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The Living Church

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VOL. LXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 20, 1926

No. 16

The Layman's Right to the Holy Communion

EDITORIAL

Foreign Policy

BY THE BISHOP OF WASHINGTON

The Irony of Christ

BY FLORENCE MARY BENNETT

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ST. ANDREW'S HOSPITAL, Wusih, China, received a patient the other day who had been shot in the leg by robbers. Some of the doctors had the impression that he was shot while chasing the robbers, and he was treated with the deference due to a hero, until Dr. Lee, relating the incident, turned to the patient for verification and the patient said, "Chasing them! No: I was running away! I have *some* sense!"

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EDITORIALS & COMMENTS

The Layman's Right to the Holy Communion

AT first sight it seems strange that enough can be said on such a topic to justify its discussion.

Of course a layman—baptized, confirmed, not excommunicate, nor a “notorious evil liver”—has a right to the Holy Communion. Few parishes having a resident priest now exist in which the opportunity to receive Holy Communion is not given at least weekly and on holy days, and the whole trend is toward bi-weekly, tri-weekly, and daily celebrations. Few, also, are the parishes in which the laity are not admonished by their pastors to receive frequently and more frequently.

It is impossible to say what number of communions per year ought to be esteemed normal in every hundred communicants. Simply as affording a rough foundation on which to base certain calculations, let us assume that in a parish of average spirituality and Churchmanship, numbering one hundred communicants:

20 will receive	40 times a year	= 800
20 will receive	30 times a year	= 600
20 will receive	20 times a year	= 400
20 will receive	10 times a year	= 200
10 will receive	3 times a year	= 30
10 will receive	1 time a year	= 10

Total communions per year, 2,040

In the number of nominal communicants in a parish there will be a certain number of floaters who do not receive at all, but these may be treated as negligible in this consideration. They are not actually communicants at all.

Roughly, therefore, in a normal parish, not very well developed spiritually, with a people who do not, on the whole, appreciate the value of frequent reception of the Holy Communion, the total number of communions per year should be about twenty times the number of enrolled communicants; or, stated differently, the average communicant receives twenty times a year.

In every parish, similarly, at any one time, from five to ten per cent of the communicants are ill or aged and so reasonably entitled to be excused from attendance at Holy Communion. Assume the number to be only

five per cent. One hundred communions per year must thereby be lost from the regular services; or a number approximately equal to the number of enrolled communicants in the parish.

We hope these estimates may be accepted as reasonably accurate. If anybody believes them to be unreasonable, let him substitute tables of his own, and then let him apply his figures to the calculations that shall follow.

WE desire, now, to inquire: What are the rights of these sick and aged persons with respect to the Holy Communion?

Our reverend fathers urge upon us the value of frequent reception. They are obligated to do so. In the opening rubric in the office for the Communion of the Sick we read that “the Ministers shall diligently from time to time . . . exhort their parishioners to the often receiving of the Holy Communion.” Is frequent reception of less value to the sick than to the well? Or, rather, does the enforced idleness of sickness multiply the opportunity for reverent reception of the blessed Sacrament?

The pastoral ministrations of the sacraments to his flock is a mandatory duty of the parish priest; it is not a trivial exercise which he may do or leave undone at his pleasure.

The sick man is entitled to receive the Sacrament at as frequent intervals as he would receive it were he well; or at least at intervals reasonably approaching to such frequency.

This is his *right*.

And correspondingly it is the *duty* of his priest to give him the opportunity to do so. If the priest has been sincere in urging the value of frequent communion, he will recognize that to deprive the sick man of some measure of his right is to inflict real spiritual deprivation upon him. And if the priest be not soul-hardened, there will some time pass before his consciousness the recollection of those words that on a great crisis in his life were uttered by his bishop in ordaining: “And if it shall happen that the same Church, or any Member thereof, do take any hurt or

hindrance by reason of your negligence, ye know the greatness of the fault and also the horrible punishment that will ensue."

Fairly clear, is it not, that it is the duty of the priest to give to the bed-ridden and home-ridden of his parish at least equal spiritual opportunity with that which he gives to the well?

SO far, so good. Now, in what parishes does the sick man or woman receive this right?

The Prayer Book provides us with an office for the Communion of the Sick. It dates from 1549, the earliest revision of the Prayer Book in English. At that time an alternative provision for reserving the Sacrament and carrying it to the sick room was also made. The latter provision was dropped in 1552.

Communion was infrequent in those days; a Roman abuse that had been tolerated without serious protest for many years. The abuse was not quickly mended, though its emendation was one of the objects of the Reformation. Curiously enough, both in the Anglican and in the Roman Communions it was not until the late Nineteenth and early Twentieth Centuries that really vigorous efforts were made to end the abuse. Happily, in both Communions the effort has met with much success; more, probably, among Anglicans than among Romans, despite the earnest efforts of recent popes.

With infrequent communion of the well, it is not strange that still more infrequent communion of the sick developed. But with the revival of the ideal of frequent communion, the sick began to demand their rights, and the more earnest and spiritual-minded of the clergy began to give frequent communions to them.

And then the practice of celebrating separately at each sick bed broke down! With the multiplicity of things to be done, and the increasing appreciation of and desire for frequent communion, the priest could not celebrate often enough in the sick rooms of his parish to fulfil his obligation.

So there came back the practice of reserving the Sacrament and carrying it to the sick. That practice never had been forbidden, though it had ceased to be authorized. The restored practice began to solve the problem. Also it solved a second problem. Physicians had become extremely loath to admit our clergy into the rooms of the very sick. The psychology of the office for the Communion of the Sick was against it. The service took too long. But the psychology of the entrance of a cheery priest bearing the reserved Sacrament, saying a few brief prayers, communicating the sick, giving a few words of sympathy and cheer, and then getting out before he had tired the sick man, *worked*.

After that was recognized, the obvious fact developed that in a parish of several hundred communicants, from half a dozen to a dozen or more such administrations a week were required, if the priest were really to do his duty. That necessitated what is termed perpetual reservation. The consecrated Sacrament, reverently kept in the church or in a chapel, was always ready for use, and ministrations to some of the sick were made almost daily. The rights of the sick man were becoming recognized. And with perpetual reservation, it was found that emergencies frequently arose in which instant need to carry the Sacrament to those injured in accidents or suddenly approaching death could be met.

In short, the demand created the supply and the supply created additional demand. The value of having the reserved Sacrament always ready for use can only be tested by trying it. To those who do not, it is purely academic, sometimes to be treated as negligible, some-

times to be violently opposed. But in the parishes in which no provision is made for it, the sick simply are not communicated, except, sometimes, at long intervals. In no parish of which we have knowledge is any pretense made of giving regular, frequent communion to the home-ridden or the bed-ridden by the method of separate celebrations for each in their own homes. Neither do we recall a single instance in which any of those bishops who oppose perpetual reservation ever showed the slightest interest in urging his clergy to give regular and frequent communion to those who could not go to church.

So the alternative that actually exists is this: A sick person, in a parish where there is perpetual reservation, receives his Communion at intervals reasonably corresponding to those at which he is accustomed to receive when well. We should like to be able to say that opportunity is taken of his illness to induce more frequent communion, but we cannot say that this is done on any very considerable scale, though it ought to be. In parishes where there is not perpetual reservation, the sick man is given the opportunity, if at all, only at long intervals, and in most cases not at all; for only a minority of parishes not having reservation, report any private communions at all.

AT the last General Convention an attempt was made, in connection with the revision of the Prayer Book, to provide by rubric for the practice of reservation. In both houses the attempt was made, but on slightly different lines. In the House of Bishops the language proposed seemed to assume that the practice is now unlawful, must be made lawful, but should be treated as abnormal and unusual, requiring the special authorization of the Bishop. In the House of Deputies the question of present legality was very carefully avoided and the language proposed treated the practice as a normal and usual method for communicating the sick—a responsibility that rests upon the parish priest and not upon his Bishop. The House of Deputies showed the bishops the courtesy of awaiting their prior action, until two days before the close of the session, when it was not safe to wait longer, and when its own pending measure was called up for discussion and the matter frankly presented; but after a violent and intemperate speech against the practice by a clerical deputy, some of those who both favor and practise reservation deemed it proper to move indefinite postponement rather than to continue the debate, and with no contest the motion to postpone—killing the measure for the session—was carried. Next day—the day before adjournment—the favorable action of the bishops was reported in the House of Deputies, but it was unanimously agreed that at that late day the subject could not well be re-opened. Neither was the action thus proposed entirely satisfactory to those who are familiar with the practical side of the subject.

Thus the opportunity to recognize in reservation the normal practice of the Church by making rubrical provision for it was lost. We greatly regret this; not because we have any question that it is a perfectly lawful practice now, nor that it needs the sanction of legislation, but because we believe that the formularies of the Church should so treat the practice as normal and usual that the layman anywhere could demand, when sick, that he be communicated in this manner as being the recognized, usual, and normal practice of the Church. It is a professionally clerical point of view to rest content with the present condition on the ground that any priest can reserve today if he cares to. The point is that every layman cannot today receive frequent communions when he is sick, and he never will

be able to if suitable provision for it is dependent upon the ever changing rectors of his parish, many of whom do not and will not show interest in giving him his rights so long as the Prayer Book itself does not set before the priest a norm to which he is bound to approximate. The question is much more one for the laity than for the clergy.

WE regret to find in the diocesan paper of the Bishop of Vermont a post-Convention discussion of the subject over his honored initials. In that article he says:

"The question cannot be said to be exactly the same after this Convention as it was before. Before, it was contended that while no permission to reserve the Sacrament was given (some would say, none was needed), there was no prohibition. Now, permission has been refused—whether wisely or unwisely. The refusal was partly due to those who wished to reserve for purposes of devotion and not merely for Communion, and who were afraid of any regulation by the bishops."

In writing thus, Bishop Hall is clearly not acting in his capacity of distinguished canonist. To prohibit anything requires positive action; it can be prohibited only by the concurrent action of both houses. Like THE LIVING CHURCH, Bishop Hall has consistently favored the prohibition of all remarriage of divorced persons; he has always recognized that such prohibition is possible only by distinct, concurrent action of both houses to that effect by constitutional majorities. When one house proposes legislation and the other house dissents, the legislation is not adopted and the *status quo* remains. Indeed we could press a *tu quoque* argument upon the Bishop. The language of the resolution adopted by the House of Bishops was: "But Note, that the Priest may, subject to the regulation of the Bishop, reserve," etc. If the failure of the House of Deputies to concur creates a prohibition of that for which provision was made in the language not concurred in, then the "regulation of the Bishop" has been prohibited by this failure to concur. The two parts of the measure are on precisely identical ground. But of course the Bishop has simply made a slip. Nothing can be prohibited by General Convention except by definite, concurrent legislation providing for such prohibition.

We regret further that the Bishop of Vermont proceeds to admonish his clergy that "nothing like perpetual reservation (for whatever purpose) is allowed." On his own argument he has been "prohibited" from "regulating," but his argument is faulty.

But what substitute method prevails in Vermont for communicating the sick? We turn to the diocesan journal of 1925. Out of seventy parishes and missions, sixty-three reported no private communions at all within the last year. Are there no sick people within a whole year in six-sevenths of the communities in Vermont? Seven parishes, totalling 1,448 communicants, report a total of sixty-one private communions. But on the basis of our preliminary calculation, if the sick people of those seven places that confess to the presence of illness among them had been properly communicated, there should have been approximately 1,448 private communions instead of sixty-one. And among the whole number of 6,207 communicants in Vermont the reasonable average should have necessitated some 6,200 private communions instead of sixty-one. So that ninety-nine per cent of the home-ridden and bed-ridden communicants of Bishop Hall's diocese were neglected last year. *Vermont reports more than four times as many burials during the year as private communions.* We do not forget that not all those buried had been communicants; but if one half of them were communicants, it would follow that if all the private communions reported were for dying people, and only one to

each, still, one half of the communicants who died—one fourth of the entire number buried—died without receiving their viaticum, and that not a single sick communicant in the Diocese, other than those who died, was communicated at all.

Yet in spite of the perfectly obvious breakdown of the system of private celebrations in houses, which the Vermont statistics prove, the Bishop, without one word of censure of his clergy for their failure to perform this important part of their pastoral duty, without one single word of sympathy for the neglected sick of his diocese, issues a formal prohibition against the only method of communicating the sick that is anywhere found workable at all. Yet in a rural diocese such as Vermont, with, generally, very small communicant rolls in the parishes, the need for perpetual reservation is at a minimum. Only six of the seventy parishes and missions number more than two hundred communicants each. In the remaining sixty-four the clergy could, with reasonable ease, communicate their sick by private celebrations if they chose to. In the six larger parishes they probably could not, especially in the Bishop's see city, numbering more than 800 communicants, where it would be physically impossible for the two priests to communicate their sick at proper intervals under the regulations imposed by their Bishop, and where, in fact, they report only thirty-one private communions within a year—being, however, one-half of those that were administered within the whole diocese.

We have no desire whatever to cite the Diocese of Vermont as a "horrible example," nor do we. Every other diocese in which a like position is taken by its bishop presents the same phenomenon. But by his long-continued opposition to perpetual reservation, and by his explicit order to his clergy—an order, in our humble and fallible judgment, in the giving of which he greatly exceeded his lawful rights as bishop—Bishop Hall has inevitably drawn attention to the condition which will and must actually prevail where the Bishop's position is accepted. And he has never, by a single word, so far as we know, intimated that he was not entirely satisfied with the condition which his position has created. We have a right to test that position by its results. Yet Bishop Hall has been one of our leaders in urging the spiritual value of the Holy Communion—when one is in good health.

Our Lord has told us of the Good Shepherd leaving ninety and nine of His flock to seek the one that was lost. If that one had been ill and alone, rather than strayed, would He simply have neglected it until it should be able to run to Him again?

Or does the Good Shepherd really care for His sheep, even when they are ill?

The statistics of the Diocese of Vermont seem to reverse those of the parable. The ninety and nine, instead of the one, are in special need. And their shepherds are content to leave them so. When they are able to limp back after leaving their unattended sick beds, they may receive the ministrations of the Sacrament that their shepherd did not give them in the time of their distress.

It is difficult to feel that this legalistic method has the sanction of the Good Shepherd.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST

February 21: The First Sunday in Lent

JESUS CHRIST'S CONSCIOUSNESS OF MISSION

READ St. Mark 9: 33-37.

JESUS Christ's pre-existence had, without question, a place in the consciousness of Christ Himself. He does not speak of being born into the world as other men are. He does not have to find His work, or to discover His mission. He says "I am come," as One who had determined His own presence among men. More often the words are "I am sent." Jesus always looks upon His life as the fulfillment of a divine plan, as the acquiescence in the eternal counsel of God. St. Paul saw, and saw rightly, that one of Christ's greatest characteristics was His willing and humble self-submission, and that this was expressed in its perfect form when Christ laid aside the glory of a life with God for the purposes of the Incarnation. "Who being in the form of God, thought not equality with God a thing to be grasped at, but made Himself of no reputation." Apostolic thought is here one with the mind of Christ Himself; "I came to do the will of Him that sent Me."

February 22

THE SENDING OF THE FATHER'S SON

READ St. Mark 12: 1-12.

THE point of the parable lies in a contrast. God had sent His prophets to Israel. The prophet was a man with a mission, divinely empowered to speak in the Name of God. That authority Israel had chosen to ignore. God must either accept defeat or vindicate His authority. His further agent must be one who unmistakably reveals His purpose and will. God therefore sends forth His Son—"They will reverence My Son." Leaving aside here what is the full meaning of Christ's Sonship, it is evident enough that Jesus Christ claims for Himself as the Son of God a significance not possessed by any prophet of Israel. Again we have the intimation of a relationship of Christ to God prior to Jesus' earthly life. "Having yet therefore one Son, His well-beloved, He sent Him also."

February 23

CHRIST'S UNIQUE KNOWLEDGE OF GOD

READ St. Luke 10: 21-24.

IN many places in the Old Testament men are spoken of as the sons of God. To certain persons the term is applied with a special meaning. Jesus also spoke of men as sons of God. But, for all that usage, Jesus does not equate His Sonship with that of men. It is more intimate, we might truly say, more essential. By virtue of it He claims for Himself a knowledge of God which men do not possess and which can only be mediated through Himself. It is to be remembered in this connection that, while Jesus teaches us to say "Our Father," He Himself said "My Father." That personal pronoun suggests what we always find to be true, even in the earliest Gospel record, that our Lord is aware of standing in a relationship to God which no others share.

February 24

ACKNOWLEDGEMENT OF CHRIST, ACKNOWLEDGEMENT OF GOD

READ St. Matthew 10: 24-42.

NOTICE how calmly Jesus tells us that He is critical for the destiny of men. To accept Him is to be accepted of God; to deny Him is to be denied of God. Such a conviction, that Jesus can determine men's lot with God, or rather that it is determined by their attitude to Him, can only rest back upon an extraordinary conviction on the part of Christ as to His own nature. Jesus Christ is here making His own mind and judgment identical with that of God, and claiming for Himself an eternal meaning which God alone can possess. It was with our Lord's own claims before it that the Church wrote "God" against the Name of Christ. If a mistake were

made, it antedated the theology of the Church; it goes back to the self-estimate of Jesus Christ Himself.

February 25

JESUS THE CHRIST

READ St. Mark 8: 27-33.

THOU art the Christ." It has of late been urged by scholars that the Messiah was by no means as constant and essential a figure in Hebrew or Jewish expectation as we have imagined, and that the Messiah was often no more than a glorified human figure. That is true, but it is also true that in prophecy at its highest the noblest dreams of Israel cluster around that figure. What the term meant before Jesus accepted it is in any case less important than what it became after He had applied it to Himself. Our Lord in taking over an old conception transformed it, and most strikingly by identifying it with the thought of vicarious suffering. To accept the Messiahship, and at once to teach that "the Son of Man must suffer many things" reveals our Lord's independent treatment of traditional conceptions. He knew Himself too great to be bound by the ideas of the past. He "came to fulfill" but we never catch the sense of strain and effort in the fulfillment. He is always in advance of the thoughts by which men seek to express greatness.

February 26

THE TIMELESSNESS OF CHRIST

READ St. Mark 9: 1-13.

UPON the Mount of the Transfiguration Jesus talks with Moses and Elijah, the typical prophets of Israel. The passage suggests the association of Christ with figures around which Jewish thought had cast a mantle of reverence and awe. They were Israel's great figures, not of the past, but for all time. They symbolized the nation's faith; they symbolized God's dealings with the nation. One was the virtual creator of Israel; the other its defender in the moment of its greatest danger. Of the three, Jesus, Moses, and Elijah, it is Jesus who is transfigured; it is Jesus who thus is proclaimed superior to the worthies of Israel. Again, the passage suggests the timelessness of Christ. For a moment the Son of Man who hath nowhere to lay His head, the despised Jesus of Nazareth, is seen as the eternal Christ. Time is nothing. Christ is the contemporary of Elijah, of Moses. He is the One who said of Himself, "Before Abraham was, I am."

February 27

THE COMING CHRIST

READ St. Matthew 16: 24-28.

WHOSOEVER shall lose his life for my sake shall find it." There was little in the situation of Jesus, in the circumstances of His life, which appeared to justify His demands upon men. He identified loyalty to Him with the extreme of self-sacrifice. For His sake He bade men hold even life cheap. Yet Jesus had nothing to give men which they ordinarily desired. He could not command money, office, or fame. Still men accepted His conditions of discipleship. Why? Because they accepted as truth the fact that He was the Lord of destiny. They believed that He would come again. They believed that He would open the doors to them to a fuller and larger life which would be more than a return for what they gave up for Jesus' sake. Upon what did that conviction rest? It rested upon Jesus' own and often repeated statement that He would return as Judge of the World and the Giver of life. If there is one thing of which the Gospels make us certain it is Jesus' own conviction of the continued significance of Himself. That is not merely the natural hope of a great man that His influence may not die; it is the belief that that influence will continue because He Himself will live as the Master of men's lives.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHAT a pity it is that most of us over-develop the critical faculty in a hostile or negative sense! I am convinced that the reaction upon ourselves is bad, and that we are in danger of finding ourselves permanently warped in character, if we continue. The habit of fault-finding grows upon one; few things are easier than to find defects, errors, blunders, omissions, and, in the *Schadenfreude* of that discovery, to lose all sense of what is actually valuable or praiseworthy. Of course I know that a proof-reader cannot overlook mistakes—they have to be corrected in the proof-sheet before it sees the public eye and is seen in turn. But it is quite possible to err in thinking that some splendid volume, perhaps out of the *incunabula*, is improved by pencilled corrections of accidental faults. Do you not remember that hard and insatiable lust for perfection (as conceived by oneself, *entendu*) which made you feel bound to amend every statement, to correct every formula, to put all things quite right, not in your own forthputtings only or chiefly, but in all that you encountered? Thank Heaven, that spirit is not likely to remain once youth has ripened a little into maturity. But it may leave a habit of mind, which seriously interferes with one's happiness.

To walk along the street, looking out for deformities, noting grotesqueries, painfully conscious of all lapses from good taste, is to make a daily journey a daily misery: unless one grows to have a morbid delight in imperfections, which is satanic. How much better to ignore such things where it is possible, and to delight in all one finds of good! "The things that are more excellent": St. Paul did well to urge us to the contemplation of those. Dear old Dr. Pelham Williams had a saying often on his lips which was altogether wise, though capable of being misapplied: "Find fault, but only with yourself."

HERE IS SOME good old-fashioned, quaint philosophy, taken from the *Crescent*, of St. Paul, under the heading, What This Country Needs:

What this country needs is not a new birth of freedom, but the old-fashioned \$2 lower berth.

What this country needs isn't more liberty, but less people who take liberties with our liberty.

What this country needs is not a job for every man, but a real man for every job.

What this country needs isn't to get more taxes from the people, but for the people to get more from the taxes.

What this country needs is not more miles of territory, but more miles to the gallon.

What this country needs is more tractors and less de-tractors.

What this country needs isn't more young men making speed, but more young men planting spuds.

What this country needs is more paint on the old place and less paint on the young face.

What this country needs isn't a lower rate of interest on money, but a higher interest in work.

What this country needs is to follow the footsteps of the fathers instead of the footsteps of the dancing master.

AN INTERESTING document has recently been issued by the Director of "The Catholic Union," calling on American Roman Catholics for immediate action with regard to Orthodox reunion, or rather submission. Not a day is to be lost, he says, since Anglicans have gained so much ground in their negotiations with Easterns. He adds: "There is no doubt whatsoever that the most important question facing the Holy See at the present moment is this question of reunion of the schismatics of Russia and the Balkan nations with the Catholic Church. It is a matter of now or never. We Catholics cannot afford to lose one moment, not a single one."

THIS, from the *Springfield Republican*, ought to be widely copied:

"Justice Carroll's address at the auditorium mass meeting in honor of Bishop O'Leary deserves wide reading in order that certain passages may be evaluated at their true significance. A member of the Massachusetts Supreme Court, Justice Carroll is certainly the most eminent Roman Catholic layman in Western Massachusetts. He was recently honored by Pope Pius XI in being made a knight of Saint Gregory the Great. Speaking in the presence of the Bishop Justice Carroll's utterances must have been carefully considered.

"In an admirable spirit of fairness and toleration Justice Carroll said to some 5,000 of his co-religionists:

"We must begin by recognizing that men and women who differ with us in religion are just as sincere in their beliefs as we are in ours. We must respect the honest opinion of all men. We Catholics, too, must remember that the principles of religious liberty which we enjoy in our dear land were given to us by men the great majority of whom were Protestants and sincere Protestants at that. . . . The fact remains that the overwhelming majority of the legislators who enacted into our organic law religious toleration were Protestants, and the greatest enemy of this country is the man who would deprive us of this very foundation of our liberties. . . .

"And the greatest enemy of the Catholic Church is he who would undo the work of the founders of this republic and attempt to unite our Church and State. I have been a Catholic all my life, and I have never yet seen the one who suggested such an absurd doctrine."

"Justice Carroll's generous tribute to Protestants for their early services in establishing religious liberty in America commands admiration. His denunciation of anyone 'who would undertake to undo the work of the founders of this republic and attempt to unite Church and State,' should inspire a universal amen.

"In these passages Justice Carroll has spoken nobly, and in a spirit of appeasement to all who may be tempted to excite religious feuds in America."

A PRIEST from Alabama sends this which he has lately received through the mails. We must be going mad on the subject of "societies" for every conceivable purpose.

"ARE YOU AN ASDARC?

"Anti-Feminine Smoke, Drink, and Rollem Club

"ASDARC

"Enter your protest against the promiscuous smoking, drinking, and rollin' 'em by AMERICA'S GIRLS, by becoming a member of ASDARC.

"Membership herein obligates you to never become engaged to or marry a girl who SMOKES, DRINKS, OR ROLLS 'EM.

"Membership is FREE, but you must make TEN copies of this entire sheet and mail them to ten bachelor friends, four of which should be outside your resident state. MAIL TODAY. Members of ASDARC will soon cover every state in the Union.

FROM FLORIDA comes a picture post card of a parish church in that region, "whose architect has followed closely the style of architecture commonly practised during the early centuries of Christianity in the British Isles," so a printed inscription tells us. That is as may be—though I fancy a Briton would not have recognized it! But this bit of choice doggerel is added, with the "poetess's" name, lest someone else should be accused of it:

"This is the Episcopal little rock church,
It's now called the house of prayer.
In British Isles was made a search
And copied their design over there."

ONE OF THE early converts in our mission in Japan, a lady of rank, the wife of the ruler of a province and member of the House of Lords, was dissatisfied with Shintoism, Buddhism, and Confucianism, and was on her way, one day, to the meeting of a new cult which claimed to combine the good of all three with Christianity, when she passed one of our missions, entered, listened, and became an enquirer and, gradually, a loyal communicant. She attended services regularly and when unavoidably detained at home she would send her weekly offering by her servant.

A "SPORTS" WINDOW

THE design here reproduced is proposed for a stained glass chapel window in the sports bay, Cathedral of St. John the Divine, New York City. This design is subject to alteration and rearrangement by the trustees of the Cathedral and the committee representing amateur sports, which is raising the funds for the bay. Julian S. Myrick is chairman of the sports committee.

The sports bay will be one of a series of bays on each side of the Cathedral nave, which is now under construction. In addition to the chapel window shown in the drawing there will be included in the bay a large clerestory window, which will probably represent sport in less detail. There will also be symbolic carving in stone.

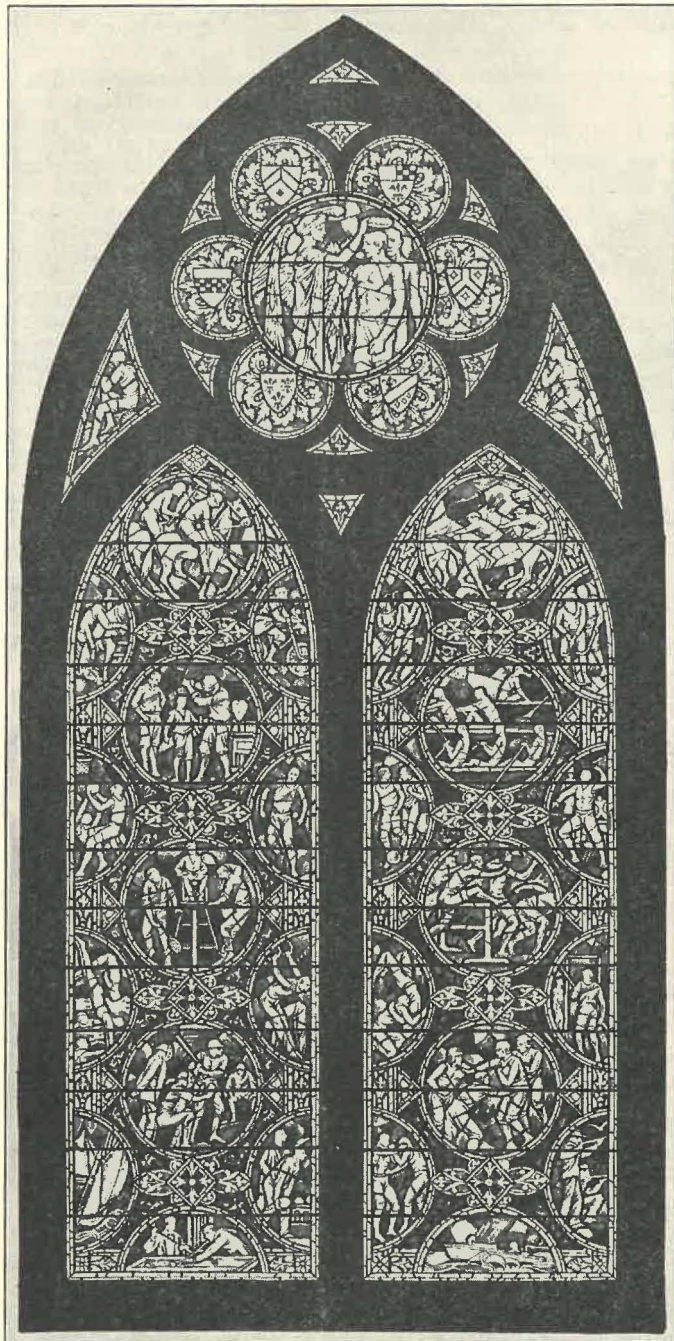
This drawing was furnished to the Rt. Rev. William T. Manning, D.D., Bishop of New York, by Mr. Ralph Adams Cram, architect of the Cathedral.

In the rose at the top, which is to be approximately seven by seven feet, an angel is shown crowning a victor with laurel. The group follows that on the medal struck off for the 1924 Olympic games held in Paris.

In the left-hand panel, which is to be six by eighteen feet, there are shown four major sports—polo, golf, tennis, and baseball—and the following minor sports in smaller sections: horse show (steeplechase), cycling, basketball, handball, swimming, gymnastics, yachting, bowling, and billiards.

In the right-hand panel, which is the same size, four other major sports are shown as follows: horse racing, rowing, track and field, and football. The minor sports shown are skating, hockey, soccer, fencing, wrestling, pole vault, boxing, trap-shooting, and motor-boating.

The two triangles (at the right and left), which are to be about two feet by four feet, are to contain symbolic figures.



THREE MORE DIOCESES 100%

Church Missions House
New York, February 12, 1926

SINCE last report the deficit fund shows an increase of \$14,068 in cash, pledges, and definite assurances, making a total of \$1,124,043 on February 9th, and the cash received at the Church Missions House amounts to \$762,416.20.

Three more dioceses have completed their work on the deficit, Florida, Duluth, and Kansas, making thirty-seven dioceses and districts now in the 100 per cent class.

CHRISTIAN MEEKNESS is the virtue by which we bear, with a strong effort of will, what is annoying or difficult or painful or disastrous without disputing or resisting, but rather with an eager desire to cooperate with God, who has allowed it to fall on us and who asks us to unite with Him to bring good out of it.—*Strong*.

THE 1925 BUDGET

Church Missions House
New York, February 11, 1926

SIX dioceses and missionary districts not only paid their entire share of the 1925 budget, but also paid in full their share of the priorities, according to an announcement of Mr. Lewis B. Franklin, national treasurer of the Church. The honor dioceses and districts are Arizona, East Carolina, Haiti, Eastern Oregon, and Honolulu.

Eastern Oregon also has the record of overpaying her budget by the largest amount, having in all 197 per cent of the amount assigned. The dioceses and missionary districts, listed in order of the percentage of their share of the budget actually paid, are as follows:

OVER 150%

Eastern Oregon, Haiti, Porto Rico, Alaska.

100% TO 150%

Canal Zone, Liberia, North Dakota, South Dakota, Western North Carolina, Oklahoma, Cuba, Kentucky, Delaware, Arizona, Utah.

100%

Alabama, Atlanta, East Carolina, Georgia, Honolulu, Idaho, Los Angeles, Louisiana, Maryland, Michigan, New Mexico, North Carolina, North Texas, Southwestern Virginia, Upper South Carolina, Virginia, Western Nebraska.

75% TO 100%

Tennessee, Washington, New Jersey, Spokane, Salina, Southern Virginia, Texas, Ohio.

60% TO 75%

Easton, San Joaquin, Lexington, Nebraska, Massachusetts, Erie, Connecticut, Minnesota, Harrisburg, Mississippi, Western Massachusetts, Rhode Island, West Virginia, Southern Ohio, Florida.

50% TO 60%

Fond du Lac, Kansas, California, Milwaukee, New Hampshire, Chicago, New York, Western Michigan, Western New York, Marquette, Pennsylvania, Central New York, Dallas, Newark, Pittsburgh, Duluth, West Missouri, Indianapolis, Missouri.

40% TO 50%

Sacramento, Colorado, Bethlehem, Albany, Mexico, Springfield, West Texas, Iowa, South Florida, Nevada.

30% TO 40%

Maine, South Carolina, Arkansas, Long Island, Montana, Oregon, Quincy, Olympia.

LESS THAN 30%

Northern Indiana, Philippine Islands, Vermont, Wyoming, Brazil.

Total payments for 1925 were \$1,359,926 less than the budget, but \$40,183 more than they were the preceding year. Thirty-two dioceses and districts were in the 100 per cent class in 1925, as against twenty-five in 1924.

CHRISTIAN ART

IN WORSHIP, men express their emotions, describe their religion to one another, and proclaim it to the world, not only and not best by the logic of words, but also by art, giving to words the higher value of poetry or exalted prose, depicting their faith and creating an environment by the static arts of painting, sculpture, and architecture. Poetry and music, the two arts which are universally used in all worship that is not entirely silent, are not static, but arts of movement; and there is another art of movement—ceremonial, which is almost as universal: indeed, every historical religion in the world has used it freely.—*Rev. Percy Dearmer, D.D.*

Foreign Policy

The Triennial Charge of the Bishop of Washington to the Thirty-first Convention of the Diocese

A CONCEPTION of international comity and good will, of world neighborliness, is before us. What shall be the Church's contribution towards its fulfillment? Men call it a political issue. No, it is a mighty moral issue; an issue that is designed to affect every home and fireside, that touches vitally the deepest of human concerns. Shall such a conception perish, because we of America, with selfish pride, in this period of unprecedented prosperity, regard our own well-being as carrying with it no responsibilities to the rest of the world?

The practical politician calls a world fellowship an iridescent dream, impossible of accomplishment. Do we accept this dictum? Then let us prepare to see the Church as an institution lose its present place of circumscribed and restricted power and influence. By what method an agreement is to be effected between the nations, looking to the sane, amicable, and Christian adjustment of differences, is for conscientious statesmen to determine. What we are concerned with, is the principle that was given the world by Jesus Christ, the principle that looks to a universal brotherhood. We have talked in glowing terms of brotherhood; the time has now come to effect it.

It cannot be effected if that institution that was created to teach and enforce it, remains silent and indifferent. The Church has too long disclosed apathy where great moral issues were at stake; it dare not now, else it will forfeit the confidence of men, and cease to be a factor in the shaping of human affairs. Silence today brings confusion and disaster tomorrow.

Of whom is the Christian disciple afraid? What worldly power or influence does he fear? Shall a Christian principle that the Master gave as the second great command be set aside, because it seems impracticable and inexpedient to those who would insulate America from the rest of the world? Have we become so opulent and self-assured that we feel immune to the ills that afflict the rest of mankind? Shall we say to the sisterhood of nations, we will trade and barter with you, we will give you what we produce for your gold, but we will not share with you the burdens, or solve with you the problems that afflict mankind. When in the council chamber the roll of nations is called, shall there be no answering and authoritative voice that speaks for America?

Let us not unduly assure ourselves that our boasted wealth and power guarantee to us in perpetuity life, liberty, and the pursuit of happiness. God has not given us patents royal to this fair land, that we might live apart from His children.

What we have of genius, of wealth, of moral and intellectual gifts, we dare not reserve for home consumption. We have a moral obligation to share our bounty with the world. We shall increase that bounty only as we share it. Nations as proud as ours, are not asking us for doles in times of distress and disaster, for the gift without the giver is bare; they are asking us to aid in averting disaster, to give what we have of moral worth and fair judgment to the solving of world problems. An astute and exceedingly clever and popular writer said a

few years ago: "Two great tasks lie before humanity in the rest of the Twentieth Century. One is to put under control of true morals and of democracy, the great power of human production which came in the Nineteenth Century. The other is to check, to limit, and finally to eliminate the institution of war. We may stagger on, and make progress, even though the industrial and financial structure remains as it is. But if war goes on unchecked, following its present tendencies, it means the elimination of whole races, and the downfall of civilization." No student of recent events doubts the accuracy of this statement. In the face of such an impending doom shall we give place to the cynic, who sees no hope of bettering human conditions? Said a wise observer and prophet some time ago, "if the Nineteenth Century made the world a neighborhood, the Twentieth must make it a brotherhood." Yes, either a brotherhood or an inferno!

Every human agency, every new invention is bringing into closer fellowship the hitherto unrelated elements of the world. Insularity cannot longer be. Either we Christianize the world or the world will paganize us. Armament is a blighting curse, war is a scourge and an unmitigated evil. We have long said so, let us league our Christian forces

to end it. Christ must be made regnant in the hearts of men.

Describing the prevailing power of this divine Master, a modern dramatist puts into the mouth of the centurion who stood by the Cross, these words, addressed to the lonely Mary: "I tell you, woman, that this dead Son of yours, disfigured, shamed, spat upon, has built this day a Kingdom that can never die. The living glory of Him rules it. The earth is His and He made it. He and His brothers have been moulding and making it through the long ages; they are the only ones who ever did possess it; not the proud, not the idle, not the vaunting empires of the world. Something has happened on this hill today to shake all the kingdoms of blood and fear to dust." Let us believe that he spoke with prophetic insight. Let us believe

George Washington's Prayer

For Use on Sunday Mornings

ALMIGHTY GOD, and most merciful Father, who didst command the children of Israel to offer a daily sacrifice to Thee, that thereby they might glorify and praise Thee for Thy protection both night and day; receive, O Lord, my morning sacrifice which I now offer up to Thee. I yield Thee humble and hearty thanks that Thou hast preserved me from the dangers of the night past, and brought me to the light of this day, and the comforts thereof; a day which is consecrated to Thine own service and for Thine own honor. Let my heart, therefore, gracious God, be so affected with the glory and majesty of it, that I may not do mine own works, but wait on Thee, and discharge those weighty duties Thou requirest of me; and since Thou art a God of pure eyes, and wilt be sanctified in all who draw near unto Thee, who dost not regard the sacrifice of fools, nor hear sinners who tread in Thy courts, pardon, I beseech Thee, my sins, remove them from Thy presence, as far as the east is from the west, and accept of me for the merits of Thy Son Jesus Christ, that when I come into Thy temple, and compass Thine altar, my prayer may come before Thee as incense; and as Thou wouldst hear me calling upon Thee in my prayers, so give me grace to hear Thee calling on me in Thy Word, that it may be wisdom, righteousness, reconciliation, and peace, to the saving of my soul in the day of the Lord Jesus. Grant that I may hear it with reverence, receive it with meekness, mingle it with faith, and that it may accomplish in me, gracious God, the good work for which Thou hast sent it. Bless my family, kindred, friends and country, be our God and guide this day and forever, for His sake, who lay down in the grave and arose again for us, Jesus Christ our Lord. Amen.

The above prayer, for use on Sunday morning, was included in George Washington's manuscript Prayer Book, entitled "The Daily Sacrifice." This little book, about the size of the ordinary pocket memorandum, was copied in Washington's own hand when he was twenty years old. It contains prayers for morning and evening use.

that the "vaunting empires of the world" are presently to feel the sway of His sceptre. Better that we stand for this, cost what it may, than that we stand forever in the shadows of an unending Gethsemane. Here is a cause that unites Christians of every name about the blood-stained standard of the Crucified. The pressure of a unified Christian sentiment, representing as it does millions of our people, only needs to be stirred, until like an irresistible force it sweeps from ocean to ocean. If we encouraged men to arm to protect civilization, let us inspire them to disarm to save it. If we believe that the Christ's teachings are authoritative and that they are designed for practical ends, then for once let us, in spite of the reasoning of practical politicians, put them to the test. If hitherto we have believed in holy wars, let us now believe in a holy peace. "Here we stand; we can do none other, so help us God!" No high-sounding resolutions will effect anything. Only an aggressive and insistent policy in every department of the Church's enterprise will set forward the high claims of peace.

America, enriched and blest of God, shall give of her soul, that all mankind may know, that her highest and holiest aim, is the emancipation of men from the thralldom of war. Inspired by one holy ideal and purpose let Christian minister and statesman unite, to send forth from this mighty capital of our beloved nation, the message of the heralding angels "Glory to God in the highest, and on earth, peace to men of good will."

"In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom that transfigures you and me,
As He died to make men holy, let us die to make men free."

"THE MINERS' HYMN"

THE NEED FOR a hymnody that will express the social aspirations of men and women and be characterized by an imagery more realistic and less other-worldly than now characterizes most of our Church hymns, is coming to be a matter of frequent comment. Hence the interest evoked by the following hymn, which is printed as one of the leaflets of the Industrial Christian Fellowship in England, a part of which follows:

"Now praised be the Lord our God,
Whose Love is burning flame,
Who rules the ages with His rod,
For wondrous is His Name.

"Who, ere His children came to birth,
Prepared this vasty deep,
And stored within the heart of earth
An age of suns to sleep.

"The noontides of His million years
Around us glint and gleam,
The glory of the Lord appears,
Black seam upon black seam."

The significance of such an effort to give vocational meaning to religious aspiration is clear, without reference to the literary or lyric quality of what is produced.

A NEW WAY TO FIGHT THE GAMBLING EVIL

CANON PETER GREEN seems to be the one man in the Anglican Church most concerned about England's gambling evil. Anybody who knows England at all knows how completely the country has been swamped by this craze. Doctors of divinity seem as ready as navvies to get their bets down on the famous races. When the Derby is run it is a rare home which does not have its hopes pinned to some sweepstake ticket. Economists and sociologists have uttered their warnings, but without result. Now Canon Green is tackling the problem in another manner. Without entering into much argument as to the ethics of betting, Canon Green is out to teach his countrymen that the bookmaker is the only sure winner. At a meeting of young liberals in Manchester he reviewed a year of experimenting, during which he had himself followed what he declared to be the only possible systems of betting. The first of these was to back a winning jockey; the second to follow the advice of a newspaper tipster; the third was to bet on the favorites; and the fourth was to back his own fancy. The Canon summed his experience up thus: "Between backing your fancy and backing the selection of a tipster there is nothing to choose. Backing the favorite is the most fatal system." But the argument that is likely to make the most impression is the Canon's mathematical demonstration that for every 70 shillings risked, the return was not more than 19 shillings. In coupon betting, where ten winners have to be guessed—a form of gambling confined to sports other than racing, notably football—the Canon showed that the chances against the bettor were 54,000 to one!—*Christian Century*.

THE OBSERVANCE OF LENT

LENT, like church-going, may be observed in at least three ways. One may neglect it altogether. Just as men sometimes argue that they can serve God better in the open spaces, so they will argue that Lent is a form that they can safely dispense with. It is better, they say, to serve God in one's everyday life than merely to go through the formalities of Lenten observance. That, of course, is perfectly true, but it is quite an unfair statement of the case, for countless numbers of good Christians serve God in their daily life and gladly observe the discipline of Lent as an aid to that life.

Among those who observe Lent there are two ways of approach. One is to regard it as a mere discipline. There is a great deal to be said for Lent from this point of view, especially when we consider the undisciplined life of the present day. It was Professor Clark Murray who said that the life of the Church would never be healthy till the discipline of fasting was restored. There is a tendency to make Christianity an easy thing, to conceal the cross which each believer is to take, or, at any rate, to swathe it in velvet and load it with flowers: So we have Lenten teas with music and other similar forms of penitential discipline.

Leaving aside such evasions, the strict observance of Lent is a healthy discipline for the spiritual life; self denial serves a useful purpose. We are to endure hardness as good soldiers of Jesus Christ, and the soldier who thinks to endure hardness without self-denial is attempting the impossible. Self-denial helps to put things in their proper proportion. It draws us away, for a time and in some degree, from the vanities of the world; and, forcing us to look at those vanities from a distance, gives us a truer perspective of them. Business and pleasure and social responsibilities press increasingly upon us, and a discipline which compels us to take our minds off those things for a time is a God-send.

It is not well to end with the idea of discipline. Lent is something more. We can look on Lent from the point of view of love. The loving follower will be anxious to endure what his Master endured. The early martyrs did not shrink from martyrdom. They welcomed it. Polycarp, the Bishop of Smyrna, on his way to Rome to be thrown to the wild beasts, prays that his friends in Rome will not do anything to free him and so rob him of the joy in store for him: "Grant me nothing more," he writes, "than that I be poured out a libation to God while there is still an altar ready."

We, with our Twentieth Century sanity, would think first of the folly of wasting a life that might be used in the service of God in this world. The early Christians laid the emphasis on the possibility of pouring one's self out, on the joy of making a sacrifice, even the sacrifice of one's life, for the love of God. We may be saner, but they approached Christianity with a fire and an enthusiasm few us know.

If we could come to Lent in that eagerness to spend and be spent, the idea of discipline would remain entirely in the background and our Christian life would be raised to a level of joy that we cannot otherwise know. Till that is so, Lent as a period of discipline remains an indispensable part of our pilgrimage.—*Montreal Churchman*.

SOLACE

Through all the deepest grief that I may know
Since death imposed this burden on my heart,
Distress which seemed to tear my life apart
And more than human love could undergo:
While bitter tears of anguish overflow
And sorrow seared me with its deeper smart,
No friendly words of comfort could impart
The needed strength to minimize the blow.

Yet kneeling at the portal of her tomb,
I find sweet consolation and rejoice
As in the Master's will I acquiesce.
Diviner love dispels the veil of gloom.
My soul is quickened by His tender voice,
"Behold, I will not leave you Comfortless!"

HILDRETH GEORGE MACFARLAND.

The Irony of Christ

By Florence Mary Bennett

(Mrs. L. F. Anderson)

I.

IS it a thing incredible that our generation is practically unaware of the older, the authentic, the delicate meaning of the word irony? So much has the term been overlaid by the connotation of grim jest essential to Mr. Thomas Hardy's interpretation of *Life's Little Ironies*, and by the haze of native American humor playing ponderously therewith in the colored comic supplements that make Sundays peculiar festivals of reading in our broad land, that one queries. A few academic souls there will be in whom stir memories of the irony of Greek tragedy and the famous Socratic irony, recollections of the far-away and now almost out-of-date class-room.

But can one connect irony of any variety with Christ, who is known as the Word and the Truth? Those who acclaim themselves the best Christians are thought to be, in common parlance, terribly matter-of-fact, tremendously afraid of a joke, for instance, lest they juggle with truth-telling, horribly timid of an angle of vision determined by levity. Mr. Ezra Pound's *Ballad of the Goodly Fere* could not conceivably be read at a prayer-meeting.

Now *εἰρωνεία*, says the Greek lexicon, is *dissimulation*—horror of horrors for religionists!—a specific kind of dissimulation, i.e., *ignorance purposely affected to provoke or confuse an antagonist*. It would seem that the Yankee brand of the thing is genuine. You know, Emerson had an uncanny insight into the character and habit of thought of Socrates, the great exemplar of *εἰρωνεία*. For instance, the Concordist's hailing the Attic philosopher "a regular old one," is not less sympathetic than brilliant. I have often contemplated an essay on The Atticism of New England, and that leagues away from the old-fashioned and flagrantly untrue reference to Boston as the Athens of America.

Εἰρωνεία of the crass kind is the sort of thing which the American abroad constantly perpetrates on the foreigner. And consequently the American is the most misunderstood man alive, nationally considered. "Why on earth," cry the chorus of other folk, "should anybody be continually saying what he doesn't mean?" "To enjoy a laugh, a silent laugh without facial grimace!" It's our Scotchness handed on to the whole country by way of New England and other quarters less advertised by our earlier literature. Accordingly, if there be irony in the Gospel, we ought, best of all peoples, to savor it.

Socrates went about catching men in the net of their own ignorance. The snare was baited by his own apparent lack of knowledge. Be it added that his purpose was the noblest imaginable, the cause of truth and righteousness. In the conventional irony of Greek tragedy there is a more cruelly barbed sting. Therein the hero, known by the audience to be under a terrible impending doom, glories openly in his seeming good fortune. To the Greeks it mattered enormously in the arts how the thing was executed. Granted that the audience is in the secret, the fate of the man under scrutiny predetermined, the interest lies artistically in the technique, humanly in the play of character.

The sort of irony which childhood appreciates is the converse of this. It is only the adult, seasoned by experience of the world, whose emotions may be purged by the spectacle of a noble man, at first seemingly prosperous, walking steadily toward a dreadful and ineluctable doom. It must be remembered that character is the touchstone here, whose delicate fashioning by the chisel and by the flame the child could not perceive. He would be not only terrified, but outraged, by the spectacle. Little Red Riding-Hood and The Babes in the Wood never properly belonged to *The Child's Own Book*.

To be sure, Aristotle would have excluded these from his canonical list of themes suitable to tragic drama, his dictum against representing a martyrdom on the stage being that it is

revolting to see a good man suffering. The true tragic hero, to his way of thinking, must, although appealingly noble, have sufficient dross in his composition to profit by the refiner's fire: his own action must have precipitated his doom. Wherefore the Christ of the Gospel narrative could not properly by this aesthetic code be the subject of a tragedy. As Dante's incomparably artistic vision discerned, the *rôle* of Christ belongs to a Divine Comedy.

The story with the happy ending: this is the literary quest of childhood. Cinderella, the persecuted princess, the prince in disguise and under ordeal: such as these have been the favorites since stories were first told by man. If the curtain may be lifted for an epilogue, a dramatic pendant, after the death-scene, the drama of Christ's life will be found to be most satisfactorily a Comedy. Here, then, is the central irony of the Gospel, the tender irony that inclines the scales to the side of hope and smiles rather than of tears and doom. Very fittingly were the first evangelists hailed as those who were turning the world upside down. Christian teaching may not incorrectly be conceived in a modern allegory as a topsy-turvydom, a pleasure-house furnished with contrivances to upset the proper worldly pedestrian in all manner of unexpected ways. Who cannot remember the grim thought that suddenly invaded the mind in childhood: if life is truly what it now seems to be, how awful, how useless, how different from all that I have radiantly imagined! Christianity restores the dream. It is teeming with paradoxes. Inevitably the mind that receives it must be that of a child.

Christ the Disguised Prince: this is the Gospel theme. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, . . ."—ah! the familiar magic of the fairy tale, the talisman that the Prince bestows, the wonders that it will effect, the stupendous token of recognition that it will ultimately prove to be!

But how impenetrable is the Prince's disguise, even to the eyes which for a moment seemed to see! True tragedy here for the first half of the Divine Drama! To James and John, who longed to have the rejecting village of the Samaritans consumed with fire, He says: "You know not what manner of spirit ye are of," a saying true in its sad irony of all Christians. "For the Son of man is not come to destroy men's lives, but to save them." And immediately after, to the man eager to follow Him, He declares: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

THIS note of Christ's irony pervades the Gospel, and to isolate it is to make it vivid and, furthermore, to throw a revealing light on His Personality in which He seems more human and more august. Indeed, can one imagine a great person without humor? "No man," He says—and here is frank flavor of New England—"having put his hand to the plough, and looking back, is fit for the kingdom of God." "Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Following the parable spoken with rebuke to those who choose the "highest room" and with counsel that one feast the poor rather than the rich, "one of those that sat at meat with Him" cried out piously, "Blessed is he that shall eat bread in the kingdom of God." Jesus turned abruptly to this man with disconcerting illustrations of the ways in which men honor the invitation to sup there. This is finely ironical. Verily, "you know not what manner of spirit ye are of!" Did you dream that the Disguised Prince, the long expected Messiah was here? Verily you have no slightest conception of the habit of His princeliness! "When

the Son of man cometh," He muses, "shall He find faith on earth?" "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." His grand emotional outburst adjuring His disciples *now* to take purse and scrip and sword, "for the things concerning Me have an end," falls on spiritually deaf ears, for they said, "Lord, behold, here are two swords." His answer to their stupidity is, "It is enough." This was the chosen band through whom the Kingdom was to be proclaimed and established and, at the very moment of His proving, just before the great Catastrophe of the earthly portion of the Drama, they fail thus utterly of comprehension!

Could He have expected otherwise? The "strife among them which of them should be accounted greatest" was immediately sequent to His prediction that "the Son of man goeth as it was determined," that bitter prophecy itself having followed the words: "Behold, the hand of him that betrayeth Me is with Me on the table." After such things as these they could strive among themselves which should be accounted greatest in the Kingdom that was to come! Which of them should be the betrayer? Which of them should be greatest? Was ever literal interpretation more sinister? His reply is characterized by tender irony and patience: "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." It was even on His way to death in Jerusalem that James and John, in similar vein of emulation regarding greatness in that Kingdom, said, "Master, we would that Thou shouldest do for us whatever we shall desire." And after all, why not? He had said, "Ask, and ye shall receive." Imagine the humorous sadness with which He must have said, "What would ye that I should do for you?" Their answer is the desire "to sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." Again sadly, and now, I think, with disheartened sadness, our Lord says, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" To their eager assent, He says, aware of tragedy in store for them, "Ye shall, indeed, drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized; but to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared." When the other disciples show anger toward these two for their presumption, our Lord mildly explains to them all that His ideal of great position is to serve rather than to be served.

The quality of humorous bluntness, something overlooked by the commentators, perhaps because they feared to stumble by irreverence, or, more probably, because they were too "pious" to see the attribute in the Christ gives wholesome tone to the personality of the Master. Can't you see that His eyes would have smiled when He said: "Follow Me, and I will make you fishers of men"? More grim is this of the prayers of the hypocrites: "Verily I say unto you, they have their reward." Their object was to be widely reputed as people who pray, and this is gained. Consider also this: "A prophet is not without honor, save in his own country, and in his own house." This is St. Matthew's record; St. Mark adds the pungent phrase, "and among his own kin." Christ's equable shrewdness in parrying the questions of His opponents rests on this gift of humor. "I also will ask you one thing, which, if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or of men?" He points them blandly to the horns of the dilemma. To their final, "We cannot tell," He replies dryly: "Neither tell I you by what authority I do these things." "The sabbath was made for man," His bold heterodoxy was tempered by His humor, "and not man for the Sabbath." Socrates could not better have sustained the mask of ironical simplicity than Jesus of Nazareth. Follow with this clue this passage from St. Mark: "And He said unto them, 'Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all things are done in parables; that seeing, they may see, and not perceive; and hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.'" That last is the humorous impatience of the swift-minded at the dull. But the irony is directed in truth, not toward the dullard company of "them that are without," of whom His disciples probably then were think-

ing with pitying smugness, but at His own chosen band, to whom the verse that follows is addressed: "Know ye not this parable?" Ye, to whom it is given to know the mystery of the Kingdom of God! Is the parable of the Sower thus difficult of interpretation? "And how then shall ye know all parables?"

(To be concluded next week)

THE RETURN TO RELIGION

RECENTLY A YOUNG GERMAN, a Fellow at the Hartford Congregational Theological Seminary, made an address to the ministers of Hartford. A report of the address sent to the LIVING CHURCH, states:

"He is a University man, here to help his people and ours to understand each other. He speaks not for the German under arms but for the human life of home, thought, and feeling; and he speaks to people who grant that there are in Germany people of that human kind.

"He told us that German devotion to nature, science, philosophy, has gone so far searching without satisfaction that groups of teachers have been reduced to despair of State and world and industry and self; in cases, to the point of insanity and suicide. To explain man to himself that he may know how his present life may yield the most solid satisfaction, and that he may look ahead with confidence that all life will be worth while, they have laboriously, but without sufficient result, dug deep into nature from stars to electrons, into biology and psychology, thence seeking hope in history which is the mass-movement of mankind in time; easily then passing to mysticism, flooding the land with books of thoughts on life from the ancient and modern East—and still unsatisfied.

"At length has come home a conviction that there is no sufficient light without religious faith. From other religions they slipped easily into a comparison with the greatest recorded thoughts of the greatest Christians. And so many leaders have rediscovered God, and the Gospel of Christ, and even—once so despised and rejected—the Church. He says it takes the people twenty years to catch up with the leaders. But the procession is now just formed which will mean a great revival of Christianity.

"Americans have done a good deal as Germans have. Perhaps pleasure rather than nature and philosophy may have carried off some people from the active practice of religion. Whatever the cause here, the fact is plain. The return and rediscovery movement in Germany will serve as a distinct asset to Americans who have more or less unchurched themselves. If they do not already feel their loss, they can take it from the more advanced experience of others that they are sure to feel it, sooner or later, as a loss. And it would be well for them to reap the benefit of others' experience early, and without paying the whole of the price."

CARDINAL MERCIER

I

Prince of the Church! and wise, beloved, great,
Before the troublous years that thrilled thy soul
To living words that kept a Nation whole,
And nerved it to endure an iron fate
In silent, but inexorable, state
Of firm resistance; touched as with a coal
Of Prophet eloquence, thou read'st a scroll
That fell like lightning, though it breathed no hate.

Voice of a People! Shepherd of a Flock!
Sublimely strong and yet sublimely mild,
Teaching by thy last days a waiting world
That Death is Victory, and Faith a Rock,
Now lay thee down, most like a weary child,
Where night her starry banner hath unfurled.

II

Where night her starry banner doth unfurl?
Ay, in that tender darkness take thy rest,
Tired frame; thy faithful hands together prest,
Noting no more the great world's onward whirl,
Waking no more when morning dews impearl,
No care is thine, no sin is unconfessed;
Sleep on, with Holy Cross upon thy breast,
As long as tides recede, or shoreward hurl.

Thou hast departed from the form men see,
For thou hast risen from the rigid clay,
Unheeding rites of grandeur and renown;
From hindering flesh thy radiant soul is free,
But in that Heaven for which men long and pray
Humbly thou waviest back the proffered crown.

RUTH BALDWIN CHENERY.

A SCIENTIST AND RELIGION

PROFESSOR Michael I. Pupin, LL.D., of Columbia University recently addressed the Men's League of the Broadway Tabernacle, New York City, on the subject, Theology and Science. He said that he had been invited to represent one side in a debate, that he was to take Science and a Fundamentalist Religion. This, he said he could not do:

"There is nothing to debate, because between them there is no controversy. For two thousand years there has been a controversy between science and theology. But theology is a human affair, made by man. Religion is the gift of heaven, and there is no controversy between science and this gift."

He continued:

"Let us see, in the first place, what science is. Briefly stated, it is a mode of thought, a mental attitude, a method of reasoning.

"When I first came to this country, more than fifty years ago, I began to study English; and, as soon as I could read, I read poetry, of which every Serb is fond. The first lines that I learned were these:

'To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.'

"They had a tremendous effect upon my mind.

"Now, taking a suggestion from these wonderful lines, let us make the definition: Science is an interpretation of the language of nature. To interpret the language of nature, you have to proceed along set lines of study, and in this study to preserve certain mental attitudes. You must be sincere, frank, and open. If you approach with prejudice you cannot interpret."

After telling of Archimedes' scientific discoveries, Dr. Pupin said that this early scientist

"gave to the language and logic of nature the position of court of last appeal. He paid no attention to authority. Nature was his only authority. That mental attitude is the so-called scientific mental attitude; and its more striking characteristic is individualism, so that the history of the evolution of the mental attitude is the history of individualism in general, not only in scientific thought."

Individualism, however, he said, was suppressed by the dual autocracies of Church and State, and paternalism was substituted therefor. He continued:

"At first, this worked well. But science is always individualistic, and the Christian religion, in its original simple form, is always individualistic. We see this plainly in Jesus' parable of the Talents. Each servant was entrusted with money and was expected to invest it according to his own individual judgment. If he did not, he appeared as a useless servant.

"Service is the vital spark of Christianity, service by individual effort. Without it, the love of God and the love of man mean nothing; and, in service, each must make his own effort. According to Christian faith, the driving force of these efforts is 'the spirit of Christ that is in you.'

"It is not necessary for me to go deeper into discussion of this thesis. Individualism is the driving force of Christian civilization. That is the reason why the civilization of today is so different from all other civilizations. Individual, untrammelled effort has been from the beginning the driving force. Christ preached it. Science is one of these individual efforts."

The clash between these opposing principles came with Roger Bacon, Wycliff, Huss, and finally Luther, who, however, reformed rather the external body of the Church, substituting an infallible Bible for an infallible hierarchy, than the spiritual body of the Church, its theology. The "second Reformation, that is going on today," comes from such men as Copernicus, Kepler, Galileo (about whose persecutions we have mistaken notions), Newton, and the like.

Dr. Pupin closed by saying:

"The period between Galileo and Newton, 1585-1687, was a magnificent period in the intellectual achievement of mankind. It was the revelation of a marvellous world. The results were obtained by the mode of an individualistic philosophy, and the effect on thinking was profound.

"The first to accept Newton's philosophy from beginning to end was a famous Jesuit scientist and mathematician. The science of Galileo and Newton succeeded in influencing the attitude of Roman theology. Even today some scientists believe that Newton's suggestion was the first physical reality revealed to man. From it, science has gone on, expanding the boundaries of physical reality.

"Today that reality has been pushed into the world of life, the boundaries ever retreating. And, when it has expanded far enough, scientists may be able to tell us about the reality beyond the physical world. Today that is left in the hands of theology. It is theology's province. But scientists expect that theologians may profit much from the mode of the work of scientific men of open mind and individual experiment.

"All scientific men believe that only through coöperation between science and theology will come the perfecting of methods in religion. And all men know that the Christian religion is the great gift of heaven to mankind."

AMERICAN HISTORY

BY CLINTON ROGERS WOODRUFF

IN his *Recent American History*, Professor Lester Burrell Shippee, of the University of Minnesota, gives a clear, concise, and fair account of the events of our national life and history from the conclusion of the Civil War to Harding's administration. He writes as impartially as it is possible for one so close to the events of which he treats, and his perspective and narrative are both excellent. (New York: The Macmillan Co.)

One of the most important of the recent books giving the newer view of our Revolutionary history is Allen Nevin's *The American States during and after the Revolution, 1775-1789* (Macmillan's). In it are discussed the distinctive causes of political discontent in the individual Colonies before 1775, and the genesis of the thirteen state governments as the Revolution opened. Ample space is given to a history of the drafting of the state constitutions and their subsequent revision. The political development and history of the states is then given, with full attention to the prominent state leaders. A chief merit of the book is the fact that Mr. Nevin emphasizes the social as well as the political phases of the Revolution. Moreover, he is able to philosophize over the events he describes, as when he points out that one of the reasons why the American Revolution did not overshoot the mark was because "by dividing the movement into thirteen parts, each with its own center and character . . . (it was) prevented from going too far in its internal phase." Some were radical and tended to go too fast, others were conservative, but the balance kept the whole movement within rational and effective bonds. In passing it is encouraging to note that this book is one of the Knights of Columbus Historical Series.

One of the books intended to bring together and summarize, in non-technical language, some of the results of the researches of the present era of historical studies and to show their importance to a proper understanding of our history, is Arthur M. Schlesinger's *New Viewpoints in American History* (another Macmillan book). It seems unnecessary to say that Professor Schlesinger points out "that the interest aroused by the World War in Americanization work makes it important that all citizens of the republic should learn what the historians have to say about the past of their country; Americanization must begin at home."

A second series of studies of American states has been edited by Ernest Gruening and published by Boni & Liveright under the now well-known title *These United States*. Sinclair Lewis contributes the study of Minnesota; Ralph D. Paine that of New Hampshire; Willa Cather, Nebraska; Wm. Gruening, New York; Theodore Dreiser, Indiana; Manley O. Hudson, Missouri. The present volume maintains the interest and average of the first series.

A new edition of Professor Charles E. Merriam's *American Political Theories* has been issued by the Macmillans, who have also published a new and revised edition of Dr. John A. Lapp's textbook, *The American Citizen*, the purpose of which is to set forth the essential facts of American citizenship and of the civic and social problems with which the citizens must deal. It is dedicated by its title "to the millions of Roman Catholic citizens who take their full part in performing the duties of American citizenship and thereby help to solve the problems which confront the people of this land. Wherever possible, representative (Roman) Catholic opinions and declarations are cited to show the value of the moral and religious backgrounds for citizenship and to emphasize the unity of our common efforts for civic and social betterment and the good of the country."

THE SHORTNESS of life . . . spreads the feeling of criticalness all through life, and makes each moment prepare for the next, makes life prepare for life. This is its power. Blessed is he who feels it. Blessed is he whose experience each day and each hour has all the happiness and all the solemnity of a parent towards the day and the hour to which it gives birth, stands sponsor for it, holds it for baptism at the font of God. Such days are sacred in each other's eyes. The life in which such days succeed each other is a holy family, with its monuments "bound to each other by natural piety."

—Phillips Brooks.

DR. HU SZ SPEAKS AT BOONE UNIVERSITY

BY THE REV. EDWARD L. SOUDER

THOSE who in mission study classes last year read *China's Real Revolution*, will recall the name of Dr. Hu Sz, the brilliant young scholar, well versed in the education of both East and West, who has been one of the chief promoters of the Chinese Renaissance Movement. On a recent visit to Wuchang, he accepted an invitation to address the students of Boone College and Middle School, although he refused invitations from many government schools. In view of the fact that he is a non-Christian, and that of late there has been much anti-Christian feeling in the Chinese student world, the visit of this foremost of China's younger scholars to a Christian college, has enhanced significance. He sees in Christianity a force to be reckoned with, even though he does not believe in the Gospel.

Dr. Hu spoke frankly of three difficulties which he believes face Christian work in China at the present time:

1. The Nationalistic Movement. The present wave of patriotic sentiment, especially in the student world, is likely to prejudice the Chinese against any religion that is largely supported and manned by foreigners. The lesson from this would seem to be, not that every foreign missionary should at once leave China—no Chinese Christian wants that—but that the ideal of a self-supporting and self-propagating Church should be realized at the earliest possible moment, in order to relieve the Chinese Christians of any possible taint of being "foreign slaves."

2. The Rationalistic Movement. Dr. Hu declared that Chinese ethics have a naturalistic basis, and the people have, therefore, never been deeply interested in religion. This traditional indifference or agnosticism is further stimulated today by a wave of rationalism, due to the influence of Western science and materialism.

The only answer the Christian can give to this "difficulty" of Dr. Hu's is that it indicates the greatness of China's need for God! It is the Christian's glorious opportunity to reveal more clearly to China's millions the reality of the spiritual world.

3. The Easy-going Way. In earlier days, when Franciscan or Jesuit came to China, he did so in spite of the dangers of shipwreck and of massacre, and he lived under conditions of great privation. No one could help but respect such men. But today, he said, missionaries come to China on great steamers in every comfort, and after they get here they enjoy privileges (i.e., extra-territoriality) not allowed the Chinese themselves. If a missionary gets hurt, his government steps in, with guns, if necessary, to exact indemnities. Toward such representatives of a foreign religion we cannot feel as we do about the earlier heroes. In reply to this, one of the Chinese teachers at Boone said that it was true some missionaries today were of an inferior grade, but that this was no peculiarity of missionaries, that even among Chinese officials, or Chinese government school teachers, one would hardly like to suggest that they were all of the first rank. To the thoughtful missionary, however, Dr. Hu's criticism must give pause. Are extra-territorial privileges really worth having if, as Dr. Hu says, they are making it difficult for the Chinese to believe the Gospel? Would it not be the part of wisdom and of love voluntarily to relinquish that which is a stumbling-block and a rock of offense to our Chinese brothers and sisters, to whom we would reveal that Master, who, "though He was in the form of God," gladly relinquished all "rights" and "privileges," becoming one with us men, that He might bring us to God!

O SALUTARIS HOSTIA

Five blest Wounds did the Saviour bear
He bore them for you and me!
Five sore Wounds did His Body wear
On the Hill of Calvary:

For they pierced His Hands and they pierced His Feet,
And His Side by a spear was riven.
Those Wounds and this are the Five complete.
The Five are our hope of Heaven.

FLORENCE MARY BENNETT.

AROUND THE CLOCK

By Evelyn A. Cummins

THE Bishop of Manchester has recently asserted that our age is suffering from restlessness and dissipation, and that we are not sufficiently quiet at any period of life or time to strike deep roots. He said that as a consequence we are not producing great men. He feels that, although the average intelligence may be higher than it has been in the past, the people have not "struck their own roots," and are, therefore, not drawing out of themselves their own mental, moral, and spiritual nourishment.

The Manchester *Guardian* agreed editorially with the Bishop in regard to the dearth of great men, and it also agreed with him in his reasoning, saying that all creative work is self-expression and that solitude seems to be one condition of the work attaining perfect fullness.

THIS is an appealing bit from *G. K.'s Weekly*:

"ON A FRAGMENT OF THE TRUE CROSS

"This shattered splinter torn
Was't by the shock too great
And grievous to be borne
Of my sins' weight?"

THE doors of suburban villas," says P. G. Wodehouse, "are not constructed to stand rough treatment. If they fit within an inch or two and do not fall down when the cat rubs against them, the architect, builder, and surveyor shake hands and congratulate themselves on a good bit of work."

READERS, you may like it or not, and you may or may not like the explanation thereof, but the following statement is made by no less eminent an authority than the *American Medical Journal*:

"Psychologic tests were recently made of Harvard and Radcliffe college students by Dr. Abraham A. Roback of Harvard University. The tests were based on relative speed in observation, deduction, mental application, and interpretation. It was found that the girls scored higher than men, the Harvard men showing an average of 50.5 per cent in tests given 107 students, while the Radcliffe girls had a 55 per cent average on tests of thirty-seven girls. Dr. Roback stated that the higher mental average shown by the girls is to be explained by the fact that greater discrimination is exercised in sending girls to colleges."

The General Convention, you know, has never permitted women delegates—with which the present writer happens firmly to agree—and neither does it want women as lay readers in the Church.

But—try to work the problem out, and, no matter what course you choose to take, you will find yourself, like one lost in the woods, traveling in a circle.

It is something like trying to figure out the importance of the Thirty-nine Articles.

AND, speaking of being lost, *The Spectator* has recently been having some great discussions in its correspondence department, from numerous readers, as to why we do walk in a circle when we are lost in the woods. Most amusing and intriguing reasons (including "left-leggedness," *sic*) have been given, and argued for and against; but no one, apparently, has yet been able to settle the question.

No American paper seems to afford this sort of amusement for its readers. Possibly some of our Church papers occasionally approach such mute eloquence in a greater degree than any others. But such discussions make very entertaining reading in some of the English papers, and they are sometimes continued for weeks, bringing up with them not only the matter in question, but various other interesting facts and fables, as well. For many weeks, several years ago, *The Spectator* carried most amusing stories of parochial life and happenings, including extraordinarily funny and quaint sayings made by members of parishes.

For instance, there was one story of a dear old lady, who said to her rector, of a visiting preacher: "Oh sir, you was a strong preacher, a strong preacher. Why, I was sitting in the eleventh pew and I felt his spittle in my face."

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.

FR. PALMER'S REPLY

To the Editor of *The Living Church*:

I MUST THANK Bishop Oldham for his kindly criticisms of the article on Ceremonial, and I must beg space to answer his questions, and clear myself of the implied charge of disloyalty. The limits of the article forbade a full discussion. The idea was to describe one method of celebration. That may account for "the assured tone."

The Bishop asks me (1) to give the authorities for reading the Comfortable Words and the Epistle facing the altar. I did not discuss the Comfortable Words. Of course, they must be said facing the people. The Prayer Book says so.

The ultimate authority for reading the Epistle and Gospel toward the altar is the Prayer Book. That Book tells us when to turn to the people (e.g., for the Decalogue, Absolution, and "It is meet"). It does not tell us to turn for the Epistle and Gospel. Dr. Dearmer and the Alcuin Tracts writers, whom Bishop Oldham quotes, belong to that school of liturgists which for some reason is bitterly anti-Roman, and while encouraging a ceremonial so elaborate that most of us would not care to follow it, yet endeavor to be different from Roman use wherever possible. Their caustic manner of writing is not calculated to convince the American reader of their impartial scholarship. Nor is their strong Anglomania likely to find a response in our own more cosmopolitan community.

It should be noticed that in Cardwell's *History of the Conferences*, p. 353, quoted by Bishop Oldham, the bishops of 1661 in answering the Puritans' objection say no more than "it is convenient" that the minister turn to the people when speaking to them, and also that the bishops do not expressly mention the Epistle and Gospel, but only Lessons, which may include the Epistle and Gospel, although "lessons" is the Prayer Book name for the longer scripture readings of Morning and Evening Prayer. In any case, we can hardly be bound by the answer of bishops in 1662 to a passing question. It is not of great importance which way the priest turns. Under the pre-Reformation Latin rites in England, the priest faced the altar for Epistle and Gospel. Presumably they continued to follow that custom under the first Prayer Book (1549). Under Puritan influence, they came to adopt a position in which they faced sideways, and that continued the custom until the Oxford Movement, when priests began to take the eastward position. Then some faced the people and some the altar for this part of the service. Neither way is a violation of the law of the Church. I prefer the tradition of facing the altar for two reasons:

1. I dislike the handling more than necessary of a finely bound book, and a very holy Book.

2. I desire my personality to obtrude as little as possible on the people, some of whom may not like me, and all of whom need to forget the priest, and think only of our Lord, and the light of His countenance. The less they see of me at the altar the better. I disguise myself with vestments, and try to read distinctly and plainly with no attempt at effect. I think that facing the altar as much as possible in the Communion helps people to remember that at the altar I am only priest number so and so. I believe in obeying the Prayer Book. When the Church says turn, I turn. But I do not feel bound to turn when not told to do so. Is that disloyal?

The second question the Bishop asks is the authority for taking the Ablutions after the communion.

This is the line of argument that convinced me:

There is no provision for ablutions in the Book of Common Prayer. The tradition of taking ablutions may have been carried on into the reign of Elizabeth and the early Stuarts. We do not know. If so, they must have been taken after the communion of the people. There was nothing to suggest any other place. At the beginning of the Oxford Movement, no one in our Church took any ablutions.

In 1662 a new section was added to one of the rubrics, "If any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call unto him, shall immediately after the Blessing, eat and drink the same." There is no word here of any ablution or rinsing. This rubric was put

in for one definite purpose, which no one denies. It was put in to prevent the irreverence of certain puritan clergy, who carried away the remains of the Sacrament to eat it at their own tables. Everyone knows this, and yet this rubric is twisted into a twofold whip with which to chastise High Churchmen. It is made into a prohibition of reservation for the sick, and into a rubric ordering ablutions after the Blessing. (Some desire this in order to have the Sacrament on the altar during the *Gloria*, somewhat after the manner of Mass of Exposition in the Roman rite.) Is either a fair interpretation of the rubric? In 1662, there were large and infrequent communions. There would sometimes be a misjudgment of the amount needed. It sometimes happens even now with us, at Christmas or Easter. Then this rubric comes into effect. We call communicants to help us consume what remains. But as Bishop Cosin says in commenting on this rubric, "If he be careful, none will remain." A reasonable interpretation would seem to be that unless so much remains that it is necessary to call for the help of other communicants, the priest need not wait until after the Blessing to cleanse the vessels. There is no rubric ordering any cleansing. It is a decent and reverent custom. It would seem natural to use it in the traditional place. Our forefathers cleansed the vessels as soon as their use was over, that is, immediately after communion. The Memorial is made. The people return to their places, and the priest has time to cleanse the vessels and give them a moment of silence. If, through accident, so much is left that he cannot consume it himself, he will not disturb the service by calling back communicants then, but will wait until after the Blessing, as the rubric provides in that contingency. At ordinary times he is careful, and so little remains that it would be unreasonable to call communicants, and to that end to wait until after the Blessing. The purpose of the rubric forbids such a literal interpretation. Notice our rubric says, "the Minister and other communicants shall . . . eat and drink the same." Not the minister alone.

With the latter part of Bishop Oldham's letter I am in agreement. It is unfortunate that rubrics are broken. The Prayer Book is of binding authority on the clergy. Much harm is done by the eclectic, individual attitude which violates the directions of the Church. I must protest that I do not imitate an alien rite, nor have I the slightest uncertainty as to our own position. The tradition of ceremonial was lost in our Church between the Sixteenth and the Nineteenth Centuries. To restore it, I would go to the original source, the older rites of the West (Sarum, York, Hereford, Rome), which in the two matters particularly under discussion all agree, and support the position taken in my article. "Let us be ourselves, and not a poor imitation of something else," the Bishop concludes. By all means. But let us beware of the pride of insularity, which refuses to imitate and therefore to learn. Little Jack Horner was not a good boy really. He was a self-satisfied boy. The Episcopal Church has much to learn from many sources in matters more important than ceremonial.

In defense of the implied charge of disloyalty, or lawlessness, may I say that in going about I conform to the use of the place, so that sometimes I do what I think is a violation of the rubrics in obedience to the local incumbent? Apart from that I have never wilfully disobeyed a rubric of the Prayer Book since I was accepted as a presbyter by the Protestant Episcopal Church. I do not care much about ceremonies except that individualism be avoided. If all our people could be brought to lay down their sins by a good confession and find our blessed Lord in prayer and sacrament, and carry Him into their daily lives, and into the uttermost parts of the earth, I would gladly throw all the copes and mitres, censers and stoles, candles and hoods, lace and tippets, to be found in the Episcopal Church into San Francisco Bay, and cry Alleluia in any position anyone wanted me to, and dressed in any garb desired.

May the dear Saviour keep us all loving one another, and trying to understand one another, and when that cannot be done, at least laughing at ourselves and with each other.

(Rev.) ROLAND F. PALMER, S.S.J.E.

San Francisco, February 3, 1926.

TIME TO CALL A HALT

To the Editor of *The Living Church*:

THE BISHOP Coadjutor of Albany is to be congratulated for his letter in *THE LIVING CHURCH* of January 30th.

It is time the responsible leaders of the Catholic party call a halt to the pro-Papist element who are doing what they can, whether intentionally or not, to wreck the Catholic movement in this country.

Just how they hope to convert the Church to the Catholic cause by imitating modern Roman practices does not appear on the surface but I do know they make it harder for the "ignorant" laity to explain their eccentricities.

New York

February 3, 1926.

RICHARD TAYLOR.

To the Editor of *The Living Church*:

THE LETTER OF THE Rev. W. D. F. Hughes, in the issue of February 6th, regarding Ceremonial notes, is very much to the point, deploring unfortunate suggestions both in explicit direction and by implication of disobedience to the Prayer Book, and emphasizing the Latin rite as more desirable than the Anglican. Surely, if a priest cannot exalt the authority of our Church, his place is elsewhere. Let us as says your correspondent, "cease this business of attempting to serve two masters."

Those Italian-minded enthusiasts are a weariness to the flesh and a vexation to the spirit.

New York, February 9th.

ARTHUR W. CARR.

COMMEMORATING CHARLES I

To the Editor of *The Living Church*:

AS ONE WHO, although of another school of thought, is in full accord and hearty sympathy with the Anglo-Catholics in their emphasis upon the supernatural character of revealed religion, in their appreciation of the richness and beauty of Catholic tradition, and in their desire to bring the Gospel of our Lord to bear upon social problems through the instrumentality of His Church, may I express the wish that you will use the influence of *THE LIVING CHURCH* to correct a tendency which, I believe, stands in the way of their making the great and characteristic contribution to the thought of the Church which it is so highly desirable that they should make? I refer to the tendency to import into America certain English view-points and emphases which are alien and exotic, and which, even in England, are not creditable to their judgment or conducive to their efficiency.

Specifically, I have in mind the tendency to assign to Charles I a place of honor which is not warranted by the facts of history. I have before me the so-called Canterbury Almanack, in which he is commemorated as a martyr in the very week in which the Church commemorates the Conversion of St. Paul; St. Polycarp, Bishop and Martyr; and St. John Chrysostom, Bishop, Confessor, and Doctor. What a juxtaposition! It is not pleasant to assume the role of *Advocatus Diaboli*, but since the attempt is being made to perpetuate in America a tradition which has been a millstone to the Church of England, it is necessary to protest as emphatically as one is able. Enemy of the people of England in their struggle to retain ancient constitutional safeguards of their liberty; persecutor, torturer, and mutilator of the Puritan defenders of liberty; blood-guilty in the death of Sir John Eliot and other martyrs, and of his own devoted partisan, Thomas Wentworth, Earl of Strafford; king in whose word no friend could place reliance, and to whose charge were laid frauds and falsehoods without number; the unhappy name of Charles I of England is more readily associated with that of King John than with those of the saints and martyrs which adorn the fourth week in January.

Is it really a sufficient apology to plead that, although in Scotland passing an act declaring episcopacy to be contrary to the word of God, Charles gave his head and his crown for it in England? Or that, although his nature was so tainted with insincerity, his private life was pure and his death that of a gallant gentleman? Or that the Cromwell regime was as far from being true democracy as the rule of the Stuarts? In the Book of Revelation it is written of the Holy City that there shall in no wise enter into it any thing that defileth, or he that maketh abomination and a lie. Churchmanship, however exemplary, does not compensate for double-dealing, tyranny, and untruth.

Securus judicat orbis terrarum. In the matter of the divine right of kings, and the appropriateness of Star Chamber proceedings, universal history has decided between Charles Stuart and John Milton, and the verdict will not be overturned. Why waste time and effort in the Mrs. Partington task of trying to

sweep back with a partisan broom the advancing tide of democracy and the consciousness of the freedom of Christian men? And why single out for religious commemoration a name so little worthy of the honor? There are other and nobler names readily available. I think at once of the saintly Keble, author of *The Christian Year*, and of the gallant and chivalrous Hurrell Froude. You will think of other names which deserve to be included in the illustrious list of those who were good Catholics without ceasing to be good Englishmen.

(Very Rev.) HOWARD CHANDLER ROBBINS.

Dean's Office, Cathedral of St. John the Divine,
New York City, January 27th.

ONE HUNDRED PER CENT PLUS

To the Editor of *The Living Church*:

THERE IS SOME extraordinary reasoning in the remarks of Mr. Toop's nameless layman, as given in last week's *LIVING CHURCH*, about Catholic and Protestant, both in respect of Church and of individual members. To begin with, there is no definition of either term, and, in consequence, one has to guess as to his personal axioms. And then if one ventures to put a meaning for himself upon these terms, what can be said that will lead to a conclusion that rigidly follows from the foundation of the provisional or tentative sense?

If we take the term "Catholic," and look in a dictionary for its meaning, we are pretty sure to find included among its related senses the term *universal*. And this is so comprehensive that in the sense that is authentic it includes revealed truth (whether explicit or implicit) as one whole possessing all divine authority as teacher, as healer of human nature totally, as ministering every divine virtue, and doing this through all time, everywhere, for all mankind. Now Mr. Toop's unnamed layman says that none of us may give his unfeigned allegiance to this universal; he must add to it something that he calls Protestant.

For him one hundred per cent is not enough!

Is not this topsy-turveydom *in excelsis*? It must be, then, that he puts a variant meaning to the word catholic. Instead of a quantitative sense it must mean, to him, a quality residing in the propositions which such and such groups of men hold, or deny. But, are we nearer a necessary conclusion if we take this line? I doubt it.

I, for example, in my heart and soul believe in the Catholic Church, and in the Catholic religion, and in my conscience I believe that this one belief compels me to live the life of a Catholic. Why? Because I am taught by the Catholic verity the whole truth of God and His relation to me and all other men.

The fact of corruptions, or of superstitions in such and such regions or among such and such people no more affects the fact that God saves men through the Catholic Church and it only, than the fact of my own sin proves that I am not a priest. To break away from Catholic unity in order to restore purity hasn't even the merit of plausibility to give it force. But suppose it to have been necessary actually, the Church of England never advanced the argument. She never fled to the partial and the particular in order to save the whole. She did, indeed, venture to speak of national Churches, but in this she had no following, the "other nations" kept their own ancient Catholic customs, which she said "we condemn not." She kept in substantially the old-time belief and order, daily praying for "the good estate of the Catholic Church." Why then, we ask, must we denature the Catholic Gospel with the bitter drops of unbelief? I was brought up as a boy in a household devoted to the "old-fashioned Evangelicalism." My father taught me to believe in the Holy Catholic Church. I was forbidden to speak of adherents to the Roman see as "Catholics"; always as "*Roman Catholics*," and I was also taught that we were really Catholics. An integral unity, living, spiritual, perennial, was put before me as the inner essence of the Church. What I learnt at home thus as a boy I have never ceased to hold, but I have been able to integrate it.

As well believe that a stone arch could stand all the thrusts of the fabric it upholds if all the wooden centerings that were required for its construction were included in the completed arch, as believe that impatient men's protests were needed for the glory of God's revelation of His love.

Peekskill, N. Y.,

(Rev.) CHARLES F. SWEET.

St. Paul's Day, 1926.

A STRONG WILL is utterly remote from wilfulness. The former is gained by subduing our will to God, the latter by exalting our will against God's. The strongest thing we do is to keep control over ourselves. If our will can do that, it is capable of controlling, guiding, and helping other people."—A. H. MacNeile.

LITERARY

BIOGRAPHY

THE LIFE OF JUDGE GARY: The Story of Steel. By Ida M. Tarbell. New York: D. Appleton & Co.

A chatty, well written, interesting account of one of the great masters of modern industry and big business, written by a trained biographer whose reputation, however, will not be enhanced by this production. Not that it is less well written, but because it savors so strongly of partisanship. It reads more like a campaign biography written in the heat of a campaign, by an ardent admirer who can see no wrong in his candidate.

Judge Gary is a big man in a big business, and this Miss Tarbell brings out fully and clearly, but we have no real discussion of the man's methods and of the public value of his efforts. We have quite a little, although in proportion to other phases not so very much, about the general topic of the twelve-hour day, but almost nothing about the Interchurch Report which played so considerable a part in forcing the issue. If one were to depend upon this book for any real account of the twelve-hour day and its effect on men or of the housing conditions under which the myriad of employees live, he would seek in vain. In other words, this is a book for the casual reader who wants to read "a fascinating story of a notable life," to use the description of the publisher, but the student of social problems will find in it very little of permanent value. C.R.W.

JOHN HEYL VINCENT. A Biographical Sketch. By Leon H. Vincent. New York: The Macmillan Company. \$3.50.

In the annals of contemporary Methodism, there are few finer figures than that of the late John H. Vincent, cousin to the Bishop of Southern Ohio. He displayed those virtues for which Methodism stands, at their best: as a teacher, hard-working circuit rider, domestic missionary, student, and leader in the modern program of educational advance, he has few rivals. Of pure American stock and pioneer ancestry, he brought to the consecrated task which lay before him the sturdy hardiness of his solid American endowment. How much the Chattanooga movement owes to him is made clear from the central chapters of this book. Chapter 20 is particularly good: Vincent's position on "denominationalism," his attitude toward "professional revivalists," to the details of Methodist discipline, and especially the question of even a temperate use of alcoholic liquors, and above all the charm of spiritual personality, presented to us in this vital biography, make its subject live again. As a portrait of Methodism at its best this book deserves the sympathetic study and understanding of Churchmen.

MY PORTION. AN AUTOBIOGRAPHY. By Rebekah Kohut. New York: Thomas Seltzer.

Mrs. Kohut has been and is an outstanding woman among the Jews, one of the founders of the National Council of Jewish Women, the first president of the New York Section, and president of the International Congress of Jewish Women. Her life, however, has been more than that of leadership along those lines, and her striking autobiography is something more, far more than a recital of her activities in that behalf. The daughter of a Hungarian rabbi who came to America seeking a home and respite from fanaticism, and who progressed from one synagogue to another, developing his influence and helpfulness and rearing a worthy family, Mrs. Kohut was the worthiest of them all. She owes her devotion to her Jewish faith, her enlightened orthodoxy, to her dear Christian friends, Caroline Hunt (a sister of Helen Hunt Jackson), and Miss Kincaid, her teacher at the Normal school. This wholesome, wholehearted, well nigh poetically told story of a useful life—one of the few Jewish autobiographies of the educated and cultivated class, is as fine a contribution to our knowledge of human nature as Ramsay MacDonald's beautiful life.

A SHORT TIME AGO the American Bar Association radioed a series of addresses on practical patriotism and the meaning of the American Constitution. These were so apt and telling that they have now been published in a brochure under the title *American Citizenship*, published by the Thomas Y. Crowell Co. Among the speakers who are represented are Charles E. Hughes, John W. Davis, Governor Ritchie, and our own Bishop of Delaware, the Rt. Rev. Dr. Cook.

A SYMPOSIUM

THE COMING RENAISSANCE. By the Lord Bishops of Truro, Litchfield, and Plymouth, The Rev. Canons T. A. Lacey, W. Barry, The Rt. Hon. C. F. G. Masterman, the Rev. Dr. Carlile, the Rev. Dr. W. Adams Brown, the Rev. Dr. Shakespeare, Lady Frances Balfour, Mrs. St. Loe Strachey, Dr. David Starr Jordan, Dr. J. C. M. Garnett, Professors Patrick Geddes, J. Arthur Thompson, and A. E. Zimmern. Edited and arranged by Sir James Marchant. With an Introduction by the Very Rev. W. R. Inge. London: Kegan, Paul, Trench, Trubner & Co., Ltd. \$5.

The reviewer opened this symposium with great expectations. As he read, the expectations dwindled, and he laid down the book in profound disillusionment. He can only echo the characteristic statement of Dean Inge in the Introduction: "I will not join the Essayists in predicting a new Renaissance." And the reasons for this are plain in the volume itself. There is no unity of purpose, there is no clear agreement as to what is desired. To quote Dean Inge again, "There is a Babel of voices, each crying his own panacea, and pelting the scape-goat of his choice" (page vii).

In such a large collection of papers naturally some good things are to be found, but there is a vast amount of dross. One of the best papers is by Dr. Garnett, who contributes a thoughtful and valuable exposition of the purposes and aim of education. Canon Lacey has a beautiful plea for the revival of Eucharistic worship. The American contributors to the volume—Dean Brown and Dr. David Starr Jordan—are particularly unsatisfactory. The former appears to find full satisfaction in the American Federation of Churches and the Community Church, the latter believes that "the world was, in 1914, approaching a substantial millennial unity" (page 184). Fortunately, Dr. Shakespeare sees in the matter of Church Unity that "federation is no solution" (page 86), while Dr. Jordan's assumptions are completely exploded by Mr. Masterman.

G. M. W.

OPPIUM is a world problem just now commanding a very considerable share of the attention of the governments of the world. Under the Treaty of Versailles the supervision of the execution of the Hague Opium Convention was transferred from the Dutch Government to the League of Nations. Accordingly the League has created a division in its admirable Secretariat, which, together with the question of the international traffic in women and children, is designated as the Social Section of the League of Nations. The League also has an Advisory Committee on Traffic in Opium. There have been two conferences at Geneva. So it will be seen that the whole subject is regarded as an important and pressing one and is receiving attention accordingly. In a substantial volume of 601 pages, entitled *Opium as an International Problem: The Geneva Conferences*, Professor W. W. Willoughby, at Johns Hopkins, counsellor and expert to the Chinese delegation at the Geneva Conferences, has given us an authoritative and comprehensive account of the facts leading up to the calling of the two Opium Conferences at Geneva, the discussions had in those Conferences and the results reached. The work is indispensable to those interested in combating, by international coöperative action, the widespread evils resulting from the abuse of opium and other narcotic habit-forming drugs. To students of international relations the volume will also be of interest, giving as it does a detailed account of conferences held under the auspices of the League of Nations, in which the United States Government was officially represented. C. R. W.

J. A. R. MARRIOTT'S *English Political Institutions* has a well established reputation as an admirable introduction to the study of English politics, setting forth clearly and concisely the actual workings of the English Constitution of today. Originally published in 1910, it has been reissued a number of times, and now it has been thoroughly revised and brought up to date. The new introductory chapter deals with the constitution, and is a striking résumé of the developments occurring between 1910 and 1924. The book is published by the Oxford University Press.

Church Kalendar



FEBRUARY

DIE WHEN I MAY, I want it said of me . . . that I always plucked a thistle and planted a flower where I thought a flower would grow.—*Abraham Lincoln.*

21. First Sunday in Lent.
24. Wednesday. St. Matthias.
24, 26, 27. Ember Days.
28. Second Sunday in Lent.

KALENDAR OF COMING EVENTS

February 22. District Convocation, Panama Canal Zone.

February 24. Meeting of the National Council.

CATHOLIC CONGRESS CYCLE OF PRAYER

SECOND WEEK IN LENT

St. Alban's Church, Olney, Pa.
Holy Nativity Sisters, Milwaukee, Wis.
Grace Church, Hastings-on-Hudson, N. Y.
St. Mary's Church, Chappaqua, N. Y.
Church of the Atonement, Chicago, Ill.
St. John's Church, Pleasantville, N. Y.

APPOINTMENTS ACCEPTED

BATEMAN, Rev. FRANCIS R., priest-in-charge of Christ Church, Puyallup, Wash., and St. Matthew's Church, Auburn, Wash., with residence at the former place.

BLACKWELDER, Rev. L. W., of Union, S. C.; to be rector of the Church of the Incarnation, Atlanta, Ga., March 1st.

BROWNE, Rev. HENRY B., *locum tenens* at St. Thomas' Church, Chicago, Ill.; to be priest-in-charge.

DOUTHWAITE, Rev. A. B. C., to be rector of All Saints' Church, Syracuse, N. Y., on the First Sunday after Easter.

DOWDELL, Rev. V. L., to be curate of Christ Church, Corning, N. Y., with address at 16 West Second Street.

HART, Rev. OLIVER J., of Macon, Ga.; to be rector of St. Paul's Church, Chattanooga, Tenn., March 1st.

JOHNSTON, Rev. L. E., rector emeritus of Grace Church, Louisville, Ky., and chaplain to the Church Home and Infirmary, with address at 1508 Morton Ave., Louisville, Ky.

MATTHEUS, Rev. LOUIS H., of Racine, Wis.; to be rector of Trinity Church, Ottumwa, Ia.

MEREDITH, Rev. REUBEN, formerly of Scotland Neck, N. C.; rector of St. Peter's Church, Altavista, and the Church of the Good Shepherd, Evinston, Va., with care of four small missions: Christ Church and St. John's Church, near Gladys, the Church of Our Saviour, near Evinston, and St. Andrew's Mission, near Altavista.

MEYER, Rev. F. F., missionary for Tompkins County, New York, with headquarters at Ithaca and oversight over Dryden, Speedsville, and Slaterville Springs.

MURPHY, Rev. ROBERT J., rector of All Saints', Sterling, Colo.; to be assistant at St. Matthew's Cathedral, Dallas, Tex.

PALMER, Rev. GEORGE, M.D., priest-in-charge of St. John's Church, San Juan, Porto Rico, and the English congregation of St. Luke's, Pærtta de Tierra.

PEYTON, Rev. WILLIAM P., as rector of the Church of Our Saviour, Rock Hill, S. C.

PATTON, Rev. M. O., formerly of Needham, Mass.; priest-in-charge of Trinity Church, Wrentham, Mass.

SAYWELL, Rev. E. J., formerly of Fort Valley, Ga.; in charge of churches in Elberton, Greensboro, and Washington, Ga., with residence at Washington.

SMITH, Rev. MART GARY, rector of Christ Church, Hornell, N. Y.; to be rector of the Church of the Holy Trinity, Paris, Tex., about March 15th.

SPERLING, Rev. HARRY A., assistant at St. John's Church, Christiansted, Virgin Islands.

THOMPSON, Rev. J. H., formerly of Bridgewater, Mass.; priest-in-charge of St. Andrew's Church, Framingham, Mass.

RESIGNATIONS

FIELDING, Rev. J. H., as rector of Trinity Church, Danville, Ky., and priest-in-charge of All Saints' Mission, Harrodsburg, Ky.

GOODGER, Rev. ARTHUR, as rector of the Church of Our Saviour, Little Falls, Minn., to take effect August 1st.

STAUNTON, Rev. HENRY C., as rector of All Saints' Church, Syracuse, N. Y., to engage in college teaching.

NEW ADDRESSES

PEARCE, Rev. HUGH M. T., naval chaplain, U. S. Naval Air Station, Pensacola, Fla.

PITCAITHLY, Rev. LAURENCE A. C., 347 Kinderkamack Road, Westwood, N. J.

CORRECT ADDRESS

BICKNELL, Rev. JESSE R., 1032 Gordon St., S. W., Atlanta, Ga.

ORDINATIONS

DEACONS

NORTH CAROLINA—On St. John the Evangelist's Day, the Rt. Rev. Henry B. Delany, D.D., Suffragan Bishop of North Carolina, ordained the Rev. EDWARD F. BARROW, a former Congregational minister, to the diaconate. He continues in charge of the Church of the Redeemer (colored), Greensboro, where he has been in charge as catechist.

NORTH DAKOTA—The Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, ordained Mr. GEORGE W. THOM, to the diaconate in Gethsemane Cathedral, Fargo, Sunday morning, January 31st. Mr. Thom was presented by the Very Rev. H. Cowley-Carroll. Bishop Tyler preached the sermon. The Rev. Mr. Thom will continue his work at Christ Church, Mandan, N. D.

PORTO RICO—Messrs. VERNON W. LANE and ESTEBAN REUS were ordained deacons at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, on the Feast of the Epiphany. Mr. Lane becomes assistant to the Rev. E. A. Anson, rector of St. Paul's Church, Fredericksted, Virgin Islands, and Mr. Reus, assistant to the Rev. J. F. Droste, priest-in-charge of the Church of the Resurrection, Manati, Porto Rico.

PRIEST

COLORADO—The Rev. WILLIAM RICE was ordained to the priesthood on the Feast of the Purification, 1926, in St. Barnabas' Church, Denver, by the Rt. Rev. Irving P. Johnson, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Charles H. Brady, rector of St. Barnabas'. The Rev. Mr. Rice was formerly a Presbyterian minister. He served his diaconate at St. Mark's, Durango, and St. Paul's, Mancos, and now becomes the priest-in-charge of St. Alban's, Florence, and St. Luke's, Westcliffe.

HARRISBURG—The Rev. CARLETON DEC. BEAL was advanced to the priesthood by the Rt. Rev. James H. Darlington, D.D., Bishop of the Diocese, in St. James' Church, Muncy, Pa., at the beginning of the winter meeting of the archdeaconry of Williamsport.

DIED

CRAWFORD—Died, on February 5, 1926, at his home, 10 Franklin Place, Montclair, N. J., JOHN G. CRAWFORD, registrar of the Diocese of Newark.

"Grant him eternal rest, O Lord, and may light perpetual shine upon him."

GALBRAITH—EMMA JANE, widow of the Rev. Richard GALBRAITH, M.A., T.C.D., late rector emeritus of St. Peter's Church, Kerrville, Tex., and son of the Rev. John Galbraith, rector of Tuam, Ireland. She was born in August, 1836, at Avoca County, Wicklow, Ireland, and died in her home at Kerrville, February 4, 1926. She is survived by four sons and three daughters, having lost one married son and two when they were young, and three daughters.

"Her children arise up and call her blessed."

PIGOTT—In Rochester, N. Y., February 7, AMELIA EMMONS PIGOTT, widow of the Rev. William J. Pigott, at the age of eighty-seven. She leaves two sons and four grandchildren. Services were held at the Episcopal Church Home in Rochester, February 8th. Interment was at Fort Erie, Ont.

MEMORIALS

Edward Sargent

At the meeting of the National Council, held January 20, 1926, on motion of the Rev. Dr. Stewart the following resolution was adopted the rising vote:

WHEREAS, in the death of Mr. EDWARD SARGENT the Department of Religious Education has suffered a heavy, indeed an irreparable loss, and the whole Church has been bereft of one of its conspicuous leaders in educational work;

RESOLVED: that this Council record its high appraisal of the services rendered the Church by Mr. Sargent as a secretary of the Department of Religious Education. He was a pioneer in the field of week-day religious education, and in the development of the Christian Nurture Series. He was an efficient executive, an inspiring leader, a wise counsellor, a beloved associate, and a humble, loyal disciple of Jesus Christ in the work of His Church.

RESOLVED FURTHER: that the Council convey to Mrs. Sargent this expression of its tender sympathy, and its assurance of prayers that God may comfort and sustain her in this hour of bitter bereavement.

May the souls of the faithful through the mercy of God rest in peace!

Anna Cornelia Spackman

ANNA CORNELIA, widow of the late Rev. Henry S. SPACKMAN, D.D., died at her home near Dingman's Ferry, Pa., on February 1st, in the ninety-second year of her age. She was interested in the founding of St. Michael's, Germantown, in 1859, and was active in the parish of St. Clement's, Philadelphia, of which Dr. Spackman was the first rector. During the Civil War Dr. Spackman was chaplain at the Military Hospital in Chestnut Hill, and she greatly endeared herself to the wounded soldiers by her untiring efforts for their comfort. Later Dr. Spackman was chaplain of the Episcopal Hospital, and after his death she resided in Pike County, Pa., where she was one of the founders of the mission of St. John the Evangelist in Dingman's Ferry. Her life was deeply spiritual and she was the inspiration of all who knew her.

After a service at her home, by the Rev. George Aldrich of St. John the Evangelist, her body was brought to Philadelphia and rested at St. Mark's. Funeral services and interment were held at St. James the Less by Dr. Vernon, of St. Mark's. The Rev. Franklin Joiner, of St. Clement's and the Rev. Charles Harriman, of St. James the Less, assisting. May she rest in peace and may light perpetual shine upon her.

Lena McGhee

In loving memory of LENA MCGHEE, who entered into Life Eternal, February 13, 1921. May she rest in peace.

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

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

POSITIONS OFFERED

MISCELLANEOUS

A WIDOW WITH HOME IN THE BERKSHIRES, Mass., wants a working-companion in April. One accustomed to housework, and who can run an automobile. Comfortable home and fair pay. Address: S, 21 Madison Avenue, SARATOGA SPRINGS, N. Y.

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

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CLERICAL

PRIEST, NOW GETTING GOOD SALARY—university and seminary graduate—of considerable pulpit ability, in the prime of life. Experienced, seeks parish where spiritual ideas prevail—where the lodges do not take first place—where laymen want to see men saved. Bible, Prayer Book, apostolic, evangelical preaching. No card parties, shows, etc., to raise money. Wanted a people willing, at least, to learn to pray for and work for the salvation of souls. Address CONSECRATION-523, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

DEACONESS, ACTIVE, GOOD WORKER. experienced; wishes position as Matron of institution or work in parish. Highest reference. Address Box-535, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER SEEKS change. Boy choir expert. Well instructed Churchman. Highest credentials. Address C-527, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST AND CHOIRMASTER DESIRES change. Churchman. Received training in boy choir work and mixed choir work in New York City. Best of references. Address B-519, care of LIVING CHURCH, Milwaukee, Wis.

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

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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.

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APPEAL

THE VICAR OF ALL SAINTS' CHURCH, 292 Henry Street, New York, invites those interested in its work on the lower East Side to send him contributions for the purchase of an altar suitable for the reservation of the Sacrament. Received \$84.

ANGLO-CATHOLICS

ALENTEN SUGGESTION FOR PRIESTS and people in our Communion. For deeper devotion to the Passion of Our Lord. Pamphlet mailed upon request. Address E-533, LIVING CHURCH, Milwaukee, Wis.

WANTED—JOURNALS

ANYBODY POSSESSING ANY OF THE FOLLOWING Journals, and willing to dispose of them at a reasonable price, please communicate with Rev. J. M. WITHEYCOMBE, Trinity Cathedral, 2021 E. 22d St., Cleveland, Ohio.—North Carolina 1910 to 1914 (inclusive); Maine 1865, 1868; Maryland 1852 to 1855 (inclusive); New Jersey 1814, 1815; New York 1831, 1835, 1838, 1841, 1845, 1855, 1856, 1857, 1865; Pennsylvania 1790 to 1798 (inclusive) 1830, 1833, 1842, 1843, 1850, 1862, 1863, 1864, 1867, 1869, 1899, 1905 1906, 1918, 1919; Virginia 1882 to 1886 (inclusive), 1888, 1889; Pond du Lac 1921; Michigan 1837 to 1870 (inclusive), 1902; Quincy 1887, 1890; Springfield 1914.

CATHOLIC PUBLICATIONS

LOW MASS CEREMONIAL. PLAIN GUIDE for priest and server. Extensive notes on vestments, altar-linen, vessels, etc. Price fifty cents. C. P. A. BURNETT, 300 East Fourth St., New York.

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TRAVEL

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46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions.
" 11:00 A.M., Sung Mass and Sermon.
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Minnesota

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

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Cathedral of All Saints, Albany
CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

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Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M., 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
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Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

RETREATS

DAY OF RETREAT FOR MEN. CHURCH OF St. John the Evangelist, Bowdoin Street, Boston, Mass., February 22, 1926 (Washington's Birthday). Conductor: The Rev. JULIAN D. HAMLIN, Newport, R. I. Those wishing to attend should notify the Rev. FATHER SUPERIOR, S.S.J.E., 33 Bowdoin Street, Boston.

ORANGE, N. J.—A DAY'S RETREAT FOR laymen will be held at All Saints' Church, corner of Valley and Forest Streets, Orange, N. J., Monday, February 22d. Conductor: the Rev. FRANK GAVIN, Th.D., Ph.D. This retreat is free and open to all laymen who may desire to attend. Those who plan to do so, are requested to notify the Rev. C. M. DUNHAM, 438 Valley St., Orange, N. J.

RETREAT FOR WOMEN AND GIRLS, Holy Cross Church, Kingston, New York, Wednesday, March 3d, the Rev. Fr. Powell, S.S.J.E., conductor, under the auspices of the Order of St. Anne: 10:45 A.M., Low Mass; 11:15 A.M., First Meditation; 12:15 P.M., Luncheon; 1:15 P.M., Second Meditation; 2:15 P.M., Third Meditation and Benediction. No charges. All women and girls welcome. Notify the Rev. MOTHER AUDREY, O.S.A., Convent of St. Anne, 41 Downs St., Kingston, N. Y.

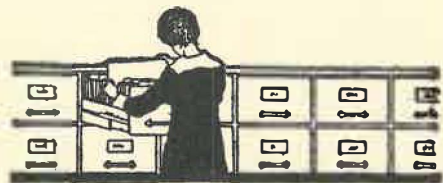
RETREAT FOR MEN, HOLY CROSS Church, Kingston, New York, February 22d, the Rev. Fr. Hughson, O.H.C., conductor. 10:45 A.M., Low Mass; 11:15 A.M., First Meditation; 12:15 A.M., Luncheon; 1:15 P.M., Second Meditation; 2:15 P.M., Third Meditation and Benediction. No charges. All men and young men welcome. Notify the SECRETARY, 30 Pine Grove Ave., Kingston, N. Y.

THERE WILL BE A RETREAT AT ST. Margaret's Mission House, 1831 Pine St., on Saturday, March 6th, beginning at 8:00 A.M., and closing at 5:00 P.M. Conductor, Rev. Wallace E. Conkling. The Rev. Father Williams will conduct a retreat at the same place, beginning at 6:00 P.M., on Tuesday, March 9th, and ending at 8:00 A.M., on Friday, March 12th. Those desiring to attend either are requested to notify the SISTER-IN-CHARGE.

SISTERS OF THE HOLY NATIVITY

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

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York, N. Y.

These Twelve. A Study in Temperament. By Charles Reynolds Brown, dean of the Divinity School, Yale University. Price \$2.

Who's Who of the Oxford Movement. Prefaced by a brief Story of that Movement. By Bertram C. A. Wingle, M.A., LL.D., Sc.D., Ph.D., F.R.S., K.S.G., St. Michael's College, University of Toronto. Price \$2.

Mackintosh Service. 910 S. Michigan Ave., Chicago, Ill.

What is Reasonable Religion? By Charles Henry Mackintosh. Price \$1.50.

Arthur H. Stockwell. 29 Ludgate Hill, E. C. 4, London, England.

A Short History of Theological Education. By the Rev. J. E. Roscoe, author of *The Dictionary of Educationists, The Science of Training Souls, War Saints and Subjects, War Messages to the Nation.*

The Stratford Company. 234-240 Boylston St., Boston, Mass.

Traitors to the Church. By Albert Perkins Langtry. Price 75 cts.

PAMPHLETS

American Library Association. 80 E. Randolph St., Chicago, Ill.

The Life of Christ. By Rufus M. Jones, Reading with a Purpose. A Series of Reading Courses.

BULLETINS

The Commonwealth of Massachusetts. Department of the Secretary. State House, Boston, Mass.

Annual Report of the Department of Public Welfare for the Year ending November 30, 1924.

YEAR BOOKS

Rev. H. K. Sherrill. 233 Clarendon St., Boston, Mass.

The Year Book of Trinity Church in the City of Boston, 1925.

FORT WORTH CLERGY

FORM CLERICUS

FORT WORTH, TEX.—The four clergymen of Fort Worth, Texas, together with the rectors of Weatherford and Cleburne, two neighboring towns, have formed themselves into a city clericus, and will carry on a "school of religion" for their combined congregations on the Fridays of Lent, meeting successively in St. Andrew's, Trinity, and St. John's Churches, twice around, and culminating with the rendition of Stainer's *Crucifixion* by the combined choirs in St. Andrew's Church Good Friday night. The program of the school of religion embraces three features—prayer, praise, and instruction. After the Litany will follow twenty minutes of "hymnody" and then a half-hour's discussion, as follows: Why the Bible? by the Rev. Ira Day Lang, St. John's; Why Baptize Babies? by the Rev. T. M. Melrose, Cleburne; Confirmation Then and Now, by the Rev. F. W. Golden-Howes, Trinity; The Holy Communion, by the Rev. Edward S. Barlow, Weatherford; Why Bishops? by the Rev. Edward Henry Eckel, St. Andrew's; and Why a Prayer Book? by the Rev. W. J. H. Petter, St. Andrew's.

WASHINGTON G. F. S.
HOLDS CONFERENCES

WASHINGTON, D. C.—The Girls' Friendly Society in the Diocese of Washington has inaugurated a series of conferences for the members and associates. The meetings are held in Epiphany parish hall. At the last meeting nearly all the branches in the Diocese were represented. The meeting included Girls' Friendly songs, a playlet, a one act play, songs by a branch glee club, and exhibition dances. Prizes were given for the best performance in each field. Following the entertainment there was a conference for the girls on Idle Hours, athletics, and dancing.

The Conference for the associates was addressed by a worker in the Blind Room of the Congressional Library. Some of the branches are taking up the work of shelving the Braille work which is being made by volunteers in the city.

CANAL ZONE PROGRESS
AND NEED

NEW YORK CITY—The Rt. Rev. James C. Morris, D.D., Bishop of the Canal Zone, writing about the congregation of white people at Christ Church, Colon, says, "This American mission, which is very young, is in an encouraging state, spiritually and otherwise. As an index of its vitality, it paid \$400 last year toward the program. Since I arrived here I have been confident that a congregation could be built up on the Atlantic side as strong or almost as strong as that on the Pacific, and the archdeacon is making steady headway, besides shepherding the West Indians at Gatun and holding services at four army posts.

"Meanwhile," Bishop Morris continues, "St. Paul's in Panama is away ahead of them all. Just before Christmas I confirmed their third class in a year, making a hundred and six candidates, the largest number on record in the district. There are over six hundred in the Church school and about two hundred in the grammar school. This is where I am so anxious to have a parish building and a large industrial school."

St. Paul's is a congregation of English-speaking Negroes in Panama City. The parish building Bishop Morris refers to would cost \$25,000, and is included in the advanced work objects to be provided for the Canal Zone during the next three years.

WORK AT KENYON COLLEGE

GAMBIER, O.—In special session at Kenyon College, the committee of alumni which is to carry forward the matter of the creation of an Alumni Council met Saturday evening, February 6th, at Cromwell Cottage, the home of President William Foster Peirce.

Final plans in form for adoption or discussion will be presented to the alumni gathering at the June commencement of the college, when it is anticipated also that the Samuel Mather Science Hall will be practically completed, with the exception of some of the interior details, and ready for inspection by the visiting alumni and friends of the college.

Work this week and next will probably complete the remodeling of the chapel basement into choir rooms, studies for visiting clergy, and corridors for procession formation when bad weather prevents the choir and dignitaries from assembling on the campus. A stairway connects the new suite of rooms with the main body of the Kenyon chapel and the finishings and carvings will be in harmony with this one of the dignified Kenyon buildings.

The additional space has been made available through the generosity of Mrs. J. C. Morse of Cleveland, and will cost between \$5,000 and \$10,000.

NOTES FROM CUBA

HAVANA, CUBA—Bishop and Mrs. Creighton and their son William, proceeding from New York to Mexico by steamer, had an opportunity to stop for a day in Havana and were the guests of Bishop and Mrs. Hulse.

Nena, the daughter of the Rev. Sergio Ledo, our missionary at Colón in the province of Matanzas, Cuba, died of typhoid fever February 7th. Mr. Ledo and several others of his family have been gravely ill of the same disease, which has become epidemic in Colón.

Diocesan and District Conventions

COLORADO

DENVER, COLO.—A special feature of the fortieth diocesan Convention was the presence of the new Presiding Bishop, who addressed both the convention and a meeting of the diocesan Woman's Auxiliary; and also preached at a service held in the evening in the Cathedral.

The diocesan Church Art Commission reported a number of interesting achievements. The travelling exhibition of ecclesiastical art has returned to Denver after a circuit of ten places, including the General Convention at New Orleans, and is now ready for circulation among parishes in the diocese. The Commission has approved designs for Grace Church, Colorado Springs; St. Andrew's clergy house, Denver; a banner for the "Bishops' Award"; a diocesan seal (designed by Mr. Louis de Boer and approved by Dr. Ralph Adams Cram); and has had a request from the Girls' Friendly Society for a banner design. The new churches of St. Andrew's, La Junta, and St. Michael's, Denver, are taken from the Book of Little Churches published by the Commission.

IOWA

DAVENPORT, IOWA.—The Diocese of Iowa adopted the organization of the Bishop and Council at its seventy-fourth annual convention held at Trinity Cathedral, Davenport, February 7th, 8th, and 9th. Canons creating this organization were passed by the convention. This was the principal item of business at this year's convention.

The diocese was divided into three deaneries instead of four and the Bishop appointed the following new rural deans: Muscatine deanery, the Rev. W. S. D. Lamont of Keokuk; Dubuque deanery, the Rev. Cuthbert Hinton, of Mason City; Des Moines deanery, the Rev. Robert Flockhart, of Sioux City.

Principal elections resulted as follows:

STANDING COMMITTEE: The Very Rev. Marmaduke Hare, D.D., of Davenport; the Rev. W. E. Mann, of Council Bluffs; the Rev. R. J. Campbell, of Cedar Rapids; Messrs. C. M. Cochrane, and I. R. Tabor, of Davenport, and J. K. Deming, of Dubuque. **DEPUTIES** were elected to Provincial Synod: The Rev. J. E. Flockhart, of Dubuque; the Rev. R. J. Campbell, of Cedar Rapids; the Very Rev. Marmaduke Hare, D.D., of Davenport; the Rev. LeRoy Burroughs, of Ames; the Rev. Gowan C. Williams, of Des Moines, and the Rev. Robert Flockhart, of Sioux City; Mr. E. H. Hall, of Davenport; Mr. C. D. Jones, of Independence; Mr. C. O. Lamson, of Waterloo; Mr. Howard Pierce, of Sioux City; Mr. J. L. Powers, of Ames, and Mr. LeRoy Peterson, of Council Bluffs.

MEMBERS elected to the newly organized Bishop and Council are the following: The Rev. W. N. Wyckoff, of Des Moines; the Rev. Gowan C. Williams, of Des Moines; the Rev. LeRoy Burroughs, of Ames; the Rev. C. W. Baxter, of Waterloo; the Rev. H. S. Longley, Jr., of Iowa City, and the Rev. John Flockhart, of Dubuque; Mr. J. K. Deming, of Dubuque; Mr. W. T. Shepherd, of Harlan; Mr. J. L. Powers, of Ames; Mr. C. O. Lamson, of Waterloo; Dr. J. W. Marsh, of Keokuk; and Dr. C. M. Whicher, of Des Moines.

The great features of the Iowa Diocesan Convention are now the preliminary conventions and conferences held the Friday and Saturday before the Convention

proper. These were larger this year than ever before. The Church Boys Conference under the auspices of the Junior Brotherhood of St. Andrew of Iowa began Friday evening, February 5th, with a supper at which Maurice Ottsen, of Cedar Rapids, Bishop Morrison, and the Rev. Howard Lepper of Rock Island were the speakers.

The Iowa Diocesan Young People's Fellowship Conference convened Saturday afternoon, February 6th, and there was a conference for Church school teachers in the interest of Religious Education. The Religious Education Banquet held in Trinity Parish House Saturday evening had an attendance of around three hundred, and many were turned away. The main speaker at all of these Saturday afternoon and evening meetings was the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council. The president of Tabor College, the Rev. F. W. Clayton, was the toastmaster at the banquet. Following the banquet the young people of Trinity Cathedral entertained the visiting young people at a party.

The Girls' Friendly Society also met Saturday afternoon. The diocesan assemblies of the Brotherhood of St. Andrew and the Daughters of the King met Sunday afternoon with the Daughters continuing their meeting Monday. The Woman's Auxiliary held their meetings Monday and Tuesday, the same time as the regular convention sessions were being held. The Daughters of the King had their National president, Mrs. A. A. Birney, of Washington, D. C., with them.

LEXINGTON

LEXINGTON, KY.—Perhaps the largest and most expeditious Council of the Diocese of Lexington was the thirty-first annual Council held in Christ Church Cathedral, Lexington, on February 1st and 2d.

On Sunday, January 31st, the anniversary services celebrating the thirtieth anniversary of the organization of the Diocese and the consecration of its first Bishop, the Rt. Rev. Lewis W. Burton, D.D., LL.D., were held, Bishops Woodcock of Kentucky, Capers of West Texas, and Maxon, Coadjutor of Tennessee, being the preachers.

An organ recital in the Cathedral took place at 4:30 p.m.; and at 5:45, in the Cathedral, the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, addressed a meeting of the Young People's Service League.

The Council opened on Monday morning with a celebration of the Holy Communion by the Bishop of the Diocese, the Rev. Messrs. Alexander Patterson and J. J. Clopton assisting.

The Bishop read his annual address, which dealt with the thirty years of the diocese's life.

A resolution was adopted stating that it was "the sense of the Council that it is the duty of every parish and mission in the diocese to support wholeheartedly the Church's Program, both within and with-

out the diocese, to the fullest extent of its ability; particularly in having an Every-member Canvass each year in order to give every member of the Church an opportunity to contribute individually to the object."

A proposition from the University of Kentucky, Lexington, to establish there a chair of Religious Education to be cared for by the Churches of the state, was referred to the Committee on Church Unity, with instructions to report back to the next Council.

A resolution from the Standing Committee of the diocese granting to the Bishop a leave of absence from the diocese, at such a time as he thinks best, was presented and adopted.

All reports showed progress in the diocese; and the desire on the part of every one to do greater work in the future.

Principal elections were as follows:

STANDING COMMITTEE

<i>Clerical</i>	<i>Lay</i>
Very Rev. R. K. Mas- sle, D.D.	Mr. Henry Higgin
Rev. J. Howard Gib- bons	Dr. W. B. McClure
Rev. J. D. Gibson	Mr. A. D. Cole

DEPUTIES TO THE SYNOD

Rev. S. S. Hale	Miss Laura Clay
Rev. J. Howard Gib- bons	Mr. A. D. Cole
Rev. J. D. Gibson	Mr. J. A. Edge
Rev. William Dern	Miss Sara M. Gaither
Rev. T. L. Settle	Mr. W. W. Pettis
Rev. J. J. P. Perry	Mr. A. E. Stricklett

OLYMPIA

SEATTLE, WASH.—The Rt. Rev. S. Arthur Huston, D.D., Bishop of the Diocese, was the celebrant at the opening Eucharist of the sixteenth annual Convention of the Diocese of Olympia, in St. Mark's Church, Seattle, February 2nd. The Rev. Herbert M. Gowen, D.D., was epistoler, and the Rt. Rev. William F. Faber, D.D., Bishop of Montana, gospeller. The music was the Serbian Mass, unaccompanied.

One of the most important announcements was that of the Rev. G. C. Baird as general diocesan missionary. Mr. Baird has just completed a very successful term as priest-in-charge of the mission at Snohomish, where, on his departure, the congregation presented him with a Hamilton watch in token of their appreciation.

Bishop Huston, in his annual address, spoke hopefully of the financial situation of the diocese, and especially of the plans for an episcopal residence. Bishop Faber spoke on the history of the Church in Montana at a dinner in the Chamber of Commerce, attended by 500 people, the largest gathering of the kind ever held in the diocese.

Principal elections resulted as follows:

STANDING COMMITTEE

<i>Clerical</i>	<i>Lay</i>
Rev. R. J. Arney	Mr. B. Pelly
Rev. Dr. MacLaughlin	Mr. W. E. Turrell
Rev. C. S. Smook	Mr. C. C. Bronson
Rev. C. S. Baird	Hon. C. E. Claypool

DELEGATES TO PROVINCIAL SYNOD

Rev. C. S. Smook	Mr. E. G. Anderson
Rev. S. H. Morgan	Mr. H. C. Force
Rev. Dr. MacLaughlin	Mr. N. B. Coffman
Rev. E. B. Smith	Dr. Stimpson

SOUTH CAROLINA

BEAUFORT, S. C.—Plans for raising South Carolina's \$4,000 share of the national deficit were unanimously endorsed, under the leadership of the Rt. Rev. William A. Guerry, D.D., Bishop of the Diocese, at the 136th annual diocesan Convention, meeting in St. Helena's Parish, Beaufort, February 2nd and 3rd. An increase of \$1,000 in the pledge of the diocese for the Church's Program was also unanimously voted, and plans laid for a whirlwind campaign to raise the amount before the next meeting of the National Council.

Interesting addresses were made to the Convention by Major I. B. Brown, speaking on behalf of the Porter Military Academy; the Rev. T. P. Noe, representing the Church Home Orphanage at York; the Rev. Mercer P. Logan, on behalf of the Sewanee Summer Training School; and the Rev. C. E. McAllister, of the Church Missions House, on the Church's Program.

A feature of the Convention was the presentation of the Church School Service League of a pageant based upon the Bible story of Elijah and the priests of Baal, written by and presented under the direction of a member of the League. At the Men's Supper following the pageant, addresses were made on Religious Education, by the Rev. H. W. Starr, chairman of the Department of Religious Education; The Y. P. S. L. Summer Camp, by the Rev. C. Capers Satterlee, executive secretary of the diocesan Y. P. S. L.; The Responsibility of the Vestrymen for the Church's Program, by Prof. L. A. Prouty, chairman of the Group Organization of the Church of the Holy Communion, Charleston; and on The Responsibility of the Diocese, by the Rev. C. E. McAllister.

Two topics of wide interest were included in Bishop Guerry's masterly address to the Convention: Sunday Recreations, and the Problem of Divorce and Re-marriage. By resolution of the Convention, that portion of the address dealing with the latter subject will be printed as a separate pamphlet and made available to the clergy for general distribution throughout the diocese.

On invitation of the Rev. A. S. Thomas, rector, the Convention will meet next year in the newly completed parish house of St. Michael's Church, Charleston.

Principal elections resulted as follows:

STANDING COMMITTEE: The Rev. Messrs. Albert S. Thomas, Homer W. Starr, Ph.D., W. S. Poyner, S. Carey Beckwith, William Way, D.D., Messrs. Walter Hazard, W. A. Boykin, R. W. Sharkey, E. W. Duvall, Thomas W. Bacot.

SPOKANE

SPOKANE, WASH.—One of the most satisfactory convocations of the Missionary District of Spokane, from the viewpoint of attendance, interest, inspiration, and dispatch of business, closed a two-day session at Spokane, February 8th.

A proposed amendment to the constitution which would admit only those having the order of priest to a seat and a vote in the convocation, was considered. This would deprive those with the order of deacon from such privilege. A vote of the clergy stood a tie, 9 to 9, Bishop Cross declining to cast a deciding vote. The proposed amendment was dropped.

A feature of the day was an auto trip of the entire convocation to the site of the new Cathedral, overlooking city and valley. At noon Bishop Cross led a devotion at the altar of native rock constructed for use last September when the site was taken over by the Church. Bishop Cross explained that it is hoped to break

ground in November for the first unit of the building, to cost around \$250,000 exclusive of the site, purchased at \$22,500.

"A woman who is a member of the Church in Spokane," said the Bishop, "has written into her will \$50,000 to be used in helping to finish the Cathedral. I am not concerned about when the Cathedral will be finished. That may take ten or twenty-five years. But I am intensely interested in the start and finish of the first unit.

"The mission of the Church is brotherhood, not in terms of the nation, but in terms of the world," declared the Rt. Rev.

G. Gaylord Bennett, D.D., Bishop of Duluth, at the annual dinner at the Davenport hotel. He addressed 500 persons, including clergymen and their wives, laymen and women, and members of the Young People's league of the district.

Young people showed their keen interest in launching the new district organization when 200 gathered for the purpose at Holy Trinity church during Convocation. The organization takes the name of Young People's Federation of the Episcopal Jurisdiction of Spokane. The Rev. T. A. Daughters of St. James' Church, presided.

Mammoth Missionary Meeting to Begin Crusade for Spread of Gospel

Delegates From Britain and Colonies Hold Enthusiastic Convention

The Living Church News Bureau
London, January 29, 1926

THE GREAT CONVENTION ARRANGED BY the Missionary Council of the Church Assembly, which opened in the Central Hall, Westminster, last Tuesday, after many months of preparation, was unlike any missionary meeting or convention that has gone before. In the first place, it was not summoned in support of the work of any particular mission, but was to send forth a call from the Church through its leaders to the people of the Church; in the second place, it was designed as the beginning of a great crusade, the call for unparalleled generosity in the giving of lives and money for the fulfilling of the Church's primary duty—preaching the Gospel throughout the world.

Delegates from every diocese in England and Wales, and from Ireland and Scotland and the Churches overseas, were present. Twenty diocesan bishops sat on the platform, and, with them, twenty-six bishops-suffragan. Every Free Church missionary society was also represented. The chairman was the Bishop of Salisbury, who is chairman of the Missionary Council of the Church Assembly, and has devoted so much of his time and experience to this particular part of the Church's work. On his right hand was the Archbishop of York. The Archbishop of Canterbury would have been there also, but seventeen days spent in guiding and directing the bishops in the exacting work of Prayer Book revision left him in imperative need of rest. He, however, sent a letter to the chairman, in which he gave his warm commendation and blessing to the Convention and its work.

Two sessions were held each day from Tuesday to Thursday, and the final meeting takes place today (Friday) in the morning only. The four reports, to which I have already referred in a previous letter, were thoroughly discussed, and I hope in my next letter to comment on some of the conclusions reached.

PRAYER BOOK REVISION

The House of Bishops was in session at Lambeth Palace from Thursday, January 7th, until Thursday, January 21st, for the work of Prayer Book revision. No report of the proceedings will be issued, but it is understood that good progress was made. The resolutions reached were, at the present stage, provisional only.

There was a celebration of Holy Communion every morning, in the Palace chapel, and a short service at one o'clock. The daily session lasted from 10:30 A.M., to 1 P.M., and from 2:30 to 5 P.M. From the thirty-eight English dioceses, thirty-four bishops attended throughout. The see of Southwell, being vacant, was not represented, and the Bishops of Norwich and Coventry were absent on account of illness. The Bishop of Lichfield was prevented by illness from attending some of the meetings.

It was arranged that the House of Bishops should meet again to continue the work on Monday, June 14th, and should sit until Friday, June 25th. A further meeting will probably be held from Thursday, October 21st, to Friday October 29th.

CARDINAL MERCIER

Nowhere will more fervent or sincere prayers for the repose of the soul of Cardinal Mercier be offered than in churches of the Anglican Communion.

Belonging to a family of distinction, and saturated with the spirit of Louvain, the Cardinal stood forth at sixty years of age, amid the horrors of war, calm and fearless, as the patriot prelate defending the rights of his countrymen. But what called forth the love and admiration of English Catholics, besides his splendid patriotism, was the leading part he took in the matter of the reconciliation of Anglican and Roman orders. The full history of the Malines "conversations" cannot yet be told, but they revealed fundamental agreement on many most vital questions. It was his love for his fellow man and his saintly capacity for appreciating other points of view that made Cardinal Mercier the ideal president for such meetings. The late Cardinal's other ambition, the restoration of the University Library at Louvain, is rapidly approaching accomplishment. It is hoped to complete the whole edifice by the summer of next year.

LORD SHAFTESBURY ON CONVOCATION

Lord Shaftesbury, president of the English Church Union, took the chair last Thursday at a meeting held at the Church House, Westminster, to consider the subject, Convocation and the Church Assembly. He said that the Convocations of the Church of England were the provincial synods of Canterbury and York, and since the breach with Rome, and pending the assembling of a general council whose authority the Church of England could recognize, Convocation had been the only body whose decisions could be accepted by English Churchmen as canonically valid. Some time ago a good deal was

heard in public of "government of the people, for the people, and by the people." If any such idea were to take root or were to be elaborated in the government of the Church, that, surely, would be an incalculable disaster from which the Church of this country could never recover. The relations of the provincial synods to the Church Assembly, in the matter of legislation primarily and principally in spiritual matter, must be very carefully analyzed and defined.

Dr. Charles Harris, chairman of the E. C. U. Literature Committee, contributed very ably to the ensuing discussion. In the course of his speech, he said that Convocations had the undoubted right to amend the Prayer Book proposals of the House of Bishops, but he considered that any amendments likely to be required by them would be little more than formal. If, however, contrary to the desire of Catholics, this issue should be raised, the E. C. U. would support unflinchingly the right of Convocations, as the supreme spiritual authority in the realm, to give the final and authoritative word in the matter of Prayer Book revision.

BISHOP OF RIPON ENTHRONED

The ceremonial enthronement of Dr. Edward Arthur Burroughs as Bishop of Ripon took place in Ripon Cathedral last Monday. Before the enthronement there was a gathering of civic and other dignitaries at the Town Hall, where the mayor presented an address of welcome.

A procession was formed to the Cathedral, where there was a large congregation. The Bishop was accompanied by the diocesan Chancellor, the diocesan Registrar, the Suffragan Bishop of Knaresborough, the archdeacon of Richmond and his chaplains, including the Bishop-designate of Southwell, the Rev. Bernard Heywood. The Bishop presented his petition and the Archbishop's mandate, and the whole procession passed through the crowded nave to the choir, where other clergy and lay readers were assembled. The ceremony of enthronement having been performed by the Dean, the Bishop gave an address.

After the service the clergy returned to the Chapter House, where the dean presented an address of welcome to the Bishop. A reception was afterwards held at the Spa Hotel. Princess Mary, Viscountess Lascelles, Viscount Lascelles, and Lady Harwood, attended the ceremony in the Cathedral.

THE CHURCH HOUSE

The Church House, Westminster, the members of which held their annual meeting last week, consists partly of a Fifteenth-century house built by one John Webbe, merchant. In the Seventeenth Century it passed into the possession of Lord Audley. He was executed for his high crimes, and the house became forfeit to Bishop Davenant, who was lord of the manor. By him it was granted to the city of Westminster, and used as a workhouse until, as recently as 1879. The site and existing building were bought for the purpose of a Church House in 1881. Up to that time ecclesiastical business was transacted in a small house in Bishop's Walk in the Abbey Close. The Church House has grown gradually, and when its present usefulness as a center of manifold activity is considered, it is difficult to realize that the project of the founders was subjected at the time to much hostile criticism in the press. The present need of the Church House

is an increase in the number of its members.

OPEN CHURCHES

The Incorporated Free and Open Church Association, which held its annual meeting last Friday, has now completed sixty years of work. It has achieved a great deal in that time, as anyone whose memory of our parish churches goes back much less than sixty years can testify. Distinctions between rich and poor in the House of God, once the rule, are now the exception. But there is useful work for the Association to accomplish in educating the church-going public to a realization of the evils of pew-renting and seat appropriation. In Wales, as one of the consequences of disestablishment, great strides have been made, and the Bishops of Bangor and Swansea and Brecon have announced that pew-renting has been abolished throughout their dioceses. Closely related is the abolition of fees for the entrance to the choirs, chapels, and other parts of our cathedral churches. Chiefly owing to the noble example set at Chester a few years ago in abolishing all fees hitherto charged to visitors to the Cathedral, the undermentioned cathedrals are also now free and open to all who enter: Canterbury, Bristol, Carlisle, Gloucester, Lichfield, Manchester, Rochester, Salisbury, Southwell, Truro, and Worcester. St. Paul's Cathedral has long been free, but Westminster has yet to be emancipated. Perhaps the new dean will make the venture of faith which the Free and Open Church Association advocates.

A MISSIONARY COLLEGE

A great effort is being made to raise £30,000 by next Ascension Day, in order to build a training college for women missionary students at Selly Oak, Birmingham.

ham. Two years ago a house was rented for the purpose by the S. P. G., and the College of the Ascension was founded. It has now well proved its value. About twenty of its students are working in different parts of the mission field, and there are fifteen now in training. But the present house is too small to accommodate even those conveniently, and it would immensely increase the usefulness of the college if the accommodation could be so increased that about twenty-five students might be housed, and room also allowed for visiting missionaries on furlough. The cause which the college will serve is worthy of a dignified building, and it is specially desirable that the chapel which will form part of it should be worthy of its high function. The college, while entirely independent, works in coöperation with five other colleges representing different denominations, with the common aim of preparing men and women for social and missionary work.

CHOOSING A NEW CATHEDRAL

The Commission appointed to report on the choice of a local church to serve temporarily as the Cathedral of the proposed new diocese of Portsmouth sat last week at Portsmouth town hall.

During the afternoon the Commission visited the four Portsmouth churches that had been suggested to them as suitable for a Cathedral. These were the churches of St. Thomas (the parish church of Portsmouth), St. Mary (the parish church of Portsea), St. Matthew, and St. Cuthbert.

The claims of the churches mentioned were laid before the Commission by parochial delegates, and all the representations made on their behalf will be carefully considered by the Commission.

GEORGE PARSONS.

Introduce Religion Into Politics, Urges Bishop Brent at Toronto

Church Above State, He Declares
—Archbishop to Visit England—
Social Service Sunday

The Living Church News Bureau
Toronto, February 10, 1926

WE MUST REINTRODUCE RELIGION INTO politics, for religion stands above the State," declared the Rt. Rev. Charles H. Brent, D.D., LL.D., Bishop of Western New York, in delivering the University Sermon in Convocation Hall, Toronto, last Sunday. Instead of Christianizing the nations, the nations have nationalized Christianity. All this Nordic myth is disgusting, he said. "The Nordic race is not superior to the other races of the world, and it is time to stop that arrogant talk which puts our nation above all the others, and to remember that all are the children of the one Father.

"A great problem to-day is the fact that to most people Jesus is more of a religious concept than a living person; they are apt to think of Christ as a demi-god, stripped of human qualities," Bishop Brent added.

"What is needed at present is a picture of the Founder of Christianity that would be as faithful and as vivid as that of Julius Caesar or any other great figure in history. No biography of Jesus Christ has ever been written; the Gospels cover only three years of the full thirty-three, in-

stead of giving a continuous story. What is needed is a reconstruction on the part of preachers of the personality of Jesus from those fragments that came down from the first century.

"There were four features of the character of Christ that were non-controversial. The first emphasized the completeness of His manhood; the second proved that no other man ever lived who not only did not do his own will but never desired to; the third showed how Jesus lived the deed before it was taught; and the fourth that the religion of Jesus totally encompassed the sphere of life. He never addressed God in any other terms except as Father, thus establishing the concept of the Son of God.

"Militarism and war were both incompatible with the mind and teaching and practice of Jesus," said Bishop Brent in illustrating the third feature. "His life was a religious one because it was constantly expressed in parables—a thing which was possible only when the consciousness of the presence of God was made to permeate all the acts and thoughts of a man."

ARCHBISHOP TO VISIT ENGLAND

The Most Rev. A. V. DePencier, Archbishop of new Westminster and Metropolitan of the Province of British Columbia, has accepted an invitation to visit England this year, and will leave Vancouver immediately after Easter. He will be away for two months and has been asked to address the annual meeting of the Society for the Propagation of the

Gospel, in the Albert Hall, London, on April 26th. The object of his visit to the old country is to raise funds for the establishment of an endowment for the bishopric of Caledonia.

SOCIAL SERVICE SUNDAY

Sexagesima Sunday was the day set apart by the General Synod for the presentation of the work of its Council for Social Service in all Anglican churches throughout Canada. It was accordingly marked by special sermons and special prayers for social work and social workers.

In Toronto a special feature, introduced last year, was a corporate communion for social workers. This year the service, to which special invitations were sent by the social service department of the Toronto diocesan Woman's Auxilliary, was held at nine o'clock at the Church of the Redeemer, Canon Vernon, general secretary of the Council for Social Service, being the celebrant, assisted by Archdeacon Ingles, chairman of the Toronto diocesan Council for Social Service, and the Rev. R. A. Armstrong, rector of the church. It was followed by a breakfast for the social workers in the parish hall. At the eleven o'clock service Dr. Vernon preached on the social welfare work of the Church.

CHURCH ARMY HALL BUILT BY INDIANS

Recently Archdeacon Rix, administrator of the Diocese of Caledonia, visited Kiwanga for the opening of a new Church Army Hall.

On October 5th the first logs were hauled for the foundation of the proposed building, and in three months the building was ready for opening. The hall measures 30 by 50 feet, and seats 500 people. The building was completed in such rapid time because the natives all set their hands to the building. As for the money, they all gave all that they had, and those that did not have money gave food, articles of clothing, furniture, skins, and guns, which were sold at auction, with the result that the building was able to be opened clear of debt.

The natives gathered in great numbers from all the different villages, some coming no less than 200 miles. The different villages brought their own bands and choirs to take part in the opening.

MISCELLANEOUS NEWS

The first visit of the Bishop of Niagara to St. James' Church, Merritton, was signaled by his announcement of the appointment of the Rev. H. L. A. Almon, for twenty-five years rector of the parish, to the office of canon.

The Rev. W. Leslie Armitage, M. A. former rector of St. James' Church, London, has been unanimously chosen rector and canon of St. John's Cathedral, Saskatoon, and has accepted that position. Canon Armitage has had charge at Peterboro, Picton, Toronto, and London.

The Rev. C. Llewellyn Bilkey, Clinton, diocese of Huron, placed his resignation in the hands of the Bishop to take effect March 1st. Mr. Bilkey has accepted an appointment to a parish at Defiance, Ohio, and leaves to take up his new duties in March.

The Rt. Rev. E. J. Bidwell, Bishop of Ontario, officiated at the induction of the Rev. A. F. U. Smart, newly-appointed rector of St. John's Church, Portsmouth, and following the induction service delivered a magnificent sermon outlining the work of the ministry.

In the presence of a large congregation representing not only the parish itself,

but many churches throughout the city, the induction of the Rev. James Edward Ward as rector of St. Stephen's Church, Toronto, was conducted by the Rt. Rev. James F. Sweeny, D.D., Bishop of the Diocese, while the special preacher for the occasion was the Rev. Canon James Broughall, rector of Grace-Church-on-the-Hill, who has been prominently associated with the history of the parish.

St. Paul's Church, Esquimalt, B.C., will celebrate its diamond jubilee in August of this year, when it is hoped the cornerstone for a new rectory will be laid.

The Rev. Canon D. Russell Smith, late of Fort Erie, assumed the rectorship of St. Jude's Church, Oakville, last Sunday. Canon Smith has been with his late charge at Fort Erie and Ridgemount for the past nine years.

The seventeenth anniversary of St. Mark's Church, Kitsilano, B.C., was celebrated January 17th and 18th. The special preacher was the Very Rev. Dean Quainton, D.D., of Christ Church Cathedral, Victoria. Monday evening he gave a popular lecture on Pathos and Humor in a Rector's Life, in the parish hall. The Rev. A. H. Sovereign, the only rector of St. Mark's, has carried on a vigorous work through the years, until he has seen the parish grow in numbers and strength, a special feature of the work being that among the boys and girls, and young people.

The Rev. Dr. Jonathan Goforth, veteran missionary to China from the Presbyterian Church in Canada, left Toronto this week to serve as chaplain of General Seng's army in China.

Two More New Churches are Under Construction in Massachusetts

Dean Rousmaniere Improved—Taxation of Rectories—E. T. S. Alumni Day

The Living Church News Bureau
Boston, February 15, 1926

INASMUCH AS BUILDING MAY BE TAKEN almost always as a sign of progress, it gives occasion for general rejoicing to hear that the congregation of Grace Church, Salem, have collected the sum of \$75,000 towards the building of a new church. This is to be Gothic in style, and built on the site of the old one. It is expected that the construction will begin this year. In the meanwhile, on Quinquagesima Sunday, February 14th, Bishop Slattery visited Reading for the purpose of dedicating the Church of the Good Shepherd.

These two new churches have one very beautiful thing in common. In each one the chancel is being designated as a memorial to one of God's faithful soldiers, who, having served Him faithfully here in the sacred priesthood, has long since joined the Church Expectant.

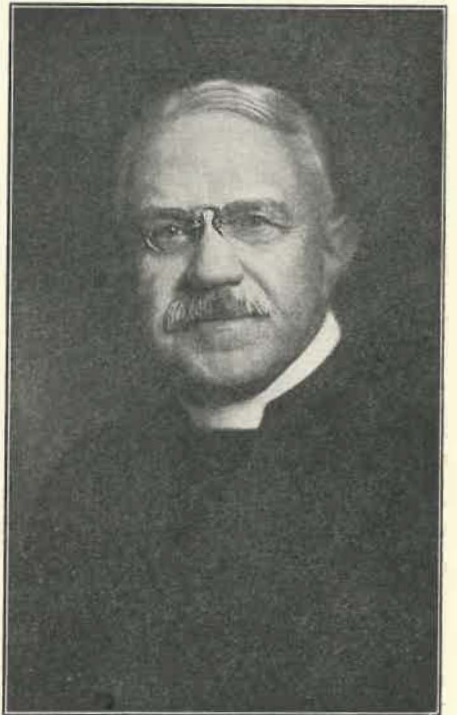
The chancel of the new church in Salem is to be in memory of the Rev. James P. Franks, a former rector, and that in Reading is to commemorate the Rev. Edward Lincoln Atkinson, whose remains now lie buried in the churchyard in which this church stands.

THE SICK LIST

Dean Rousmaniere is still, we rejoice to say, improving from day to day in health, and now manages to sit up twice daily. The Rev. W. L. Clark, of St. Paul's Church, Brookline, who recently underwent a serious operation, has so far recovered as to be able to leave the hospital and return to his home. As a token of the high esteem in which his parishioners hold him, the vestry has undertaken both to pay all his hospital expenses, and also to send him and Mrs. Clark away for a short rest during convalescence.

TAXATION OF RECTORIES

At the hearing before the Commission of Taxation on February 9th, in the State House, of a bill to be introduced in the state Senate by Senator Gaspar Bacon to exempt rectories from taxation, the clergy of the Diocese were represented by Bishop Slattery, the Rev. Dr. Elwood Worcester, and the Rev. T. C. Campbell. The commission listened courteously to their speeches as well as to those of representatives of



CONVALESCENT

The Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston, who now seems on the road to recovery after a very serious and protracted illness.

other Christian bodies, but warned their hearers that they had before them many requests for like exemption.

A HOUSE-CLEANING RESOLUTION

At a meeting of the provincial Social Service Commission, held recently in Springfield, the following resolution was unanimously adopted and ordered sent to the several diocesan commissions throughout New England:

RESOLVED: That in the mind of the Social Service Commission of the Province of New England, social service activity should not be limited to work among those who are obviously unfortunate or disadvantaged, but the Commission believes there is a large field for social service activity on the part of Church members among themselves in promoting observance of moral standards in such matters as the use of liquor, gambling, and immodest behavior between the sexes. Knowing that many of our young people are meeting these higher standards, we call upon our youth generally to show that courage and regard for the welfare of others and society which their Christian profession demands.

ALUMNIDAY AT E. T. S.

Wednesday, February 10th, was kept at the Episcopal Theological School as the mid-winter Alumni Day. Commencing at ten-thirty, a quiet morning was conducted by the Rev. Angus Dun, in St. John's Memorial Chapel, and after luncheon at the deanery, a lecture was given by the Rev. Norman B. Nash on New Testament Criticism. In the evening a dinner took place at the University Club, Boston, at which the Rev. Dr. Drown gave a report on the work of the school, and two other addresses were delivered on the Vision of Theological Education in Our Time, by the Rev. R. W. Norwood, of St. Bartholomew's Church, New York, and the Rev. Prof. Hodgson, of the General Seminary.

CHURCH SCHOOL UNION'S ANNUAL MEETING

The Church School Union of the Diocese of Massachusetts held its annual meeting at the Cathedral, on Saturday, February 6th. At eleven o'clock a Corporate Communion took place for the clergy and lay delegates, at which an address was given by the Bishop Coadjutor. This was followed immediately by the business meeting in the crypt, at which Bishop Slattery presided, and the election of officers took place, those elected being:

The Rev. Warner F. Gookin, vice president; Mrs. W. A. Allen, secretary; the Rev. Wolcott Cutler, clerical member of the Department of Religious Education to serve two years; Mr. R. S. Bartlett, lay member of the same Department for a like term; Miss Gwendolen Morse, lay member of the same for one year in fulfillment of an unexpired term.

The election over, a discussion took place upon the value of the Church School Union, after which a light luncheon was served to the delegates. In the afternoon an Epiphany Conference took place on the Church School and the Mission of the Church, the general subject for discussion being The Ratio Between Interest and Offerings.

CATHOLIC CLUB OF MASSACHUSETTS

The Catholic Club of Massachusetts held its February meeting at St. James' Church, Roxbury, the Rev. Kenneth R. Forbes, rector, on Monday, February 8th. There was a good attendance, the paper for the day being given by the Rev. F. S. Penfold, D.D., rector of St. Stephen's Church, Providence, R. I. His subject was Some Thoughts on the Bases of Our Ceremony, and the paper, delightful alike for its wit and humor as for its thought and study, brought forth a hearty discussion among all present. An honored guest on this occasion was the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, who gave a very interesting talk on the work and prospects of that seminary.

MEETING OF THE DIOCESAN COUNCIL

The Diocesan Council held a meeting on Monday, February 15th. At this writing it is impossible to record any action taken at this time, but it was expected to receive reports regarding the quota for the general Church, from such parishes as have not so far sent them in. The Council trust that as a result of these reports they may be able to pledge to the Presiding Bishop the full quota set for the Diocese—\$250,000.

R. H. H. BULTEEL.

NATIVE LANGUAGES and dialects in Africa number some 450. Literature is obtainable in only 180 of these. In only seventeen are there as many as twenty-five books. In most cases the vernacular literature consists of less than ten books, frequently five.

Bishop Manning Announces Spring Campaign for New York Cathedral

Concerning Prohibition—The Bishop's Lenten Talks—Rev. A. S. Duncan-Jones at Trinity

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

THE INTENSIVE DRIVE FOR FUNDS FOR the Cathedral of St. John the Divine, announced to take place within the month of April, will be, Bishop Manning states, for the completion of the two great west towers, the foundations of which are finished, for the south transept, and for the great central tower. From the money already paid and pledged, the present construction work is being carried on. The success of the April campaign will insure the continuation of the builders' labors until the vast structure is finished.

The Bishop made the above announcement at a luncheon on Tuesday given to representatives of preparatory schools in and near New York, when plans were discussed for securing the \$150,000 necessary to complete the educational bay in the Cathedral. The Bishop spoke of the bay as symbolizing the aspiration and devotion of youth and the close relation between true education and true religion.

CONCERNING PROHIBITION

The announcement made by the Church Temperance Society to the effect that its 20,000 members think the present Volstead act a menace to temperance and favor its modification has served as an occasion for a nation-wide discussion of this very controversial subject. The clergy of the country have expressed their differing opinions; the leaders among them have been quoted at length in the daily press. Later developments at the Society's headquarters here show that the Secretary has, apparently, issued a statement which he is unable fully to substantiate. The newspapers made a prominent or leading feature of the Temperance Society's report and so greatly magnified its importance. Once the matter was before the public in so conspicuous a fashion the clergy could not withhold their opinions.

The Bishop of New York announced that he would speak on the subject of prohibition at the Cathedral last Sunday morning. The great edifice was filled to capacity for the occasion. His text revealed the purport of the sermon, and was: "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." It is unnecessary to summarize the sermon here for it was printed in full in last week's LIVING CHURCH. The *Times* in its editorial columns characterized it as a statement which in "its moderation of language, its soundness of logic, and the care with which it avoided mere assertions and stuck to facts, admitted with some approach to unanimity by both sides of the controversy, made it entirely different from what the prohibitionists as class are accustomed to say and write. A disinterested and impartial judge of the Bishop's sermon would commend it, however, as a fair and honest presentation of the case for prohibition."

BISHOP MANNING'S LENTEN TALKS

Under the auspices of the National Church Club for Women, the Bishop of

New York will give a series of talks on the Thursday afternoons of Lent in St. Thomas' Church, Fifth Avenue and 53d Street. The scheduled hour is five o'clock. The subjects of these addresses have been selected especially to appeal to young people, for it is in their interest that these meetings have been arranged. The services are, however, open to the public so that many adults may avail themselves of the privilege of hearing the Bishop's presentation of these timely subjects. The topics are announced as follows: What Is the Use of Going to Church? How Shall We Keep Sunday in the Twentieth Century? The Meaning of Marriage; On Choosing a Calling in Life; The Fifth Commandment Today; The Sacraments: What Is Their Relation to Every-day Life?

LENTEN PREACHERS AT OLD TRINITY

The scheduled list of preachers at the noon-day services during Lent in Trinity Church is as follows:

Ash Wednesday, Bishop Manning; Thursday, Dean Howard C. Robbins; Friday, Bishop Lloyd; for the first week in Lent, the Rev. Dr. Sturges, rector of Grace Church, Providence; second week in Lent, Fr. Huntington, O.H.C.; third week, Bishop Bidwell, of Ontario; fourth week, Bishop Woodcock, of Kentucky; fifth week, Bishop Slattery, of Massachusetts; Holy Week, including the Three Hours' service, Bishop Johnson, of Colorado.

During Lent there will be an additional celebration of the Holy Eucharist each weekday morning at 8:15 o'clock in Trinity Church.

THE REV. A. S. DUNCAN-JONES AT TRINITY CHURCH

The preacher at Trinity Church on Sexagesima Sunday was the Rev. A. S. Duncan-Jones, vicar of St. Mary's Church, Primrose Hill, London, who is in America as special lecturer at Berkeley Divinity School. In his sermon, Fr. Duncan-Jones made some frank comments which seem worthy of quotation:

"No Englishman," he said, "can stand in this historic pulpit without feeling a deep sense of grief, for all about this church are memorials which speak of the misunderstandings that separated the people who came to this continent from their brothers who remained in England. Outside in the churchyard is the monument to the American patriots who died in English prisons. There, too, is the shaft to the gallant captain of the *Chesapeake*. Before these every Englishman will bow his head. These things stand to us as a warning and reminder, a warning that ignorance may defeat brotherhood and that suspicion and selfishness may make people blind."

ST. PAUL'S CHAPEL PREACHERS FOR LENT

The Rev. Dr. McComas, vicar of St. Paul's Chapel, Trinity Parish, announces the following preachers for the weekday services at 12:30 P.M., during Lent:

Ash Wednesday through Friday, Dean Fosbroke. On Mondays through Fridays for the six weeks of Lent in the order named: the Rev. Dr. van Allen, of Boston, the Rev. Dr. Penfold, of Providence, Fr. Hughson, O.H.C., Bishop Bidwell, of Ontario, the Rev. Dr. Vernon, of Philadelphia, and Dean Ladd.

ANNUAL ACOLYTES' SERVICE AT ST. MARY'S

Lincoln's Birthday was selected again this year for the annual acolytes' service at the Church of St. Mary the Virgin. The church was filled this morning with clergy, acolytes, and their friends. The Rev. Dr. Delany was the celebrant at the Solemn

High Mass. The Rev. Dr. Gavin, of the General Seminary faculty, was the preacher and spoke on The Adventure of Orthodoxy. He stated that it is the Catholic who recognizes that the Holy Spirit is ever leading the Church into all truth and that in true following of Him lies the great adventure. The heretics of Church history have been the conservatives taking their various stands on the limitations of their own definitions of truth. Following the Mass was a procession of the Blessed Sacrament through the aisles of the Church.

NEWS NOTES

Following his custom, the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, will utilize the commercial observance of Washington's Birthday to conduct in that church a quiet day for all men who wish to avail themselves of the privilege.

In the Church Missions House chapel this forenoon a farewell service was held for the Rt. Rev. William M. M. Thomas, who was consecrated on December 28th as Suffragan Bishop of Southern Brazil. Bishop and Mrs. Thomas sail tomorrow for Rio de Janeiro.

At the Church of the Ascension, Fifth Avenue and Tenth Street, the Rev. Donald B. Aldrich, rector, there will be inaugurated on Ash Wednesday a series of services for the children of the Washington Square district. The Rev. John W. Suter, Jr., of the Department of Religious Education of the National Council, will direct the services, and cooperating with him will be the rectors of the Church of the Ascension and of Grace Church, the pastors of Judson Memorial Baptist Church, the First Presbyterian, and the Washington Square Methodist Church. Religious art will play an important part in the services, a choir of children will lead the singing, and a story-sermon will be delivered. These are scheduled for 5:15 P.M. on Ash Wednesday, on Tuesday, March 2d, and the remaining Tuesdays of Lent.

HARRISON ROCKWELL.

NORTH DAKOTA G. F. S. MEET

GRAND FORKS, N. D.—The second annual meeting of the District Council of the Girls' Friendly Society in North Dakota was held in St. Paul's Church, Grand Forks, January 23d. The meeting opened with a Corporate Communion followed by breakfast in the Guild Hall. The Rev. C. H. Collett read the Girls' Friendly Society service and welcomed the delegates to his parish. This was followed by an address by Bishop Tyler. The rest of the morning was spent in routine business.

The delegates and all of the girls of St. Paul's branch were guests of the Grand Forks Guild at luncheon. There were short addresses by Bishop Tyler, Archdeacon Harrington, and Mrs. William Fox. Mrs. Fox told of the work the Girls' Friendly Society is doing in Rugby with the foreign-born.

After luncheon the business meeting reconvened. The important business of the afternoon was the adoption of a District budget and the election of officers. The following are the officers for 1926:

Honorary President, Mrs. J. P. Tyler, Fargo; President, Mrs. Homer R. Harrington, Fargo; Vice-Presidents, Mrs. A. M. Lommen, Grand Forks; Mrs. J. E. Featherstone, Valley City; Miss Aline Cronshey, Cannon Ball; Mrs. Harry Partidge, Minot; Secretary-Treasurer, Mrs. W. H. Perkins, Fargo; Heads of Departments; Candidates, Mrs. W. H. Temple, McClusky; Commendation, Miss Edith Currie, Park River; Literature, Mrs. William Fox, Rugby; Missions, Miss Lucy Gibbs, Fargo; Social Service, Mrs. Grady Hager, Grafton.

Pennsylvania University Drive for Religious Building Closes

Success of Project Assured—Philadelphia Lenten Services—Conference of Liberals

The Living Church News Bureau
Philadelphia, February 15, 1926

SOME WEEKS AGO WE CHRONICLED THE proposal of the Christian Association of the University of Pennsylvania to erect a building which should house adequately and with dignity the activities of the various religious bodies at work on the campus. The campaign was for \$750,000. The campaign is now formally closed. Its results are gratifying. There has been received in cash and pledges \$650,000. Four of the larger and stronger bodies, our own Church included, have divided the remaining hundred thousand needed among them and propose to raise it. It means that the new building is assured, and will doubtless do much to foster the really excellent work that is being done among the students by the various student chaplains. As is almost bound to be the case, there has been some misunderstanding of what it is all about.

It has been charged that we were in some way compromising our Church position by sharing in this inter-Church project. Nothing could be further from the fact. Our own individual work is cared for in our own chapel, the Transfiguration. The new building simply houses the business end and gives the various chaplains decent offices for meeting their men, and also gives an adequate place for common social activities. It is understood that among those working and giving for this enterprise our own people have taken the leading part.

LENTEN SERVICES

The usual preparations for the noon-day preaching services during Lent have been made. The four chief centers are Old Christ Church, the Rev. Dr. L. C. Washburn, rector; the Garrick Theater, where the services are conducted under the auspices of the Brotherhood of St. Andrew; St. Stephen's Church, the Rev. Dr. Carl E. Grammer, rector; and St. James' Church, the Rev. Dr. John Mockridge, rector. In addition to these preaching services, additional weekday celebrations of the Holy Eucharist are being provided for business people at Christ Church, St. Peter's, the City Mission Chapel, St. Mark's, Holy Trinity, the Pro-Cathedral, and St. James'. The list of out-of-town preachers at these various centers includes the Bishops of Pennsylvania, Kentucky, Central New York, Delaware, Easton, Bethlehem, Duluth, Utah, and East Carolina. Among the more prominent of the clergy are Canon Shatford of Montreal, Dr. Melish of Brooklyn, Dr. Phillips of Washington, and Dr. Jessup of Buffalo. The Rev. Charles Wood, Presbyterian, of Washington, preaches in St. Stephen's from March 15th to 19th.

The Brotherhood of St. Andrew, in addition to its sponsorship of the Garrick Theater services has a program of its own. They have organized twenty teams of three laymen who will conduct services on some weekday night in sixty of the parishes to which they have been invited. Two of them will make short addresses on different phases of the general subject, Our Community—Christian or Pagan? and the third, where it is so desired, will read

the service. The purpose is described as twofold, to make the people of the Diocese better acquainted with the work of the Brotherhood and to arouse interest in the movement for the deepening and development of family devotions. Beside all this, the Brotherhood has its annual service on Washington's Birthday in Old Christ Church. This year it consists of the celebration of the Holy Eucharist at eight o'clock, followed by breakfast in the Neighborhood House and an address by the Rev. Robert McFetridge, rector of the Church of the Redemption.

CONFERENCE ON LIBERALISM

The Conference on Liberalism held at St. Stephen's Church on Monday and Tuesday, February 8th and 9th, brought together between 125 and 150 men from the Second and Third Provinces. The newspaper reports of the papers were rather meager. So far as they were theological, they were largely devoted to pointing out the wrongness of the views of those denominated as Catholics and Evangelicals. There appears to have been very little positive or affirmative statement of what the theological convictions of Liberalism are. Dr. Grammer expressed the hope that these Conferences might become an annual event at St. Stephen's, and perhaps become known as the "St. Stephen Conferences," both he and his vestry being agreed that St. Stephen's could render no greater service to the Church than to become a "Pillar of Liberalism" for the Church.

GILBERT PEMBER.

LAW AND ORDER PREVAIL

LEXINGTON, KY.—During the annual meeting of the Council of the Diocese of Lexington, held here on February 1st and 2d, the trial of a Negro for murder and rape committed in Fayette County was the one prominent topic of the Blue Grass Section of Kentucky. To be sure that law and order prevailed, the Governor had ordered several companies of the National Guard to accompany the prisoner, from the state reformatory in Frankfort, where he had been confined, to Lexington, and thus prevent any possible trouble.

To the credit of the people of this section of Kentucky, there was no demonstration of disorder, due, no doubt, to the notice on the part of the authorities of the state, that there would be a speedy trial. After his confession and pleading guilty, on examination, the trial lasted but sixteen minutes, and the sentence was death by hanging.

All this took place just one square from the Cathedral, where the Council of the Diocese was in session. When the news of the close of the trial reached the Council, the following resolution was adopted:

Resolved, that this Council has heard with great satisfaction that in the trial held here this morning in the Fayette Circuit Court, at Lexington, there has been no outbreak of public disorder, and the law has been allowed quietly to take its orderly course, and that this Council hereby tenders its appreciation and gratitude to the Governor of the Commonwealth, the Circuit Judge of this Judicial District, the Mayor of the City, and to all the officers charged with the enforcement of the law in this instance, including the Adjutant-General and forces of the Kentucky National Guard called into service under his command, for the wise and capable handling of the situation presented in this public emergency; and that copies of this resolution be sent to the Governor, the Circuit Judge, and the Mayor.

Pioneer Church in Diocese of Chicago Celebrates Anniversary

Christ Church, Waukegan, Eighty Years Old—Two New Parish Houses—Chicago's Lenten Plans

The Living Church News Bureau
Chicago, February 13, 1926

EIGHTY YEARS AGO CHRIST CHURCH, Waukegan, was begun. With St. James', Chicago, and a very few others, it ranks as one of the oldest parishes in this diocese. And it is to St. James' Church, that the Waukegan work owes its start. The village of Little Fort, forty miles north of Chicago on the lake shore, was the site of the present large city of Waukegan. In the year 1845, the Rev. Isaac Hallam, rector of St. James', Chicago, visited Little Fort, and as a result of his missionary effort, Christ Church was organized on February 7, 1846. The first church was built under the direction of the Rev. John McNamara and was consecrated by Bishop Chase on May 13, 1851. The first resident rector was the Rev. William Allanson, who came from Batavia, Ill., and who stayed until 1849. From that time for more than thirty years there were brief and numerous rectorates. In 1881 the Rev. William E. Toll was called to Christ Church from Sycamore, Ill., and remained there until he was elected Suffragan Bishop in the year 1907. His is one of the longest and most fruitful pastorates in this diocese. He knew and loved his people and had a wonderful influence both in Waukegan and with the rural people in the central and western parts of Lake County, many of whom, like him, were English. The country people still speak most affectionately of the work done by Archdeacon Toll. Under him, the present large church was built and consecrated by Bishop McLaren in 1889. The Rev. W. W. Love, now one of the missionaries of the diocese of Massachusetts, was rector thereafter.

In October 1913, the Rev. Howard Ganster, a convert from the Methodist Church, was instituted as rector by Bishop Toll. Fr. Ganster's chief work at the outset of his successful ministry at Christ Church was the creation of an endowment fund of \$60,000. The chapel was restored at a cost of \$8,000, and the parish house redecorated at the cost of \$3,000, and the valuable camp grounds at Druce Lake, acquired by Bishop Toll, improved for \$4,000. The present value of the church property is about \$250,000. There are 500 communicants and 500 more baptized persons. Fr. Ganster, besides serving this large parish in a very rapidly growing city, has always identified himself with the civic life. For many years he has been a member of the Board of Trustees of the Victory Memorial Hospital, a most complete and well appointed institution. At the beginning of this year Fr. Ganster was elected president of the Board.

Anniversary services were held in Christ Church on Sexagesima Sunday. On the following Tuesday evening more than two hundred were at the parish dinner, the speaker being the Rev. Duncan H. Browne, D.D., rector of St. James' Church, Chicago, the lineal descendant of the first rector, who brought the good news to Little Fort eighty years ago.

NEW PARISH HOUSE AT CHURCH OF THE REDEEMER, CHICAGO

The Church of the Redeemer, Chicago, the Rev. John Henry Hopkins, D.D., rector, is one of the rare parishes that pay as they go. The Redeemer has had for years a most enviable record of giving to outside work in proportion to its own local needs. For a long time the congregation has needed sorely an adequate parish house for its many organizations and activities. Only within the year has this house been undertaken, the contracts for it and the chapel totalling \$76,000. True to the traditions of good business and thrift, established by its New England rector, all but \$7,606 has been pledged or paid on the total cost. More than \$52,000 has already been received in cash in payment of the pledges made. There is much building of church structures that does not count the cost, and leaves a depressing debt inheritance for years. The Redeemer is an exception.

On Sexagesima Sunday services were held for the consecration of the new All Saints' Chapel, the Henry Stephen Hawley Memorial, and for the benediction of the new parish house. The Bishop was the celebrant and preacher at the Holy Eucharist at eleven o'clock. The new house has an auditorium, stage, a large choir room, offices for the rector and the secretary and Church school rooms, a dining room for 200, and in the basement a large kitchen and a special recreation room for boys. The parish now has 1,077 communicants and 1,500 baptized persons. Dr. Hopkins has been rector for fifteen years, and was formerly rector of the Church of the Epiphany for ten years.

An unusual feature in connection with the new building was a dinner given to the workmen on Thursday evening, February 4th, the first in the new house. More than 100 men, white and black, union and non-union, were there. It was, says the rector, the most successful social evening in the history of the parish.

THE ANNUAL MEETING OF THE W. A.

The annual meeting of the diocesan branch of the Woman's Auxiliary invariably takes place on the day after the diocesan convention. This year the meeting was held on Thursday, February 4th, at St. Peter's Church, Chicago. The Rev. Irving Correll, of Tokyo, made the chief address in the morning. The other speaker was Miss Alice Miller, secretary of the National Motion Picture Conference, which has been holding a most interesting session this week in Chicago. In the afternoon the speaker was Miss Alice Cady, superintendent of the hospital at Fort Defiance, Ariz. The Bishop presided at the annual election of officers. Mrs. George A. Mason was re-elected president; Mrs. George B. Clinch, treasurer; Mrs. Frank Blatchford, recording secretary; and Mrs. W. H. Fowkes, corresponding secretary.

THE LENTEN NOON SERVICES

The Church Club has announced a most attractive list of speakers at the Lenten Noon Day services to be held this year at the Garrick Theater. The speakers in the order of their coming are:

Bishop Wise, the Rev. Frank E. Wilson, D.D., Bishop Bennett, the Rev. Canon Allan P. Shat-

ford, of Montreal, the Rev. B. I. Bell, D.D., the Rev. Phillips E. Osgood, and Bishop Anderson.

All, of course, are well known in Chicago, and all but Canon Shatford and Dr. Bell were noonday speakers last Lent.

NEW PARISH HOUSE AT JOLIET

For more than twenty years the people of Christ Church, Joliet, the Rev. T. DeWitt Tanner, rector, have been talking of a new parish house. Now they have one, a most complete and attractive building which was opened at the end of January. The house has a large dining and lecture hall and kitchen on the first floor; and a larger hall and kitchenette on the second floor. A five room house for the sexton adjoins the building. The parish house will be of great service both to the parish and the community. A beautiful chapel, St. Margaret's is also being built, containing many memorials.

RELIGIOUS EDUCATION

The Department of Religious Education is conducting a most helpful Sectional Normal School at the diocesan headquarters, all courses conforming with the requirements of the National Accredited Teachers' Association. Miss Mabel Lee Cooper opened the course with a class on Child Psychology, February 4th to the 10th. For five successive Fridays during Lent, beginning February 19th, Miss Bertha M. Rhodes will give a course on Child Studying. Miss Vera L. Noyes, diocesan supervisor of Religious Education, is giving talks on Church School Administration once each month. The Rev. A. Gordon Fowkes is giving a valuable series at St. Barnabas' Church on How to Teach the Life of Christ, and the Rev. W. A. Simms is giving another course on The Art of Teaching at St. George's Church. H. B. GWYN.

PRIMATE VISITS WEST MISSOURI

KANSAS CITY, Mo.—The Diocese of West Missouri has been delighted with and stimulated by the visit of the Presiding Bishop and Mrs. Murray. The Bishop was a guest Tuesday morning, February 9th, of the Woman's Auxiliary of the Diocese, services being held for women at St. Paul's Church, followed by a reception. Mrs. Murray was the guest of honor at luncheon given by Mrs. Henry Burr, at Mission Hills Country Club, those present being officers of the women's organizations. A number of other religious and social affairs filled the Presiding Bishop's program.

The newspapers were generous of space, some giving front page columns, and all stressing the Presiding Bishop's optimistic words regarding the future of the Church and the increasing use by men of the service of religion. They also emphasized his comments on the fundamental goodness in young people.

One of the incidents of the visit of the Presiding Bishop was his blessing, during the reception at Grace and Holy Trinity Church the evening of February 9th, of the Guards of the Sanctuary of St. Mary's Church, Kansas City, the Rev. E. W. Merrill, rector. There are twenty-nine acolytes in this organization, established five years ago, of which W. T. Lemon has been the director and stimulating leader. The Guards celebrated their fifth anniversary on Sunday, February 14th, the Presiding Bishop's blessing bestowed on nineteen who were present, being a fitting preparation for the occasion.

Dr. Arthur B. Kinsolving Addresses Baltimore Jews at Rabbi's Invitation

Organ Enlarged—Lenten Plans at
Baltimore Churches—A Series of
Addresses

The Living Church News Bureau }
Baltimore, February 11, 1926 }

AT THE INVITATION OF RABBI WILLIAM Rosenau, of the Eutaw Place Temple, the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, Baltimore, made an address on February 5th on The World's Debt to the Jew. There was a large congregation present.

Owing to the increased pressure upon the trustees of St. Paul's Boys' School, now located on Rogers Ave., Mount Washington, Md., it has been decided during the coming summer to increase the size of the school building, so as to accommodate about sixty boys. There are at present forty-four boarders and seven day scholars. The future school is to take care of sixty boarders, and have five masters, including the headmaster. The boys of this school worship regularly at St. Paul's, and the school furnishes the boy members of St. Paul's choir.

The names of those who are to serve as preachers at the Mid-day Lenten Services at Old St. Paul's for 1926 are as follows:

February 17th, Dr. Arthur B. Kinsolving. February 18th, Dr. Hugh Birkhead. February 19th, Dr. Almon Abbott. February 22d to 25th, Dr. Robert W. Norwood. February 26th, Dr. William A. McClenthen. March 1st to 4th, Dr. Bernard Iddings Bell. March 5th, the Rev. Arthur Lee Kinsolving. March 8th, the Rev. Murray W. Dewart. March 9th to 11th, the Rev. Henry K. Sherrill. March 12th, the Rev. Walter O. Kinsolving. March 15th, Dr. Wyatt Brown. March 16th to 19th, Dr. George Craig Stewart. March 22d to 26th, the Bishop of Central New York. March 29th to April 1st, Fr. Shirley C. Hughson, O.H.C. April 2d, Three Hours' Service, Dr. Arthur B. Kinsolving.

ORGAN ENLARGED

The congregation of the Church of St. Michael and All Angels, the Rev. Wyatt Brown, D.D., rector, are happy in the possession of a rebuilt and enlarged organ. The Rev. Z. B. T. Phillips, D.D., of Epiphany Church, Washington, D. C., spoke before the Men's Club on Thursday Evening, February 11th, upon the subject Music and Religion. At the services on Sunday, February 14th, the Rev. William A. McClenthen, D.D., will preach in the morning, and the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, in the evening.

Dr. Wyatt Brown will be away from Baltimore during a part of the Lenten Season. His engagements include: The week of February 23rd, Noon Day Services, St. Louis, Mo; the week of March 8th, the Church of the Epiphany, Washington D. C.; the week of March 22d, Christ Church, Indianapolis.

LENT AT EMMANUEL CHURCH

The Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore, will be the preacher at all the Lenten Services in Emmanuel Church, foregoing many outside invitations to be in his own pulpit. Beginning with February 20th, there will be a series of recitals on Saturday afternoons throughout Lent. The program is as follows:

February 20th, Mr. Frederick Erickson, M.A., F.A.G.O., organ recital. February 27th, Edward A. Jendrek, tenor. March 6th, Elizabeth K.

Gawthrop, harpist. March 13th, Leslie Frick, mezzo-soprano. March 20th, Mr. Erickson, organ recital. March 27th, Lillian Howard Mann, contralto.

A SERIES OF ADDRESSES

The Rev. Hugh Birkhead, D.D., has been delivering a special series of addresses at Emmanuel Church on Sunday evenings on Joy in God. Large congregations are profiting by these discourses.

The McAll Association met in the Great Hall of the Emmanuel parish house on February 10th. An illustrated lecture on the work of the Association in France was given by the Rev. James Berry.

ST. MARK'S-ON-THE-HILL

The Lenten schedule of St. Mark's-on-the-Hill, Pikesville, the Rev. Roger Walke, rector, includes the following special preachers on Tuesday evenings:

February 23d, the Rev. Tagart S. Steele. March 2d, the Rev. Joseph Waterman. March 9th, the Rev. Archibald Mitchell. March 16th, the Rev. Edmund H. Gibson, March 23d, the Rev. R. S. Litsinger.

The Rev. Herbert S. Hastings, of Donaldson School, Ilchester, Md., will conduct the Three Hours' Service on Good Friday. A special Children's Service will be held every Friday afternoon, at which the older Church school boys will read the lessons. There will be a Mission Study Class on Wednesday afternoons.

The Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, will speak before the parochial branch of the Woman's Auxiliary on February 15th. The Rev. Dr. C. Sturgis Ball, of the Church of the Transfiguration, Baltimore, will be the preacher on Ash Wednesday evening. On Sunday morning, March 14th, Mr. Arthur Boehm, the diocesan treasurer, will speak on The Church's Program. On Sunday morning, March 21st, the preacher will be the Rev. W. W. Gillis, of Holy Trinity Church, Baltimore, and on Sunday morning, March 28th, the archdeacon of Maryland will preach.

GRACE AND ST. PETER'S CHURCH

The list of special preachers at Grace and St. Peter's Church, Baltimore, during Lent includes, besides the rector, the following: Dr. Frederick Budlong, the Bishop of Delaware, Dr. Robert Johnston, Dr. Floyd Tomkins, Dr. Oscar T. Olson, Dr. Harris Kirk, and Dr. George Clarke Peck.

NEWS NOTES

The Rt. Rev. Henry St. George Tucker, D.D., LL.D., retired, is bestowing the rite of Confirmation during Bishop Murray's absence from the Diocese.

Bishop Murray has issued a special prayer to all the clergy of the diocese to be said regularly at all the services up to March 10th, bespeaking the guidance of God the Holy Ghost in the selection of a fit person to be Bishop Coadjutor of the diocese. The Bishop asks, also, that all the Church people of Maryland add the petition to their daily prayers.

H. P. ALMON ABBOTT.

THE NAMES of candidates for Holy Orders will be placed on the mailing list to receive the official bulletins from the various departments of the National Council, if they will notify the Publicity Department, 281 Fourth Avenue, New York City, of their address.

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Native Chinese Priest is Guest of Several Parishes in Michigan

Dr. Tsen Discusses Situation in China—Detroit Church Dedicated—Round Table Fellowship

The Living Church News Bureau
Detroit, February 15, 1926

FOR TEN DAYS IN JANUARY, FROM THE 21st to the 31st of the month, several of the parishes in the Diocese of Michigan had the rare privilege of meeting and hearing the Rev. P. Lindel Tsen, D.D. Dr. Tsen is Secretary of the Board of Missions of the native Holy Catholic Church of China, General Missionary of the District of Anking, and one of the most interesting and delightful Oriental gentlemen that it has ever been the privilege of the writer to meet. He has been in the United States during the past two years as a special student at the Philadelphia Divinity School; he expects to return to China in March.

During his stay in this country, Dr. Tsen, who is a student of social sciences, has also made a special study of the community social service and welfare work being carried on in various parts of the United States. While in Detroit he visited a number of the social agencies of the city, including the Henry Ford Trade School, and expressed considerable interest in the programs being carried on here. At the invitation of Bishop Page, he also met at lunch a group of social workers in the city, including the general secretary of the Detroit Community Union. He was also a guest of honor at a luncheon of young business men, Churchmen, who also came together at the invitation of the Bishop.

Dr. Tsen brought to his hearers a new vision of missions. The Westerner, coming back to the United States to plead the cause of the Foreign Mission Enterprise in the Orient, has, in order to make his appeal sufficiently "pulling," told his hearers of the great needs of the Oriental brother, illustrating his points, betimes, with the exceptional rather than the usual incident or case. He has often taken the most bizarre illustration that he could find in order to make his point with his American audience. The result has been that the real culture of China—the culture which antedates western civilization by several decades of centuries—is practically unknown to the western world.

This lack of knowledge, says Dr. Tsen, is responsible, in large part, for the lack of understanding and appreciation of the Oriental by the Occident. He wants Christ and the better elements of western civilization to supplement and to crown, as it were, the religion and the ancient culture of China—not to replace them. He pleads for the fair treatment of his nation by the other great nations of the world and urges that an end be made of the exploitation of China for the gratification of the imperial ambitions of the more powerful nations of the west.

DETROIT CHURCH DEDICATED

On Wednesday, February 3d, there was dedicated by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, the new church of St. Barnabas', Detroit, the Rev. Harold Snartt, rector. The church is a beautiful Gothic cut stone building at the corner of Dexter Blvd., and Collingwood Ave., in a

splendid residential section of the city. The altar, which is fully paid for, is carved of Carrara marble. Among the memorials dedicated at the time of the opening were an altar cross and candle sticks, sanctuary lamp, processional cross, and a very beautiful carved and painted rood beam. It is only only three years since the parish was reorganized at its present location, when a small congregation was gathered together for worship in a disused wooden public school building.

ROUND-TABLE FELLOWSHIPS

The fifth year of the Lenten round table fellowships for men and women of the Diocese will begin February 22d and 23d, and will continue weekly for five weeks. The men's fellowships, which will be held at St. Paul's Cathedral, will consist of supper followed by a special address, after which each man will go into one of the four lectures or discussion groups that are provided. The courses are as follows: Father and Son, by Bishop Page; The Old Religion and Changing Categories, by Professors W. D. Henderson and T. E. Rankin; Applied Christianity, by R. W. Woodroffe; The Criminal, by Dr. A. L. Jacoby. The women's fellowship will be held at St. John's parish house, according to the same plan. The courses are as follows: Constructive Social Service, by various leaders, under the chairmanship of Miss Dorothy Hughitt, director of diocesan social service; A Girl's Religion, by Miss Florence Anderson; Mañana (Latin America), by Prof. Arthur E. Aiton. Training the Toddler, by Mrs. Charles K. Lamb; What Ails our Youth? by Miss Helen R. Stevens.

NEWS NOTES

Bishop Page held a quiet day for his clergy at St. Paul's Cathedral on Wednesday, February 3d. After a celebration of the Holy Communion in Grace Chapel, the Bishop delivered a series of devotional addresses, stressing the importance of home life as a foundation stone of religion and the importance of close personal contacts between the pastor and his flock. The clergy were the guests of Bishop Page at luncheon, after which there was a lively discussion on some current problems in church life. About fifty of the clergy of the Diocese were present.

The Rev. E. C. Moore, for three years rector of St. John's Church, Howell, Mich., will take up his duties as assistant to the Rev. Henry J. Pearson, head of the Detroit Episcopal City Mission, Woodward Ave., and Woodbridge Street, on March 1st. A part of Mr. Moore's work will be to act as chaplain in conducting services in several of Detroit's charitable institutions.

The Rev. Hiram Kennedy Douglass will be inducted as rector of the Church of the Messiah on Sunday, February 28th. Fr. Douglass has already arrived in Detroit and has taken charge.

ALLAN N. MCEVOY.

OF THE ten million Negroes in the United States, over five million are unchurched, and of the remainder only six-tenths of one per cent are adherents of the Church. Yet in 1860 a large proportion of the Christian Negroes were communicants of the Church.

AMERICAN CHURCH MONTHLY

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—The Gift of Light—Are We Ready for Confession?—Thirty Cents per Communicant—Religion by Proxy—What's Wrong with the Breens-Papal Encyclical Against Laicism?

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St. Louis Greets Primate; Lenten Services Begin in City Churches

Bishop Johnson Addresses Cathedral Congregation on Ash Wednesday—Dr. Block Accepts Call

The Living Church News Bureau
St. Louis, February 17, 1926

THE VISIT OF THE MOST REV. JOHN Gardner Murray, D.D., Presiding Bishop of the Church, to St. Louis February 14th and 15th, was an inspiring preliminary to the Lenten season, and members of all parishes united to do him honor and to welcome him on the occasion of his first visit to this city. He preached last Sunday morning in Christ Church Cathedral, and last Monday evening was given a big dinner at the Hotel Chase, followed by a reception. His address at the dinner was a masterly review of the national status of the Church's work, and its place in the world's affairs.

The Presiding Bishop attended the eight o'clock Eucharist at the Church of the Holy Communion last Sunday, as a member of the congregation. The Rev. E. S. White celebrated, and after the service Bishop Murray gave his episcopal blessing to Fr. White in the vestry.

LENTEN SERVICES

Lenten services in all parishes drew good congregations on Ash Wednesday, and the Brotherhood of St. Andrew noon-day services opened with an address by Bishop Johnson on Ash Wednesday in Christ Church Cathedral. Other speakers during Lent for these services will include the Rev. Dr. Wyatt Brown, Dean Israel H. Noe, the Rt. Rev. Warren L. Rogers D.D., Bishop Coadjutor of Ohio, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, and Dean Edmund J. M. Nutter of Nashotah, Wis.

The Rev. Frederic S. Fleming of the Church of the Atonement, Chicago, will conduct the annual quiet day under the auspices of the Woman's Auxiliary in Christ Church Cathedral this Friday (Feb. 19th).

On Ash Wednesday the Rev. L. W. Fearn of London began a week's mission in St. Peter's Church. Another Lenten mission will be that of the Rev. Paul Bull, C.R., which will be held in Trinity Church, March 7th to 12th, with the congregations of the Church of the Holy Communion and St. Stephen's Church uniting with that of Trinity for this mission.

Beginning Friday morning, February 26th, the Rev. Henry Watson Mizner will give four weekly addresses on Foundations in Church History at the residence of Mrs. William Bagnell, under the auspices of the Churchwomen's Club, of which she is president.

DR. BLOCK ACCEPTS CALL

After persistent efforts extending for months, St. Michael and All Angels' Church, St. Louis, finally induced the Rev. Karl M. Block, D.D., of Roanoke, Va., to accept its repeated calls, and he will come to take charge of this parish within a month. There has been no permanent rector here for over a year, the services having been in charge of the Rev. Rufus D. S. Putney, superintendent of St. Luke's Hospital. It is one of the largest and best equipped of all St. Louis parishes, with

a handsome church, rectory, and parish house, and offers a big opportunity in that it is near Washington University, which is attended by hundreds of young men and women. HATTIE GOODING.

SUBSCRIBES TWICE ITS BUDGET

EL PASO, TEXAS—St. Clement's Church, El Paso, Tex., subscribed almost exactly double the amount of its budget quota at its recent Every-member Canvass, and by this over-subscription enables the District of New Mexico, of which that section of Texas is a part, to pay its full quota for the first time. The rector is the Rev. B. T. Kemerer, at one time a secretary in the Field Department of the National Council, who, having presented the needs of the Program during the Nation-wide Campaign to many parishes, now proves that he can obtain results by his methods in a parish that never had subscribed its quota before.

HOSPITAL

CAMPAIGN OVER-SUBSCRIBED

NEWARK, N. J.—The success of the campaign for Christ Hospital, Jersey City, has given the great company of people who worked for it and contributed much satisfaction. One-half million dollars was asked and at the end of the ten days of work \$512,000 was reported as given or pledged. The Hon. Marshall VanWinkle was the chairman of the general committee. The money will be used for the enlargement of the hospital, its better equipment in many ways, and for a much needed nurses' home. The subscribers have been of every religion and nationality. The two church hospitals, the one named at Jersey City, with a record of fifty-two years of service now under the superintendence of the Rev. Thomas A. Hyde; and St. Barnabas' Hospital at Newark, with a longer history, a pioneer in free hospital work in its section under the superintendence of the Rev. John G. Martin, have been of very great credit to the Church, while having the support of many others than its members.

SPRINGFIELD


PAYS DEFICIT PLEDGE

SPRINGFIELD, ILL.—A check for \$3,000, representing the full amount pledged by the Diocese of Springfield, was presented to the Most Rev. John Gardner Murray, D.D., Presiding Bishop, on the occasion of his first official visitation February 11th.

A missionary mass meeting of the diocese was held at St. Paul's Church, with Bishop Murray as the principal speaker.

A procession headed by the vested choir, the clergy of the diocese, the Rt. Rev. John Chanler White, D.D., Bishop of the Diocese, and Bishop Murray moved from the parish house to the sanctuary. Evening Prayer was then conducted by Bishop White, followed by a short address of welcome by the Ven. Edward Haughton, rector of St. Paul's parish and archdeacon. Bishop White then made a brief talk, welcoming Bishop Murray.

At the close, Mr. Dan G. Swanell, Campaign, treasurer of the diocese, presented Bishop Murray with a check for \$3,000 to be laid upon the altar, on behalf of the diocese, as its share of the balance of the money needed to wipe out the deficit.



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FIRE CLAIMS ANOTHER CHURCH

IDAHO SPRINGS, COLO.—Calvary Church, Idaho Springs, was destroyed by fire early in the morning of Monday, February 8th. The last service had been held there the day before, by the Rev. Walter H. Stove, rector of St. Mark's, Denver, and a lay reader, Mr. Robert A. Russell, who has been in charge of the services in Idaho Springs for some time. The loss is partly covered by insurance.

Calvary was one of the historic churches of the diocese, being nearly sixty years old. It played an important part in the early days of the Church in Colorado, and its clergy list included some honored names, among them that of the late Bishop Whitehead of Pittsburgh. Lately it had suffered from the industrial depression and dwindling of population felt in most mining towns, and this loss is a real calamity.

AN INDIAN BAPTISM AND PARTY

MANITOWOC, WIS.—Two grandchildren of the Rev. Cornelius Hill, famous last chief and first priest of the Oneidas, were among the four Indian children baptized at a special service held February 11th at St. James' Church, Manitowoc. A little white boy was baptized at the same time.

After the baptisms supper was served to thirty-six Indian residents of Manitowoc and vicinity, in the parish hall of the church. The Oneida Club of St. James' Parish was organized with the following officers: Simeon Adams, president; Laban Baird, vice president, and Mrs. Marion House, secretary-treasurer. Plans were made for monthly meetings to give an opportunity for some social life for the Indian people of the city. A dance, in which a number of the white communicants of the parish joined and the music for which was furnished by an Indian orchestra, concluded the evening's festivities.

Twenty-five hundred Indians have left the Oneida reservation in the last few years. Those settling at Manitowoc have hitherto been neglected by the Church and have been attending a denominational house of worship, but have all been brought back into the Church by the new rector of the parish, the Rev. B. O. Reynolds.

A THANKSGIVING SERVICE FOR RELIGIOUS LIFE

NEW YORK, N. Y.—On Friday evening, February 5th, under the auspices of the New York Catholic Club, there was held at St. Paul's Chapel of Trinity Parish a service of thanksgiving for the revival of the religious life in the Anglican Communion—particularly in the American Church.

The severest snowstorm in years had occurred the day before, and the condition of the roads was responsible for a smaller attendance of out-of-town clergy and lay folk than had been promised. But as it was the large nave of St. Paul's Chapel was well filled, and some fifty priests were in procession.

The service was a sung Evensong without incense, the president of the Catholic Club and vicar of St. Paul's, Dr. McComas, taking the office in cope, assisted by Fr. Magill of Holy Innocents, Hoboken, and Fr. Damrosch, of St. James', Brooklyn, in dalmatic and tunic. The lessons were read by the Rev. Prof. Edmunds and Fr. Huntington, O.H.C.

The sermon, a masterly summary of the

principles of the religious life, was given by the Rev. Paul B. Bull, C.R., of Mirfield, England. The service concluded with a procession of thanksgiving.

Representatives of the Order of the Holy Cross and a number of the sisterhoods working in New York were present.

Before the service the clergy, after resting in the gallery, knelt before the Blessed Sacrament and followed an arranged program of thanksgiving and intercessions for the religious life.

NEW JERSEY CONSIDERS RELIGIOUS EDUCATION

TRENTON, N. J.—The diocesan Board of Religious Education met February 1st at the Diocesan House, Bishop Knight presiding. The date for the annual examinations of the children for the Bishop's prizes was set for Passion Sunday. The examination for the Senior High grades will be on the Holy Communion office, based on a brief typewritten syllabus prepared for the purpose. A similar syllabus will also be distributed for the Junior High grades, for whom the subject of examination will be the Old Testament Prophets. The material for the examination of the lower grades will be the printed *Guide to the Church Catechism* prepared a year ago under the direction of the Board. The prizes will be awarded at the Sunday School Conventions, which will be held at Elizabeth on May 1st, and at Camden on May 8th.

Action was also taken by the Board on two important bills now before the state legislature. The Groat Bill (Senate) aims to remove the restriction, whereby the law of 1916 limits the passages of scripture, required to be read in the schools, to those from the Old Testament. This amendment was unanimously endorsed. The Williams Bill (Senate) was unanimously disapproved. In the interest of the teaching of morals based on religion, it provides for the giving of religious instruction, in the school curriculum, under conditions that appeared to the Board to be open to serious criticism, and probably productive of more harm than good. The present New Jersey law has already been officially so

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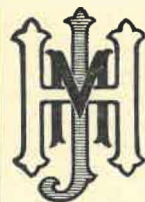
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interpreted that it is quite possible, under it, to have the children excused, at the request of their parents, for religious instruction in their own churches, and this plan is now in operation in a few places in the state.

SCOTTISH BISHOP TO VISIT AMERICA

EDINBURGH, SCOTLAND—The Bishop of Edinburgh, the Rt. Rev. George H. S. Walpole, D.D., has announced his acceptance of an invitation from the Bishop of Washington to visit his diocese and conduct missions, retreats, and quiet days, according to the *Scottish Chronicle*. He expects to sail on Wednesday in Easter week and to be away about six weeks.

BISHOP HALL'S ANNIVERSARY

BURLINGTON, VT.—The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, observed the thirty-second anniversary of his consecration on the Feast of the Purification. There was a celebration of the Holy Communion in his private chapel at the Bishop's House, Rock Point, Burlington, and a reception given by the students and teachers of Bishop Hopkins Hall and the clergy of Burlington.

ONE-FOURTH OF RHODES SCHOLARS CHURCHMEN

A NEW YORK news dispatch printed in last week's LIVING CHURCH announced that seven of the recently appointed Rhodes scholars were Churchmen. We are indebted to the Rev. Jay G. Seacord, rector of Zion Church, Oconomowoc, Wis., for the information that another Rhodes scholar is also a Churchman, making an even quarter of the total number. Fr. Seacord writes:

"In your issue of February 13th, page 520, column 1, there appears a news item from New York under the heading Seven Rhodes Scholars Are Churchmen. This article states that the winners of Rhodes scholarships from Connecticut, Idaho, Louisiana, Maryland, Nevada, South Dakota, and Virginia are Churchmen.

"I beg to inform you that Mr. Reuben Boursch, the winner of the Rhodes scholarship from the state of Illinois (Illinois Wesleyan University) is also a Churchman. Mr. Boursch was confirmed by Bishop Sherwood in St. Matthew's Church, Bloomington, Ill., while the writer was rector of that parish.

"This brings our number up to an even fourth of the whole."

AN ORGANISTS' CONFERENCE

MACON, GA.—The first conference of the organists and choirmasters of the Diocese of Atlanta was held, January 25th and 26th, in Christ Church, Macon, William S. Bailey, F.A.G.O., presiding. At the opening dinner in the parish house the Rev. Oliver J. Hart, rector, welcomed the visiting delegates to Christ Church. Immediately following there was a public service in the church. The Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, in his address brought out the idea of praise as the highest form of human worship; enlarging upon the use of music in religion from the foundation of the world, when the "morning stars sang together," until now; and emphasizing the responsibility of those in charge of church music and the essential sacredness of their calling.

At the second session on Tuesday morning, after a number of appropriate papers, there followed a visit to the new municipal auditorium, where the visiting or-

ganists were given an opportunity to try and hear the new four-manual organ.

The choir of Christ Church served the closing luncheon. At this time Mr. Bailey spoke on the Place of the Organ in the Church. An invitation extended by Mr. Ferdinand Valjean Anderson, to hold a similar conference next year at Trinity Church, Columbus, Ga., was accepted, and the date set for April 24, 1927.

TEXARKANA CHURCH TO BUILD

TEXARKANA, TEXAS—St. James' Church, Texarkana, the Rev. Archibald W. Sidders, D.D., rector, is about to build a new church, English Gothic style, at a cost of \$75,000. Of this amount, the sum of \$65,000 has already been contributed.

The property adjoining the present church has recently been acquired at a cost of \$20,000, and has been converted into a parish house, containing twelve class rooms, an office for the rector, an assembly hall, and a kitchen.

Texarkana is a twin town with a population of about 35,000, the state line cutting it into two nearly equal portions. St. James' is on the Texas side in the Diocese of Dallas; but that part of Arkansas which contains Texarkana, Ark., has been annexed to the Diocese, thus making one parish of Texarkana, Tex., and Texarkana, Ark. This unique arrangement works very harmoniously.

The rector, Dr. Archibald W. Sidders, who has lately come from the Diocese of Colorado is an able leader, aggressive and progressive.

ORGANISTS' GUILD HOLDS SERVICE

ALBANY, N. Y.—A large congregation filled the Cathedral of All Saints, Albany, on the evening of February 9th, when the Eastern New York Chapter of the American Guild of Organists held a special service, in which the choirs of thirteen churches in Albany and its vicinity participated. The service was under the direction of Mr. T. F. H. Candlyn, organist of St. Paul's Church, Albany, and dean of the chapter. Bishop Nelson, Canon J. L. Roney, and Chancellor H. W. Crydenwise were in the chancel, and the Bishop made a brief address in which he said that the service was one more in a long list of beautiful things added to the history of the Cathedral.

TWO ANNIVERSARIES IN WESTERN NEW YORK

BATH, N. Y.—Recently there has been a great demonstration in the Diocese of Western New York that Church people are very grateful for faithful and devoted service. First there was a great service at St. James' Church, Buffalo, for the Rev. Charles H. Smith, D.D., who for the past fifty years has been rector of that parish. Then there was a complimentary dinner at St. Peter's Church, Niagara Falls, N. Y., for the Rev. Philip W. Mosher, D.D., and Mrs. Mosher.

No greater evidence of love and admiration could have been shown Dr. Smith than by the great number of people who attended the services on his anniversary. More than six hundred people crowded the church in the morning to hear a splendid sermon preached by Dr. Smith, who is now in his eighty-second year. Even a larger congregation was at the service in the evening, many being unable to get into the church, when the seven parishes which Dr. Smith has started were all

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represented. Bishop Ward of Erie, who was once Dr. Smith's curate, preached the sermon.

At the dinner to Dr. and Mrs. Mosher at Niagara Falls, there were 250 people. The affair was to mark the twenty-eight years of faithful and efficient service which Dr. Mosher has given St. Peter's parish. After the dinner there were a number of speeches, the principal one of which was by Mr. Alexander J. Porter.

ORGAN REBUILT

DAYTON, OHIO.—The organ in Christ Church, Dayton, the Rev. Phil Porter, rector, has recently undergone extensive improvement and additions. A new action and console has been installed and new stops added. The total cost of the improvements was \$5,000, which was the gift of Mr. Robert Patterson of Dayton. Wednesday evening, February 3d, over one thousand people crowded into the church to hear an organ recital, which was given by Dr. Alfred Hollins, the noted blind organist and composer from England. The Rev. Don Copeland is priest-organist and choir master at Christ Church, and it was under his direction that the improvements were made.

HARRISBURG W. A. MEETS

LANCASTER, PA.—The twenty-first annual convention of the Woman's Auxiliary in the Diocese of Harrisburg was held in St. John's Church, Lancaster, on Tuesday and Wednesday, February 2d and 3d, the diocesan president, Mrs. Harry G. Hartman, of Lancaster, presiding. At a big mass meeting, held on Tuesday evening, the principal speakers were Bishop Colmore, of Porto Rico, and Bishop Darlington.

The sessions on Wednesday opened with a celebration of the Holy Eucharist. Miss Gladys Spencer, of Wellsboro, Pa., who is a missionary in Japan, spoke on missionary conditions in that country, particularly the work of the Church.

The following officers were elected: Mrs. A. M. Drinkwater, of Williamsport, vice president at large; Mrs. C. H. Boyer, of Huntingdon, treasurer; Miss Albertine Batzler, of Williamsport, secretary; Mrs. Allen T. Page, of Williamsport, U. T. O. custodian; Mrs. H. S. Knight, of Sunbury, and Mrs. C. H. Boyer, of Huntingdon, delegates to the provincial synod; Mrs. James H. Spotts, of Lancaster and Mrs. W. A. Brosious, of Sunbury, alternate delegates to the provincial Synod.

Y. P. S. L. CONVENTION

CHARLESTON, S. C.—The second annual convention of the Young People's Service League of the Diocese of South Carolina opened with a banquet attended by more than three hundred members in St. Michael's Parish House, Charleston, January 22nd. The twenty-four parochial leagues in this Diocese were strongly represented—the Sumter League having sent to Charleston a delegation of forty members. Several others had a proportionately large delegation, although only two from each league were "official delegates" with right to vote. Addresses were made at the banquet by the Rev. C. Capers Satterlee, toastmaster, the Rev. F. C. Dean, of Wilmington, Bishop Guerry, and a number of the young people themselves.

The business sessions were held the following day in Grace Church. Miss Margaret Prentiss, diocesan president, presiding. The afternoon was given over to recreation in the form of an oyster roast in

Hampton Park. In the evening there was a delightful stunt hour, followed by the presentation of a model program by the league of St. Philip's Church, Charleston, after which Mr. Dean, who had greatly endeared himself to the young people of this Diocese at their camp near Brevard, N. C., last summer, conducted a quiet hour of preparation for the young people's Corporate Communion, which was attended by

practically all of them in St. Luke's Church the next morning.

The convention came to an impressive climax with the closing service in the Church of the Holy Communion at eleven o'clock, at which Bishop Guerry preached, and at the close of the sermon, sitting in his chair before the altar, received at the altar rail and solemnly charged and inducted the newly elected diocesan officers.

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LENTEN SERVICES IN ALBANY

ALBANY, N. Y.—The usual united services of the churches of Albany will be held weekly during Lent in the Cathedral of All Saints. These services will be on the six Thursdays of Lent preceding Holy Week, and the preachers for the successive weeks are, respectively, the Rev. William H. van Allen, D.D., the Rt. Rev. Charles Fiske, D.D., the Rev. Milo Gates, D.D., the Rt. Rev. James E. Freeman, D.D., the Rev. Edward M. Jefferys, D.D., and the Rev. Raymond C. Knox, D.D. There will also be united services daily at noon during Lent in St. Peter's Church. The preacher on Ash Wednesday will be Bishop Nelson, and on the two days following Bishop Oldham. Visiting preachers from outside and within the diocese will take the services the following weeks. During Holy Week there will be a preaching mission in St. Paul's Church, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, being the missionary.

GIFT TO PORTLAND CATHEDRAL

PORTLAND, ME.—A large group of friends of the Very Rev. Edmund R. Laine, Jr., dean of St. Luke's Cathedral, Portland, have united in presenting for use at the altar of the Cathedral a pair of cut glass cruets in gold settings. These are given as a thank offering for the dean's ministry of five years, which closes on March 1st, and in memory of his mother, who was a frequent visitor at the deanery and among the congregation, and who came to be an esteemed friend to many of the parishioners.

The cruets bear the following inscription: "A.M.D.G., Catharine Elizabeth Laine, March 13, 1856—January 3, 1924. Her children arise up and call her blessed and her husband also, and he praiseth her."

The new cruets complete the set of golden Eucharistic vessels that were given some years ago in memory of Madame Annie Louise Cary, the famous American contralto of other days and a Maine Churchwoman.

LENT IN ATLANTA

ATLANTA, GA.—The Diocese of Atlanta is making a strong effort to increase the Church school Lenten offering this year, hoping in doing so to raise its quota of \$7,000 for the advance work in the Program of the Church. Delegations from each Church school will attend the diocesan Council in May and there present the Lenten offering. The Bishop at this time will present a banner, to be known as the Bishop's Banner, to the school having the largest per capita offering.

On Thursday evenings during Lent united services of all the churches in the city of Atlanta will be held. There will be noonday services at the Cathedral throughout the season.

The Church of the Epiphany, Atlanta, has established a weekly Bulletin. This paper will be distributed at the church services and sent through the mail to those who are not present.

A new pipe organ was installed in St. James' Church, Macon, some time ago, and for several years the Guild has been working to pay off the \$900 debt against it covered by three annual notes. All three of these notes were met in 1925. Not only has the Guild accomplished this Herculean task during the past year but has also clothed and equipped for school a little girl in the diocesan orphanage at Macon.

OHIO CHURCH DEDICATED

DAYTON, OHIO—St. Paul's Chapel, Dayton, was dedicated on Monday, February 8th, by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, assisted by the rector, the Rev. Phil Porter. The sermon was preached by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, and addresses were also made by Bishop Reese and the rector.

On Tuesday morning, the first Communion service was held in the chapel, Bishop Reese being the celebrant, assisted by Archdeacon Dodshon. This church is situated in Oakwood, a suburb of Dayton, and is the outcome of a Sunday school started there several years ago. The building has cost approximately \$45,000 and over \$46,000 has been pledged, of which \$30,000 has been paid.

St. Paul's Chapel was built by the vestry of Christ Church, Dayton, and will continue as a parochial mission of that parish.

SISTER IS PROFESSED

ST. THOMAS, VIRGIN ISLANDS—Sister Noel, O.S.A., was professed under life vows by Fr. Powell, S.S.J.E., at the 5:30 sung Mass on the Feast of the Conversion of St. Paul, in All Saints' Church, St. Thomas. There were present in the sanctuary the former rector, the Rev. George Alexander Griffiths, and the present rector, the Rev. Charles Thacher Pfeiffer. The large church was well filled with a reverent and interested congregation.

An addition to the Convent of St. Anne, which directly adjoins All Saints' Church, has just been completed, which consists of a chapel and refectory, both of which were greatly needed, thereby making room for several more cells in the Convent.

WEST MISSOURI EXECUTIVE COUNCIL ORGANIZES

KANSAS CITY, Mo.—The Executive Council of the Diocese of West Missouri met in the diocesan headquarters Saturday morning, February 13th, to organize departments, following the election of new members at the diocesan Convention. The Rt. Rev. Sidney C. Partridge, D.D., Bishop of the Diocese, presided. The Rev. Benjamin M. Washburn, rector of St. Paul's Church, Kansas City, was elected vice president of the Council, the Rev. Edwin F. Wilcox, D.D., being secretary by virtue of his office as secretary of the Diocese. In the assignments to departments, no effort was made to equalize membership, clergy and laymen being elected to departments of their choice even though this resulted in some departments having four, while others had only two members. The

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departments will be increased by selection of members from outside the council. A note of briskness and aggressiveness was displayed in the adjournment for call to another meeting in two weeks, within which time the departments are to effect their organization, and prepare plans for work.

BISHOP GARDINER IMPROVES

MONROVIA, LIBERIA—The Rt. Rev. Theophilus M. Gardiner, D.D., Suffragan Bishop of Liberia, has sufficiently recovered his health to enable him to resume his visitations. He has recently been to Monrovia visiting the several parishes in Montserado County. A confirmation class of forty members, many of whom were adults, was presented by the Rev. Dr. G. W. Gibson. The Bishop was joyously received throughout his trip.

NEGRO CLERGYMAN WRITES PLAY

LEXINGTON, KY.—A play, *The Pearls*, in three acts, written and directed by the Rev. W. P. Stanley, priest-in-charge of St. Andrew's Mission for Negroes, Lexington, Ky., was presented on February 15th at Dunbar Auditorium, Lexington. The cast, composed of members of the dramatic club of St. Andrew's, very creditably interpreted the thought of the author.

G. F. S. MEETS IN OKLAHOMA

OKLAHOMA CITY, OKLA.—The first mass meeting of the Girls' Friendly Society in Oklahoma, was held at St. Paul's Cathedral, Oklahoma City, on Saturday, January 30th, at 2:30 P.M. More than 110 members and associates responded to roll call and splendid interest and enthusiasm prevailed. The opening service and address of welcome were given by the Very Rev. John W. Day, who was Bishop Thurston's official and personal representative. Reports of the twelve branches in the state showed a tremendous amount of work had been accomplished along social service, missionary, and educational lines. Miss May Case Marsh of New York City, National Extension Secretary of the Girls' Friendly Society, who has spent the month of January in this state, gave the address of the afternoon, her topic being Plans for 1926. The business women's group of St. Paul's Branch acted as hostesses for supper, and in the evening the entire number were guests of St. John's branch at a beautiful pageant entitled Why the Chimes Rang. A social hour followed. Many remained over for the G.F.S., Corporate Communion on Sunday at the Cathedral, Dean Day being the celebrant. Miss Marsh also addressed a joint session of the Convocation at Okmulgee, Oklo., on Wednesday, January 27th, and on Thursday morning she led a conference at the woman's meeting of the Convocation. There are now twelve branches of the G.F.S. in Oklahoma, with a total membership of 350.

AUSTRALIAN BISHOP ENTHRONED

SYDNEY, AUSTRALIA—The Rt. Rev. R. C. Halse, M.A., newly consecrated Bishop of Riverina, province of New South Wales, was enthroned in St. Paul's Cathedral, Hay, on the feast of the Epiphany, with full traditional ceremony, in the presence of a number of bishops and clergymen and a large congregation.

WIDOW OF BISHOP AUER DIES

NEW YORK CITY—Mrs. John Gottlieb Auer, widow of the second Bishop of Liberia, died in Germany on December 13, 1925, according to word recently received by the Department of Missions. Bishop Auer was one of the early missionaries to Liberia. He was consecrated on April 17, 1873, and after only ten months, died on February 16, 1874. Since that time Mrs. Auer has lived in retirement in Germany.

THE LATE EDWARD SARGENT

IN A NOTICE of the death of Edward Sargent, printed in THE LIVING CHURCH shortly after the sad event, it was stated that his birthplace was at Ypsilanti, Mich.

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This was an error. Mr. Sargent was born in Cincinnati, Ohio.

Expressions of grief and appreciation come from all parts of the country, where Mr. Sargent was recognized as having a very close association with Church schools everywhere. His death was an irreparable loss to the educational work of the American Church.

THREE LOUISVILLE CHURCHMEN DIE

LOUISVILLE, KY.—The Cathedral congregation has been seriously bereft in the past two weeks of several of its oldest and best known members. Mr. John M. Stokes died the latter part of January at the age of eighty-six. For more than forty years he had been treasurer of Christ Church and after it became the Cathedral and despite his advanced age seldom missed a service; he was a familiar and well loved figure and was always to be found at his place at the door of the middle aisle, where he delighted to serve as usher. Though a man of very moderate means, he gave liberally during his lifetime to the many activities of the Cathedral and the Diocese and the various charities and institutions, all of which were generously remembered in his will. The Girls' Friendly Inn is bequeathed \$1,000, also the Church Home, the Norton Infirmary, the Boys' Orphanage, the Girls' Orphanage, and the Cathedral Endowment Association receive a similar sum.

Mr. S. Thurston Ballard, another member of the Cathedral and former Lieutenant Governor of the State, died at his home in Glenview, Ky., in his seventy-first year. He had been a life-long member of the congregation and greatly interested

in all its projects. In his earlier years he was superintendent of the Sunday school. His will bequeaths the sum of \$1,000 to the Endowment Association of the Cathedral.

Mr. J. W. E. Bayly died at his home in Louisville, February 6th. Since 1900 he had been junior warden and secretary of the vestry of Christ Church and later the Cathedral Chapter, and also served on various boards and committees of the diocesan Convention, chairman of the finance committee for thirty years, and for many years treasurer of the Clergyman's Life Insurance Association. He was in his eighty-fifth year.

DEATH OF THE REV. C. R. D. CRITTENTON

KEY WEST, FLA.—The Rev. Charles Robert Dunham Crittenton, rector of St. Paul's Church, Key West, Florida, died suddenly on January 9th. He had been in the ministry nearly forty years, and during his charge of this parish, where he moved with his family in 1917, a large new church has been completed.

The body was taken into the church, where it remained from Wednesday until the following Sunday, the day of burial. A son of the deceased priest, the Rev. Lawrence A. Crittenton, rector at Cairo, Ill., celebrated at a choral requiem Eucharist, and in the afternoon Bishop Wing read the burial office.

Father Crittenton was born in New York City, April 6, 1855, and was graduated from St. Stephen's College and from Nashotah, the latter in 1887. He was ordained deacon in the same year by Bishop J. H. H. Brown, of Fond du Lac, and priest a year later by Bishop Edward R.

Welles, of Milwaukee. His ministry was a very fruitful one, wherever it was exercised.

NEWS IN BRIEF

COLORADO—Some time ago Bishop Ingley offered prizes for the best essays on What the General Convention Accomplished, by members of the diocesan young people's societies. The first prize has been awarded to Helen G. Atwood, of St. Peter's, Denver, whose essay is to be published in the *Witness*. The other prize winners are Frederick G. Enholm, of St. John's, Denver; Mary Upson, of St. Luke's, Denver, and Matilda L. Clarke, of St. Barnabas', Denver. St. John's Society received a prize for sending the largest number of essays; and St. Mark's and St. Barnabas' were tied in sending in the largest number of essays in proportion to membership.

LEXINGTON—A meeting of the Woman's Auxiliary of the Blue Grass region, and a tea were held in the parish house of Christ Church Cathedral, Lexington, on the afternoon of February 2d, to hear the guest of honor, Mrs. Eliza J. Backus, president of the Woman's Auxiliary of the Diocese of Ohio, who spoke on Cuba.—The Rev. Carroll M. Davis, D.D., of New York, Domestic Secretary of the National Council, visited the Diocese recently, meeting with the Minor Chapter in the interest of the work at Corbin, Ky.

MASSACHUSETTS—The custom of having a corporate Communion of the men of all the parishes in a city or town is current in Fall River as well as in New Bedford. In Fall River, the men of five parishes will meet on Washington's Birthday under the auspices of the Church of the Ascension. The Rev. Barrett P. Tyler, of Brookline, will be the preacher.—At the annual meeting of the Church Service League held in Boston, on January 20th, one of the most interesting reports was that of the Church Service League Supply Bureau showing by means of charts that through the principles of the League advocating interest, knowledge, and work in all the five fields of service—parish, community, diocese, nation, and world—parishes of various descriptions had all benefited by increased gifts and broadened interests.



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