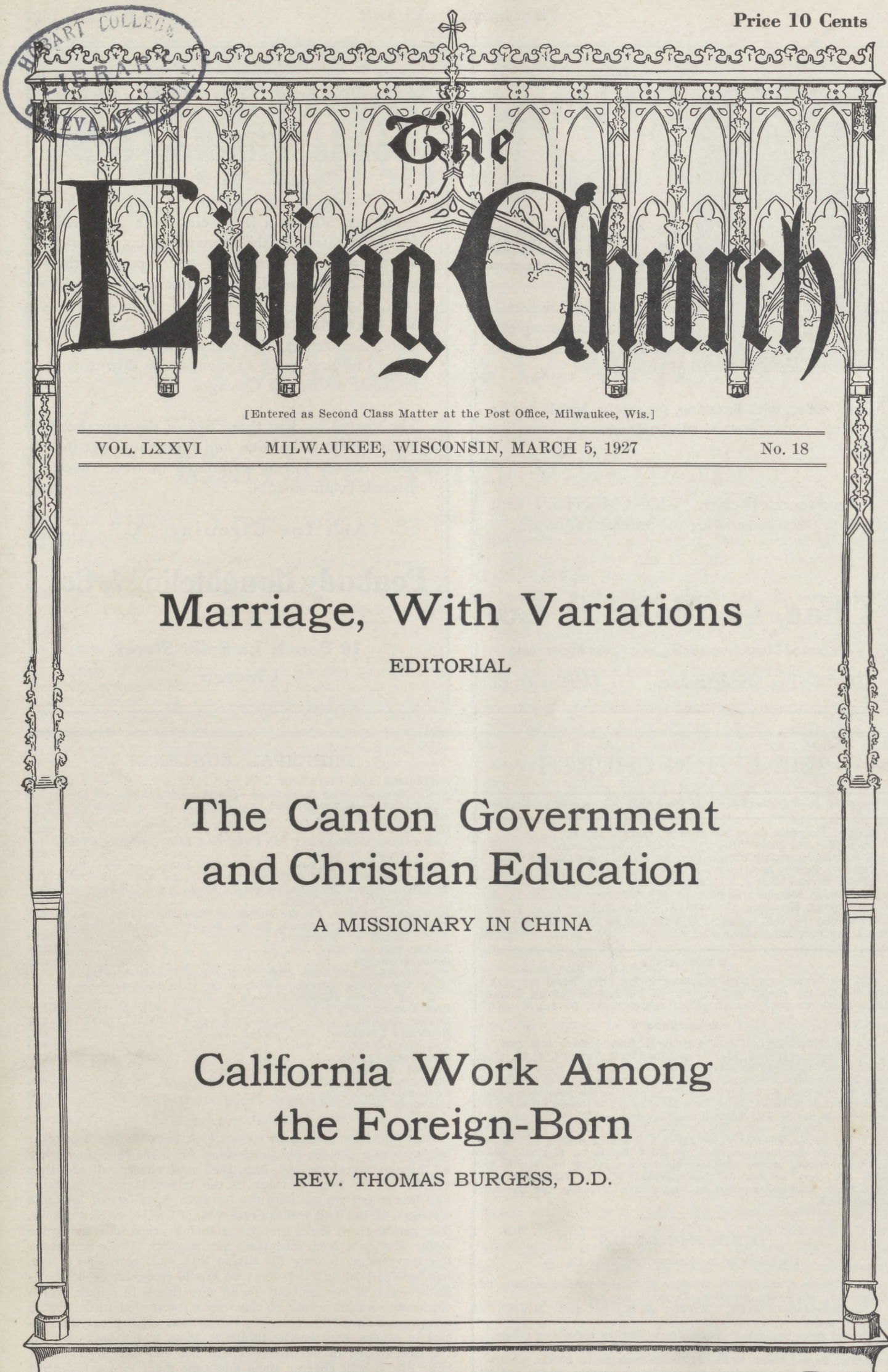


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The
Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, MARCH 5, 1927

No. 18

Marriage, With Variations

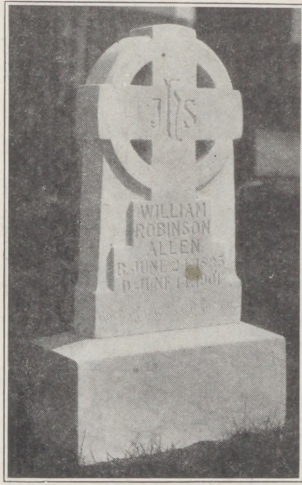
EDITORIAL

The Canton Government and Christian Education

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California Work Among the Foreign-Born

REV. THOMAS BURGESS, D.D.



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A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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A CHRISTIAN household should look back on the family at Bethany as a pattern for themselves, for there they may trace all human workings, yet beautified and chastened (as they should be) by their Saviour in the midst. Here, each sister had her place; we see here the beautiful harmony of love and strength, of the bold and the reserved, of the active and devout. The gentle Mary looks up with a loving pride into her brave sister Martha's face, and feels her support. The elder sister has learned much from the divine lips, and, active as of old, has been calmed by trust. Thus we should recognize each other's gifts—learn of one another. Those very things in others, which we brand as faults, may be the very gifts of God which we do not possess ourselves. The very things that we call extravagancies in others, may be the things in them which make up for the deficiencies in us. Religion will not rub out the color of your life, it will chasten them and tone them into a beautiful harmony with what surrounds them. —T. M. Tidy.

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No. 18

EDITORIALS & COMMENTS

Marriage, With Variations

JUDGE LINDSEY, if correctly reported, says to Bishop Manning:

"Because I care so much for the sanctity and permanence of the American home I am bitterly opposed to the illicit sex relationships and the unlegalized unions now existing between people, which I contend is due largely to the rigidity of the marriage code promulgated by you and your Church."

Bishop Manning answers:

"In reply to your telegram I beg to say that for Christians the moral standards given to the world by Christ are not open to debate. In spite of your assertions to the contrary, the temporary, so-called 'companionate marriage' advocated by yourself and others is not a marriage but only another name for free love. Your teachings would lead not forward but backward to those conditions which destroyed the old pagan world. In your writings you reject and hold up to contempt the Christian ideal of morality and purity. Such teaching is a sin against God, an insult to the womanhood and manhood of our land, and should be condemned by all good citizens" (See *THE LIVING CHURCH*, February 19, p. 555).

WE recognize that Judge Lindsey possesses an enormous fund of concrete knowledge of the actual conditions whereof he speaks, namely "the illicit sex relationships and the unlegalized unions now existing between people." If a modern court, such as our juvenile courts and courts of domestic relations, is bound to accumulate a tremendous experience of error, wilfulness, ignorance, carelessness, cruelty—for which the guilt is by no means regularly upon the persons brought to trial for delinquency—and if these courts can claim further, as they can without doubt, a deeply heartening experience of redemption and rehabilitation from these evils, then we owe them great deference; and we are so thankful to the great-hearted men and women who have made them what they are, that we have no relish for opposing them or their propaganda. It is a grave misfortune that in some basic matters we must reject their authority.

It is conceivable that, because of the judge's position, the illicit should come into his ken in a disproportionately large measure, and that the rector of a parish would, with equal knowledge, be able to bear witness (perhaps disproportionately again) to the large number of *licit* sex relationships and legalized unions now existing between people. Many a priest with cure of souls has accumulated a tremendous experience of hard-won victories of patience, forbearance, human love, and devotion, and divine grace, over recalcitrant passion or wearing domestic antagonism—the glorious

triumphs of those who never come before the courts as delinquents. It is the old story, that marital calamities get into the papers, but of happy marriages there is no news between the two occasions pictured in the Sunday papers, the wedding and the golden wedding. As with the newspapers, so with the courts.

Such considerations may make us feel that even an unrivaled knowledge of sex-delinquency may not be a completely balanced knowledge of matrimony. But even so, we have no doubt that our present society is rampant with "illicit sex relationships."

Of the seriousness of Judge Lindsey's care "for the sanctity and permanence of the American home," and of his concern, in what he advocates, for a real improvement of morality, we are quite convinced. But he is proceeding from different premises than our own.

If the laws regulating marriage are thought of as simply conventions and customs which have from time to time been legalized by men as was deemed useful, they are subject to amendment by human societies at will. It is then quite a worthy question to ask how we shall change our marriage laws to make marriage more successful than it is. On this basis, if a temporary trial marriage seems to offer escape from matrimonial anarchy, it might be well to try the experiment of permitting it. Many people earnestly contend that it would better the existing situation, though it would not be ideal; that there is a fair chance that it would make the second marriage more truly "companionate" than the temporary one, and more satisfactory than many once-for-all marriages are now. On the other hand it might be claimed that when you have a law that is disobeyed, it is no great success to get the law obeyed by relaxing it to conform with the practice. At any rate, the *utility* of a legalized temporary marriage is open to debate—on utilitarian principles.

It might also be debated whether Judge Lindsey is correct in his opinion that the present marital laxity is "due largely to the rigidity of the marriage code promulgated" by the Church. Is the law the cause of the sin? Without delving into the Pauline theology, we might venture the notion that if the marriage law has been fairly constant in Christendom, and the practice has been variable, sometimes and in some places fairly good, at other times and places bad, then there must be some factor other than the law to account for the difference. Manners, motives, circumstances, economic customs, and habits have changed, while the law

has remained. Is it quite fair to blame the rigidity of the law for the changes in practice?

All this might be argued on a utilitarian basis, on the principle that we are perfectly at liberty to alter the marriage code as we please. We Americans are in a somewhat confused state of mind in regard to this. In the days of our national childhood, while we spoke of absolute separation of Church and State, we also (in this matter) took it for granted that monogamy as Christianity prescribes it was the only allowable civil marriage; Church law and State law in this matter fairly coincided. Later, the State has made some alterations in the marriage code, of course without consulting any Church about it, on the basis that a sovereign State is at liberty to act therein as it sees fit. And the Church has made some slight alterations of its own.

But "for Christians the moral standards given to the world by Christ are not open to debate." The Church does not feel at liberty to alter the marriage code as it pleases, on utilitarian grounds. And it does not regard itself as bound to give its blessing to any and every sort of marriage that the State may see fit to legalize. Either the Church must drop matrimony out of its concern altogether, leaving it entirely to the State, or the Church will continue to have a law and a practice more or less different from that allowed by the State. One who is both citizen and Churchman will have to obey both codes, as at present is perfectly practicable.

YET it is to be borne in mind that the Churchman is also normally a citizen. He has a definite share of responsibility in the law of the State. His recognition that the State might conceivably and even lawfully legislate into existence a sort of quasi-marriage that would not be recognized by the Church does not absolve him from a duty as citizen to prevent that legislation if he can. That, we take it, is why Bishop Manning felt Judge Lindsey's proposals to be not debatable to a Christian. The Christian citizen proceeds upon the assumption that what, according to Church principles, would be distinctly immoral, cannot be either moral or useful as an institution to be created by the State. We are not asking the State to proclaim marriage to be a sacrament, but we have a right as citizens, notwithstanding, to demand that the State should not declare that to be a marriage which is no marriage at all according to the law of God.

But we wish there were not such confusion about it. The confusion is natural enough. It is our heritage from the old days of virtual union of Church and State. Too many assume that if the government permits anything, the Church automatically permits it too, and that it would be sheer impertinence for the Church to forbid it, even to its own members. This, of course, we cannot grant. But neither can we grant that as citizens we are not bound to act on Christian precepts. We do not intend to acquiesce meekly in the creation of an anti-Christian institution which shall be a legal alternative to marriage.

We hold to the Christian rule that no marriage contract is licit that is not a contract for a life-long relation. If the State should decree that a marriage contract for a year or two is to be a lawful contract, it would leave the Christian rule just what it is now, a law promulgated by Christ and His Church. It would only make more unmistakably clear the separation of Church and State. It would (one hopes) force even lukewarm Christians to see the difference between the two kinds of law. It would clear up that confusion to some extent. Yet a Christian must try to prevent the glaring divergence if he can.

BUT the divergence in marriage regulation, between a State which makes its own laws in its own right and a Church which recognizes the teachings of Christ as permanently authoritative, will never be made so clear as it ought to be, so long as the clergy act as agents of the State in "performing" marriages. As it is, persons who wish to be married, but have slight concern for the Church, slighter knowledge of what the Church believes Holy Matrimony to be, still slighter intention to give and receive a sacrament, even if capable of it—persons who take it for granted that the civil requirements are the only ones to be considered—need not come to a clergyman: they are at liberty to contract a purely civil marriage, and many of them do so. But the tradition of being "married by a minister" is still so strong that many such people are following it. A civil marriage before a clergyman looks much like a religious marriage. It is no wonder that people, whose one idea is to get married somehow, fail to distinguish between the two kinds of marriage and between the two sets of obligations involved.

If the State should proceed further on its own line, altering the nature of the marriage contract still more than it has done by its divorce laws, allowing a temporary contract to be made by young people who desire it, we can see no point whatever in continuing the present practice whereby the priest is the joint agent of Church and State.

More and more is it borne in upon us that there is sound wisdom in the suggestion made by some Churchmen, that the civil marriage and the ecclesiastical marriage be made absolutely distinct and separate. William W. Grant, Jr., of the Denver bar, in his fine address before the Catholic Congress last October, said:

"One solution would be to require by law a civil marriage in all cases by a civil authority, as in France. Thereafter, those who desire it and whose dispositions are right may avail themselves of a second marriage by a priest. Over the latter the jurisdiction of the Church is clear. Over the remainder it is doubtful, or does not exist. For them, observance in good faith of the current social morality is all that can be required."

"Observance in good faith of the current social morality" is all that many of them intend, at any rate, no matter what the words of the contract may be, even though they be, as now, the terms of the "rigid" matrimonial code, read by them or to them from the Prayer Book by a priest. As an alternative, we might have a civil marriage first, before a civil magistrate, in all cases; a Church marriage afterward, before a clergyman, for those who intend marriage as the Church intends it; this is the procedure in effect now in some countries, and we think it would be preferable to our present practice. At least it would mean that those who applied for the Church marriage would have a fair chance of knowing what they did.

So we have dared to suggest why some of the factors of this complicated problem seem to us debatable, and some others not. We hope we have not appeared to be trying to debate any of them ourselves. The civil question of the utility of the proposed temporary marriage is far too large and intricate to be grappled with here. The question whether we may abrogate our Lord's solemn injunctions is, for us Christians, no question at all.

This is not the first age in history in which marriage has proven a hard problem. It has always been so. But it is Christianity that raised us above the low estate of Roman and Greek morals. The cure for the present downward drift is more Christianity. Judge Lindsey proposes instead a repudiation of the only factor that has lifted us from the baseness of the social life of nineteen centuries ago.

THE following dispatch from the national office of the Federal Council of Churches is their reply to a telegram of inquiry from this office in regard to charges made in a series of resolutions introduced into congress by Congressman Free. Those charges cover a considerable range of subjects, but the most serious of them only were the subjects of our inquiry. It will be observed that these charges are met by a general denial.

The Annoying American Conscience

"Replying to your telegram, neither Federal Council of Churches nor any of its commissions have ever had anything whatever to do with any group affiliated with Third Internationale. Any such suggestion is utterly absurd. Neither Federal Council nor any of its commissions has combatted measures for national defense. Your question concerning attitude toward preparedness for war requires extended statement of Federal Council's position which is being forwarded by mail.

"F. E. JOHNSON."

The Episcopal Church is not affiliated with the Federal Council, though, under instruction from General Convention, there is a wholesome coöperation with certain of its commissions. We are therefore not prejudiced parties in connection with these charges.

Moreover the policy of the Episcopal Church is to give advice to the civil authorities very rarely indeed and only when very grave moral or social issues arise. Some of the affiliated bodies of the Federal Council, and, to a less extent, the Council itself, pursue the opposite policy. There, again, we are impartial bystanders in this new issue. Still again, we have ourselves frequently differed with the Federal Council as to matters of public policy.

But we cannot stand aside and acquiesce in the assumption, conveyed by the resolutions presented, that it is presumptuous or unfitting that religious bodies, representing some cross section of the American conscience, should seek to influence national legislation in accordance with that conscience. They may do it well or they may do it badly. They may easily overdo it. But that they are to be censured for bringing conscience into national or international affairs—this is not to be tolerated.

As an example, it may be said that the Christian conscience hates war with an intensity that a politician can scarcely understand. Political bodies have not found a way to prevent war. Religious bodies intend to prod them until they do.

Organized Christianity, in almost every phase, demanded, after the late war, that law be substituted for war; that the nations be brought together in a peace organization. They commended, first, the League of Nations, and then the World Court, as means to that end. The government treated that exercise of the Christian conscience with studied contempt, yet proposed nothing whatever in its place. The majority party pledged itself to work for an "association of nations," and violated its solemn pledge. If, now, it finds itself under the condemnation of the Christian conscience, as we hope it does, it has only itself to blame. It has played with the American determination that war shall be ended.

If Christian people, or Christian Churches, indignant at the refusal of their government to cooperate with the world in establishing an international peace system, have illogically set themselves in antagonism to a legitimate and wise system of national preparedness, we are sorry, and we grant that they are wrong, but the government and the men that refused every sort of urging to provide a substitute for war, and at the same time embittered certain other great nations by a policy of stupidly treading on their national sensibilities, must take the blame. Recent events may have

shown our government how inconvenient is a Christian conscience that will not remain silent. That conscience is determined to end war, and governments that persist in defying it may discover too late that conscience cannot be played with indefinitely, and that "all the people" will not "all the time" put politics ahead of conscience.

We are glad that the Federal Council can deny these charges that are contained in the most serious allegations against it. We hope that its further statement on the subject of its attitude toward preparedness will be found satisfactory.

But when any congressman gains the idea that it is an impertinence for the American conscience to express itself in connection with national affairs, he little realizes what the force of the aroused American Christian conscience can be.

That conscience demands that a world war system be stopped.

THE best edited daily paper is no more immune from the tendency of linotype lines toward total depravity than is the press that is dedicated to the Church. Thus on the morning of the day that is sacred to the memory of the birth of the Father of his Country, who could not tell a lie, the Philadelphia *Public Ledger* is made, by the unfathomable depravity of its linotype machine, to give the following information with entire gravity:

A "Rectoress"

"Mrs. Francis R. Nitchie, assistant at St. Luke's Episcopal Church in Evanston, has been made rector of Christ Church, an edifice near the University of Chicago."

We cite this with no sense of superiority over our friends of the daily press in general or of the *Public Ledger* in particular. The linotypes in the office sacred to THE LIVING CHURCH have sometimes produced tabloid information almost as deplorable. So have those in every other printing office.

TREASURER'S STATEMENT

GENERAL CONVENTION approved a program for 1926-8 which contained, in addition to the budget for operating expenses, a list of advance work items. All of these items are for land, buildings, or equipment in the domestic and foreign fields.

The total needed from the general Church for this new work is \$1,500,000 per annum and a quota was assigned to each of the dioceses for its fair share of this amount. General Convention expressed the hope that each diocese would select advance work items equal in amount to its advance work quota and present these specific needs to its people. Few dioceses did this.

On the total advance work quotas for 1926 amounting to \$1,500,000 there was received by the National Council only \$97,702.78, or less than seven per cent of the amount needed. This is exclusive of \$24,946.14 raised by the women of the Church toward their corporate gift of \$100,000.

The following dioceses and districts raised 100% of their quota:

	Advance Work Quota	Paid in 1926
Porto Rico	\$ 400	\$ 622.40
Florida	5,000	5,000.00
North Dakota	1,500	2,045.00
North Texas	500	500.00
Arizona	1,000	3,595.08
Idaho	1,000	1,000.00

Each of these dioceses also paid 100% or more on its budget quota.

One reason why more was not done on advance work last year is that most of the dioceses were working hard to raise their share of the deficit. Now that the deficit is so largely cared for, it is hoped that a real effort will be made to provide some of the new buildings so desperately needed.

LEWIS B. FRANKLIN,
Treasurer.

DAILY BIBLE STUDIES

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

March 6: First Sunday in Lent

READ St. Luke 4:1-13.

JESUS CHRIST began His ministry by conquering Satan. It is significant that He did not wait until Satan came to Him, but He went directly from His baptism into the wilderness, being "led by the Spirit." There is something splendidly heroic in this, and it was a part of His great life of victory. First, He mastered Satan in the wilderness: then He conquered sin on the Cross; and finally He conquered death when He rose from the tomb. It is significant, too, that Satan never tempted our Lord again. He bothered Him and annoyed Him, or tried to do so, but He never tempted Him. Christ gained the victory once for all. It is not so with us, for Satan keeps on tempting us as long as we live. But Christ conquered once for all that we might gain our victory through Him.

Monday, March 7

READ Genesis 3:1-7.

WHEN Satan tempted Adam and Eve he appealed to three human weaknesses: the desire of the flesh, the desire of the eyes, and the pride of life. So these same temptations were met by Jesus Christ—to turn stones into bread that He might satisfy His hunger, to gain all the kingdoms of the world by worshipping Satan, and to gain human adoration by casting Himself from a pinnacle of the temple. Under one or other of these three temptations we also are brought by Satan. The passions of the body are not evil in themselves, but they become evil when they rule us instead of our ruling them. It is good to eat and satisfy our hunger, but if we live to eat instead of eating to live, and so become gluttons, we are suffering the devil to lead us astray. It is good to see the beauties of the world and of life and even to desire them, but if we do wrong in order to gain them we yield to temptation. If pride is a kind of gratitude to God for all He has given us and if it leads to self respect, then it is good; but if it is gained by boasting or by a display of power and wealth, then it is sinful.

Tuesday, March 8

READ Psalm 119:105-112.

CHRISt met Satan's temptations with messages from God's Word, and thus He shows one of the best ways to meet temptations. The Bible has a message concerning every evil that assails us. How wonderfully this should increase our appreciation of God's Word and our use of it! Surely it is a lamp unto our feet to show us the dangers on our way, and a light to shine upon our path. We may surely rely upon the Bible, since Christ so often quoted from the Old Testament, and temptations lose their power and their attractiveness when the Bible tells us of God's love and warns us about Satan. The more we study the Bible and the more earnestly we obey its teachings, the stronger we grow in the struggles of life and the surer we become of God's loving guidance. From the Bible, also, we learn the use of the sacraments. In Baptism, we are made God's children, and in the Holy Communion we are given strength to conquer.

Wednesday, March 9

READ Hebrews 2:14-18.

GOD helps us to conquer temptation. We rest in His victory and let Him conquer for us. The greatest help of all comes when we know how near Jesus Christ is to us and how He is always ready to give us courage and strength. Christianity means loyalty to Him, and that again means His constant presence and power. He knows our weakness and our ignorance. He does not blame us severely when we do wrong if we but turn to Him with penitence; and when we fall, He is near and His hands are stretched out to lift us up and His blessed voice bids us try again. That splendid hymn, written

by St. Andrew of Crete over a thousand years ago, and sung in our churches today, makes us brave; for we are not waging a losing fight—victory is near:

"Christian! dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?
Christian! up and smite them,
Counting gain but loss:
Smite them by the merit
Of the Holy Cross!"

Thursday, March 10

READ Ephesians 6:10-12.

THERE is little use in trying to find out the origin of evil and questioning the personality of the devil. Evil is here, and the approach and attack upon the individual and upon the whole world in all reason speaks of power, not alone of one devil, but of many. St. Paul speaks of principalities and powers, and, indeed, there seems to be a great host of them. It may well be a comfort to believe that there is a devil. We cannot bear to think that

"The rude, bad thoughts that in our bosom's night
Wander at large, nor heed Love's gentle thrall,"

as Keble expresses it, are a real part of ourselves. We hate them, and they are inspired by some prince of evil. Yea, there are many little devils, "little foxes that destroy the vines" (Song of Solomon, 2:15), and they annoy and vex us even when we refuse to be tempted. Some great day, when the Lord pleases, they will be cast down into the bottomless pit and destroyed forever, and then we can sing "Alleluia!"

Friday, March 11

READ St. John, 10:27-29.

WE must, however, take a happier view of this battle with temptation, for by it we are made stronger and purified for the Kingdom of Heaven when in Christ's strength we conquer. Everything in this world has a purpose and a work, and we may be sure that God would not allow all this struggle and contest to go on if there were no blessed end to be gained. George Macdonald, in one of his books, tells of a poor woman who felt she had made a sad mess of her life; and a Christian man said to her: "My child, God is making you, and He has not finished you. Do not criticize His work before He has finished, but work with Him, and then at last you will be perfect." So these trials and temptings are meant to make us stronger, and that is why God allows them.

Saturday, March 12

READ Hebrews 5:5-9.

JESUS in His human life, we are told, was made perfect by the things which He suffered. Is it not a splendid interpretation of life to realize that we are being educated for a higher life which Christ calls us to enter even here and now? "He that believeth on the Son hath everlasting life" (St. John 3:36). Joseph of the Studium, in 850 A. D., wrote a great hymn in Greek, which has been translated and is in some of our hymnals. I love especially the way it begins:

"O happy band of pilgrims,
If onward ye will tread
With Jesus as your Fellow
To Jesus as your Head!
O happy if ye labor,
As Jesus did for men;
O happy, if ye hunger
As Jesus hungered then!"

Dear Master, let me find my victory in Thy victory! Come near to me and stay near as I fight my battles with Satan, and then I can conquer. And if I fall, lift Thou me up and cleanse me, and I will try again. For by Thy grace, I will not give up the struggle till Thou dost call me home. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HEARD a preposterous person hold forth at great length, on the evening of Washington's Birthday, about "the re-valuation and transmutation of all moral and religious standards in this critical time." He was speaking to a group of foreign students, the guests of a club of patriotic citizens who chose that time for showing hospitality to the strangers within their gates; and I don't know when I have heard so many delusive pieces of nonsense set forth so seriously. Because we have radios, the Great War, Bolshevism, and the Chinese uprising, therefore all our ideas as to religion and civilization are to be overturned, he said, and we are to start fresh with nothing but our instincts to guide us, and with a deliberate overthrow of all the wisdom of the ages past. Nothing is assured, except that "the young" are to be our guides—by some strange reversal of the processes of nature!

I watched the reaction upon those members of the young whom I could see, and it appeared that they were politely bored with all of it. One of them said to me, "Of course we know that's piffle, though perhaps some foolish boys may act upon it until they find out how impracticable it is." It did seem absurd, especially at such a time, when the day's observance showed us philosophy teaching by example. But it is all of a piece with the same farcical cultus of "Youth" which is so much the fashion. It isn't among the young; they are far too wholesome to be deceived by such delusive eloquence, far too busy learning to think that they are already qualified to teach. But there is a type of middle-aged person who gains a false sense of rejuvenation by talking in that vein; I wonder how much longer they can "get away with it."

No; "old men for counsel" is still a rule against which all the facile ignorance of the inexperienced may rage in vain. The elders are not infallible, we know; and they may have lost their first fine careless raptures of enthusiasm in the stream of experience. But to go against nature is never wise. Besides, the young of today are only the elders of day after tomorrow, not a different species. Let us have done, then, with a habit of speech which assumes that the world is waiting for supermen, and that the qualification for supermen is inexperience!

PERHAPS the reporter did not quite understand, for it seems incredible that a priest properly ordained by a bishop who used the regular form should "follow Dr. Fosdick's suggestion" as to confession. Dr. Fosdick's advice as to the need for the confessional in the "Protestant Churches" has been pretty widely published. One would not suppose, however, that the thought could be a new one to any of our clergy, and probably it was not. The following item, taken from the *New York Times* of February 22d, therefore, is printed with the reservation that in all probability the correspondent of the *Times* did not quite understand the priest aright:

"CONFESSIONS TO BE HEARD

"HADDONFIELD, N. J., Feb. 21.—The Rev. Harry Emerson Fosdick's suggestion for the adoption of the confessional by Protestant churches will be put to practical use here this week. The Rev. Augustus Walton Shick of Grace Protestant Episcopal Church announced that beginning today the confessional will be offered because 'confession leads to peace of mind and is a foe to morbidness and all abnormal nervous states.'

"The Rev. Mr. Shick said he would appear in church at regular times for the confessional. The first regular session will be on Wednesday night, a half hour before the midweek service. Another opportunity will be given on Friday morning.

"Failure at first will not discourage him, the rector said, declaring an English vicar waited for seven years before a person finally came to make a confession. But in time he was rewarded by a huge gathering."

But here is a paragraph from a Massachusetts parish paper which says what I would have said:

"The recent utterance of Dr. Fosdick about Confession is interesting, as showing a felt need. But of course there is vastly more that ought to be said in that connection; and the

comment of Bishop Slattery, at the first meeting of the Bishops' Crusade, pointed the way to that fuller declaration of the mind of Christ. Of course we may open our grief to anyone, and in that opening find some relief. But what we really need is 'the benefit of absolution,' not merely a temporary feeling of ease; and the English Prayer Book (from which this Church is far from intending to depart) says so plainly. Our Lord recognizes that need, and makes provision for it, after His Resurrection, in that marvelous bestowal of authority recorded in St. John 22:23. That this is to be taken in its natural sense is shown by the sentence of ordination pronounced by Bishop Slattery over every deacon whom he ordains priest:

"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

"So, no bare acknowledgment of our sins (such as is practiced by Dr. Buchman and his followers) can avail as a substitute for the sacrament of Penance. And the exhortation of every Christian priest of God must be: 'My son, give, I pray thee, glory to Jehovah, the God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me.'"

A MODEST FOLDER comes to me, with an anonymous letter imploring me to give it careful consideration and charitable comment. The folder is a hopeful if rather indefinite advertisement of a society calling itself the Evangelical Catholic Church. "Because of these teachings and practices, the members of this Church are happier than those of any other religious body," we are informed; and "the Evangelical Catholic Church is destined to become the greatest religious body in the world." Both of these allegations are important if true; but the unhappy anonymity surrounding it all leads me to suspect that all is not quite as it should be. Further, though it claims to be a part of the Old Catholic communion, recognizing the Archbishop of Utrecht as its head, it does not assert the other balancing clause, that the Archbishop of Utrecht recognizes it. Until I have received further information, I shall be under the painful necessity of regarding it as one of the numerous sprouts having only a dubious connection with Old Catholicism through the late Mathew, of megalomaniac memory, whom the Dutch Old Catholics disavowed altogether. Its formulas sound well: but its foundations are suspect.

ONE DOES not need to have MacLeod blood to appreciate this poem of Skye and the Outer Isles:

"ISLANDS OF MIST

BY LAUHLAN MACLEAN WATT

"I hear the throbbing of waters that break upon lonely shores,
And the sigh of the wind in the hills where the heather is growing;
And old, dead faces look out from the open doors,
Far away in the glens where, ever, in dreams, my soul is going.

"Far away in the mountains, far at the back of the seas,
Where the soul goes groping back, like a blind man feeling
For the latch that is rust and dust, long since blown over the leas,
Lost in the love forgotten by loch and shieling!

"It's a song of the dead they're singing, away by the rocks and sand,
Down by the silent place where the loved are sleeping,
And the young and the old together are lying, like tired ones, hand
in hand,
And the only song is the sea's sad song, bitter, alone, and weeping.

"Far away in the mountains, far where the fathers lie,
Who shall blame us if ever our thoughts must roam—
Hearing, in towns, the sound of the waves that wash on the shores
of Skye,
Far away, where the west is waiting her children turning home."

FAITH centers in self-surrender, which offers to the believer a larger world, nerves him with the vigor of one greater than himself, inspires him with a nobler life.

—Bishop Westcott.

The Canton Government and Christian Education

By a Missionary in China

THE near approach of the Southern army to Shanghai and the possibility that all the province of Kiangsu will soon be in the hands of the Canton or the so-called Nationalist government, raises the question as to what will become of the excellent educational system which the American Church has built up in that part of China as a department of its missionary work, a system of which St. John's University is the capstone and best known institution. Fortunately the experience of other schools and colleges in other provinces with this same government is known and available as a basis of judgment.

First of all, the Southern or Nationalist government can hardly be called a government at all; it is a party and a radical party, the *Kuo-ming-tang*, which has gained control of a large part of China and is concerned more with strengthening its hold on the country than with ruling it justly and well. It is busy organizing unions of laborers, farmers, and students, and stirring them up to violence against the more orderly elements of society, the gentry and the middle classes. The students, it should be noted, who are chiefly affected by them, are not university men but grammar school and high school boys and girls. They are promised great things if only education can be revolutionized, and, being young and inexperienced, they dash off to search for the pot of gold at the end of the rainbow.

The educational program of the *Kuo-ming-tang* can be divided into three sections, Revolutionary Education, Scientific Education, and Proletarian Education. The first means the inculcating of socialism. Dr. Sun's book, *San Ming Chu I*, must be studied and must occupy the same position which the Confucian classics held in the old Chinese system. All teachers of the social sciences, such as history, economics, and sociology, must be members of the *Kuo-ming-tang*. And on every Monday morning each school must hold a memorial service for Dr. Sun which is practically a religious exercise. It is commonly stated that Jesus was a man and Dr. Sun was a man and that the same honor should be paid the latter that Christians pay to our Lord. The second, Scientific Education, means something quite different from what we mean by that term in America. It has no connection with laboratories or experiments but consists simply in the elimination of all religion and morality from the schools. The official regulations forbid religious propaganda in classes and the Chinese interpret this to exclude all reference to Christian doctrines or morality. The third, Proletarian Education, involves the reduction of tuition fees to a point where the children of the very poor can afford to get an education. It is an excellent idea to provide universal education but that involves taxation and state support; private schools cannot afford it.

With many of the ideals of the *Kuo-ming-tang* Christians will find themselves in accord, but actually the type of education imposed on schools by the Southern government in many respects opposes Christianity itself. Under a strong, just, and friendly regime it might be possible to conform to the regulations and maintain the Christian character of our mission schools, but under existing conditions it seems out of the question. The experience of Yale-in-China at Changsha is a case in point. About the middle of October a prominent man known as a bitter opponent of all mission schools told the preparatory school boys that they ought to join the Students' Union and work for the good of the country, and that the government had only one thing against Christian schools, namely the religious requirements which, according to regulations, should be voluntary. Less than two weeks later the boys presented a list of demands—attendance at chapel and Bible classes was to be made voluntary; the local student union was to sit with the faculty to determine all questions of school policy; it was to decide whether students should be dismissed by the principal

or not; and it was to have the right to ask for the dismissal of any teacher. The demands with regard to religious exercises and instruction were granted, and all seemed well, except that the boys were constantly being called out to take part in parades and other political demonstrations, which interfered with their studies and excited anti-foreign feelings.

On December 1st the pupils issued a further series of demands: tuition fees must be reduced; a new gymnasium costing many thousands of dollars must be built at once; the school must immediately register with the government; the course of study must conform exactly to that laid down by the bureau of education; the student Christian association must be abolished; and a yearly subsidy must be given to the student union. As it was impossible to grant these demands, the students struck and began a virulent attack on the school. The newspapers were filled with their side of the controversy but refused to print anything on the other side even as paid advertisements. The Commissioner of Education suggested a compromise, which the students brusquely rejected. The *Kuo-ming-tang* petitioned that the Yale-in-China schools be abolished and the government transmitted this petition with the advice that all the students' demands be granted. This situation makes it practically impossible to open any Christian schools in central China. When Julian the Apostate tried to overthrow Christianity in the Roman Empire, he closed down the Christian schools. This is a subtle but very dangerous form of persecution.

Not only has the so-called Nationalist government supported, both morally and financially, the effort to disrupt all the Christian schools, but it has also permitted, if not encouraged, the ill-treatment of those men who are Christian leaders, whether Catholic or Protestant. Some of our clergy and catechists have been imprisoned and beaten. The Rev. Cary Fang at Siangtan was warned by the head of the local chamber of commerce that he had better flee for his life as he was to be arrested and killed the next day. At the order of the *Kuo-ming-tang*, and without any trial or even inquiry, H. C. Tsao, president of the Hunan Christian Educational Association, had a decree of perpetual banishment from Hunan issued against him by the government. Dr. F. C. Yen, a grandson of our first Chinese priest, the president of the China Association for Christian Higher Education, was whipped through the streets of the provincial capital for six hours.

Not only are the clergy and preachers singled out for public insult and injury, but the Christian houses of worship are also the objects of fanatical hatred. Many of them have been closed and placarded with insulting signs and in some places they have been defiled and turned into public latrines. Christians are threatened and ill-treated and in many cases left leaderless. Throughout the whole of southern China and the Yangtze valley the British missionaries have been called in to the treaty ports by the consular authorities and so have all the American women and children. The situation could hardly be more difficult and perplexing than it is, yet we know that God rules and that He can make even the wrath of man turn to His praise. Well does the latest bulletin of the National Christian Council remind us: "We cannot fail to think of those who are suffering shameful persecution, Christian leaders exposed to scorn, paraded or even dragged through the streets, missionaries watching what seems like the collapse of their life's work. In these days let us pray that patience, faithfulness, love may be given to our brethren and sisters, and that in the midst of all trials Christ may speak through the lives of His followers to the hearts of those who would attack them and crucify Him afresh."

TRUE RELIGION is a *rending of the mind out*—unto God.
—Rev. G. H. Preston.

California Work Among the Foreign-Born

By the Rev. Thomas Burgess, D.D.

Secretary, Foreign-Born Americans Division

THE Arizona deserts speed about me as I write. Yesterday I left the orange groves and snow-capped mountains of wonderful California. I was present at three diocesan conventions, in Fresno, San Francisco, and Los Angeles, and made many addresses and looked into various matters at the request of the bishops. Bishops, priests, and people were most cordial to me—they are indeed a fine, devoted, harmonious lot. Also they see their duty to their foreign-born neighbors and are doing it well, except to the Mexicans. How to reach the Mexicans—Los Angeles is the third largest Mexican city in the world and California is full of them—that is an extremely difficult problem. The main object of this two months' trip of mine along the border is to help solve it. I spend much time in Los Angeles at this. I will write about this later.

SAN FRANCISCO

The Commonwealth Club of San Francisco is a large and noted study club of leading men, who exert much influence on the progress of the state. I was asked to speak before its immigration section luncheon. I was told on all sides that it was a great honor to be so invited. The result of this address was most gratifying, a further instance that the way of our Church is right. I just told these men the simple policy and practice of our Church, our successful method of assimilation. I laid down the two fundamental points, with which our Church people are all familiar, American fellowship and the fostering of racial gifts. I told them our slogan, "For every Churchman a foreign-born friend," and how we were successfully carrying this out, and that we believed in keeping alive all that was good of the foreign ideals, genius, arts, spiritual values, indeed even their very family ideals, languages, and Churches, and to fit these into our composite America for its enrichment, instead of trying to Americanize them into one mold.

In the discussion afterwards, the chairman said, "Among all the noted speakers we have had, never has the matter been put this way, but the Episcopal Church is right," and all agreed to this. Another said, "Why, this is just the opposite to the way we have been working." Another said, "I certainly like your slogan." The one foreign-born of the party was most enthusiastic. He was an officer of the Bank of Italy, which is one of the largest financial concerns in California. I had already pointed out their building from the window as an illustration of foreign-born accomplishment.

There are 50,000 Italians in San Francisco. This reception and statement of our Church's national policy again proves the rightness of our simple way. After all, it is Christ's way, love and sympathy. People cannot help recognizing it when it is put before them.

With Fr. Sakovich, the Russian Dean of San Francisco, and his leading layman, a former officer of the Russian general staff, I went to Mr. Dibblee, the chancellor of our diocese, whom Bishop Parsons had recommended to the Russians as legal adviser, helped explain the legal tangles and dangers of the Russian Church, and put them in touch with Mr. George Zabriskie, of New York, who is treasurer of the Russian Church Assistance Fund. There are 10,000 Russians in San Francisco, many of them of the intelligent class. Our Trinity Church and its rector have long been in close touch with the Russian Cathedral parish. Metropolitan Platon had written the Russian Bishop I was coming.

LOS ANGELES

AT THE Los Angeles convention, I was astonished by the coincidence of the speeches which preceded mine, which gave me the opportunity of stressing three of the by-products of our foreign-born work, and Dr. Emhardt's remarkable influence and accomplishment for the Church in Europe and the Near East. These addresses were by a representative of the World Alliance for Friendship through the Churches, which has coöperated so extensively in the European side of our follow-up

system for immigrants, and is partly financing it; the Near East Relief state director, with which organization Dr. Emhardt has long been in intimate and effective contact; and the diocesan secretary for the Good Friday Offering, which supports our American educational chaplain in Jerusalem, and the pan-Anglican Jerusalem and the East Mission. Also there was a report by the director of the Neighborhood Settlement, Miss Hull, successor to Sister Mary, who told of the social work the diocese is doing among the Mexicans.

On a Sunday evening, in the beautiful new Los Angeles Cathedral, with a great congregation, the Russian choir, led by their priest, sang their angelic music. The octavist, the man who sings an octave below the regular bass, was absent, rehearsing in *The Miracle*. General Lodijensky, president of their congregation, was invited by the Dean as a mark of courtesy, to help take up the offering. (I don't quite know what Russians think of our formal climactic ritual of the Presentation of the Dollar.) I preached on The Russian Church. These Russian exiles were pathetically grateful.

So impressed was the General that he invited me to see pictures shot at the Metro-Goldwyn studios, where he is a technical director. At the studios I met several other delightful Russians, including a famous architect, who showed me the design he had drawn for the proposed Russian church.

For several years the Russians have been using the chapel of our Neighborhood Settlement. Indeed, when these poor exiles of the upper classes of Russia first came across the Pacific, escaping from the Bolsheviks, it was our Sister Mary who, with the constant backing of Bishop Stevens, gave them shelter and new hope. Now they are gradually winning their way, and the colony of several thousand in Los Angeles is growing. The Russians are here to stay, and are becoming American citizens as fast as possible.

Because of their poverty, their beloved priest will take no salary, but supports his family by working as a carpenter. In Los Angeles, city of every cult and sect, the deep and real religion of our Russian brethren is indeed an asset.

In Los Angeles, I called on Bishop Mardary (his headquarters are in Chicago). He was on a visitation to his Serbs, and had just brought peace to this parish, which had long been torn by dissension. He told me that the happy and united parish meeting over which he had just presided numbered two thousand and lasted five hours. Bishop Mardary, for years Archimandrite for the Serbs in America, was last April consecrated in Belgrade as ruling Yugoslav Bishop of America. He alone of the Eastern Orthodox bishops in America has an uncontested title to his office. He is beloved and trusted by all Orthodox and by our own Church also, a man of great learning, tact, and spiritual sweetness. When a professor in Russia, he was famous for his opposition to the infamous Rasputin.

SAN JOAQUIN VALLEY

IN FRESNO, at the San Joaquin convention service where I preached the sermon, a Greek, an Armenian, and a Nestorian priest assisted me in the chancel. The Assyrians have two of their very few colonies in Turlock in the San Joaquin valley and San Francisco. We have helped them secure a Nestorian priest, Fr. Malech, and the province and National Council are helping to finance him until he becomes self-supporting. These people are part of the pitiful remnant which was driven out of Mesopotamia and Persia. Lady Surma, princess regent of the nation, visited these colonies last year and recommended this priest, who was then in Chicago. (Fr. Malech's death has occurred since this was written.)

The Christianizing of Americans' attitude toward the Armenians of San Joaquin valley, where is one of their largest colonies with their churches, is being brought about by our Church. A minister of one of the American Protestant churches in Fresno said to one of our clergy: "Tell me how you do it. Two Armenians have asked me to unite with our Church. I want

to take them and it seems my duty, but I cannot, the prejudice is too strong." Of course, our priest answered, "Such a question simply could not arise in our Church."

Even with the Japanese, it is our Church clergy who see their duty straight and are not afraid to say openly that the only fundamental solution of this vexed racial question is the practice of Christianity toward the Japanese and their American children. Really, you know, with all its slowness and inefficiency of organization, the wonder of our Episcopal Church is its ability to see the Christian obvious, one might almost say, its possession of a Christian sense of humor.

JAPANESE IN LOS ANGELES

LAST Sunday evening, in St. Paul's Cathedral at Los Angeles, was Japanese night, and the Rev. John H. Yamazaki preached on his work, followed by Dean Beal on the Church in Japan. A group of fascinating Japanese boys and girls then stood up and sang in English, the Battle Hymn of the Republic and the St. Andrew's Hymn.

I visited St. Mary's Japanese mission, which the diocese rightly regards as its most important missionary work. Mrs. Yamazaki showed me about and I met one of her fine boys. For fourteen years this devoted Japanese priest has there ministered, with marked success. Every Sunday at 7:30 A.M. his assistants, Miss Morehouse, Mr. Hayashi, and Miss Koyayashi, and ten or fifteen others gather at the early Eucharist in the little chapel. They breakfast together and then proceed with Sunday school, 250 youngsters, nearly all born in America. They come from all over the vast city, and automobiles are pressed into service to gather them all. Also the mission bus carries as many as possible. The Japanese parents bought this bus for the mission. Mr. Hayashi runs it. There is a well attended service and sermon in the evening for the adults.

Every day, by means of the mission bus, the kindergarten meets, about fifty tiny children, learning English and general preparation for public schools. The public school teachers testify to the great value of this work. I saw the children clearing up and putting everything in beautiful order for the next day in their bright, airy room with its several hundred little chairs and benches, its stage and movie machine, all clean and well kept. If only a real church could be provided for these people, instead of the inadequate house chapel. That is what the Bishop longs for. Here is an opportunity for one of the most strategic gifts for missions, which would be of untold influence on the whole coast and in Japan as well.

THE WORLDLING'S ANSWER TO THE LENTEN CALL

No, Lord, I cannot leave my pastime play,
My grasping fellowship with common joy,
My world's routine of work, my day's employ,
My darling little cares, or grave or gay;
I will not alter ought to steal away
Because 'tis Lent, nor care I to destroy
My pleasurable hold on tool or toy;
I do not want to meditate or pray.

Comes uncongenial Lent, comes that dull tide
When souls who will may inventory make
Of talents traded with, and gain and loss;
Not so will I, because I will not hide
Me from my kind, their pleasant ways forsake,
To shiver in the shadow of Thy Cross.

EDWARD HENRY ECKEL.

WE KNOW that all good men, the spirits of just men made perfect, the wise and the great in God's sight, who have left us their books, their sayings, their writings as precious heirlooms, have been fighting, and are fighting, and will fight to the end, against the devil, and sin, and oppression, and misery, and disease, and everything which spoils and darkens the face of God's good earth. And this we can tell, that they will conquer at the last, because Christ is stronger than the devil, good is stronger than evil, light is stronger than darkness. Christ reigns, and will reign, till He has put all enemies under His feet, and the last of His enemies which shall be destroyed is Death.—*Charles Kingsley.*

PROVINCIAL SYNODS

From the Convention Address of the Bishop of Michigan

ANOTHER matter of great importance to which I would call your attention is the election of delegates to the provincial synod. The law of the Church calls for the organization of various dioceses into provinces. Personally I believe that this action was much to be desired. If the members of this Church are to be true to their belief that this is a Catholic Church they must have a definite relation to similar units in the Church outside of the diocese. Nothing can be more obvious than the need for those who are doing the same work under the same flag to take counsel together and formulate plans for common action. Otherwise there could not be any such organization as the Catholic Church or as the Protestant Episcopal Church in the United States of America. For this reason since 1789 this Church has had a General Convention. It has become more and more apparent, however, that the work of the General Convention must be largely supplemented. In the first place it meets but once in three years. Many other great Churches, like the Presbyterian Church, recognize the need of an annual convention. The country has also grown so large that the General Convention has become unwieldy. No one who has attended a meeting of the House of Deputies can believe for a minute that it is really a deliberative body. Its large number of deputies requires a hall so big that often the speakers cannot be heard. So many matters come before it that its methods are little short of a travesty on true discussion and deliberation.

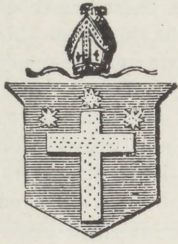
Little more can be said for the House of Bishops which now numbers over 100. In that body subjects which involve such vital matters as Christian unity, Church government, and missionary organization are fortunate to receive a discussion of two hours each. The traditions of this House are such that in the main younger bishops are not expected to speak a great deal. The result is that such discussion as we have is largely confined to a few men. Under these circumstances the members of this Church have felt increasingly the need for some unit of organization larger than the diocese and yet not so huge as the General Convention, in which the various problems of the Church can be considered. I am convinced that it was this feeling that led to the organization of our provinces. For reasons which perhaps are so obvious that they do not need further statement the Church has not yet felt that it was wise to give much legislative power to these provincial synods, although there is a tendency to turn over to them certain minor responsibilities such as the power to act on the resignation of a bishop within the province, or possibly to nominate a missionary bishop who is to work in the province. . . .

On the other hand all those who feel that discussion and interchange of views are essential to the life of the Church recognize that these provincial meetings can be made invaluable. I have never attended more satisfactory conventions of any kind than those that were held in the Eighth Province. Bishops and laymen thought nothing of traveling thousands of miles to attend these meetings. The discussions and the fellowship made them immensely helpful to all of us. Nothing is more to be desired in the Church than a careful discussion of the problems that confront us.

As I have indicated, such discussion is not forthcoming in General Convention. It rarely occurs in diocesan conventions. Take for instance a matter of such possible consequence to this diocese as the office of suffragan bishop. For some years past the matter of giving the suffragan bishop a vote as well as a seat in the House of Bishops has been considered. In many Conventions the House of Bishops voted against it, but in New Orleans they voted in favor of it, by a considerable majority. The House of Deputies, however, failed to concur by a large majority. Yet I greatly doubt whether many of the members of this House have ever given the matter careful consideration.

A PERSON who is happy only when other people make him so strikes me as rather a miserable specimen of the human race.—*L. P. Jacks.*

FORCE is never more imposing than when it is seen held in check by something even greater than itself.—*Rev. G. H. Preston.*



MELANESIA

The Church in Melanesia*

By the Rt. Rev. John M. Steward

Bishop of Melanesia

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

THE Melanesian mission was founded in 1849 by George Augustus Selwyn, first bishop of New Zealand. From its inception a certain touch of romance has always clung to the diocese. For, so the story goes, it owes its very existence to a slip of the pen. In those days, English overseas dioceses were created by letters patent from the Crown, which defined the limits of the new Bishop's jurisdiction. It is to be feared that the foreign office in the first half of the nineteenth century was sadly lacking in knowledge of antipodean geography, for in fixing the limits of the diocese of the first Bishop of New Zealand, the northern boundary was described as thirty degrees north of the Equator, instead of thirty degrees south of it.

In this vast area were thus included those then little known islands which today form the missionary diocese of Melanesia. Bishop Selwyn was no ordinary man. Instead of smiling at the error of the foreign office clerk, he saw in it a message or call from God to the work of evangelizing the savage people of these islands. No sooner had he accomplished a complete tour of New Zealand, no slight labor in those days, than he took the first opportunity that offered to visit these outskirts of his diocese. He soon realized that to effect any real change in the conditions of the islanders was more than a Bishop of New Zealand could hope to do, and in 1861 he selected John Coleridge Patteson as the

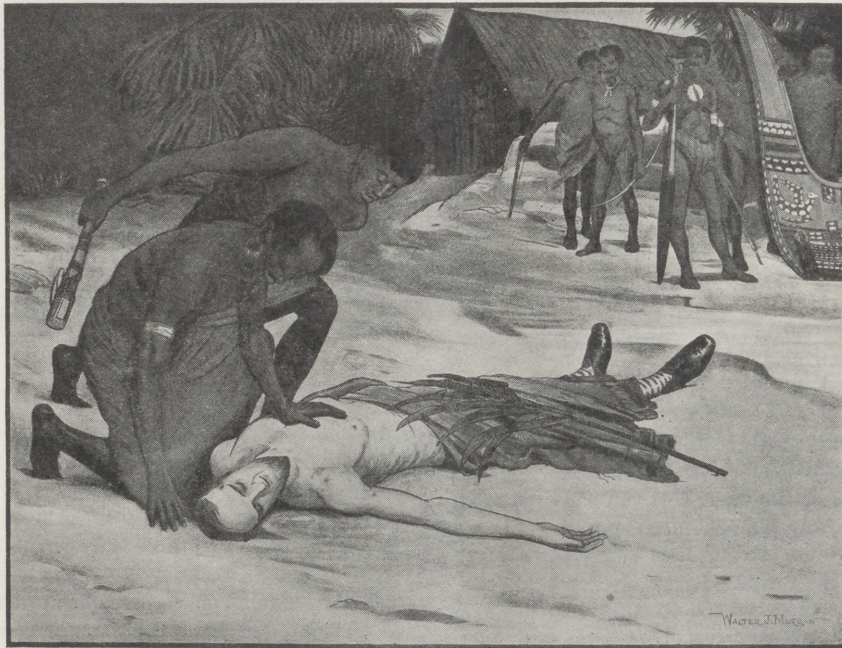
that the title of "Bishop of Melanesia" was used officially.

There is no need to re-tell the story of Bishop Patteson, his call from hearing a sermon in Eton Chapel, his wonderful skill at languages, his power of attracting the fiercest savages, his noble life, and his glorious death. It is a story well enough known, in which self-sacrifice is mingled with heroism and romance. His death was as effective as his life, for the news of it so stirred the hearts of the people of England, from the Queen downwards, that the first effectual steps to restrain the "blackbirding," or forcible recruiting of the islanders to work in the sugar plantations of Queensland and Fiji, were taken as a direct result of the murder of the Bishop.

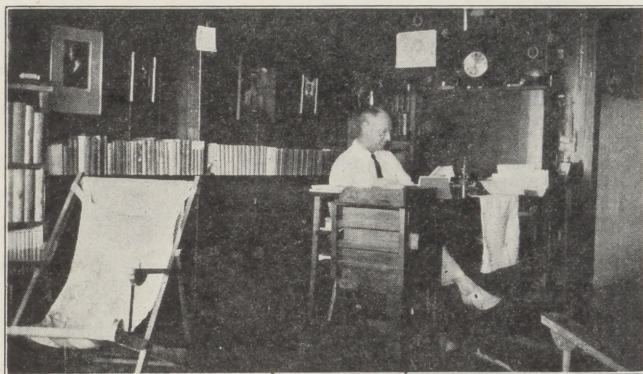
His natural successor was found in the person of the son of the founder, John Richardson Selwyn. He carried on the traditions of his father and his predecessor. Emphatically a "man of his hands," he was

competent to sail his own vessel, as well as to guide the growth of the mission of which he was head. He was not only a strong man physically, but morally as well. The story of how he accepted a blow from one of his native scholars in perfect silence, and the impression of silent power that he thus gave to his people, who had expected a sharp reprisal to the insult, is still remembered among them.

But strong as he was, even he could not long endure the hardships and privations that were in those days the ordinary



THE MARTYRDOM OF BISHOP PATTESON IN MELANESIA
September 20, 1871



THE BISHOP OF MELANESIA IN HIS ISLAND HOME

first bishop of what today is known as Melanesia, though his official designation was "Bishop for Missionary Work in the South Pacific." It was not till the days of the third bishop



THE RISING GENERATION OF MELANESIANS

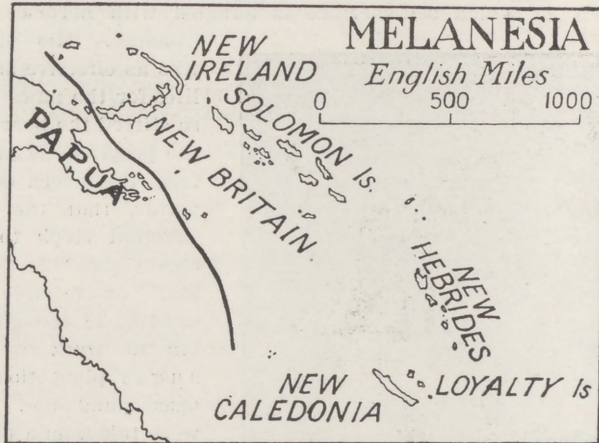
accompaniments of the life of a Bishop of Melanesia. After fifteen years of devoted and wholehearted work, he retired, crippled with rheumatism, and after a short interregnum, was succeeded by Bishop Cecil Wilson.

For seventeen years he was at the head of the work, which he guided until from a small mission, chiefly supported by personal friends of the Selwyns and Pattesons, it became one of the best known of the smaller missions, appealing for

* The diocese of Melanesia lies about 800 miles east of the northerly part of Australia and includes the New Hebrides, Banks, Torres, Santa Cruz, and Solomon Island groups and portions of the Bismarck Archipelago, stretching over a distance of some 2,000 miles.

help, and receiving it ungrudgingly from all over England, Ireland, Australia, and New Zealand. Even now, the strain of continual traveling, which every Melanesian bishop has to face, compelled him to retire when only fifty-one years old, though he still lives to rule over and guide his present diocese of Bunbury in Australia. He was succeeded in turn by Bishop Cecil John Wood, who was with us long enough to leave his mark by the founding of a training college for native clergy in the islands. But, coming as he did straight from home, he found the malarial climate too much for him, and after an episcopate of only seven years he was forced to return to a less trying climate.

His successor was, for the first time since John Selwyn's day, chosen from the staff of the mission, on which he had worked for seventeen years before his consecration in 1919. An assistant bishop, long sorely needed, was consecrated in 1925, and today the Melanesian mission staff consists of two



bishops, seventeen European and eighteen native clergy, and some twenty lay men and women. Inter-tribal fighting and cannibalism are now things of the past. But the work of building up a self-respecting race and Church on the foundations laid by our forerunners is no less romantic and interesting in its own way than was theirs.

In 1921 a synod was formed, where the native priests sit side by side with their European brother priests, and every attempt is made to show the natives that they not only may, but must, take their share in the guidance and direction of the mission's life. That the welding into one united body of all the various constituent races of this unwieldy diocese is no little matter, is shown by the fact that the Bishop has to use as many as twelve different dialects and languages as he visits one after another of his islands. The diocese lies scattered over some two thousand miles of ocean. Its present nominal boundary is the Equator. Its people were only, in many cases, one generation ago, notorious for their savagery. Today all this is changed, and no small share in this achievement belongs to the mission, though no one would wish to rob the British government and the other Christian bodies working here of the praise due to them as well.

But what of the future? Here I sometimes dream lies the greatest romance of all. For geographically and politically, the Melanesian Islands form an outpost to the great colonial dominions of Australia and New Zealand. Theirs it may be to face the horrors of that Pacific war which so many now prophesy. But theirs it may be to play a far greater part. I dream of a great united Pacific Church. The Churches of America, China, and Japan, of Australia, New Zealand, and the Pacific Islands, united in one great province, speaking as equals with our mother province of Canterbury and the Churches of the Old World, and, with them, dictating peace to a troubled and divided world. A greater League of Nations than any statesman has yet visualized, speaking not in the name of any great powers, but in the name of Him who is the source of all power, enforcing that peace which He left to us.

And in that future Melanesia may play her part as the united link between the great peoples whose homes lie on the ocean whose name means *Peace*.

NEXT WEEK: The Church in the South Atlantic. By the Bishop of St. Helena.

WHAT NOW?

THE Bishops' Crusade has come and gone, there are those of us who have been blessed, indeed, in having been able to attend every noonday service and some service every evening.

We like to close our eyes and visualize it all; we like to live again the wondrous things we have seen and heard. Men have come to us from far and wide; some born crusaders, each and every one giving us the message as he has received it in his soul; if we did not get from each one of them something to carry with us every day of our lives, until, as our Bishop says, "these school days are over and Commencement day comes," it is our own fault, not theirs.

As for our own dear Bishop, let Long Island thank God for such a leader!

Watchman, what of the night? What is it all going to mean? Are we really going to pray? Is our Bible going to be a con-



MELANESIAN TEACHERS

stant companion and friend? Are we mothers and fathers going to live and act so that our children *can* honor us? Are we going to pay our debts promptly, not putting others to suffering and anxiety? Will we be sorry for our wrongdoing? "Sorry enough to quit?" Will we really and truly "love each other, although we know all about each other?"

But why go on? We remember it all. Are our pledge cards going to *mean* something? We have "come down from the mount," some of us most reluctantly; are we now going to carry out our Bishop's command given in our dear Lord's words, "return unto thine own house"; *live* what has been given to us in our homes, our parishes, our daily lives, passing on to perhaps the stranger in the street, the sweetness of the message given to us in the Bishops' Crusade?

Think of these things; what are you and I really going to *do*? Is this all to be but a flash in the pan? Are we going to discuss with each other on how beautiful, how wonderful it has all been; so it has, but, *what are we going to do*? Are Studdert-Kennedy's lines to be the story of Long Island?

"When Jesus came to Birmingham they simply passed Him by; They never hurt a hair of Him; they only let Him die. For men had grown more tender, and they would not give Him pain— They only just passed down the street and left Him in the rain. Still Jesus cried, "Forgive them for they know not what they do." And still it rained the bitter rain that drenched Him through and through; The crowds went home and left the streets without a soul to see, And Jesus crouched against a wall and cried—for Calvary."

A little story; this from our Bishop: An old Scotch woman to her neighbor who had just come home from the kirk: "Mon, is the sermon doon?" "Woman, the sermon is preached, but it's na' doon."

The Crusade is over, let us pray "it's na' doon."

"Watchman, what of the night?"

God grant the answer may come in clarion notes, "All's well!"—*Church Militant* (Diocese of Long Island).

WITHOUT BOOKS God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in darkness.—*Bartholin*.

INSCRIPTION in Sanscrit over Taj Mahal: "Sayeth Jesus— upon Whom be peace. This world is a bridge. Pass thou over it, but build not upon it. This world is one hour. Spend thy moments in prayer, for the rest is unknown."

AROUND THE CLOCK

By Evelyn A. Cummins

THESE has just been published in England a book called *Some Reminiscences of an Unclerical Cleric*. It is full of good stories. One is a story of the late Bishop Atlay and an address to his candidates for ordination. The Bishop said: "I wish to give you what I believe to be sound advice based on my experience of nearly fifty years in the ministry. In the first place, let me urge you to pay your bills punctually, and—what is equally important—to file your receipts. There is much dishonesty in the world, and the clergy are often the victims of it. In the second place, be careful to answer your letters promptly, and to be punctual in keeping appointments. In the third, I would remind you that you must pay your fees to my secretary before you are ordained tomorrow. If you pay by check, make the check payable to him, and cross it. Some of you may not know how to do this, so I will tell you. You draw two parallel lines across the face of the document and write the words 'and Co.' in between them. Now let us pray."

STEPHEN GWYNN, famous critic and author, has told a story of how, as adviser for Macmillan's, he visited H. G. Wells, who said of the well-known poet, "Yeats . . . Yeats doesn't like science." And of how he visited Yeats, who said, "Wells! that man has a mind like a sewing machine!"

How very human! Even the clergy . . . even the clergy say things just like that about each other. It is one of the joys of my life to hear their good natured . . . their good natured wise-cracks about each other. They enjoy it, so why shouldn't the rest of us?

THOSE who like Arthur Benson's writings will enjoy an article in the February *Cornhill*, entitled Arthur Benson's Notebooks. We shall be the poorer in this world without Arthur Benson. He was an unusual sort of man; considered by his friends the best company in the world, but not perhaps considered so by very many people, certainly not by the world at large. One of his hobbies was writing letters, countless letters, to all parts of the globe, to friends known and unknown. He used to say that no human being had ever had personal communication with so many people on so large a scale. He was very particular about his note paper and about his pens—he almost always wrote in long-hand, and he took special delight in time-saving devices for his desk work. One of his special joys was a slit in the top of his desk, by which he could slip papers into a locked drawer without opening it.

The author of the article tells us that Benson particularly resented in any one the assumption of certainty, but that this rebellion was softened by a great consideration for others. He says of this matter: "Forthcoming Miss A. and winning Lady B., both so sure of their ground, how could they know as they left him, conscious of their victorious charm, that the diarist had felt only the sensation of having 'fallen from a great height,' bruised and battered from head to foot?"

Of a lecture he was to give, Benson wrote: "Then we got to the door, and just as we went in the unscrupulous old man said 'Pitch the voice high, they're nearly all deaf,' which made me laugh so much that I forgot to bow." Now hasn't that a sort of familiar sound?

And again to quote Benson's diary: "The vicar's proceedings amused me vastly. He celebrated at a fearful pace, hardly a word audible; his voice rising and falling like the lowing of a great cow in the distance, but every now and then taking a shrill nasal tone, like the high snarl which a blue-bottle makes if you catch it in your fingers in the corner of a window-pane."

And in writing of the interior of some church he had visited (and I must confess I enjoyed this most of all, but, mind you, I don't say I approve of it): "The monuments were in the worst eighteenth century style; two bishops sculptured on a tomb, like two commercial travelers in a double-bedded room;

one fallen asleep reading the Bible, and drowsily keeping the place with one finger; the other a recumbent, crumpled figure like a man fallen down when skating. In the west window two saints peering from their vestments-like Berkshire sheep from their wool, one writing in a large loose volume apparently containing specimens of wall-paper."

And then some of Benson's jottings about literature and his philosophy of life: "Wordsworth is a quarry of splendid things; I always think his lines

'And many love me; but by none
Am I enough beloved'

profoundly human. Who was ever enough beloved? That is the strength of religion, that it gives people the sense of being enough beloved."

"The esthetic problem. Perhaps St. Paul points to the true method: 'neither likeness nor unlikeness, but a new creature.'"

"Confucius would never talk on four subjects: ghosts, sport, politics, theology. When he was old he told one of his disciples that it had been a great grief to him never to have seen a phoenix, a bird so constantly mentioned in literature, and always to be found in countries 'where right principles prevail.' This makes me think that he had a sense of humor."

"Some people never live their life at all, only stay with it or lunch with it."

"You can mould the character through the intelligence, but not the intelligence through the character."

EXCUSE it, please, I can't help it. I got it out of a thing called *The Complete Limerick Book*. Won't do it again soon, for as a rule I don't like 'em either.

"There was a young fellow named Lloyd,
Who was seldom, if ever, annoyed.
And though you might choke him,
You couldn't provoke him,
His sang was so terribly froid."

THE Modern Language Association of London makes arrangements for children or students of either sex to visit a foreign country by way of exchange. The necessary expenses are confined to traveling expenses and pocket money and this method of exchange provides an unusual opportunity for young people to gain knowledge of the language and literature of other countries than their own. Also they may obtain in this way, as in no other, an insight into the customs and mode of life of other nations.

The exchanges can be simultaneous or consecutive, and in pairing families, special attention is paid to religious belief and social position and the visitors are treated as members of the families they may happen to visit. The countries with which the exchanges are made are France, Germany, and Austria.

A BUDDHIST sect in Japan is planning to establish mission stations in this country. They are also building a Buddhist school in Japan for Americans and any others who may desire to study Buddhism in that country.

THE average citizen of the United States is said to lose about seven days each year due to sickness. This corresponds to a loss of two per cent in useful industrial activity. Therefore, the Chamber of Commerce of the United States tells us, "The United States sustains a tremendous economic loss each year due to sickness.

"As our national income is more than \$60,000,000,000 a year, it is apparent that this loss alone totals considerably more than a billion dollars annually. Added to this is the cost of medical and hospital service which has been estimated to be at least \$10 per capita, or more than \$1,000,000,000 each year. Sickness in the United States therefore involves a direct cost of more than \$2,000,000,000 annually."

But when we get sick we don't think of the cost to the United States. We think of how rotten we feel and wonder what the doctor's bill, or, in these days of specialists, the doctor's bills, are going to be.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

DELINQUENT PRIESTS

To the Editor of *The Living Church*:

I AM CONSCIOUS that this letter is sent to the wrong address, for I have in mind the delinquency of Liberal clergymen. But I know no other correspondent that might listen sympathetically to this complaint, and I can no longer refrain.

I have now an experience of twenty years with American clergymen who, whether they are in Rome for a long or for a short stay, do not communicate in this church, do not worship in it, do not enter it. Fearful lest I myself might be the cause or excuse of their delinquency, I have taken pains to ascertain that they do not attend either of the English churches, the "high" or the "low." I must imagine them worshipping God under the "blue dome"—in the Forum. I know indeed that they are often in St. Peter's, with the vain expectation of seeing a great function; but as they are "low" or "Liberal" clergymen I know that they are not worshipping there. They are "American observers," to use the phrase we are too well used to in political relations, but which is not nearly so tolerable in the worship of God.

Nevertheless I am not an unsympathetic observer of these observers. The hasty tourist is intent only upon seeing the sights in the shortest time—and on Sundays the museums are free. There is a double saving (as I have sometimes remarked to them): they save the twenty-five cents they might be expected to put in the plate. And most of those who come for a longer stay are here because they need a rest. Very manifestly they do need it—and they seem to need chiefly a rest from all religious observances. They have been "fed up" with them. At home they have been obliged to conduct so many unquicken- ing services that their souls loathe this light meat. Sometimes I fancy (not unsympathetically) that beneath the threshold of consciousness their heart is gnawed by the doubt lest there be no God. If I were their physician, I would prescribe a temporary abandonment of the practice of prayer. What have you done to them at home? They seem broken on the wheel of observances—a danger which the *people* know how to escape by staying away. And there must be too much of *other* things. For many of these men are so thoroughly broken that they cannot stand in the chancel to read a lesson. Last year only one was strong enough to preach—so full of "pep" that I dared not invite him to do it.

Such being the case, I make no outcry against these victims of the "strenuous" parochial life which knows nothing of the peace of God. I may reflect sardonically that they have spent their lives in exhorting people to come to church—to hear them preach. But of essential inconsistency I cannot accuse them, for they are such as have never learned the dominical precept.

Year by year there are fewer to complain about, for there are fewer of our clergy who come to Rome. The first to arrive this year I met last Monday. It happened in this wise. At his own request one of our chaplains in Europe had notified me beforehand of his coming—on the 29th of January, to stay till the 9th of February. I noticed with joy that his stay included two Sundays, and in spite of the ambiguous recommendation that he was a "rather able preacher" I determined to ask him to preach. It was a matter of course that he would be invited to dinner. But both Sundays passed without his appearing, and on one of them I was alone in communicating seventy people. On Monday he "blew in"—to ask detailed information about Italian secular education (which is his hobby) and to "see the interior of this chapel." I did not upbraid him for the fact that he had not yet seen the interior of this church and had kept the three women in his party from attending its services; I told him the little I knew about secular education, referring him for the rest to the Minister of Public Instruction; and I informed him that the church being always open he could enter it when he pleased. It was a long colloquy, and I thought I had succeeded in hiding my feelings, being polite without being cordial. But evidently not. For I soon received a vibrant letter of complaint—that though he had come with a formal introduction I had not done him and his ladies the courtesy to show them personally the interior of my chapel.

It is evident that the success of our chapels abroad depends upon the habit of churchgoing impressed upon our people at home. I marvel that in this respect I can point to hardly any evidence over here of a slump on the part of our laity. But if all our tourists were clergymen, this church would soon have to close.

(Rev.) WALTER LOWRIE.

Rome, February 12th.

BISHOP GUERRY CONCERNING DIVORCE

To the Editor of *The Living Church*:

I FOR ONE, feel grateful to the Bishop of South Carolina for his thesis as to "What Is the Teaching of Christ Concerning Divorce?" in your issue of January 29th.

If "saving for the cause of fornication" has been interpolated into St. Matt. 5:32 and "except it be for fornication" into St. Matt. 19:9, by just a human hand, and such interpolations can be proven, then the *liberals*, who sanction remarriage to another, even if innocent, during the lifetime of the divorced husband or wife, will have no ground to stand upon; or, at least, so it appears to me, a layman.

If space will permit, I would like to add, in the way of showing the strong feeling against reforming our canon—omitting the exceptional clause—that I have received these words from a high-standing priest, who believes in the retention of "But this canon shall not be held to apply to the innocent party in a divorce for adultery." He says: "As I have long since made up my mind as to the teaching of the Christian religion as to marriage and divorce I did not read Bishop Guerry's article on the subject."

W. Philadelphia, Pa.,

WILLIAM STANTON MACOMB.

Sexagesima, 1927.

NEEDS OF COLORED MISSION

To the Editor of *The Living Church*:

A NEW LEASE on life can be observed in St. Cyprian's Mission of the Virginia Theological Seminary, which ministers to the colored folk of the community. Within the past three years, under the leadership of Mervin L. Wanner, an abandoned schoolhouse in the center of the colored community has been purchased, repaired, and remodeled into a church building by adding a chancel. These improvements have been practically paid for by rummage sales conducted by seminary students among the Negroes, although a number of small private gifts have augmented the mission's treasury.

Regular church services are held at St. Cyprian's Chapel, and every Sunday afternoon about twenty-five children and ten adults assemble for Christian instruction. Our adult Bible class is very gratifying, but both our Sunday school and Church services are handicapped by the lack of a suitable supply of Prayer Books. The few which we now have are badly mutilated, some having torn pages, some with the whole pages missing, and quite a number are without covers. Will some parish that has purchased a new supply of Prayer Books kindly send us fifty or sixty of their old ones? For no matter in what condition they may be, they will be better than our present ones.

St. Cyprian's Mission,

DONALD C. ELLWOOD,

February 16, 1927. Theological Seminary, Alexandria, Va.

IN EVERY work of charity, in dealing bread to the hungry, clothes to the naked, comfort to the sorrowful, we are doing angels' work, and should seek to do it in an angel's spirit. Think how calm and patient would be an angel's bearing of ingratitude and provocation, how indifferent he would be to it, seeing so clear the reward beyond. And feeling that he was sent of God, and doing God's work, how zealous should we fancy an angel's service, how cheerful, how pure, how loving! Let the thought be before us that we are engaged in angels' service, let us pray that our spirit and conduct may be not unworthy so heavenly a fellowship. Let us bear in mind their service, and remember how full of order is their work, and how peace in Heaven results from it. It is the knowledge of God's presence and holiness that will make us, too, holy, pure as He is pure, as angels are pure.—*Selected.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHESTER CATHEDRAL AND ITS DEAN

BY THE REV. FRANCIS J. HALL, S.T.D.

CHESTER CATHEDRAL has come to the fore in recent years as leading the way in cathedral reform in England; and its dean, to whom the credit of this is largely due, is a very remarkable man—of great executive ability, and at the same time of attractive spiritual personality. His ideal of a cathedral—and a noble one it is—is persuasively set forth in *The Nature of a Cathedral* (Mowbray, Morehouse. 80 cts.) The present reviewer can testify that Chester Cathedral itself is a marvelous exemplification of this ideal. He has visited it twice—once before and once since its great reform. Then it was merely an architectural and antiquarian museum for those who paid their fee of admission. Now it is a home of inspiration. No one can visit it without a new vision of what the House of God should be and gratitude for the spiritual hospitality and help there given to all. No fees.

The good Dean has his idiosyncrasies—always enlisted most carefully in support of sacramental religion and Catholic principles. He is a warm admirer of M. Coué on the one hand, and an enthusiastic believer in the possibilities of speculative eschatology opened up by evolutionary science on the other hand. The first is illustrated by two small books, both in stiff paper covers: *M. Coué and His Gospel of Health* (London: Simpkin, Marshall & Co. 1926. New York: E. S. Gorham. 80 cts.); and *A Soul in the Making, or Psycho-Synthesis* (same publishers. 1926. \$1.00). In the first the practice of auto-suggestion is Christianized and put in a sacramental setting. In the second, this is further developed on lines of faith, with interesting notes on the new psychology, instincts, etc. The reviewer is unable to agree in every respect with the Dean's contentions; but both books are soundly Catholic in drift, and give food for one's "thinks," as he puts it.

The other bent of his mind is seen in *Expecto: An Essay Toward a Biology of the World to Come* (Chester: Phillipson & Golder Ltd. New York: E. S. Gorham. \$1.40). It contains two leading ideas. The first is an application of the evolutionary law of survival to the problem of immortality, leading to an argument for conditional immortality which reminds us of our own S. D. McConnell's *Evolution of Immortality*, published in 1901. I do not think the Dean has faced the difficulties of his view. Certainly the terms "destruction," etc., in the New Testament do not mean extinction, but ruin. Our Lord's teaching as to everlasting punishment is not successfully harmonized with conditional immortality; and it bears on the Dean's argument that in the New Testament "immortality" refers, not to survival merely, but to vital relations with God. The loss of such immortality does not prove loss of existence.

The second idea is a development of the thought that evolution is an enrichment of relations. So the heavenly life is shown to involve a perfectly congenial complex of social or personal relations. This is indeed more than speculation. It is the very nerve of the blessedness hereafter—of full relations with God and, through Him, with the multitude of perfected ones—including those with whom we have initiated spiritual ties in this world.

I cannot end this notice without calling attention to the quaint attractiveness of Dean Bennett's style, and its effect in revealing his own most lovable personality. Also I would urge every American visitor in England to include Chester in his itinerary, and to thank God for its wonderful inspiration—not omitting to make a generous contribution to its support.

In *Church Teaching for Church Children*, by the Rev. J. N. Newland-Smith, M.A. (Mowbray, Morehouse. \$3.00), much excellent help is provided. This contains lessons for three years,

the first being devoted to the Covenant and the Apostles' Creed, the second to the Ten Commandments and the Lord's Prayer, and the third to the Sacraments, following the Church catechism. The lessons are short, extremely well analyzed, and enlivened with frequent anecdotes and illustrative matter. The lessons look as if they might have been prepared to provide the instruction in a Sulpician catechism. The author is evidently an experienced and skilful teacher of children. Every clergyman having the responsibility of instructing the young, or of instructing anybody, will be well repaid by becoming familiar with both the matter and the manner of these instructions. Many of our greatest religious leaders have been telling us lately that the clergy should preach less and teach more. The study of this book would help the clergy to give point and pungency to their public discourses so that their people would be in no doubt concerning what Christianity is and what is expected from a Christian. A sample of the manner of the teaching may be seen in a portion of a section of the lesson on the address in the Lord's Prayer:

"All the way through this prayer our Lord taught us to say 'our' and 'us,' not 'my' and 'me.' It would be quite true to say 'My Father who art in Heaven, Give me this day my daily bread,' but it would be very selfish. And Christ came to teach us not to be selfish. I remember two girls in another catechism, who undertook to sell some tickets for an entertainment on behalf of the Universities Mission to Central Africa. Afterwards I heard one of them say to the secretary: 'We have been selling tickets for the U. M. C. A., and I have sold twelve shillings' worth and Dora has sold seven shillings' worth.' I remember thinking at the time that it would have been a much more Christian remark if she had said: 'Dora and I have been selling tickets for the U. M. C. A., and we have sold nineteen shillings' worth.' 'I,' 'me,' 'mine,' are very little words but they are words which have done a lot of harm in the world. Our Lord does not put them in the Pattern Prayer."

The short preface by the Rev. Percy Dearmer, D.D., contains some admirable thoughts on the teaching of religion, and suggests ways in which the clergy and others may improve themselves in the art.

A QUITE DIFFERENT approach is given in *Peloubet's Select Notes on the International Sunday School Lessons for 1927*, by Amos R. Wells, Litt.D., LL.D. (W. A. Wilde Co. \$2.00). It is sufficient to say that the high standard which has characterized this publication in recent years is maintained. Some excellent ideas concerning the work of the teacher in the Sunday school are contained in the introduction and the suggestions for devotional material, additional reading, topics, lesson plans, etc., show the influence of the skilled teacher. A large amount of information is given on the various passages of Scripture which form the lessons. That the lesson committee has not been unaware of the demand for material arranged in accordance with a different principle than it has followed is indicated by the fact that two of the quarters are provided with topical lessons, the first quarter being taken up with Studies in the Christian Life, and the second taking The Life and Letters of Peter.

Even more unlike the catechetical method is *Hebrew Home Life*, by Elizabeth Miller Lobingier (University of Chicago Press, Teacher's Manual, \$1.50; Children's Reader, 90 cts.). This is a course of lessons intended for children of the third grade, and is based on factual material. The aim is to show how the religious forms and practices of the Hebrew people grew out of the home life, especially after they had ceased to be a nomadic people and had taken up a more settled existence. Much expressional work is provided for, and complete directions for working out each lesson are given, with remarkable understanding of the child mind and interest.

Church Kalendar



MARCH

- 6. First Sunday in Lent.
- 9, 11, 12, Ember Days.
- 13. Second Sunday in Lent.
- 20. Third Sunday in Lent.
- 25. Friday. Annunciation B. V. M.
- 27. Fourth Sunday in Lent.
- 31. Thursday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST SUNDAY IN LENT

St. Stephen's Church, Providence, R. I.
 All Saints' Cathedral, Milwaukee, Wis.
 St. Luke's Church, Baltimore, Md.
 St. Mark's Church, Philadelphia, Pa.
 Nashotah House, Nashotah, Wis.

APPOINTMENTS ACCEPTED

BRNCFIELD, Rev. THOMAS N., formerly rector of Holy Cross Church, Aurora, N. C.; to be rector of Holy Innocents', Como, Miss. February 1st.

DAUGHERTY, Rev. BASIL S., formerly priest-in-charge of St. Elizabeth's Church, Holdrege, Neb.; to be vicar of St. Paul's Church, Omaha, Neb., and assistant to Bishop Shaylor. New address, 3201 California. February 1st.

DAVIS, Rev. ROBERT T., formerly rector of Holy Trinity, Pueblo, Colo.; to be rector of St. Luke's, Denver. New address, 1256 Poplar St. February 15th.

DOTY, Rev. J. LAMB, formerly rector of Church of the Holy Apostles, Hilo, Hawaii; to be on staff of St. Andrew's Cathedral, Honolulu. February 28th.

HADLOW, Rev. H. BLAKE, formerly rector of St. Mark's, Yreka, Calif., to be priest-in-charge of St. Luke's, Auburn, Calif., and Placer County missions. New address, Auburn, Calif. March 1st.

PLENCKNER, Rev. PAUL O., formerly rector of William and Mary parish, Newburg, Md.; to be rector of St. Luke's Church, Phillipsburg, N. J. March 1st.

RESIGNATION

BELT, Rev. R. J., of Clairton, Pa., has resigned as locum tenens of the missions at Braddock, Turtle Creek, and Wilmerding, to take effect March 31st.

NEW ADDRESSES

FOURIER, Rev. LUCAS G., formerly of 302 People's Insurance Bldg., Washington, D. C.; 1222 New Hampshire Ave., N. W.

NELSON, Rev. AUBREY P., formerly of 212 Franklin St., Astoria, L. I., N. Y.; 27-16 Woolsey St.

SMITH, Rev. WILLIAM WALTER, M.D., formerly of 10 E. 130th St., New York; 29 E. 124th St.

ORDINATIONS

PRIESTS

PHILIPPINE ISLANDS—On Tuesday morning, January 25th, the feast of the Conversion of St. Paul, at the Cathedral of St. Mary and St. John, Manila, the Rev. ARTHUR HALL RICHARDSON and the Rev. BENSON HEALE HARVEY were ordained to the priesthood by the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands. The candidates were presented by the Rev. William L. Ziadie, of St. Luke's Church, Manila. The Rev. Hobart E. Studley, of St. Stephen's Chinese Mission, was the gospeller, and the Rev. Tipton Lee Wood, chaplain, United States Navy, was the epistoler and read the litany. The sermon and address to the candidates was delivered by the Bishop.

The Rev. Mr. Harvey was ordained to the diaconate at St. Stephen's Church, Wilkinsburg, Pa., on July 4, 1926, by the Bishop of Pittsburgh. The Rev. Arthur Hall Richardson was ordained to the diaconate by the Bishop of Vermont, on July 15, 1926, at St. Paul's Church, Burlington, Vt., of which his father, the Rev. George Lynde Richardson, is rector.

Mr. Richardson left Manila early in February, for work in Balabasang, in the sub-province of Abra, Mountain province, P. I. Mr. Harvey is to be acting rector in the Cathedral of St. Mary and St. John, Manila, until the appointment of a rector from the United States, after

which he is to become diocesan missionary, the post for which he originally offered his services in this mission.

WESTERN NEW YORK—The Rt. Rev. Chas. H. Brent, D.D., Bishop of Western New York, advanced to the priesthood the Rev. WILLIAM TUTTON, deacon, on Wednesday, February 16th, in Grace Church, Buffalo. The candidate was presented by the rector, who was also the preacher. The litany was said by the Rev. G. Sherman Burrows, D.D., warden of DeLancey Divinity School, under whom Mr. Tutton prepared for orders. The epistle was read by the Rev. G. Paul Musselman, classmate of Mr. Tutton; the gospel by the Rev. Chas. H. Smith, D.D. A score of clergy of Buffalo and vicinity were present in the chancel to assist in the laying on of hands, together with a large representation of DeLancey undergraduates. Following the service a luncheon was served in the parish house, and Mr. Tutton was presented by the parish, of which he has been a life-long and faithful member, with a generous purse. He will leave Buffalo shortly for Dickinson, N. D., to serve in an important field under Bishop Tyler.

BORN

GAVIN—On the morning of February 24, 1927, to the Rev. Dr. and Mrs. Frank Gavin, General Theological Seminary, New York City, a son.

DIED

DAY—Of your charity pray for the repose of the soul of S. EDWIN DAY, senior warden of St. Matthew's parish, Moravia, N. Y., and its choirmaster for sixty-six years.

"It is a good thing to give thanks unto the Lord: and to sing praises unto Thy name, O most highest."

JAMISON—Entered into rest, February 10, 1927, at Greensburg, Pa., SARAH BARCLAY JAMISON, daughter of the late Thomas J. and Isabelle Barclay.

JONES—Of your charity pray for the happy repose of the soul of JANE ANNE JONES, wife of Canon J. W. Jones, Kingston, Ont., and beloved mother of Keble Jones, Bishops' University, Lennoxville, Que., who departed this life, February 16th, strengthened by the last rites of the Church.

"Jesu Mercy! Mary Pray!"

KELLER—The Rev. GEORGE SHERMAN KELLER, S.T.B., rector of Trinity Church, Highland Park, Ill., aged forty-six years, died suddenly, February 17th. Interment was in St. David's churchyard, Radnor, Pa.

PRENTISS—At his residence, 1720 Oregon Ave., Washington, D. C., on February 4, 1927, WILLIAM CLARK PRENTISS. The funeral was conducted by the Rev. W. S. Bishop, D.D., of St. Thomas' Church. Interment was at Rock Creek Cemetery.

"Eternal rest grant him, O Lord."

SIMONSON—At his residence, 105 East 19th St., New York City, on February 16, 1927, JAMES BROWNLEE, son of the late John Bird and Jane M. Crocheron SIMONSON. Funeral services were held at Trinity Church on February 19th. Interment in Church of the Ascension churchyard, New Brighton, Staten Island.

MEMORIALS

Eugenie Therese Benedict

In loving memory of EUGENIE THERESE BENE-DICT. Entered into rest, March 2, 1921.

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

James Valentine Chalmers

JAMES VALENTINE CHALMERS came to the ministry of the Church from a successful career in business. The surrender of much that men value highly seemed as nothing to him when God called him from the office to the altar. And he brought to his new vocation the gifts of an unusual consecration and a happy faith.

He served his apprenticeship at Grace Church, New York, under the wise guidance of William Reed Huntington, who was his lifelong friend. After a rectorship of some years in Christ Church, Lonsdale, Rhode Island, he was summoned back to New York as vicar of the Church of the Holy Trinity, in the parish of St. James'. The East Side Mission of St. James' Church grew under his direction into a great and thriving parish. The Sunday school became in a short space of time one of the largest in the city, and a considerable staff of clergy and layworkers ministered to this populous community under his enthusiastic leadership. When after twenty-two years of service, he entrusted his office to younger hands, he might have con-

gratulated himself upon a growth and progress that seemed to his brethren phenomenal.

But James Chalmers never congratulated himself. For all that had been accomplished he gave the entire credit to his fellow-workers. It is written that God gives grace to the humble. To this holy and humble man of heart God gave His grace in richest measure. He was clothed with humility and all his doors were open to the visitations of the Spirit.

This record would be incomplete if mention were not made of our dear friend's activity in opposition to the saloon. Until he retired in 1925 as president of the Church Temperance Society he was one of the stoutest champions of prohibition in our history, fighting for it years before the passage of the Eighteenth Amendment.

In the grace of kindness he lived, and moved, and had his being. Wherever he went, in the crowded tenements of his own parish, in the companionship of his brethren in the ministry, or in the ever-widening circle of his friends, he won the hearts of men. They loved him because of his affection for them. He was a minister of the love that seeketh not her own. Like his Master, he "came not to be ministered unto, but to minister."

His brethren, gathered at the funeral of their beloved friend, sorrowing that they shall see his face no more, rejoicing in the memory of his Christ-like spirit, have made this brief record of the love they owe to him for all he did, for all he was, for all he is; and they desire to share with his children this witness of their heart's affection.

FRANK WARFIELD CROWDER,
 SAMUEL M. DORRANCE,
 C. MALCOLM DOUGLAS,
 JOHN A. MAYNARD,
 HOWARD C. ROBBINS,
 THEODORE SEDGWICK.

Mrs. Robert Nesmith Jackson

SARAH EWING JACKSON, after an intermittent illness of a year or more, passed to her rest, on February 11, 1927, at Middletown, Conn.

Mrs. Jackson was the widow of Robert Nesmith Jackson and daughter of Richard Lyman Law, U. S. N., and Mary Ewing Farrington of Terre Haute, Indiana. Over fifty years ago she came to Middletown a young bride, and in this staid New England town her youthful charm, Christian integrity and sincerity soon won her a place in the hearts of the people, a place she will retain so long as those who knew her remain.

Her devotion and love for the Church were always manifest. She reared her children on example as well as precept. There was never a question as to the place the worship of God should occupy in their lives.

I live where she used to live and know the distance to the parish church on a cold snowy winter's morning, at half past seven o'clock. She and her family never seemed to think it far—they were invariably at the service.

This notice may be read by some missionaries in our land who have received boxes packed by her hands. Every item in the box was as carefully made and the material as choice as if it were for her own family, as indeed it was, for the Church was her Mother, and she and those for whom she worked were members of the family of God.

As one who worked with her for over twenty years I want women everywhere to know what an inspiration a God-serving woman is to a priest who is attempting to bear the burden of his office.

Hope, cheer, and confidence expressed, and work taken up and done sometimes with kindly chiding, but always with a smile, was the way of this dear woman right up to the end of her splendid life.

Her children call her blessed.

Eben, her oldest son, lived with her in Middletown and cheered her later days, Meta Kemble is the devoted wife of the Rt. Rev. William Blair Roberts of South Dakota, Ruth is the wife of Frederick H. Wiggin of New Haven and a worker in St. Paul's Church, and a mother to the motherless, Richard is a loved master in the Ridgefield school.

Blessed in her home, and work, and children—Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

E. CAMPION ACHESON.

Middletown, Conn.,
 February 23, 1927.

John D. Kennedy

In the death of the Rev. JOHN D. KENNEDY, priest, his church, the community, the diocese, and the American Church have suffered a loss. His genial presence, ripe scholarship, pulpit eloquence, genuine interest in all community concerns, and unceasing devotion to the welfare of his parish, won for our brother the

esteem of all; and for his ministry a well-deserved success.

THEREFORE be it resolved, that we place on record our sense of loss; and our gratitude to Almighty God for the gift of His servant's life of faithful ministry; and that we also express to the members of his family, and to St. Paul's Church, Montvale, our sincere sympathy with them in their bereavement.

ROBERT J. THOMSON,
St. Bartholomew's Church, Ho-Ho-Kus.
EDWIN S. CARSON,
Christ Church, Ridgewood.
GEORGE E. BOSWELL,
Holy Trinity Church, Hillsdale.
Committee of the Clergy.

Edward Pearsons Newton

Thanking God for the blessed memory of EDWARD PEARSONS NEWTON, D.D., rector of St. James' Church, Hyde Park-on-Hudson, N. Y., who entered the life eternal, on March 8, 1926.

Harriette E. Ryan

In loving memory of HARRIETTE E. RYAN, entered into life eternal March 4, 1926, at Schenectady, New York.
"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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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

CLERICAL

WANTED—THE DIOCESE OF OHIO needs five clergymen for promising places. Stipend \$2,000 to \$2,200 and house. Write giving particulars and references to ARCH-DEACON GERARD PATTERSON, 2241 Prospect Ave., Cleveland.

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.

PRIEST OR DEACON, WHO CAN SERVE as Organist-Choirmaster and assist in parish. Good salary. Address W-847, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—NURSE, NEED NOT BE R. N. Must be able to dispense medicine and understand ordinary diseases. Nursing duties light. State salary desired. Address THE SISTER SUPERIOR, House of Mercy, Valhalla, N. Y.

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

ORGANIST-CHOIRMASTER DESIRES change. Churchman, experienced, recitalist, excellent testimonials. A-844, care LIVING CHURCH, Milwaukee, Wis.

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

PAROCHIAL MISSIONS

FOLLOW UP THE CRUSADE WITH A MISSION. Experienced missionary desires communication with bishops or rectors seeking priests for this work. Write E-840, care of LIVING CHURCH, Milwaukee, Wis.

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.

MISCELLANEOUS

RETIRED BUSINESS MAN, WIDE financial experience, highest references, conservative judgment, available for managing estate, taking charge of investments or giving financial advice. M-814, care of LIVING CHURCH, Milwaukee, Wis.

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 WHALEY, Little Edisto, S. C.

APPEAL

ALL SAINTS' CHURCH, NEW YORK, in its 103d 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. HARRISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 131 days.

REQUEST

IF ANYONE WOULD SEND A SMALL photograph or a picture of a window representing Christ healing the sick, to ST. BARNABAS' HOME, Gibsonia, Pa., we would be most grateful.

INCENSE

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

UNLEAVENED BREAD

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

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

ALTAR FURNISHINGS

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

VESTMENTS

ALTAR AND SURPLICE LINEN. SOLD BY direct importer, by the yard or piece, to guilds, rectors, and others. Wholesale rates. New Specials, 305 34-inch fine and heavy for Fair Linen. Surplice Linen, 1800 36 and 40 inch. Write for prices and samples. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR LINENS; PLAIN OR HAND- embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers. Damasks, Fringes, Surplice linens. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

CHURCH EMBROIDERIES, ALTAR HANG- ings, 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. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

INEXPENSIVE VESTMENTS. MADE TO order by (MRS.) E. HUBBS, Tupper Lake, N. Y.

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.

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.

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

FOR SALE—180 YOUNG PEOPLE'S FEL- lowship pins at a bargain. Reason for selling, organization changed name. Sample sent on request. Address Mrs. F. N. CHALLEN, Apt. D, Park Court, Charlotte, N. C.

SMALL, SELF-SUSTAINING ESTATE IN Central New York lake region, including ten acres of woodland, near city of 35,000. New, comfortable, owner's residence on lake front, farm buildings on highway, all tools, livestock, etc., completely organized. Capable farmer willing to continue at moderate salary. Send for photographs and description. W-843, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT

METUCHEN, N. J.—TWENTY-FIVE MILES from New York, six from collegiate town of New Brunswick. In best locality. Modern house, partly furnished. Seven available rooms and bath in exchange for board of two adults. References required. Address G. C. BONNELL, 368 Middlesex Ave., Metuchen, N. J.

BOARDING

Atlantic City

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.

Washington, D. C.

EDITH KERN MAINTAINS A DELIGHTFUL "Home Away from Home" for transient guests—individuals or groups. Running water, private baths. Excellent, inexpensive dining rooms near. Garage, quiet, convenient location near Auditorium and White House. Address, 1912 "G" St., Northwest.

TRAVEL

ST. GEORGE'S EXCURSION TO EUROPE, Cathedral and Continental Tours. Four sailings, June and July. Anglo-Catholic Congress Tour sailing June 15th, conducted by Miss Cordelia Poy. Splendid itinerary. Special low rate. THOMPSON TRAVEL BUREAU, Saginaw, W. S., Mich.

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

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 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.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

BOSTON, MASS.—THERE WILL BE A retreat for women at St. MARGARET'S CONVENT, 17 Louisburg Sq., Boston, Mass., March 13th. Conductor: the Rev. Leonard Hodgson.

KINGSTON, N. Y.—A RETREAT FOR MEN will be held in Holy Cross Church, Kingston, N. Y., Sunday, March 6th, beginning with Mass at 7:30 A.M., and ending with Vespers at 5 P.M.; the Rev. Gregory Mabry will be the conductor and give four meditations. Those desiring to attend notify the SECRETARY, Holy Cross Rectory, Kingston, N. Y. Breakfast and luncheon will be supplied. No charges.

KINGSTON, N. Y.—A RETREAT FOR WOMEN will be held at the Convent of St. Anne, 287 Broadway, Kingston, N. Y., Thursday, March 10th, beginning with Mass at 7:30 A.M., and ending with Benediction at 4 P.M.; the warden, Fr. Mabry, will give the meditations. Those desiring to attend notify the GUESTMISTRESS. No charges.

NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 26th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East 4th Street, New York City.

NEW YORK CITY—DAY OF DEVOTION, St. Paul's Chapel, Trinity parish, Broadway and Fulton St., New York, Saturday, March 19th. Dr. McComas, conductor. For particulars, apply to SEXTON.

NEW YORK CITY—LENTEN RETREAT for the women of Trinity parish, Saturday, March 12, 1927, at Trinity Mission House, 211 Fulton St., New York. Conducted by the Rev. Caleb R. Stetson, D.D., rector, Trinity parish. Holy Eucharist, 8:00 A.M. Breakfast, at 8:30. First Meditation, 10:00 A.M. Second Meditation, 12:00 M. Luncheon, 1:00 P.M. Intercessions, 2:30 P.M. Third Meditation, 3:00 P.M. It is requested that a prompt reply in writing be sent to the SISTER-IN-CHARGE. Offering for expenses.

INFORMATION BUREAU

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

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

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

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

IN THE Spanish translation of the Bishop's Pastoral Letter, in the Mexico diocesan paper, "stewardship" becomes *tacto administrativo*, administrative tact!

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.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

New York

Cathedral of 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 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noontday Services Daily 12:20.

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, 9:30 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

Sundays: 8:00 A.M. Low Mass
" 9:00 A.M. Low Mass and Catechism
" 11:00 A.M. High Mass and Sermon
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction
Masses Daily at 7:00 and 9:30

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

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

RADIO BROADCASTS

K F B U, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

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

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

W H A S, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

W I B O, ST. LUKE'S CHURCH, EVANSTON, Ill., 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11 A.M., C. S. Time.

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

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

BOOKS RECEIVED

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

The Association for the Study of Negro Life and History. 1533 Ninth St., N. W., Washington, D. C.

The Negro in the Reconstruction of Virginia. By Alruthus Ambush Taylor, A.M., author of *The Negro in South Carolina During the Reconstruction*. Price \$2.15.

Bobbs-Merrill Co. Indianapolis, Ind.

The Trial of Jesus. A Judicial Review of the Law and Facts of the World's Most Tragic Court Room Trial. By George W. Thompson, professor of Law in the University of Florida, author of *Real Property, Wills*, etc. Price \$1.50.

Church World Press, Inc. 626 Huron Road, Cleveland, Ohio.

The Shepherd Psalm. By Henry Howard, minister, Fifth Avenue Presbyterian Church, New York City; author of *The Threshold*, *The Beauty of Strength*, etc. Price 75 cts.

Duffield & Co. 200 Madison Ave., New York City.

The Lost Merbaby. By Margaret Baker. With pictures by Mary Baker. Price \$2.00.

Kitten Whiskers. By Caroline Fuller.

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

Elementary Christianity. By Cyril Alington, D.D., head master of Eton College; hon. fellow of Trinity College, Oxford; sometime fellow of All Souls' College. With a Foreword by the Lord Bishop of London. Price \$1.00.

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

Life, Character and Influence of Desiderius Erasmus of Rotterdam. Derived from a Study of His Works and Correspondence. By John Joseph Mangan, A.M., M.D. 2 vols. Price per set, \$10.00.

The Theosophical Press. 826 Oakdale Ave., Chicago, Ill.

Reincarnation the Hope of the World. By the Rt. Rev. Irving S. Cooper, Regional Bishop of the Liberal Catholic Church for the United States of America. Second edition. Price \$1.25.

The U. B. Publishing House. Dayton, Ohio.

His Deity, Hence His Day: Or How the Christian Sabbath Was Changed. By James B. Parsons, D.D. Price \$1.00 postpaid.

Wells Gardner, Darton & Co. 3 & 4 Paternoster Buildings, E. C., London, England.

W. P. Blessing Co. 208 S. Wabash Ave., Chicago, Ill. American Agents.

The Truth of Christianity. Being an Examination of the More Important Arguments for and against Believing in that Religion. By Lieut.-Col. W. H. Turton, D.S.O., late Royal Engineers. Tenth Edition. Fiftieth Thousand. (Carefully revised throughout.) Price \$1.00.

PAMPHLETS

Coe Bros. Springfield, Ill.

A Parson At Large. Being an Account of Mason Locke Weems, George Washington's Quaint Biographer, and his Relation to the American Episcopate. By Jerry Wallace, rector of Christ Church, Springfield, Ill., 1927. Price 50 cts.

TWENTY-FIVE YEARS A PRIEST

COLON, CANAL ZONE—The Rev. Edward J. Cooper, priest-in-charge of Christ Church, Colon, celebrated the twenty-fifth anniversary of his ordination to the priesthood on the feast of the Purification. This was also the patronal feast of the parish. Large congregations filled the church several times, beginning with a 5 A.M. celebration at which over 100 persons received. In the evening all the clergy of the district, except one, attended Evensong, and the Bishop preached on The Ministry, after reading a cablegram of congratulations from the Presiding Bishop and executive secretary of the National Council.

Revision of Prayer Book Finally Presented to Joint Convocations

An Alternative Book Only—Lawless Revision Denounced—Scottish Canon Followed

The Living Church News Bureau
London, February 11, 1927

THE PROPOSALS OF THE HOUSE OF BISHOPS for the Revised Prayer Book were presented on Monday last at a joint meeting of the convocations of Canterbury and York. The large hall of the Church House, Westminster, was filled by an assembly of over seven hundred. Prominent in the front seats were the bishops in their red and black robes, while on the platform and in the back part of the hall were three hundred members of the Houses of Laity of the Church Assembly. In the gallery were the suffragan bishops and a number of prelates from overseas. The great amount of public interest in the movement for Prayer Book Revision was seen in the presence of eighty representatives of the Church from all parts of the world. The Bishop of London was the only absentee prelate.

The Archbishop of Canterbury, in his speech, said the bishops were offering the opportunity of considering the final draft with a view to making any representations on particular points. His Grace argued that the revision of the Prayer Book was abundantly necessary and had been imperatively demanded.

"I ask you to realize," he said, "that in this volume we indicate not what we believe that any section of Churchmen will regard as their ideal of an alternative book, but the only kind of alternative book for which, at the present juncture, we can anticipate general acceptance."

"If we take the concluding step, with your concurrence, I believe that the use of this book will meet the requirements of many who have hitherto felt their requirements to be unmet, and that it will even draw together some who are now disunited and uneasy."

"Naturally there will be disappointment on the part of many who have set their hearts on some particular kind of change in one direction or another. That is inevitable. Your debates might easily open the door to the disappointed for attempting to secure even now some reconsideration of the whole. Will you let me remind you that you can help best the attainment of a wise and peaceable issue to this whole matter by accepting substantially the whole book which we submit, while giving us considered suggestions upon specific points which seem to you to demand yet further attention?"

AN ALTERNATIVE BOOK

Summarizing the proposals, the Archbishop emphasized that the alternative book is permissive only. It is in no sense forced on those who do not wish to use it.

"The very idea of having an alternative order of Holy Communion will certainly be challenged in some quarters. And I am afraid I must tell you that one of our number, the Bishop of Norwich, though approving, I believe, of almost all our work other than this, proposes on this account to disassociate himself from his brethren."

The Archbishop said he was sanguine enough to believe that there would be found in the proposals a satisfactory solution of difficulties which had been left unresolved. He had no hesitation in expressing his own wish that they could in this most solemn of all their services unite

in the use of one form only. He prayed that in days to come this might come about with general consent. Meanwhile he was convinced that the cause of unity and concord would best be served by the provision which they had adopted.

Turning to the "anxious question of the reservation of the Consecrated Elements for the communion of the sick," the Archbishop pointed out that the rubrics prefixed to the alternative Order for the Communion of the Sick make provision for the reservation of the Elements to be used for the communion of the sick, and for no other purpose.

NO NEW DOCTRINAL POSITION

The use of extempore prayer, the Archbishop described as an experiment which some would deem rash. Its possible danger was indisputable, but he believed that on the whole it would bring great gain. In conclusion, the Archbishop declared that in his deliberate judgment nothing that the bishops had suggested made any change in the doctrinal position of the Church of England.

"The balance of emphasis may here and there be somewhat altered, but that mere fact will disquiet no one who remembers what different aspects of the truth have been emphasized by recognized Church leaders during the last four hundred years. The distinctive basis remains sure, and is enriched by the development of thought, the acquisition of fresh knowledge, and the upgrowth of new theories for the exposition of a truth manifold yet one and indestructible."

"If I thought that what we are suggesting today would mean or involve any marked resetting of the distinctive position of the Church of England, I should not be standing here to advocate your acceptance of what we lay before you."

The Archbishop recalled that that day (February 7th) was the opening of his twenty-fifth year as Archbishop of Canterbury, and said that if it should be his privilege to see during the course of the twenty-fifth year the peaceable completion of the task, he would, "as the eventide of public life, nay, of life itself, draws on," be filled with humble thankfulness and hope.

LAWLESS REVISION DENOUNCED

The Archbishop of York (Dr. Cosmo Gordon Lang) explained the measure, the object of which is to give legislative support and effect to the proposals of the House of Bishops. Its present form is only provisional.

"There is another kind of revision of the Prayer Book," said Dr. Lang, "which has been going on for years, and which it may be hoped will also come to an end. It is an unauthorized revision by way of alterations and additions carried on by individual clergy, or groups of clergy, to meet their own desires. The excessive straitness of the letter of the law has rendered this kind of arbitrary and irresponsible revision both inevitable and extremely difficult to control. But it has gone too far, and the plea for liberty has been too often made an excuse for licence."

It could not be expected that what was now proposed would be acceptable to all. Individuals and groups within the Church would probably view parts of it with dislike or disappointment.

"Speaking for myself, there are things included which I would rather have excluded, things excluded which I would have willingly included. But let the test

of our proposals be not whether they go beyond or fall short of what any party would desire, but whether they give a fair and generous place to each and all, a place which will strengthen, and not strain, that fellowship in the one Body to which we are called. Everything," he concluded, "now depends on the spirit with which these proposals are received and considered."

SCOTTISH CANON FOLLOWED

The proposals of the bishops are contained in alternative forms of service to be incorporated with the present Prayer Book in a new composite book.

All the changes proposed are permissive, and cannot be used by the clergy arbitrarily or without the goodwill of the people of the parish, as represented by the Parochial Church Council.

In addition to the Alternative Order for administering the Holy Communion, there are alternative services for Morning and Evening Prayer, for the Marriage Service (with the word *obey* omitted), and for Baptism and Confirmation. A burial service for children is introduced.

Cremation is provided for, and in prayers for industrial peace, the League of Nations, foreign missions, election time, and hospitals, developments in the world, since the last revision of 1662 are freely recognized.

The most important changes are proposed alternatives for Holy Communion. Many of these are uncontroversial. For instance, there is a new form of preparation; an alternative to the use of the Ten Commandments; an authorized shortening of the words in administering Holy Communion, which is only giving sanction to what is, under the stress of circumstances, constantly done in churches where there are more communicants than usual.

With regard to the Prayer of Consecration, the proposed change is more in the structure and order than in the words. The prayer begins as in the Scottish Liturgy, and the words of oblation which follow conform to those of the Scottish rite, though not verbally. There follows an *epiclesis*, and the Prayer of Oblation from the present book.

As to why an alternative in so solemn a matter should be proposed, it is explained that the celebration of Holy Communion is much more frequent than formerly, and the place of Holy Communion in the worship of the Church is much more emphasized than it used to be. In proportion as clergy and people value Holy Communion, so in proportion grows the desire that the form for use should be as much as possible in accord with the richer and fuller liturgies of older days in the undivided Church. The feeling is that the present form is a little lacking in that, and the desire is "to make one great sweep of prayer."

Important proposals are made with regard to the reservation of the Blessed Sacrament for the Sick. Two forms are permitted:

(1) A reservation of the Bread and Wine from what is called open communion for some known sick person or persons. This means that the priest has the right to take from the open Communion of the church what he thinks necessary for those sick persons in their homes. If any remains, he will bring it back to the church. That will be permissible to all clergy.

(2) Continuous reservation: That is, the reservation of the sacrament not for known sick persons, but for any emergencies which may arise.

In allowing reservation of the Sacrament, the bishops strictly limit its use to facilitating communion of the sick. There is therefore no sanction for the continuous

exposition of the Blessed Sacrament for the purposes of extra-liturgical services such as Devotions or Benediction.

Very little change is made in the Burial Service. There is a permissive prayer declared to be less stern and gloomy than the existing committal prayer, and there is introduced for the first time, legally and formally, a remembrance of the dead person. The new service contains the words: "We commend unto Thy hands of mercy, most merciful Father, the soul of this our brother departed," and the prayer:

"O Father of all, we pray to Thee for those whom we love, but see no longer. Grant them Thy peace. Let light perpetual shine upon them, and in Thy loving wisdom and almighty power, work in them the good purpose of Thy perfect will, through Jesus Christ our Lord."

On the important matter of vestments, a new rubric has been added, which is as follows:

"For the avoidance of all controversy and doubtfulness, it is hereby prescribed that, notwithstanding what is elsewhere enjoined in any rubric or canon, the priest in celebrating the Holy Communion shall wear either a surplice with stole or scarf and hood, or a white alb plain with a vestment or cope."

The wearing of eucharistic vestments, hitherto hotly disputed through lack of precise direction in the Ornaments Rubric, is by this means regularized.

INCLUDES "SIX POINTS"

I have endeavored, in the briefest possible manner, to touch upon the most important proposals of the bishops. Minor points I have not referred to, my space being limited. To sum up: It would not be prudent to advance an opinion on the Composite Book before there has been an opportunity for the careful examination which will be given to it by the different Catholic organizations during the coming week. But this, I think, may be said now, that much for which Catholics have fought during the past sixty years has been conceded in the Alternative Book. We now have all the once-famous Six Points, and a rite for Holy Communion that any part of the Church Catholic could recognize as familiar. At the same time, the equal rights of other schools of thought have been safeguarded. The bishops' proposals should therefore be welcomed for the larger liberty they offer to all Churchmen.

INDIAN CHURCH SEPARATION

At the opening meeting on Tuesday of the spring session of the Church Assembly, a resolution was carried declaring that the assembly is prepared to give consideration to a measure, the object of which is to give independence to the Church of England in India. The proposed legislation, however, cannot be proceeded with yet, for the draft measure is undergoing some revision, though not on points of fundamental importance. The earliest opportunity for the measure to be taken will be the July session. The promoters are anxious that it should be passed then, since its progress will have close relation to the fortunes of the bill to be submitted to Parliament in the next session by the Secretary of State for India to repeal what are known as the ecclesiastical clauses of the Government of India Act. The bill will also provide for the continuance of maintained churches (mainly for British soldiers and civilians temporarily resident in India) under rules to be made by the Governor-General in Council with the concurrence of the Bishop of Calcutta and the sanction of the Secretary of State in Council.

The measure will sever the legal con-

nection with the Church of England and give the Indian Church the powers necessary to frame its own constitution and to administer its own affairs. It will provide that it shall no longer be necessary to obtain the Royal Licence before proceeding to the consecration of a bishop for a charge in India. It will remove India from the operation of the bishops in Foreign Countries Act, 1841, and provide that no bishop

of any diocese in England shall have any jurisdiction over the Church of India. It will also provide that no ecclesiastical court or official of the Indian Church shall have or exercise any coercive jurisdiction, and that there shall be no appeal from the decision of any ecclesiastical court of the Indian Church to any court of justice in India or elsewhere.

GEORGE PARSONS.

French Royalism Checked as Journal is Placed on Index by Pope

Bishop of Strasburg Condemns Alsatian Separatist Paper—The Church of Ireland

The European News Bureau
London, February 4, 1927

MY LAST TWO LETTERS HAVING BEEN mainly concerned with the Eastern Orthodox Church, I must ask the indulgence of my readers for dwelling awhile on affairs Roman, and in particular to deal with two countries, France and Ireland. Of the recent annulment by the Rota of the Duke of Marlborough's marriage I do not intend to say anything: it has been already discussed in THE LIVING CHURCH by persons more competent than myself. But it might be as well to say a little of the Pope's action in placing the French daily newspaper *L'Action Francaise* upon the Index.

Let me first give a translation from the official publication *Les Nouvelles Religieuses* of January 15th.

"Since many have asked that there should be a diligent inquiry on the thoughts and intention of the Apostolic See and, above all, of the thought and intention of Pius X, of happy memory, concerning the works and writings of Charles Maurras concerning the journal entitled *L'Action Francaise*, His Holiness Pope Pius XI has ordered me to search the *dossiers* of the Index and to report. The report is as follows:

"I. In the preparatory Congregation held January 15, 1914: The judges were unanimous that the four works of Charles Maurras, *Le Chemin de Paradis*, *Anthinéa*, *Les Amants de Venise*, and *Trois Idées Politiques* were bad and therefore deserved to be banned; to these must be added the *Avenir de l'Intelligence*. Many of the judges wished that there should be added the books entitled *La Politique Religieuse* and *Si La Coup de Force Est Possible*.

"II. In the general Congregation held January 26, 1924: The cardinal prefect said that he had gone into the matter with the Sovereign Pontiff and the Holy Father, on account of the number of petitions addressed to him, had hesitated a moment, but had at last decided that the Sacred Congregation should deal with the matter with complete liberty, but reserving the right of uttering the decree himself.

"The most eminent fathers then going into the root of the question, declared that without any possible doubt the books mentioned by the judges were bad and merited censure, especially as it was difficult to keep young men from these books whose author is recommended as an authority on the political and literary matters contained therein and as the chief of the saviors of his country. The fathers decided to proscribe the books but to leave the publication of the decree to the wisdom of the Sovereign Pontiff. As to the *Action Francaise*, they decided to treat it as one of Charles Maurras' works.

"III. January 12, 1924: The secretary, received by the Holy Father in audience,

reported what had been decided. The Sovereign Pontiff spoke of the *Action Francaise* and the works of M. Maurras, saying that he had received numerous requests asking him not to let his works be banned by the Congregation, nevertheless affirming that these works were henceforward forbidden; but the Sovereign Pontiff reserved to himself the time for making public the decree.

"IV. April 14, 1915: The Sovereign Pontiff, Benedict XV, asked the secretary concerning Maurras' works and the *Action Francaise*. The secretary having reported the above in detail, His Holiness declared that the time was not yet come; for the war going on, political passion prevented an equitable judgment upon this act of the Holy See.

"All these things having been reported to our Holy Father, His Holiness judged that it was now opportune to publish this decree of Pope Pius X.

"More and more by reason of the articles written and published by the *Action Francaise* and notably by Maurras and Leon Daudet, articles which everyone is compelled to recognize as having been written against the Holy Apostolic See and the Roman Pontiff himself, His Holiness has confirmed the condemnation of his predecessor and has extended it to the *Action Francaise*. The said journal is prohibited and condemned and should be inscribed on the index of prohibited books.

(Signed) "CANALI, Assessor."

The interesting point to notice is that the condemnation really dates from before the war, but the Vatican authorities for some reason or other have hesitated to put it into action until now. Various reasons have been given for this, such as the papacy might reasonably hope that by condemning a royalist publication now, it will get better treatment from the French government than it has since the 1924 elections, or again, that it was frightened of alienating French royalists, many of whom are Catholics.

Monsieur Jean Guiraud, the highly respected editor of the daily paper, *La Croix*, writes a leading article in that journal's issue of January 21st, in which he likens the Pope to our Lord, crowned with thorns by the writers and supporters of the *Action Francaise*, who, while they call him king, mock and cruelly treat him. He fully sympathizes with those who are torn between their duties as Catholics and their inclinations to patriotism, but he holds that the Pope has a right to guide the faithful, and that he is the father of all Catholics, not only of Frenchmen, and that he further has a right to reprove his own children.

Whatever may be the ulterior motive of this condemnation, it once and for all disposes of the myth that Catholicism and royalism are necessarily allied in France.

THE ALSATIAN QUESTION

Some time ago there started a movement in Alsace for independence known as

the *Heimattbund*, which had as its organ *Die Zukunft*. Despite the fact that Catholics have been bitterly persecuted in Alsace the last three of four years, Monseigneur Ruch, Bishop of Strasburg, has had no hesitation in condemning this journal.

"The Bishop of Strasburg feels bound to call the attention of his clergy and laity to the opposition between the Church's doctrine and certain statements in *Die Zukunft*. The Church holds that a Christian should always place God's law before that of men; *Die Zukunft* invites Catholics to place purely human interests first. The Church asks the faithful to unite against the enemies of religion in the defense of their rights and liberties. *Die Zukunft* encourages division among Catholics. The Church has condemned the lay laws. *Die Zukunft* proposes to Catholics to ally with communists who last September declared that they would demand the suppression of the Concordat and the introduction of the lay laws into Alsace. The Church upholds its rights of opening schools and forbids the faithful to send their children to undenominational schools. *Die Zukunft* asks Catholics to form a common front with the Progressive party, although this party in a recent manifesto claimed that the State alone should control education, thus threatening the rights of the family, the Church, and the religious orders. The Church orders the faithful to vote for a Catholic candidate against an anti-religious candidate. *Die Zukunft* asks Catholics only to vote for a home ruler, whether he be anti-clerical or communist.

"*Die Zukunft* is not a Catholic organ. It pursues its aims without taking any notice of Catholic faith and doctrines. By its numerous attacks against episcopal authority it exposes the faithful who read it regularly to a state of mind which is not Catholic. It puts into danger Catholic unity and discipline and the Catholic cause."

This journal had professed at one time to be Catholic, but it shows clearly that the Catholic authorities in Alsace, however much the government may have threatened their liberty, will not tolerate any separatist or pro-German movement.

THE CHURCH IN IRELAND

It is some time since I gave my readers any news of the Church of Ireland, for the truth is that there has not been much to give, save for an Anglo-Catholic Congress in Dublin, which the Protestant faction attempted to howl down, a state of affairs that is somewhat unique, for never since the first Anglo-Catholic Congress in London in 1920 has there been any attempt at horseplay reminiscent of the earlier days of the Catholic revival. However, nothing succeeds really well until it has been persecuted a bit. But the *Church of Ireland Gazette* has been publishing recently a series of articles entitled *The Church of Ireland and the New Ireland*. They concern the lot of the Irish Church under the Free State régime. The author says that he considers there is a better understanding of the Anglican Church, and a better feeling toward its people on the part of the Roman Catholics. All connection with England has been severed and the Church of Ireland still exists. This has forced Irishmen to see that the Irish Church has an existence of its own, distinct from England or the Church of England. Now, there is no doubt, says the author of the article, that our more prejudiced neighbors regard us as simply the West British garrison, and our clergy as the chaplains of that garrison. Our survival after the severing of the English connection must strike them as rather astonishing. But what is more important is that they have learned that the Irish Church stands for great moral

truths. The conduct of Churchmen during the years of anarchy was something to be thankful for. When there were 1,300 political prisoners in Mountjoy penitentiary, only three of them were Protestants of any denomination. There is no doubt that this made many Roman Catholics "furiously to think."

The new government has treated all denominations with justice. There was enjoyed an atmosphere of security which a few years ago they scarcely hoped to see again in Ireland.

There is a great change in the outlook among the great majority of the people. For over a century politics were the obsession of Ireland. Today the outlook is distinctly economic. Questions of better farming, the improvements of roads and hotels to attract tourist traffic, the founding of new industries, such as sugar beet growing, and dead meat factories with

their subsidiary industries of leather making, soap boiling, etc., all these are gaining the attention of the people. De Valera still howls against the oath, but he is a voice crying in the wilderness, the people are beginning to see that only their own industry will ever make them and their country prosperous. Now, Church people have always stood for this point of view rather than the imaginary political one. Horace Plunkett started cooperative dairying. Protestant landowners have steadily encouraged agriculture and industry. In any movement which aims at a practical regeneration of Irish life and industry Churchpeople are bound to have a large share, and influence greater than their numbers might warrant. They have been leaders in many such movements in the past and this new economic movement will tend to strengthen their position.

C. H. PALMER.

Bishop Dunn of Honduras Includes Toronto in His Northern Itinerary

Edmonton W. A. Meeting—Presentation to Bishop-Elect—Laymen's Movement at Toronto

The Living Church News Bureau
Toronto, February 24, 1927

THE CHURCH IN CANADA HAS BEEN entertaining a distinguished visitor in the person of the Rt. Rev. Edward Arthur Dunn, D.D., Bishop of Honduras.

Bishop Dunn, a son of the late Bishop of Quebec, was consecrated in the West Indies and he is now in charge of a diocese which extends from Mexico to the Canal Zone and includes six republics in Central America, Guatemala, Salvador, Honduras, Nicaragua, Costa Rica, and Panama, as well as the territory of British Honduras.

His Lordship and his co-workers minister to English-speaking people, British, and American, as well as to countless hundreds of Negroes and Indians. In his country there are but few railroads, wagons, and boats being the chief modes of travel. It takes about a year for the Bishop to cover his diocese on account of its size and transportation difficulties.

"The work is both difficult and interesting," the Bishop explained. "First consideration is given to maintenance of the regular ministrations of the Church at established centers of work, and at our mission stations in numerous small villages and at banana plantations, and to support itinerating ministrations throughout districts so extensive that some points can be reached only three or four times a year. Secondly, there is evangelistic work to be done where no regular congregations have yet been built up. Then there is a large Indian population which is almost entirely non-Christian, and among whom our resources have so far only permitted a small beginning."

EDMONTON W. A. ANNUAL MEETING

The Edmonton diocesan board of the Woman's Auxiliary held a successful annual meeting last week. The Bishop of Edmonton preached at the annual corporate Communion at All Saints' pro-Cathedral. Addresses were given during the sessions by Mrs. Ferrabee, president of the dominion board; Professor Cameron of the University of Alberta on St. Francis; Miss Seir of West Bay Indian Mission; and Canon Cornish on social service. The dele-

gates were entertained at luncheon at the Macdonald Hotel by Archdeacon Burgett.

PRESENTATION TO BISHOP-ELECT

Members of the Cathedral of Holy Trinity, Quebec, presented the Very Rev. Dean Sherman, Bishop-elect of Calgary, with a handsome and costly pectoral cross and purse of gold, while Mrs. Sherman was given a seal coat, trimmed with squirrel. The cross is of gold, artistically carved with vines and grapes, and on each grape is an amethyst.

LAYMEN'S MOVEMENT AT TORONTO

The rural deanery of Toronto and the diocesan laymen's committee arranged important gatherings of the clergymen and laymen of the diocese in connection with the national laymen's movement of the General Synod. The first of these was a united service for men, of a devotional character, at the Church of the Redeemer, Toronto, which was addressed by the Archbishop of Huron. This is to be followed by a dinner to be arranged for Monday, February 28th, which will be addressed by G. B. Nicholson of Chapeau, and others.

MISCELLANEOUS NEWS

Canon Cornish, rector of Holy Trinity, Edmonton, has been offered the rectorship of Holy Trinity, Winnipeg, now vacant.

An interesting and noteworthy event took place when the Bishop of Kootenay consecrated St. Matthew's Church, South Slovan. He was assisted by the Rev. D. H. Cowie, of Nelson, and Archdeacon Beer of Kaslo.

Archdeacon Fortin, who was rector of Holy Trinity Church, Winnipeg, for forty-two years, celebrated his 85th birthday early this month. Since he resigned in 1917, he has been residing in Los Angeles.

The Archbishop of New Westminster has been north for a two weeks' confirmation tour of the diocese of Caledonia.

When Archbishop de Pencier was in Nelson at the recent celebrations in honor of Archdeacon Graham, he preached twice on Sunday and addressed the Commercial Travelers Club on Saturday and the Rotary Club on Monday.

At St. Paul's, Marmora, Ont., in the presence of a good congregation, the Rev. Arthur B. Caldwell was inducted by the Ven. Ogilvie G. Dobbs, M.A., Archdeacon

of Kingston, into the incumbency of the parish of Marmora. The Archdeacon was assisted by the rural dean, the Rev. B. F. Byers, M.A., of Stirling; other clergy pres-

ent being the Rev. G. O. Davies of Rawdon, the Rev. Albert Redding of Bannockburn, and the Rev. A. L. McTear of Trenton.

Dr. Michael I. Pupin Discusses Relation of Science and Religion

God Created Electron, Declares Noted Scientist—Church of the Ascension 100 Years Old

The Living Church News Bureau
New York, February 26, 1927

DR. MICHAEL I. PUPIN, PROFESSOR OF Electromechanics at Columbia University, who is known to a host of Americans through his remarkable and excellent autobiography, has recently made a notable statement on the relationship existing between religion and science. Dr. Pupin, speaking before the alumni association of the Polytechnic Institute of Brooklyn, declared that the only mystery about electricity is the origin of the electron and its mate, the proton, and that that mystery is solved by the recognition that God created them. He declared that "the sensible man will say God created them, and God only knows where, when, and how." Professor Pupin also affirmed that to teach the science of electricity properly is to teach theology in its most concrete and intelligible form, for in that study one comes to the basic electron and its Creator, God.

"Our mother earth; it is a mere dust speck in the universe, but this dust speck is the home of the soul of man, and this lifts our tiny earth to a place of honor near the throne of God. The soul of man is, so far as we know, the noblest product of God's creation. Its breath of life is the beautiful electronic music, and to be thrilled by the melody of that cosmic song is the highest aim in our study of electrical science."

Dr. Pupin, a man in the front ranks of present-day inventors and scientists, has made this notable contribution toward proving that the much-discussed gulf between religion and science can be bridged.

THE CENTENNIAL AT THE ASCENSION

The Church of the Ascension, Fifth Avenue and Tenth Street, will, as previously mentioned, observe its centennial tomorrow. The present house of worship, a splendid architectural specimen, is the second church in the history of the parish; the first stood on Canal Street and was destroyed by fire after twelve years of use. In its century of service, Ascension parish has had but six rectors. The list of them reveals a unique bond between the parish and the diocese of Massachusetts. Its first rector was Dr. Manton Eastburn, later Bishop of Massachusetts. Dr. Winchester Donald, fourth rector (1882-1892) resigned to go to Trinity Church, Boston, to succeed Phillips Brooks, and was succeeded at the Ascension by Dr. Percy Stickney Grant, who came from Fall River. The sixth and present rector, the Rev. Donald B. Aldrich, began his work here in October, 1925, after serving on the staff of the Cathedral in Boston. The other rectors were Dr. Bedell, later Bishop of Ohio; and Dr. John Cotton Smith.

Chief among its possessions of art is the great painting of the Ascension of Christ by La Farge, which is claimed to be the largest ecclesiastical painting in America. Its original cost was \$30,000, and was

given by the Misses Rhineland. The painting hangs over the altar.

By reason of the revival of real estate values in the Washington Square and lower Fifth Avenue section, the Church of the Ascension on its one hundredth birthday finds itself most advantageously situated in one of the finest residential sections of the city.

PROGRESS IN CATHEDRAL CONSTRUCTION

Bishop Manning has issued a statement having to do with the progress of the Cathedral construction. He states that the baptistry is nearly finished, the nave is far advanced toward completion, and work on the great west front is authorized up to a height of thirty-nine feet, to the top of the main doorway. The Bishop is desirous that two individuals or two families will soon give as memorials the two great towers of the west front in order that the construction of that portion may be finished.

With the funds now in hand, it is stated that the nave can be completed and portions of the west front and north transept can be built. But additional contributions are essential if the work of construction is not to be interrupted, and it is not only desirable but important that that shall not happen. Bishop Manning urges, in order that the work may continue, that many who have pledged certain amounts annually will consider giving the same two or three years longer. As the construction is proceeding on such an extensive scale, the funds in hand are being rapidly expended; hence this statement by the Bishop to all those many friends of the Cathedral who are watching its rise with interest and concern.

NEW YORK GIVES MORE TO THE CHURCH

The belief of some that large gifts from the people of this diocese for the completion of the Cathedral would have a marked and damaging effect in raising the diocesan quota was, apparently, unfounded. In 1926 over a million dollars was raised by the diocese of New York for extra-parochial purposes; \$250,000 of which went toward wiping out the National Council deficit. The \$563,616 raised in 1926 toward the total budget quota was an increase of \$195,000 over the amount secured in 1925; and the number of parishes and missions paying full quotas was one hundred against sixty-five in the preceding year.

C. L. I. D. LUNCHEON CONFERENCE

A large and representative group of local members and friends of the Church League for Industrial Democracy met at the Allerton House for luncheon conference on Washington's Birthday. Miss Mary Van Kleeck, of the Russell Sage Foundation, presided. A considerable amount of information on present labor conditions, military preparedness, and social service work was brought out by the long list of speakers. The Rev. J. H. Melish, the Rev. Norman Thomas, the Rev. John Nevin Sayre, Dr. Worth M. Tippy, Bishop John Poyntz Tyler, Bishop Paul Jones, Dr. Harry Laidler, Professor A. B. Sheffield, the Rev. Dr. C. K. Gilbert, Mrs. Mary Sim-

kovitch, and Professor Vida D. Scudder were among those who contributed to the program. The one resolution of the meeting, offered by Mrs. Simkovitch, was a protest against the government's action in the affairs of Nicaragua and a plea for withdrawal of our forces there.

A corporate Communion of the C. L. I. D. members was held on Wednesday morning at the Church of the Transfiguration.

NEWSPAPER EMPHASIS

A recent item in the New York letter which was also commented upon in the editorial columns, pointed out that one local newspaper, the *Times*, had kept the accounts of a notorious divorce suit off the front pages in the several issues in which it was reported; this in marked contrast to the policy of the tabloids who capitalized the event and, it is claimed, reaped therefrom huge financial returns. There now comes to me a statement from one of the tabloids, the *Graphic*, charging that it is such as the *Sun* and the *Times* who are leaders in exploiting the news of crime and presenting figures to show that they have carried just twice as many lines of such news during the week of February 10th as did the *Graphic*. Certainly, we do not and should not expect the papers to eliminate such items as murders, suicides, divorce court proceedings, and the like, and no one will find fault with the tabloids for printing them. The *Times* is a much larger paper than the *Graphic* and that its space devoted to news of crime is so much larger is not a matter for regret. The protest of many people who note the prevalent abuse of newspaper influence is not against information on what is taking place, but against the capitalization of the sordid and of the obscene, the use of glaring headlines, and of many pictures of doubtful value, in order to create and to satisfy a desire for reading material as stimulating as it is harmful to morals and ideals.

DR. BOWIE ANNOUNCES NEW CUSTOM

From Grace Church, Broadway and Tenth Street, comes the interesting announcement that at the Sunday evening services the rector, the Rev. Dr. W. R. Bowie, will answer questions from members of the congregation, particularly in regard to the subject of the evening sermon. By submitting written questions which will be answered from the pulpit at the close of the service, it is believed an added value is given to the occasion.

LENTEN SCHEDULES

Bishop Manning will be the noon-day preacher at Trinity Church on Ash Wednesday and will be followed on Thursday and Friday by Bishop Shipman and Bishop Lloyd, respectively.

The list of preachers at Trinity for the season of Lent includes seven bishops and two priests. In order of their engagements the speakers are as follows: The Rev. H. K. Sherrill of Trinity Church, Boston; Bishop Darst, Canon Shatford of Montreal, Bishop Richardson of Fredericton, N. B.; Bishop Oldham in Passion Week, and Bishop Fiske for all of Holy Week.

At the Transfiguration, beginning with the week of March 7th, the visiting preachers are: Fr. Huntington, O.H.C., Dr. Frank L. Vernon, Bishop Fiske, Bishop Partridge, Fr. Hughson, O.H.C., in Passion Week. Dr. Ray, the rector, will preach in Holy Week, except on Good Friday, when the preacher at the three hours' service will be Fr. Harrison, O.H.C.

NEWS ITEMS

Bishop Manning is one of a committee of one hundred citizens who are interested in furthering a plan by which there will

he endowed at the University of London a chair for the teaching of American history.

The Rev. Arthur H. Styron has resigned as an assistant priest at All Angels'

Church to become priest-in-charge of St. Martha's Church in the Bronx. Fr. Styron succeeds the Rev. Cranston Brenton, now on the staff in the Cathedral.

HARRISON ROCKWELL.

Over 18,000 Attend Mass Meeting in Boston During Week of Crusade

Archdeaconry and City Mission Meet—Washington's Birthday—Vicar of Bolton a Visitor

The Living Church News Bureau
Boston, February 26, 1927

IT IS ESTIMATED THAT OVER 18,000 HAVE attended the various mass meetings of the Bishops' Crusade during the week, and reports are coming in of the splendid results. Three particularly notable parochial missions were held at St. James' Church, Roxbury, Christ Church, Cambridge, and in Somerville, during the week beginning with Septuagesima Sunday. In Roxbury the mission was conducted by the Rev. G. R. Wood, S.S.J.E., who preached each evening of the week, while also conducting a children's mission in the afternoons, and an added feature was the visit to the parish by the Bishop Suffragan, the Rt. Rev. Samuel G. Babcock, D.D., on the morning of the opening Sunday. The mission was brought to a close on the following Sunday with a corporate Communion. At Christ Church, Cambridge, the Rev. Prescott Evarts, rector, a similar mission was preached during the same period by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado. The mission conducted in Somerville began on Tuesday and closed on Friday. The missionary was the Rev. Percy T. Edrop, D.D., rector of All Saints' Church, Belmont. The Somerville mission was well organized under the supervision of the Rev. George Bruce Nicholson, D.D., rector of Emmanuel Church, where the opening service was held. Here the members of the different parishes were each given different colored badges to show their parish a feature which appealed to a certain sense of honest and friendly rivalry between the congregations. Records of attendances by parishes were kept each night, and the highest record attained was that of Christ Church, which is still a mission in the Fellsway and fast progressing under the spiritual guidance of the Rev. G. H. Elliot. The slogan advertised was "The Bishops' Crusade in Somerville" and the aim was to hold a series of services as large, comparatively, as the one held in Symphony Hall in Boston. The reports of churches crowded to the doors every evening, not even excepting the two evenings when the weather was particularly unfavorable, was the result.

ARCHDEACONRY AND CITY MISSION MEET

The annual meeting of the archdeaconry of Boston and the Episcopal City Mission took place in the crypt of St. Paul's Cathedral on the morning of Friday, February 25th. The reading of reports and the election of officers and routine business took up the time. Dr. Brackett, speaking for the Church Home Society, pointed out that it was now the official representative of the Church Mission of Help. The features of the meeting of the City Mission were addresses by

Bishop Babcock on Mobilizing the Youth Through City Missions, Bishop Slattery on the Future of the City Mission, and Bishop Lawrence on Memories of the City Mission, and the presentation of the moving picture *Neighbors All* which depicts the work of the mission.

WASHINGTON'S BIRTHDAY

Many churches observed Washington's Birthday. At St. Margaret's Convent a quiet day was conducted for the associates of the sisterhood by the Rev. James A. Osborne of the Church of the Advent. Another one for acolytes took place at the Church of St. John the Evangelist, Bowdoin Street. At 8 A.M. Bishop Slattery celebrated Holy Communion in the Cathedral on the occasion of a corporate Communion for the men of the three counties of Norfolk, Suffolk, and Middlesex, the address being delivered by the Bishop of New Hampshire. Breakfast was served in the crypt after service. The same day the annual track and swimming meet for boys took place at the Y. M. C. A. on Huntington Avenue. In keeping with the practice of former years the united corporate Communion and breakfast for the men of New Bedford and Fall River took place at Grace Church, New Bedford, the special speaker for this year being the Rt. Rev. Alfred A. Gilman, D.D., Bishop Suffragan of Hankow.

NEWS NOTES

Boston received a visit on Sexagesima Sunday from the Rev. S. C. Carpenter, vicar of Bolton, Lancashire, England, who is spending the winter as visiting lecturer at Berkeley Divinity School. He preached in the Church of the Advent in the morning, at Trinity Church in the afternoon, and in the Cathedral in the evening.

The following appointments have recently been made in the diocese, the first two of which take effect immediately, and the third after Easter: The Ven. Archdeacon Dennen has been appointed rector of Christ Church (the Old North), Boston, and will remain both Archdeacon of Boston and superintendent of the Episcopal City Mission. The Rev. Montgomery Goodwin, of the City Mission staff, has been appointed rector of Holy Trinity Church, Marlborough. The Rev. Lee W. Heaton, assistant to the Rev. Thatcher R. Kimball at the Church of the Epiphany, Dorchester, has been appointed rector of the Church of Our Redeemer, Lexington.

A quiet day for the alumni of the Episcopal Theological School was conducted by Bishop Touret on February 23d. Dean Washburn lectured in the afternoon on Religious Biography and the annual dinner took place at 6:15 P.M.

The Church of the Advent held its annual men's dinner at the Bellevue Hotel on the evening of Monday, February 21st, with Bishop Slattery, Bishop Babcock, and Dr. Ralph Adams Cram as guests of honor. Dr. Cram gave an address, illustrated by lantern slides on the New York Cathedral.

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Bishop Stearly Joins National Crusaders in Diocese of Chicago

Parish Conferences at Glen Ellyn— Vacation Church School in Ten Parishes in 1926

The Living Church News Bureau
Chicago, February 26, 1927

THE END OF THE SECOND WEEK OF THE Crusade in this diocese has come and the opinion of the parish priests as expressed at the centers in and outside Chicago is that the results are most satisfactory. Bishop Stearly succeeded Bishop Woodcock, on February 20th, and his deep, quiet earnestness has had a tremendous effect here. The diocese was most fortunate in having the services of two such outstanding missionaries as are both of these bishops. Two other bishops are holding missions in this diocese at this time, though not officially connected with the Crusade, Bishop Griswold at St. Bartholomew's, Englewood, and Bishop Thomas at Christ Church, Winnetka.

Seldom have there been so many opportunities of intensive religious gatherings, led by outstanding evangelists, as here during the past two weeks. The first week of the sectional meetings and services was, as we told last week, most encouraging. For example, St. Luke's, Evanston, was the center for thirteen north side and north shore parishes for February 16th, 17th, 18th. During these three days there were four celebrations of the Holy Communion, six group conferences, and five services. The large church was filled at the three preaching services in the evenings. At the children's service on Friday afternoon there were seven junior choirs from the different parishes vested and in procession. On Thursday morning the crusaders conducted the chapel services at the Garrett Biblical Institute, the largest seminary of the Methodist Church. The total attendance at all the services for the three days was approximately 3,000. Each parish is working out its own follow-up plan.

Similar reports are coming from the other centers. Bishop Stearly and the Rev. Dr. Delany began the week at Emmanuel Church, La Grange. This large and beautiful church was filled at both the morning and evening services. So was Emmanuel Church, Rockford, where the Rev. Dr. Wilkinson and the Rev. Dr. Frank E. Wilson were campaigning. Bishop Stearly and Dr. Delany stayed at La Grange over Monday, and then went on to the Redeemer, Elgin, on Tuesday; to Trinity, Aurora, on Wednesday; and to The Church of the Holy Spirit, Lake Forest, on Thursday. Dr. Wilkinson and Dr. Wilson were at Grace, Freeport, on Monday; St. Luke's, Dixon, on Tuesday; Christ Church, Ottawa, on Wednesday; and St. Paul's, Kankakee, on Thursday. All the reports from these services are excellent. The climax of the Crusade was on Friday, February 25th, a corporate Communion and quiet day for women at St. James' Church, Chicago, with meditations by Bishop Stearly and Dr. Wilkinson. Enthusiastic services were held the same day at St. Mark's, Glen Ellyn, by Dr. Delany and Dr. Wilson.

connection with the annual every member canvass. So successful were these men's meetings that a series for women was begun with like success. And now the idea seems to have taken fixed root, for the men of the parish asked for a January conference which was attended by fifty men, who asked for another conference in February. These meetings are marked by a frank discussion not only of local matters, but of questions and problems affecting the whole Church, and have been a great stimulus to the parish.

Mr. William F. Pelham, one of the leading laymen of the diocese and a loyal member of St. Mark's, Glen Ellyn, served

as one of the crusaders in the diocese of Western Nebraska. While there he unfortunately contracted blood poisoning in his hand, which threatened to cause him serious trouble. He was sent to the local hospital, and from last reports he is recovering.

VACATION CHURCH SCHOOL ANNUAL REPORT

Twenty years of vacation Church schools in and around Chicago have proved that the movement is distinctly worth while. Twenty years ago there were only four schools of this kind in this vicinity. Last year there were 247. The leaders in these schools are: the Presbyterians, with sixty-two schools; the Baptists, with forty-five; the Methodists with twenty-three; the Congregationalists with seventeen; the Lutherans with ten; the Episcopalians, with ten. The total enrollment from all schools is 27,102, with an average attendance of 17,106. There were

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GROWTH OF PARISH CONFERENCES AT
GLEN ELLYN

St. Mark's, Glen Ellyn, began last December a series of men's conferences, in

approximately 2,000 volunteer teachers and 600 paid teachers. A standard training school was held in connection with the movement, with twelve class sessions. There was, too, a general training conference of six sessions. The approximate cost of the schools was \$37,000. The average cost per school was \$150. The average cost per child enrolled was \$1.37. The cost per child in daily attendance was \$2.12. The ten Episcopal churches which cooperated during 1926 in this profitable undertaking, were, All Saints', the Church of the Epiphany, the Church of the Good Shepherd, Holy Cross Immanuel, St. Andrew's, St. Ann's, St. George's, St. Paul's, St. Thomas', all of Chicago, and Christ Church, Winnetka. Most of these are mission churches, situated in the heart of the city, in neighborhoods where these daily schools during the summer months are of untold help and advantage. Of course there are many other schools in the diocese, some in the suburbs and some in the outlying towns, which are open the year round.

NEWS NOTES

The annual retreat for social workers and other busy people was held under the auspices of the Diocesan Guild of Social Workers, at the chapel of the Church of the Epiphany, on Saturday, February 26th. The retreat was conducted by the Rev. Dr. F. S. Fleming, rector of the Church of the Atonement.

A most interesting series of papers on

The Use of the Prayer Book is being read at the Round Table meetings. The papers this week, February 21st, were by Bishop Griswold, on Confirmation and the Pontifical Offices and by the Rev. P. V. Norwood, on The Organization of the Church of England.

The Bishop of the diocese received many congratulations on St. Matthias' day, the occasion of his consecration to the episcopate twenty-seven years ago. It will be recalled that Bishop Anderson was consecrated Bishop Coadjutor of Chicago on February 24, 1900, at the Cathedral of SS. Peter and Paul. He became Bishop of Chicago on the death of Bishop MacLaren in 1905.

To the regret of the clergy and people of this diocese is the announcement of the Rev. Dr. F. S. Fleming's resignation of the Church of the Atonement, Edgewater, to accept the call to St. Stephen's, Providence. All of Dr. Fleming's ministry has been spent in this diocese, first at La Salle, where he did a notable work in this flourishing outlying city, and lately at the Atonement, Edgewater, where a beautiful new church and parish house have been built in his time.

It is announced that the Rev. Alfred Newbery, assistant at the Church of the Redeemer, Chicago, is to succeed Dr. Fleming at the Church of the Atonement. Both Dr. Fleming and Fr. A. Kolkebeck, his assistant, are leaving on May 1st. Fr. Kolkebeck is going to Atchison, Kansas.

H. B. GWYN.

Philadelphia Social Service Workers to Hold Quiet Day at St. James'

Lenten Programs—Bishops Ask Aid for Widows—Plans of Catholic Club

The Living Church News Bureau
Philadelphia, February 25, 1927

A QUIET DAY FOR SOCIAL SERVICE WORKERS of the whole city is to be held Saturday, March 26th, at St. James' Church, 22d and Walnut Streets. The intention is to bring together those engaged in social service in hospitals, homes, institutions, and welfare agencies generally, without limiting the invitation to our own communion. The department of Christian social service, the Rev. Wood Stewart, chairman; the Church Mission of Help, the Rev. Gilbert E. Pember; and the City Mission, the Rev. H. Cresson McHenry and Dr. William H. Jefferys; are cooperating. Bishop Garland will speak, as will others from outside the diocese. The detailed program is not yet announced.

LENTEN PROGRAMS

Lenten programs show continued interest in the Bishops' Crusade. Some clergy do most of their own preaching, as at St. Thomas', Whitmarsh, where the lay committee requested the rector, the Rev. N. B. Groton, to do so; and at St. James', where Dr. Mockridge and Dr. W. G. W. Anthony are taking the noonday services as they did last year. Most parishes adhere to the custom of a series of visitors.

BISHOPS ASK LEGISLATURE GRANT

The central committee on Christian social service states that Pennsylvania's five bishops of the Church have united in endorsing an appropriation asked of the

state legislature of \$4,000,000 to the Mothers' Assistance Fund for 1927-1929. This fund, created and administered by the state, gives financial aid to widows who have two or more children less than sixteen years of age. Its purpose is to protect family life for the fatherless.

CATHOLIC CLUB PLANS

The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles has determined to continue the plan of meeting used now for a year and a half.

Having formerly for some time met in the afternoon, always at the same centrally located parish, a change was made to a longer program, and a constant change of place. Nine monthly meetings are held, going to suburban and outlying parishes in fall and spring, and those more easily accessible during winter. Mass at 11 is followed by a meditation, usually by a member of this branch; and business meeting, with luncheon at 1 o'clock. At 2 the order of the day is a paper or address, usually by someone from a distance. The religious orders, the theological faculties, and the parochial clergy have been represented in the list of speakers about equally; and care has been taken to have some of the speakers from among the younger men, and some of the more mature. The program is made for a year in advance, tentatively during the late spring, and published early in the fall. It seems that making the appointments well in advance does not result in any more failures, and it does permit the essayist to do himself justice. The day's program is long enough to be worth a trip to town; and members attend such part as they can,

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when they cannot come early and stay through. One meeting during the Lenten season is for a day's retreat.

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WEEKDAY RELIGIOUS EDUCATION

Weekday religious education is in the curious status of being by some authorities

declared legal, by others illegal; and yet is being successfully carried on in at least one town. There is of course no objection to whatever may be done after hours, the question being on the lawfulness of dismissing children during school hours for the purpose. "School time is business time for children," is the slogan. In Jenkintown a good school is maintained by several Churches coöperating, the sessions being held from 9 to 3 every Thursday, the children coming a grade or two at a time. The Baptist building is used, and Mrs. John Loman of our religious education department is a teacher.

CHARLES JARVIS HARRIMAN.

Nearly 500 Men and Boys Join in Long Island Corporate Communion

Plan New Parish at Astoria—Priests' Fellowship Meets—"Archdeaconry Sustainers"

The Living Church News Bureau
Brooklyn, February 25, 1927

(By Telegraph)

Brooklyn, Feb. 28—At a special meeting today of the archdeaconry of Brooklyn to hear reports of the Jewish Mission of the Holy Comforter, hearty endorsement was voted and the diocesan council was urged to continue its appropriation.

FOUR HUNDRED AND SIXTY-NINE MEN and boys of the diocese of Long Island made their communions at the annual corporate Communion of the Brotherhood of St. Andrew in St. Thomas' Church, Brooklyn, on Washington's Birthday. The Rt. Rev. Ernest M. Stires, Bishop of the diocese, was celebrant, assisted by the rector of the parish, the Rev. Duncan M. Genns, by the Archdeacon of Brooklyn, the Ven. Charles G. Clark, and by the Rev. William J. Dietrich, Jr., rector of St. Stephen's, Port Washington.

After the service, breakfast was served in the parish hall. Addresses were made by William F. Leggo, diocesan president of the Brotherhood, by the rector, by Col. Theodore Roosevelt, assistant secretary of war, and by Bishop Stires. Colonel Roosevelt's theme was the indispensable necessity of the Church's idealistic influence in the moral life of the community or the nation. Bishop Stires dwelt upon the patriotic aspect of a Churchman's responsibilities, and made two interesting announcements of opportunities for service to be offered in the diocese. First, he told of a training class for lay readers about to be begun under the care of a few well qualified clergymen. Second, he announced that a "flying squadron" of especially trained lay readers is to be created, with the special object of undertaking pioneer work in some of the rapidly growing new residential areas in Queensborough. A number of men have been already enlisted for this work.

NEW PARISH TO BE INCORPORATED

Preliminary steps have been taken for incorporation and admission to the convention by St. Andrew's, Astoria. The necessary consents having been given, a meeting of the congregation has been called for March 14th, when the question of incorporation will be formally decided. St. Andrew's Mission is now part of the parish of the Church of the Redeemer,

Astoria, of which the Rev. W. C. Charlton is rector. The priest-in-charge of St. Andrew's is the Rev. Louis B. Rule. The mission was begun in rented quarters in 1902, when the present Bishop of Easton was rector of the parish. The location is a little more than a mile southeast of the parish church, in a neighborhood then rather sparsely settled, but now well built up. Property was acquired during the rectorship of the Rev. Leigh R. Urban, farther away from the church, and the basement of a substantial building was erected by the present rector. The rector and vestry are entirely sympathetic with the proposal to incorporate as a separate parish. The region served by St. Andrew's reaches to Steinway in one direction and into the northern part of Woodside in the other.

LAND GIVEN FOR MISSION AT OCEAN SIDE

A plot of ground sixty feet by more than two hundred, well located in Ocean Side, L. I., has been given by Mrs. A. A. Pearsall and her family for the use of St. Andrew's Mission there. Miss Laura Sutton has given a dwelling house to be moved onto this plot and made to serve temporarily as a chapel.

St. Andrew's was begun last September by the Rev. Frederick H. Handsfield, rector of the Church of the Ascension at Rockville Center. Ocean Side lies between that village and Long Beach. A Sunday school is held at 2, and Evensong at 3. There is a monthly Eucharist, an active men's club, and a women's guild of seventeen members.

PRIESTS' FELLOWSHIP MEETS

The Priests' Fellowship of Long Island met at the Church of the Redeemer, Brooklyn, on St. Matthias' Day at 10:30. The Holy Communion was celebrated, after which the Rev. Stratford C. Jones, of Trinity Church, Manhattan, gave a meditation on Our Lord's Priesthood. A short business meeting followed, and the Rev. Francis J. Hall, D.D., of the General Theological Seminary, read an able paper entitled Reunion at the Cross Roads. He gave much information regarding the plans for the World Conference, and an interesting forecast of possible courses for the future.

"ARCHDEACONRY SUSTAINERS" TO BE ENROLLED

At the quarterly meeting of the archdeaconry of Queens and Nassau, held at Grace Church, Jamaica, on the 23d, it was voted to enroll as "archdeaconry sustainers" any individuals, guilds, fellowships, or others who would agree to give \$5.00 or more on the Archdeacon's call, not more

AMERICAN CHURCH MONTHLY

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March, 1927

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Shirley C. Hughson

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Percy T. Fenn

THE EPISCOPAL CHURCH AND THEOLOGICAL EDUCATION

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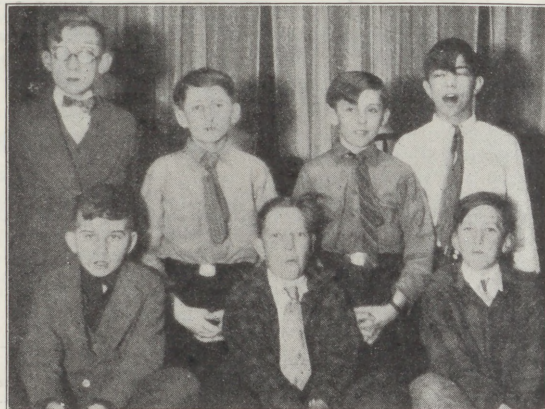
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BOY CRUSADERS OF HOLY INNOCENTS' CHURCH, RACINE, WIS.

Left to right: Standing, Earl Keland, Leo Horak, Julius Horak, John Foster. Sitting, George Poulson, Charles Retert, Leland Jensen. (See THE LIVING CHURCH of February 26th.)

than three times a year. It is hoped that two hundred sustainers can be obtained. At the same meeting, a committee was appointed to plan a guild of lay readers, to take duty at the Archdeacon's request in one or another of the new missions which were begun last year at Long Beach, Steinway, and Stewart Manor, or elsewhere as may be needed. The Ven. Roy Farrel Duffield, the present Archdeacon, was renominated to the Bishop for appointment for another term of four years. The Rev. George E. Talmadge of Oyster Bay was reelected secretary, and Frank Gulden of Garden City was reelected treasurer.

THE REV. EMILE S. HARPER RECOVERED

The Rev. Emile S. Harper, rector of All Saints', Brooklyn, has so far recovered from his recent serious illness that he was able to attend the eighth annual dinner of the men's club of his parish on the evening of the 24th. Supreme Court Justice Stephen Callaghan, president of the club, was toastmaster. The rector received a fine ovation when he entered, and made a speech based upon things he had learned during three months' experience as a hospital patient. Frank McCabe, advertising manager of the New York *World*, told some interesting things from a newspaper man's life. Bishop Stires made the principal address. Nearly 300 men were present.

NURSES' GRADUATION

The annual graduation of nurses was held at St. John's Hospital, in the chapel, on Friday evening, the 25th. Eight young women, having successfully completed the two-and-a-half years' course, received their diplomas at the hands of Bishop Stires, *ex-officio* president of the board of managers. The address was made by the Rev. Joseph H. Bond, rector of St. Ann's Church, Sayville, L. I. C. H. W.

MEMORIAL SERVICES FOR BISHOP WILLIAMS

DETROIT—The fourth anniversary of the death of the Rt. Rev. Charles D. Williams, D.D., late Bishop of Michigan, was marked by special services at St. Paul's Cathedral and St. Andrew's Church, Detroit. Bishop Paul Jones preached at St. Paul's Cathedral Sunday evening, February 13th, and addressed a memorial luncheon gathered at the Wolverine Hotel on Monday, and in the evening spoke at the service of commemoration, held in St. Andrew's Church.

CHURCH ARMY ENGAGEMENTS

NEW YORK—The following schedule of post-Crusade preaching missions has been announced by the Church Army:

- February 23—March 6. St. John's, Roxbury, Mass.
- March 6—13. All Saints', Belmont, Mass.
- March 6—13. Pascoag, R. I.
- March 5—10. South Lee, Stockbridge, Mass.
- March 6—11. Holy Trinity, Pawtucket, R. I.
- March 9—16. Crompton and Harris, R. I.
- March 9—16. Warren, R. I.
- March 13—20. St. John's, Newport, R. I.
- March 19—27. Holy Cross, Troy, N. Y.
- March 19—30. Hudson, N. Y.
- March 19—28. All Saints', Ottawa, Ont.
- March 20—27. All Saints' Memorial, Providence, R. I.
- March 23—30. St. Andrew's, New Bedford, R. I.

FLORIDA CONGREGATION TO BUILD \$200,000 CHURCH

JACKSONVILLE, FLA.—Plans for the erection of a new church at a cost of approximately \$200,000, to be located on the corner of Stockton and Park Streets, were announced recently by the Rev. C. A. Ashby, rector of the Church of the Good Shepherd. This will be the final unit of a complete church plant construction program started in 1918, representing a total investment of more than \$550,000. J. W. C. Corbusier of Cleveland, and Mellen C. Greeley of Jacksonville were selected as architects.

Services are now being held in the chapel of the Sunday school building which was erected in 1918. A swimming pool and a parish house were erected in 1921, and the completion of the church building will mark the finish of the church plant building program.

While no definite date of construction was announced, it is believed that the project will be started within a month's time. A complete plan of financing the new church building has been arranged by the vestry.

The new church building will conform with the English style of architecture followed in the construction of the other buildings. It will have imposing entrances on Park and Stockton Streets, with connecting passages into the other buildings on the Forbes Street side.

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Bishop Darst, chairman of the National Commission on Evangelism, has written the Foreword, saying in part:

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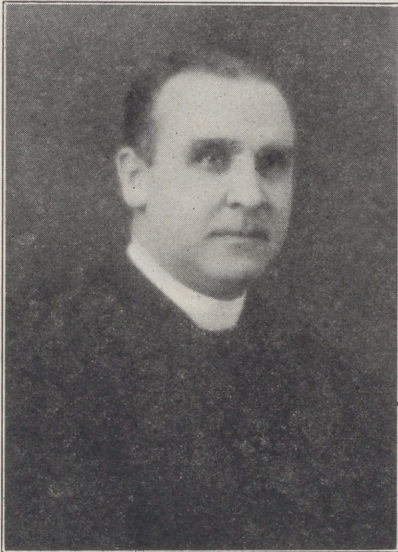
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DR. SHERMAN CONSECRATED

Six Bishops Assist Canadian Primate as Former Quebec Dean is Elevated

CALGARY, ALTA.—Amid one of the most profoundly impressive services that the Anglican Church has ever held in Western Canada, the Rt. Rev. Louis Ralph Sherman, M.A., D.D., was consecrated Bishop of Calgary, on Thursday morning, February 24th, in the Pro-Cathedral Church of the Redeemer. Long before the appointed hour the church was filled to capacity, admittance by ticket being strictly adhered to in order that there would be a thoroughly representative gathering of mem-



RT. REV. LOUIS R. SHERMAN, D.D.
Bishop of Calgary

bers from the various Anglican churches throughout the far-flung diocese.

The ceremony was conducted by the Primate of All Canada, the Most Rev. Samuel Prichard Matheson, D.D., Archbishop of Rupert's Land, who was assisted by the Rt. Rev. Drs. Cyprian Pinkham, recently resigned Bishop of Calgary; H. A. Gray, Lord Bishop of Edmonton; A. J. Doull, Lord Bishop of Kootenay; M. T. McA. Harding, Lord Bishop of Qu'Appelle; W. R. Adams, Lord Bishop of Cariboo; W. W. H. Thomas, Lord Bishop of Brandon; and the Rev. Canon Robinson of the Pro-Cathedral.

Attired in their official robes, these heads of the Anglican Church in Western Canada, accompanied by the clergy of the diocese of Calgary, and headed by the choir, entered the church from the vestry by the south door and marched in procession

down the church to the chancel, the processional hymn being When Morning Gilds the Sky.

A fitting tribute was paid to the life work of Bishop Pinkham by Bishop Doull, who preached the consecration sermon. He reminded his hearers that their first bishop had been consecrated in Holy Trinity Church, Winnipeg, as far back as 1887, when Calgary, he said, was little more than a collection of prairie shacks, but who was still with them, he thanked God, to take part in the consecration of his successor and to hand on to younger shoulders the heavy burden which, with conspicuous success and great benefit to Church and State, he had borne for forty years.

DIALOGUE TAKES PLACE OF SERMON

HARTFORD, CONN.—A dialogue between the clergyman and a member of his congregation displaced the conventional sermon in the chapel service at Trinity College, Hartford, Sunday morning, February 13th, and from the evidence of the students present proved superior in every way to the discourse method of expository teaching.

The experiment was made by the Rev. Remsen B. Ogilby, D.D., president of Trinity, and Dr. Louis H. Naylor, assistant professor of French. Such a method of presenting a subject is an outgrowth of a successful series of dialogues Trinity faculty members have been giving weekly over radio broadcasting station WTIC the entire college year. Dr. Ogilby conceived the dialogue method of presenting educational matter over the radio and its reception by the public was so enthusiastic that he determined to make the same experiment with the sermon.

President Ogilby has felt for some time that the conventional sermon is a poor method of religious exposition. Unless it is filled with more oratory than matter, he said, it is somnolous, and, more important, the clergymen cannot have the layman's viewpoint and can never be sure that the point he is making is understood by his hearers. If a clergyman is given, through questions, the layman's attitude and viewpoint, he said, he can make what he wants to say more clear than he possibly could in a discourse.

As exemplified in the Trinity Chapel, there is nothing of the open forum in the experiment. It is, rather, a serious attempt to make theological questions understandable to laymen and to help the earnest layman who studies his religion have an active, positive belief rather than a passive, negative creed. At the same time

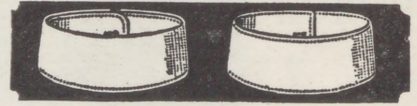


Courtesy Calgary Herald.

AT CALGARY CONSECRATION

A part of the procession entering the church.

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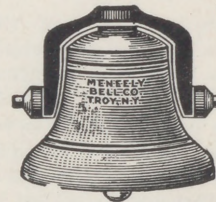
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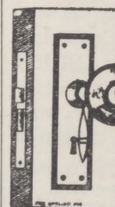


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there is retained all the dignity essential to a service of worship so that the primary object of spiritual exaltation will not be destroyed. There is no thought in Dr. Ogilby's mind of making the discussion a weekly affair, superseding the sermon entirely.

EXECUTIVE SECRETARIES MEET

RACINE, WIS.—More than thirty dioceses and districts sent representatives to the annual Field Department conference of diocesan executive secretaries held at Racine February 21st to 25th, including, for example, California, Olympia, Florida, New Hampshire, Oklahoma.

A world outlook in Christian missions, and a statement of progress in social service thinking were presented to the field men. The objective of the Church's program, the diocesan program, the effect of the pay-as-you-go plan, what to do about advance work, and a great number of more technical questions received a thorough discussion of practical value to all present, as men from widely divergent fields produced their problems and pooled their experiences.

BISHOP GRAVES DESCRIBES SHANGHAI SITUATION

SHANGHAI, CHINA—"Political matters grow worse and worse," writes the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, in the current issue of the *Shanghai Newsletter*. The Bishop, however, pays a tribute to the Chinese clergy who, he says, "have gone ahead steadily and loyally," and "have not allowed themselves to be drawn aside into political movements or wasted their time in idle discussions, but have one and all attended to the proper business in Church and school." On the advice of the American consul-general in Shanghai, Bishop Graves has called in all women and children from the outstations to this city.

"In many Chinese minds," says the Bishop, "there has been a curious idea that if missionaries would return to their own country their salaries would be available for division and a golden stream would fill the coffers of the Chinese Christians. That there has not been a single instance of this sort in this diocese is a testimony to the good sense and steadiness of our laity."

CHURCHES DESECRATED

"Political matters grow worse and worse. In the provinces south of the Yangtze, missionaries and merchants have been driven out and their houses plundered. Churches—Roman Catholic and Protestant—have been desecrated by the soldiers or the mob. In the Hankow district there has been a time of trial, first from the fighting in and around Wuchang, and afterwards from the mob violence and strikes which have taken place at Changsha and Hankow. The diocese of Anking has had its work broken up at Nanchang and Kiukiang.

"At present it is uncertain what will happen at Shanghai. A committee of six (Mr. Walker, Mr. Throop, Mr. Ely, Mrs. Porterfield, Mrs. King, Mrs. Sullivan) has in charge the housing of our missionaries from up river who may be forced to leave their stations, as also of our own people in the outstations who (so critical is the situation as I write) may have to come to Shanghai. Of course we hope that the necessity will not arise, but everything will be in readiness if it does. Our missionaries have shown no nervousness in the uncertainties of the situation. In case of real trouble the women and children will be first sent down to Shanghai and the men follow when there is nothing more that can be done.

MORE DANGEROUS THAN BOXER REBELLION

"It becomes plainer every day that the object of the present movement is the gradual destruction of mission schools and hospitals and the rooting up of Christian work of every sort. It is a far more dangerous attempt than that of the Boxers because it is more intelligently directed, is advised by Soviet emissaries, and keeps people at home lulled into a false confidence by stopping just short of bloodshed.

"In this time of trouble we are using the following prayer in which we hope all our friends at home will unite with us.

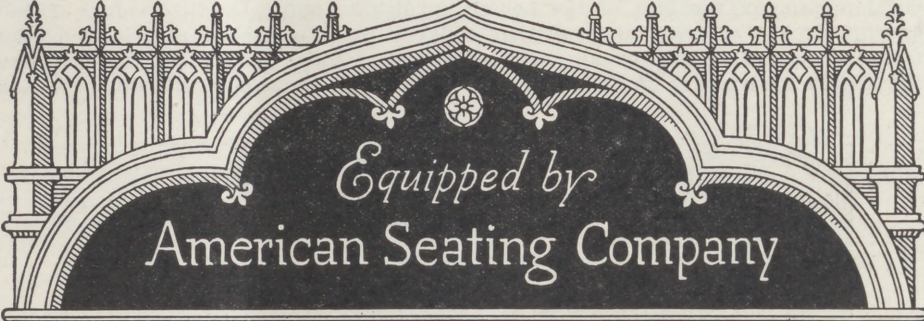
"O God, who art our hope and strength in this time of trouble, grant that all we who know Thee may lift our hearts to Thee and not be afraid. Defend Thy Church in the midst of danger and persecution. Grant us Thy grace that we may think and do only such things as are right and give us wisdom and patience. And grant that those who know Thee not may

refrain themselves from idle rage and vain imaginings, and so order themselves by the light that Thou hast given them, that this country may take its rightful place in the brotherhood of nations, to the welfare of its own people and the maintenance of peace throughout the world, for Jesus Christ's sake. Amen."


More Missionaries Leave

NEW YORK—A cable from Bishop Graves, received on February 21st, informs the Department of Missions of the departure of the following missionaries from China: The Rev. and Mrs. W. H. Weigel, Miss Laura P. Wells, Miss C. A. Fullerton, Dr. E. C. Fullerton, Miss R. W. Walker, the Rev. and Mrs. F. J. M. Cotter and family.

All of the foregoing left Shanghai, February 25th, returning to the United States



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by way of Europe. The Rev. Walworth Tyng and family, the Rev. C. F. Howe and family, both of the district of Hankow, left Shanghai, February 25th, on the *Shinyo Maru*, due in San Francisco, March 21st. Dr. Julia Russell of St. Elizabeth's Hospital, Shanghai, left Shanghai on the *Korea Maru*, February 10th, due in San Francisco, March 4th.

The departure of Dr. Fullerton, Dr. Russell, and Miss Laura Wells, all of the staff of St. Elizabeth's Hospital, Shanghai, suggests that the hospital has been closed, although no definite information to this effect has reached the Department of Missions.

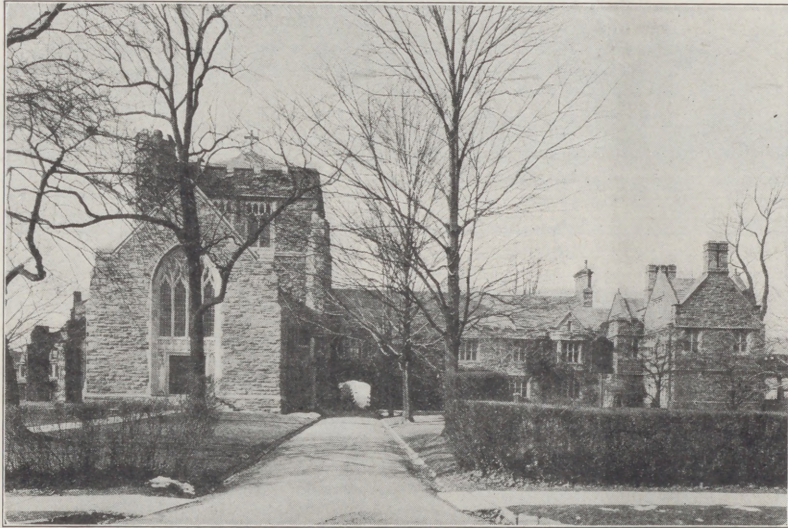
ANNIVERSARY OF LENTEN OFFERING

CYNWYD, PA.—Fifty years ago John Marston, a faithful member of St. John's Church, here at Cynwyd, developed and put into practice the idea of the Lenten offering. It has occurred to many that a fitting memorial to him be arranged on the fiftieth anniversary of the starting of

to discussing current phases of the psychology of religion, the instructor is giving parallel lectures on the new psychology. About one-third of the class are taking the course for credit, applying it toward advanced degrees. The course is limited by the college authorities to the clergy of the Church.

TROY AND ALBANY PREPARE FOR LENT

ALBANY, N. Y.—The churches of Albany, following a long established custom, will unite in special Lenten services on the Thursday evenings of Lent, in the Cathedral of All Saints. The Rev. Charles C. Edmunds, D.D., of the General Theological Seminary, will deliver a series of lectures at these services on the subject, How the New Testament Came to Us. Choirs from the various churches will furnish the music. On the evenings of Holy Week there will be a preaching mission in St. Paul's Church by the Rt. Rev. George W. Davenport, Bishop of Easton.



WHERE LENTEN OFFERING ORIGINATED
New church and parish house of St. John's, Cynwyd, Pa.

the offering. The diocese of Pennsylvania voted to do so at its last year's convention. But at present the general Church has been unable to take up the matter.

The rector of the church, the Rev. A. Edwin Clattenburg, is on the committee appointed by the Bishop of Pennsylvania to carry through the plans for a diocesan anniversary; and he proposes that there be a voluntary movement to raise \$100,000 to be known as the John Marston Memorial Fund, the annual interest of which will be used for preparing native men for Holy Orders in the several foreign fields of the Church. Mr. Clattenburg would be glad to hear from any schools or persons who could like to join in this commemoration.

CLERGY RETURN TO COLLEGE

LOS ANGELES—Unique in the history of the Church on the Pacific coast is the class which opened on February 8th at Occidental College. Headed by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, twenty-five clergy of the diocese of Los Angeles enrolled in a fifteen weeks' course on The Psychology of Religion. It is a seminar in the department of religion and will be taught by Dr. J. Hudson Ballard, head of the department.

The members of the class have been assigned Pratt's *The Religious Consciousness* as the text book of the course. In addition

The Very Rev. C. C. W. Carver, Dean of the Cathedral, will preach the Passion Service in the Cathedral on Good Friday.

There will be the usual noonday services, excepting Saturdays, during Lent, in St. Peter's Church. The speakers include Bishop Nelson, Bishop Oldham; the Rev. Messrs. D. M. Brookman, Morristown, N. J.; John R. Atkinson, Christ Church, New York; E. Reginald Williams, Milwaukee; E. R. Laine, Stockbridge, Mass.; C. E. McAllister, of Newark; and a number of the diocesan clergy.

The Rev. Louis Van Ess, secretary of religious education in the diocese, will conduct instructions for children in the choir of the Cathedral on Friday afternoons. The Rev. Theodore Haydn, rector of Trinity Church, Watervliet, will deliver a series of illustrated lectures on Church History on Monday evenings at the Church of the Holy Innocents.

In the city of Troy there will be union services in the various churches on Wednesday evenings. The preachers include Bishop Nelson, President Bell of St. Stephen's College, Captain Tom Greenwood of the English Church Army, and the Rev. A. R. McKinstry, rector of St. Paul's, Albany. There will also be daily services at noon in St. Paul's Church, at which the preachers will be Bishop Oldham and various diocesan clergy and members of the Church Army.

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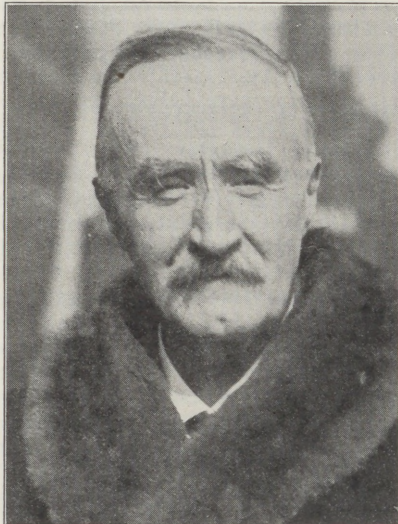
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SIR HENRY LUNN IN AMERICA

NEW YORK—Sir Henry Lunn, editor of the *Review of the Churches*, arrived in this country on the S.S. *Aquitania*, on February 22d. He is in America to lecture at some of the leading universities.

As the result of his journey around the world last year, when he lectured on behalf of the League of Nations' Union and on other subjects, he has been invited by the Institute of International Education of New York to give a series of lectures to American universities, and has chosen as his subject The American Constitutional Struggles from 1787 to 1865, and Their Lessons In Relation to the League of Nations Today. The universities at which he has been asked to speak include Harvard, Yale, Princeton, Phila-



SIR HENRY LUNN

Photographed as he arrived in New York February 22d, on the S.S. *Aquitania*.
Wide World Photo.

delphia, Washington, New Orleans, Los Angeles, San Francisco, Pittsburgh, and others. He has also been asked to preach in the Cathedrals of New York, Washington, Boston, and San Francisco; and by a cable from Bishop Brent, Mr. Justice Hughes, ex-Secretary of State, and George Wickersham, ex-Attorney-General, to lecture in Florida and certain other states on the approaching Conference on Faith and Order, to take place in Lausanne this year; and to speak at various other functions in cities in many parts of the United States.

ST. LOUIS BEGINS NOONDAY SERVICES

ST. LOUIS—Noonday Lenten services in St. Louis opened on Ash Wednesday with the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, as the speaker. The services are held in Christ Church Cathedral and as has been the custom for almost forty years are under the auspices of the Brotherhood of St. Andrew. The speaker next week (March 7th to 11th) is the Rev. Dr. Z. B. T. Phillips of Washington, D. C., former rector of St. Peter's Church, St. Louis, who will be heartily welcomed back by many old friends. Other speakers in the Cathedral series will be Bishop Theodore Irving Reese, Bishop Rogers, Bishop Irving P. Johnson, the Rev. Dr. S. S. Marquis, and Dean Scarlett.

Many parishes, in addition to special morning services, are having evening services with addresses. At St. Michael and All Angels' Church, the Rev. Dr. Karl Morgan Block, who in the short time he has been in St. Louis has made a tremen-

dous impression, is having a Wednesday evening supper and lecture course on Fundamentals of Christian Truth. At the Church of the Holy Communion, the rector, the Rev. E. S. White, is devoting his Sunday morning sermons during Lent to the Apostles' Creed.

New Orleans Services

NEW ORLEANS—The Lenten noonday services will be held this year in the auditorium of the Y. W. C. A. building on Gravier Street. The following order of speakers has been announced: Bishop Sesums, the Rev. Matthew Brewster, D.D., the Rev. W. E. Phillips, the Rev. Donald H. Wattle, the Rev. William Hamilton Nes, the Rev. Robert S. Coupland, D.D., the Rev. C. N. Tyndell, D.D., of Memphis, Tenn., the Rev. O. J. Hart, D.D., of Chattanooga, Tenn., the Rev. P. A. Pugh of Nashville, Tenn., the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida.

The united Lenten evening services will be held as follows: March 8th, Grace Church, the Very Rev. William Hamilton Nes; March 15th, St. George's Church, the Rev. Charles N. Tyndell, D.D.; March 22d, Trinity Church, the Rev. Oliver J. Hart; March 29th, St. Paul's Church, Bishop Gilman; March 31st, St. Anna's Church, the Rev. Prentice A. Pugh; April 5th, Christ Church Cathedral, Bishop Juhan.

Services in Milwaukee

MILWAUKEE—Ash Wednesday was appropriately observed in all the Milwaukee churches. At All Saints' Cathedral there were Masses at 6:30, 7, and 9:30, Evensong at 5:30, and Adoration of the Blessed Sacrament with address at 8:00. Special services during Lent will include Adoration on Wednesdays, a children's service on Thursday afternoons, noonday intercessions on Fridays, and Stations of the Cross Friday evenings. Noonday services will be held this year as usual at the Pabst Theater during Passion Week and Holy Week, the Milwaukee Council of Churches participating for the first time. In previous years the council has held its own services in another theater, as have the Lutherans.

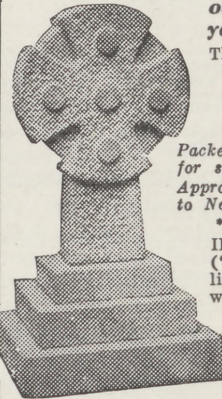
DETROIT ROUND TABLE SPEAKERS

DETROIT—Ernest E. Piper, superintendent of the department of religious education of Michigan, has planned for round table fellowships for men and women during the season of Lent. Prof. Howard Y. McClusky of the University of Michigan will give a series of lectures on the Psychology of Adjustment to Modern Life; Carl H. Sorensen, a combustion engineer, will have a course in Science in Modern Life; and Bishop Page will lead a course on the subject of Inner Life. After dinner lectures will be given by Dr. A. L. Jacoby, city psychiatrist, Judge James A. Moynahan, of the circuit court, and Dr. Lynn Harold Hough, pastor of Central Methodist Church. The fellowship is entering on its sixth year. Upwards of four hundred men and women attend.

THE ENGLISH MAGAZINE published in Braille for the blind, called the *Church Messenger*, is increasing in circulation. The yearly subscription is twelve shillings. As there are many blind people who cannot afford this sum, subscriptions for their benefit are always welcome. The magazine is published by S. P. C. K., Northumberland Street, London, W. C. 2.

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The Church in Foreign Lands

BIBLE HOUSE IN JERUSALEM. The new happenings in Jerusalem have determined the British and Foreign Bible Society to erect in the ancient city a Bible house worthy of its objects and of the "Cradle of Christianity." Just outside the old walls, about equal distance from the Jaffa and Damascus Gates a site has been purchased in the heart of the business activities of the city. Two main streets serve its boundaries—one in front leading to Jaffa and one behind to Nablous—which are frequented by multitudes of people of all nationalities.

PRAYER BOOK REVISION IN SOUTH AFRICA. "The Alternative Forms of the Occasional Offices of the Church" are now set forth by authority for use in the Church of the province of South Africa, when allowed by the bishop. The liturgical sub-committee of the synod was instructed to proceed with the work of Prayer Book revision, and was asked to report to the next episcopal synod.

JERUSALEM ANNIVERSARIES. January 21st was the anniversary of the entry into Jerusalem of the first Anglican bishop (Alexander) in 1842, and also of the consecration of Christ Church, the oldest Anglican church in the diocese, in 1849. There was a short service of thanksgiving and praise in Christ Church, at which the Bishop gave a most inspiring address.

† Necrology †

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

LEROY ELTRINGHAM, PRIEST

STROUDSBURG, PA.—Within the past week the Rev. LeRoy Eltringham, rector of Christ Church, dropped dead on the walk of his church, while he was assisting several men of his parish in removing the snow.

Mr. Eltringham was well known in Bethlehem, being a graduate of Lehigh University. He was curate of the Church of the Nativity, Bethlehem, until he went to Stroudsburg about a year ago.

After graduating from Lehigh, he attended the General Theological Seminary in New York City. He was ordained deacon in 1914 and priest in 1915 by Bishop Talbot. Later he served as vicar of St. James' Church, Schuylkill Haven, and assistant rector of Trinity Church, Pottersville. For a time he was rector of St. Stephen's Church at Catasauqua, then became assistant at St. Paul's Church, Rochester, N. Y.

He was associate chaplain at League Island Navy Yard, Philadelphia, and served as a member of the draft board of Northampton County during the world war, and then became curate at the Nativity for a year, leaving about a year ago to be rector of the church at Stroudsburg.

Mr. Eltringham was about thirty-five years of age. The funeral was at St.

John's Church, Ashland, Thursday, February 24th, at 2 p.m. The Rev. Walter Archbold, rector, read the service.

JOHN D. KENNEDY, PRIEST

MONTVALE, N. J.—The Rev. John D. Kennedy, rector of St. Paul's Church, died suddenly on the afternoon of Sunday, February 13th.

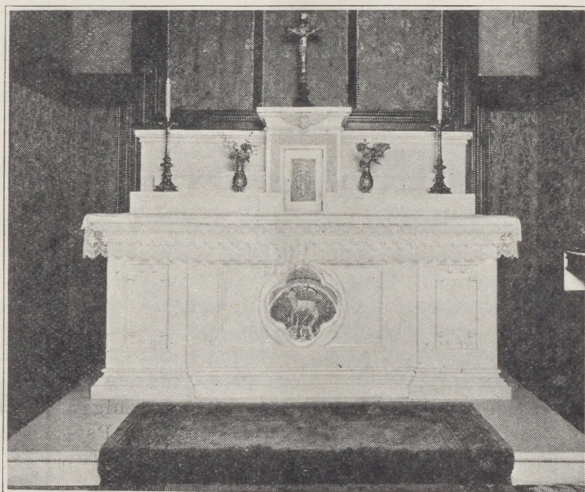
The Rev. Mr. Kennedy had been rector of the parish since 1922. In 1881 he received his B.A. from Hobart and in 1884 his S.T.B. from the General Theological Seminary. The same year he was ordered deacon by Bishop Doane and in 1885 the same bishop ordained him priest. Since then Mr. Kennedy has held important charges in New York, Pennsylvania, and New Jersey. He is likewise the author of *Church History in Question and Answer*.

The funeral was from St. Paul's Church on Thursday afternoon, February 13th.

PHILO W. SPRAGUE, PRIEST

BOSTON—The Rev. Philo Woodruff Sprague, retired priest of the diocese of Massachusetts, passed away at his home, Mercer Circle, Cambridge, on the morning of February 25th, and was buried from his late parish church, St. John's, Charlestown, on the afternoon of Sunday, February 27th.

Born in Charleston, S. C., on February 26, 1852, he was graduated with the degree of A.B. from Union College in 1871, and three years later from the General Theological Seminary, New York. He was ordained deacon by Bishop Doane in 1874, and priest two years later by Bishop Odenheimer. From 1874 to 1878 he served as rector of Calvary Church, Bayonne, N. J.,



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which he left to become a professor on the staff of Griswold College, being elected president of this college in 1882, and holding this office for two years. In 1884 he came to St. John's Church, Charlestown, and here he remained until his retirement in 1923.

In 1890 Mr. Sprague wrote *Christian Socialism, What and Why?*, and in 1925 *The Influence of Christianity on Fundamental Institutions*.

GEORGE E. COPELAND

MILWAUKEE—George E. Copeland, lay deputy to General Convention for many terms, first from Iowa and afterward from Milwaukee, passed to his rest on Sunday, February 27th, at his home in this city. He was 69 years of age.

Mr. Copeland served in General Convention continuously from 1886 until 1916, inclusive, except in the year 1895, when he had just removed from Iowa to Milwaukee. He was also elected to the Convention of 1909, but did not serve. He had the remarkable record, therefore, of serving as deputy in ten General Conventions. He was also for many years a member and secretary of the standing committee in the diocese of Milwaukee. For more than forty years Mr. Copeland had served in various capacities in the Northwestern Mutual Life Insurance Co. until his retirement, November 1, 1925, when he had reached the position of superintendent of agencies. Mr. Copeland is survived by his wife and two sons.

EDWARD C. NILES

CONCORD, N. H.—In the death of the Hon. Edward C. Niles, in Concord, February 16th, the state and diocese of New Hampshire suffered a very real loss. Mr. Niles was married in January and had just returned from a wedding trip in the south when he came down with pneumonia, which his weak heart could not withstand.

Mr. Niles was a son of the late Bishop Niles and followed him in a life of service. He served the Church as vestryman of St. Paul's parish, Concord, as member of the standing committee, chancellor of the diocese, deputy to two General Conventions, and member of the provincial court of review.

His activities in the public service were as chairman of the school board of Concord, member of the city government, counsel for the state in railroad matters, eight years chairman of the Public Service Commission of New Hampshire, president of the National Association of Railroad and Public Utility Commissioners, and director of the short line section of the railroad administration in Washington in war and post-war days.

A. J. WORRELL

TORONTO, ONT.—In the death Saturday night, February 26th, at his residence here of Dr. A. J. Worrell, the Canadian Church lost one of its best known laymen. Dr. Worrell, who was a brother of the Most Rev. Clarendon Lamb Worrell, D.D., Archbishop of Nova Scotia and Metropolitan of Eastern Canada, passed away after a brief illness.

The late Dr. Worrell was chancellor of the diocese of Toronto, chancellor of Trinity College, Toronto, honorary treasurer of the missionary society of the Church of England in Canada, and for many years one of the most prominent members of the General Synod, where his business ability, sound judgment, and loyal Churchmanship were greatly valued.

NEWS IN BRIEF

CANAL ZONE—A friend who desires to remain anonymous has given \$30,000 for the building of the Children's Home in Bella Vista, and Minor C. Keith of New York, a plot of ground. This will make it possible to insure the permanence of this much needed institution.—A new church for West Indians in Gatun, and quarters for the Archdeacon in New Cristobal are soon to be erected. The Panama Canal has given the land rent free.—The annual Christmas dinner was given at the Palo Seco leper colony for all the patients. Many people at this season send gifts to the Bishop for this purpose. About seventy sat at a table set on a hillside, overlooking the Pacific, and the others, too ill to attend, were visited and served in their rooms. Mrs. Craik Morris acted as hostess.—Since the lamented death, in October, of the Very Rev. Chas. Frederic Meredith, former Dean of the Cathedral, the Bishop, by request of the chapter, has had charge of the congregation, with the assistance of the Rev. Canon Melcher, who also continues as chaplain of the Children's Home, the Chapel of the Holy Comforter, and the Corozal Hospital for the Insane.—The missionary district paid in full its general quota for 1926 and \$572 in addition.

LOS ANGELES—The Pacific Coast Theological Conference, which was held in Los Angeles, Pasadena, and Long Beach early in February had as its chaplain the Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles. His meditations were on the theme, *The Modern Soul and Its Worshipping Mood*. Bishop Stevens is one of the directors of the conference.—The Ladies' Benevolent Association of Los Angeles, a non-sectarian organization which recently came to the conclusion that its activities should be concluded, wiped out its treasury by presenting \$2,000 to the endowment fund of the diocesan Home for the Aged.—Trinity Church, Redlands, was recently awarded a large silver loving cup for the "best planting around a church or public building" in the community.—Within a month after assuming the rectorship of St. Mark's Church, Pasadena, the Rev. Stephen C. Clark, Jr., has completely graded and reorganized the Church school and established a Young People's fellowship.—The Sons of the Revolution and the Society of Colonial Wars held their annual service in commemoration of the birth of George Washington, at St. Paul's Cathedral, on the afternoon of Sunday, February 20th. Canon Leslie E. Learned, D.D., made the address.—The new St. Matthew's Mission, Baldwin Park, has acquired a good corner lot for a church site. This community is strategically located in the heart of a large agricultural area.—The annual Mass of the Catholic Club of the diocese was celebrated at St. Matthias' Church, Los Angeles, on Washington's Birthday. The Rev. Laurence H. Grant was celebrant, assisted by the Rev. David E. D. Robertson as deacon, and the Rev. Henry B. Moore as sub-deacon. The Rev. Irving Spencer was the special preacher. Luncheon and the annual meeting followed the service.

MICHIGAN—The social service department of the diocese of Michigan has organized a course of lectures for volunteers in social service under the direction of R. T. Lansdale, director of the department of Sociology, University of Michigan.—Washington's Birthday was the occasion of special services at St. Paul's Cathedral, Sunday, February 20th, and a demonstration in behalf of national defense. Military and patriotic organizations attended Evensong in the Cathedral. Overflow meetings were held in the auditorium of the Cathedral House and also in the adjacent assembly hall of the Knights' of Columbus.

NORTH CAROLINA—At a meeting of the executive council of the diocese in Greensboro, on February 3d, L. C. Burwell of Charlotte, resigned as executive secretary of the field department, following a year of great usefulness, and Fred W. Glover, of Charlotte, was elected to the position.

PENNSYLVANIA—A successful preaching mission was held at St. Cyril's Chapel (colored), the Rev. S. Henry White, priest-in-charge, from Monday evening, January 31st, to the following Sunday evening. The Rev. E. C. Young, D.D., vicar of Phillips Brooks Memorial Chapel, Philadelphia, was the missionary.

PENNSYLVANIA—The Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, has been asked by the Pittsburgh *Evening Sun* to write a Daily Thought throughout the Lenten season. Dr. Porkess has done this for ten years.

PHILIPPINE ISLANDS—The annual report for the year 1926 of the Cathedral parish of St. Mary and St. John, Manila, shows that 435 services were held during the year, that the Church school is the largest in its history, and that one thousand more communions have been

made than in any previous year—the number for 1926 being over three thousand. For the first time the parish met its appointment, in fact overpaid it by 100 pesos.

PITTSBURGH—The second annual service of the diocesan Girls' Friendly Society was held in Trinity Church, Pittsburgh, on the evening of Septuagesima Sunday, February 13th. Twenty parochial branches sent delegations and

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some 400 girls walked in procession around the church with lighted tapers at the Service of Lights. The sermon was preached by Bishop Mann.

SOUTHWESTERN VIRGINIA—The Rev. Roland J. Moncure has assumed the rectorship of St. Paul's Church, Salem, and held his first service on Sunday, February 13th. Mr. Moncure comes from Plaquemine, La., where he had charge of several missions, scattered over a considerable territory.

UTAH—Among the various activities on Shrove Tuesday was a very attractive silver tea given in behalf of the Girls' Friendly Society by the Rt. Rev. and Mrs. Arthur W. Moulton, at the Bishop's House, Salt Lake City. Officers of the council were in charge of the arrangements, including Mrs. Causten Browne, president, and Miss Marguerite Knapp, the Bishop's secretary and treasurer.

WEST MISSOURI—St. Paul's Church, Kansas City, is being given two large windows, with the subjects of our Lord bearing his cross, and the Crucifixion, by Mrs. Thomas Cook in memory of her mother. James Powell & Sons (Whitefriars), London, England, have the commission to do this.

WESTERN NEW YORK—The clerical association of Episcopal churches in Rochester, of which Eugene S. Denton is chairman, has arranged for daily services which will be held at Christ Church during Lent. The committee has arranged for some of the foremost preachers of the Church.—Trinity Church, Buffalo, will introduce a novel custom into the Lenten services, when the rector, the Rev. Cameron J. Davis, will invite any who wish to remain and discuss the sermon or any other subject after the service. This idea was tried in Advent and proved a very popular and helpful half-hour.—Very elaborate plans are being made at St. Paul's, Rochester, for the centennial celebration of the parish which falls on May 27th. The celebration will continue to the 29th.

JULIAN LAMAR, American portrait painter, was one of the nine boys who formed the first class of Brent School, Baguio, P. I., when it was started in 1909. So says *The Toddler*, a paper published monthly by the students. That school has already twenty years of tradition, educating American boys whose homes are temporarily in the Philippine Islands, and contributing a stream of students to colleges in many parts of the United States.

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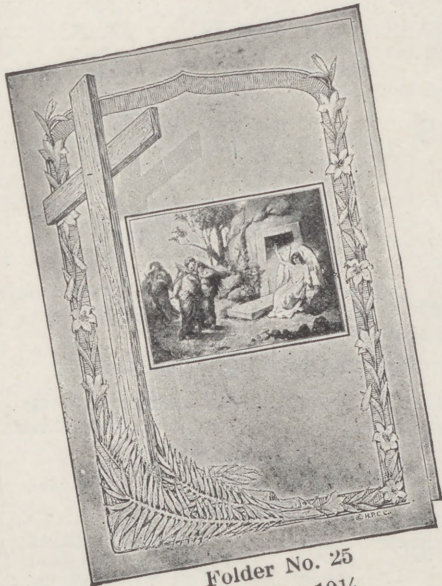
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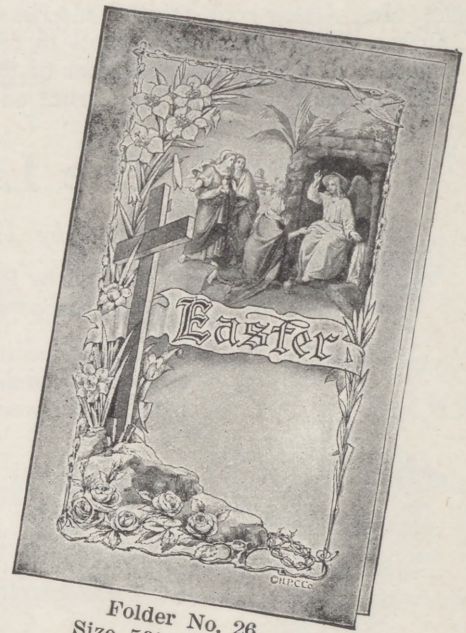
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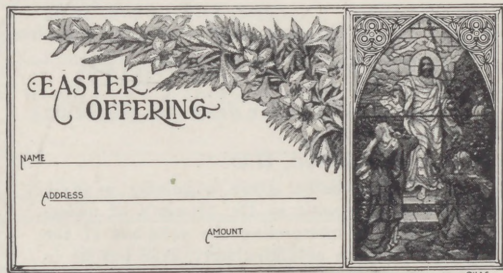
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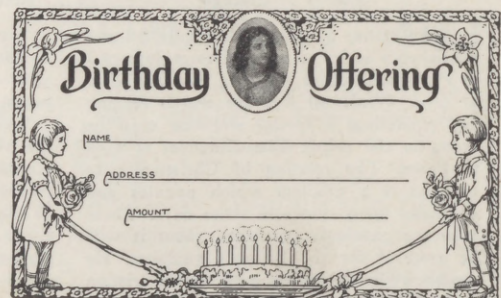


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