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# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, JANUARY 29, 1927

No. 13

## The Defeat of the Treaty

EDITORIAL

## The Lesson of the Crusade

THE PRESIDING BISHOP

## What Is the Teaching of Christ Concerning Divorce?

THE BISHOP OF SOUTH CAROLINA



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SORROW, LIKE PAIN, is indeed a tremendous and startling mystery. It is the pain of the heart of the spiritual being, of the very self. It is one of the deepest of things: it connects itself with the tragedy of the fall: it has some of its source in the deeper mysteries of sin: it takes somber color from the awful aspect of death. Sometimes it seems to come as punishment, so finding its place in the divine government of the world. It comes as a warning, and stands above the great valleys of life. Christianity is true to this great and solemn fact—the fact of the certainty of sorrow. And in this as in other things it applies its wonderful alchemy to transform. Under its touch, under the shadow of the Cross, the dark-robed figure which haunts the steps of our human pilgrimage becomes a tender and ministering angel of light.

— W. J. Knox Little.



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MILWAUKEE, WISCONSIN, JANUARY 29, 1927

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## EDITORIALS & COMMENTS

### The Defeat of the Treaty

THE defeat of the Lausanne Treaty, negotiated by our State department with Turkey, is a triumph for what we venture to call the real America; the America that is not callous to moral or humane considerations. The deliberations in the senate, extending over two weeks, were in executive session, so that one cannot know precisely what considerations led chiefly to the result, but it is well known that the nearly unanimous protest of our bishops was a very large factor, if not, indeed, the most potent contributing cause. Be that as it may, Americans may be congratulated that the appeal to the conscience of the nation has once more triumphed over commercial considerations. Oil and money and selfishness and the administration were on one side; the American conscience on the other.

The saddest part of it all was the attitude of so-called missionary institutions in Turkey. These had first, without protest, surrendered the Christian character of their institutions to the Turk, giving up any right to the continued use of the Christian name, and then had joined in the demand for the ratification of a treaty that violated the pledged word of America to the Armenians and left these defenseless in the power of their persecutors. And the most amazing part was the expressions of confidence in Kemal Pasha on the part of certain Americans who had had every opportunity to know how completely the man's past history belied his promises for the future. If the end of the whole controversy is a happy one, the incidents connected with it have not been.

In saying which we desire to assume no "holier than thou" attitude. The Episcopal Church, having no work in Turkey, was confronted with no temptation connected with investments and property and endowments that might be endangered. Our bishops were free agents, and could act on a grave moral issue without bias arising from such considerations. As a Church we have nothing to lose if the Turk should desire vengeance; Congregationalists have very much. While, therefore, the view of our bishops was, no doubt, wholly unbiased by reason of this fact, they were confronted with no clash between conscience and pecuniary interest. The Episcopal Church regards itself as nearest of kin to each of the Eastern Churches and their peoples, and therefore to the Armenians, so that a duty

rested peculiarly upon our bishops, and, almost unanimously, they rose to the occasion. Yet they have not acted as academic dreamers, seeking to accomplish the impossible. They have not been animated, as their adversaries have charged, by hatred of Turkey or the Turks. With all good Americans they would assist the Turk in the transition from the old order to the new.

It is quite true that Turkey is rapidly adopting western customs, and that means a decided break with the past. Yet the conception generally held by the Turk as to what constitutes western civilization is not reassuring. In *Current History* for January, Professor Lybyer translates from a recent Turkish book, *The Book of Mustapha Kemal*, the following:

"European civilization acts on the principle of nationalism; we must also do likewise. No nation recognizes the rights of other nations, or shows mercy or runs to help others. . . . The European civilization is neither a Christian internationalism nor a Christian community. Such old institutions are excluded from European thinking. . . . So we see an English type who is willing to kindle the whole world in order to light his pipe. All European powers are like that. We the Turks shall also be so. . . . Today there is no humanitarian mentality and therefore we cannot act on humanitarian logic."

We cannot think that those who are impressed with the sudden but superficial assumption of western practices by the Turks realize that nothing more than is expressed by the above paragraph stands behind the change. We desire to do full justice to Kemal Pasha. But he has not invited confidence. His hands are still bathed in blood. For ability to hoodwink conscientious Americans, for success in deceiving the very elect, we doubt whether his equal exists; but the majority of our bishops, together with a sufficiently large minority in the senate to prevent ratification of the treaty, have proven themselves immune.

AND what comes next?

There ought to be treaty relations between Turkey and the United States. And there are.

In international law the old treaties between the two countries have not lapsed, as had the treaties between Turkey and the nations that had declared war upon her. Turkey claims they have, since the United States "made war upon her allies." Here, then, is a question between nations that may well be submitted to arbitration. If our State department had insisted



on this position, instead of negotiating a treaty that involved signing a distinctly pro-Turk and anti-everything-else document on the dotted line, we should not be in this embarrassing situation now.

But the Turk earnestly desires a new treaty, and, especially, the abrogation of the capitulations. Very well; then let him know the terms on which the United States will negotiate such a treaty with him. And the State department will be well advised to take notice that if such a treaty is ultimately to receive the advice and consent of the senate and of the American people who are the ultimate legislators, it will be necessary for the treaty to protect not only American investors but the American conscience as well. And that American conscience, it has now been made clear, is not within the keeping of missionary institutions in Turkey that were willing to surrender the right to teach the Christian religion, but were exceedingly sensitive as to any possible danger to their property and endowments if the American conscience should prevent the ratification of the treaty—as it has done. Most of us at home are not enthusiastic over the unchristianized missionary institutions remaining in Turkey, and we certainly do not recognize their spokesmen as entitled to speak for the American conscience regarding American relations to that land.

The obvious next step of the State department, therefore, is to inform itself what reservations to the modification of American rights involved in the recent treaty will be demanded by the American conscience as the price of acceptance of a new treaty—if one is to be negotiated in the Turkish interests. Certainly no new treaty is demanded on the part of the United States.

One of those reservations is that the United States should keep its pledged word to the Armenians. It is not unreasonable to demand that Turkey settle the Armenian problem amicably with the Armenians before we will enter into new relations with her. We do not demand any particular settlement. We may tender the good offices of our government in an attempt to find such a settlement, and we are not unfriendly to Turkish aspirations. But the Turkey of Kemal's government has failed as completely in arriving at a decent settlement as did the government of the sultans. When the New York *Herald-Tribune* charges that the treaty was rejected "merely in order to vent a grudge against the old Ottoman Empire," it not only shows a lack of intelligence that is simply culpable for a journal of its high standing, but it unnecessarily complicates the case for the State department. That department, representing the whole country, is bound to interpret the attitude of the country accurately and to correct such a misrepresentation. This country has rejected the treaty in order that the new republic may so determine its Armenian problem as to enable the United States to feel no anxiety in regard to the future of that people, in whom the United States has, in times past, expressed a benevolent interest. That, in part, is the information that the department is bound to convey to Turkey. It is not even necessary to raise the question of the capitulations. We are ready to acquiesce in their abrogation, as the nations generally have done, whenever Turkey desires to present to us such conditions as may enable us to reopen negotiations without fear for the safety of the Armenians. It is fair to say that the United States demands that such a settlement be made once for all, and it has pledged its word to the Armenian people.

The recent vote in the senate shows that a repudiation of that word is not acceptable to the senate or to

the American people. We trust that our State department will realize at length that the American conscience cannot always be played with, with impunity. It is not even good politics to treat that as negligible in dealing with other nations.

And we are confident that Kemal Pasha also is astute enough to have discovered that our State department is powerless to deliver an American treaty that treats the American word to American allies with contempt. If he really desires to conclude a new treaty with this nation, he will be under the sad necessity of recognizing the fact.

After he has done so, he may be assured that the United States will do everything in its power to assist his government in starting its new regime in the happiest manner. Those who have opposed the ratification of the discredited treaty are not anti-Turkish. They earnestly wish the new nation to be established on lines that will entitle it to the respect of the civilized world. No one knows better than Kemal Pasha that that respect is an asset that is worth winning.

WE have just learned with indignation of a use which has been made surreptitiously of our classified advertising columns such as demands a full exposition.

Under the customary heading of Positions Offered there was printed the following:

Surreptitious Propaganda      WANTED—Priest or Layman for parish work. Box —, Chicago, Ill.

The advertisement looks innocent enough and was printed in good faith. We now learn that when replies were received, there was mailed, not from Chicago but from New Orleans, information concerning a sect described as Evangelical Catholic Church, being one of many offshoots from an episcopal lineage traced by curious steps eventually to a bishop consecrated by Old Catholics. There are a number of these curious bodies, each representing some individualist offshoot, none of them enjoying the official recognition of the Anglican Churches.

That our advertising columns should have been so used on behalf of such a body, as to discover names and addresses of clergymen and of laymen desiring to enter into new parish relations, is an unpleasant illustration of the ethical ideals of one of these sects. We regret exceedingly that we should inadvertently have been made parties to this sort of propaganda.

#### ACKNOWLEDGMENTS

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WHILE "without are fightings, and within are fears," the *Magnificat* is still the utterance of the Christian heart—never to be put out of our life; in our joys and sorrows we are still to look up and "magnify the Lord, and to rejoice in God our Saviour!" To look around may cause dismay, to look up brings rest and peace. And when is the *Magnificat* to be sung? Why, as evening is drawing on and the shadows close in, and earthly joy and brightness fade away, that is the time to sing the *Magnificat*, and let "joy in the Lord" be the strength of our lives.—A. C. A. Hall, Bishop of Vermont.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ONE of the commonest and absurdest tricks of controversy is to put a false antithesis, as if your opponent were shut up to choosing one or other of the alternatives offered, with no way of escape. *E.g.*, we are all familiar with the writer who says: "There are only Catholics and Protestants among Christians, and you have got to be one or the other. By Catholic I mean a subject of the Pope of Rome; if you aren't one of those, you are a Protestant!"

The other day I had a call from an ambassador of "The Fellowship of Faiths." He was an agreeable gentleman, who lent to his embassy whatever grace it might have; but I did not stand upon the order of my denial. What he wanted, he avowed, was to get all religions upon a common platform: Jews, Moslems, Protestant Christians, Catholic Christians, Christian Scientists, New Thought disciples, Spiritualists, Buddhists, Vedanta-ists, Babists, Higher Lifers, Home of Truth-ists, what-not, and then to have a chosen spokesman from each set forth the fundamentals of his own faith. I was to have the honor of being a spokesman for—but for what, according to this classification? When I raised that question, he hesitated, and said that perhaps there should be another grouping. I replied that as to the fundamentals of my faith, they were set forth plain for all men to read in the Apostles' and Nicene Creeds, and that I saw no gain in crowding into that galley; it seemed too much like the troglodyte who, coming out of his cave, candle in hand, spoke of "the combined illumination" of the candle and the sun! So he went away, still courteous; but convinced, no doubt, that I was one of the dark and reactionary medievalists who are hindering the glorious advance of the Reign of the Indeterminate.

Well, the point I have in mind, out of several, is his wavering purpose to allow a new grouping, whereby Christians who are neither Roman Catholic nor Protestant might be allowed the liberty of saying so. One of the leading weekly papers of America, the *Independent*, is publishing a series of articles by a Unitarian journalist who has not learned that amount of tolerance in another field. Dr. Dieffenbach's thesis is that a man must be a fundamentalist or a modernist; and he is quite unprepared to acknowledge that there are those to whom both of the party names he brandishes with so much effect are anathema. It is a pity that he has no grasp of the actual situation. When a man sets up as an expert, he ought to be acquainted with what he is talking about. And it is pathetically evident that the editor of the *Christian Register* has still very much to learn about schools of thought in historic Christendom.

"Protestantism is in eclipse," he begins. "Christianity enters a new dark age." And with that gloomy exordium he goes on to declare that the hated fundamentalists have everything their own way in all Christian bodies, that he, he only, is left, to keep the unfaith and war for negation and despair. "Leighton Parks recanted, Elwood Worcester became silent. Bishop Manning is a harsh medievalist. Bishop Lawrence escaped trial; he kept silent." So of all the conspicuous figures in the Protestant bodies.

"The saddest case was the abject surrender of the *Christian Century*. The editor flopped." Dr. H. E. Fosdick was "unhorsed by his attack on the intolerance of the fundamentalists. But he never attempted to do the really important thing—expose and flay them for their awful dogma about Jesus." What that may be is indicated by the fact that Dr. Dieffenbach is a Unitarian—at present—and denies the dogma of the Incarnation. That is, he reproaches all other men for not being Unitarians! Which is absurd.

In the sketch of Dr. Dieffenbach which appears in *Who's Who in America*, after the facts concerning his theological odyssey, it is stated that he was "first to disclose to the country the meaning of fundamentalism, February, 1922, and leading opponent of its tenets in editorial broadsides and many

public addresses." Alas! one is driven to the conclusion that fundamentalism has become an *idée fixe* with him, and that he really despairs of the future of all religion in America since the forces of reaction are in command of the field. But, despite his pessimistic forebodings, of ignorance triumphant and organized Christianity seeking to establish a permanent censorship in the secular state, one may be pardoned for refusing to take him seriously. There are multitudes of men who hold "the faith once delivered" in all honesty, yet who find no reason for refusing to accept the definitely assured results of modern science in its own field, and who certainly do not affirm what he says repeatedly they do, *i.e.*, that the Bible is an infallible teacher of the faith. He says very little about the Roman Catholic Church, and nothing at all about the Eastern Churches; his whole mental horizon is bounded by the Reformation of the sixteenth century, which by his own showing was from the first a failure. Perhaps it was; but that leaves us, who go sixteen centuries further back, quite calm.

One point: it is characteristic that he refers to "the carnal resurrection of Jesus." What an appeal *ad invidiam*!

No, Dr. Dieffenbach's wails exemplify the very intolerance against which he protests; and until he recovers from the bad attack of nerves that induces him, *e.g.*, to dismiss scornfully the minister of the largest Protestant congregation in New England, a scholar, an orator, and a gentleman, as "of the Southern Baptist school of religious hysteria," we shall decline to take him seriously.

A FRIEND calls my attention to this poem, out of *Muse and Mirror*, published in Seattle:

"LOVE AT FORTY

"BY BETTIE SALE STEWART

"So we have met!  
 Gray in our hair . . .  
 Lines on our faces . . .  
 After the dawn-light has died  
 Out of our eyes,  
 After regret,  
 After despair,  
 Youth's ardor past,  
 We have met, we have met  
 At last!

"How did I know  
 You were my lover?  
 (Gray in your hair,  
 Spring's beauty fled.)  
 How did you know?  
 . . . All the world over  
 You had been seeking me,  
 Hopeless of finding me.  
 I was a vision  
 Lifeless and dead—  
 Dead long ago . . .

"How did you know?  
 By the gaunt ghost of the dreams  
 that still haunt you!  
 (Gray in your hair.)  
 By the ghost-dreams that still look  
 from my eyes,  
 Or leave deep trace  
 Of lines on my face!

"So we have met!  
 After the tears,  
 Love's resurrection,  
 Mating's perfection  
 Smile at the years.  
 After regret,  
 After despair,  
 Gray in our hair,  
 Lines in our faces,  
 We two have met—  
 At last."



## "MAKE STRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD"

Address Delivered at Mecca Temple, New York,  
January 9, 1927

BY MRS. KINGMAN NOTT ROBINS

PREPARE ye the way of the Lord; make straight in the desert a highway for our God." The first part of this verse has been in the minds of many of you through your preparation for the Bishops' Crusade. I have chosen for tonight the second part of the verse because I believe that we need to make clear and straight in the desert of human life today a highway over which God can come. I believe that the making of this highway is a definite responsibility not only of the bishops and the clergy of the Church of Christ, but of laymen and women as well.

The deserts in human life today are vast, and we, people like you and like me, are directly or indirectly responsible for them. There is a desert in much of our home life. There are barren waste spaces where there is absence of joyous living, deserts of sorrow and pain, of misunderstanding and strife, of indifference and worldliness. There is a desert in much of our social life, a barrenness often in our contacts and relationships with one another, in the pleasures and excitement we so frantically seek. There is a desert in much of our business, economic, and political life, deserts of exploitation, injustice, greed, and selfish ambition. There are desert places in the Church life of today, for we have not always remembered that the Church is a Christian fellowship, nor have we been vital, joyous, and compelling Christians. There is a desert in our own individual lives, in my life and in yours. There are places where the Christ has never come, where we have not been willing to make a highway or where we have blocked the highway. We have feared the cost or lacked faith to believe that His coming would mean very much. In our foolishness and pettiness we pretended to ourselves that we were satisfied with the desert.

Some men had faith that the deserts of earth could be made to "blossom as the rose." Today wherever a man has made the paths or trenches sufficient for the life-giving water to come in, that faith has been realized. As followers of the Christ, we believe that the vast deserts in human life today can be transformed by Him. When the highway is prepared by people like you and like me, there comes stepping over it the figure of our Lord. It is not an anemic, futile, weak, sentimental, visionary figure, but a strong, radiant, vital, compelling, loving, satisfying, and challenging figure. As He comes over the highway He offers the water of life, and as we take it, behold, there spring up the fruits of the Spirit—love, joy, peace, patience, long-suffering—you know them all. His life meets and satisfies the need, the thirst, the longing of your life and mine. He transforms today the barrenness, the desert of my sorrow and pain, and of yours, of my strife and failure, and of yours, of my passing pleasures and vanities, and of yours, and makes them to "blossom as the rose." What He does for our individual life, He does for our home life, for our business and economic and political life or our social life, and for our Church life.

"I heard the voice of Jesus say—  
'Behold, I freely give  
The living water; thirsty one,  
Stoop down, and drink, and live!'  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him."

I believe that our Church, through the Bishops' Crusade, is asking us to face frankly and honestly the deserts of human life today; that it is demanding of us a deeper conviction concerning the God who comes over the highway, and a deeper knowledge through personal experience of His transforming power; that it is asking us to make a fuller offering of ourselves to the Christ who comes that we "might have life and have it more abundantly"; and finally that it is challenging us, by our lips and by our lives, to make clear and straight in every desert of human life today a highway for our God.

"Heralds of Christ, who bear the King's commands,  
Immortal tidings, in your mortal hands,  
Pass on and carry swift the news ye bring;  
Make straight, make straight, the Highway of the King!

"Through desert ways, dark fen and deep morass,  
Through jungles, sluggish seas, and mountain-pass,  
Build ye the Road, and falter not, nor stay;  
Prepare across the earth the King's Highway!

"Lord, give us faith and strength the Road to build,  
To see the promise of the day fulfilled  
When war shall be no more, and strife shall cease  
Upon the Highway of the Prince of Peace!" \*

\* By Laura S. Copenhaver, in the *Spirit of Missions*.

## A PRAYER OF ONE SEEKING . . .

I traced Thee in each starry saint;  
I saw Thy praise in rhyme and paint;  
I read debate of priest and sage,  
The wise defenders of Thine age.  
Yet I who thought I knew Thy creed,  
Now scarce can find Thee in my need.

Some reckon no troubling why or what,  
Having that thing which I have not.  
For I must seek Thee with my mind,  
Since outstretched hands fail Thee to find.  
Timidly I would touch Thy dress:  
My fingers close on nothingness.

Could I but to Thy service haste  
With frankincense or precious paste,  
Or in the Galilean field  
Could I but see the leper healed,  
Or breathless through the crowd might slip,  
And hear Thee speak from Peter's ship;  
Or see the waves stilled, tempest tossed,  
Or feel the tongues of Pentecost,  
Spread palms for Thee, share Mary's grief—  
Help Thou, O Lord, mine unbelief.

Take Thou mine unbelief from me—  
Sometimes a radiance drawn from Thee  
Answers my hungry, wordless prayer,  
And suddenly I know Thee there.

Again I am alone, apart—  
Once more an exile from Thy heart.

When Thou wast but a legend sweet,  
It mattered not did we ne'er meet,  
But now that I have caught Thy gleam,  
Know Thee Creation and not dream—  
The Way, where I would walk in Thee,  
The Truth I need to set me free—  
Now for this only thing I care:  
To understand Thy simplest prayer;  
That I Thy creed of love may know  
As did the folk of long ago;  
That I may live with every breath  
The ageless Truth which brought Thee death;  
That there may blossom too in me  
Some bud of Thy sincerity.

One miracle will heal my grief:  
Cure with Thy faith my unbelief.

KATHERINE BURTON.

## "TOO MEAN AN EMPLOYMENT"

WHEN George Herbert announced his intention to a friend of taking Orders, he was told that such a profession "was too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind," and he replied, and it is worth while giving the reply in full, taken from Izaak Walton's life, as follows:

"It hath been formerly judged that the domestic servants of the King of Heaven should be of the noblest families of the earth: and though the iniquity of the times have made clergymen meanly valued, and the sacred name of priest contemptible, yet I will labor to make it honorable by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them, knowing that I can never do too much for Him, that hath done so much for me, as to make me a Christian; and I will labor to be like my Saviour, by making humility lovely in the eyes of men, and by following the merciful and meek example of my dear Jesus."—*Anglican Church Magazine*.



# The Lesson of the Crusade

From the Bishop's Annual Charge to the Diocese of Maryland

By the Most Rev. John Gardner Murray, D.D.

Bishop of Maryland, and Presiding Bishop of the American Church

THE whole Church has just entered upon an intensive course of personal and corporate religious training. We have made a good start and the outlook is encouraging, but we must remember that the race is not to the swift, nor the battle to the strong, unless they endure to the end. "Let not him that putteth on his harness boast himself as he that putteth it off."

As first in date of diocesan organization, as first in possession of a bishop consecrated on American soil, as first in many important respects through all the continuing years to this day and hour: as free from spot, blemish, wrinkle, or any such thing in our diocesan relation to the general Church, there is upon us divine obligation to be in the forefront now in individual, parochial, and diocesan determination and endeavor for a deeper consecration to Christ and His Church and increased accomplishment for the full salvation of all mankind.

Our training curriculum is that of interpretation of our power to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. We find that power is not of ourselves. It is the gift of God. We further find what this gift is if we will accept it for its one proper use, which is that we should go about doing good. It is all a positive proposition. There can be no negation. There can be no vacation. If we cease in well doing we lose our gift and are shorn of our power. When we entered upon our course, we did it upon the injunction, "Eschew evil and do good." If we eschew good we will be subject to evil. Our emphasis must be upon the good. We cannot shift it without sin of omission, if not of commission.

As individuals, we have a personal compact with God. As a Church, we are in an era of great accomplishment and upon the threshold of still greater possibilities. Our opportunities are unlimited, and notwithstanding all we are saying and hearing said regarding our faults and failures (and these are many and hard to exaggerate), there has never been a time since human life began when there was more individual hungering and thirsting after righteousness and nobler corporate contributions to the amelioration of human ills in opening the eyes of the blind, helping the lame to walk, cleansing the leper, unstopping the ears of the deaf, practically raising the dead to life, and preaching the Gospel to the poor, than in this our present day and generation.

## SEEKING THE KINGDOM OF GOD

Despite all protestations to the contrary, men are seeking first the Kingdom of God and His righteousness as the Master has commanded. And not through communistic propaganda, but by prevailing and pervading practice it is being demonstrated that the true social gospel proclaimed by Jesus is being more and more generally interpreted not as a distinctive entity, not as a rebellion against duly constituted and lawful government, not as a repudiation of private and corporate property rights, not as a superimposition upon but as an inherent, constituent factor of the divine plan of individual human coöperation for universal salvation and the divine decree that love of earthly brother is inseparable from that of Heavenly Father.

I admit as from the days of St. John the Baptist, there is present vocation for a voice crying in the wilderness of our transgression, "Repent ye, for the Kingdom is at hand." But I also submit that we might advantageously have fuller general recognition of the fact that the precepts of the Christian gospel are not entirely without practice in the lives of those who occupy our pews—and also more reasonable consideration of the correlative fact that upon those who would ignore or repudiate the divine declaration that in all things man is his brother's keeper, there is being brought to bear the pressure of a stalwart Christianized public opinion which had not yet come to the birth in the days when the Master denounced this same class as Scribes, Pharisees, hypocrites, and despoilers of their brethren.

The spirit of that present operating public opinion was born of the teachings of Jesus Christ, and acquired its body through the medium of His Church. That body, like the Kingdom itself, has matured not by observation, and this probably accounts somewhat for the failure of many, who are continually bewailing its absence, to realize it is actually here in stature and stability, as in no preceding age of the world.

## PULPIT NEEDS SYMPATHY AND HOPE

I believe the time is always ripe, and never riper than now, to obey the exhortation of St. Paul to St. Timothy—"Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine"; but I do not agree with much of our present-day pessimistic pulpit criticism of communicant Church members. I believe there is as much good, consistent living among the followers of Christ now as ever before; and that, too, despite the discouragement of being told so frequently that they do not practice what they profess. God knows it is a hard struggle for all of us at the best, and what all battling Christians need at the hands, from the lips and the hearts of those over them in the Lord, is confidence, comfort, and cheer, not distrust, reproach, and disparagement. If choice had to be made between the two, better that the pulpit should speak in the still small voice of loving sympathy and hope, that might reach the ear and inspire the heart of one lonely soul in need, than to be featured in the heavily leaded headlines of a world press as proclaiming the failure and fraud of those for whom the pulpiteer is himself responsible to God, and concerning whom the accusation is either one-half fact or wholly fiction.

But it is not necessary that one such course must be used to the exclusion of the other. Both may be happily combined, as is evidenced in the greatest inspirational address and hortative words to which the world has ever given ear—the Sermon on the Mount. Better, I think, that we should make our commendation of those who are striving toward the standard of Christ in personal religion and conduct of secular affairs serve as the medium of our condemnation of those others who dishonor that standard, than to court publicity and cover with shame our own household by unguarded insinuation and exaggerated insinuation. By such process and influence we might work out a by-product of salvation wholly undreamed of. . . .

## DWELL MORE UPON GOOD THAN EVIL

I add this thought to the other agenda of the follow-up program of our Bishops' Crusade, and suggest it for consideration as individuals, as congregations, and as a diocese committed and consecrated to the Lord.

For myself, I propose to act upon it. I have never known how to condone evil or compromise with sin and have no desire to learn, either now or ever. But I am determined, both in my personal practice and public teaching and preaching, to dwell more upon the good I know than upon the bad of which I am also aware. While mindful of the law of sin, my emphasis is going to be upon the gospel of righteousness. Without ignoring the fact of God's wrath, I shall accentuate the glory of His mercy. With St. Peter I shall seek that more excellent way of deliverance from evil thought by meditating upon the good and from evil deeds by striving for righteous action.

From past experience I know it will not be an easy way, but one difficult and sometimes dark. But cheer and hope are mine because in it I need not walk alone. There will companion with me One who Himself is the Way, the Truth, and the Life, and whose eternal salutation and promise are "Fear not, follow Me," and "Lo, I am with you always, even unto the end of the world."

May I ask you, my brethren, with a love that is full of longing, to join me on this open highway, and let us journey together with our Lord to the end?



# The Children's Crusade

1. FRENCH, June, A. D. 1212

2. GERMAN, August, A. D. 1212

By the late Ven. Theodore E. Dowling, D.D.

This account of the Children's Crusade of 1212, here published for the first time, was written by the late Archdeacon Dowling in 1908, when he was chaplain of St. Luke's Hospital, Haifa, under Mount Carmel, as well as examining chaplain to the Anglican Bishop in Jerusalem, Archdeacon in Syria, and Commissioner for Intercourse with the Eastern Churches. It is here printed as of special interest at this time of the Bishops' Crusade.

IT SEEMS strange that so little is generally known of the Children's Crusade, which took place after the Fourth Crusade, A. D. 1204. The chroniclers give very few details, and they are not noted for their accuracy. Röhricht and Kugler have therefore been followed in this paper, as being the latest and best informed authorities.

Although five columns in *Chambers' Encyclopedia*, new edition, Vol. III, 1901, are devoted to the Crusaders, this particular Crusade is not even mentioned. And yet it is one of the most extraordinary movements produced in Europe during the early part of the thirteenth century.

Since the Fourth Crusade the flame of religious enthusiasm had somewhat sunk. It became difficult to rouse the crusading spirit again in the West. The misfortunes of the Christian Kingdom of Jerusalem, and the failure of previous "wars of the Cross" were alleged to be due to the impure lives of the Christian soldiers. This failure was thought to be a clear token of the divine anger against life as conducted in the camps. Men had failed, being unworthy of their high and holy mission. It was therefore to fall to the happy lot of the pure in heart, whom the Lord had chosen—the children—the weak things of the earth—to go forth for this appointed task, without fear and without delay.

It is said that 50,000 of both sexes, all told, responded to the call. There were two distinct troops, of separate origin, who followed different routes.

1. *The French Expedition.* The French children, numbering some 30,000, in addition to a promiscuous following of disreputable adherents, started from Vendome, on the Loire. Their leader, Stephen, a peasant lad, about twelve years of age, rallied them, announcing that "the Lord will fight for us; His angel will go before us; the waters of the sea will dry up as our feet touch the margin." He rode in great state in a chariot, surrounded by an escort of fifty young halberdiers, who paid him the obedience and homage due to a superior. According to Kugler, it is said that Stephen worked miracles, which were seen by thousands of eye-witnesses.

Owing to the difficulties in the road toward Marseilles, the numbers of these determined little warriors were much reduced. On their arrival at Marseilles they were bitterly disappointed that the sea did not open and enable them to walk to the Holy Land, of the distance of which they had not the slightest conception.

Two Sicilian merchants in Marseilles, Hugh Ferrens and William Porcus, called by the chroniclers "Iron Hugh and Pig William," who carried on a brisk trade with the Saracens, of which the sale of young boys was an important branch, offered, for the love of Christ, to convey these pilgrims to the Holy Land, free of charge.

Seven large sloops were well victualled, presumably by the citizens, and each of the vessels was loaded to suffocation. Sea sickness was, of course, prevalent. Off the Island of San Pietro, southwest of Sardinia, bad weather was encountered, and two of the sloops were sunk, with all aboard.

Pope Gregory IX, A. D. 1227, afterwards built and endowed a church on the island of San Pietro, in honor of "the New Innocents." Five vessels reached Bougie (Algeria) and Alexandria, and there the children were sold into slavery.

Some of the boys sold in Alexandria were later rescued after the peace made by Frederick II, A. D. 1229, with Sultan el Kamil, while seven hundred remained in the service of the

Governor of Alexandria. These children at the Alexandrian court surprised all who saw them by their steadfast adherence to the Christian faith. No acts of apostasy are recorded. There is, apparently, however, no historical foundation for the stories of martyrdom at the court of the Caliph.

It is a satisfaction to know that the two slave dealers fell into the hands of Frederick II, Roman Emperor of the German nationality, who had them hanged.

2. *The German Expedition.* Those which assembled together during August of the same year in Germany amounted to about 20,000 boys and girls.

A slave dealer of Cologne\* (*lit.*—A man who was in the parlance of the time a dealer in souls [*Seelenverkauf*]) utilized his son's enthusiasm for his own wicked purposes. This lad, Nicholas, a goat-herd, under ten years of age, set out from Cologne at the head of his troops, preceded not by a banner, but by a cross on a pedestal in the form of a Latin T, singing hymns, waving branches, proclaiming the erection of a kingdom of peace as their rallying cry, or, according to the chroniclers, "Lord Jesus give us back the Holy Cross." They were attended by a mob of the lowest class, who robbed and ill-treated them on the road.

This second expedition was more peaceful in disposition than its French predecessor, whose object was the conquest of the Holy Land. These young Germans crossed the Alps, marched down the Italian shores, expecting, according to the chroniclers, a miraculous pathway across the sea to Palestine. Failing to find an open passage in the Mediterranean Sea, they hoped to obtain ships to carry them across. At Genoa, on September 5th, the Podesta (government) hurried them on, and they wandered to Brindisi, where the Bishop refused to allow them to continue, and forced their return. Thousands perished from hunger, the fatigue of prolonged journeyings, heat, disease, and robbery. Some of the girls fell into bad hands. Others, especially in Genoa, were kindly treated, entering into patrician houses, and to this day families exist, claiming descent from the Children's Crusade.

When they were asked, on their return, what was the object of their expedition they answered, "We do not know."

The children were of the humblest class. Some wandered as far as Rome to obtain absolution from their vows, but the young and ardent Pope Innocent III held them bound by them, till they should be of age, and Nicholas and others in fact fought in the siege of Damietta in A. D. 1219. It is recorded of this Pope that he exclaimed: "These children shame us! While we sleep, they go blithely forth to conquer the Holy Land." The common people saw in all this the finger of God, and the giving of an example; but the critics of the day believed it to have been a trick of the Moslems themselves.

The Children's Crusade is well-called by two chroniclers: *Expeditio nugatoria, expeditio derisoria.*

\* This wretch, with other leaders, was eventually brought to the gallows.

OUR CHARACTER, that we shall most assuredly carry away with us when we die. Here then, is a real ground of unity between the life here and the life hereafter. The core of all character lies in individuality. Character is the reaction from circumstances. It is the inner movement which encounters and withstands the shock of change and outward things. Character and circumstances, then, are at deadly war with each other. And now, how does this character show itself? By what methods does it grow? It grows by one way only—by acts, by choice, by judgments. Circumstances are therefore essential to its growth, to its history. Without the necessity to act it could never come to a decision, and without coming to a decision character would be utterly misshapen, asleep.

—H. Scott Holland.



# What Is the Teaching of Christ Concerning Divorce?

By the Rt. Rev. William Alexander Guerry, D.D.

Bishop of South Carolina

IN VIEW of the recent pronouncement by the Bishop of New York regarding the annulment by the Roman Catholic authorities of the marriage of Consuelo Vanderbilt and the Duke of Marlborough, the time seems opportune for a further discussion of the teaching of the New Testament concerning divorce, and especially of our Lord's own words touching this vital and fundamental human relationship.

However, men may differ in their belief concerning the nature and person of Jesus Christ, yet we venture to believe that, notwithstanding these differences, the great majority of those who call themselves Christians would ascribe to Him a moral and spiritual leadership such as they would accord to no other religious teacher who has ever lived.

It would, of course, be hopeless to attempt to find an authority which all men will recognize, or to select a leader whom all will follow; but Jesus Christ, as a religious teacher and final authority on all matters of conduct for the average man and woman, is still supreme. It is this quality of spiritual leadership in the present chaotic state of public opinion concerning the sanctity and inviolability of the marriage bond which makes Christ's words and teaching so vitally important, or, as Professor Charles A. Ellwood, of the University of Missouri, in his notable book, *The Reconstruction of Religion*, puts it, "What our world needs most at the present time is to acknowledge the social and moral leadership of Jesus" (p. 158).

Before we proceed, therefore, to agitate for a uniform marriage and divorce law, would it not be the part of true wisdom to study the question in the light of recent biblical scholarship concerning the mind of Christ as set forth in the New Testament writings? The subject is pertinent to the present discussion. If we expect to rally to the support of any proposed legislative reform the Christian forces and the enlightened public sentiment of the nation, had we not better begin by setting up a standard of marriage with a view to arriving at some sort of agreement as to what constitutes Christian marriage? Modern biblical scholarship has come nearer reaching an agreement concerning the teaching of Christ on the subject of marriage and divorce than at any time within the writer's recollection. Those who have studied the question know that within the last decade a certain consensus of critical opinion has been arrived at among the leading scholars of the world regarding the authorship of St. Matthew's Gospel and the words of our Lord recorded in St. Matthew 5:32 and 19:9, which contain the "exceptive clause" around which the controversy has raged for so many centuries. We are therefore in a position to consider what to us is the crux of the problem.

## WHAT IS THE TEACHING OF CHRIST CONCERNING DIVORCE?

WE WILL begin with the Epistles of St. Paul, because they contain the earliest extant Christian writings of which we have any record. We find the Apostle in I Corinthians 7:39, contending for the indissolubility of the marriage tie in these words: "The wife is bound by the law as long as her husband lives, but if her husband be dead she is at liberty to be married to whom she will: only in the Lord." What gives special weight and significance to the Apostle's words is the fact which has been so often overlooked by commentators that St. Paul is here answering certain specific questions regarding Church discipline and the matter of the marriage relation in a letter which he had received from the Christians at Corinth. This is the only instance that we know of where a Christian congregation addressed a letter to the Apostle asking for definite instructions regarding the vexed question of marriage and divorce. In attempting to reply to their question, St. Paul begins the seventh chapter of I Corinthians by referring to the recent epistle he had received: "Now concerning the things

whereof ye wrote." This letter has put him on his guard and it is quite evident that he answers their questions with great caution and with a certain unmistakable deliberation. Every word is weighed, and it is impossible to believe that the Apostle did not know the mind and teaching of Christ when this Epistle to the Corinthians was written. He begins by distinguishing between his own enlightened judgment and opinion and what is by express command of Christ. He wants his readers to understand that he has no choice in the matter and must give utterance as the Lord hath commanded. Therefore in Corinthians 7:10-11, he writes as follows: "And unto the married I command, yet not I, *but the Lord*, let not the wife depart from her husband, but if she depart, let her remain unmarried or be reconciled to her husband and let not the husband put away his wife."

Some years later, writing to the Christians at Rome, he takes exactly the same position concerning the indissolubility of marriage: Romans 7:2, "for the woman which hath an husband is bound by the law to her husband as long as he liveth, but if the husband be dead she is loosed from the law of her husband, so then if while her husband liveth she be married to another man she shall be called an adulteress: but if her husband be dead she is free from that law so that she is no adulteress though she be married to another man." There is one other passage which is worthy of mention, because it gives what might be termed the Apostle's philosophy of the marriage relation. In Ephesians 5:31, he likens marriage to the relation between Christ and His Church. Because we are members of Christ's Body, the Church, and that tie cannot be annulled or broken by sin, therefore he goes on to say, "for this cause shall a man leave his father and mother and shall cleave unto his wife and they shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church." His meaning is perfectly clear. As the union between Christ and His Body, the Church, is to be a permanent and inviolable union, so in the same way a man and his wife are joined in holy matrimony in a sacred and binding relationship which cannot be broken. The similarity of treatment here is so striking that many scholars have supposed (not without justification) that St. Paul may have seen a copy of the Logia of St. Matthew, which undoubtedly was in circulation at this time. Of the significance and importance of the Logia or "Sayings of Jesus by St. Matthew," I will have occasion to say more later. For the present, nothing could be clearer or more conclusive than that at the time St. Paul wrote his Epistles a marriage contracted by those who were Christians was entered into under an express command of Christ which did not permit of remarriage during the lifetime of either party.

Now when we turn to the oldest of the gospels, the Gospel according to St. Mark, we find there that the words of our Lord are in entire agreement with the passages just quoted from St. Paul's Epistles. St. Mark, in a passage which is remarkably clear and explicit, reports our Lord as saying (St. Mark 10:11-12): "And he saith unto them, whosoever shall put away his wife and marry another committeth adultery against her, and if a woman shall put away her husband and be married again to another she committeth adultery."

St. Luke, who is admittedly one of the most accurate and trustworthy of all the writers of the New Testament, has no reference in his Gospel to any exception which would allow a divorced person to be remarried during the lifetime of the husband or wife. In the sixteenth chapter and eighteenth verse he quotes our Lord as saying, "Whosoever putteth away his wife and marries another committeth adultery, and whosoever marries her that is put away from her husband committeth adultery."



WE ARE therefore left with the single exception in St. Matthew's Gospel as our sole authority for the remarriage of divorced persons, and that only to the innocent party in the case of a divorce for adultery. In St. Matthew 5:32, which forms part of the Sermon on the Mount, the exception is stated but no permission is given for remarriage. I quote as follows: "But I say unto you that whosoever shall put away his wife save for the cause of fornication causeth her to commit adultery: and whosoever shall marry her that is divorced shall commit adultery." Later in the same Gospel, nineteenth chapter and ninth verse, our Lord is reported as saying "Whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery, and whoso marrieth her that is put away doth commit adultery."

Various expedients have been suggested to explain away the obvious meaning of this passage, but assuming that our Lord's words are correctly reported, I think it is a fair inference that He meant here to give permission to the innocent party to remarry if the divorce was granted for adultery. But what throws suspicion upon this crucial passage and suggests that it may have been an interpolation introduced by a later hand to meet the prejudices of a Jewish Christian community to which the Gospel was addressed, arises from the fact that it is now almost universally admitted, by even the most conservative scholars, that St. Matthew, the Apostle, did not write the present Gospel which bears his name. According to Papias, who lived about 120 A.D. (and his testimony is corroborated by so great a scholar as Origen and by so competent a writer as Iraenus), St. Matthew wrote a collection of the sayings and discourses of Christ, to which was given the name "Logia," which in the Greek means "Sayings," and which document modern scholars call "Q," from the German word *Quelle*, which means "source." The "Sayings" of Christ, therefore, by St. Matthew, is a source document of incalculable value, and because it was embodied in our present Gospel the name of the Apostle was given to the book as a whole. The way in which it came to be written is, of course, a matter of conjecture; but in all probability it grew out of the fact that the disciples of our Lord, as they listened to His marvelous discourses and His incomparable parables, soon felt the need of some more permanent and reliable record than simply their own recollection of what their Master had said. St. Matthew, being a scribe and accustomed to taking notes—either on his own initiative or at the suggestion of others of the apostolic company—during the lifetime of the Master began to record His most notable and characteristic utterances, such, for example, as the Sermon on the Mount, His teaching concerning the nature of His Kingdom, His parables, etc. We know that the original of this priceless document was in Aramaic; but because the Gentile converts did not understand Hebrew, it was soon translated into Greek, of which there must have been at the time of St. Paul's Epistles a number of copies. It was probably to one of these that St. Luke refers in the Preface to His Gospel. That he was familiar with the Logia of St. Matthew and followed it closely, the text of his Gospel clearly shows. The author of the first Gospel, whoever he may have been, also had access to the same source document, but as Harnack points out in his *Sayings of Jesus*, "in St. Matthew there are to be found many alterations of the text of a very drastic nature, far more drastic than any St. Luke had allowed himself to make" (p. 117). Now, among the alterations which the author of the first Gospel allowed himself to make is the crucial passage (St. Matthew 19:9) which contains the "exceptive clause" with the implied permission to remarry after divorce. Harnack, who perhaps more than any other living scholar is competent to speak on the restoration of the text of "Q," thinks the passage in question is undoubtedly the work of a later hand. It is (to quote his own words) "an interpolation which is self-evident, and yet it stands quite out of place in the context" (p. 199). To this testimony of Harnack we would add an article by the Rev. J. M. C. Crum, M.A., in *Hibbert Journal* for April, 1926, on The Document Q, in which the writer is attempting the restoration of Q in the Sermon on the Mount (St. Matthew 5:32). He reports our Lord as saying, "But I say unto you that every one that putteth away his wife committeth adultery, and he that marrieth her that is put away committeth adultery." The words "saving for the cause of fornication" are omitted as being no part of the original sayings of Christ.

The evidence is therefore quite conclusive that these words

never formed a part of the text. Let us therefore examine the context in St. Matthew 19:9, to see in what way Christ is made to contradict Himself. The reader will recall that at the beginning of this chapter the Pharisees are reported as coming to Jesus and asking Him what was intended to be a catch question, "Is it lawful for a man to put his wife away for every cause?" We note at once the emphasis on the words "every cause." The question was put in this way because at that time there were two great schools in Jerusalem presided over by Hillel and Shammai, who held opposite views regarding the question of divorce. Hillel, who belonged to the more liberal school, taught that a man might divorce his wife for any number of reasons, while Shammai taught that a man might divorce his wife on the ground of adultery only. There was, therefore, quite a controversy between these two rival teachers and their disciples. The Pharisees put the question to our Lord in the form they did thinking to impale Him upon the horns of a dilemma. But, as His answer clearly shows, Christ refused to take sides. He goes back to the authority and teaching of their own Scriptures, Genesis 1:27 and 5:2, and reminds them that "in the beginning God made them male and female," and then He adds, "for this cause shall a man leave his father and mother and shall cleave to his wife: and the two shall become one flesh, so that they are no more two, but one flesh. What therefore God hath joined together let no man put asunder."

At this juncture the Pharisees, who clearly understood Him to teach that marriage was indissoluble, interrupted to say, "Why, then, did Moses command to give her a bill of divorcement and to put her away?" (Deuteronomy 24:1-4). To which Christ replies, "Moses for the hardness of your heart suffered you to put away your wives; but from the beginning it hath not been so." We fail to see how language could be clearer or more explicit. Christ here deliberately sets aside a command of Moses and declares that in marriage a man and a woman become "one flesh." That is, a new human relationship is established, and that those whom God Himself hath thus joined together in wedlock let no man, or as the American Revised Version more correctly translates it, "Let not man put asunder"—meaning not any particular individual man, but man in his representative capacity as the officer of a court of law. In view of this perfectly definite and positive statement, how is it possible to believe that in the very next verse (9) our Lord should at once proceed to let down the bars, to lower His own standard and to give permission for remarriage to the innocent party on the ground of adultery? Nor is it a fair inference to say that His words here are simply supplementary or by way of addition to what He had just said. They are clearly a contradiction in terms. The two views (set forth in verses 6-9) cannot possibly be reconciled, and if we read further on in the tenth verse, we see that the strictness of our Lord's position struck His disciples who heard Him with dismay and astonishment. They immediately exclaimed, "If the case of the man be so with his wife, it is not good to marry." This saying of the disciples that marriage might prove a burden better left alone is quite unintelligible unless Christ had meant to forbid marriage after divorce. If He had meant to hold up no stricter or higher standard than the learned Shammai, why express astonishment? The surprise and amazement of the disciples can only be explained on the supposition that they understood Him to say that marriage was indissoluble. If, therefore, we are to apply to the New Testament the same rules of criticism and interpretation which we are accustomed to apply to any other book, we are forced to conclude that the exceptive clause in St. Matthew 5:32 and also in St. Matthew 19:9, is an "editorial gloss" put in by a later hand under the influence of a strong Judaistic bias.

Canon Streeter, in his latest utterance, *Outline of Christianity*, page 354, puts the case thus, "The Sayings of Jesus recorded in this Gospel (St. Matthew) are not only Jewish in character, but Judaistic." "It is difficult," he continues, "for us to believe that Christ could have said (St. Matthew 13:2-3) 'The Scribes and Pharisees sit in Moses' seat: all things (italics are mine) therefore whatsoever they bid you, these do and observe.'" If our Lord is correctly reported here, His words would carry with them an endorsement not only of the entire teaching of Moses, but also of the "tradition of the Scribes and Pharisees" which He took every possible opportunity to refute and against which He repeatedly warned His disciples. The exceptive clause in St. Matthew is therefore only another ex-



ample of the same sort of Judaizing influence to which attention has been called in other passages in this same Gospel. The critical conclusion to which we have arrived may best be summed up in the words of Bishop Gore (*The Question of Divorce*, p. 23) :

"It must be added that the critical conclusion that the exceptive clause in the first Gospel is an interpolation, which really alters the sense of our Lord's original utterance about marriage, and that His real teaching is that given in St. Mark's and St. Luke's Gospels, represents an impressive consensus of scholars from Germany, France, America, and our own country."

#### THE MIND OF THE EARLY CHURCH

LET us next inquire what was the mind of the early Church which gave us the Scriptures. In the interval between the death of St. John and the Council of Nicea in 325 A.D., before the Church had been corrupted by her alliance with the State, she held and taught that marriage was indissoluble. Let me cite here the earliest and most explicit statement which has come down to us from the early post-apostolic period. I quote from the *Shepherd of Hermas*, written about 140 A.D. "Sir," says Hermas, addressing the shepherd, "suffer me to ask a few questions. If a man had a wife and he discovered her in adultery, does the man sin by continuing to live with her?" To which he replies, "So long as he is ignorant, he does not sin, but if the man has come to know of her sin, and the woman does not repent, but remains in her fornication and the man continues to live with her, he becomes guilty of her sin, and the partner of her adultery." "What, then, sir," I say, "is the man to do if the woman continue in this state?" "Let him put her away," he says, "And let the man remain by himself, but if, after putting away his wife he should marry another, then he, too, is an adulterer."

This is the view which obtained in the early Church, and I think we may safely assume that if the exception reported by St. Matthew had been really a correct statement of our Lord's words, that the Shepherd of Hermas would have known something about it and we would have found provision made for the remarriage of persons divorced in the ground of adultery.

So much for the argument based upon the words and teaching of Jesus as reported in the Synoptic Gospels, in the Epistle of St. Paul, and in the writings of the early Church Fathers.

#### THE CANON ON MARRIAGE AND DIVORCE

IN VIEW of the belief now so generally held among scholars that the exceptive clause in St. Matthew 5:32 and 19:9 is an interpolation, what, then, are we to say concerning Canon 43 on Marriage and Divorce?

It seems incredible that the Church can continue to base legislation affecting the home and the family upon a passage of Scripture which, to say the least, is open to grave doubt and suspicion. If the question should be asked, "What is the position of the Episcopal Church regarding divorce?" we could not appeal to the marriage service in the Prayer Book as setting forth that position. The Church must be judged by her official acts and not by an ideal held aloft in her public services. The lamentable condition in which we now find ourselves is that of declaring in the marriage service in the Book of Common Prayer that marriage is indissoluble or until death separates the man and his wife, and then in the practical working of the canon law go on to contradict the very principle we have so solemnly enunciated. It is one thing to hold aloft an ideal and to strive earnestly to attain it, but it is a terrible inconsistency to enact into law that which involves a deliberate surrender of the very standard which we have just accepted.

Is not the Church, therefore, in grave danger of lowering a standard which Christ Himself hath set up? The bishops at Lambeth in 1920 evidently felt this danger, when, after a long and earnest debate, they passed the following resolution: "The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better or for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

In holding, as we do, to the indissolubility of the marriage bond, we do not wish to be understood as advocating the position that a husband and wife should continue to live together under conditions which have become intolerable and inhuman. In my own state of South Carolina, where no divorce is ever

granted on any ground, the state makes provision for what is known as a "legal separation." Many other states make the same provision. In a legal separation the court compels the man to support the wife and children, but the marriage relation is not thereby annulled. The parties are not free to marry again and the door of reconciliation and forgiveness is still held open. What makes remarriage after divorce so terrible and un-Christian is that it closes the door upon all possible forgiveness. If marriage is not a contract, or a mere partnership, or a status, but a new and divinely ordained relationship, then we ask wherein does it differ from other relationships? Does incompatibility, or cruelty, or desertion, or unfaithfulness destroy the relationship between father and son, or between mother and daughter? Was not the Prodigal in the swine trough still his father's son? Did sin or degradation annul that divine and God-given tie? The question, therefore, is pertinent to the present discussion—why should sin or unfaithfulness as between a husband and wife annul the marriage bond? We do not believe that it does.

#### CHRISTIANITY AND SOCIAL SCIENCE

BUT for the modern man who feels that he owes no allegiance to Jesus Christ or to His Church, we realize that a different line of argument is needed. Fortunately for the advocates of the permanency of the marriage relation, modern social science is proving a strong ally. It is now generally held by all leading sociologists that the ultimate unit of society is the family, and not the individual. Although published nearly a generation ago, nothing clearer or more convincing has been written in defense of this position than the chapter on *The Family*, by Professor Peabody of Harvard, in his book, *Jesus Christ and the Social Question*. Professor Charles A. Ellwood, of the University of Missouri, in his *Christianity and Social Science*, holds the same view. He begins the opening chapter of his book with the arresting and challenging statement, "A new hope has come into the world—that science may unite with religion in redeeming mankind." He is here thinking not of physical science, but of the comparatively new achievements of social science. "If social science can be joined with religion it offers the best hope of human progress." Religion must enlist the scientific spirit and employ scientifically tested knowledge of human life if it is to do its work successfully. It is also becoming increasingly clear that already we have in the teachings of Jesus the fundamental principles of the newest and most scientific social science.

Among these fundamental principles is Christ's view of the family and of marriage. Once it is admitted that the family is the unit of society and not the individual, then it necessarily follows that the claims of society and of the family come before those of any individual member. It also follows that the individual can only achieve real freedom and fulness and richness of life in human relationships with others. But if there should ever come a time when the happiness of the individual is in direct conflict with the well-being of society, then the individual must be sacrificed to the larger good. In the end this is not only good social science, but it is also kindness to the individual. Where the happiness of a single individual may be sacrificed under the application of this principle, others who come after may be saved from social failure and domestic tragedy because of the ideal of the married life which is here held aloft by the community as a whole. In the long run, whatever influence makes for the sanctity and integrity of the marriage relation and for the training and protection of children, will redound to the welfare and highest happiness of the greatest number of individuals. In an age in which the clergy are coming more and more to preach a social gospel and every college and university in the land is turning out men and women impressed and imbued with the social teachings of the most enlightened sociologists of the day, it does seem a strange contradiction that in the matter of marriage and divorce we should have become such a nation of individualists. For in nothing is individualism more frankly selfish and self-seeking than in the pursuit of its own happiness to the neglect of the claims of the family and of the children born in wedlock. If, then, we are asked to suggest a remedy for the growing scandal of our divorce courts, I answer that it is to be found in a whole-hearted and loyal acceptance of the moral and spiritual leadership of Jesus, confirmed and corroborated by the most enlightened social science which the age has to offer.





A PAPUAN PRIEST AND HIS FAMILY

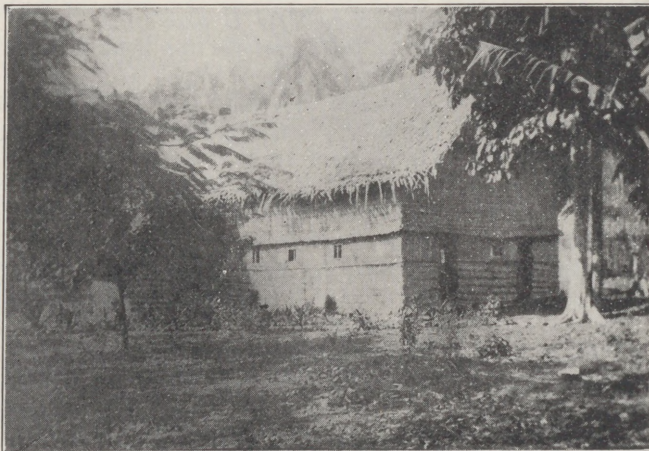


A VILLAGE CHURCH

The roof is of grass, the walls are plaited coconut leaves.



PAPUAN PRIESTS AND DEACONS



A VILLAGE CHURCH

Though more substantially constructed than the one pictured above, the architectural style is the same.



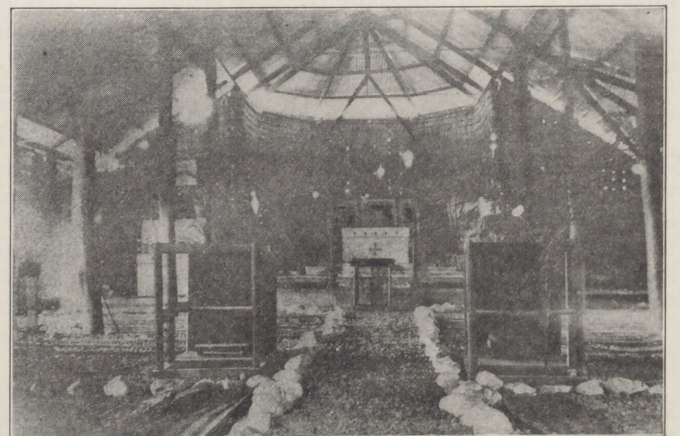
A CRIPPLE

Papuans suffer terribly from yaws and tropical ulcers. Neo-salvarsan has done wonders and mission nurses give hundreds of injections every year.



ORDINATION GROUP

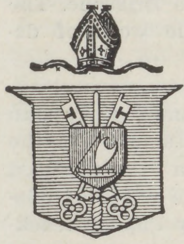
Left to right: Rev. A. P. Jennings, principal of Training College; Rev. Edwin Nuagoro, Papuan priest; Rev. Richard Diala, newly ordained Papuan deacon; the Bishop of New Guinea; Rev. J. S. Needham, chairman Australian Board of Missions; Rev. Peter Rautamara, Papuan priest.



INTERIOR OF STATION CHURCH

There are no seats. Lines of white stones mark the aisles.





NEW GUINEA

# The Church in Papua\*

By the Rt. Rev. Henry Newton, D.D.

Bishop of New Guinea

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

THE General Synod of the Church of England in Australia and Tasmania passed a resolution in 1888 saying: "The recent annexation of a portion of New Guinea imposes direct obligation upon the Church to provide for the spiritual welfare both of the natives and of the settlers." This was after the declaration of sovereignty by Dr. (afterwards Sir) William Macgregor, on behalf of the imperial authorities. For many years there had been missionary work done in the country by the London Missionary Society, and the members of the Sodality of the Sacred Heart. The mission is thus definitely a daughter of the Australian Church, and if when the country became a portion of the empire the Australian Church had a responsibility, surely that responsibility became the greater when, after federation, the country was taken over as a territory of the Commonwealth in the early years of the present century.

Both the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel gave generous grants when at last in 1889 something was done to put the resolution of General Synod into effect, and England has helped the mission ever since to a greater or less extent.

Albert Maclaren, the founder of the mission, came to the country early in 1890, and for six months he acted as private secretary to Dr. Macgregor with a view to finding out something about the native population, and generally to spy out the land. He then returned to Australia to collect funds and gather together the first band of missionaries. On August 10, 1891, the festival of St. Laurence, he, with another priest, Copland King, landed in Bartle Bay and picked a site on a tableland near the beach as the first station. They had come from Australia in a small steamer with all the material for the mission house. The steamer they had left in Samarai while they came up the coast in a whale boat, and in landing from the whale boat by a native canoe, Mr. Maclaren would probably have been drowned as the canoe capsized, had not a native jumped into the water and saved him. Mr. Maclaren could not swim and knew nothing of the unstableness of a canoe.

The troubles of the early days of the mission were many and various. Fortunately before the end of 1891 Mr. and Mrs. Tomlinson arrived to reinforce the little band. They had been ready to come with Maclaren and King but had missed a connection with the boat at Cooktown. Very soon the carpenters who had come to put up the buildings were laid up with fever and had to return to Australia, one of them dying the day after he was landed in Sydney. Copland King also contracted fever and had to be invalided back to Australia, and

Albert Maclaren, after making various trips up and down the coast by whale boat, succumbed to the exposure and died on the way to Cooktown, on December 27th, 1891. Meanwhile another layman had arrived, but at the end of the year the position seemed hopeless. Think of it—three lay workers, one of them a woman, the piles and a couple of rooms built, thousands of feet of timber lying on the beach, with quantities of stores, furniture, etc., all to be carried up a hill to the plateau, about 250 feet above sea level, no knowledge of the language by the newcomers, the wet season setting in, cut off from all communication with the outside world! People in Australia were crying out to abandon the project, but the little band at the front never lost heart for a moment. "All we can do is to await the arrival of our new head, and while waiting, work away at the language." So wrote Mr. Tomlinson, and that spirit of making the best of things has characterized his work during the thirty-five years he has been working on the mission staff.

Copland King returned as the head of the mission in March, 1892, and he brought two carpenters who, though they did not finish the building before they also returned to Australia, left it so far advanced that the missionaries could finish it themselves.



RT. REV. HENRY NEWTON, D.D.  
Bishop of New Guinea

COPLAND KING was head of the mission for six years, then, General Synod having decided that there should be a bishop, Montague John Stonewigg, subdean of the Cathedral, Brisbane, was consecrated the first Bishop of New Guinea on the festival of the Conversion of St. Paul, in St. Andrew's Cathedral, Sydney, in 1898.

Meantime the work of the mission had been extended along the coast in both directions, and there were stations at Taupota, Wamira, Boianai, and Menapi, besides the head station at Dogura, and reinforcements to the staff had arrived, some of the members only to find they could not stand the climate and so had to return to Australia. In those days little was known about the cause of malaria, and the early pioneers suffered much in consequence. The first of the Melanesian members of the staff had also arrived, those men who had come from the islands of the South Seas to work on the sugar plantations in New South Wales and Queensland, and while there had learned about the Saviour and were ready to go to others to teach them what they had learned. For pioneering work especially these men have done wonderful work for New Guinea.

When the first bishop arrived as head of the mission in New Guinea there was no endowment for the see, but various Churchmen and some of the dioceses guaranteed an income for the bishop of £450 a year. It is doubtful if the full income was ever paid after the first year. He found a staff comprising one priest, two laymen, and four women, with four Melanesians, and he brought with him as reinforcements one priest, three laymen, and one woman; this number was increased during the following years. It was in 1899 that Francis de Sales Buchanan joined the mission staff—the one member who was an American citizen. He worked first at Boianai, and later at Uga, for twenty-two years without ever taking a furlough, and only once getting to Samarai, the point of contact with the outside world.

There were very soon extensions of the work in the mis-

\*The name of the mission and of the see is now very confusing as the result of political changes since the founding of the mission by the Australian Church. The diocese was to be the territory occupied by the British, what was then British New Guinea. When the Commonwealth of Australia took over the territory it was called Papua. After the war when what had been German New Guinea, or Kaiser Wilhelm's Land, was handed over under mandate from the League of Nations to the Commonwealth of Australia, that territory was called New Guinea and is so styled by all postal authorities, so that letters addressed to New Guinea all go to Rabaul. It is difficult for us to make any change as the mission has been known for so long as the New Guinea mission, and the diocese as the Diocese of New Guinea, so that to change the name would be to confuse people who would find it difficult to understand the reason, and also all our trusts are in the name of the Diocese of New Guinea.



sion after the arrival of the Bishop. New stations were opened at Cape Vogel and at Wanigela, in Collingwood Bay, and at the urgent request of the Governor another was opened at the far end of the territory, near what was then the boundary of German New Guinea. There had been trouble with the people after the murder of the magistrate in that part of the territory and a punitive expedition had been sent. The Governor wished after the shedding of blood that the mission should begin work amongst the people, and the Bishop, although he did not like a long break in the line of stations, was the more ready to fall in with the wish of the Governor, as there were now miners in that part of the territory, and chiefly on their account a hospital was opened 40 miles up the Mamba River.

The first baptisms had taken place before the arrival of the first bishop, and one of his first episcopal acts was to confirm a Papuan woman who was to be married to one of the Melanesian teachers. Very soon the seed sown by the early missionaries bore fruit, and within three years of the arrival of the Bishop there were large numbers baptized in the Taupota and Boianai districts.

The exposure, hard life, bad food, and rough traveling had its effect on the health of the first bishop, who had never been of a robust constitution, and he had to resign after an episcopate of ten years. He left the diocese very much stronger in every way, and by his life of devotion and self-sacrifice raised the spiritual life and the tone of the mission to a high level. He also had built up the finances so that with an endowment fund it was not necessary for the Church to look for

a man with private means as bishop of the diocese. What he suffered in actual privations few ever realized. There were times when he was kept waiting on the beach alone for weeks waiting for a boat, with nothing to eat but native food which he loathed. He was wrecked and had to wait patiently till a boat came to look for him, the dingey was swamped when landing on the open beach at one place and the people were debating all night whether or not they should kill him and his companions. Their lives were saved only by the fact that one boy in the party was related in some round-about way to some of the people in the village.

The second bishop, Gerald Sharp, was consecrated in St. John's Cathedral, Brisbane, on St. Mark's Day, 1910. To him was given the privilege of admitting the first Papuans to Holy Orders, when he ordained as deacons Peter Rautamara and Edwin Nuagoro, toward the end of 1915. During the episcopate of the second bishop, which extended from 1910 to 1921, when Bishop Sharp was translated from New Guinea to be Archbishop of Brisbane and Metropolitan of the Province of Queensland, there was further extension of the mission, and most of all in the use of developing the native workers. Not only were there two Papuan priests and four Papuan deacons on the staff of the mission when Dr. Sharp was translated to Brisbane, but there was a large number of Papuan teachers, either in charge of outstations or assisting the white teachers in the schools, and there was a great increase in the number of village Christians who as unpaid lay readers were responsible for services in their own villages on Sundays and in the neighboring districts during the week.

The third and present bishop of the diocese, Henry Newton, had been a member of the staff of the mission from 1899 to 1915 when he was consecrated Bishop of Carpentaria in

the Cathedral of St. John, Brisbane. He was translated from Carpentaria when Dr. Sharp was translated to Brisbane. The work of extension still goes on and also the work of developing the use of Papuan agents.

THERE are now on the staff eleven white and four Papuan priests, four Papuan deacons, three postulants for the diaconate (Papuans), four white laymen, one a fully qualified doctor, twenty-two white women, including the wives of missionaries, of whom five are trained nurses, fifty Papuan teachers, and a very large number of evangelists who take services regularly without any payment. At the head station, Dogura, there is a secondary school with boarders drawn from all the districts of the mission to the number of 130, as well as a technical school for teaching trades to those Papuans who are willing to be taught, a training college for teachers and for the preparation of candidates for the ministry, and a printing office. There are thirteen head stations at each of which there is a school under the charge of a white person, besides a home for half-caste children, where thirty little ones are cared for, from infancy many of them. At this home we are now receiving the children of the old

pupils, the parents gladly sending their children to gain the benefits they themselves had in days gone by. There are thirty-one outstations with schools under the charge of either Melanesian or Papuan teachers.

At the head stations where there is a white missionary in charge, the children are brought in usually from the outside districts, unless for some special reason it is advisable to take as boarders children

from near-by villages, such as orphans. These children live under discipline at the station and are fed and schooled, doing the work of the station in turn. Their people cannot pay for the schooling of the children, as, except in the case of those who go to work, the people do not handle money at all. This method enables us to train and get into touch with people far away from the schools. In every district there are outstations under the missionary in charge of the district. Regular visits are paid to the outstations to give the sacraments to the teachers and to the native Christians, should there be any.

Except in the older districts, where there are in the villages but few older people not baptized, catechumens are kept under instruction for rather more than two years, and that after attending classes as hearers for some time. The preliminary teaching is given by the Papuan and Melanesian teachers in the outside districts, and then the priest takes classes for a month, twice a day, for the final preparation for Baptism; much the same is done for preparation for Confirmation.

The mission has kept in view the duty of becoming self-supporting and self-propagating on the part of the Papuan Christians. The people build their own churches and schools except where European buildings are necessary. Each of the confirmed Christians is supposed to pay two shillings a year toward the support of the Papuan clergy and teachers. It is difficult to get this done but we are able to refund more than £100 a year to the Australian Board of Missions.

During the year 1925 there were 247 adults and 184 infants baptized, and 359 were confirmed. There are about 7,200 Papuan Christians, and of these more than 4,000 are communicants.

There are two gatherings at the head station every year:





one of the white members of the staff for consultation and conference, when a quiet day is held for the spiritual refreshment of the staff; the other in the week in which St. Laurence's Day falls, when the Papuan clergy, teachers, and representatives of the native Church from the various districts come to keep high festival in thanksgiving for the arrival of the first missionaries. There is a pilgrimage to the landing place, where a service is held, there are meetings to discuss matters in connection with the native Church, a quiet day for the representatives. During this anniversary week the Papuan priests are responsible for all the celebrations of the Holy Communion and the other services, except such as the Bishop takes. Then, when people who were once deadly enemies, who were separated in old days by the strongest feuds, or people who had no idea of the existence of each other because they are drawn from such long distances, are seen at Communion to be indeed one family, missionaries can thank God for the great things He hath done.

**T**HE difficulties of mission work in Papua are very great.

There is a multiplicity of languages which is a constant difficulty. At the printing press at Dogura, matter has been turned out in five different dialects or languages besides English. The greater number of cases of discipline arise from the difficulty of the people in living up to the Christian standard of marriage. They have been accustomed for generations to marry to please their people in fulfilment of a contract they had no part in making in their infancy, and to separate on the flimsiest excuses to please themselves, so that it is difficult for them not to separate after some slight tiff, and they are sufficiently human to find it difficult to admit they were wrong or to eat humble pie by asking the offended or offending partner to come back. Yet we have a very large number of Christian couples, probably eighty per cent of the married Christians, who have been true to each other for years. That in itself is a miracle of grace. Then the people are of unstable character. Teachers, for instance, find it difficult to stick to their work year after year, and students find it a difficulty to stick to the long training necessary for their preparation for their work. Three years is a long period after, it may be, many years of schooling. We have to keep our teachers many years at work before we can suggest ordination to them.

On the other hand the very fact that they are communistic in their ordinary life, while it makes it difficult to get them to be willing really to fraternize with other tribes, for after all their communism is but individualism writ large, it also makes them ready to realize the corporate life of the Church, and the fact that they are animists enables them to grasp the reality of spiritual things. Perhaps the most wonderful thing in their Christian life is their devotion to our Lord in the Blessed Sacrament; to see communicants staying behind in church after Communion and their rapt devotion is something to make one ashamed of one's own coldness, and to thank God for the manifest power of the Holy Spirit.

The mission has never forgotten the duty of the Church to the white settlers in the country. At the two centers of population, Port Moresby, the capital, and Samarai, services are held regularly for the white people.

**NEXT WEEK:** The Church in Nyasaland. By the Bishop of Nyasaland.

THE EUCHARIST IN THE EARLY CHURCH

**W**E READ frequently in St. Paul's letters of salutations from the church in the house of Aquila, of Priscilla, of Nymphas, and of other persons: indicating how necessarily small and secret were the Church centers in those apostolic days. It is pleasant to think of the Eucharist as celebrated in them. It is early morning and the cool sunlight just touches the tops of cypress trees and expels the shadows from the marble colonnade that leads from the low Greek house to the garden below the sloping lawns. There, in a recess formed by box and screened by olive trees, stands a rude stone altar on which sacrifices were once offered to the old forgotten gods of Roman ancestors. Nearby is entrance to the elaborately constructed catacomb beneath, burying ground or church in perilous times of persecution. Voices, in tones of exultant gladness, chant now a Latin hymn, now the *Kyrie eleison* from the liturgy. The rude, antique stone is gay with fresh flowers and bright with little jets of light that burn in quaint oil-lamps set here and there upon it. The air is pungent with perfumes, cedar and box, meadowsweet and frankincense. Before the altar stands an old man, clad in a round white garment of wool—the *casula* or "little woolen house." Bending over the altar, he blesses bread and wine. Presently he turns, gives little flakes of the white bread to the people kneeling round about, and offers them the cup. There is the noble Roman matron whose house it is, a few of her friends from similar households, the servants of the villa, shepherds who tend her flocks on the campagna, maidens who weave the fleece into wool, young men who clip the box and prune the ilex. Every face is radiant with joy, every eye bright with the vision of things unseen and eternal. They will go forth presently, every one of them to difficulty, some to persecution, some to torture, some to death; but none to fear. They know themselves redeemed from the power of the world. They are Christ's and Christ is God's. Upon them the ends of the world are come. Imperial Rome will crumble and paganism decay; they are the hope and the promise of the future. And, even humanly speaking, how right they were!

—REV. LATTA GRISWOLD in *Values of Catholic Faith*.



POSTULANT FOR DEACON'S ORDERS WITH WIFE AND CHILD



PAPUAN PRIEST AND TWO DEACONS

A NON-ANGLICAN VIEW OF ANGLICANISM

**A**NGLICANISM IS, as Friedrich von Hügel excellently expressed it, a compromise between Calvinism and its *bête noire*, Roman Catholicism. This character of compromise is apparent also in the order of service in the Book of Common Prayer. Much valuable liturgical wealth of the early Church is retained and reminted, the feeling for beauty and seemliness in divine worship is preserved, and the high estimate of the Eucharist is not weakened, but over all these hovers the shade of the Genevan zealot. For that reason the Anglican service, in spite of its impressive power, is not an organic unity in the same measure as the "pure" (although extreme) types of service like the Roman and Calvinistic. . . . The uniqueness of the Anglican Church of today lies precisely in the fact that it gives room enough both in its worship and in its Church life in general, for the Catholic as well as the Protestant religious ideal. . . . Anglo-Catholicism is one of the most hopeful and fruitful movements in the western Church today. For it is in process of overcoming the one-sidedness which is the besetting weakness of Protestantism on its ecclesiastical side, and of preparing the way for an ideal synthesis of Catholic and Evangelical piety. Out of the Anglican Church has risen the great movement in the direction of amity, which aims at the reconciliation of the Anglican Mother Church with the Free Churches which have gone forth from her bosom and ultimately the reunion of all Christian Churches.—FRIEDRICH HEILER in *The Spirit of Worship*.



# CORRESPONDENCE

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

## "THE ONE THING NEEDFUL"

To the Editor of *The Living Church*:

MAY I ASK for a little space in your Correspondence column? It has been my privilege to attend the opening meetings of the Bishops' Crusade in a certain New England diocese and one could not help but be thrilled through and through by the sight of throngs of earnest souls responding so heartily in hymns and prayers.

The crusaders, too, were most devout and earnest in their appeals, but—they all lacked "the one thing needful"—the invitation of our Lord to union with Himself by the "means of grace" which He left to His Church here on earth—the extensions of His incarnate life to the individual soul. They tell us of the way and the life but they do not give us the chart and the means by which to attain.

May I plead for the far and wide broadcasting throughout this vast nation by means of the Bishops' Crusade for more frequent communions, for deeper repentance, and for more general use of the sacrament of Penance?

It is not enough to read about our Blessed Lord, we must experience Him in our lives. He must "dwell in us and we in Him." We must hear Him speaking to us through His representative, the priest, "Go in peace, thy sins be forgiven thee." In what other way can the problems and needs of the many sin-sick and weary souls be met and solved than before God's Altar and in His Presence?

Is the Bishops' Crusade to re-dedicate us to the Protestant Episcopal Church in the United States of America, or to the One Holy Catholic Church, which is "for all times, for all nations, and for all lands?"

"What do ye more than others?"

K. McMURRAY.

## A GODLY DISCIPLINE

To the Editor of *The Living Church*:

IN YOUR 1927 *Annual*, editorial comment is made upon the unsatisfactory state of Church statistics and the great neglect of letters of transfer. This comment comes home to the clergy who are preparing annual reports, and it appears that our conditions become more chaotic each year. The reasons are clear, but no curative remedies are being applied.

The causes are three, viz.: (1) Lack of an authoritative rule by which the right of an individual to be reported as a communicant in good standing may be determined, (2) Lack of penalty for neglect or refusal to observe the canon on transfer, (3) Absence of fixed and enforced parish lines in cities.

In most city parishes there will be found (a) a considerable number of residents who attend and support the parish for a considerable time without presenting letters. (We have no legal right to count these, but they have probably been dropped elsewhere as removed without transfer.) (b) A considerable number of listed communicants who have removed to other places without transfer, or who attend other neighboring parishes. (These are or are not counted, according to the personal judgment of the rector.) (c) A number of persons who have long lapsed from every kind of duty, and cannot now be recovered to interest or activity. (Again, these may be counted if the rector desires to make a statistical showing, or may be omitted, if he desires rather to indicate the effective strength of the parish.)

If we are to depend upon statistics to indicate the potential strength of the Church in communicants, it is necessary that we should have some test by which to determine in every diocese alike whether a particular person confirmed is, or is not, entitled to be accounted a "communicant in good standing," and failure to maintain good standing must be made to entail some loss of privilege.

If transfer is to operate, responsibility must be shifted back to the clergy, and failure to observe it must entail some loss of privilege to the individual. Our former canon had an enacting clause, providing that no clergyman should admit to the Holy Communion a new resident until a letter was presented. The present canon merely provides that a communicant in good standing is entitled to and shall procure and present a

letter. It does not define "good standing"; it does not provide a penalty for neglect or disobedience, it does not authorize the clergy to refuse to admit to the Holy Communion those who present no letter. Thus it opens the way to lawlessness and invites statistical chaos.

Failure to prescribe and enforce parish boundaries is another factor. Many individuals remain unattached to shift about within a city in the train of the most popular pastor, the most eloquent pulpiteer, the chief exponent of their particular brand of ritual or partisanship. This floating population is ever on the increase. Some of the clergy claim the right to attach to their persons and parishes individuals who live almost under the eaves of another parish church; or refuse to cooperate in securing the transfer of those who have removed from their natural parish limits to far corners of the same, or of other cities.

I believe it was the saintly Bishop Andrewes who said that "one mark of the Catholic Church is a godly discipline." By that test we are far from Catholic, for we have practically no discipline, and are far from observing either the letter or the spirit of the ancient rule that such as did not assemble with the Church in their own city were not to be received elsewhere, nor were any to be received without commendatory letters.

We need a Crusade to make the Church like an army, with each soldier in that place in the ranks to which he is assigned by authority. Until then we can only "muddle through" our reports with a result about as valuable as a straw vote before an election.

(Rev.) THEODORE HAYDN.

Watervliet, N. Y., January 11th.

## WANTS GENERAL MISSIONARIES TO NEGROES

To the Editor of *The Living Church*:

AS ONE OF THE group concerned, who have given forty years of my life to the Gospel ministry, with at least some degree of success, I think I have a right to call attention to the lack of "a square deal" in the matter of Church extension among the colored race. All sorts of provisions have been made for the work in general, with respect to special secretaries, boards, etc., and yet nothing of the sort has been projected with respect to the special needs of the work among the colored people. At the time of my entrance into the ministry, forty years ago, from the territory embraced in the following states: Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Texas, and Missouri, a total of 3,011 colored communicants was reported. From the same territory, forty years afterwards, a total of 7,196 colored communicants is reported.

Forty years ago, the territory embraced in the following states: New York, New Jersey, Connecticut, Maryland, Pennsylvania, and Illinois, 1,975 colored communicants were reported. After forty years, from the same territory, 19,511 colored communicants are reported. I make the plea that instead of permitting things to "jog along," some definite and intelligent effort should be made in this field. In every one of the provinces where colored people are numerous settled there should be a specialist, in the person of a general missionary, to make known to the colored race the gifts and blessings of the Church, and to help the bishops in the several dioceses with respect to the wise and efficient administration of this work. I think that the figures given eloquently declare that something ought to be done. We can never hope for success in the employment of ante-bellum methods. We live in a new day.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md., January 19, 1927.

BOTH SCIENCE and religion begin with the assumption that that which is at the heart of the universe is accessible to man. . . . Science believes rationality to be at the heart of the universe. . . . Religion believes goodness and beauty are there also. . . . And therefore personality, or super-personality; for goodness and beauty are attributes of personality.—G. A. Studdert-Kennedy.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

EARLY DAYS AT ST. MARY'S, KNOXVILLE, ILL. By the Rev. Charles Wesley Leffingwell, D.D., LL.D. rector emeritus. Milwaukee: Morehouse Publishing Co. \$3.00.

WHEN St. Mary's School, Knoxville, Ill., opened in 1868 there was but one Church school for girls west of Ohio, that just started by Bishop Whipple at Faribault, Minn. The struggles and vicissitudes through which the Knoxville school was firmly established might well have appalled the stoutest heart; but the story here unfolded is that of a dauntless conviction that this was a destined work of God that could not fail. The attitude of mind toward that work was that voiced by the psalmist: "This shall be my rest forever: here will I dwell, for I have a delight therein." The ideal set by young Leffingwell—he was only twenty-seven when he started St. Mary's—and which he maintained through all the passing years, was that of a Church school that should be a home school, with students and teachers closely related as a family, sharing its social and domestic life.

Dr. Leffingwell tells the story of the struggle to realize his ideal with rare felicity of diction, weaving in illustrative incidents that display a rational optimism, a faith in God and in human nature. The story of the first greatly-needed and nearly-defeated vacation taken by himself and his wife is told with sunny optimism, together with many other events of that embryonic period. Among the troubles experienced was the Chicago fire, which threatened loss of the school patronage from the metropolis, but from which the school suffered little on account of the courageous determination of Chicago people to carry out all their engagements.

Then there is the story of Dr. Leffingwell's enlistment of the interest of the Hon. James Knox, the first and only large giver to St. Mary's, which made possible the enlargement of the school building in 1873, its establishment on an assured financial footing, and the rebuilding of the school after its destruction by fire in 1883. The story of that disaster is dramatically told, without undue sensationalism, and is a fine piece of writing, including, as it does, recognition of the providential sparing of life, the response of sympathy, and the manifestation of courage and faith which inspired the going on with the school in temporary quarters and the building within a few months of the present splendid structure.

All this history of struggles and triumphs is told by Dr. Leffingwell with frankness and modesty, letting the facts speak for themselves. A charming feature of the book is the presentation of the home life of the school, with its sane religious environment; while the record of St. Mary's for turning out noble and well-equipped Christian women demonstrates how fully Dr. Leffingwell and his wife (his loyal and efficient helper through the years of their continuous residence in the school) were able to carry out the ideals of the institution and give it an international fame.

A close personal view is given of many noted clergymen and laymen of an early day, who were visitors at the school. Among them was Dr. John Henry Whitehouse, second bishop of Illinois. An authentic account is given of the personality of this distinguished prelate. Dr. Leffingwell also gives a vivid picture of the official staff of the school under his administration, among them Miss Hitchcock, Dr. and Mrs. Rudd, Miss Howard, and many of the teachers and helpers who were with the school for a period of years. Loving mention is made of former pupils, among whom are women who have attained high rank in the world of social, literary, and Church activities. A final charm of the book is the way in which Dr. Leffingwell often turns over the telling of the story to others—to teachers and pupils, who, in the school periodical and in essays and poems and sketches, give a vivid picture of the life of the institution.

There are many other features of the book which cannot be touched upon here; one that should be mentioned is the story of Dr. Leffingwell's founding of THE LIVING CHURCH, which he edited and published for over twenty years in connection with his school work.

There are numerous engravings which add immensely to the attractiveness of this beautiful work, which reflects great credit upon the publishers. J. M. D. DAVIDSON.

PREACHING IN THEORY AND PRACTICE. By the Rev. Samuel McComb, D.D., with an introduction by the Rev. Harry Emerson Fosdick, D.D. New York: Oxford University Press. \$2.00.

AN ABLE and compendious book on preaching is always welcome, even though it must say to this generation what has so often been said to others. Such a book Dr. McComb has given us in the substance of his lectures given at the Episcopal Theological School. The earlier part of his book is rich in practical suggestions and the presentation of actual texts and their treatment by great preachers—French, English, Scotch, American, Anglican, Roman, and Protestant. A valuable note is the author's insistence upon more general preparation in the way of broad knowledge and culture and less special cramming up of the particular sermon. This seems a caution peculiarly needed in American life today.

Not so happy is his casual rejection of the Virgin Birth of our Lord, and His Resurrection from the dead, as being propaganda unworthy of modern intelligence. These denials will vitiate the whole book for many people; but they are so unattractively presented and so poorly supported by reasoning that they contain no great danger for a wholesome faith. In the middle of his book the author turns to the psychology of preaching. This study is sane and helpful, especially as to the use of the subconscious mind; and the stress upon the personal quality and mood of the preacher as a factor in the value of his sermon, reaches on easily into a sensible discussion of the uses of the will, the imaginations, and the emotions. There follows a luminous account of the reactions of pew to pulpit, and of the kinds of attention offered to various people and of the preacher's duty and his power to awaken better attention. It is in this part of the book that the author offers some things new and others newly expressed. The remainder of the book is concerned with the sermon as a piece of work, and with the methods of delivery. However modern Dr. McComb would be in doctrine, he is conservative in the matter of a formal structure for a discourse, in allowing the written sermon, and, in some cases, commending it.

There is no fault to find with his chapter on delivery.

A very valuable addition is the printing of three sermons by Jowett, Fosdick, and Worcester, with analysis of their structure and component elements. This clinical treatment is unique. Probably the greatest value of the book is the impression made with ever-recurring insistence, that preaching is no easy side issue, but the outcome of a well-stored and active mind, the expression of a life in which the truths uttered are vital forces constantly at work; the result of deep consideration and of labor long drawn out. If Dr. McComb can get these ideas at work in many reverend young heads, he will have wrought a blessing for the generation to come.

JOHN MITCHEL PAGE.

THE FULNESS of the Catholic Church must be completed in many ways: there is thus within our attainment the rest of patient confidence, even when we cannot receive the rest of present insight, for we can each see little of the glorious whole which yet we must labor to acknowledge in its infinite and unimaginable splendor.—*Bishop Westcott.*



# Church Kalendar



## JANUARY

30. Fourth Sunday after Epiphany.  
31. Monday.

## FEBRUARY

1. Tuesday.  
2. Wednesday. Purification B. V. M.  
6. Fifth Sunday after Epiphany.  
13. Septuagesima Sunday.  
20. Sexagesima Sunday.  
24. Thursday. S. Matthias.  
27. Quinquagesima Sunday.  
28. Monday.

## KALENDAR OF COMING EVENTS

### FEBRUARY

1. Conventions of California, Chicago, Olympia; Convocation of Spokane.  
2. Convention of Michigan.  
4. Convocation of Eastern Oregon.  
8. Convention of Dallas.  
9. National Council, Annual Meeting, New York, Convention of Colorado.  
13. Convention of Kansas.  
15. Convention of Lexington.  
22. Convocation of Panama Canal Zone.  
— Convocation of Idaho.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### WEEK OF FIFTH SUNDAY AFTER EPIPHANY

Holy Innocents, Hoboken, N. J.  
St. Clement's Church, Philadelphia, Pa.  
St. Luke's Church, Germantown, Pa.  
Grace Church, Elmira, N. Y.  
Church of the Advent, San Francisco.

## APPOINTMENTS ACCEPTED

ALBUS, Rev. FRANK, formerly non-parochial priest of Ohio; to be priest-in-charge of St. Peter's Mission, Plant City, Fla. January 1st.

BESSEY, Rev. C. G., formerly rector of the churches at Otterville, Dereham, and Colloden, Ont.; to be associate rector of the Church of the Incarnation, Dallas, Tex. January 20th.

FOREMAN, Ven. H. W., formerly Archdeacon of Central New York; to become secretary for rural work in the Department of Social Service of the National Council. New address, 9020 175th St., Jamaica, N. Y. January 1st.

FORQUERAN, Rev. L. O., formerly rector of Grace Church, Ravenswood, and St. John's, Ripley, W. Va.; to be rector of Grace Church, Pomeroy, and St. Peter's, Gallipolis, Ohio. New address, Pomeroy, Ohio. January 15th.

FORSYTHE, Rev. A. M., formerly priest-in-charge of St. Mark's Mission, Macon, Ga.; to be priest-in-charge of St. Philip's Mission, Little Rock, Ark. New address, 923 Gaines St. December 16th.

HOLT, Rev. DAVID E., formerly rector of St. Paul's Church, Woodville, Miss.; to be rector of Grace Memorial Parish, Chattanooga, Tenn. New address, 1612 Kirby Ave. February 1st.

KELLOGG, Rev. NELSON, formerly assistant of St. Stephen's Church, Providence, R. I.; to be rector of Trinity Church, Bristol, R. I. February 1st.

NYE, Rev. ROWLAND F., formerly priest-in-charge of St. George's Mission, Newark, N. J.; to be priest-in-charge of Grace Chapel, East Rutherford, and St. Paul's Mission, Wood Ridge, N. J. New address, 144 Bailing Springs, East Rutherford. January 21st.

PAGE, Rev. RICHARD, formerly rector of Trinity Church, Canton, Mass.; to be rector of St. Paul's, Meggetts, of Christ Church, Adams Run, and Trinity, Edisto, S. C. New address, Meggetts, S. C. January 12th.

ROLLER, Rev. BEN R., formerly rector of Emmanuel Church, Keyser, W. Va.; to be priest-in-charge of Emmanuel Mission, Louisville, Ky.; and to assist at St. Andrew's Church. New address, 4536 South 6th St. January 14th.

SPENCER, Rev. JOHN G., formerly rector of St. Mark's Church, Anaconda, Mont.; to be rector of Christ Church, Hornell, N. Y. New address, 79 Genesee St.

WHITTLE, Rev. WILLIAM, formerly priest-in-charge of Trinity Church, Mapleton, Ia.; to be rector of St. Mary's Church, Franklin, La. January 1st.

## RESIGNATIONS

FERGUSON, Rev. GEORGE W., JR., as assistant priest of the Church of the Good Shepherd, Rosemont, Pa.; to go abroad. New address, care of Brown Shipley & Co., 123 Pall Mall, London, S. W., England. January 9th.

GRUETTER, Rev. ALEXANDER J. J., as rector of St. Paul's Church, Toledo, Ohio; to remain as rector of St. Andrew's Church, January 1st.

PROSEUS, Rev. ARTHUR L., as rector of Trinity Church, Fredonia, N. Y.; to retire. New address, 110 West 40th St., New York. December 27th.

## NEW ADDRESS

BARR, Rev. G. D., of 205 Cleveland Ave., Buffalo; 245 Elmwood Ave. January 1st.

## CORRECTIONS

BRAYSHAW, Rev. WILLIAM, incorrectly in the *Annual*, Jacksonville, Fla.; Jacksonville Beach.

TALBOT, Rev. RICHARD C., SR., instead of R. C. Talbot, Jr.; to be assistant at St. Luke's Church, Racine, Wis., and in charge of St. Stephen's.

## DIED

GEORGE—The Rev. JOHN FRANCIS GEORGE died suddenly at his home in Thomaston, Conn., on January 15th. Burial was at Thompsonville the following Monday. He was in his seventy-second year.

## MEMORIALS

### Jane Maria Bennett Bishop

JANE MARIA BENNETT BISHOP entered life eternal, February 1, 1924.

"Beseeching Thee to grant her continual growth in Thy love and service."

### Mary Worth (White) Chapin

The passing in Boston, the morning after Christmas, of Mrs. WILLIAM V. CHAPIN, takes from earth the presence of one of the most gifted and devout daughters of the Church in America. Born in New York in 1855, her father, Mr. Loomis L. White, an influential New York banker, she was educated in New York and in France and Germany. After her marriage in 1880 she and her husband traveled widely, but finally settled for the summers at Pomfret, Conn., the Whites and Chapins being conspicuous members of the interesting group of families long located there, among whom were the Vintons, Hoppins, and Clarks. Moving frequently across the Atlantic, Mr. and Mrs. Chapin finally lived for some years in England, but returning to America after the great war, settled in Boston.

The Chapins were devoted Catholics and the Church of St. John the Evangelist, and the Advent have long continued to share their sympathy in almost equal measure.

Mrs. Chapin's funeral was conducted at the Church of the Advent, with a requiem mass by Dr. Van Allen, but the Cowley Fathers in residence were most of them in the chancel.

The most notable single achievement of Mrs. Chapin was the gathering of the greatest collection of medals of the saints in this country, numbering three thousand pieces, which a few years ago she presented to the Sisterhood of St. John the Baptist, whose Mother House is at Rahway, N. J. For years one would find the dear woman daily poring over great folios of saint literature, trying to discover new facts in her favorite search, and for years she had collectors in various parts of Europe commissioned to purchase new medals for her collection. Her collection therefore finally became not only the greatest in America but one of the three richest and most varied in the world.

It was, however, the beautiful charity, and the singleness of religious aim, that made Mrs. Chapin beloved as few women are beloved by her large circle of friends, although for years on account of poor health and great deafness she rarely went out, people came to see her, and at her tea-table there were always interesting guests to be found. The people at her funeral, men and women, were without exception all mourners in the true sense of the word.

Whatever crowns the just may wear,  
Whatever worlds of light there be,  
I know her soul, unshackled, free,  
Has come to share.

Dear Saint, upon thy radiant brow  
Such light appears we veil our eyes,  
Heaven make us half as strong and wise  
And great as Thou!

—Arthur Wentworth Hamilton Eaton.

## Frederick Spies Penfold

We, the vestry of St. Stephen's Church, of Providence, Rhode Island, wish to record our sorrow in the sudden and untimely death of our rector, the REV. FREDERICK SPIES PENFOLD, D.D., which occurred on Advent Sunday, November 28, 1926.

Dr. Penfold was a priest of rare ability. As a preacher few could excel him, and his assiduity in executive management was unflagging and unsurpassed. During the seven years he was with us he brought the interior aspect of St. Stephen's and its devotional services to a high altitude of Catholic faith and practice, of which he was an ardent and intrepid champion.

His burning love of our Lord's Presence on the altar kindled in the parish a flame of devotion which, please God, shall never be extinguished.

In the full vigor of matured manhood, at the height of his uncommon strength and virility he was taken, and his many friends will never cease to mourn his loss. We feel that the words of St. Paul may be most fittingly applied to him—"I have fought a good fight, I have finished my course, I have kept the faith."

And we do hereby ordain that hereafter, in perpetuity, the Holy Sacrifice shall be offered every year on the anniversary of his death for the repose of his soul.

May God have mercy on his soul, and grant him everlasting felicity.

## James Findlay Torrence Sargent

In loving memory of our son, JAMES FINDLAY TORRENCE SARGENT, February 2, 1924.

"When through fiery trial thy pathway shall lie,  
My grace all sufficient shall be thy supply."

## RESOLUTION

### Clarence B. Roote

The following resolution was passed at the Annual Parish Meeting of St. John's Church, Northampton, Mass., and the secretary of the meeting was instructed to send copies of the resolution for publication in the leading Church periodicals:

During the year just past, our senior warden, Mr. CLARENCE B. ROOTE, completed twenty-five years of service in that office. Such a period of service is unique in the history of this parish, and rare indeed in the experience of any parish. Not alone in the length of time which it has covered has Mr. Roote's tenure of office been remarkable; the unflinching faithfulness, and the self-forgetful devotion to the duties of his office have endeared him to rectors and people alike. It is most fitting that at this meeting of the members of St. John's parish, due recognition should be made of this signal example of long and devoted service to the Church, and expression be given to our great appreciation and to the affectionate esteem in which we hold our senior warden.

Be it therefore resolved, that the people of

## MAKE YOUR WANTS KNOWN

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## CLASSIFIED DEPARTMENT

### OF

## THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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



St. John's parish, through their representatives here assembled, extend to Mr. Roote their most grateful appreciation of splendidly faithful service rendered to the parish over a period of a quarter of a century and the assurance of the affectionate esteem in which he is held by all.

Be it further resolved that this resolution be spread upon the minutes of the Annual Parish Meeting, and that a copy of it be sent to Mr. Roote.

**POSITIONS OFFERED**

**MISCELLANEOUS**

**CAPABLE CHURCHWOMAN TO HELP** Sister with group of 25 girls from fifteen to twenty years. Care of dormitory—indoor and outdoor recreations. Salary fifty dollars per month. Address, Box 392, VALHALLA, NEW YORK.

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

**POSITIONS WANTED**

**CLERICAL**

**PRIEST, CATHOLIC, CELIBATE, UNIVERSITY** and seminary graduate, musical, sixteen years' experience. Highly recommended. Address R-816, care LIVING CHURCH, Milwaukee, Wis.

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

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

**PRIEST, SINGLE, FIFTY, COLLEGE, LAW** school and seminary. Widely experienced and highly recommended, willing to go anywhere. Address G-815, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNMARRIED, MIDDLE-AGED,** who makes a specialty of supply work, available for *locum tenency*, immediately or during Lent. Excellent testimonials from bishops and vestries. Address E-817, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG PRIEST, MARRIED, DESIRES** parish or curacy in California. G-830, LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**CHURCHWOMAN DESIRES POSITION IN** Church school during summer term as teacher of history and mathematics. Normal College graduate. Please state salary. W-829, LIVING CHURCH, Milwaukee, Wis.

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

**ORGANIST HOLDING IMPORTANT POSITION** in East desires change, Middle West or South. Recognized authority on boy-voice training and management. Sympathetic accompanist. Well-known recitalist. To church desiring music of the highest calibre satisfaction guaranteed. Exceptional references. G-827, LIVING CHURCH, Milwaukee, Wis.

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

**PAROCHIAL MISSIONS**

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

**RELIGIOUS**

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

**INCENSE**

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

**UNLEAVENED BREAD**

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

**APPEAL**

**AN ANGLO-CATHOLIC WORK IN CEN-** tury-old All Saints' Church, on the lower East-Side of New York, requires financial aid for meeting its necessary expenses. Such are \$5.00 a day. Who will give \$5.00 a year? REV. HARRISON ROCKWELL, Vicar, 292 Henry Street. Contributions received cover expenses of 107 days.

**ALTAR FURNISHINGS**

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

**VESTMENTS**

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

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

**PARISH AND CHURCH**

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

**TRAVEL**

**EUROPE AND HOLY LAND TOURS \$295** up. 60 day tour \$490. 37 days \$295. Motor tours \$7 day up. Booklet 100 tours free. Organizers wanted, earn trip. ALLEN TOURS, INC., Little Bldg., Boston, Mass.

**HEALTH RESORT**

**ST. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**BOARDING**

**Atlantic City**

**SOUTHLAND, 111 SOUTH BOSTON AVE.** Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCHWOMAN.

**Los Angeles**

**EPISCOPAL DEACONESS HOUSE—** Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

**New York**

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

**Washington, D. C.**

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

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

**FOR SALE**

**FOR SALE: MAGNIFICENT WHITE** brocade English altar-frontal and super-frontal—blue and gold trimmings. Suitable for six foot holy table. New, \$125.00. ST. ANDREW'S CHURCH, 535 E. Long Avenue, New Castle, Pa.

**VALUABLE THEOLOGICAL LIBRARY FOR** sale: Ante Nicene, Nicene, Post-Nicene Commentaries, Greek New Testament, Dictionary of the Bible, Greek, Hebrew, Chinese, Japanese. Would accept 50 cts. a volume for the whole library. Address, Box 820, care LIVING CHURCH, Milwaukee, Wis.

**SISTERS OF THE HOLY NATIVITY**

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

**RETREAT**

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

**CHURCH SERVICES**

**District of Columbia**

**St. Agnes' Church, Washington, D. C.**

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 P.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

**New York**

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

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

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Service Daily 12:20.

**Church of St. Mary the Virgin, New York**

139 West Forty-sixth Street  
REV. J. G. H. BARRY, D.D., Lit.D., rector  
Sundays: Low Masses, 7:30, 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction, and Sermon, 4:00;  
Week-day Masses, 7:00, 8:00, 9:30.  
Purification of the Blessed Virgin Mary, Wednesday, February 2d.  
High Mass and Sermon, 10:45.

**Holy Cross Church, New York**

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

**St. Paul's Church, Brooklyn**

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector  
Sundays: 8:00 A.M. Low Mass.  
" 9:00 A.M. Low Mass and Catechism  
" 11:00 A.M. High Mass and Sermon  
" 4:00 P.M. Sung Vespers, Brief Address and Benediction  
Masses Daily at 7:00 and 9:30



## RADIO BROADCASTS

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

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

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

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

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

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

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

## BOOKS RECEIVED

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

Ernest Benn, Limited, Bouverie House, Fleet St., London, E. C. 4.

*Round the World With a Dictaphone.* A Record of Men and Movements in 1926. By Sir Henry Lunn, M.A., M.D., B.Ch., Trin. College, Dublin. Price \$3.50.

George H. Doran Co. 244 Madison Ave., New York City.

*Securing Christian Leaders for Tomorrow.* A Study in Present Problems of Recruiting for Christian Life-Service. By Samuel McCrea Cavert. With an Introduction by Robert E. Speer. Price \$1.50 net.

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

*Old Testament History.* By G. W. Wade, D.D., senior tutor of St. David's College, Lampeter; canon of St. Asaph; author of *New Testament History*, etc. With three maps and one plan. Price \$2.50.

Harper & Brothers. 49 East 33rd St., New York City.

*American Labor and American Democracy.* By William English Walling. Price \$3.00.

Houghton Mifflin Co. Cambridge, Mass.

*The Making of the Modern Mind.* A Survey of the Intellectual Background of the Present Age. By John H. Randall, Jr. Price \$5.00.

The Kingsport Press. Kingsport, Tenn.

*Historical Sketches of the Holston Valleys.* By Thomas W. Preston, member of Virginia Historical Society, Tennessee Historical Society, Tennessee Archeological Society, Tennessee Academy of Science.

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

*Introduction to the Study of Public Administration.* By Leonard D. White.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

*If I Were a Labor Leader.* By Sir E. J. P. Bann. Price \$1.75.

The Woman's Press. 600 Lexington Ave., New York City.

*The Pilgrim Ship.* By Katherine Lee Bates.

## BULLETINS

General Theological Seminary. Chelsea Square, New York City.

*Catalogue Number, 1926-1927.*

Greenwich House. 27 Barrow St., New York City. *Twenty-fifth Annual Report, 1926.*

## PAMPHLETS

Catholic Literature Association. 2013 Appletree St., Philadelphia, Pa.

*The Presentation of Christ in the Temple, or the Purification of St. Mary the Virgin, Commonly Called Candlemas Day.* Price 10 cts. net.

# New Year's Eve Service Begins 13th Centenary Year of York Minster

## Protest Against Motor Park at Glastonbury—Episcopal New Year Messages

The Living Church News Bureau  
London, January 7, 1927

THE SPIRITUAL ASPECT OF THE THIRTEEN hundredth commemoration at York Minster, begun on New Year's Eve, was that on which most emphasis was laid at the wonderful opening service. The merely historical remains to be more fully expounded in the longer series of services and addresses with which the commemoration will be continued during the last ten days of June. In these later celebrations one of these addresses in the Minster will be delivered by the Archbishop of Canterbury, who has never previously addressed a congregation in the cathedral church of the northern archdiocese, and the participation of the Bishop of New York will be a reminder of the link of York with the other half of the English-speaking world.

In a service where every detail had some special significance it is not possible to describe everything, and only one or two points can be noted. The thirteen knocks upon the west door of the Minster by the Archbishop in seeking admission were delivered with a mallet made for the occasion out of ancient oak found within the building. He thereupon said with a loud voice: "Open me the gates of righteousness that I may go in and give thanks due to the Lord." At this summons the Dean, who, with his canons, and the Minster choir and clergy, had moved down the nave in readiness, threw open the west doors and admitted the Archbishop. The trumpets of the Hussars stationed within the building at the same moment sounded a fanfare, and the organ and drums led into the hymn, All People That On Earth Do Dwell.

The procession then passed up the aisle in the following order: The Cathedral cross, the Dean and canons, the Archbishop's apparitor with mace, the suffragan bishops, the Archbishop's cross, the Archbishop, the chaplains, the Minster choir, the vicars, the choir of St. Michaelle-Belfrey, the clergy of York rural deanery, and the Lord Mayor and corporation of York. Then followed an act of thanksgiving, ending with the *Te Deum*.

The Archbishop of York, in his address, said that in the year 627 King Edwin of Northumbria, yielding to the prayers and persuasions of his wife and of her bishop-chaplain, Paulinus, resolved to become a Christian. He hastily built a wooden shrine to enclose the font, and there, on Easter Eve, he was baptized. It was the birthday of the Church of the English in the North, and it was the birthday of the Minster. It was right that they should begin a year so rich in memories and inspiration with all solemnity. They would regard this service not as a mere spectacle, but as the outward symbol of the thoughts, the desires, the thanksgivings which must needs arise within them. Thus the sound of those thirteen knocks at the great door reminded them of the passing of thirteen centuries. When the Archbishop entered, bound to the blessed Paulinus by a continuous chain of succession, the wonder surely held their hearts that, in spite of that flight of centuries, of changes unimaginable in their range, the strength of the same faith, the

fellowship of the same Church, the presence of the same Lord were still with them. When they saw the procession moving through the nave, he hoped that their mind's eye saw a procession of the archbishops, prelates, and priests, of the kings and queens and nobles and soldiers, of the citizens of York who, during those 1,300 years, had passed through the Cathedral to offer praise and prayer to the Eternal Father.

But this sacred year, he continued, must be one of desires and resolves as well as of memories. Too long were our cathedrals, and the Minster among them, regarded as museums of memories rather than as temples of living, unceasing worship. Too long had we been content merely to praise their massive strength and beauty. The spirit of the Minster must be weary of mere admiration. They desired that the worship in the Minster should be in the dignity of its ordering, the beauty of its form and its music, worthy of its noble surroundings and of Him to whose glory it was offered.

There followed the concluding hymn, Praise, My Soul, the King of Heaven, and the blessing was pronounced by the Archbishop. The service over, the procession was re-formed and took its way, followed by the whole congregation, walking two by two, down to the crypt and past the site of the well in which tradition affirms that Paulinus baptized King Edwin, a tradition supported by the discovery of the square frame of a well in the west wall of the crypt when the present choir was built in A. D. 1400.

### THE PROPOSED MOTOR PARK AT GLASTONBURY

The following letter has been sent to the Archbishop of Canterbury in regard to the suggested motor park at Glastonbury Abbey:

"The Council for the Preservation of Rural England desires to associate itself with the petition which is to be presented to your Grace, praying you to use your influence to prevent the trustees for the Glastonbury Abbey site from parting with a portion of the ground in front of the Abbot's kitchen for a motor park. This portion of the site was purchased as recently as five years ago with money specially subscribed by the public and vested in the diocesan trustees, in the belief that this historic, beautiful, and sacred spot was in safe guardianship. We are satisfied that the proposed motor park, while not actually damaging any archeological remains, will destroy the quiet and seamlessness of the scene. We have also satisfied ourselves by a careful survey of the town that several other sites for a motor park are available which are superior from the town-planning point of view, and which, while meeting traffic requirements, will not damage the amenities of the site of Glastonbury Abbey. The matter is urgent: the trustees are already in treaty with the town council and we are convinced that a word from your Grace would effectually hold up this unfortunate transaction."

The council have also sent a letter to the town clerk of Glastonbury stating that they are convinced that the proposal will do irreparable damage to the beauty of Glastonbury and its most precious possession. The letter continues "We are of the opinion that it is to the interests of the corporation as well as of the general public that these historic remains of Glastonbury Abbey should be preserved with quiet



and seemly surroundings in order that their beauty no less than their historic interest may be enjoyed. . . . We pray you as custodians of this famous and ancient city to desist from a project which will damage it and will be generally disapproved."

NEW YEAR MESSAGES

There are the usual New Year messages from the bishops, published in the diocesan magazines, all well worth studying, and I append some of the most important. What is especially emphasized is the need for a greater cultivation of the spirit of good will if 1927 is to retrieve the disasters of 1926. The Bishop of Carlisle, for instance, says that if there is one lesson to be learned from the events of the past twelve months, it is the futility of the gospel of mistrust. Of Prayer Book revision he says that few can disguise from themselves the

details of these. It lies with the men and women who have to carry them out in practice. To inculcate the right spirit, to indicate where wrongs and injustice seem to lie, to endeavor to bring all engaged in these spheres into personal touch and understanding—this is preëminently the Church's task. In so doing the spirit of good will gets a chance to work, and that spirit is essentially creative in action. It is even in a greater degree destructive of all those evil forces which tend to foment either discontent or disorder."

The Bishop of Gloucester lays stress on the fact that work not only among that class which is commonly called the working class, but among all classes of the community, is essential, as on that basis alone is the prosperity of the state built up.

The Bishop of Winchester writes: "To decline the task of an industrial reforma-

has decreased of late years. To many it is to all intents and purposes an unknown and unopened book.

"The growing neglect of the Bible," Dr. Garbett continues, "is due to two causes. We can partly account for it by the mass of cheap and popular literature which is now poured forth from the printing presses. . . . But there is a more fundamental reason for its neglect. Its inspiration is no longer accepted so generally or in the same way as by the men and women of past generations. . . . With the advance of natural science and archaeology it became clear that the Bible did not give a complete answer to all questions; it was presently evident that on many matters the inspiration of the writers did not lift them above the beliefs and opinions of their own ages. This discovery caused consternation to many who found that their old views of inspiration were untenable, and in abandoning these they sometimes surrendered all belief in the inspiration of the Bible, and came to regard it simply as one among many of the writings which have been transmitted to us from antiquity. We need to remind ourselves that the inspiration of the Bible is to be found in its spiritual and moral teaching. It was not intended to give to mankind knowledge which they should acquire in other ways."

GEORGE PARSONS.



THIRTEEN HUNDRED YEARS OLD

York Minster, where centenary celebrations are being held this year

fact that much the more difficult stage in Prayer Book revision is now being reached.

The Bishop of Bristol states that it is recognized more widely now that modern social and national life can no longer be carried on in watertight compartments, but there is a danger that this recognition may be used for sectional rather than corporate purposes. A theory of social order can never become a practical matter by utilizing pressure to enforce it. If it succeeds it becomes a tyranny; if it fails it injures itself. Conviction as an outcome of reason can win, and this is only another way of saying that effective persuasion consists in a recognition that the sympathy of others, based on conviction, is needed—in other words, an appeal is made for fellowship. The primary lesson from 1926 is that only where the spirit of good will is operating can either justice be done all round or progress and prosperity ensue. We are brought back to the truth that "no man lives to himself alone." Only the Christian ethic can overcome the mass of prejudices and misunderstandings. The Bishop continues:

"Personally I am not in favor of the intrusion of the Church into matters on which, as a Church, there cannot be adequate knowledge. I doubt whether the intervention of the clergy into economic or political spheres has ever been justified by results, though I repudiate the rather cheap criticism that the clergy know nothing of business or politics. Quite otherwise; but their work does not lie in the

tion at this time is simply to play into the hands of Communism."

Alien propaganda in labor matters is the theme of the Bishop of Salisbury's message. He writes, referring to the British people:

"We like to be friends, and we are not at all ready to pick quarrels with one another at the bidding of foreign mischief-makers. I believe I speak for thousands of sympathizers with Labor when I say that our minds have been perplexed and our sympathies held up by the menace of an alien propaganda."

The Bishop of Hereford, referring to Prayer Book revision, states that the task laid upon the bishops has been to consider, first, what are the limits for doctrinal teaching allowed by the Church's existing formularies, and then to see how freedom may be given within those limits to the expression in worship of the different schools to which the Church gives a home.

BISHOP SCORES NEGLECT OF BIBLE

The Bishop of Southwark, in the January number of the *Southwark Diocesan Gazette*, suggests that there is a growing neglect of the Bible. There are large numbers today in our own land, he writes, who know next to nothing about the Bible, who are ignorant of both its history and its contents, and who are quite unable to recognize the majority of the more obvious quotations made from it. Booksellers state that the sale of Bibles, large as it is still,

NEW ORGAN FOR ST. MARK'S, MILWAUKEE

MILWAUKEE—The new three-manual organ, built by the Austin Organ Company of Hartford, Conn., for St. Mark's Church, was dedicated on the Third Sunday after Epiphany, January 23d. The new organ contains fifty-nine stops and couplers with thirty-eight adjustable combinations. It is of the latest, with electrical action throughout, and contains, in addition to the *vox humana* with individual wind chest, a peal of cathedral chimes and a celestial harp. The latter stop, owing to local acoustical conditions, is remarkably fine. At the dedicatory service, the combined choirs of the parish sang a festival service, with a sermon by the Rev. E. Reginald Williams, rector. On that evening the Feast of Lights, and Epiphany pageant, was given. On Monday evening, January 24th, an organ recital was given by Sheldon Foote, F.A.G.O., organist and choirmaster of the church. On Thursday evening, January 27th, another recital was given by Stanley Martin, organist of the Sunday Evening Club, Orchestra Hall, Chicago, and dean of the Chicago Guild of Organists.

LARGE GIFT TO SEATTLE PARISH

SEATTLE, WASH.—Trinity Church, the Rev. Charles Stanley Mook, rector, has been left \$110,000 by Mr. and Mrs. Richard Sackville Cox, formerly of Chicago and of East Orange, N. J. It is understood that \$100,000 is to provide a memorial to the testators. In December, 1889, two sons of Mr. and Mrs. Cox were staying with a sister in Seattle, and one was drowned while hunting. In the following month the other was killed while coasting down a hill in the city. The rector of Trinity Church at that time, the Rev. Dr. Watson, interpreted the Church's message to the bereaved parents and greatly comforted them. They always kept Trinity Church in grateful remembrance and gave three stained glass windows in memory of the two boys, and of another son and a grandson who died later.

The bodies of Mr. and Mrs. Cox were brought to Seattle and buried from Trinity Church.



## Archbishop of Huron Preaches Sermon at Installation of Trinity Provost

### One Family Bellringers at Cathedral Sixty-One Years—Archdeacon Renison Goes to Vancouver

The Living Church News Bureau  
Toronto, January 20, 1927

THE LAST WEEK END WAS SET APART for the celebration of the seventy-fifth anniversary of Trinity College, Toronto, the Church university of the Province of Ontario. On Saturday afternoon the Rev. Francis Herbert Cosgrave, M.A., was installed as Trinity's sixth provost. The biting cold recalled a similarly bitter day on which, seventy-five years before, the first occupant of the office, the Ven. Archdeacon Whitaker, matriculated the earliest students, and the audience filling the convocation hall of the University of Toronto was linked with the one that braved zero weather to attend the other ceremony by the presence of Elmes Henderson, '61, who attended the chancellor as Esquire Bodel, and of the Rev. C. J. S. Bethune, '59, and Beverley Jones, K.C., '60.

Entering the convocation hall, the long academic procession slowly filed into the seats and stood while the public orator, the Rev. Professor H. T. F. Duckworth, read the prayers in Latin. Chancellor J. A. Worrell, K.C., D.C.L., addressed the gathering of undergraduates, graduates, and friends of the college.

The Most Rev. the Lord Archbishop of Huron, Metropolitan of Ontario, presented the provost to the chancellor.

Voicing the optimism of those present, Archbishop Williams declared of Trinity: "Everything is in her favor, and chiefly the good-will existing among all classes of people in the Church and out of the Church, in Toronto and throughout the province." The new provost whom his Grace presented to Chancellor Worrell, to take the oath of office, he described as a man of broad culture, deep scholarship, and keen vision, on whose choice the corporation deserved to be congratulated.

The new provost recalled briefly the history of the past seventy-five years, fifty-two of which Trinity has been an independent university with seven faculties. Tribute was paid to the courage of Bishop Strachan, the loyal support of Sir John Beverley Robinson and the other associates of the founder, and to the devotion of the five preceding provosts. In the federation with the University of Toronto, accomplished through the efforts of Dr. Macklem, the college, he said, was given the opportunity of entering into a larger life, and at the same time making a greater contribution to the country.

"I am assuming this office," Provost Cosgrave concluded, "at a time when Trinity has a larger opportunity for more useful service—at a time when her friends are united as never before. I believe I am assured of such support as will make the record of the college in the future worthy of the past."

Sir Robert Falconer, president of the University of Toronto, paid like tribute in welcoming the head of an affiliated university to his new responsibilities. Her friends might be sure that under the direction of Provost Cosgrave, who knew her traditions so well, Trinity would flourish, fulfilling the founder's prayer

that she might ever be the dwelling place of true religion and sound learning.

The Bishop of Toronto, on behalf of McGill University, founded by the Hon. James McGill, brother-in-law of Dr. Strachan, read a message of congratulation to Trinity on attaining its seventy-fifth year, and of welcome to the new provost. Messages of regret from Archbishop Matheson, Primate of All Canada; Archbishop Thorneloe, the Hon. G. Howard Ferguson, Premier of Ontario; the Rev. Dr. Cody, chairman of the board of governors of the University of Toronto, and the Hon. Vincent Massey were read by Chancellor Worrell.

Special celebrations of the Holy Eucharist were held on Saturday and Sunday morning at the college chapel.

The graduates, undergraduates, and friends of Trinity College attended a special service of thanksgiving on Sunday morning at St. James Cathedral.

An appeal for the undivided support of the Church of England in Ontario for Trinity College, "the Church university of the province," was made by Archbishop Williams, in his sermon. That the institution might make the best of its opportunities to provide men well trained for the service of Church and State, it was necessary, the Metropolitan declared, for the Anglican people to come to its assistance. Not only must they send their children to be educated; but, to prove themselves worthy of the illustrious founders, they must be prepared to make financial sacrifices for its sake.

The historic cathedral, which shelters the remains of the first Bishop of Toronto, having shared with Trinity his affection and memory, was filled to capacity for the special service in connection with the seventy-fifth anniversary of the college. Occupying the east aisle were the members of the student bodies of Trinity and St. Hilda's, and the faculty, in academic costume.

In the sanctuary, in addition to the staff of St. James' Cathedral, were the Archbishop of Huron, the Bishops of Toronto, Ottawa, and Ontario; the Ven. Archdeacon Ingles, the Rev. Provost Cosgrave, the Rev. Dean Duckworth, the Rev. W. E. Taylor, D.D., representing Wycliffe College, the Rev. T. G. Wallace, representing Huron College, London, Ont., and Chancellor Worrell.

"In the beginning of all life, intellectual, moral, spiritual, social; in the beginning of all life, personal, national, or international, is God," the Archbishop said. "If God is not there, if God is not recognized, things will go wrong; they must, for the simple reason that the way of the God of All must be followed, His ultimate purpose fulfilled. All knowledge and all learning, all things in heaven, and all things in earth, are summed up in God.

"For the reason that Trinity has borne witness to this, she has attained her seventy-fifth anniversary."

"The Church is officially behind Trinity," he declared. "Every diocese is officially behind Trinity. Every diocese is officially represented on the governing board, and Trinity is controlled by the Church as a whole in this province."

The day was coming, the Archbishop predicted, when the Church would forget internal troubles to devote herself to the great task of providing for the strangers who were coming to this country. "There

is agreement among us on fundamental doctrines, and agreement to differ as regards ritual so long as it is definitely Anglican," he said. "Just such men—many-sided men—men ready to become, like St. Paul, all things to all men, that they may save some—are the men whom the Church will need."

#### SIXTY-ONE YEARS BELLRINGERS

Sixty-one years ago the bells of St. James' Cathedral, Toronto, first rang out the old year and rang in the new. Every year since then these old bells, the oldest in Toronto, have pealed forth on New Year's Eve and every year the hand of a member of one family has been at the keyboard.

In 1865 Edward Lye, Sr., first undertook the position of bellringer at St. James'; that year for the first time the new year was greeted in Toronto with chimes. This year Walter Lewis Lye, youngest son of Edward Lye, played the chimes; and not once, since his father first sat down at the keyboard in 1865, has a member of any other family performed this duty.

#### ARCHDEACON RENISON GOES TO VANCOUVER

The Ven. Archdeacon R. Renison, D.D., announced last Sunday in the Church of the Ascension that he had accepted an appointment to Christ Church in Vancouver, and that he would become incumbent there at Easter. Dr. Renison's statement caused surprise and regret among his parishioners. He has taken an active interest in community affairs, while his sermons during and since the World War, especially on anniversaries of Armistice Day, were an inspiration to many.

#### MISCELLANEOUS NEWS

The Rev. H. S. Akehurst has been appointed the first canon of the Diocese of Cariboo, after nearly forty years' service in the West, beginning in 1889.

A quiet day has been arranged by the Toronto Diocesan Woman's Auxiliary for Friday, January 28th, for missionaries, candidates in training, and members of the Woman's Auxiliary. The Rev. C. Ensor Sharp will conduct these services in St. Stephen's Church.

The Rev. C. G. Beesby, rector of Otterville, Dereham, and Culloden in the Diocese of Huron, has accepted the position of associate rector and director of religious education at the Church of the Incarnation, Dallas, Tex.

In memory of those who served overseas and of the fifty-one men of the parish who fell in the Great War, a memorial organ and tablet were dedicated at St. David's Church, Toronto. After the service by the rector, the Rev. H. A. Bracken, a dedicatory sermon was preached by the Rev. Burges-Browne, rector of St. Barnabas Church. The unveiling of the tablet was performed by Mrs. Fred Nunn, mother of one of the men killed overseas. The organ was built by the C. Franklin-Legge Organ Company of Toronto.

A year of unusual success was reviewed at the annual meeting of the Toronto Girls' Friendly diocesan council on Saturday afternoon, when Mrs. James Patrick MacGregor presided.

#### CATHOLIC CONGRESS WILL NOT MEET IN BOSTON

NEW YORK—The 1927 Catholic Congress will not be held in Boston, as announced in a recent premature report. Plans have been changed, and the committee will meet in the near future to decide on a place of meeting.



## Wall Street Discusses Church Unity; Drive Begun for World Conference Fund

### Consecration of Church of the Mediator—Gifts Dedicated at Cornwall

The Living Church News Bureau  
New York, January 22, 1927

WALL STREET BROKERS DISCUSSING Church unity was an event of the week past. A group of business men from many walks of life met at a luncheon held on Tuesday at the Bankers' Club to hear such speakers as Bishop Brent, the author of the World Conference plan, George W. Wickersham, and John D. Rockefeller, Jr., present the details of the plans looking forward to the great conference to be held next August at Lausanne, Switzerland. A nation-wide effort is being made to raise the funds necessary for the convening of so large a group of representatives from all parts of the world. It was announced that about \$132,000 has been pledged or given. Mr. Hughes, formerly secretary of state, and Mr. Hoover, the secretary of commerce, are interested in lending their support to this undertaking.

In his speech, Mr. Rockefeller evinced his faith in the ultimate achievement of the goal and said that "as pilgrims climb the mountainside, coming whether from the east, the west, the north, or the south, slowly, inevitably, their paths come closer together, until ultimately they all come together on the mountain top, for there all paths meet."

#### CHURCH OF THE MEDIATOR TO BE CONSECRATED

Tomorrow, Sunday, January 23d, the Rt. Rev. William T. Manning, D.D., Bishop of New York, will consecrate the Church of the Mediator, 231st Street and Kingsbridge Avenue. This is one of the northernmost parishes in the city; it embraces that portion lying north of Manhattan and the Harlem River in the vicinity of Spuyten Duyvil, and the church is a block west of Broadway.

The parish was organized in 1855 and the present one is its second house of worship. There, in a neighborhood as yet untouched by the rush of traffic, stands the beautiful stone church, designed by Henry Vaughan, an architectural asset to that part of the city. Its attractiveness is greatly enhanced by the spaciousness of its grounds, some thirty city lots comprising the church property. The erection of the Church of the Mediator and the achievement of freeing the property from all indebtedness have been accomplished during the present rectorate, that of the Rev. Dr. John Campbell, fifth rector of the parish, who has been the incumbent for thirty years. There are few rectors in the city today who have served their parishes for so long a period. Dr. Campbell estimates the value of the church property at a half million dollars.

#### DEDICATION OF GIFTS AT CORNWALL

At St. John's Church, Cornwall, the Rev. Frank R. Wilson, rector, a number of gifts were dedicated on Sunday morning, January 2d, by the junior suffragan bishop of the diocese, the Rt. Rev. Dr. Herbert Shipman. These were the high altar, reredos, east windows, an enlarged chancel, communion rail, choir stalls and screens, lighting fixtures, and credence.

The last mentioned was given in memory of Charles Chauncey Stillman, a generous benefactor of the parish, and the donor of the other gifts which were dedicated at the time. Mr. Stillman's death occurred recently. The altar is of Alabama white marble and tinos green, a Grecian marble, the latter being used for the posts. The reredos is brilliant and rich in its red and gold; the sanctuary pavement is of black Belgian marble with borders of red marble, while in the choir, slate and tile have been used. The lighting fixtures are of wrought iron made to represent the candle holders used in churches in early times.

The east windows, products of the James Powell and Sons studio in London, are the results of Mr. Stillman's suggestions and designs. In them are represented Christ and the patron of the parish, St. John. Our Lord is shown holding the chalice. Various scenes in the life of the "beloved disciple" are depicted by the glassmaker's art; St. John is shown as a boy, as called by the Master, the return from the Cross, and at Patmos.

In addition to these notable gifts, the nave of the church has been redecorated in keeping with plans of its devoted benefactor. It was Mr. Stillman's intention to reconstruct the edifice until it should become like an English church of the medieval period.

#### CHURCH MISSION OF HELP REPORT

The annual meeting of the Church Mission of Help, held on January 17th, brought together a large number of its members and friends to hear the presentation of the society's condition and needs. From its small beginning, made in 1909, a strong local organization has been effected and the work extended to fourteen other dioceses of the Church. The treasurer's report showed an income of \$36,000 during the year 1926 and disbursements of nearly \$35,000. The society has an endowment fund of over \$22,000. Mrs. L. Frederic Pease, who has been executive secretary since 1916, is resigning her office by reason of her removal from this diocese to New Haven.

Mrs. John M. Glenn, national president of the Church Mission of Help, spoke at the meeting, and among her suggestions for the development of the society's work among wayward girls pointed out the need for trained men on the staff to work among the men and boys involved in the various cases.

An appeal was made for more members and the development of interest in the work among our Church folk. The local headquarters are at 1133 Broadway, where queries, requests for literature having to do with the mission's activities, and the like will be welcomed.

#### A MILLION FOR THE GENERAL SEMINARY

That is, they want it. And they are out for it. Such was the plan announced at the mid-winter reunion dinner. One million, two hundred thousand; that the official seminary of the Church for the training of its priests may be put upon such a financial foundation as to enable the Dean and trustees to maintain and develop the efficiency of the school. The plan of the General Seminary officials to launch this campaign was outlined in this letter some months ago, and the formal

announcement of it was commented upon in the editorial columns of this paper in the issue of January 22d. Dean Fosbroke stated that the campaign to raise this amount would be started at once.

#### NEWS NOTES

The diocesan board of religious education announces an "Epiphany conference" to be held at Synod Hall on Saturday, February 5th, from one to four p.m. The event is for rectors, parents, and all leaders of boys and girls in the Church. Scheduled to speak are: the Rev. Dr. Ackley, the Rev. Fr. Sparks, Mrs. C. H. Tuttle, Miss Withers, Deaconess Newbold, Mrs. Hollis Smith, Mrs. Paul Harding, and Miss DuBois.

Men and boys, communicants of the Church in the Diocese of New York, are invited to a corporate Communion at the Cathedral on the morning of Washington's birthday. The hour is 8:30. Afterward breakfast will be served in Synod Hall. The men will be addressed by Bishop Manning and Dr. William C. Sturgis. It is the aim of the Diocesan Assembly of the Brotherhood of St. Andrew, which is sponsoring this event, to have a representation at the Cathedral altar, on that morning from every parish in the diocese. This has been planned at the suggestion of the Bishop and is meant to have a relationship to the Bishops' Crusade.

The January meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles (the New York Catholic Club) will be its annual meeting and will be held at St. Luke's Chapel this coming Wednesday. Following the sung Mass there will be a meditation given by the Rev. Gregory Mabry, rector of Holy Cross Church, Kingston. Dr. Robert L. Dickinson, a physician, will speak on the subject of birth control.

Bishop Gailor of Tennessee and Rabbi Schulman of Temple Beth-El, officiated at the funeral yesterday of Mr. Lee Kohns, president of the New York Board of Trade, and a generous giver to educational needs.

The Rev. Dr. Bowie, rector of Grace Church, is delivering a series of three sermons on the subject of The Bible. Its use as the Revelation of Man, and as the Revelation of God, are the topics on Sundays, January 30th and February 6th, respectively.

The intensive week for the Bishops' Crusade in the Diocese of Long Island, begins tomorrow with a mass meeting in St. Ann's Church, Clinton Street, Bishop Stearly of Newark is the chief missionary for Long Island. HARRISON ROCKWELL.

#### CATHOLIC LITERATURE ASSOCIATION HAS EXHIBIT

BALTIMORE—The Catholic Literature Association held a day of exhibition on January 17th, under the auspices of the Maryland Catholic Club, of which the Rev. Wm. A. McClenthen, D.D., of Mt. Calvary Church, is president. Parish rooms at Mt. Calvary were used both for the display of literature and for the meeting of the evening. A large amount of tracts and books was sold, and about forty supporters were gained for the association.

Martin Gillett, of the Philadelphia Divinity School, the American secretary for the C. L. A., conducted the business and made an address at the evening session.

The C. L. A. is just beginning its American work, and already over two hundred parishes have been supplied with tracts and literature.



## Diocese of Chicago Making Plans for Its Ninetieth Diocesan Convention

### Schedule of Bishops' Crusade Throughout Diocese—New Treasurer Appointed

The Living Church News Bureau  
Chicago, January 22, 1927

BISHOP DARST AND BISHOP GILMAN will be the honored guests at the pre-convention dinner to be held at the Auditorium Hotel the night before the 90th annual convention of the Diocese of Chicago, January 31st. What these two leaders will have to tell of the Bishops' Crusade and of the present conditions in China will be eagerly listened to by the large audience of Church people that always gathers at this yearly Church Club dinner.

Old St. James' Church has been chosen as the meeting place of the convention this year. It is most conveniently situated, and its facilities for numerous gatherings are excellent. The opening service will be the Holy Eucharist with the annual charge and address by the Bishop at 10:30 A.M., Tuesday, February 1st. The convention will assemble for business immediately after the service.

There will be important meetings and conferences held by the different departments on both days. The Rt. Rev. Arthur E. Dunn, Bishop of British Honduras, will address the Woman's Auxiliary and other meetings, on Tuesday afternoon. The Rev. John W. Suter, Jr., executive secretary of the department of religious education of the National Council, is another outside speaker.

The annual meeting of the Woman's Auxiliary will be held at St. Paul's-by-the-Lake, Rogers Park, on Thursday, February 3d, with Bishop Gilman as the speaker.

#### THE BISHOPS' CRUSADE

The Bishops' Crusade will have its mass meeting on Sunday afternoon, February 13th, at Orchestra Hall, with Bishop Manning, the Rev. Selden P. Delany, D.D., the Rev. Richard Wilkinson, Ph.D., and the Rev. Frank E. Wilson, D.D., as the speakers. The music will be led by a chorus of 200 from various choirs of the diocese. On the same evening there will be a mass meeting for young people at St. James' Church, with Bishop Manning and Dr. Delany as the speakers. And the same night at St. Paul's, Kenwood, a meeting for South Side Church people will be addressed by Dr. Wilkinson and Dr. Wilson.

Bishop Manning and Dr. Delany will hold conferences at St. James' Church, Monday, February 14th, at 11:00 A.M., 3:00 P.M., and 8:00 P.M., while Dr. Wilkinson and Dr. Wilson will follow a similar schedule at St. Paul's Church on Monday. The 11:00 A.M. conference at St. James' will be for all clergy of the diocese.

Similar conferences will be held on Tuesday, February 15th, at St. James' and St. Paul's, with Bishop Manning and Dr. Delany at St. Paul's, and Dr. Wilkinson and Dr. Wilson at St. James'.

On Wednesday, February 16th, the crusaders will hold services at St. Luke's, Evanston, and Grace Church, Oak Park. Bishop Manning and Dr. Delany will be at St. Luke's, and Dr. Wilkinson and Dr. Wilson at Grace Church, Oak Park.

On Thursday, February 17th, Bishop Manning and Dr. Delany will be at Grace Church, Oak Park, and Dr. Wilkinson and Dr. Wilson at St. Luke's, Evanston. Friday, February 18th, Bishop Manning and Dr. Delany will return to St. Luke's, Evanston, and Dr. Wilkinson and Dr. Wilson to Grace Church, Oak Park. The schedule on each of these days will be the same.

The second week of the Crusade in Chicago will take the crusaders to suburban and out-of-Chicago parishes. Emmanuel Church, LaGrange, and Emmanuel Church, Rockford, will be the centers on Sunday, February 20th. Bishop Stearly of Newark, N. J., will replace Bishop Manning on one of the crusading teams.

Monday, February 21st, the crusaders will be at Emmanuel Church, LaGrange, and Grace Church, Freeport; Tuesday, February 22d, at the Church of the Redeemer, Elgin, and St. Luke's Church, Dixon; Wednesday, February 23d, at Trinity Church, Aurora, and Christ Church, Ottawa; Thursday, February 24th, at the Church of the Holy Spirit, Lake Forest, and St. Paul's, Kankakee.

Friday, February 25th, the concluding day of the Crusade, Bishop Stearly and Dr. Wilkinson will conduct a quiet day for all women of the diocese at St. James' Church, Chicago. At 10:30 A.M., there will be Holy Communion; at 12:30 noon, lunch in the cafeteria; at 1:30 P.M., meditations. Dr. Delany and Dr. Wilson will be at St. Mark's Church, Glen Ellyn, for the concluding days.

Sunday morning, February 13th, the visiting crusaders will be in charge of services at the following parishes: Bishop Manning, at St. Bartholomew's Church, Englewood; Dr. Wilkinson, at St. Chrysostom's Church, 1424 N. Dearborn Parkway; Dr. Delany, at St. Mark's Church, Evanston; Dr. Wilson, at Christ Church, Woodlawn.

#### NEW TREASURER FOR DIOCESE

W. R. Townley has been appointed by Bishop Anderson as acting treasurer of the diocese, to serve the unexpired term of the late Alfred H. Noyes. Mr. Townley also has been appointed by Bishop Gray of the Diocese of Northern Indiana, as treasurer of the synod of the Fifth Province, which office Mr. Noyes also held. A permanent treasurer of the diocese will be elected at the diocesan convention.

#### CHURCH AND LABOR

"Has the Church a Message for Industry?" The sessions and conferences held this week in Chicago, under the auspices of the Chicago Federation of Churches, indicated emphatically that they had such a message. Some of the leaders of labor in this country and England were the speakers, including Miss Jane Addams, Graham Taylor, Miss Margaret Bondfield, of England, James Myers, of New York, Otto S. Beyer, Jr., industrial engineer for the B. and O., Tom Tippett, of the Workers' Education Movement, John Calder, industrial engineer, Carl Vrooman, assistant secretary of agriculture under President Wilson, and Worth M. Tippy of the Federal Council Commission on Church and Social Service.

"Have the laboring men deserted the Churches?" The opinion of those at the conferences, and the facts given, would indi-

cate that they have not. Prof. Arthur E. Holt of the Chicago Theological Seminary has presented the figures of a study made of ninety-six Chicago churches to find out the vocational distribution of their membership.

From his study Dr. Holt draws certain conclusions: union membership, instead of being a bar to Church membership, stabilizes the laborer and increases the chances that he will participate in community organizations, the Church included.

The greatest enemy to Church membership is not affiliation with union labor, but the disorganization in personal life which comes from the migratory tendency of the unattached laborer.

There does not seem to be any great revolt of organized labor against the religious organizations, and Church membership is fairly representative of society as a whole.

#### NEWS NOTES

Thirty-five thousand dollars for a great stone reredos for St. Luke's Church, Evanston, has just been provided by Miss Mattie Gunthorp in memory of her father and mother, Mr. and Mrs. Wm. P. Gunthorp. Designed by T. E. Tallmadge, architect for St. Luke's, it is hoped that it may be executed and installed by the close of 1927.

The Rev. Henry Neal Hyde has accepted the position of executive secretary of the Diocese of West Missouri, with headquarters at Kansas City. Mr. Hyde is returning to the diocese from which he came to be rector of St. Paul's-by-the-Lake, Rogers Park, Chicago, in 1918. His former charge was at Joplin, Mo. Mr. Hyde was a graduate of Yale University, studied at the University of Cambridge, England, and practised law in New York City for several years before he entered the ministry. During his rectorship at St. Paul's-by-the-Lake a new church has been built, and progress made in all branches of parish work.

Special services were held at the Church of the Advent on Sunday, January 23d, in observance of the tenth anniversary of the rectorship of the Rev. Gerald G. Moore. The preacher at the morning service was the Rev. Irwin St. John Tucker, and in the evening the Rev. Dr. E. J. Randall. A beautiful new church is now being built on the site of the old, one of the results of the work and leadership of Fr. Moore.

On Saturday, January 22d, ground was broken for the new chapel of St. Ansgarius' Church, at the corner of Thorndale and Maplewood Avenues on the northwest side. The new mission will carry on the old work of the Swedish congregation of St. Ansgarius' Church, which was discontinued for a few years. St. Ansgarius' has long been associated with the famous singer, Jenny Lind, who took an active interest in the old church, and presented it with a very valuable and beautiful set of Communion vessels. H. B. GWYN.

#### ORGANIST TWENTY-FIVE YEARS

SEATTLE, WASH.—At the recent annual parish meeting of Trinity Church, the organist for twenty-five years, J. Edmonde Butler, received a purse of \$250 from the parishioners in token of their esteem. His training was under Sir Robert Stuart, at St. Patrick's Cathedral, Dublin, Ireland, and Sir Charles Halle, in London. For fifteen years he was organist at Trinity Cathedral, Omaha, Neb. Mr. Butler is composer of a beautiful Communion service in E Flat, a *Te Deum* in C, and many other compositions.



# Massachusetts Reports Apportionment to General Church Now Paid In Full

## FAR-SIGHTED GIVING

### Annual Meeting of Service League—Church Home Society Has Meeting—Visit of Bishop Gilman

The Living Church News Bureau  
Boston, January 22, 1927

THAT THIS DIOCESE WAS SLIGHTLY LESS than three thousand dollars short of its total apportionment for the work of the General Church was the good news with which Bishop Slattery opened his address to the seventh annual meeting of the diocesan service league in St. Paul's Cathedral on Wednesday, January 19th. Since then news has come that the amount for the General Church is paid in full. The day's proceedings opened at 10:30 A.M., with a corporate Communion, Bishop Slattery, celebrant, for the clergy, delegates, and the members of the parish committees on the Bishops' Crusade. This was followed by three sectional conferences at 11:30 A.M., one for the women delegates, comprising the annual business meetings of the Woman's Auxiliary and of the Church Periodical Club; one for parish committees on the Bishops' Crusade; and the third, also on the Bishops' Crusade, for the clergy, under the chairmanship of Bishop Slattery. While this third conference was under the leadership of Bishop Slattery, many of the clergy present gave short talks, detailing the various plans each had adopted for carrying out the Crusade. After the recess for luncheon, Bishop Slattery gave his annual address to the league, during which he devoted much attention to the Crusade. The Bishop said that confirmation classes are not a final test of the devotion of the Church to Christ, but they may, possibly, be the index of the vitality of the Church. At the close of the business meeting there was given a dramatic sketch representing the Bishops' Crusade considered at a parish council meeting. This was followed by an address on the Crusade by Bishop Lawrence, after which the day was brought to a close by tea and social hour. Then the election of officers for the ensuing year took place. First vice-president, John Quincy Adams, Brookline; second vice-president, Miss Eva D. Corey, Brookline; recording secretary, Francis A. Parker, Marblehead; corresponding secretary, Miss Margaret Dexter, Brookline; treasurer, Gordon Hutchins, Concord.

#### MEETING OF CHURCH HOME SOCIETY

The Church Home Society held its annual meeting on the afternoon of Monday, January 17th, at the home of Mrs. Charles F. Ayer, Boston. The treasurer's report shows a total expenditure for the year just closed of \$65,716, of which \$28,239 was spent for board and clothing. There is a smaller deficit than during the past two years, though, unfortunately, this is so because a lack of funds forced the society to turn away several cases of need. The society enters upon the new year with 139 children in its care in the homes of sixty-five foster mothers. The committee on policy recommends an increase in the number of children to 200. Also work with girls over twenty-one, not necessarily wayward or delinquent, it is thought should be made an integral part of its program. The society then becomes the official representative in the diocese of the Church Mission of Help, with which

organization it has recently affiliated. The board of managers is contemplating a new name to express better what it is trying to do for children and young people through intelligent benevolence. The special speaker for the occasion was the Rt. Rev. John T. Dallas, Bishop of New Hampshire.

#### BISHOP GILMAN VISITS DIOCESE

During the week of January 16th the Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, has been guest of the diocese. The Bishop's time has been filled by making, in some cases, two and three addresses a day throughout Boston and the diocese. REGINALD H. H. BULTEEL.

THE NEW ZEALAND Anglican Board of Missions has assumed part of the support of the Jerusalem Mission and guarantees £450 a year to it. In addition to this, the friends of a New Zealand member of a Sisterhood who died recently have established as a memorial to her a scholarship to educate a girl in the English High School at Haifa, near Jerusalem. The first girl to receive the scholarship is a Moslem. This memorial gift is especially welcome, as Moslem parents have never before been so ready to educate their daughters, yet in many cases they are unable to provide all the necessary funds. Palestine is a poor country, and cannot hope to be a rich one for many years to come.

Our American contribution to work in Jerusalem, the support of an educational chaplain, the Rev. C. T. Bridgeman, is provided by the Good Friday Offering.

## The Reconstruction of Religion

\$2.25

## Christianity and Social Science

\$1.75

The President of the American Sociological Society, Charles A. Ellwood, has the proud distinction of having his two books named above included in a list of the twenty-five best religious books as selected by the judgment of fifty-three religious leaders in the country with the cooperation of the School of Education of Northwestern University.

Your working library is incomplete without them both.

#### Reality

by Canon Burnett H. Streeter

Author of "The Four Gospels," etc.

"I meet hundreds of men who talk to me as a kind of father confessor about their religious difficulties. They sincerely and wistfully want to believe, but they are honestly bewildered as to what to believe. Canon Streeter faces up to the issues that are in their minds in untechnical terms, and if we can get them to read the book it will do them no end of good."—*Joseph Fort Newton*. Price \$2.50

#### This Believing World

by Lewis Browne

Author of "Stranger Than Fiction"

"The carefully prepared work of a brilliantly endowed and most intelligently cultivated man who has put into his book irony, satire, scholarship, sympathy, and sound common sense."—*Hartford Courant*.

"I am certain that if I were in your library, though you may be a preacher, scholar, woman of fashion, day laborer, or movie fan, I would so discourse to you of THIS BELIEVING WORLD that you would vow to read it."—*Birmingham Age-Herald*. Price \$3.50

#### The Scriptures in the Making

by Abigail Pearce

"The Scriptures in the Making" is an excellent example of the way good general information should be put up for those large and increasing groups of men and women, who take evening or University Extension courses because they have to work for a living and have not time for exhaustive detailed study. Its scholarship is sound and its spirit reverent and entirely constructive. Price \$2.00

#### Creative Personality

by Ralph T. Flewelling

The Christian view of life rallies here to the defense of human values on the score that if those finer things go, with them will go the fruits of civilization and all that is worth living for. Price \$2.50

#### Personality and Reality

by J. E. Turner

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Tells the reader something of what its author, a true man of obvious sincerity, tenderness of spirit, and Christian refinement of perception, has been saying to men and women, face to face, as he has been going in and out among the sorrowing for more than a quarter of a century. Probable price \$1.50

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by Raymond C. Knox (Columbia)

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#### Acts of Devotion

Not one phase of the modern man's life is neglected in this all-inclusive collection of acts of devotion. It contains prayers for those who approach God by the narrow paths of aspiring thought and speculation as well as for those who love better the more direct approach of childlike trust. Cloth, 12mo. Probable price \$0.60

#### Palestine and Transjordan

by L. Preiss and F. Rohrbach

With 214 photogravures and 21 colored plates. Page size 9 x 12.

"Here is the Holy Land."—*Christian Advocate* (N. Y.)

"Great pictures of uncounted value."—*Reformed Church Messenger*.

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## Seven Hundred Attend Sunday Bible Classes in Washington Church

Rev. J. H. Shryock Tells of Outlook  
in China—Model Erected at Ca-  
thedral

The Living Church News Bureau  
Washington, January 25, 1927

A GREAT ACCOMPLISHMENT IN THE Church, and in this generation, is the adult Bible school at the Church of the Epiphany. Every Sunday morning at nine-thirty, seven hundred persons assemble in the church for an hour's study of the Word of God. The Rev. Z. B. T. Phillips, D.D., rector of Epiphany, leads the class himself, and his lectures and expositions have aroused and held the enthusiastic interest of the members of this large group. The class is made up in considerable part of persons who are not members of Epiphany or of the Church, and is a most valuable missionary endeavor.

Another valuable effort along educational lines is the series of Sunday night lectures in St. John's Church, Lafayette Square, by the rector, the Rev. Robert Johnston, D.D. These lectures deal with historical and philosophical factors in the development of Christianity and they are making a strong appeal to thoughtful people.

### WOMAN'S AUXILIARY HEARS MISSIONARY

The fifteenth annual joint meeting of the diocesan branch of the Woman's Auxiliary and the Washington Sunday School Institute was held on January 18th at Epiphany parish hall. The speaker of the evening was the Rev. John H. Shryock of Anking, China. His topic was a timely one, The Difficult Situation and the Hopeful Outlook in China. Mr. Shryock spoke out of an intimate knowledge of the Chinese situation, secular and religious. His address was illuminating and deeply impressive.

### MODEL ERECTED AT CATHEDRAL

An interesting operation at the Cathedral has been the erection of a plaster model of one of the great piers which will support the central tower. This model is placed in the position one of the piers will occupy, and is of the exact size—sixteen feet in diameter—that the finished work will be. The model has been erected in order that the architect may study the exact effect of this part of the construction, and also that he may make note of such details as the lights and shadows caused by the recesses and moulding of the great column.

### SERVICE IN MEMORY OF BISHOP HARDING

On the feast of the Conversion of St. Paul, a memorial service was held at the Cathedral for the late Rt. Rev. Alfred Harding, D.D., LL.D., second Bishop of Washington. The service, on the anniversary of Bishop Harding's consecration, was held in the Bethlehem Chapel. The Cathedral choir rendered the music and the address was given by Bishop Freeman. At this service offerings from Bishop Harding's friends were presented to be used toward providing the furnishings of the Chapel of the Resurrection which is Bishop Harding's memorial, and will contain his tomb. The chapel is now structurally complete, and awaits only its furnishing and equipment to be opened for use.

At St. Thomas' Church, Rev. C. Ernest

Smith, rector, a week's mission has just been conducted by the Bishop of Frederickton, N.B., the Rt. Rev. John Andrew Richardson, D.D.

RAYMOND L. WOLVEN.

### BLUE MOUNTAIN CONFERENCE PLANS

WASHINGTON—The governing board which conducted in July, 1926, a successful conference for Church workers at Hood College, Frederick, Md., has issued an attractive booklet giving the program of classes and conferences for 1927, with a list of the faculty, and other data.

This Blue Mountain Conference was established in 1926 in response to a growing demand for a general conference in the middle Atlantic states. The conference is under the leadership of the Rev. N. B. Groton, of Whitmarsh, Pa.

On the faculty are Bishop Overs, the president of the board; Fr. J. O. S. Huntington, as chaplain; Bishop Strider, instructor in religious education; and Dr. Mercer, dean of the faculty. The interest and help of the Rev. Douglass Hooff, and the people of All Saints' Church, Frederick, added greatly to the success of the conference.

The governing board makes the following announcements: The authorities of Hood College have consented to allow us to return next summer. The dates of the conference will be July 11th to 23d, 1927, and the plans include classes in missions, social service, religious education, the Bible, Church history, the Prayer Book, music, pageantry, etc.

Fr. Huntington is to be the chaplain again and will have the first morning class in personal religion for the whole conference.

Among other instructors who have promised to be present are: The Rt. Rev. Walter H. Overs, S.T.D., Ph.D., the Rt. Rev. Robert E. L. Strider, D.D., The Prayer Book; the Rev. George C. Foley, D.D., Defenses of the Faith; the Rev. Fleming James, D.D., Old Testament; Miss Frances Rose Edwards, The Church School; the Rev. A. Vincent Bennett, Church Music; Miss Laura Boyer, How to Teach by the Discussion Method, and A Normal Mission Study Class for Leaders of Adult Groups.

### OFFICERS AND MEMBERS FOR 1927

At a recent meeting of the governing board, the following officers and members were elected to serve for the ensuing year:

President, the Rt. Rev. Walter H. Overs, S.T.D., Ph.D., Jamestown, N. Y.; executive officer, the Rev. N. B. Groton, Whitmarsh, Pa.; secretary, Miss Helen C. Washburn, Philadelphia, Pa.; treasurer, Mr. Marcellin C. Adams, Pittsburgh, Pa.

### G. F. S. SECRETARY MAKES CHANGE

NEW YORK—Miss May Case Marsh, for nine years national extension secretary of the Girls' Friendly Society in America, with headquarters at 15 East 40th Street, is now executive secretary of the International Institute, service bureau for Foreign Speaking Peoples, Y.W.C.A., and may be addressed at 25 Palmer Street, Lowell, Mass.

## RELIGION and NATURAL LAW

By C. F. RUSSELL, M.A., Head-  
master of the King Edward  
VI School, Southampton;  
formerly Fellow of Pembroke  
College, Cambridge.

This volume consists of the Hulsean Lectures delivered before the University of Cambridge. Mr. Russell states in his preface that they are addressed to all those "who, while they realize the imperative necessity of religion, are yet unwilling to accept Christianity wholeheartedly because (as it seems to them) it fails to come to terms with that scientific point of view which is the most insistent factor in the intellectual attitude of thoughtful people today." The unwillingness of Christian teachers to recognize frankly and fearlessly the claims of modern knowledge, he regards as the most potent of all the causes which lead men to hold aloof from the churches at the present time. \$1.25.

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## Bishop Murray Encouraged by Crusade; Activity Continues Throughout Nation

Street Preaching in Baltimore—  
Bishop Overs at Albany—Broad-  
casting the Crusade

WE HAVE SUCCESSFULLY TAKEN OUR first step in the Bishops' Crusade," says the Most Rev. John G. Murray, D.D., in a letter to Maryland clergymen. "We have caught the vision and made favorable response to the call." That the Diocese of Maryland is in splendid shape to go forward with the Crusade, is the opinion of his coadjutor, Bishop Helfenstein, especially, he thinks, if the clergy give definite direction to their congregations. The people, he says, are ready to follow.

The Crusade in Maryland was begun with a week of preaching in Baltimore, starting with a rally in old St. Paul's Church for the children on Sunday afternoon, January 9th. The church was filled with the members of Baltimore Sunday schools and their friends. Bishop Woodcock spoke. Bishop Woodcock and Dr. Reiland took turns in addressing the noontide meetings at St. Paul's, while, at the night services, Dr. Reiland spoke at St. Michael and All Angels', up town, and Bishop Woodcock at St. Paul's. The services were attended by increasing numbers. A notable service was that for young people on the Thursday afternoon of the week, which was largely attended, especially by young couples.

The street preaching from the courthouse steps attracted much favorable interest. The preaching was done by local clergymen, who adopted the plain speaking of the national crusaders. On January 14th was the mass meeting at the Lyric. The theater was full to its capacity of approximately 3,000. Dr. Reiland and Bishop Woodcock spoke. Dr. Reiland seems to have produced a profound effect on the laity especially, while Bishop Woodcock was an inspiration to the clergy.

Bishop Woodcock, with Dr. W. J. Loaring Clark, divided the week beginning January 16th between Cumberland and Hagerstown. The Rev. E. L. Gettier began a mission at St. Ann's, Annapolis, on the 16th, and other missions are in prospect for the near future. This beginning is to be followed up vigorously. Bishop Murray called a conference of all of the clergymen of the diocese, which met in Emmanuel parish hall on the evening of January 25th, the night before the diocesan convention, to receive and consider the plans prepared by the diocesan commission on evangelism.

Bishop Howden of New Mexico opened the Bishops' Crusade in New Orleans, Sunday evening, January 23d, speaking before a large congregation in the Cathedral on Man's Quest for God. Standing room was at a premium and many were turned away. An impressive feature was the combined choirs of the city, comprising 160 singers, who entered the Cathedral led by their respective crucifers and singing the Crusade hymn. In the afternoon the Very Rev. Robert N. Spencer addressed a meeting of New Orleans Church school children.

### IN SOUTHWESTERN VIRGINIA

The week beginning January 9th will long be a memorable one among Churchmen of Lynchburg, Va., where the Rt. Rev. Theodore Irving Reese, D.D., Bishop Co-

adjutor of Southern Ohio, and the Rev. Robert F. Gibson, rector of Christ Church, Charlottesville, Va., were the visiting crusaders. On Sunday morning Bishop Reese preached at St. John's Church on A Religion That Cannot Be Shaken, and the Rev. Mr. Gibson was preacher at St. Paul's. During the week Bishop Reese conducted a class in Personal Religion, while the Rev. Mr. Gibson led a conference each day on The Place of the Bible in Christian Living, and similar subjects. Bishop Reese preached at the mass meetings held each evening. On Friday evening ninety laymen assembled for supper in the parish house, the crusaders being the guests of honor.

In Roanoke the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, delivered a series of inspiring sermons at the mass meetings held each evening. The Rev. Jennings Wise Hobson, rector of Christ Church, Bluefield, W. Va., conducted clergy conferences in the mornings and congregational conferences in the afternoons. On Sunday afternoon Mr. Hobson addressed a mass meeting of young people in Christ Church and on Tuesday and Thursday afternoons similar meetings were addressed by the Rev. Claudius F. Smith, of Big Stone Gap, Va., and the Rev. John F. Coleman, of Pulaski, Va. These conferences and services were held at St. John's Church.

### BISHOP OVERS IN ALBANY

The Bishops' Crusade began in the Diocese of Albany, January 9th, at Albany and Saratoga Springs. The Rt. Rev. Walter H. Overs, Ph.D., and the Rev. Elmer N. Schmuck were the crusaders in Albany;

### READ

## THE SPIRIT OF MISSIONS

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## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

February, 1927 Vol. XX, No. 6

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### EDITORIAL COMMENT:

The Lausanne Conference on Faith and Order—Dr. Fosdick as a Preacher—The Unattached Priest—The Questionnaire on Religion—The Newspaper as a Mirror of Motives—Miss Gale's Latest Novel—A Reactionary Change.

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and the Rev. Messrs. John Henry Hopkins, of Chicago, and Charles E. Eder, of Philadelphia, in Saratoga. The evening meetings in the Cathedral of All Saints, Albany, at which Bishop Overs was the preacher, were well attended, the congregation averaging around nine hundred. Conferences for special groups were conducted in various churches throughout the week and one for the clergy at the diocesan house. These were in special charge of the Rev. E. N. Schmuck, but Bishop Nelson, Bishop Oldham, and Bishop Overs attended several of them and made addresses. The final meeting of the Crusade in the Cathedral on Friday evening was crowded. The choirs of the various churches in Albany and several nearby places were in the procession, as were also their clergy, and it was an impressive and memorable closing of a great spiritual awakening.

In addition to the church services and conferences in Saratoga there was a notable men's dinner, at which Bishop Oldham was a speaker, as well as the crusaders. The week-end of January 16th, Dr. Hopkins and Mr. Eder held the Crusade in St. Paul's Church, Troy, going thence on Sunday afternoon to Amsterdam. At the opening service on Sunday evening, delegations of Church people came from the surrounding towns of the district, Schenectady alone sending one hundred. Bishop Oldham took part in the opening of the Crusade at Amsterdam. Bishop Overs and the Rev. E. N. Schmuck went from Albany to Lake Placid, conducting the Crusade in the church there for that part of the diocese, and following they will visit Trinity Church, Potsdam, to bring the Crusade to the Ogdensburg section. Dr. Hopkins and the Rev. Mr. Eder will visit Oneonta, for the Archdeaconry of Susquehanna, and the meetings are arranged to include Sidney and other towns in the vicinity.

#### NOTES FROM OTHER CRUSADE CENTERS

A week's Crusade in Lincoln, Neb., was conducted by Bishop White of Springfield and Archdeacon Christian of Kansas, the evening services and conferences being held in Holy Trinity Church and the University Church, with a children's service at St. Matthew's mission. In East Carolina mass meetings were held during the week of January 23d at Wilmington, Washington, and Elizabeth City.

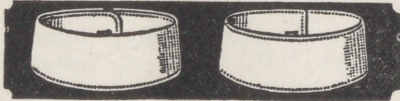
The Bishops' Crusade will be opened in Minneapolis by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, who will broadcast the message of the Crusade from Station WCCO on Sunday afternoon, January 30th. Bishop Maxon and the Rev. John S. Bunting, of St. Louis, will conduct mass meetings each evening from Sunday, January 30th, to Friday, February 4th, in the Lyceum Theater, Minneapolis. The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., and the Ven. Charles E. Coles, of Kansas, will conduct mass meetings at the municipal auditorium in St. Paul during the same week. Dr. Stewart will also address the entire student body of the University of Minnesota for one hour on each of three successive days during the week when he is acting as crusader in this diocese, and will conduct personal conferences with individual students.

At a meeting of the clergy of the Diocese of Northern Indiana on St. Andrew's Day at the Bishop's House, Mishawaka, it was decided that all of the clergy of the diocese should attend the preaching missions at three central points held by the crusaders and should then carry the Crusade throughout the rest of the diocese.

The central places chosen were St. James, South Bend, Christ Church, Gary, and Trinity Church, Fort Wayne. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, has just completed a Crusade at Gethsemane Church, Marion, where he conducted a mission from January 9th to 16th. Other points at which preaching missions have already been held are Kokomo and Goshen.

THE DIOCESE of Alabama has notified the National Council: (a) It will pay its budget quota in full for 1926. (b) It requests the Council to increase its budget quota for 1927 from \$19,800 to \$20,500, and guarantees the payment of the latter amount.

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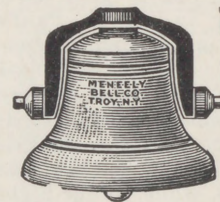
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TENSE SITUATION IN CHINA

Schools in Hankow District Open—  
Anking Missionaries Are Safe

NEW YORK—The following cable was received at the Church Missions House from Bishop Roots on January 20th:

"Situation in Wuchang and Hankow tense. Conditions in Ichang and Shasi improving slowly. Following institutions going on fairly well: in Wuchang, Central China University, Boone Middle School, St. Hilda's School, Church General Hospital; in Hankow, St. Lois School; in Ichang, Huntington School.

"Changsha situation serious. Deaconess Stewart has come to Hankow. Other members of the staff remaining in Changsha for the present. Rev. Walworth Tyng and family may leave Changsha soon. Following women are leaving their stations for a change: Miss M. G. Cabot, Miss Annie Brown, Miss M. R. Ravenal, Dr. Margaret Richey."

[The Bishop gives no information as to where they are going. Our surmise is Shanghai.]

"Following are leaving China on anticipated furlough in view of existing conditions: Miss C. M. Bennett, Miss Mabel Sibson, the Rev. S. H. Littell and family, the Rev. John D. Mowrey and family. Mr. J. Van Wie Bergamini and family are leaving for Japan."

[This will give Mr. Bergamini opportunity to assist in architectural work connected with Japan reconstruction.]

"The Rev. A. S. Kean and Miss Ruby Levy married January 15th.

"Our plan for next term still uncertain. It may be necessary to change arrangements for the General Synod."

[This was to have been held in May in Foochow.]

A cable received from Bishop Huntington on January 22d, in answer to an inquiry, states that missionaries of all the stations in the Missionary District of Anking are safe.

LETTER FROM BISHOP GRAVES

Bishop Graves, writing on December 15th to the Department of Missions, says:

"The situation in Shanghai at present is puzzling. On the one hand, the foreign governments persistently refuse to accept any responsibility for bettering things in China, while at the same time the Southerners are drawing closer all the time and, what is more to be feared, the revolutionary propaganda, including anti-Christian program and organized strikes in all industries, although temporarily muzzled by the authorities of Kiangsu province, is ready to break out again at the slightest opportunity, and nobody doubts that within a few weeks a revolutionary army will be in charge of this province. That is as far as anybody can estimate the chances at present. You would naturally suppose that people's confidence in any permanence of things as they are in Shanghai would be so shaken that no business ventures would be undertaken. The fact is, however, that building operations have never been more active than they are at present in Shanghai and, stranger still, the value of Shanghai municipal bonds has not in any way fallen. Just how much all this rests on something solid or whether it is simply a blind confidence that the interests involved in this city are so great under no circumstances can foreign powers stand by and see them destroyed, one cannot say. At any rate, we all feel very grave concerning what the position will be under the Southern conquest. The bolshevized revolutionary methods which accompany this con-

quest wherever it goes have reached such a pitch that it does not seem as if the Southerners will be able after this to dissolve them, and in that case anything may be expected. Meanwhile all we can do is to keep cool in regard to whatever situation may develop."

Government Officials Address Students

WUCHANG, CHINA—On Saturday, December 18th, the inauguration of a Students' Self-Governing Association at Boone was marked by a large meeting in Boone library, at which were several

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**D**AD earns \$50 a week. He has just paid the rent, the grocery bill and the milk bill. He says he is "broke but happy". He has his wife, his children and his comfortable little home. He feels far from rich, but in reality he and his family are worth a small fortune.

Because they have good health, this typical American family represents \$79,100 of the nation's wealth.

As a useful American, Dad, at 30, can figure himself as actually worth \$31,000 today—for that is the present value of his future earnings less his personal expenses. Dad is one of thousands who are earning \$50 a week—an average Dad. If Dad is frequently sick or if he dies young, he will be worth less than \$31,000. With better-than-average health and longer life, he should be worth a great deal more.

Mother's contribution to the family wealth—her time and energy, love and devotion—can never be measured in money. But at a very conservative estimate, the money value of her services must be at least half that of Dad's—\$15,500.

That rosy-cheeked, four-months-old baby boy is worth \$9,500 this minute, while big Brother, seven, and little Sister, five, are worth \$16,000 and \$7,100 each as future productive citizens.

But their fortunes are locked up in their own bodies. They will reach the full measure of their wealth only by keep-

ing healthy and fit for their daily work—otherwise their fortunes will shrink. Let Dad—every dad from coast to coast—learn how to use the great discoveries of modern medical science to prevent disease and prolong the lives of his children, his wife and himself.

And if he thinks that he is "broke", let him find out what he really is worth in dollars and cents to himself, to his family, and to his country.

Contrasted with the total material wealth of the country in 1922—railroads, buildings, land, mines, etc.—which amounted to 321 billion dollars, the economic value of the lives of the entire population was 1500 billions. More than six billion dollars were lost last year because of needless deaths.

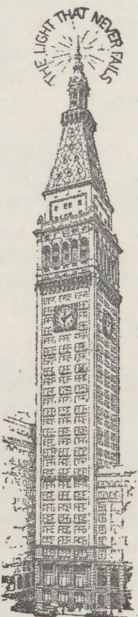
With these tremendous values in mind the importance of health and welfare work becomes apparent.

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distinguished speakers, particularly Dr. George Hsu (Hsu Ch'ien), minister of justice in the Nationalist government, and newly-elected head of the great Sun Yat Sen University soon to open in Wuchang; and Dr. Wei Ko, a member of the educational commission of the government.

Both of these men are Christians, the former being a communicant of the Chinese Catholic Church (Anglican communion). Curiously enough, however, the most sympathetic and reassuring speech came not from these men, but from a third speaker, the chief of police, who is a non-Christian! In earnest words he declared that the chief characteristics of the revolutionary movement are also prominent elements in Christianity, such, for instance, as the struggle for freedom and equality, the spirit of self-sacrifice, good organization, and systematic propaganda. Another speaker was the executive secretary of the Wuhan Students Union, who, in friendly vein, declared that there should not be any cleavage between government and mission schools, and that the Nationalist movement was not anti-foreign, but rather wished to cooperate with men in every nation who desired the welfare of the weak and oppressed, both individuals and nations, in their struggle against the ruthless forces of militarism and imperialism.

Dr. Wei Ko, on behalf of the National Educational Commission, has just issued a statement giving the educational policies and regulations of the new government. Many of them are most admirable, and clearly reveal the high ideals of modern, scientific, universal education which the *Kuomintang* holds. At the same time, some of the regulations that relate to mission schools indicate what big readjustments our schools are faced with. There must be no compulsory religious instruction or worship; no foreigner can be the principal of a school, though, "under special circumstances," one may act as adviser; to establish or to close a school the consent of the government must be secured (a very difficult condition): military training is to be introduced into all colleges and middle schools. What a tragedy that the militarism and imperialism of the Christian nations of the West is leading China, so long peace-loving and conciliatory, to trust increasingly these days in force and violence as the only argument the West is capable of understanding!

E. L. SOUDER.

#### Canadian Diocese Unaffected

TORONTO, ONT.—The Canadian diocese of Honan, North China, has not yet been affected by the anti-foreign, anti-Christian demonstrations in China, according to a cable from Bishop White received at Canadian missionary headquarters here on January 10th.

#### ANKING CONVICTS MINISTERED TO BY CHURCH

NEW YORK—The Rev. P. Lindel Tsen, Dean of the Cathedral of the Holy Saviour in Anking, China, is also in charge of the work in the large prison in Anking. Mr. Tsen goes there twice a week, preaching Sunday afternoon and visiting Thursday morning. He writes, "The most pathetic feature of this work is that every prisoner who has served his sentence will be sent to me for an interview. Nearly every day I receive some such people. Thus far most of the callers are petty thieves and opium smugglers. They usually come to me in rags, trembling and shivering with cold, and hungry."

#### PROGRAM OF ANGLO-CATHOLIC CONGRESS

LONDON—Arrangements are well advanced for the holding in July next of the third Anglo-Catholic Congress in London. It will open on July 3d and continue until July 10th. The subject chosen for exposition is The Holy Eucharist, which will be dealt with by eminent scholars and pastors.

In a letter which is being sent to some twenty thousand lay folk, Prebendary Mackay, writing on behalf of the Anglo-Catholic Congress Committee, says:

"The Congress has a higher aim than mere statement and explanation. It is to be a pilgrimage of loyalty and love. It is to be an act of thanksgiving before doubting and indifferent men for the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory.

"We must prepare for it, then, as we would prepare for a mission, and the object of this letter is to invite Catholics throughout the whole world, whether they may be able to be present or not, to have a share in it by assisting in this preparation.

"You are begged to give the coming Congress a place henceforth in your daily prayers. You are asked to pray that the help of the Holy Spirit may be vouchsafed to it (using the collect for Whitsunday); that belief in the Blessed Sacrament may be strengthened by it (using the collect for Corpus Christi); and that the union of Christians may be advanced by it (using the collect for the peace of the Church).

"You are also begged to go to Holy Communion, giving your intention to the Congress, on the first Thursday of each month, a day on which all Anglo-Catholic priests are being asked to celebrate with this intention."

#### AMERICAN COMMITTEE OPENS OFFICE

It is hoped that Anglo-Catholics from all parts of the world will assemble in the Albert Hall, and to this end committees are being formed all over the world by bishops in sympathy, and it is hoped that even from the most remote places a delegation may be sent. The American committee, of which the Bishop of Milwaukee is chairman, and Haley Fiske, secretary, has opened an office in New York. A good deal of the international arrangements is being made by the Foreign Missions Association of the Congress, under the chairmanship of the Duke of Newcastle. With regard to Europe and the East, the organization has been undertaken by the Pilgrimage Association, with Dr. Russell Wakefield as chairman.

As at present arranged, Saturday, July 2d, will be observed as a day of intercession in many churches throughout the world. On Sunday, July 3d, there will be special services for teachers at all the Congress churches. The sessions at the Albert Hall will begin on Monday, July 4th, and following is the tentative program of subjects and speakers:

MONDAY, JULY 4TH.

2:30 P.M.

The Background of Sacramental Belief.

- The Christian View of the World. The Rev. P. N. Waggett, D.D.
- The Christian View of Man. The Rev. N. P. Williams, B.D., Fellow of Exeter College, Oxford.

8 P.M.

The Context of the Eucharist.

- Sacraments in Other Religions. Mr. Basil Butler, Tutor of Keble College.
- Sacraments and the Presence of God in Nature. Mr. N. K. H. A. Coghill, M.A., Fellow of Exeter College, Oxford.
- Sacraments and Mysticism. Miss Evelyn Underhill.

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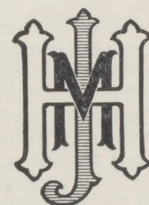
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TUESDAY, JULY 5TH.

10:30 A.M.

The Eucharist and Revelation.

- (a) The Incarnation and the Eucharist. The Rev. H. M. Relton, D.D.
- (b) The Eucharist in the New Testament. The Rev. Sir Edwyn Hoskyns, Bart.

2:30 P.M.

The Idea of Sacrifice Outside Christianity.

- (a) Pre-Christian Sacrifice—Gentile. The Rev. E. O. James, D.D., F.S.
- (b) Pre-Christian Sacrifice—Jewish. The Rev. Canon H. L. Goudge, D.D., Regius Professor of Divinity, Christ Church, Oxford.

8 P.M.

The Christian Sacrifice.

- (a) On Calvary. The Rev. K. E. Kirk, D.D., Fellow of Trinity College, Oxford.
- (b) In the Eucharist. The Rev. E. G. Selwyn, Editor of *Theology*.

THURSDAY, JULY 7TH.

10:30 A.M.

The Real Presence.

- (a) Historically Considered. The Rev. Canon Darwell Stone, D.D.
- (b) Theologically and Philosophically Considered.

2:30 P.M.

The Approach of the Presence.

- (a) The Holy Spirit and the Eucharist. The Rev. A. E. J. Rawlinson, D.D.
- (b) Christian Priesthood. The Rev. C. S. Gillett, Fellow of Peterhouse, Cambridge.

8 P.M.

The Meaning of the Presence.

- (a) Preparation for Communion. The Rev. Francis Underhill.
- (b) Communion With Man. The Rev. Dudley Symon.
- (c) Communion With God. The Rev. C. P. Hankey.

10:30 A.M.

FRIDAY, JULY 8TH.

The Reserved Sacrament.

- (a) Its Use for Communion. The Rev. Prebendary H. F. B. Mackay.
- (b) Its Devotional Aspect. The Rev. Fr. Lionel Thornton, C.R.

2:30 P.M.

The Eucharistic Liturgy.

- (a) Eucharistic Rites. The Rev. K. D. Mackenzie.
- (b) Eucharistic Ceremonies.
- (c) Concluding Speech.

8 P.M.

Eucharistic Worship.

- (a) The Principles of Christian Worship. The Rev. C. W. Hutchinson.
- (b) The Sunday Eucharist. The Rev. G. H. Clayton.
- (c) Summing Up.

It will be noticed that no provision has been made for the Wednesday of Congress week. This day is to be observed as a day of reunion, and a special program will be announced later. There will be High Mass with Holy Communion in many churches throughout the metropolitan area. Sunday, July 10th, will be observed as a day of thanksgiving.

The London address of the Anglo-Catholic Congress is 239 Abbey House, 2 Victoria Street, Westminster, S. W. 1.

Plans for American Visitors

NEW YORK—The secretary of the American committee of the Anglo-Catholic Congress to be held in London in July, is Haley Fiske, president of the Metropolitan Life Insurance Co., and one of the essayists at the Catholic Congress in Milwaukee last October. Mr. Fiske is making arrangements with the Cunard and Anchor lines for reduced passage for American members of the Congress, with whom he will be glad to communicate.

An Anglo-Catholic pilgrimage to Palestine will follow the London congress. The American section of this pilgrimage will be led by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Further information may be obtained from the Church Touring Guild, 70 Fifth Avenue, New York.

THE MISSIONARY WORK of the Church is the adventurous work, the exciting work of the Church.—C. L. Adams.

A LETTER FROM BISHOP CREIGHTON

NEW YORK—Writing the Department of Missions on January 13th, Bishop Creighton, of Mexico, says:

"January 12th was the anniversary of my consecration. I celebrated in Christ Church at ten o'clock and then went to San José where there was an anniversary service, attended by the congregations at San José and San Pedro Martir. It was most beautiful. I wore my vestments, and sat in the chancel, but, of course, took no part in the service. Following the procession, seventy of our children came in, each one carrying a flower. Just before the service began, they all knelt at the chancel steps with their flowers; it was a most touching and beautiful sight. Flowers were then placed on the altar, and we had the service of Holy Communion. Orihuela made a special address devoted to the year's work, full of kindly felicitations, which only Mexicans know how to express. After the service, Mrs. Creighton was presented with a bouquet of flowers by the teachers from Sagrado Nombre. The congregation of San Pedro Martir presented me with a bouquet literally two feet across, and fully a foot and a half high. We took it apart and our house is now filled with flowers. In the chancel, during the service, were the Rev. Messrs. Orihuela, Camara, Caballero, Romero, Saucedo, Martinez, Miranda, and I. Dean Peacock and Mr. Watson were in the choir. In the afternoon at four o'clock, Orihuela gave a tea for Mrs. Creighton and me, in his house at Portales. He said this was the first time he ever attempted to entertain. There was a large crowd present; the orchestra from San Pedro Martir was down, and provided excellent music. Refreshments were ample: cocoa, huge quantities of cake, and *enchilladas*. Of course, it was a glorious day.

A MEXICAN CAPTAIN

"Some time before Christmas I met a captain of the Mexican army, who had become interested in the commercial department of Sagrado Nombre. I did what I could to cultivate him and his wife, and was delighted when they appeared at our reception on Christmas Day. They have now sent their children to Sagrado Nombre Sunday school; and yesterday each of the children presented me with a beautiful bouquet of lilies. The captain and his wife were both present at the service, after which I introduced them to Orihuela. They are just the type of Mexicans I want to bring into the Church; they are drifting out of Romanism and are people of too fine a character to be lost.

"Last week Mr. Orihuela received a visit from a man from a village in the state of Puebla, bearing a letter from the people of the town, inviting him to come and hold a service in the Roman church. Mr. Orihuela explained once more our position, and told this good man that we were not Roman Catholics and could not accept the invitation; and to his surprise the man said he knew all about us, knew who we were and what we stood for, and that the people in the village had decided to become members of our Church; and wanted to turn the Roman church over to us for our use. Of course, I could not accept this offer, as bloodshed and death would result. Nevertheless it is indicative of the direction in which the wind is blowing; and I hope we can hold on and reap the harvest when the time is ripe."

BISHOP OF ALGOMA TO PREACH IN MICHIGAN

SAULT STE. MARIE, MICH.—The Rt. Rev. R. Rocksborough Smith, Bishop of Algoma, will deliver his first sermon in the United States since his consecration last year, at St. James' Church, on January 30th.

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### CONVENTION OF WESTERN MICHIGAN

GRAND RAPIDS, MICH.—Owing to a serious breakdown of the heating plant of St. Mark's Pro-Cathedral, the fifty-third annual convention of Western Michigan was transferred to Grace Church. This was true also of the Woman's Auxiliary, meeting at the same time.

The convention was called to order at 5:30 p.m., January 18th, and the preliminary organization made. Later, supper was served by the Cathedral league. At 7:45 p.m., a large service was held in Grace Church at which Bishop McCormick was the preacher.

Wednesday morning the annual memorial Eucharist was offered, most of the members of the two conventions making their communion. It was at this service that the Golden Book of Remembrance was blessed; it contains the names of several hundred persons for whom memorial gifts were made in the recent jubilee of the diocese.

The Rev. James E. Wilkinson, Ph.D., was reelected secretary, to be assisted by the Rev. W. K. Chidester. A. A. Anderson was reelected treasurer of the convention.

The standing committee remains the same, except that the Rev. L. B. Whittemore takes the place of the Rev. G. P. T. Sargent, who has removed from the diocese. The same is true of members of the executive council.

Deputies to the provincial synod: the Rev. Messrs. W. G. Studwell, C. E. Jackson, J. H. Bishop, L. R. Vercoe; and the Messrs. C. L. Dibble, H. C. Angell, N. A. Lilly, C. R. Wilkes.

The most important item of business was the acceptance of the report of the committee on canons, with slight changes. This provided for the complete revision of the canons.

The amount pledged to the National Council has been paid in full; the pledges for 1927 having increased over those of 1926.

The fifty-fourth annual convention will meet in St. Thomas' Church, Battle Creek, January 17, 1928.

At the same time about 150 women were present at the forty-seventh annual convention of the auxiliary. Mrs. Allen McGreggor of the National Council was present, coming in the interest of the Bishops' Crusade; and Mrs. Robert Burkham of St. Louis, national chairman of the Corporate Gift Fund, came to speak on the proposed extension work of the Woman's Auxiliary. One thousand dollars was pledged toward the salary of another archdeacon for the northern part of the diocese, and the members' help in continuing the *Church Helper*, the diocesan paper.

Officers elected were: Mrs. J. E. Wilkinson, of Grand Haven, president; vice-president, Mrs. Burritt Hamilton, of Battle Creek; recording secretary, Mrs. F. C. Smelter, Battle Creek; corresponding secretary, Mrs. Washington Smith, Grand Haven; treasurer, Mrs. Nicolas DeKruyter, Grand Rapids.

### FUNERAL OF DR. GEORGE WALLACE

SAN FRANCISCO, CALIF.—The body of the Rev. George Wallace, D.D., who died at sea on January 6th, was laid to rest in Cypress Lawn Memorial Park on Monday, January 17th. The grave is beside that of his first wife, Elizabeth Cole Wallace, daughter of one of the founders of Nashotah Seminary.

### HARVARD DOCTORS VISIT CAPE MOUNT

CAPE MOUNT, LIBERIA—On Sunday afternoon, November 14th, St. John's Mission was honored by the visit of three distinguished doctors, members of the notable expedition of the Harvard Medical School which is in Africa to collect information and do research work for the department of tropical medicine at Harvard.

The visitors were Dr. Richard P. Strong, professor of Tropical Medicine, foremost authority in America on tropical diseases; Dr. George C. Shattuck, assistant professor; and Dr. Max Theiler, instructor, all members of the faculty of the Harvard Medical School.

The Strong expedition, as it is called, consists of eight doctors and scientists under the leadership of Dr. Strong. Included among the men are a biologist, a zoölogist, a botanist, an etymologist, and a photographer. Work in Liberia, with Monrovia as headquarters, began last July. The equipment of the expedition totaled more than 250 loads, the number of carriers and boys reaching nearly 300 men. In the interior the party separated, one group of four working down through the Bassa bush to Sinoe, the other group coming down the St. Paul River to Monrovia, where the expedition was again united. After working up the Belgian Congo, across Central Africa to Mombassa, the expedition plans to sail for America in May.

While at St. John's the doctors visited St. Timothy's Hospital, the House of Bethany, made over 100 examinations and tests, treated several cases, made photographs, and visited Toso. All this was done in one day, the doctors finding it necessary to leave for Monrovia early Tuesday morning.

### HANKOW DIOCESAN COUNCIL

HANKOW, CHINA—An important meeting of the Hankow diocesan council was held on December 15th and 16th, at which the present situation of the Church and the future of her educational work were discussed at great length.

Reports of recent developments in Hunan were very disquieting. Communism, open and unabashed, is preached everywhere, and religion is widely assailed. Our Chinese priest in charge of Trinity Church, Changsha, the Rev. Stephen Tsang, has had to flee from the city to escape being paraded through the streets with a sign of ridicule about his neck, and a number of other leading Chinese Christians have gone into retirement for the same reason. They are attacked, however, not primarily as Christians but as opponents of the revolution, many non-Christian Chinese being similarly "wanted" by the radicals. The Hunan mission of the American Presbyterians, with a large and well-organized educational work throughout the province, has decided that it is impossible to carry on under present conditions, and is said to be shutting down all its schools. There is reason to hope, however, that as Wuchang has been made the capital of the country under the new government, a special effort will be made to prevent any absence of good order such as might delay recognition of the Southern government by the Powers. Due to the many new and serious problems now facing Christian work in China, the synod of the District of Hankow, scheduled for next September, has been advanced to meet early in February.

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**ALTAR BLESSED AT SAGADA**

SAGADA, P. I.—On December 7th, in the mission of St. Mary the Virgin, at Sagada, came the blessing of a new altar in the Chapel of the Conception. The portable altar formerly in use had been taken over to St. Anne's, Besao, and a new and fitting, dignified, stone altar erected in its place. A stone found in the mission garden, almost like red granite, had been blasted out and hewn into shape, one slab forming the mensa of the altar, others, together with the grey stone of the mission quarry, used for crosses on the front and decorative patterns on the ends. The first Mass was celebrated the following morning at six-thirty, with hundreds of communicants in attendance.

The afternoon was given over to games, athletic contests, and various forms of entertainment for the pupils and teachers from the various outstations, who came crowding in to help celebrate the annual *fiesta*. A cow had been slaughtered, some of the meat going to each house on the compound. Sardines, salmon, and rice made up the rest of the refreshments. The evening was devoted to a "dance of welcome." Later prizes were distributed to the winners of the various contests and groups of boys from the outstations gave in turn a dance native to their own town, clapping hands and singing in place of the inspiring music of the *gangs*. This usually forms the music for song and dance in heathen ceremonial and *canao*, and it had been promised to the boys for the occasion, but was withdrawn at the last moment, it being contrary to well-ordered heathen custom to lend it to Christians.

**PIPE ORGAN IN HONOR OF BISHOP ROWE**

SAULT STE. MARIE, MICH.—A pipe organ costing \$14,000, which sum has already been raised, is to be installed in St. James' Church, in honor of the Rt. Rev. Peter Trimble Rowe, former rector of the parish for fourteen years and now Bishop of Alaska. It is expected that the organ will be dedicated Easter, when Bishop Rowe will be present.

The organ will be in three parts. One of them will be in each transept and the echo organ will be placed in the tower. There will be an altar built into the casework of the organ in each transept, making each transept a chapel. Three days will be given over to the celebration and the Bishop will be present for the whole time.

**NEW YORK PLAY JURY**

NEW YORK—New York City has a play jury, drawn, when called for, from representatives of actors, producers, dramatists, and the theater-going public. Its duty is to view and judge plays which are said to offend public morals. The Rev. Dr. C. K. Gilbert, head of the New York diocesan social service commission, has been one of the prime movers in the forming and sustaining of this citizen jury. A letter from him in the *New York Times* of January 20th brings squarely home to people of intelligence and refinement the lack of conscience on their part which is responsible for much of the harm done.

People complain that the play jury judges too few plays and, when invoked, fails to suppress offensive plays.

"It is by no means a perfect instrument," writes Dr. Gilbert, "but if it has failed to do all that was desired of it, the fault is . . . with those theater-goers who

witness plays which offend their sense of decency and yet shirk their responsibility to file their complaints with the district attorney as the plan provides. . . . The jury is invoked by the district attorney only when he has before him a sufficient number of complaints to warrant such action."

Moreover, the very class of people who complain of the ineffectiveness of the jury are those who hinder its effectiveness. In a recent drawing, Dr. Gilbert nominated four of the twelve jurymen. All four refused to serve, not because of illness or absence from town but "obviously because they shrank from publicity and possible criticism involved in the discharge of what should be regarded as a public duty."

**ANNUAL MEETING OF MINNESOTA CHURCH CLUB**

MINNEAPOLIS, MINN.—"The Middle West and the Northwest are key spots in America where the Episcopal Church has unusual and wonderful opportunities for growth," said the Rev. Dr. F. W. Clayton of Tabor College, Iowa, speaking of the relation between religion and life, at the annual meeting of the Church Club of the diocese of Minnesota, held January 18th at the Curtis Hotel, Minneapolis. Dr. Clayton also emphasized the need of Church colleges as real missionary enterprises.

Hector Baxter, president of the Church Club for the past two years, retired at this meeting. Mr. Baxter, who has been a member of the club ever since its beginning, gave the members some very interesting reminiscences of early days in the diocese of Minnesota.

The new officers are: G. L. McKewin, of St. Clements, St. Paul, president; J. P. Coan, of St. Mark's, Minneapolis, vice-president; F. S. Kedney, of St. Mark's, Minneapolis, secretary, and J. H. Rees, of St. Paul's, Minneapolis, treasurer.

**DISTRICT OF ARIZONA CONVOCATION**

PHOENIX, ARIZ.—The following resolutions offered by the committee on the Bishops' Charge were read to the thirty-fifth annual convocation of the Missionary District of Arizona, which met at Trinity Cathedral, Phoenix, Wednesday, January 12th:

Letters of thanks are to be sent the mining companies of the United Verde and the United Verde Extension for their generous assistance toward the building of a new church at Jerome.

The appointment was approved of a committee of seven to study the subject of Cathedral foundations in this country, and report at next convocation, the purpose being to make the present Pro-cathedral into one with full cathedral power and equipment.

The use of the Christian Nurture series was urged by the department of religious education, and at its suggestion plans were adopted to hold the summer school alternately in the north and south of the district. The social service department was commissioned to make a study of the foreign-born.

The publicity department has arranged for the publication of the *Arizona Church Record*, to be issued monthly.

Chairmen of departments were appointed as follows: finance, Dr. Leonard, Tucson; field, the Rev. W. J. Dixon, Yuma; missions, the Rev. J. R. Jenkins, Phoenix; social service, the Rev. Eason Cross, Phoenix; education, the Rev. E. W. Simonson, Douglas; publicity, the Rev. A. W. Nicholls, Prescott; delegates to provincial synod: clerical, Dean Lane, the Rev. W. Simonson, the Rev. B. R. Cocks.

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### WHY THEY LIKE THEIR SCHOOL

ONE SECTION of the Dixie Highway runs diagonally across the state of Tennessee. Just before it gets to Memphis it runs right through the front yard of one of the most attractive schools for Negroes, attractive, that is, in the character of its work, in its location, and in the opportunity offered by the surrounding country. The equipment, consisting of two or three crowded frame buildings and a shed or two, is not so attractive as one could wish, considering its increasing prominence as more and more people ride over that national highway.

This is Hoffman-St. Mary's at Mason, one of the schools of the American Church Institute for Negroes. A visitor there asked some of the children to write compositions on the subject Why I Like My School. They were asked without warning to do this and they wrote spontaneously so that their remarks, of which the following are samples, may be taken as showing something of the character of the school.

All the children commended the school for running nine full months, as the majority of the county schools run only from four to six months.

"My school is located in the country," writes one, "and though it is in the country the country is no hindrance. In fact it is a little city and it is sitting on a hill, therefore it cannot be hid. The ground in front is coated with a nice mass of grass. It is an industrial school and we are taught to do all kinds of work."

All the children show appreciation of the practical industrial work of the school.

"We have a wonderful principal and matron," writes another, "the girls love and respect them as they would their mothers and fathers and they treat us as such."

"Another advantage of our school is we are supported by good Christian men and women who are interested in our welfare and the uplift of our race. If we study hard and take advantage of our opportunities they promise us higher things."

"The first reason I like my school is because it teaches me so many different things I don't know. I have been attending this school four years. Before I entered here I went to a public school about seven years and I learned more here the first two years than I learned those seven years I attended public school. I am an orphan and my uncle is supporting me, sending me to school and paying my board, and he says that he sees a great deal of improvement since I have been attending this school."

"We are taught Domestic Science and Art, Laundry, some of everything that it takes to make a successful girl or boy. Out of all I like Domestic Science and Art best. Our principal teaches us that we should all have a goal in life. My goal is to be a real Domestic Science teacher."

"The first reason why I like my school is that it is preparing me for the future so that I can be of service to myself, my race, and to other races as well. My school teaches me to be useful at home, at church, and in any place I go. It helps me so I can help others. It teaches me to be of service. And you know service is a great thing."

"Hoffman is the only high school in three or four neighboring counties and I am glad to say it is worthy of praise. I have been boarding in the dormitory since 1923 and hope nothing will prevent my attendance until I finish my high school course. I am an orphan and my attempt to get an education was so great that my uncle has made it possible for me to come

to Hoffman. First I owe thanks to God, God helps them that help themselves. And it was my effort that caused my uncle to help me to enter school and God was the head of it all."

"I have quite an interest in my school. I pride it as home because the safe affection found in good homes is found in Hoffman-St. Mary's."

### NEW BUILDING FOR ST. MARK'S, NENANA

MISS BESSIE BLACKNALL writes from St. Mark's Mission, Nenana, Alaska, in the *Carolina Churchman*:

"We are so excited and delighted over our new house, it is progressing right along. Mr. Nicholson (the builder) finished so that we can move in for Christmas.

"The building is all of logs and is going to be very pretty. It will be large enough to house the four women workers, and about forty or fifty children. It will have one big room for dining room as well as living room, a nice big kitchen and pantry, guest room, and chapel. The basement is under the whole house, and that will have the laundry, store room, children's bath tub, etc. I can't imagine how we are going to feel with a bath room and its conveniences.

"When the dormitory is finished and warm weather comes again, the new church will be built, and now we are carried away with gratitude, for Bishop Rowe has just written us that Mr. Letcher of Virginia wants to give a building in memory of his wife, so perhaps we are going to have a new school house to correspond with the other building.

"At last Alaska is going to have a school that the Church may be proud of. I hope so. Certainly we have struggled under the worst conditions for a long time, and this poor old house is almost tumbling down now. I don't think it could last until next summer."

### GIFT OF MEDICAL BOOKS

MRS. C. H. MCKAIN of Vicksburg, Michigan, a physician's widow, recently learning by chance of the need for good medical books in the library of St. Luke's Hospital, Tokyo, has given seventy valuable books, about a third of her husband's library. The gift was made through the local branch of the Church Periodical Club. The donor is not a member of the Church.

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**JOHN FRANCIS GEORGE, PRIEST**

THOMASTON, CONN.—The Rev. John Francis George, non-parochial priest of the Diocese of Connecticut, died at his home here in Thomaston, January 15th. The Rev. Mr. George was born in Albany, Ga., June 20, 1855. He received his B.A. degree from Trinity College in 1877 and an M.A. from the same school in 1883. Also that year he graduated from the Berkeley Divinity School with a B.D. degree. His ministry has been spent in a number of important charges in the east, the last of which was St. Peter's Church, Plymouth, Conn. Mr. George was seventy-one years of age.

The burial took place in Thomaston, Monday, January 17th.

**DAVID B. PATTERSON, PRIEST**

DUANESBURGH, N. Y.—The Diocese of Albany has suffered a distinct loss in the death of the Rev. David Bennett Patterson on January 10th, here at Duanesburgh, where for twenty-two years he had been rector of Christ Church. The burial service was read by the Rt. Rev. G. Ashton Oldham, D.D., assisted by the Rev. George Boys, of Schenectady. Mr. Patterson was born in Toledo, Ohio, March 7, 1868. He was ordained deacon

in 1904 and priest in 1905 by Bishop Nelson.

The church in Duanesburgh is one of the few remaining purely rural parishes, ministering to farmers scattered through a wide area. It is a difficult and unique field, and Mr. Patterson has ministered in it in a rather unusual fashion, endearing himself to the whole countryside.

**NEWS IN BRIEF**

FLORIDA—The Rev. C. L. Bates, of St. Luke's, Live Oaks, sails on the S.S. *Transylvania*, January 29th, for the Holy Land, Egypt, and Mediterranean ports. Mr. Bates will return to his parish during Holy Week.

MARYLAND—A feature of the diocesan convention, convened at Emmanuel Church, January 26th, was a reception given in the great hall of the parish by the Presiding Bishop and Mrs. Murray to the recently consecrated Bishop Coadjutor and Mrs. Helfenstein, on January 25th.—At the Diamond Jubilee service of the Protestant Episcopal Brotherhood, on January 16th, the sermon delivered by the Rev. Roland Cotton Smith, D.D., rector emeritus of St. John's Parish, Washington, D. C., and at the banquet on the 17th, addresses were made among others, by the Hon. Albert C. Ritchie, Governor of Maryland, and by Maj. Gen. John A. Lejeune, commandant United States Marine Corps.—Bishop Murray is to institute the Rev. S. Tagart Steele as rector of St. David's Church, Roland Park, on Sunday, January 23d. The Rev. William E. Glanville, Ph.D., has accepted a call to become rector of Zion and Linganore parishes, Howard County. The Rev. W. Weir Gillis has resigned as rector of Holy Trinity Church, Lafayette Ave., Baltimore.

MASSACHUSETTS—Bishop Babcock recently dedicated a new \$5,000 organ, a memorial pulpit, and a litany desk at St. Cyprian's Church, Boston, the Rev. Le Roy Ferguson, rector. The organ was secured through gifts by parishioners and friends of the church; the pulpit was the gift of E. P. Benjamin in honor of his mother; and the litany desk was given by St. Agnes' choir.

NORTH CAROLINA—Members of St. Timothy's parish, the Rev. E. W. Baxter, rector, Wilson, N. C., held a get-together meeting in the parish house on Friday evening, January 14th, at which time the Rev. Francis Craighill, of Rocky Mount, made an address on the Bishops' Crusade. And a finance committee explained the plan to add an up-to-date rectory to the present plant of the parish.—St. Mary's, High Point, is another parish that has recently sold its church property for a large sum. A lot 91 by 50 feet was sold for \$61,444. The parish is now erecting a larger church on a better site.

SOUTHERN OHIO—A beautiful oak pulpit was dedicated at St. Thomas' Church, Terrace Park, Ohio, at the eight o'clock celebration on Christmas Day. The pulpit is the gift of St. Thomas' Chancel Guild.

SOUTHWESTERN VIRGINIA—The Rev. Edward W. Hughes, minister-in-charge of Christ Church, Pearisburg, and assistant to the Rev. H. H. Young, dean of the associate missions, is critically ill in the Pearisburg hospital. He had been devoting every energy to the rebuilding of his church, which was burned last spring, and it is possible that he overestimated his physical strength.

WESTERN NEW YORK—On Sunday morning, January 16th, Bishop Brent instituted the Rev. John Gilbert Spencer as rector of Christ Church, Hornell, N. Y. Mr. Spencer, who was previously rector of St. Mark's Church, Anaconda, Mont., has been in Hornell since August. At the same service memorial gifts consisting of a lectern Bible, altar service books, and altar linens were consecrated. The Rev. Charles F. Binns assisted in the service.

**CHINESE BISHOPS**

THREE CHINESE Roman Catholic priests were made bishops within the past year. The newspaper report said they were the first Chinese Roman Catholic bishops. Therefore it appears that Bishop Sing, the assistant in the English Diocese of Chekiang, consecrated in 1918, was the first Chinese bishop to be consecrated since the Middle Ages, when there were Chinese bishops among the Nestorians.

# Life Insurance Bureau of Information FOR THE CLERGY

The Church Life Insurance Corporation is prepared to advise the clergy on all problems concerning life insurance. It can give the best expert advice. Its advice is impartial because the growth of the Corporation is not a matter of solicitude to its managers. The primary object is to serve the clergy.

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### Literature Tables

The National Commission on Evangelism has asked that every church contain a Church Literature table in connection with the Bishops' Crusade. Coöperating with this request, the Morehouse Publishing Co. has compiled a booklet describing a plan for preparing such a table and offering to send samples of Morehouse publications from which orders may be taken, liberal discounts being allowed for quantity purchases. The Bishops' Crusade booklet will be sent free on request.

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