where the Faith is never taught?"

The Place Where Two Ways

Met. Thoughts for Passiontide and Easter

By GERRRUE HOLLIS, Author of "That Land and This," etc. 80 cts.

"The readers of this little book are asked to imagine that they are on Calvary on the first Good Friday and Easter Day, watching what happened there, listening to the words that were spoken there, on the Cross and in the Garden—but with the fuller knowledge and clearer insight of the two thousand years that have passed since Jesus died and rose again."

Prayers and Meditations

for the Lovers of Jesus

Edited by the Rev. GUBERT SHAW, Vice-Principal of St. Paul's College, Burgh, Lincs. Parchment, 60 cts.

Devotions from the writings of a little-known English mystic of the time of Richard Rolle.

Pamphlets

Anglo-Catholic Lives of the Saints

By the Rev. GERAULD SAMPSON, C.R. Each, 40 cts.

A pamphlet for each month, January and February ones are now on hand; others will follow.

The Prevention of Conception:

Commonly Called Birth Control

By the Rt. Rev. CHARLES GORE, D.D., D.C.L., LL.D., formerly Bishop of Oxford. 40 cts.

Described as "a reasoned statement of the objections to 'Birth Control' from the standpoint of Christian morality."

What Happened at the Reformation?

By the Rev. HENRY E. OLIVIER.

With introductory note by the Bishop of Ely. 12 cts.

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PHILIPPINE FACTS

MANILA, P. I.—All Saints' Mission, Bon-toc, to which the Rt. Rev. Charles E. Brent, D.D., Bishop of Western New York, donated the offering taken at his anniversary service in Buffalo on December 18th, to be used for the building of a church to complete the present inadequate and barn-like structure, has found sufficient stones in the river that borders its compound to erect the church, but not enough money to drag the huge boulders out of the river bed.

The opening of new motor roads in northern Luzon has brought the mission at Sagada within a closer contact with Manila. New mail routing has lessened the time it takes mail to reach Manila by three days. Mail now goes by truck from Tagudin, on the coast, to the suspension bridge, where the Sagada trail begins, and from that point it is brought to the mission by *cargadores*.

NEWS FROM JAPAN

New York—A cable from Bishop Nichols received on March 15th by the Department of Missions gives the following information concerning the earthquake of March 7th in the northwestern part of the district of Kyoto:

"Only one Japanese Church member lost life. Fifteen families entirely burned out. The Japanese Church has already contributed its utmost for relief of our own people as well as contributing to the General Relief Fund. We need \$1,000 additional to meet personal needs of Japanese fellow Churchmen. Our Churches at Kaya and Miyazu completely wrecked. We need \$9,000 to replace them. Will the Church at home help us meet this disaster?"

TRAINING SCHOOLS FOR TEACHERS

ALBANY, N. Y.—The Rev. Louis Van Ess, secretary for religious education in the diocese of Albany, has assembled a diocesan library of nearly 300 books to be circulated among Church school teachers.

One-fifth of the number of Church school teachers in the diocese of Albany has attended the diocesan normal training school held in Ogdensburg, Hudson, Schenectady, and Troy. Two more such schools are being held at Herkimer and Albany in addition to the one to be conducted at Amsterdam after Easter. Work is planned so as to give teachers an opportunity to receive a N.A.T.A. credit from the department of religious education of the National Council.

CHURCH SCHOOL INSTITUTE

SOUTH BEND, IND.—Methods of conducting drills, reviews, and examinations in Church schools were discussed by Miss Vera Rooney of South Bend in the afternoon session of the teacher training class of the Church school institute. The speaker stressed the importance of the true function of the examination, which is to organize knowledge gained in the classroom. This presentation was given in the class session of the Church school institute of the South Bend district, held at St. Thomas', Plymouth, Sunday, March 13th. Members were present representing Elkhart, Goshen, Plymouth, and South Bend. Making the Application was the subject of discussion in the evening session.

SUMMER SCHOOLS FOR RURAL WORK

New York—Summer schools for rural clergy are scheduled as follows: Madison, Wis., June 27th to July 8th; Manhattan, Kans., June 6th to 10th; Cornell, Ithaca, N. Y., July 11th to 23d; Chestertown, Md., tentative date, first week in September.

These schools increase in value each year. The men attend the university courses, and have separate conferences for their special problems. They listen to men employed by the state to teach rural economics and sociology. They listen to clergy who have made rural work their life calling and have made it a brilliant success, and to others who are doing much for the rural life in America.

The cost approximates \$30 plus travel expenses. The social service department's division for rural work is suggesting to individuals, auxiliaries, parishes, and dioceses the provision of a scholarship, \$30 plus travel cost, for one or more men.

The summer of 1927 is to mark a new venture in the development of our Church approach to the rural problem. A school for women workers who are interested in village and country life is to be inaugurated at Madison, and, if response warrants, at Cornell. The school for women at Madison will be in charge of the Rev. F. D. Goodwin; that at Cornell under the Rev. C. R. Allison. The dates and the expenses are the same as for the men's conferences.

Correspondence in regard to rural schools should be addressed to the Division for Rural Work, 281 Fourth Avenue, New York.

NOONDAY LENTEN SERVICES AT UTICA

UTICA, N. Y.—The Rev. Harold E. Sawyer, rector of Grace Church, has arranged the following schedule for the Thursday noonday services:

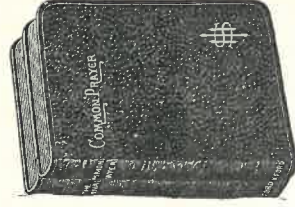
March 3d—The Rev. Murray Bartlett, D.D., president of Hobart College.
March 10th—The Rev. Renssen B. Ogilby, D.D., president of Trinity College.
March 17th—The Rev. H. H. Hadley, D.D., rector of St. Paul's Church, Syracuse.
March 24th—The Ven. Almon A. Jaynes, D.D., Archdeacon of Central New York.
March 31st—The Rev. D. Charles White, rector of Calvary Church, Utica.
April 7th—The Rev. Bernard I. Bell, D.D., president of St. Stephen's College.
April 14th—The Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York.

ORDINATION OF BEDROS HAGOPIAN

New York—Word has been received from Jerusalem that the ordination of Bedros Hagopian to the diaconate was to take place on March 20th, the Armenian Patriarch officiating.

Mr. Hagopian, it may be remembered, is an Armenian, a graduate of the General Theological Seminary, who studied for our ministry but at the request of the Armenian Archbishop, on the advice of the Foreign-Born Americans Division and with the consent of Bishop Freeman, whose candidate he was, offered himself to the Armenian Church for service among his own people. Last year he was chosen rector of the Church of St. Gregory, New York, the leading Armenian Church in America. In order to perfect his training for the Armenian Church he was sent, by interested friends, to spend this year studying in the Armenian Seminary in Jerusalem.

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REPORTS FROM JAPAN

New York—The Rt. Rev. Henry St. George Tucker, D.D., Bishop Coadjutor of Virginia, and formerly Bishop of Kyoto, has prepared a statement, from which the following facts are taken, relative to the severe earthquake in Japan.

The section affected by the earthquake, forty or fifty miles northwest of Kyoto on the coast of the Japan Sea, lies wholly in the diocese of Kyoto.

At Kaya we have a church with a large membership, whose pastor, the Rev. Mr. Tsutsui, a brother-in-law of Bishop Naide, has been working earnestly for many years in a very difficult field. The people were not favorable to Christianity, but he has gradually won their confidence. If, as reports indicate, Kaya was badly damaged by the earthquake and fire, our church and rectory may have been destroyed.

In Minyazu there was apparently a great deal of damage done, though no great loss of life is reported. We have work both in Maeanru and Shin-Maeanru.

If the earthquake has destroyed as much property as the reports indicate it will mean great suffering, as the villagers have nothing to fall back upon. The winter climate is very bad, with a great deal of snow.

"I should say that the situation calls for prompt and generous relief," writes Bishop Tucker. "This will doubtless be given by the Japanese themselves, though I hope we will show our sympathy by making some contribution toward the assistance of these people for whom this is a terrible disaster. They were having a hard struggle to keep going even before the earthquake. . . . I hope we shall do something to show our sympathy, especially with the workers and members of our churches in the stricken places.

"These little groups of Christians have been isolated and have had a hard struggle to maintain themselves. Sympathy shown by their fellow Christians in far-off America will not only relieve their suffering but will help to strengthen their faith and encourage them in their effort to build up the Kingdom in these out-of-the-way places."

**LAKE PLACID
CORNERSTONE LAID**

Lake Placid, N. Y.—On March 17th the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, officiated at the laying of the cornerstone of the Church of St. Eustace, Lake Placid. The services of the day were Holy Communion at 8 o'clock, the laying of the cornerstone at 4 in the afternoon, and evening service with a sermon by the Bishop.

St. Eustace parish is the union of the old congregations of St. Eustace and St. Hubert's, which had churches at extreme ends of the town. These buildings were abandoned and the congregation has been using the Baptist church. The new church is situated on the main street of the town and has a site as permanent and beautiful as is available. The structure, which will seat 300, will be of native stone and timber, and practically all of the material from the old Church of St. Eustace is going into the building, including a fine memorial bell.

The laying of the cornerstone was an occasion of great joy and satisfaction, as it is the culmination of years of effort, in which the present rector, the Rev. Sidney T. Ruck, has been the leader. While furthering the work of his immediate parish, Mr. Ruck has carried on a thriving missionary work at the Lake Kushaquana Sanitarium and at several countryside

The Roman priest and the Baptist minister of Lake Placid and the new rector at Annsdale Forks, the Rev. Percival G. Rollit, attended the laying of the cornerstone.

**BISHOP WELLER A VISITOR
IN LOUISIANA**

Sr. FRANCISVILLE, LA.—The Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, is visiting his son, who lives on a plantation near St. Francisville. At the request of the Rev. John C. Goodman, rector of historic Grace Church in the town (the second oldest church in the diocese, a beautiful gothic edifice of rich memories), Bishop Weller was the preacher on Ash Wednesday; and has also preached the sermon at the 11 o'clock service each Sunday since his arrival. The Bishop has made a host of friends here during his visits of last year and this spring, and his deeply spiritual sermons are drawing people from all parts of West Feliciana parish, and even from greater distances. They are serving as a splendid stimulus in the follow-up work of the Bishops' Crusade in this part of the state.

**CRUSADE IN
SOUTHWESTERN VIRGINIA**

ROANOKE, VA.—Beginning Sunday, February 6th, and ending February 13th, a mission was held in Ascension Church, Amherst, the Rev. Thomas D. Lewis, D.D., rector. Preparatory services were held for two weeks before the mission, and several members of the congregation had attended the diocesan Crusade in Lynchburg, so that when the missionary, the Rev. W. Roy Mason of Charlottesville, came the congregation was eagerly awaiting his message. The congregations steadily grew and Christians of all communions came and took an active part.

At Montvale, St. Mark's Church, the Rev. W. A. Pearman, rector, the Rev. J. Manly Cobb was the crusader from February 21st to 25th inclusive. There was a mass meeting every night, and notwithstanding the unfortunate weather and bad roads, the congregations increased steadily. Ministers and members of the denominations greatly assisted in the services by their presence and support. At the final service the boy scouts attended in a body.

THE CRUSADE IN MAINE

MOUNT DESERT, ME.—The Bishops' Crusade in the diocese of Maine was conducted by the Rt. Rev. Paul Jones, D.D., former Bishop of Utah, at St. Mary's-by-the-Sea, Northeast Harbor, and at St. Jude's, Seal Harbor. The Bishop spoke to the students of Gilman high school and Stetson grammar school in Northeast Harbor. His greatest opportunity was given him by a record attendance at the Sunday Evening Club, which summer residents of Northeast Harbor will be glad to know has gone through its first winter season with a considerable degree of success during the past several summers. A congregation which filled St. Jude's, at which it was a joy to see the Congregational pastor and his entire flock, gave the Bishop a similar community opportunity in Seal Harbor.

Before coming to Seal and Northeast Harbors Bishop Jones held Crusade services in St. Saviour's Church, Bar Harbor, the Church of Our Father, Hull's Cove, and in other parts of the diocese. The Crusade in Northeast Harbor and Seal Harbor was continued by Pres. Kenneth C. M. Shils of Bowdoin College.

**AMERICAN CHURCH
MONTHLY**

SELDEN PEARBODY DELANY, D.D., EDITOR

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A ROMAN CATECHIST AND THE PRESIDENCY
Charles C. Marshall

THE FUTURE OF THE CHURCH OF ENGLAND
S. C. Carpenter

A PLEA FOR THE WIDER USE OF RETREATS (with Photograph)
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NORTH DAKOTA CRUSADE

BISMARCK, N. D.—The Bishops' Crusade in the western part of North Dakota was conducted by Bishop Sumner of Oregon, and the Rev. E. L. Tull of Torrington, Wyo. Minot and Bismarck were the centers where a week's Crusade was held. The Sunday evening mass meeting and the weekday services were well attended. The Crusade began in Minot Sunday, February 20th, and in Bismarck, February 27th.

The Sunday evening mass meeting in Bismarck was held in the city auditorium. About 600 people attended and several of the North Dakota clergy were present and took part.

The other services during the week were conducted in St. George's Church, Bismarck. Holy Communion, and daily afternoon conferences, and daily afternoon conferences, and preaching services in the evening filled each day.

The clergy of the different parishes are carrying on the Crusade by holding preaching missions in the outlying towns and villages.

Practically the whole state legislature attended the Sunday evening mass meeting at Bismarck, February 27th, at which Bishop Sumner preached on God, the Universal Fact.

MEMORIAL TO PIONEER PHYSICIAN

ST. PAUL, MINN.—As a memorial to the late Samuel D. Flagg, M.D., a pioneer physician of Minnesota, and a lifelong Churchman, Mrs. Flagg presented a pair of eucharistic candlesticks to St. Andrew's Church, South St. Paul, of which the Rev. Walter B. Keiter is priest-in-charge. The candlesticks were blessed and presented on Thursday, March 10th, by the Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, of which Mrs. Flagg is a communicant.

Mrs. Flagg, the donor of this memorial, is a daughter of the Rev. Robert Hammond Cotton, retired, who was ordained to the ministry in the Church of England a half century ago, and who came to Minnesota as a missionary thirty-seven years ago.

BISHOPS' CRUSADE IN EASTON

EASTON, Md.—The Bishops' Crusade in this diocese was a success, surpassing all expectation. Large congregations greeted the crusaders at all points visited. The missionaries sent were admirably chosen. The Rt. Rev. R. E. L. Strider, Bishop Coadjutor of West Virginia, delivered sermons that were clear, scholarly, and convincing. The Rev. Nathaniel B. Grotton of St. Thomas' parish, Whitemarsh, Pa., stirred the hearts of his hearers by his eloquence, and his conferences for the clergy, men, women, and young people were well attended.

The Crusade opened at Salisbury on February 6th and closed at Elkton, February 22d, having also been at Cambridge, Easton, and Chestertown. The diocese soon began its follow-up work in the various parishes after the Crusade. Bishop Davenport held a successful mission at St. Paul's, Centerville, the Rev. Alward Chamberlaine, rector, and all the clergy are preparing for missions as soon as possible.

The great success of the Crusade in this diocese was largely due to the careful preparation by the diocesan commission of which the Rev. Robert W. Lewis, Kenedyville, was the chairman.

CRUSADE IN EAST CAROLINA

WILMINGTON, N. C.—From January 23d to 28th inclusive, the Rt. Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi, and the Rev. Pembroke W. Reed, Richmond, Va., conducted the Bishops' Crusade mass meeting in St. James' Church, Wilmington. From January 30th to February 4th inclusive, the Rev. H. F. Kloman, Cumberland, and the Rev. Mr. Reed, conducted a mass meeting in Christ Church, Elizabeth City. Beginning February 6th, and ending the 11th, the Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, and the Rev. Mr. Kloman, conducted a mass meeting in St. Peter's Church, Washington. Beginning February 14th, the clergy of the diocese conducted a week's mission in every parish and mission in the diocese. Much interest and large congregations were reported in every place.

BISHOP OF OHIO TALKS TO VESTRYMEN

COLUMBUS, OHIO.—Vestry conferences with the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, were part of the program of the Bishops' Crusade in Southern Ohio.

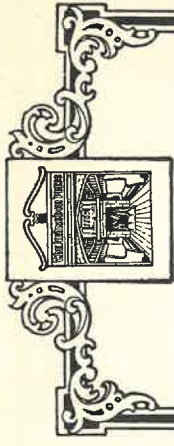
Each meeting began with a supper in the parish house, followed by an informal period of fellowship. Then came a conference of the vestrymen on their several problems. Later Bishop Reese gave a talk on the spiritual responsibilities of vestrymen for their parishes and for the promotion of the Kingdom of God. The vestrymen then used their influence to have every organization in their parish and every communicant voluntarily accept a suggested Lenten pledge.

QUOTA PLUS

PLAINFIELD, N. J.—Grace Church, the Rev. E. V. Stevenson, rector, is one of the banner parishes of the diocese of New Jersey. For years it has given the full amount of its quota and generally more than the quota. Three years ago, one of its young women, Miss Viola McGoldrick, a trained nurse, volunteered for service abroad. The parish notified the Department of Missions that it wanted Miss McGoldrick as its particular missionary, providing her support in China over and above the amount of its ordinary quota. Miss McGoldrick is now one of the staff of American nurses at St. Luke's Hospital, Shanghai. In common with her associates, she is doing excellent work in caring for the sick and helping to train Chinese nurses.

WESTERN MICHIGAN SUMMER CONFERENCE

KALAMAZOO, MICH.—The diocese of Western Michigan plans for a summer conference to be held in Kalamazoo, July 2d to 9th inclusive. This is the first time the diocese has attempted a conference of its own. The Rev. L. B. Whittemore of Grace Church, Grand Rapids, is chairman of the general committee, with Miss Helen R. Stevens, directress of religious education of St. Mark's Pro-Cathedral, Grand Rapids, and the Rev. James H. Bishop, rector of St. Luke's Church, Kalamazoo, as his assistants. The Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, will act as chaplain. The Rev. William G. Studwell of Battle Creek is serving as manager of publicity.



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LENTEN PREACHER AT ST. PAUL'S, BROOKLYN

BROOKLYN, N. Y.—The Lenten mission preacher for St. Paul's Church, Clinton and Carroll Sts., the Rev. Granville Mercer Williams, S.S.J.E., rector, will be the Rev. Roland F. Palmer, S.S.J.E., rector of the Church of the Advent, San Francisco, and superior of the San Francisco house of the Society of St. John the Evangelist. Fr. Palmer is a noted mission preacher and has been in great demand in the province of the Pacific, especially during the recent Bishops' Crusade.

The mission in St. Paul's will begin on Sunday evening, March 27th, and will continue every evening at 8 p.m., until April 3d. Fr. Palmer conducted the annual retreat for the women of the diocese of Long Island and vicinity on Friday, March 25th, the feast of the Annunciation, and has charge of the annual quiet day for men and servers on Saturday, March 26th, from 5 p.m. to 9 p.m.

GOLDEN JUBILEE OF SPRINGFIELD

SPRINGFIELD, ILL.—The golden jubilee of the diocese of Springfield will be celebrated in connection with the meeting of the synod at St. Paul's Church, Springfield, the Rev. Edward Haughton, rector, May 10th, 11th, and 12th.

The Rt. Rev. John Chanler White, D.D., Bishop of the diocese, and the committee appointed to arrange for the celebration are extending hospitality to all the former clergy and lay people of the diocese who may be able to return for the jubilee and take part in the celebration.

An important feature of the gathering will be the convention dinner to be held at St. Nicholas Hotel, Tuesday, May 10th. The speakers are to be the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago, Dr. John W. Wood of the Department of Missions of the Church at New York, and Bishop White. Acceptances have already been received from eight or nine of the bishops of the province of the Midwest to be in attendance, and indications are that this gathering under the auspices of the Church Club of the diocese will be the largest of its kind ever held in Springfield.

Those who are expecting to come for the celebration are asked to advise the Rev. Edward Haughton, rector of St. Paul's Church, 515 South Second Street, Springfield, Ill.

CHURCH SCHOOLS TOPIC OF PROVINCIAL SYNOD

WASHINGTON—At the last meeting of the synod of the province of Washington, held in Bethlehem, Pa., in October, 1926, it was voted to consider at the synod of 1927 the boarding schools of the province, conducted by the Church. The synod will meet in Southwestern Virginia, probably at Roanoke, October next.

If these plans are accepted by the provincial commission, there will be assembled at Roanoke at the time of the synod meeting, headmasters, headmistresses, and faculty members from the twenty odd schools now established in the province, under Church influence.

The object is two-fold. First, there is a desire to set before Church people the advantages of sending their children to Church schools. It will be shown that the academic standard of Church schools is

quite as high, if not higher, than that of secular schools, while at the same time the atmosphere and influence, as well as the teaching itself, lays a firm basis for a Christian life in adult years. The second object is to secure a more complete contact between the governing bodies of the schools and the governing bodies of the province, so that each may know the facilities, the accomplishments, and the needs of the other.

SOCIAL SERVICE COMMITTEE OF PENNSYLVANIA

HARRISBURG, Pa.—The central committee on social service of the five dioceses in the state of Pennsylvania met recently in Harrisburg to prepare for the 1927 session of the legislature. Officers re-elected were as follows: chairman and treasurer, the Rev. Paul S. Atkins; legal adviser, Clinton Rogers Woodruff; secretary, Dr. W. J. Middleton.

Approval was given to the work of the children's commission in their proposal to establish a juvenile court in each county under the control of a central commission.

The following measures were also endorsed: The bill to reduce the state tax on bequests for welfare, educational, and religious purposes from ten per cent to two per cent.

A bill to legalize a bond issue not to exceed \$50,000,000 in the period of ten years for the construction of new buildings at state-owned institutions for the care of feeble-minded, defective, and epileptic individuals.

Mothers' Assistance Fund bills so as to provide adequately for the care of 2,400 widows and 6,000 children now eligible but not yet cared for by reason of inadequate funds.

Amendments of the marriage laws to raise the age for marriage of girls to sixteen years and to make mandatory a lapse of five days between the application for a marriage license and the issue of the same, with provision made for special cases.

The bill for the establishment of a state parole commission.

The committee requested permission to print the valuable paper on Social Legislation read before the committee by Mr. Woodruff.

Bishop Darlington addressed the committee upon the social service work being done at state institutions in the Harrisburg diocese and commended the work of the National Probation Association.

It was recommended to the diocesan departments that a committee of five persons be appointed to be known as a committee on legislation, whose duty shall be to study and watch social legislation and act in conjunction with the central committee, and that each parish and mission, with the consent of its minister, appoint one person to perform similar duties.

Attending were the Rev. Messrs. Paul S. Atkins, of the diocese of Harrisburg; Julius C. H. Sauer and Mortimer S. Ashton of the diocese of Pittsburgh; Robert P. Kratler and E. A. Heim, of the diocese of Bethlehem; Wood Stewart and Clinton Rogers Woodruff of the diocese of Pennsylvania; and George R. Redinger, secretary of the Public Charities Association of Pennsylvania.

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FEWER LYNCHINGS

SAVANNAH, GA.—Marked strides in several phases of race relations during the past year, as shown in the report of the commission on inter-racial relations, were commented on recently by the Rt. Rev. F. F. Reese, Bishop of Georgia, who is state chairman of the commission. The Bishop said:

"The commission is one of the instruments and forces which is bringing about a better condition, and the fall from an average of 107 lynchings a year for the past forty years in the south, to thirty during the past year, is remarkable and very gratifying.

"It is especially gratifying also to note that there was only one lynching in Georgia during the past year, and that nine of the alleged participants in that affair were indicted and punished."

A commission report says:

"Georgia, for example, had but one lynching last year and that of a white man, as against a forty-four year average of eleven.

"Since Florida seemed to be the chief remaining stronghold of the lynching evil, every effort possible was put forward to enlist the forces of law and order in that state for its suppression."

TWENTY-FIVE YEARS AT NASHOTAH

MILWAUKEE—It was announced by Dean Nutter at a meeting of the Milwaukee clericus on March 7th that the faculty of Nashotah House had passed a testimonial on the completion by the Rev. Canon Howard B. St. George, D.D., of twenty-five years as professor of Ecclesiastical History and Liturgics.

CRUSADE IN NEVADA

RENO, NEV.—The Bishops' Crusade in Nevada began with Bishop Parsons as the crusader. Despite inclement weather, the attendance was good, the people from St. Paul's Church, Sparks, uniting with the congregation of Trinity Cathedral. The Bishop had to return to San Francisco without carrying out the proposed schedule of his visit to Carson City, because of an attack of influenza. Dean Bartlam of Sacramento, Calif., arrived in the middle of that week, going from Reno to Carson City. Here again were large congregations.

Possibly the most interesting services were held in Beatty, where sixty per cent of the community attended the service. The Crusade then was carried to Tonopah, a mining camp. The Crusade continues through till the second week of April.

CENTENNIAL OF OHIO PARISH

GRANVILLE, OHIO—St. Luke's Church is planning its centennial celebration, having been organized under Bishop Philander Chase, May 9, 1827. The original church building, consecrated in 1838, is being redecorated and the chancel somewhat altered; new vestments are being provided for the choir, and it is hoped that some gifts and memorials will be presented to the parish that they may be offered for dedication at that time. The church has consistently kept its identity as a parish, though at no time have there been more than seventy communicants.

Under the leadership of a student of Bexley Hall the church is ministering to Churchmen among the student body of Denison University, as well as maintaining itself as a vital force in the community.

SUCCESSFUL CRUSADE IN COLORADO PARISH

STERLING, COLO.—The marked success of the Bishops' Crusade in All Saints' Church was largely due the long and intensive preparation of prayer and the wisdom of the bishops in the choice of the crusader. The first corporate act of preparation was the day of prayer, St. Andrew's Day.

The work of intercession was kept to the fore during Advent and Christmas through to the Crusade itself. Children, even the smallest, were enlisted in the work of prayer; and the daily Eucharist was frequently offered for the Crusade.

The preparation of prayer reached its climax on the Saturday before the Crusade, February 12th, when the church was again the scene of an all-day intercession. The Crusade was begun by a corporate Communion the next morning and the first mass meeting was held by the conductor, the Rev. Walter H. Stowe, rector of St. Mark's Church, Denver, the evening of the same day, Septuagesima Sunday. The daily schedule consisted of two Eucharists each morning, at 7 and 9:30, a conference for women each afternoon, a children's conference on Wednesday, and each evening.

AN OBJECT OF THE CORPORATE GIFT

MANILA, P. I.—The corporate gift of the Woman's Auxiliary for 1925-1928 has for one of its objects the Church of the Resurrection at Baguio in the Mountain province of the Philippine Islands. Some months ago there was erected on property in Baguio a temporary building for use until the new, promised church should become a fact. The former building had become unsafe and had to be removed. It is intended to use the present structure later as a parish house and social hall for the activities of the Igorot community of which it is a center. The site of this property is about ten or fifteen minutes walk from Easter school where there has been built in the past year a school chapel, with dispensary and class room accommodation. This was made possible by the generosity of Western New York.

There is at the other end of the Baguio town limits, some distance from Easter school, a very small chapel on the grounds of Brent School, converted from what was once a stable. These two school chapels take care of the Igorot children of Easter school and the American and English children of Brent, but aside from these, and the temporary building above referred to, there is absolutely no church for our people to attend in Baguio, a place to which large numbers of Americans and English go from time to time, and where they make their headquarters during the summer and holiday seasons throughout the year. There is not room in the temporary structure to care for our Igorot congregation alone. There are two government schools in Baguio, Bua, and Trinidad, where large numbers of Igorot young people are studying, and a large proportion of them belong to us, for they have been students formerly in our mission schools at Sagada, Bontoc, and Baguio.

Baguio needs a church; school chapels can by no means meet the needs of all the Church people, both American and Igorot, of the summer capital. It is a simple fact that the parish house, now used as a chapel, cannot take in all the school children who come every Sunday, and there is little room for the others who ought

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and who would like to attend the services of the Church. This condition has existed for several years. The present appeal for the \$18,000 listed under the Woman's Auxiliary askings was first made in 1920, and accepted at that time by the Department of Missions.

STOLEN RUG REVIVES CHURCH

WILMINGTON, DEL.—A stolen carpet, in the folds of which a Prayer Book had inadvertently been gathered up, was a decisive factor in the further development of Calvary Chapel, located at Hillcrest, a suburb of Wilmington.

The mission had been organized and a small building erected in 1885, but the work for years was allowed to drag. In the course of time some miscreants began making ravages by breaking windows and doors and otherwise injuring the property. Finally one of them rolled up a piece of the carpet and bore it off and sold it. When the carpet was unwrapped, a Prayer Book dropped out, with the name of the church upon it. The matter was reported to the police, and before long they had captured the thief. The incident so aroused interest in the mission that the movement was begun which has resulted in its present vigorous life.

The latest achievement of the congregation is the erection of a Church school and social center building. Under the supervision of the Rev. Charles A. Rantz, rector of the Church of the Ascension, to which the property of Calvary Mission belongs, the members have carried on a Church school, a parish guild, a junior guild, a girls' club, an orchestra, and a chapter of the Order of Sir Galahad.

NEW YORK G. F. S. MEETING

New York.—The annual meeting of the Girls' Friendly Society of the diocese of New York was held on February 5th at the Chapel of the Incarnation. The annual election took place and Mrs. J. W. Pfau, who has been president for seven years, was succeeded by Mrs. William W. Smith. The other officers are: secretary, Mrs. Charles K. Gilbert; treasurer, Mrs. Eugene W. Mason, Jr.; executive secretary, Deaconess Mary C. West; field secretary, Miss Henrietta W. Jones. Mrs. Pfau is now chairman of the Holiday House committee and vice-president of the Senior Members' Club. Much interest was shown in 1926 in camps Tawaki and Interlochen. One branch, St. Agnes, New York, is building a chapel at Interlochen which will be consecrated in the early summer. The total gifts to the Church last year from all the branches were \$8,018, of which \$1,402 was given to objects outside the Church.

THE CRUSADE IN DELAWARE

WILMINGTON, DEL.—The Bishops' Crusade in Delaware has been successful. The first week's activities centered in Wilmington at Trinity Church, and the speaker was the Rt. Rev. William A. Gherry, D.D., Bishop of South Carolina. He was assisted by a laymen's committee of 100 men, under the direction of the Hon. Richard S. Rodney. The combined choirs of the city furnished the music the first and last evenings, and the individual choirs served the intermedialte evenings. Noonday services were held at St. Andrew's Church under the direction of the Rev. Robert E. Gribbin. Another speaker was Dr. W. Sinclair Bowen, a physician of Washington, D. C. Mrs. Charles H. Boynton, of New York, had the afternoon conferences for women.

In Kent and Sussex counties the crusaders were the Rev. W. J. Learning Clark, D.D., and the Rev. Robert E. Gribbin. Mrs. Boynton conducted conferences in the chief towns in that part of the state. The press gave very exceptional service in reporting the Crusade.

Bishop Cook invited the clergy of Delaware on Shrove Tuesday to attend a service of Holy Communion in his Chapel of the Good Shepherd. After the celebration a meditation was given by the Very Rev. George G. Bartlett, D.D., dean of the Philadelphia Divinity School.

The late Mrs. Leroy Harvey has bequeathed \$1,000 to the Old Swedes' Church Permanent Fund and \$1,000 to the endowment fund of Trinity Church, Wilmington.

RACINE SCHOOL OF RELIGION

RACINE, Wis.—The Racine School of Religion completed its second year of successful study at Taylor Hall, August 4, 1926. There was a good number of men and women in attendance who came for the purpose of studying theology and thinking layman. Systematic reading and thinking was done during the three weeks session. Seventeen dioceses were represented.

The third year of the school will begin on July 12th and end August 2, 1927. The following courses are offered:

Christian Doctrine: the Holy Spirit, the Church, and the Means of Grace, the Rev. M. Boyer Stewart, D.D. New Testament: Church Literature of the First and Second Centuries, Prof. A. Eadie Forster, Church History: The Church Since the Reformation, Prof. Percy V. Norwood. Apologetics: The Rev. D. A. McGregor. Minor Courses: On the Background of the Gospel, Christian Morals, the Prayer Book and Its Antecedents.

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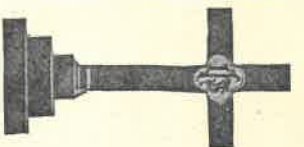
MACE DONIAN-BULGARIANS DEDICATE NEW HALL

SHRETTON, Pa.—The Macedonian-Bulgarian parish of St. Annunciation, the Rt. Rev. David Nakoff, pastor, on Sunday, February 27th, dedicated a new community hall.

The Rev. Oscar Treder, D.D., rector of St. Stephen's Church, Harrisburg, gave the invocation, while various civic and county officers made short speeches of congratulation.

The parishioners are made up of the colony of Macedonian-Bulgarians from Prilep who in 1903 fled Turkish persecution, during the first part of the Macedonian rebellion, founding the colony here. In the course of time others came and the colony became large enough to build a church and call a pastor. Historically their Church is Bulgarian Orthodox, a part of Eastern Orthodoxy, which, since 1870, has used Bulgarian as the language of the liturgy.

One of the interesting ceremonies of the parish took place on the Orthodox Epiphany, January 19th, when a cross was thrown into the river to be rescued by hardy swimmers.



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The Church in Foreign Lands

NEW BISHOP IN INDIA. The Cathedral Church of St. Paul at Ranchi, India, which holds 1,500 worshippers, was packed to overflowing with a congregation of Indians and Europeans on Sunday, December 12th, at the consecration of the new Bishop of Chota Nagpur. The Bishop of Calcutta, Metropolitan of India, was the consecrator, assisted by the Bishops of Bombay, Nagpur, Dornakal, and the Rt. Rev. Packenham-Walsh, D.D., former Bishop of Assam. The service of consecration was in Hindi and the Metropolitan preached.

The Calcutta correspondent of the London *Church Times* reports that the new Bishop of Chota Nagpur has begun his episcopate by ordering the eucharistic vestments in use in his Cathedral to be disused. Curiously enough they have just been brought into use in Calcutta Cathedral, writes the *Church Times* correspondent, so that what the Metropolitan allows and wears his suffragan forbids. The new bishop in his first announcement has deprecated the presence both of non-communicating worshippers at the Eucharist and also of unconfirmed children, and has begged his clergy "not to be a law unto themselves."

WITH THE BISHOP OF LONDON. The Bishop of London received a warm welcome in the Straits Settlements and the Federated Malay States in January. His address at the Victoria Hall, Singapore, was listened to by a crowded audience, and large congregations assembled at the Cathedral, Singapore, and St. Mary's Church, Kuala Lumpur, to hear him preach.

The Bishop was the celebrant at the sung Eucharist, and it is encouraging to see that attendances are increasing in the diocese at this the Church's greatest service. The eucharistic vestments are in use throughout the diocese. The Bishop paid short visits to Malacca, Seremban, and Kuala Lumpur, addressing words of encouragement to Church people in these towns of the Federated Malay States, before leaving for Australia and New Zealand in continuation of his trip around the world.

THE SEE OF ST. ARNAUD. The Rev. Edwin Bedford, rector of St. Andrew's, Holborn, and rural dean, has been appointed commissary in England to the Bishop of St. Arnaud, Victoria, Australia. The diocese was recently carved out of the huge see of Ballarat. For long sparsely inhabited, this great tract of country is now becoming rapidly peopled with immigrants from England, as well as Australians who served in the war, and these occupy farms and fruit blocks. The formation of a society in England to support the new diocese is in contemplation. —*Guardian*.

ARCHBISHOP'S WIFE DIES. Mrs. Winifred May Lees, wife of the Most Rev. Dr. Harrington C. Lees, Archbishop of Melbourne, Australia, died on January 26th, following an illness of several months. A large congregation filled St. Paul's Cathedral at the funeral, which was conducted by the Bishop of Gippsland, assisted by Archdeacon Hindley and the Rev. R. Sherwood.

† Aerology †

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

LEROY TITUS WEEKS, PRIEST

TABOR, IA.—The Rev. LeRoy Titus Weeks, Ph.D., dean of Tabor College and head of the department of English in the same institution, died on Friday, March 4th, after an operation for hernia. Dr. Weeks had been dean and professor at Tabor since this college came under the control of the Church in the fall of 1925. He also served as priest-in-charge of St. John's Church, Glenwood, and St. John's Church, Shenandoah, and as a member of the memorial hymn committee of the diocese of Iowa from 1912 to 1916.

Dr. Weeks was born in Mt. Vernon, Ia., February 1, 1854. He was ordained deacon by Bishop Morrison in 1912 and priest by Bishop Longley in 1918. He was rector of Trinity Church, Emmetsburg, from 1915 to 1925. Dr. Weeks was a great naturalist, a sonnet writer, a poet, an authority on bird and wild life, upon old English and the English sonnet. He was greatly beloved by all who knew him and always took a leading part in the discussions at diocesan conventions. He was not only a faithful priest, but a great teacher and scholar. His published works include *The Poems of LeRoy Titus Weeks*, *The Teacher as an Architect*, *The Alphabet on Wings*, and *A Handbook of the Sonnet*. His poems have frequently appeared in THE LIVING CHURCH.

His funeral was held in St. Paul's Church, Council Bluffs, Monday, March 6th, with burial at Mt. Vernon, Ia.

ABBIE FARWELL BROWN

BOSTON—Abbie Farwell Brown, widely known as a poet and the author of many charming books for children, died at her home on West Cedar Street, March 5th, after a month's illness. She was educated at the Girls' Latin School and at Radcliffe College and had traveled extensively abroad. She possessed to a peculiar degree a light and playful fancy, which made her work especially attractive to children, although she also wrote about many adult subjects of New England. Among her best known works are, *The Book of Saints and Friendly Beasts*, *The Lights of Beacon Hill*, *Our Christmas Tree*, *Under the Rowan Tree*, and *The Silver Stair*. In 1917 she wrote a serial called Aunt Nan's Legacy, for the *Young Churchwoman*. Miss Brown was a devout Churchwoman, and a parishioner of the Church of the Advent.

THE MAGAZINES

"DEMOCRACY gradually transforms a great and wonderful collection into a sort of petrified Sunday magazine supplement." Thus writes the editor of the *American Church Monthly* in the March issue with reference to the arrangement of collections in our natural history museums such as that in the Hall of Man, in the New York Museum. "All sorts of very doubtful restorations are exhibited," he says, "in such a way that the vulgar must accept them for certainties. . . . This is no part of the function of a museum." President Bell writes eloquently on Faith and Fear and concludes that "out of every age of science is born an

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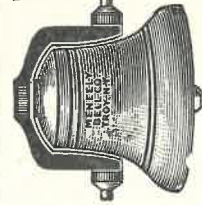
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IN THIS PUBLICATION

age of faith." Fr. Hughson expounds the Catholic Congress movement and in particular urges that every isolated Catholic should be enrolled. Dr. Percy Fern discusses the ever-present and ever-distressing problem of the older clergy. His suggestion that our bishops should have the power of mission is one that has often been made but seems not possible of realization, and it might, as a matter of fact, not furnish any satisfactory solution of the problem. His other suggestion is plausible: "If the Church does not want us older priests, and cannot provide for us, let her retire and pension us at sixty—or after thirty-five years of labor." Dr. George L. Richardson writes on "The Episcopal Church and Theological Education. He finds, as many do, much to criticize in our theological seminaries. We wonder if his suggestion that some of the seminaries could be combined would really add to their efficiency or would make for a higher standard of scholarship in the Episcopal Church. England has long supported many clergymen who give their lives to studying, teaching, and writing, and this surely is one of the secrets of the vitality of the Church of England today. Dr. Richardson's purpose is, however, one that cannot be too highly commended, namely to awaken the whole Church to the importance of adequate training for the ministry, and he concludes that when this takes place we shall find "that our leaders are entirely competent to bring about the study and the readjustment that is necessary." Dr. Delany writes on Galileo, Miss Eleanor Ball on Oxford's Forgotten Inn, Fr. Campbell claims that the position of the *Glória* should be at the beginning of the Communion service, Fr. Arnold writes on Love and Charity.

EARLY ROMAN EPISCOPAL LISTS is the title of the leading article in the *Anglican Theological Review* for January. The author, Mr. John Lowe of the General Theological Seminary, bases his reasoning on an article by Dr. La Piana in a recent number of the *Harvard Theological Review*. He seeks to show that Antiochus is the first clear case of a monarchical bishop in Rome and that under Victor at the end of the second century, with the growing dominance of the Latin group in the Roman Church, the monarchical episcopate was really consummated. Professor Gavin writes on Shabbath and Apostolos. He thinks a true interpretation of the facts of early Christian history demands a deeper investigation into rabbinic evidence. Following Vogelstein he argues that the apostolate in the early Church borrowed its character from the Jewish shabbath rather than from any non-Jewish institutions, ideas, or customs. From Apoclypse to Martyrology, an article by Donald W. Riddle of the University of Chicago points out the difference between the Jewish apocalyptic and the Christian martyr literature. He thinks that "the extremes of the history of apocalyptic thought from its rise in Palestinian Judaism to its disuse in Hellenistic Christianity may be filled in with data from Christian sources of the later years of the first and of the former half of the second century." Eric Montizambert in A Theological Treatment of the Problems of Philosophy thinks "there is a standing challenge to those Christian thinkers possessed of adequate equipment to enter the field of constructive philosophy, to bring their genius to bear upon the great problems that agitate the schools, to turn the tide of thought into definitely theistic channels." About one-half the present number

is occupied with reviews written by the editor, Dr. Grant, with the assistance of Dr. Mercer, Professors Fleming, James, Niles Carpenter, Nash, Easton, Stewart, and Hall, Dean Ladd, Dr. George Crais Stewart, and others.

**MAUNDY THURSDAY WATCH
BY BROTHERHOOD**

MILWAUKEE—At All Saints' Cathedral the members of the Brotherhood of St. Andrew have assumed the responsibility of watching before the Blessed Sacrament on the altar of repose Maundy Thursday. The men will keep the watch in one-hour periods.

A CAMPAIGN to eliminate illiteracy in the Philippines is noted by the *Church Missionary Review* inaugurated in 1926 by the committee of public instruction of the National Supreme Council. Part of the plan is that all students in public and private schools are to pledge themselves to teach reading and writing to at least one illiterate adult each year. Last year's *World Almanac* lists the Philippine Islands' "civilized population" as fifty-five per cent illiterate.

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NEWS IN BRIEF

CALIFORNIA—Washington's Birthday was observed by 160 members of the men's fellowship of the diocese by attending an early celebration of Holy Communion at St. Paul's, Oakland. After the breakfast which followed, Archdeacon Porter, through whose initiative most of the men's clubs in the diocese have been inaugurated, was presented with a gold watch and chain, and Mrs. Porter with a bridge lamp.

CENTRAL NEW YORK—Cost was cut in Trinity Church, Utica, when the men of the parish themselves redecored the interior of the church. At a corporate Communion on the tenth anniversary of the rectorate of the Rev. W. V. D. Voorhees at Chadwicks, 108 persons whom he had presented for Confirmation were present and made their communions.—By the appointment of Miss Lera E. Dickinson to be a teacher in Kyoto, Japan, the diocese now has seven members in the mission field.—Trinity Church, Syracuse, now has a student council which, with the advice of the religious education director, plans the service work of the Church school. One member from each class has a place on the council.—Three college presidents are on the list of noontday preachers in Grace Church, Utica, while the Emira and Binghamton parishes have three bishops, including the Presiding Bishop.—St. Luke's Home and Hospital and the House of the Good Shepherd, Utica, will each receive \$20,000 as beneficiaries in the will of the late Henry C. Bolton. Nearly all of the institutions of the city will receive bequests from the estate. About \$450,000 will be distributed in this manner.—The Rev. A. B. Merriman of St. James' Church, Skaneateles, is now dean of the fourth district, succeeding the Rev. Almon A. Jaynes, D.D., now archdeacon.

DALLAS—Follow-up of the Bishops' Crusade is proceeding actively. A mission, interrupted by the indisposition of one of the missionaries, was held in St. Matthew's Cathedral, Dallas, beginning February 13th, by Fr. Hughson and Fr. Lorey of the Order of the Holy Cross. Large congregations attended the meetings.—Fr. Bull, C.R., of Mirfield, England, conducted a mission in the Church of the Incarnation, Dallas, beginning February 27th.

DALLAS—The faculty for 1927 of the Dallas Round Table fellowship, the meetings which are held every Monday night in St. Matthew's Cathedral House, includes the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas; the Rev. Edward Henry Eckel, D.D., rector of St. Andrew's Church, Ft. Worth; Miss Jeanette W. Ziegler, principal of St. Mary's College, Dallas; and the Rev. Messrs. W. H. J. Pettor and Robert J. Murphy.—In addition to missions conducted in the Cathedral by the Holy Cross Fathers and at the Incarnation by Fr. Bull, announcement is made that one will be conducted at Christ Church, Dallas, by the Rev. W. Everett Johnson, of the diocese of West Texas.

DELAWARE—Bishop Cook recently blessed the new rectory which has been erected for Culvary parish, Wilmington, the Rev. George C. Graham, D.D., rector. On Fourth and Rodney Sts. it is proposed to build a church to the memory of the late Bishop Coleman. A commodious parish house was erected a year ago and now the second unit in the plan has been completed.—In connection with the preparation for the Bishops' Crusade in Delaware, Bishop Cook presented to each of his clergy a copy of Miss Evelyn Underhill's book, *Concerning the Inner Life*.—The Rev. Royden Keith Yerkes, professor of History of Religions in the Philadelphia Divinity School, is giving a series of five lectures on A Comparative Study of the Idea of God, under the auspices of the Y. W. C. A., of Wilmington.—The Rev. Robert Bell, vicar of Old Swede's Church, Wilmington, will soon occupy a new vicarage, presented by William duPont. The house is in process of erection and will soon be ready for occupancy.

EAST CAROLINA—At a meeting, February 6th, of the vestry and wardens of St. Paul's Church, Wilmington, N. C., the Rev. Alexander Miller, rector, resolutions were adopted, accepting a gift of \$30,000 in the name of the church, for the benefit of the \$60,000 parish house to be erected as a memorial to the late Bishop Strange. It will serve a long-felt need of the congregation, and will enable the church to broaden considerably.—Grace Church, Trenton, has just installed an 800 pound bell, a gift of the Sunday school.—St. Thomas' Church, Oriental, has been repaired and reopened for service, for the first time since it was struck by lightning some years ago. An altar has been presented by Grace Church, Trenton. A large Bible was given by Bishop Stearny of Newark, and a supply of Prayer Books has been secured from the New York Bible and Prayer Book Society.—Mr.

Hugh W. Knight, of New York, who has completed his theological preparation, but has not yet been ordained, will assume charge of Grace Church, Plymouth, and St. Luke's, Roper, the 15th of March.—Bishop Darst and his family have returned to Wilmington from Washington, D. C., and the Bishop will continue his work as chairman of the National Commission on Evangelism, with headquarters at 506 Southern Building, Wilmington.—The Woman's Auxiliary recently purchased and installed two chancel chairs in St. Mark's Mission, Griffon. They will also present for the chancel a set of new altar frontals by Easter.—The Rev. and Mrs. H. D. Cone, of Clinton, are planning a two months' trip to England this summer. Mr. Cone will be a delegate to the World Convention of Rotary Clubs in Ostend, Belgium.

HARRISBURG—Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, is having its charter of incorporation amended to allow women to vote at the annual parish elections.—Bishop Darlington administered Confirmation to seventeen candidates during his recent visit to St. Mary's Church, Waynesboro. A mission was held in Trinity Church, Tyrone, the Rev. Frank T. Cady, rector, from February 27th to March 6th, by the Rev. E. V. Andrews, under the auspices of the American Guild of Health, Cleveland, Ohio. The Rev. Paul S. Atkins, rector of St. John's, York, conducted a preaching mission at St. Andrew's, State College, on Monday, March 21st.

IOWA—St. Thomas' Church, Sioux City, the Rev. R. S. Flockhart, rector, had a total attendance last year of 12,504 and a total of 4,074 communions.—The Rev. Wilford Ernst Mann, D.D., rector of St. Paul's Church, Council Bluffs, celebrated his tenth anniversary as rector, on Sunday, January 30th. Both Bishop Morrison and Bishop Longley were present at the celebration, as were also Dr. Clayton and Dr. Weeks of Tabor College. Bishop Longley

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confirmed a class of fifteen, and Bishop Morrison preached the sermon. The vestry presented Dr. Mann with a beautiful bouquet of roses and a letter of appreciation. The national conference of the department of Christian social service will be held in Des Moines, May 14th to the 15th.

KENTUCKY—A special thank offering has been made to the endowment fund of Christ Church Cathedral, Louisville, through the thank offering book to commemorate the golden wedding anniversary of George Lewis Danforth and Florence Standford Danforth, which occurred on February 18th.—Bishop Woodcock presided at a ministerial inter-racial conference held in the Cathedral house, which was attended by about ninety persons, including some fifty-six ministers of various faiths. Plans were made to observe an Inter-Racial Relations Sunday and to hold at least two conferences annually. In his opening address the Bishop said: "No religion is worth the name which does not stand for brotherhood and fellowship. There was a time when this conference could not have been held. I trust the time will never come again when we cannot hold such a meeting."—Several additions have been made to the chancel furniture at the Church of the Redeemer, Louisville, the Rev. W. F. Remenberg, rector, including an addition to the altar. A prayer desk and priest's stall were given by Mrs. F. M. Gray in memory of her parents.

LOS ANGELES—The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, administered Confirmation, on February 20th, to a class of twenty-two colored people at St. Philip's Church, Los Angeles.—The memorial chapel at the diocesan home for the aged, Alhambra, has been completed except for the altar. As soon as it is installed, consecration of the building will take place. It has been paid for by an anonymous donor.—The altar guild of St. Luke's Church, Long Beach, recently exhibited four sets of altar hangings which have been in use for more than 160 years.—St. John's, Chula Vista, one of the youngest missions in the diocese, has just completed an attractive rectory, costing about \$8,000.—The Bishops' school for Church school workers opened March 1st and is being held Tuesday evenings at St. James' parish house, Los Angeles. There are courses on Child Behavior,

taught by the staff of the Child Guidance Clinic; Helping the Child to Be Religious, by the Rev. S. C. Clark, jr.; Church School Ideals, by the Rev. Wallace N. Peterson; and Christian Social Service, by the Rev. David R. Covell.

MARYLAND—Never before have the congregations at St. Paul's been so great at the Lenten month services. The building is filled at each of them. Bishop Strider was the preacher from March 8th to the 11th, and the Rev. Bernard Todings Bell, D.D., from March 14th to the 18th.—The Rev. H. W. Ticknor has been appointed managing editor of the *Maryland Churchman*.

MEXICO—Hooker School for Girls, Mexico City, opened its new term in February, with 205 students. Fifty of these are boarders. There will be a larger boarding department when the new building is built.

NEWARK—During the first part of Lent, a preaching mission was held at St. Agnes' Church, East Orange, the Rev. W. W. S. Henschild, rector. The missionary was the Rev. George F. Dougherty, rector of Christ Church, Glen Ridge.

NEW YORK—The Rev. Walter E. Bentley, founder of the Actors' Church Alliance, president of the National Shakespeare Federation and of the Over Seas League, recently completed a successful mission in St. Thomas' Church, Manhattan. It began Saturday evening, February 19th. The rector, the Rev. Frank Dean Gifford, feels that the spiritual life of the parish has been greatly deepened.

NEW YORK—March 4th of this year was observed in the Church Missions House as a day of intercession for missions. Especially prayer was offered for China.

OKLAHOMA—The guild of St. Philip's, Ardmore, has paid its subscription to the new church, \$2,000, and votes to place a pew in the church for each of the twenty-four members, and in addition give a rose window as a memorial to Bishop Francis Key Brooke.

OLYMPIA—Since the diocesan convention more than \$6,000 has been pledged by parishes and missions on the diocesan apportionment in addition to amounts originally promised.—Follow-up work of the Bishops' Com-

sade is being conducted in many parts of the diocese by the clergy, the Bishop visiting parishes and missions whenever possible.

OREGON—The Rev. Paul B. Bull, C.R., who has been for the past several months at the General Theological Seminary, will be in Portland, April 21 to the 6th. He will conduct a quiet day for the Sisters of St. John Baptist at St. Helen's Hall. On April 3d he will preach at the Pro-Cathedral and on April 5th he will conduct a quiet day for the clergy.—The Ven. Ray Claud Black, Archdeacon of Oregon, on March 15th moved to St. Helen's, and will give most of his time to that promising mission.

PHILIPPINE ISLANDS—The apportionment for the missionary district of the Philippines was overpaid July 1, 1926. Figures show overpayment of forty per cent. Two stations overpaid their allotment 600 per cent, and another 150 per cent.—An order of Sir Galahad has been started among Igegot boys studying at Trinidad Agricultural School, Baguio, all members of the Church of the Resurrection.—One thousand more communions were made by the congregation of the Cathedral in 1926 than during the previous year. The Church school of the Cathedral is the largest in its history. The Cathedral apportionment for 1926 was overpaid \$100, according to annual statement figures.

SOUTHWESTERN VIRGINIA—On February 25th a benefit entertainment, given by the parish guild of Christ Church, Blacksburg, for the organ fund, cleared more than \$130. A Miller organ has been selected at about \$5,000.—On Quinquagesima Sunday the members of St. Paul's Church, Lynchburg, the Rev. Carleton Barnwell, had as their guest, Dr. John W. Wood, executive secretary of the Department of Missions. Dr. Wood delivered the address at the morning service.—March 1st the Woman's Auxiliary of St. Peter's, Roanoke, the Rev. Alfred C. Bussingham, dean-in-charge, celebrated the second anniversary of its organization with an informal gathering at the home of Mr. and Mrs. Bussingham.

WESTERN MICHIGAN—St. Philip's Mission for colored people, Grand Rapids, had a successful mission conducted by the Rev. Elmer M. M. Wright of Keokuk, Ia. The priest-in-charge is the Rev. Elms A. Christian.

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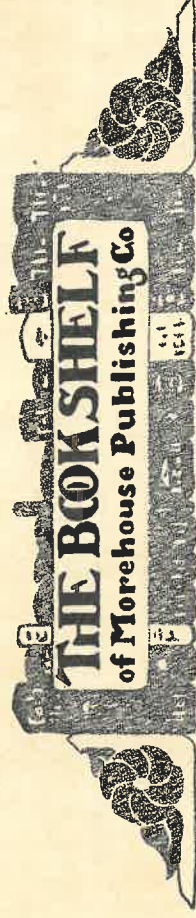
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Dividends to Policyholders payable 1927..	\$52,246,369.35
All other liabilities.....	\$70,648,717.81
Unassigned Funds.....	\$122,236,122.14
	\$2,108,004,385.30
Increase in Assets during 1926....	\$253,346,902.88
Income in 1926.....	\$595,596,505.88
Gain in Income, 1926.....	\$64,368,062.09
Paid-for Life Insurance Issued..	
Increased and Revived in 1926..	\$3,011,775,150.00
Gain in Insurance in Force in 1926	\$1,401,734,835.00
Total Bonuses and Dividends to Policyholders from 1892 to and including 1927	\$304,594,554.96
Life Insurance Outstanding	
Ordinary Insurance	\$6,566,596,872.00
Industrial (premiums payable weekly)	\$5,487,800,648.00
Group Insurance	\$1,444,584,107.00
Total Insurance Outstanding.....	\$13,498,981,627.00
Number of Policies in Force December 31, 1926.....	37,239,579

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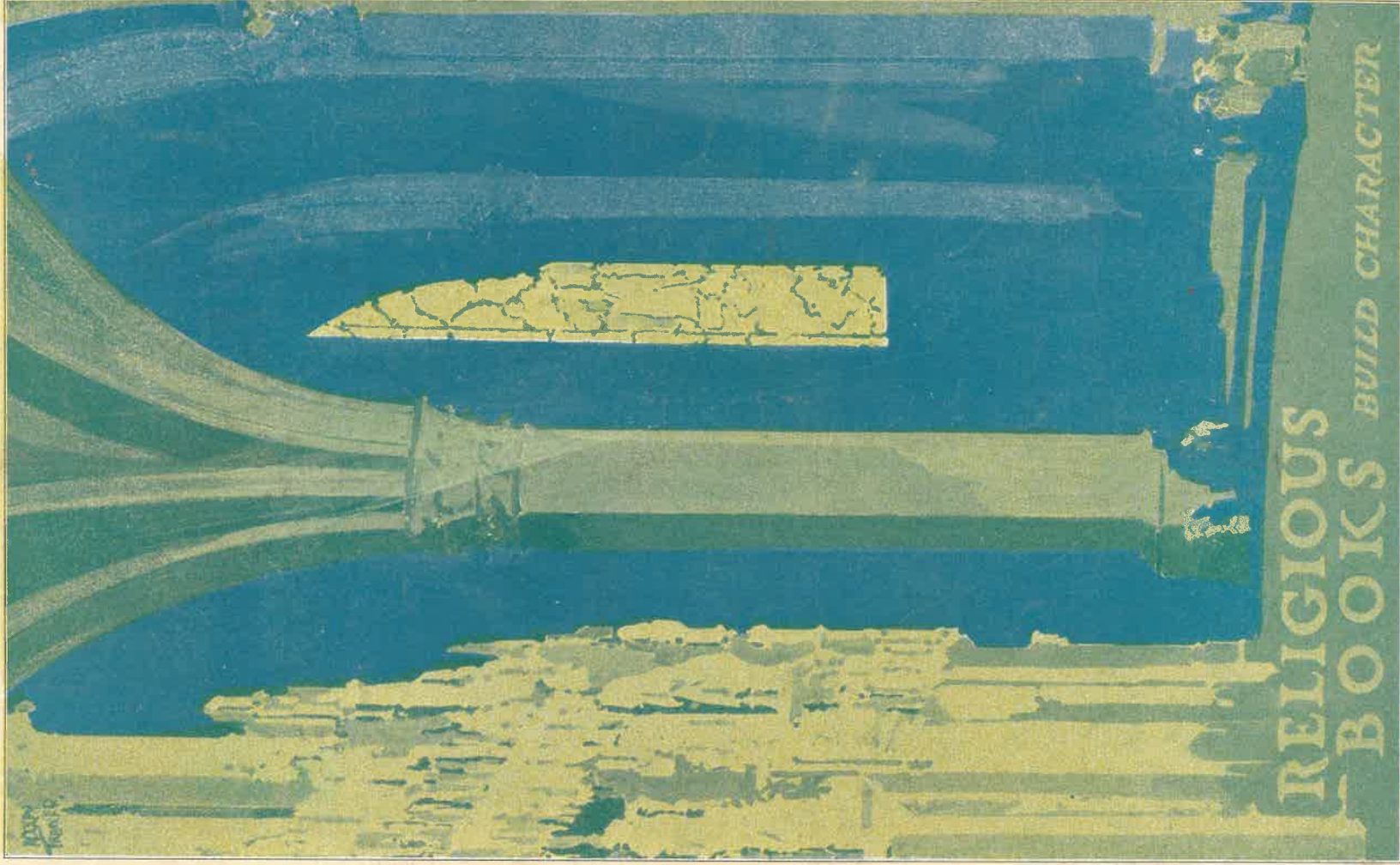
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