



# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, FEBRUARY 19, 1927

No. 16

## Tame Lions

EDITORIAL

### Recruiting for the Ministry in the Parish and in the Diocese

REV. GEORGE H. TOOP, D.D.

### The Church in New Zealand

THE ARCHBISHOP OF NEW ZEALAND



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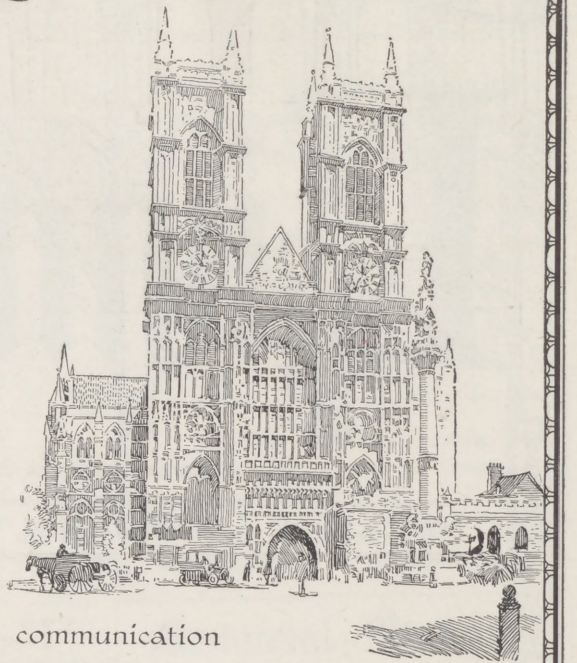
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## THE LIVING CHURCH

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

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THE AMOUNT of general interest in any matter may well be said to vary in direct proportion to the space allotted to it by writers and publishers. Judged by this test, religious interest is widespread in this "godless age." The *American Mercury* may serve as an illustration: its readers, like the rest of humankind, are incurably interested in religion. They can love it or hate it; practise it or scorn it: one thing they cannot do and that is leave it alone.—GRANT MORGAN, in the *Catholic World*.

IN ABYSSINIA one of the amusing sights of the roadway is that of two men walking along, handcuffed together, apparently on the best of terms. They are debtor and creditor. Truly a method of making them come to terms worthy of Solomon himself.—*The Church Standard* (Australia).



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## EDITORIALS & COMMENTS

### Tame Lions

CONDITIONS in our arenas are not what they used to be. Time was, when if we went into an arena, or were thrown into one, we could count on a fairly clean-cut opposition between us and the lions. Nobody was likely to make a mistake as to which was which. Nobody was likely to confuse the two, and say that each one of us has much of the leonine in his make-up, or that the lion is naturally Christian.

At least, it seems so to us as we look back. Probably the oppositions that even the best history records so clearly were not so distinguishable in their own time. Pagans in the third century were probably not always able to say, on sight, "There goes a Christian." Certainly they were not always shouting *Christianos ad leones!* But as a matter of degree, it seems plain enough that marks of distinction as between Christians and pagans were easier to recognize in earlier times than they are now.

Androcles and his lion, in the Shaw play, are quite a modern pair of cronies. The emperor and the charming Christian girl are another modern pair, speaking Shavese rather than Latin. And the New York audience which looks on now at the doings in the arena is modern, and is not in the same frame of mind as that audience which came out to the real Androcles' "first night." Probably there was a great deal more of the Shaw mentality in the days of the martyrs than would appear from the Roman histories or from the Christian martyrologies; but that it was as all-pervasive in those days as it is in the play is quite too incredible. The Roman educated civilization was old enough for it, perhaps, but the Catholic Church was far too young. It seems plausible enough for us nowadays to turn an arena into a forum, to convert a martyrdom into a discussion-group; but that does not prove that Decius and St. Cyprian felt that way about it. It seems natural enough for us to "borrow from the pagan mystery-cults," but that does not prove that St. Paul or St. Augustine must have done so. We need to be on our guard against error in two directions—the error of reading history as something altogether different from our present blended and blurred state of affairs, and the error of reading our present mentality back into history.

Somebody gives a child a box of modeling-clay, red, blue, and yellow, all neatly separated. The child plays with it, and after awhile the whole mass is a streaked and mottled mixture. A little more play, and what is left is not even streaked and mottled but an indiscriminate sickly grey-brown. Even an old-fashioned child is not so unsophisticated as to think some diabolical alchemy has taken place; even a modern child is not so sophisticated as to think the earlier clearness of the colors a mere illusion. As sure as history is a living process, that sort of blending and blurring of things originally distinct will take place.

CAPITAL and labor used to be radiantly sure of themselves and of each other as institutions in sharp contrast and antagonism. Some recent books on the subject indicate that now this is no longer so. The definite line-up, the chasm between the forces in idea, language, and interest, the very class-consciousness of both classes (so soon after the industrial revolution, so soon after Karl Marx!), have become considerably blurred in the last few years. "The labor leader has become a capitalist and the capitalist a labor leader. Labor unions vie with each other in establishing banks, insurance companies, and apartment houses, while the nation's largest corporations engage in a stirring competition to organize their own employes into unions" (*New York Times Book Review*, January 30th). Some writers lament this tendency, and talk of it as a fatal "selling out"; others welcome it as the best practical outcome of the combat. But, like it or not, all must recognize it as a fact.

Whether you think labor will conquer capital by becoming capitalistic, or that capital will conquer labor by becoming laborious, perhaps matters very little except for the purpose of saving your face, on whichever side your face may be. We mention this situation in the industrial world here, because in a sense it saves our face, as Churchmen. It shows that the Church is not the only institution confronted with tame lions and much given to acting like a tame lion itself. It is not a sure sign of decadence in the Church, any more than it is in labor or capital—and we think few Americans can seriously regard our industrialism as decadent. Vicious it may be, but not decadent as yet.



If anything as obviously vigorous and virile as our forces for the production of wealth can undergo such a compromising situation, our forces for the production of sanctity, which are certainly in a like situation, may for all that be quite vigorous and virile.

If all our crusading is not to be merely futile, we must recognize the conditions in which any crusading must be done today. And, we think, the one most significant condition that confronts us at the present time is the general dissolution of formerly sharp lines of cleavage, so that issues are infinitely complicated. The opposing armies are all mixed up.

In our brash childhood we used to pose ourselves the problem of what would happen if an irresistible force should drive head on against an immovable object. By and by we could see that the problem was based on a logical contradiction, in essence the same contradiction as there is in the idea of two gods, if a god is infinite. Now we have reached, by experience, regardless of logic, this preposterous solution of the problem: when an irresistible force meets an immovable object *they mix*.

Those of us who are old enough to remember times when some issues, anyway, were clearer, must calmly consider this feature of the new order, or disorder. Ideas that formerly were monopolized by Catholics are flourishing among Protestants; instead of assailing the confessional according to the time-honored practice of Protestants, Dr. Fosdick wants to annex it. Ideas that formerly marked a man as a materialist crop up as seedlings on the Christian side of the fence; peculiar watchwords of Marxian socialism are dear to some Catholics; *anybody* can say *shibboleth* or *sibboleth* at will; scientists have a science of religion, and any number of ideas as to what is meant by "God." Young people go to church and to college, as before: now as probably never before they hear, learn more or less, believe a little, of a bewildering mass of contradictory first principles, and other principles; sometimes they get their science from their rector, and their religion from their science professor, or mix them up and take the mixture as both science and religion. The lady in her zeal for slenderness emulates the asceticism of St. Anthony; the pagan is an ardent apostle of the estheticism of St. Francis. There is a rosary for auto-suggestion, and a confessional for psychiatry. You can't tell the lions from the lambs; you are not even sure that it was not a lion rather than a lamb that followed Mary to school one day, so difficult to analyze are the school girl loves of the modern Marys.

ONCE upon a time, some of us acted as supernumeraries in the play called *The Sign of the Cross*. In one scene we were a rabble tormenting an aged Christian; in another we were Christians ourselves, being butchered; in another we were clad in tin armor, and with great clash of swords, shields, and breast plates we did something or other for the glory of Imperial Rome. It all made us feel a strange, but very modern, confusion as to what, on the whole, we were. One has felt that confusion since, in connection with the Sign of the Cross.

The interpenetration of the Church and the world clearly makes difficulties, when it comes to numbering the hosts of the Lord, getting them into uniform, arousing and mobilizing them for any sort of campaign. It makes the choosing-up of sides, the Church's and the world's sides, seem sometimes almost as artificial and futile as the dividing of a large congenial crowd into reds and blues, as is done by recreation leaders, for the production of "pep." The interpenetration is as disadvantageous for military purposes as the fraterniz-

ing with the enemy, which had to be forbidden during the war. It makes the army unmanageable.

But it is not necessarily a mark of decadence; and it is not necessarily a mark of treason. It is not generally, we think, a case of "selling out." And it does not solve the difficulty to accuse amiable Christian people, who move in and out among pagan friends on terms of fraternal regard, of having betrayed their Lord. There is some betraying and selling out, sad to say; but without anything of the sort there would still be this prevalent condition of blending and blurring.

We might better take it sensibly, as a natural and inevitable stage in the history of a propaganda. It is natural and inevitable because of the fact of civilization. For civilization means, among other things, a constant interchange and sharing of ideas, principles, customs, and even more material and tangible things. It means a lot of traveling about and a rapid familiarizing of things at first strange. It means—especially in modern America—a lot of broadcasting, telephoning, communication of news and views in manifold ways. It means that a Christian who has, say, twelve ideas, and a pagan who has twelve ideas, may have eleven of the twelve alike; and not only so, but nowadays they both *know* it—they know what the eleven common ideas are. The one distinctive idea is (at least to the Christian) the all-important one, but it does not obliterate his consciousness of what he holds in common with the pagan. Civilization means all this, but it does not mean treason to Christ, and it does not help the cause to speak as if it did. Not so is true loyalty to be renewed.

IT DOES help the cause to make the issue as clear as possible, that is, as clear as the issue *really is*. There are, of course, distinctive Christian and Catholic principles.

Some people take the attitude that the universe is a thing instinct with purposeful life, valuable and friendly at least to all who are willing to treat it as such, with love as its vital principle—in other words, some people believe in God the Father. Some do not.

Some people take the attitude that the Ruling Spirit of all life is supremely shown forth as operative in one supreme human life of sacrifice for the victory of love over evil—in other words, some people believe in the Lord Jesus Christ, God the Son. Some do not.

Some live on the faith that the Supreme Spirit, however transcendent, can and does empower the functions and faculties of us men by living within us—that is, some believe in God the Holy Spirit. Some do not.

These are real issues. We do not claim that they are the only ones as between Christians and pagans—far from it; but, however clumsily stated, they are real issues. And it would be well if all nominal Christians and pagans alike could be made clearly aware of them.

Some of these and other principles, which are of the "essence of Christianity," are by no means restricted to those who profess and call themselves Christians. They have, in our civilization, spread far out from the Church, in some measure thinning out as they spread.

The Church is a body of people "called out" from the world. But it is also leaven hidden in a lump of dough. If we can ever rally our forces just to the extent of knowing, acknowledging, and vitally adopting those things which constitute the essence of Catholic Christianity, we shall be a much better piece of leaven.

To revert to the original figure—the lions have become tame by getting used to us. But they are not trained yet.



WE called attention last week to the commendable action of the New York *Times* in relegating to an inside page the revolting details of the recent trial at White Plains. We learn now that similar commendable action was taken by the Boston *Traveler*, which, when it found that the "revel of filth" indulged in at the trial had "passed beyond all limits of decency," excluded further reports of the trial from its columns.

Clean  
Journalism

Such action as this on the part of large metropolitan dailies is courageous and praiseworthy. The public is entitled to a clear and impartial presentation of all the news of the day, but it is also entitled to protection from filth and immorality in the columns of the daily press. And no newspaper can fail to benefit in the long run by upholding the ethics of clean journalism.

WITH the kalendar for 1928 spread before us, the statement in the *Living Church Annual* for 1927 (page 147) to the effect that "The next General Convention will be held beginning the Wednesday after the first Sunday in October, 1928 (the 4th), in Washington, D. C.," is seen to be incorrect.

Date of  
General Convention

October of 1928 begins on a Monday. The first Sunday in the month, therefore, is the 7th, and the Wednesday after the first Sunday will be the 10th. The *Living Church Annual*, therefore, has been unfortunate in its computation of dates, and it becomes clear that the constitutional date for the assemblage of that august body is not October 4th, but October 10th.

Possibly the editor of THE LIVING CHURCH may be permitted to speak for the editor of the *Living Church Annual* in expressing regret at the error that has appeared in that publication for the last two years.

IN AN editorial entitled Rome Gains a Duke in our issue of last week, we reprinted a part of a signed article purporting to have been written by Mrs. O. H. P. Belmont, crediting the article to the New York *Sunday News*. We learn now that the *Sunday News* in question is a London publication, not to be confused with the tabloid New York *News*. We regret that the error was printed in our columns, and are glad to make this correction.

Correction

ACKNOWLEDGMENTS

NEAR EAST RELIEF

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"THE MOST REMARKABLE MITRE IN THE WORLD"

MITRES, those headdresses worn by many bishops as a sign of their office, and a symbol of the tongues of flame that sat upon the heads of the Apostles on the day of Pentecost, are articles with which not all Canadians are familiar. Indeed, the word "mitre" may have for many little significance. But all will be interested in the fact that Canada can claim what is, perhaps, the most unique mitre in the world, observes the *Mail and Empire*, Toronto. Going on: It belongs to the diocese of Qu'Appelle, in Saskatchewan, and was made for the present holder of the see, the Rt. Rev. Malcolm McAdam Harding, and his successors, by Indian members of the Church of England in that diocese. It is extremely well shaped and is worked altogether in porcupine quills and beads. In symmetry of design, and in skilful craftsmanship, it can hold its own among the embroidered and heavily jeweled mitres of the old world, and will be a treasured possession in the years to come.—*Canadian Churchman*.

AN EXPERIMENT IN LENTEN READING

JUST before Lent, 1926, the rector of St. Paul's Church, Winston-Salem, N. C., distributed cards in the pews with the following printed on them:

DURING LENT I would like to read a book on the subject indicated below:	
Life of Christ	Church School Work
Life of St. Paul	Social Service
Bible and Evolution	Devotional Life
Church History	Message of the Episcopal Church to the Man of Today
Church Doctrine	.....
Task of the Church	.....
Business of Missions	.....
Name.....	
Address.....	

Without any campaign to induce the people to read books on the subjects suggested, fifty-two signed the cards. The books were provided from the rector's library and some were bought from his discretionary fund.

The rector had a conference with each one who signed a card, and lent a book which he thought would suit best. For instance, on Bible and Evolution, some were given Thompson's *Science and Religion*, others read *I Believe in God and in Evolution* by Dr. Keen, while some read the booklet by Dr. Stewart, *Evolution a Witness to God*. Some filled in the blank space and asked for books on special subjects, such as young people's work. One person, a university graduate, wanted something on the Oxford and Anglo-Catholic movement. Bishop Gore's little book was given as a "starter." After the book was read, it was returned with a note expressing surprise and horror that he would advise the clergy not to teach the doctrine of the Immaculate Conception. The rector soon found that this parishioner had confounded the doctrine of the Immaculate Conception with the doctrine of the Virgin Birth. Imagine Bishop Gore not being orthodox!

An interesting development of this reading has been that a number of those reading books liked them so well that they have purchased them for themselves. Some of the fifty-two who signed the cards read several books during Lent.

MYSTIC AT THE CLUB

You are locked in a crystal tower, I think,  
Above our lore of sharp, forbidden wine.  
You eat lark's singing tongues, and calmly drink  
This heady product of a Tuscan vine  
As inattentively as if dry crust  
And tasteless water were before you there,  
Spent dragons cowered bleeding in the dust  
Or Blessed Islands sparkled far and fair.

What Eldorados do we ever dream  
That we dare spoil the matchless carpentry  
With laughter much more terrible than swords  
Of one who slowly raises, gleam on gleam,  
A mansion exquisite in Arcady,  
Tall as the glory of the Master's words!

E. D. TODD.

CRUSADE INTEREST IN FOREIGN PARTS

THOUGH it will not be possible to conduct the Bishops' Crusade in foreign missionary districts of the Church on the same lines as those followed in the United States, the fact that five such districts have appointed commissions on evangelism is another of the many indications of interest in the Crusade.

Word has come from Alaska, Honolulu, Porto Rico, Cuba, and Kyoto that commissions have been designated and that Christians in these far-distant places join in prayer for the success of the Crusade, and endeavor to share in its benefits so far as their situation renders it possible.

The concept of native Christians in foreign lands kneeling in intercession that American Christians may awake to a sense of Christian privilege and responsibility, may provide meat for reflection.—*Tennessee Churchman*.



# DAILY BIBLE STUDIES

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

*February 20: Scragesima Sunday*

AS THE collect for last Sunday served especially to nourish faith, so that appointed for today is an expression of true Christian hope. Those who love to find fault with all things as they are, have not scrupled sometimes to accuse this prayer of high presumption; as if more were asked in it, than mortal man should dare to ask for. To be defended from all adversity, they say, is not the condition of sinners in this world, and therefore it is vain and wrong to pray for it. But let the right meaning of the prayer be considered, by comparison with this promise of St. Paul, in the text, "that all things shall work together for good to them that love God."

—*Sermon V.*

*February 21*

HE WHO orders the least things, and can turn the greatest which way He will, be sure He never can forget any one of the immortal souls, redeemed by His Son Jesus Christ with His own precious blood. The forgiveness of sins, the comfort of the Holy Ghost, the promise of defense in all adversities, and most of all, eternal life, is provided for the least as well as the greatest who desire and try to love God.

—*Sermon V.*

*February 22*

THEN you must take pains to understand and remember your own infirmity; you must daily pray and hourly labor, that God, who knows you, would not suffer you to put your trust in anything that you do; and this of itself will give you more trouble than such as have never tried can imagine. So many temptations are to be found, both in the world around us and in our hearts within us, to fill men with a miserable self-sufficiency. Last and hardest of all, the love of God will never be learned without a sincere and hearty endeavor to please Him by doing His will. For that is the way to have delight in His presence: the only sure proof of love. Now, whether habitual obedience be an easy lesson, or soon learned by a sinner in the midst of a wicked world, every one can judge for himself.—*Sermon V.*

*February 23*

WILL you for the love of Christ be careful and exact in trying to please Christ? Or will you in a thankless, heedless way seek to please yourself in everything that you think you can, short of deadly sin? Lent is very near at hand. God's time, the time of consideration, will soon be here: if the holy season with its blessed opportunities is indeed to do you good, you had need set your conscience to work in earnest. Look back on your past time; look around you; consider your ways; search your heart with earnest prayer to find out what is your chief sin, and where and when and how it besets you most, and, having found, if you can, avoid being tempted; if you cannot, bravely fight against the temptation. Your Lord will be with you, and you will not fight nor labor in vain.—*Sermon XII.*

*February 24*

WHERE is your love of your dying Saviour, and deep shame that you should have been so ungrateful to Him, robbing Him of all the best years of your life? Where is your broken and contrite heart, your earnest care to judge yourselves, that you be not finally judged of the Lord? Oh, if indeed these were the thoughts of your heart, should not we, your pastors, see more of you, not only in the Church but as coming in private to open your minds to us, and to ask our counsel about making your repentance perfect? And would not your God and Saviour see more of you kneeling at His altar,

and partaking of His best gifts? Depend upon it, wherever you see decent orderly domestic people, shrinking from self-examination and confession and Holy Communion, then you see something very like Adam and Eve hiding themselves from God's voice among the trees of the garden.—*Sermon XIII.*

*February 25*

BEHOLD, here is your Best Friend, your only Saviour, the good and holy Jesus, who bought you with His own blood; behold, He has been sowing His seed, the seed of eternal life, in your hearts, and in the hearts of all these your fellow Christians on every side of you. This parish, this congregation, is one of His fields. His corn is growing here: He will come by and by at the harvest to gather it in; and He would fain save it all: not one grain would He have spoiled or lost. It is a thing which He has so much at heart, that He even died the death of a malefactor that He might bring it about. If then you love Him at all, if you have the least wish to please Him, must you not be very careful not to damage this crop of His? You would think it very unkind if any one came into your garden and rode or walked carelessly about among your choice herbs and flowers, for which you paid a large sum; but you think very little of dealing carelessly with the souls for whom Christ died.—*Sermon XV.*

*February 26*

THE flood is coming, but the ark also is building: the ark of Christ's Church is in your sight; the Holy Ghost is daily building it up by adding new souls to it in Holy Baptism. If you have wandered from it by grievous sin or sloth, the door is yet open; return to it by timely and entire repentance. Then shall you be borne over and through the flood of fire: whatever you may suffer, it shall not harm you forever. Then shall the Church see accomplished in you the loving prayer which she offered up at your baptism.—*Sermon XVI.*

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## REFUGE

The snow hangs heavy on the porch,  
And, flickering like a low-burnt torch,  
The lighted lantern scarcely shows  
The weary traveler where he goes.  
In every gust it rocks and shakes;  
In its faint glow the falling flakes  
Are luminous, while all around  
The night creeps in without a sound.  
A sudden fluttering whir of wings,  
So quick, the lantern slightly swings,  
A little sparrow darts between  
The lamp-shade and the globe, unseen  
And sheltered from the storm, to hide,  
While winds still blow and rage outside.  
Here all night long I see Christ stand,  
A lighted lantern in His hand.

LUCILLE WOOD FERGUSON.

---

ONE POINT in which Christian sanctity contrasts with the business of popular religion is its hiddenness. Sanctity is always a secret, as love or prayer is; it is unknown even to itself, but steals forth invisibly as the odor of ointment poured forth, seeking the beloved in that solitude where the soul of man meets God alone.—*G. Congreve.*

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THE GREAT thing in this world is not so much *where* we stand as in *what* direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must *sail*, and not drift, nor lie at anchor.—*F. W. Faber.*



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

**A**N EDITORIAL in a recent issue of the *Outlook*, entitled "A Prayer Book Parade," contains certain statements that must certainly be challenged and which reflect so seriously on the impartiality, if not on the intelligence, of the magazine in question as to make one wonder that it was possible for them to appear in the magazine. I need not dwell on the fact that the editorial begins with an incorrect statement concerning "Protestant Episcopalians in London marching to Lambeth Palace." There are no such creatures as Protestant Episcopalians in England; and the Church of England never burdens itself with that cumbersome and rather meaningless title.

The two statements to which I make reasonable objections are these: "Catholic enthusiasts want full freedom to go ahead toward Rome"; and, "To pretend that the laity follow the Catholic party would be absurd." The first of those statements is absolutely untrue, though it is frequently made by ignorant prejudice and malice. I offer this in evidence, that the writings as against the Papal claims which are most numerous and most weighty, and which are seriously taken by the Roman controversialists, are all by Anglo-Catholics. If necessary, I can give a list of such works within the last twenty-five years.

The second statement is inexact and undefined. It is quite true to say that not all the lay people are Anglo-Catholics, as not all the lay people are Protestants; but to imply that a negligible proportion of the laity follows Catholic leadership is absurd in view of the thousands on thousands who are gladly and exultingly working toward the triumph of the Catholic faith in England. Again, I am prepared to give representative names in proof of that fact; but the remarkable attendance upon the sessions of the Catholic Congresses during the past few years have sufficiently attested the fact.

Of course the *Outlook* is not alone in this sort of unintelligent propaganda. The rotogravure supplement used by one of the largest syndicates of Sunday papers in this country lately printed a picture bearing the following superscription: "Forty bishops recently assembled around the green baize council table in Lambeth Palace, the home of Archbishops of Canterbury since the thirteenth century, to give final consideration to the revised Prayer Book. During the sessions, hundreds of clergymen and laymen marched in procession to the palace and a deputation knocked at the gates to present a petition and protest. The picture above shows some of the protestants with two of their banners."

Will it be believed that the actual count of the procession showed less than a hundred altogether? The picture has perhaps ten priests and twenty others, grouped round a minatory banner inscribed:

"A Warning to the Bishops: Remove not the ancient landmark which thy fathers have set. League of Loyal Churchmen: Protestant Alliance."

One wonders at the curious psychology whereby Protestant propagandists are continually veering from the contemptuous statement that the Anglo-Catholic movement, whether in England or in the United States, represents only a trifling minority of the Church, and the hysterical charge that the Church is well on the way to Rome because of the overwhelming numbers that have advanced beyond the ultra-Protestantism of the middle nineteenth century.

THERE IS a certain type of pseudo-epigram much in favor with pseudo-intellectuals: it has a name of its own in the vernacular of the day, being called "a wise crack"; and one whose writings sparkle with gems of wise-crackery, as a stage costume shines with rhinestones, has aspirations towards the pinnacle of style. The distinctive characteristic is that it states as a matter needing no proof what is really

highly controversial; and that this statement is put as offensively as possible. One looks for this flower of rhetoric from people who have little else in their gardens except weeds; and sometimes the distinction between weeds and flowers is extremely vague in this special bed. That makes it all the more lamentable when men indulge in such a habit, from whom one is accustomed to expect better things; since the habit grows upon the user until it dominates all his mental processes. For example, one is not surprised to find Mr. Mencken given to wise-crackery; cheap journalists have nothing in their store so likely to win a hand of applause as that, and its lack of constructive value is negligible in view of its present possibilities. But when one discovers a man like Dean Inge yielding to such temptation, it is truly lamentable, since Dean Inge's intellect is unquestionably capable of better things. I have just found a case in point, shining out in a department of a great daily paper under the heading, *The Week in Epigram*. Various writers have travailed to produce the "spontaneous" witticisms so grouped; Mussolini, H. G. Wells, Nazimova, Shaw, and Arnold Bennett, for instance. But the outstanding "epigram" is credited (discredited, more appropriately) to Inge; and here it is:

"The only way to be really orthodox is not to think at all."

Observe the implications. No one would accuse the speaker of orthodoxy; that is the last infirmity to be attributed to him. He is therefore peculiarly fitted to speak with authority upon that subject; and his sober conclusion is that it is the negation of all intellectual processes, the abyss of deliberate and self-induced stultification. It follows that the very opposite is to be predicated of men like himself, in whom the light of intellect burns always with a clear gem-like flame, and who never permit themselves to be swayed by anything else—such a prejudice! All the great names, from St. John and St. Paul down to Bishop Gore and Dr. Hall, are to be dismissed as imbeciles; and Dean Inge and his fellows are the people, with whom wisdom will die! Could anything be more utterly absurd?

I HAVE surrendered at last! When I used to scoff at all my friends who had put radios in their houses, saying that my chief concern was to keep out cacophonies rather than invite them, I never thought I should live to "listen in" with delight—even as I am doing at this minute while working my laborious typewriter. To hear a symphony concert perfectly, missing only the gymnastic vibrations of the conductor, while sitting in an easy chair by my own fireside, is a pleasure such as I can hardly yet realize: it seems uncanny! Even to pick up the precise time from Washington, in a day when local "regulators" disagree among themselves, is a great comfort to a man who is accustomed to beginning a service ahead of time. And my Radiola is already proving all that it is said to be, and more. Drop in some night and be convinced: the loud speaker is set up on top of a book case filled with dogmatic theology; the instrument itself rests upon a library table groaning with reference books; and the gilded tape is concealed round the moulding. I am too ignorant to have selected this, or installed it; it is a real comfort sometimes to acknowledge your own limitations and put your trust in an expert who is well-disposed.

TO FEEL the nearness of God, even in chastisement, is a deeper, stiller, awful indeed, yet more thrilling joy, than the intensest, or the most even tide of joy on which the soul rested, even as the gift of God.

Chastisement is blessed to the trusting soul, because, though an awful form of His Presence, it is His Presence.—*E. B. Pusey.*



# The Washingtons—King's Men\*

By the Rev. Melville K. Bailey

IT IS curious that, among all the views of Washington which have been blazoned in print of late, one has been wholly omitted: that he was the first of his line who was not a King's man. Before him each and every one was a Royalist.

Washington Irving, as the gentle reader knows, devised an alluring lineage of the family, from some Norman follower of the Conqueror, a de Wessyngton, lord of a village of that name. This tree has had its early leaves plucked by mirthful critics, yet is not beyond belief.

What seems to be established is that in later times some ancestor of the Virginia planter came down from the rough hills of Durham to the milder airs of Northamptonshire. The first known is

1. John Washington of Whitfield in the county of Lancashire. Succeeding him was

2. John Washington of Warton, who married Margaret, daughter of Robert Kitson, whose son, Sir Thomas Kitson, was warden of the Mercers' Company, and sheriff of London. This marriage laid the foundation of the family fortunes of the Washingtons of that day. The son of John was

3. Laurence Washington, d. 1585. He was the ablest and wealthiest in the line till the days of Mount Vernon, and it is his estate of Sulgrave Manor which has been chosen as the shrine in England.

The visitor to Sulgrave who wishes to receive the most truthful impression will go to Banbury and there take an automobile. A seven mile drive over a winding, hilly road through scenery much like that of New England will bring him to one of the humblest villages he may find in his travels. It evidently is not and never could have been much more than the poor little hamlet of a grazing or farming country, the real center of which is Banbury. Sulgrave Manor, a modest mansion set back in a roomy demesne, is so much superior to anything else in the village that it marks Laurence Washington as easily the chief man in that community.

It was under bluff King Hal that Laurence acquired the property. That royal scourge of the monasteries, as we know, first smote the medium houses. As the nation did not rise, he then struck down the great houses. Last of all he gleaned the corners, and the little house at Sulgrave, the property of the Priory of St. Andrew at Northampton, was one of those. The mayor of that important town may have received it as a gift, or purchased it *a buon prezzo*.

The lord of the manor outlived Henry VIII, and held the property on through the reign of Mary. The most teasing question in the history of the Washingtons is: How could this be? Mary indeed made some reservation from invalidating such acquisitions. Yet we can scarcely believe that Laurence Washington could have lived on there if he had declared against the Queen. Catholic worship went on under the First Prayer Book of Edward VI, and the English text may have been said or sung to Catholic ceremonial during that reign. During Mary's brief reign the Latin Mass was of course restored in Sulgrave church, and Laurence surely never could have held his place if he had opposed it. Always he was a King's man, and Mary was his Queen.

But his heart was not with her, as a most significant fact proves—a fact which records itself indelibly on the mind of one who stands and looks at the south porch.

Tradition says that the Princess Elizabeth found refuge once in Sulgrave Manor. It is so unlikely as to seem almost incredible, but the south porch proves that the loyalty of Laurence Washington was given to Elizabeth as not to Edward, or Mary, or even Henry.

On the wall above the door is a shield with the Washington arms. Over this is a small window. Above the window are the royal arms of Queen Elizabeth bearing her monogram. Both are in plaster.

As one studies them carefully he sees that the royal arms are less wasted by time than the Washington. The inference is plain: When Laurence Washington took the house in 1539 he placed his own. When Elizabeth came to the throne in 1558 he set her arms endeared with her personal and royal initials in the crown of the porch. Surely some secret history lies there of which time holds the key.

Laurence died in 1585, and was succeeded in the ownership of the manor by his eldest son,

4. Robert Washington, who in 1610 alienated the property to another branch of the family. The Washington fortunes had begun to decline.

5. Lawrence Washington, Robert's son, went with his father to Brington. This Lawrence was the father of two distinguished sons, Sir William Washington, and Sir John Washington, and of another, whose experience was the pivot on which the family history turned that way which led to Virginia. The third son was

6. The Rev. Lawrence Washington, born in 1602, and rector of Purleigh, 1632-1634. This clergyman, M.A., of Brasenose, fellow, lector, and proctor, had held an honorable place in Oxford life for twenty-two years when he went to Purleigh. Thence he was ejected, after eleven years of service with the reputation of "a very worthy, pious man," "moderate and sober" in his life and habits. The kernel of the reasons for ejecting him was that of being "a malignant Royalist." In the parliamentary language of the time "Royalist" equalled "malignant." His elder son,

7. John Washington, migrated to Virginia about twelve years later, whither he was followed by the younger, Lawrence, shortly after 1665. The status of John and Lawrence is very obscure, but historians have surmised that it was their loyalty to the Stuarts (and it was a relative, Col. Henry Washington, who held Worcester against the parliamentary army) which was the effective cause of their departure about the time when Cromwell's hand grew heavier. The latest evidence indicates that the family fortunes began to revive at once in this branch on the soil of Virginia. John's son,

8. Lawrence Washington, was father of

9. Augustine Washington, whose son

10. Lawrence Washington is one of the most engaging figures of the family. He served as a captain of Virginia troops in the expedition against Cartagena under Admiral Vernon, in whose honor he named the estate received from his father. Through this connection the offer of a midshipman's commission was made to his younger half-brother,

GEORGE WASHINGTON. The winning leader of the cause of our independence was without doubt himself a King's man up to that time, and until events thrust another choice upon him.

The history of this family is one of the most instructive in English annals as an example of the result of inflexible principles in developing invincible mental and moral strength. For three hundred years at least the Washingtons gave unflinching adherence to King and Church. In those three centuries nothing could break them. The greatest Washington changed his loyalty from King to Fatherland. He never withdrew it from the Church.

## UNTIL

As Jacob with an angel all night long,  
Agile and balanced, positive and strong,  
Wrestled to win and never turned away  
Until he won his boon at break of day,

So let me seek my one supreme desire  
Which of Thy Grace my soul would still require;  
Strengthen in me the fine, one-pointed will

Until . . .

MARGUERITE WILKINSON.

\* The material for the facts of this article about the Washingtons in England is chiefly from *American Shrines in England*, by Alfred T. Storey.



# Recruiting for the Ministry in the Parish and in the Diocese

By the Rev. George H. Toop, D.D.

Rector, Church of the Holy Apostles, Philadelphia

IN THE issue of THE LIVING CHURCH for December 11th, my dear friend and predecessor in the rectorship of the Church of the Holy Apostles, Bishop Capers of West Texas, had a very able and exhaustive article on the subject of The Urgent Need of Recruiting for the Ministry. It should stir us all to serious thought about the matter and rouse in us the will-to-do, in order to remedy the condition.

It may be that he and others will find something of interest and perhaps of help in the matter of recruiting for the ministry, by a recital of plans used in the parish of the Holy Apostles and in the diocese of Pennsylvania.

## RECRUITING IN THE PARISH

While I fully agree with what Bishop Capers says about the importance and necessity for, first, the deepening of the religious life of the home, and second, for the inculcation of the thought of the ministry as a life calling into the mind of the youth there, one finds in reality a diffidence about the subject on the part of parents that must be considered and taken into account. It may be due in part to that shyness in the expression of the deepest things of life, religion preëminent among them, which palsies so many tongues. It may be also that those in the home circle are too close to the boy of the family, have seen him in too many of boyhood's waywardnesses and pranks, are much too intimate with him, to get the perspective on him which sees him officiating in the future at the altar in divine service and preaching to men the Word of Life. In any event my own experience leads me to think that father and mother most of the time (not all, by any means) leave it to others to discover that their boy may have a vocation for the ministry. In some other cases father and mother are blind to their boy's limitations, and urge the ministry upon a boy obviously unfit or unsuited for it.

My parochial practice has been to watch the boys of my parish for a long time, over a stretch of years maybe, notice their reactions to certain situations, parish work, sport, etc., make casual inquiries about their school work, their home life, and, in every way I can, get a well-rounded idea of the boy in his essential life.

When I am confident that he has the elements that would fit him for the ministry I may ask him into my study some day to talk over the matter, very briefly, and without any urging or idea of compulsion. Or else, as I meet the lad in the parish house or elsewhere, I may put my arm about his shoulders, and in the most matter of fact way say, "Tommy" (if that be his name), "what a fine thing it would be if you went into the ministry." Then the matter may be dropped for a month or a year or more. Or I may soon again casually refer to it, if occasion offers or seems to require.

Sometimes a boy will seek me out of his own accord to talk about the matter, although not often, and much of the time the ones who do this are not the ones I have had most earnestly in my thought and prayers.

About once in two years we have a parish conference of boys and young men on the subject of the ministry. These parish conferences, the usefulness and value of which can hardly be overstated, are very simple affairs. In my parish there happen to be four congregations, and from each congregation we invite to the conference about fifteen boys and young men, of high school and college age. We also invite all the clergy of the parish, and if there seems a need or value in doing so, we invite others of the clergy from outside the parish, and sometimes a layman or two, such as the wardens of the parish. We have a supper for which there is no charge made; in the seating arrangements we mix the boys and

young men and the clergy, no speakers table being provided; and try to make the supper periods very informal and jolly. After supper the rector sets forth the reason for the conference in as simple a way as he can and with as much common-sense and earnestness as he possesses. Then the other clergymen speak, or such of them as have been asked to do so. In our conference we have found it to be wise that all the vicars of the chapels should speak as well as the rector, because of the presence of boys from their congregations.

The subjects covered are such as the occasion requires; the ministry as a possible life work; its opportunities for service; what constitutes a call to the ministry; the course of studies to be pursued, *i. e.*, college and seminary courses; the canonical requirements, *i. e.*, postulancy, candidacy, and ordination; and, of course, the question of expense. My practice in this latter matter has been to suggest that the cost of the college and seminary courses usually divide themselves roughly into three parts, more or less equal. First, that of the boy's parents plus his own earning power; second, that of scholarships from the college or seminary; and third, that of the parish.

In this parish we have some endowments, the incomes of which are for the purposes of educating young men for the ministry, but the income from this source is by no means equal to our expenditures. We needs must look elsewhere for help, and I find it very easy to raise money for this purpose. Many a man, if properly approached, will be glad to take on the scholarship of a lad for the ministry. I had one man, having heard of our efforts along this line, stop me on the street and offer to educate a boy for the ministry, and I have had others thank me most heartily for offering them the privilege of helping in the matter. In fact many a prosperous banker or broker or manufacturer, more than we think perhaps, turned his thoughts to the ministry for himself when young, and feels that he would like to help another to fill the place he did not fill for one reason or another.

Before the conference breaks up we distribute Bishop Slattery's excellent little book on *The Ministry*. We suggest to the boys and young men that if any one of those present wants to go further into the matter he should see the rector or the vicar of his chapel. We have on hand a number of copies of *The Guide*, for those ready to become postulants.

There is not the least compulsion used upon the boys at the conferences, no pledge asked, and no snap decision allowed. They are very simple, these conferences, very happy affairs, and altogether sane, and I think, as I said above, very useful.

If one asks as to the fruit of the conferences it is hard to say, but we have twelve or fifteen lads in school or college or seminary, headed at present for the ministry. The number is always a little indefinite because some have not yet reached quite definite decisions, although they are studying along with the idea in mind. Most of them will reach that objective, although some will make the decision that they have no real call or aptitude for the work. One of our postulants recently made such a decision after a very considerable sum of money had been spent upon his education. I honored him for his frankness and honesty, and told him so. Some day he will pay back the money spent upon him, and another lad will take his place. One of our candidates, after his ordination, went into the Roman communion, after a hard struggle and much mental and spiritual upset. He was very earnest and honest about it all, and I had no word of reproach for him. He, too, sometime, will repay the money spent by us on him, as a matter of simple honesty, for the money spent was obviously for a man for our own priesthood, and then the repaid money will help to educate another. Such things are to be expected, and need bring no discouragement to our efforts. After awhile,



if it be known that you are really interested in the matter of recruiting for the ministry, doors of opportunity are opened to you in most unexpected ways.

We once took into the parish two Swedish students, preparing for the ministry of the Swedish Church, who wanted to come into our ministry. One went back to his own Church after a year in one of our divinity schools; the other is officiating temporarily in the Church of Sweden, under our orders, expecting after awhile to return to America to take up work in our Church. In the meantime he is an apostle of good-will and understanding between the two Churches.

We have also a young colored candidate, a grandson of Bishop Holly, of Haiti, our first colored bishop. After ordination this young man is going back to Haiti to minister among his own people. We have also assumed, in part, the financial obligation of educating this young man's brother, although he is not a candidate from this parish, who also is going back to Haiti to work.

These young men are of very high grade and quality indeed, and they will be a credit to the Church, and of exceptional usefulness to Bishop Carson. The Bishop is rid of all financial worries about their education, and we have the satisfaction of doing an unusually effective bit of missionary work for the Church.

We have also taken into the parish as a candidate, at the suggestion of the Seamen's Institute in New York, a man of mature years, about thirty-five, a navigator holding a master's license, who wants to devote his life to ministry among sailors. He is a man of great promise as well as of undoubted sincerity. After ordination he hopes to work in the Seamen's Institute in New York, and his long experience at sea will be of tremendous help to him in understanding seamen and their point of view and needs.

I write this about the work we are doing at Holy Apostles to secure young men for the ministry not in the spirit of self-commendation, but only to set forth ideas and plans which we have found useful, and with the thought in mind that others may also find them useful. We have no greater opportunities or facilities for this task than many other parishes possess, in fact not so great as many.

As I see the matter, the remedy and cure is really in the hands of the ministry itself. If we, who are in the active ministry, view our task as vital to the welfare of the world and are enthusiastic about our work, we cannot help using our powers of influence and guidance to get others to join us. On the other hand if we are doubtful of the vital need of our services to men, are lackadaisical and indifferent priests, with our flame burnt out before its time, it is not likely we will either strive or care to seek after others to join our ranks.

On this subject of a worn and spent and indifferent ministry, it should be said quite openly and honestly that many times the fault lies not in the priest of the parish, but rather in the pews. Many a young man of fine spirit and promise has blunted the edge of his enthusiasm upon the indifference, the criticism, or the lack of proper financial concern for him, their minister, or, worse still, for those dependent upon him, on the part of the pew.

There is no completely self-perpetuating enthusiasm, no vitality which, unfed, will not die.

One greatly necessary step in the matter of recruiting for the ministry is that those already in the ministry be taken care of properly. It may be a fine gesture of self-sacrifice for us to ask a young man to join us in our poverty, but if we are wise enough to be fit custodians of the gesture we will look down the years ahead and give a thought to the probable wife and children. And the pews should bear in mind that for some good reason or other God has stopped sending the ravens to feed His prophets. It may possibly be that He trusted His people to take the place of the ravens.

#### RECRUITING IN THE DIOCESE

HERE, as in what I have written above about the work of the parish, what is written is set forth only with the idea of helpfulness to other parts of the Church.

The diocese of Pennsylvania, under the vigorous and challenging leadership of its present diocesan, has assumed leadership in so many ways that the work it has done in recruiting for the ministry, really one of the most interesting and valuable of all its tasks, has passed almost unnoticed. At the

instance of the executive council of the diocese there was created about three years ago a commission on recruiting for the ministry. This commission is composed of clergymen and laymen. To aid it in its work for the first year an item of \$3,000 was placed on the diocesan budget. The next year this sum was increased to \$3,500, while this year (1927) it will be \$4,500, and possibly more.

The money is used chiefly to aid students in their preparation for the ministry, although some is spent upon books on the subject of the ministry, and one diocesan conference on the ministry was aided out of this fund.

It is hoped that in the future other diocesan conferences may be organized or aided. It is also hoped that the commission may be useful in stimulating parish conferences on the subject throughout the diocese. The amount of money granted to any one student rarely goes over two hundred dollars a year, because there are so many students, and also because there are other agencies of help, like the student's family, his own earning powers, scholarships, and grants from societies organized for the purpose.

Part of the most effective aid we have been able to render is to the lads in the secondary school period, where expenses are high, scholarship aid small or non-existent, and the point of the lad's earning powers scarcely yet reached. But most of the help afforded is to those in the periods of postulancy or candidacy.

The parishes of the diocese may make designations in their extra-parochial givings for the work of the commission and have them credited on their parish quotas. The diocese of Pennsylvania has at present twenty-four postulants and twenty-four candidates.

In the whole Church, according to the *Living Church Annual* for 1925, there were 471 postulants and candidates. According to the same publication there were 1,164,911 communicants. This gives us in the whole Church a ratio of one candidate to every 2,473 communicants.

According to the figures for 1926, in the diocese of Pennsylvania we have 48 postulants and candidates and 67,000 communicants. This gives us a ratio of one candidate to every 1,396 communicants.

It may be that other dioceses are doing more and better work according to their strength and means than we are in the diocese of Pennsylvania. If so, it would help us all to know about their work along this line, their methods, and accomplishments.

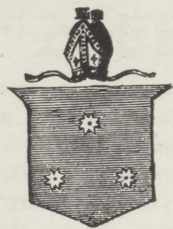
I would suggest, therefore, that someone in those dioceses where noteworthy work along this line is being done, take the time to write us about the matter, for it is vital not alone to the well-being, but to the very life of the Church. We must keep at this task with earnest prayer and consecrated effort if we are to catch up the slack so deplorably evident at present. And it is not necessary for me to point out, I am sure, that with a decreasing number of candidates for the ministry the quality must necessarily grow poorer, for the opportunity for choice is eliminated by the very paucity of the material.

#### PRAY YE THE LORD OF THE HARVEST

AFTER all it is God's Church we are talking about, and He must be eager to further any plans of ours which may be wise and sound enough to command His help. It is primarily His Church, but it is also ours, and its upbuilding is in our hands. No priest of the Church, no parish, no diocese is going to be sufficient for the task of recruiting for the ministry unless it be done in that conference with God, which we call prayer.

Many a lad has felt the impulse toward the ministry, which may have been a real call from God, only to find that shy impulse of the soul chilled and killed because his rector was not alive to the possibilities of the lad, and the lad on his part was too hesitant and doubtful of his call to bring his feeling and desire unsought and unhelped out into the open. Nor will the rector, any rector, be effective in finding out and aiding such lads to become fishers of men unless a part of his most earnest and regular prayer be that the Lord of the Harvest shall give him the seeing eye and the discerning heart to know these whom God is calling to the ministry of His Church. And a good deal of the time, as I see it, the instrument of the call is the rector of the parish, and this is as it should be.





AUCKLAND

# The Church in New Zealand

By the Most Rev. Alfred Walter Averill, D.D.

Primate and Archbishop of New Zealand, and Bishop of Auckland

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

THE Diocese of Auckland, originally the Diocese of New Zealand, will always be associated with the home of its founder and first great bishop, George Augustus Selwyn, who came out from England in 1841 and lived to see the Dioceses of Waipapu, Wellington, Nelson, Christchurch, and Dunedin created out of his original Diocese of New Zealand, and the island Diocese of Melanesia, founded before he returned to England in 1868 to become Bishop of Lichfield.

The headquarters of the Bishop in the early days were at Waemate North, about 150 miles north of Auckland, where he established the first theological college in New Zealand. His work at first was closely associated with the Maori mission, which had been established by the Church Missionary Society and which commenced with the coming of the Rev. Samuel Marsden to the Bay of Islands on Christmas Day, 1814. The Maoris at that time were very numerous, very fierce, and very cannibalistic, and the story of their evangelization is one of the peaks in the great mountain range of Christian missions.

After the Gospel had worked wonders amongst the savage inhabitants of New Zealand, white men began to pour into the country and consequently the work of the Bishop became more difficult and more diffused.

To Bishop Selwyn, first and only Bishop of New Zealand and first Primate of the Church in New Zealand, the Church in New Zealand owes its democratic constitution, in addition to the subdivision of the original diocese into six dioceses.

The Diocese of Auckland was for many years cut off to a considerable extent from the rest of New Zealand by reason of the fact that there was no railway communication between the northern and southern portions of the island on account of the hostility of the Maoris dwelling in the King country (a large tract of Maori country between Auckland and Wellington) and their refusal to allow a white man (called *Pakela* by the Maoris) to set foot within their territory. The only communication between Auckland and the rest of New Zealand was by sea.

Some twenty years ago the railway between Auckland and Wellington was completed and the country opened up for European settlement. Since that time Auckland has steadily gone ahead and the Auckland province now contains one-third of the whole population of New Zealand, which according to a recent census is approaching one and a half millions. The population of the city of Auckland is nearly 200,000 and it is by far the largest city in New Zealand.

The city of Auckland is situated on and around one of the most beautiful harbors in the world and is well supplied with churches, including a cathedral built of wood. St. Matthew's Church in the city is the largest church in the diocese and can comfortably seat 1,500 people. There is an excellent site for a cathedral in Parnell, one of the oldest suburbs of Auckland, but so far no serious attempt has been made to build a permanent cathedral.

## MAORIS

There are about 26,000 Maoris in the diocese and eighteen Maori clergy who work under a European superintendent. The majority of the Maoris belong to the Church of England but they are very susceptible to the influence of false teachers and prophets of their own race and even of the Mormons. There are many Maoris who have lapsed from the faith in consequence upon the evil results of the Maori wars and the subsequent confiscation of Maori lands. The disastrous policy of the British government in attempting to subdue the Maoris by force of arms, especially in face of the fact that the Maoris were far less to blame than a section of the *Pakelas* who endeavored to cheat the Maoris out of their lands, has left much bitterness behind and much suspicion of the government with which the Church in the mind of the Maoris is associated.

The Church has excellent schools (boarding) for Maori boys and girls in Auckland, and the provincial college of St. John the Evangelist situated near to Auckland trains the Maori ordination candidates in conjunction with the European students. For many years the Maori theological students were trained at Te Ran College, Gisborne, by themselves, but the change of policy has been in every way beneficial both to Maori and *Pakela*.

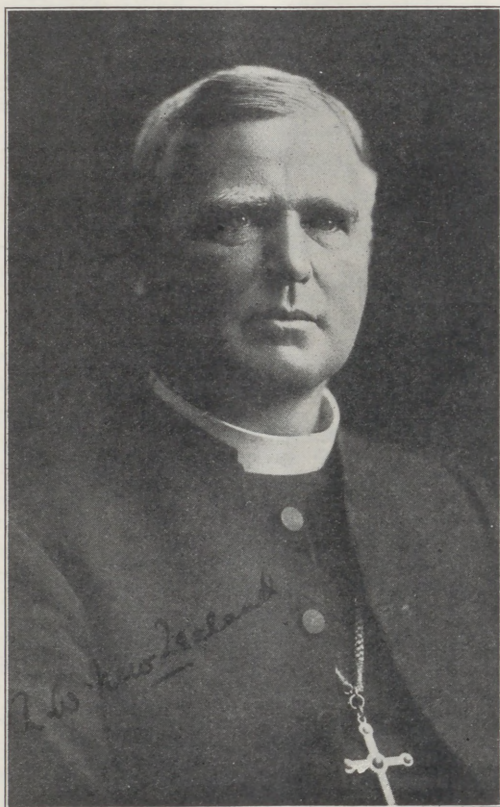
The General Synod of the province recently decided to create a diocese for the Maoris with a bishop (not necessarily a Maori), full Church organization, and full representation in General Synod. The diocese has not yet come into being because a bishop has not been appointed.

## PROGRESS

The Diocese of Auckland has been divided recently into two dioceses, and the Diocese of Waikato now comprises the southern and western archdeaconries of the original Auckland diocese. A bishop has been appointed for the new diocese and will probably be consecrated at Hamilton, the chief town of the diocese, on St. Andrew's Day.

Before the division of the diocese took place there were about 140 clergy, including Maoris working in the diocese, but the diocese has now lost about one-third of its clergy and parishes on account of the division. It is interesting to note that the Diocese of Waikato is the first new diocese to be formed in New Zealand since 1866 when the Diocese of Dunedin was created.

The work of a bishop in a diocese like Auckland is strenuous by reason of the fact that a double organization is necessary on account of the native population. Attempts to combine the Maori and European work have not met with much success. So far though there is closer coöperation today than was possible a few years ago. The younger Maoris all speak English and are taught in English in all government schools (native), but there are still many old Maoris who have not had the same educational facilities and naturally desire to have the services in their own language.



MOST REV. ALFRED W. AVERILL, D.D.  
Primate and Archbishop of New Zealand,  
and Bishop of Auckland.



The Church of England population in New Zealand is about forty-five per cent of the whole and tends to increase rather than decrease. The Presbyterians come next to us with twenty-five per cent and the Roman Catholics third with thirteen per cent.

In the north of the diocese there are many Dalmatians working in the gum fields, digging the kaurigum from the ground, which at one time was covered with forests of giant kauri trees but now represents a barren waste.

There is a Church college for boys in Auckland, Kings College by name, with about 300 boys, chiefly boarders, and a preparatory Church school for boys with about 150 scholars, chiefly day boys. We have also an excellent diocesan school for girls with over 300 scholars. We have several orphanages and homes for orphans and destitute children as well as a large home for girls who have strayed from the path of rectitude.

None of the churches is endowed and all depend upon the voluntary offerings of the people for their revenue. The stipends paid to the clergy range from £275 to £500. The Ford motor car is the usual means of transport, but the horse, the buggy, and the motor boat are still required in some parishes. The Church in New Zealand receives no regular financial assistance from outside the Dominion toward its own needs and gives liberally to the work of missions in many parts of the world, in addition to its own special responsibility, *viz.*, the Maori and Melanesia missions.

I have been Bishop of Auckland since 1914 and Primate and Archbishop of New Zealand since the beginning of 1925.

**NEXT WEEK:** The Church in the Diocese of Bloemfontein. By the Chaplain to the Bishop of Bloemfontein.

#### KNEELING IN PRAYER

FROM our brothers of other religions we Christians can surely learn something of the spirit of reverence in the services of the Church. It has been remarked by strangers worshipping in our congregations that the people do not seem to heed the rubrics of the Prayer Book, which at certain places command the people to kneel. This is true not merely of the parishes in Liberia, but in other parts of the world as well.

Cannot we Liberian Church folk give a good example to the world, not only in obedience to the requirements of the Church, our mother, but in the visible expression of our interior piety by kneeling in prayer? If the floor of the church is gritty and dusty, and our trousers are fresh and white, it does take some courage to fall down on our knees. But, then, why is the floor of the church dirty? Cannot the temple of the Most High God be kept clean?

The Moslem in his devotions is not afraid of spoiling his nice robes. The heathen people count not their prostrations and other efforts to pacify the superior powers, when they stand in need of aid. We Christians must not allow either our love for fine clothes or our natural indisposition to assume an unusual (!) physical attitude to overrule obedience and seemly reverence in divine worship.

Let us try to do better in this matter.

—*Liberian Churchman.*

#### WHERE THEY ALL WORK TOGETHER

IN THE Department of Christian Social Service we see a fine illustration of the slight effect in the efficiency of our differences in Churchmanship. The head of this department is Dean Charles N. Lathrop, the "genial Dean," as his friends like to call him. He comes from the west, first from California, then from Milwaukee, and he is imbued with that type of Churchmanship which seems to flourish especially in the cool breezes of the Great Lakes. But when he wanted to get a field secretary for rural work, he selected the Rev. Fred D. Goodwin, a stalwart low Churchman of Virginia, one in whose career our readers should take a special interest and pride, since he is the son of a former beloved editor of the *Southern Churchman*. No feature of the work of our Church is more encouraging than the new life and spirit that has come into its rural work through this wise selection and the excellent support that Mr. Goodwin has received from his chief.

Under the able leadership of Dean Lathrop, social service has emerged from the hazy atmosphere of theory into the bright light of a useful branch of practical Church work, that is in operation in most dioceses and many parishes.—*Southern Churchman.*

#### "A GRAIN OF FRANKINCENSE"

"The first AINU has been ordained to the priesthood. The ordination took place in Chiba in the (English) diocese of South Tokyo."  
—News Paragraphs of the Church.

WHAT connection has this news with a group of girls in their 'teens—years ago now—gathered round a big dining table? There is Ethel, the eager, a painter of cheap china in one of the local factories; there is pale little Agnes, a "dipper" in the then deadly lead glaze; there is Molly, dressmakers' pupil, and Gladys, learning to be a schoolmarm—these among the six or eight sitting under the feeble gas-light to "study missions."

The wind is lashing the furious rain against the windows. In the entrance hall of the settlement where the study circle is held is a neat little pool of water forming under the leader's mackintosh. She left her home in that kind of rain that makes the face cold and shining and the city streets agleam with reflected lights. There is nothing of hesitancy about such rain. The hesitancy is in us. As the leader ploughed along the roads on her five mile bicycle run to the town the thought of the cosy sitting room she had left made the pedals feel very stiff. This effort, was it not foolish, fanatical on a night like this? Her people thought so. Then the vision of the girls round the table came to her and somehow the front wheel did not turn homeward after all.

A cheap little missionary manual was the text book. The girls soon became glib with the names of the chief towns of Japan. Cherry blossom festivals, samurai, and paper houses, brought a new world into their ken. It was so strange that there should be such places and such fairy-like people all alive like themselves and awfully human. Only gradually did it become to them a new world of opportunity for Christ.

But especially were they touched with the hard life of the AINU in the inhospitable northern island. These they loved to hear about. Their condition of poverty and cold they could well understand. Superstitions and fears? They knew these too, only here we had our dear Lord to banish fear and help us to bear things like poor food and that weary waiting for warm summer and better health.

Interest in the lessons fluctuated but Ethel, the eager, was the rallying point. Without that rosy-faced, compact person how could the class have existed? Ethel, who laughed away sullen temper, who gave coveted jobs to the vacillating. Ethel, ready with the latest slang catchword to lighten the overtense moment. Ethel, solemn only at prayers.

There was abundance of pep in the study circle that night. The ten cent manual was fingered with zeal. The girls themselves asked for prayers for "those poor dear AINUS." A corporate Communion was suggested and arranged for—intention to be the AINUS. A social and "talk" was organized then and there—proceeds to be for missions in Japan. Don't you think there is some connection between Ethel and the ordination of that AINU to the glorious priesthood of the Church, just, it may be, the gift of a grain of frankincense in the thrible of God?

E. M. C.

#### AN ALTAR

So many have paused here awhile  
To pray,  
Its very peace seems part  
Of yesterday:  
So many little tapers  
Have been lit  
Before this shrine—  
And set anew from it!

So many have paused here—and then  
Passed on:  
Would love recall them whither  
They have gone?  
Theirs is the sanctuary light  
Of home  
Within the Heart of God,  
Entreating, "Come!" LILLA VASS SHEPHERD.

WE GAIN more by looking on what is perfect than by striving against what is imperfect.—*Rev. T. T. Carter.*



# The Bishop of London in the Far East

By the Rt. Rev. John Basil Simpson, D.D.

Bishop of Kobe

Reprinted from the (London) *Church Times*

Kobe, on the Feast of Stephen, 1926.

I DO not know my history sufficiently well to say what is the most eastern point in the world ever reached by any previous Bishop of London, but, whatever the record is, it has now been far surpassed. The present Bishop, after cheering the Far West, both in Canada and the United States, with his magnetic personality, has recently spent seventeen days in the Japanese empire, passing through Honolulu on his way across the Pacific. Many readers of the *Church Times* have probably seen or heard of his recent letter to the *Times* about Japan, and will know that he has taken away a glowing impression of us, all unworthy. I am sure the impression gained its glow by passing through his own naive, glowing mind.

I have had the pleasure and inspiration of knowing the Bishop almost ever since he became Bishop of London, and have never before been so struck by his perennial youth. It was not only the fact of his bearing the physical and mental fatigue of what he did in Japan and Corea, in spite of his age; but also that, in spite of his intense and often expressed dislike of habits and customs differing from those he is used to at home, he went through with them many times, and was more than kind to us who imposed them on him.

The Bishop and his party landed at Yokohama in the early evening of November 29th, and went straight up to Tokyo, where they were the guests at a dinner given by the American Bishop and his wife, Dr. and Mrs. McKim. Three dioceses of the Nippon Sei Kokwai (our communion in Japan) converge in Tokyo. There is the Tokyo diocese proper, created three years ago, with its Japanese diocesan, Bishop Motoda, who was in England in the autumn of last year. There is the North Tokyo diocese, under Bishop McKim, with large country regions to the north; and the South Tokyo diocese, under the British Bishop Heaslett, absent on furlough, stretching south-west. The Bishop of London and his party stayed in these diocesan areas for four days, mainly in Tokyo city itself, though quite a part of the outside work was seen by giving up one day to go to Nikko, and another to see Yokohama, Kamakura, and Zushi.

At Zushi all the clergy and workers of the South Tokyo diocese were assembled to hear an address from the Bishop in St. Peter's Church, after which we all had lunch together, in Japanese fashion on the floor, eating rice with chopsticks. No one had warned the Bishop that, in spite of its apparent difficulty, it is quite possible to eat with chopsticks, if both are held in one hand, but that it is really impossible to do much with them when held one in each hand. Happily, some kind person had arranged to have sandwiches at hand to fall back upon. This was the only occasion on which he was put in such an awkward position, all other meals being at table with knives and forks. But I am sure he will be glad to have had the experience once.

After seeing the famous statute of Buddha at Kamakura, he had a thorough view of the remains of the devastation from the great earthquake three years ago, both in the business part of Yokohama and also on the Bluff, where most of the Westerners had lived, and which is largely in ruins. He also saw the brave beginnings of new things there—churches, school, hospital, etc.—and a reception was given him before he returned to Tokyo to dine with the British Society.

Everywhere British and Americans welcomed him warmly, and were most kind and hospitable, both in Japan and Corea, and particularly at the British Embassy, where he stayed with Sir John and Lady Tilly all the time he was in Tokyo. The Japanese were most gracious in their welcome, even if some of the accounts in the press were more enthusiastic than accurate. The Bishop was never tired of expatiating on Japanese politeness; even the flashlight photographers, he said,

were more polite in their pressing attentions than in Western countries.

The Bishop was received in audience by His Imperial Highness, the Prince Regent, who has since then succeeded his father as Emperor. Prince Tokugawa, president of the House of Peers, gave a luncheon in the Bishop's honor; and at a dinner in the British embassy he met also some of the prominent ladies of Japan. But, with all this, he laid himself out to see as much as possible of our Church work; he was at early Mass on St. Andrew's Day in the English church—St. Andrew's being the twenty-ninth anniversary of his consecration—and he preached there to a crowded congregation at Evensong. And during that day he addressed the clergy and workers of the Tokyo diocese, and he visited the home of the Sisters of the Community of the Epiphany, Truro, and saw their work. He planted a tree at the high school for Japanese girls, and it was during his speech there that he had his first taste of the difficulties of speaking and preaching by interpretation. He told them that he was fond of getting into hot water, and his interpreter did not get at all the right meaning. His style is peculiarly difficult to interpret, and no interpreter could pass on his magnetic personality. And I was struck by his patience under such limitations.

IT IS a long, slow journey to Nikko, but the scenery and the temples are worth going far to see. It was immediately on his return from Nikko that he had his imperial audience at 1:30 P.M., and between that and giving an address in a great hall at a public meeting that night at 7, he had been right out to the suburbs and spoken in the open to the students of the University of the American Church Mission; he had addressed the students of our Central Theological College in their chapel; he had gone to the Cathedral of the Orthodox Christians, and spoke there after being greeted by the Russian Archbishop as a successor of the apostles; and had given an address to staff, nurses, and students of St. Luke's Hospital.

It is a whole day's journey, twelve hours by train, from Tokyo to Kobe, which can be very boring, but the express trains stop twelve times, and at each stop there were parties of Sei Kokwai Christians to greet the Bishop, and even when the stop was only for one minute they managed to see him and get his blessing; and a great concourse met him at Kobe station. Sunday and Monday, December 5th and 6th, were spent in Kobe, and it was in Kobe that he saw the copy of the *Church Times* of October 29th, with the report of the London diocesan conference, in which the Bishop of Willesden asked that those at home should be more earnest than ever in prayer for their diocesan. So far "he had had marvelous success. But he was going now to Japan, Singapore, and China, and all things there would be very different."

At two dinners in Kobe, a small one given by the directors of All Saints' (English) Church and a large one given by the British Association, the Bishop, in his speeches, mentioned having read this, and wished his Suffragan could have seen him then. But, seriously, two thoughts arise; one of gratitude for all those home prayers, which were wonderfully answered. And the other, it is worth mentioning that (as was almost inevitable) the Bishop saw more of, got more from, and could give more completely to, the comparatively small number of English-speaking people than to all the others, right through his time in Japan.

On the Sunday in Kobe he celebrated early in the English church, talked to the children in church there after breakfast, and preached there to a packed congregation in the evening. And in the middle of the morning he preached, by interpretation, at Mass in St. Michael's, our largest Japanese church in



Kobe, the congregation sitting crowded in the passageways as well as filling the seats. On the Monday morning, St. Nicholas' Day, he said Mass in the Bishop's chapel, using the vestments given him by the people of All Saints', Margaret Street. That day he visited all our four Japanese churches in Kobe, as well as the two schools, speaking at both, and planting a tree at the girls' high school; he went also to the Seamen's Mission Institute and to the Bible House. He gave an address to the assembled clergy and workers of the diocese, and had lunch with them all afterwards. The English Church-people gave a reception in the afternoon, besides the dinner at night.

On that Tuesday and Wednesday the party spent a day each at Kyoto and Osaka, the third and first largest cities in the empire, Osaka being the sixth city in the world. The Bishop was hard worked all the time, with sermons and addresses and speeches without number. Kyoto is the center of a very large diocese, now under its third American bishop, Bishop Nichols, who very kindly housed the party for one night; while Osaka, like Tokyo, is a Japanese diocese proper with a Japanese diocesan, Bishop Naide, consecrated, like the Bishop of Tokyo, three years ago, when the two city dioceses were formed. Wednesday night was spent at Nara, and on Thursday morning as much as possible was seen of the natural beauties and the temples there—the one beauty spot, besides Nikko, that the Bishop had expressed a desire to see. On the Thursday evening was the British Association dinner in Kobe, before leaving the next morning for Corea.

FROM Kobe to Seoul takes thirty-three hours, and whereas the all day train journey between Tokyo and Kobe touches six dioceses, the all day journey west of Kobe is all in the one diocese of Kobe, and the all day journey through Corea to Seoul only takes you half way through the Corean diocese. Between the two is an eight-hour passage by steamer. During both parts of the train journey there were again parties of Christians to greet the Bishop at stations as he passed through.

On arrival at Seoul on Saturday evening, December 11th, the party went straight to the mission compound, and through two lines of Christians holding paper lanterns, to the great west doors of the stately new Cathedral, opened to admit the Bishop, who has been such a special and faithful friend and patron of the Corean mission for many years.

The first sight of the interior of this, our finest church building in the Far East, lit only by the light of the candles on the altars, was one never to be forgotten. After prayer by the Vicar-General, in the regretted absence of the Bishop of the diocese, the Bishop of London gave his blessing.

On Sunday morning, December 12th, at 8 o'clock, High Mass was sung, at which the Bishop assisted pontifically and preached, and nearly two hundred received Communion. Later in the morning he gave an address to the assembled workers of the diocese, and he preached at English Evensong in the impressively beautiful crypt of the Cathedral. During the afternoon he paid a visit to the Sisters of the Community of St. Peter, Kilburn, and saw various mission institutions. On the Monday he worked hard all day, with visits to the Governor-General and to missionary institutions, and received presentations from bodies of Christians; a big luncheon was given by the Seoul Luncheon Club, with many Coreans, Japanese, Americans, and Englishmen present. There was a reception in the Bishop's house, and the day ended with a dinner with all the priests of the mission, Corean and English, from which the Bishop's party went straight to the night train to begin their return journey.

I know the Bishop greatly regretted not being able to see some of the other mission centers in Corea, the only church besides the Cathedral that he saw being the Japanese one at the southern part; but, as it turned out, it was a mercy such visits had not been arranged, as intense cold marked the visit to Corea, the temperature falling well below zero, a very unusual thing so early in the winter.

Before leaving Japan, the Bishop had promised to pay a visit to the Leper Hospital at Kumamoto in the south island (Kyushiu), which has been a Christian work of mercy for many years through the energy and zeal of Miss Riddell. The Bishop had a great welcome there, and not only preached at Japanese Evensong in the lepers' church, but baptized eight lepers during the service. He was also able to fit in an all

too hurried visit to the see city of that diocese, and, though in this case also the diocesan was absent on furlough, he saw the Bible school there, and addressed the assembled clergy and workers.

From Tokyo, south and west, the Bishop saw something of every diocese, though the Central Japan diocese, with its absent Canadian Bishop, only saw him passing through by train; but the northeast diocese and the diocese of Hokkaido, still further north, had perforce to be left out altogether. The Bishop, with his party, sailed for Shanghai on December 16th, leaving a really remarkable sense of cheer and encouragement behind him in many places. Letters of gratitude continue to arrive from both missionaries and Japanese Christians, including some whose only contact with him was a handshake and a blessing on a railway station platform.

✠ BASIL, Bishop in Kobe.

### CHILDREN'S MISSIONARY IN WEST VIRGINIA

YOU may call your diocesan worker in religious education by the dignified title of secretary, but West Virginia prefers to call its special Church school worker the Children's Missionary. This is a name which has somehow captivated the imagination of the children, even as the missionary has captivated their hearts.

Miss Etta Ambler, the special worker, is a returned missionary from Japan, where she had considerable experience in Church school work. The truth of the matter is, she was born in Japan, for her father, the Rev. John C. Ambler, now of Grafton, W. Va., was for thirty years a missionary in the Orient, and the daughter, with the exception of a few years spent in the States for college, has lived all her life there.

Miss Ambler apparently is not a member of the Flying Squadron of special workers, who invade a parish on a weekend with their satchels of panaceas, and after hasty diagnoses on Sunday and much talking as to the efficacy of the pills prescribed, leave the bewildered patients more bewildered and the despairing ones more despairing. She comes to a parish for one to two weeks, and faithfully follows an intensive program drawn up by the rector. This program includes conferences with the rector, with the officers and teachers of the Church school, and with the parents of the pupils; visits and talks to the Sunday school; visits with and talks to special young people's groups, etc. After familiarizing herself with the situation and reacting to it, she makes recommendations and then gives very practical aid in the carrying out of the recommendations. A few months after such a visit, she comes back again, if only for a few days, to follow up her work and lend a hand, if necessary, to iron out any difficulties.

West Virginia has a comparatively large number of organized missions, with small, and in many cases, disorganized and unorganized Church schools attached to them. And it is only within the past six months that a full-time, special worker has been provided for. So, all the work is of real pioneer nature—just the sort of work which a missionary delights in. The effectiveness of the Children's Missionary work is evidenced in a girding up of the loins among the personnel of the Church schools.

St. FRANCIS D'ASSISI, brave as he was, and prepared to endure any trial, could not bear to see dumb creatures in pain. To avoid giving them pain and to aid them in distress he conceived to be duties.

It is startling to find in a life of such constant labor as that of St. Francis d'Assisi, and in a spirit so absorbed in heavenly things, and in the destiny of man, how he always found time for the creatures. He loved to see them, any and all, and never thought anything too uninteresting for his attention. He made friends of them, and seemed to have crossed the impossible chasm which yawns in mystery between the two different natures. As for flowers, he could not see them in their abundant beauty without bursting into praise to God, and calling upon them in his simple, loving way to join with him in praise.

Still more complete was his love for his fellow-creatures and his entire devotion to them. In each one with whom he had to do he saw a possible Christ. Here was one for whom Christ died; here was one to help whom was to follow Christ's example; here was one whose soul might become more and more the habitation and reflection of the beauty of Christ.

—W. J. KNOX LITTLE, "S. Francis d'Assisi."



# 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 PLIGHT OF GENERAL SEMINARY

To the Editor of *The Living Church*:

AS ONE of the very few oldest graduates of the General Theological Seminary, having matriculated fifty-eight years ago, I gladly accepted the invitation of the trustees to a conference to consider ways and means of obtaining a million and a quarter dollars for the pressing needs of my alma mater. Here, for the first time I heard, with great surprise, a statement of facts showing the shameful plight in which the seminary has been left for so many years. The most amazing is that for thirty years there has been no advance in the salaries of the professors.

This should come as an electric shock to the whole body of our laity, to whom primarily it belongs. A theological school differs radically from a college or university in that it has no money-making constituency. Its graduates are not equipped to make riches for themselves, but to enrich others with the wealth that fadeth not away.

During these thirty years our lay people know, and the clergy know also, that clerks and mechanics and servants have doubled, and even in many cases trebled, their incomes. Great and small secular institutions of learning, even some religious institutions, have received their millions from godly and generous and rich laymen. But this "General" school of ours, governed by the General Convention, not subject to any party or school or political section, with the largest and best equipment for theological education, is left in poverty. Nevertheless the professors keep on loyally at their posts in spite of all discouragements, and this year shows the largest number of students in the more than hundred years of the institution's existence. And salaries are not the only needs. The cost of books for the library, for the pay of the lay staff, heating, lighting, etc., has doubled also, and economies have cut to the bone.

Though "my heart was hot within me and the fire kindled," as I heard all this, I feared that the old Adam of a thousand years of Welsh ancestry might cause an explosion if I should once open my lips, so I refrained with a strong bit. Here was a great wrong, a shameful neglect, in the chief institution of the whole American Church, the richest Church proportionately in material things out of all the national Churches in the world, and situated in a city richer than ancient Babylon or Rome, modern Paris or London.

And "while I was thus musing" the thought came to me that the largest benefactors of the seminary in all its history have been *clergymen and their families*. First of these was Clement C. Moore, son of the Bishop of New York, and author of *The Night Before Christmas*, who gave all the land of what is now Chelsea Square, and thirteen lots adjoining, representing today an *assessed* valuation of \$1,066,500, and \$191,000 cash in addition, making a total of *actual* valuation of probably more than \$2,500,000, in this single gift. Moreover, though Mr. Moore never took orders, he was professor of Biblical Learning, and instructor in Hebrew for nearly thirty years, and without salary.

Dean Hoffman and his family come next in the largeness of their benefactions which, in addition to the beautiful chapel and other buildings, amount today to more than half a million dollars. The next largest gift was the bequest of my old professor of Pastoral Theology, the Rev. Dr. Eigenbrodt, which amounts today to \$282,000. The bequest of my classmate, the Rev. Arthur Whitaker, added \$25,300. To these should be added the personal gifts of many of the alumni, and also the unpaid but well earned "increment" from the labors of the underpaid professors for thirty years.

*Per contra*. The only large lay gifts, besides scholarships, which appear in the endowment funds, are the Contoit fund of \$142,742, and six others with an average of \$51,000 each.

What, let us ask, has the General Seminary done to deserve a very different kind of treatment than this from the rich laity of the Church? Here are some of the facts. During its first century, it has prepared more than 3,000 graduates, partial-course men, and post-graduates, for the sacred ministry. Among them are such bishops as W. R. Whittingham, George W. Doane, Horatio Potter, John Williams, Arthur Cleveland Coxe,

Samuel Schereschewsky, George F. Seymour, Daniel S. Tuttle, H. Y. Satterlee, Ethelbert Talbot, to go no further. These, together with many other of her students, both priests and bishops, are the men who have done the larger part of building, almost from the foundation, the superstructure of this American Church, and under great difficulties, as it is today.

With such facts as these, and those others of the present great and crying needs of the Seminary, clearly and forcibly presented by the trustees to the faithful men and women of the Church there should be no doubt about the result. *But this is laymen's work among laymen, and for laymen and their children's children*, who not only outnumber this small band of their teachers and pastors a thousand-fold, but possess the financial ability which the clergy are forbidden by their work to acquire.

The trustees have now put forth their statement of facts and their appeal. Let our laymen of great affairs who have the interests of the Church at heart, and there are many such, take the lead with energy and enthusiasm, as in a splendid cause, and the clergy according to their ability will surely follow. The problem is not only one of pressing need, but for the blotting out of a great disgrace of too long standing.

Summit, N. J., February 2d. (Rev.) WALKER GWYNNE.

## SPIRITUAL IDEALS

To the Editor of *The Living Church*:

A CALL FOR SPIRITUAL IDEALS, as discussed by Bishop Freeman in *THE LIVING CHURCH* of a recent issue, is the greatest need of the people of the United States especially, if we are to continue to pose as exemplars before the rest of the world.

The attainment of this desire is well enabled in the teaching of the Church, through the catechism and the intelligent reading of the Bible, plus, or rather preceded by, parents who practice religion in their homes before their children are born as well as later.

Religious conditions of this day are much the same as they were in the days of the Pharisees—too much ritualism and ceremonial, vanity of the Churchly lords, emphasis on money getting, and a blindness to what Christ came into the world to instill into the hearts of God's children, righteous and unrighteous. There is all too much churchism and not enough of a realization of the Christ life.

It is not sectarianism, denominationalism, or churchism that the world needs, but it is the practice of the teachings of Christ. These precepts will best be learned by prayerful and persistent Bible reading, especially the Old Testament, and the apocryphal books as well as the New Testament.

What the Protestant Episcopal Church in particular needs is for its members to attend church, the more times on Sunday the better. Its parents also need to see that their children attend religious services instead of devoting themselves to social pleasures and sport, which has become the object of near-adoration by individuals and institutions of learning.

When people realize that their first duty is to worship God instead of devoting themselves to fleshly pleasures, as is now the case, then will the call for spiritual ideals be answered.

Mattoon, Ill., January 21st.

E. H. TOBEY.

## SKY WRITING

To the Editor of *The Living Church*:

WHenever I have watched with keen interest an airplane writing in the beautiful blue sky "Lucky Strike," "Coca Cola," and "Brown Bread," I have wished that I might see, through the influence of one of our religious institutions "*The Heavens declare the Glory of God.*"

Washington, February 3d.

ALICE WETMORE.

THE LAW of the Incarnation is a law of suffering. Our Blessed Lord was the Man of Sorrows, and by suffering He redeemed the world.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## TWO RECENT NOVELS

CREWE TRAIN. By Rose Macaulay. Boni and Liveright. \$2.00.

GOOD-BYE, STRANGER. By Stella Benson. New York: the Macmillan Company. \$2.25.

THESE is no doubt that Miss Stella Benson and Miss Rose Macaulay, each in her own way, truthfully record a certain phase of our modern life, and the fact has to be accepted, whether we like it or not. So far as style and technique are concerned, the two novelists are far apart; Miss Benson has the soul of a true, if impish, poet; Miss Macaulay writes a plain, straightforward tale, with no adornments or "extras."

Both novels leave a feeling of melancholy in the reader's mind, because the characters portrayed in them seem to have missed something in life that is very necessary to our human happiness. Neither Denham, Miss Macaulay's heroine, nor Clifford Cotton, the hero of *Good-Bye, Stranger*, seem to have had the environment that would have enabled them to grow up into happy, healthful people living in a normal state of society. So they have simply refused to grow up at all. They are undeveloped, and unfit to meet the hard knocks of life. They are like molluscs without their shells. In self-defense they retreat behind barriers of egotism and self-centeredness, which save them from the scorn they might otherwise feel for themselves. Both of them are selfish and careless of other people's feelings, and think well of themselves for it. They glory in the fact that they are unlike others; and to tell the truth, those about them do not seem to be particularly admirable persons, or worthy of emulation. Clifford's wife, it is true, is very charming, but quite unable to cope with difficult or unpleasant circumstances; and Denham has an amiable and clever, but surely very weak-minded husband.

Indeed, one feels after reading both books that it is not only the childish Denhams and Cliffords who are to blame, but that there is something intrinsically wrong with our present standards of civilization. If this could be righted, the odd and undeveloped men and women whom we sometimes meet in these days would not be so averse to growing up.

But we wish Miss Benson and Miss Macaulay loved their fellow-humans a little more. They might then help better to improve our social life instead of merely expressing its idiosyncrasies in clever and cutting satire.

## POETRY

COLLECTED POEMS. By James Stephens. New York: the Macmillan Company. \$3.00.

COLLECTED POEMS. By A. E. Same publishers. \$3.75.

SILVER PENNIES: MODERN POEMS FOR BOYS AND GIRLS. Same publishers. \$1.00.

WILLIAM BLAKE. By Osbert Burdett. English Men of Letters Series. Same publishers. \$1.25.

THE first two volumes on the list will be a delight to the lover of poetry, though in entirely different ways. In both the selection of poems is made with care, with prunings and omissions of all that seemed to be only second-best; hence we feel that we possess here the best of both poets. "This book holds what poetry of mine I would wish my friends to read," says A. E., and indeed, each one of his short poems is a gem of perfection in technique and general beauty, and in all of them the shining thought rings out like a silver bell. Such mingling of beauty and clarity is rare.

James Stephens is a merrier, a more lightsome philosopher, skimming the waters of thought with many-colored wing. His preface is an interesting essay on the lyric, and the poems themselves are written in an astonishing variety of meters, and tuned to many measures.

*Silver Pennies* is one of the Little Library Series, and like the rest of the series is most pleasingly designed, bound, and illustrated. The poems have been selected by Miss Blanche Jennings Thompson, of the English department, City Normal School, Rochester, N. Y., and in her choice she shows a real understanding of boys and girls and their rather arbitrary preferences. Teachers and parents are recommended to read the poems aloud to the children, and there are notes at the top of each poem which need not be used if they are felt to destroy spontaneity on the part of the reader.

The small grey volume on William Blake is the first we have handled of the new English Men of Letters Series. The general editor is Mr. J. C. Squire, who promises us further volumes anon. The series, which became famous in the past, filled a want, and to judge by the people whom Mr. Squire has persuaded to write these short, critical biographies, it will continue to do so. Blake is a particularly difficult subject, and no doubt Mr. Burdett has done his best to deal with him sympathetically, a fact we may recognize even if we do not always agree with him.

*Leaves from a Secret Journal*, by Jane Steger (Little, Brown and Company, \$2.00), is one of those books which disarm criticism. We believe it has been, and will be, a help and an illumination to many people. There is a delicacy of style and a gentle handling of great and unknowable matters that is very attractive. Here are no dogmatic statements nor positive assertions, but simply the record of one who believes she has seen visions of another world through more media than one, and wishes others to share those visions. She possesses, too, a true poetic sense, and when prose seems inadequate she tries, not without success, to translate her thoughts into verse.

Books of this kind may easily be "sloppy" and superficial; this one is definitely not.

MISS STEGER's gentle and steady mysticism is somewhat removed from Miss Evelyn Underhill's more robust and practical way of dealing with the same subject. In *Concerning the Inner Life* (Dutton and Co., \$1.00) she addresses herself to a group of clergy in the diocese of Liverpool (England), diffidently indeed, but with the assurance of one who has "studied the subject," as we say. The little book consists of three addresses, or, more correctly, informal talks, and there is an introduction by the Bishop Coadjutor of Massachusetts. The chief emphasis is laid on the necessity for the clergy not to forget, amid the pre-occupations and duties of their daily life, the demands of the spirit and the importance of the growth of the interior life and the sense of union with the divine. This theme is enlarged upon in the first address, while the second lays down practical rules and suggestions and includes the titles of books which will be found to give help towards this end. The third address shows how such spirituality, when attained, is to be kept alive and made creative. There is matter for thought and meditation in all that Miss Underhill writes, as her readers well know, and this little book should prove no exception to the rule.

DR. F. J. HALL writes:

*The Self and Its World*, by George Arthur Wilson, professor of Philosophy at Syracuse University (Macmillan, \$2.20), is a fine and elaborate vindication of the reality of self, as distinguished from all physical and mental functioning, and of the active and creative part played by it in making and using the world as we perceive it. The Supreme Self is God; and finite selves are created to be His co-partners in making the world what it is designed to be, and in utilizing it. The writer incidentally covers the whole field of current science and philosophy, and says something worth saying and reading on all the chief problems of our day. But his treatment of mysticism is not as discerning as the rest.



# Church Kalendar



## FEBRUARY

- 20. Sexagesima Sunday.
- 24. Thursday. St. Matthias.
- 27. Quinquagesima Sunday.
- 28. Monday.

## CALENDAR OF COMING EVENTS

### FEBRUARY

- 22. Convocation of Panama Canal Zone.
- 24. Consecration of Very Rev. L. R. Sherman, D.D., as Bishop of Calgary, at Calgary, Alta.
- Convocation of Idaho.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### WEEK OF SEXAGESIMA

Grace Church, Hastings-on-Hudson, N. Y.  
 St. Mary's Church, Chappaqua, N. Y.  
 St. John's Church, Pleasantville, N. Y.  
 Church of the Atonement, Chicago.  
 Trinity Church, Bridgeport, Conn.

## APPOINTMENTS ACCEPTED

CLEPHAN, Rev. ANGUS E., formerly priest-in-charge of Trinity Mission, New Philadelphia, Ohio; priest-in-charge of St. Paul's Mission, Put-in-Bay, Ohio. April 1st.

COOKE, Rev. ALLAN W., Ph.D., non-parochial priest of Massachusetts; to be rector of St. Luke's Church, Cincinnati, Ohio. New address, 901 Findlay St. February 10th.

EUBANKS, Rev. HALE B., formerly rector of St. Paul's Church, Dixon, Wyo.; to be priest-in-charge of the Coos and Curry Co. missions, Oregon. New address, Coquille, Ore. February 15th.

EVANS, Rev. SAMUEL, formerly rector of St. Mark's Church, Durango, Colo.; to be vicar of St. Matthew's Mission, Portland, Ore., and chaplain of St. Helen's Hall. Temporary address, 11 Ainsworth Bldg. February 15th.

GOODWIN, Rev. MONTGOMERY M., formerly chaplain-at-large of the Boston City Mission; to be rector of Holy Trinity Church, Marlborough, Mass. March 1st.

HYDE, Rev. ARTHUR P. S., formerly rector of St. Peter's Church, Peekskill, N. Y.; to be priest-in-charge of Holy Rood Church, New York City. New address, 719 West 179th St. January 19th.

JOHNSON, Rev. THOMAS C., formerly chaplain of the Episcopal Hospital, Philadelphia; to be rector of St. Elizabeth's Church, Floral Park, L. I. March 1st.

KENYON, Rev. A. L., formerly rector of the Church of the Nativity, Cincinnati, Ohio; to be rector of Ascension Church, Middletown, Ohio. New address, 259 Yankee Rd. February 15th.

LINK, Rev. HENRY A., formerly rector of the Lyme missions, Connecticut; to be rector of Trinity Church, Bayonne, N. J. New address, Broadway and 5th Sts. March 1st.

MANUEL, Rev. JOSEPH, formerly rector of St. Barnabas', West Philadelphia, Pa.; to be chaplain of the Episcopal Hospital. March 1st.

NEESAN, Rev. YAROO M., non-parochial priest of New York; to be missionary to the foreign born at Flint, Mich. New address, 1416 Dakota Ave. February 1st.

PHILLIPS, Rev. ALBERT E., formerly rector of St. Luke's Church, Paterson, N. J.; to be rector of the Church of the Mediator, Edgewater, N. J., with charge of Grace Mission, Grandview. New address, 12 Adelaide Place, Edgewater. March 1st.

PRESSEY, Rev. HERBERT E. P., formerly assistant at St. Paul's Church, Paterson, N. J.; to be rector of St. Stephen's Church, Baker, Ore. January 1st.

RITTER, Rev. GILBERT, formerly assistant at St. John's Church, Pembroke, Bermuda; to be assistant at St. George's Church, New York City. New address, 207 East 17th St.

SABIN, Rev. J. F., formerly curate of St. Agnes' Chapel, New York; to be priest-in-charge of St. Stephen's Mission, South Ozone Park, L. I. New address, 25 Beverly Parkway, Valley Stream, L. I. January 1st.

SIMPSON, Rev. E. T., non-parochial priest of Oregon; to be priest-in-charge of the mission at Salome, Ariz. February 1st.

WOOD, Rev. HUBERT S., formerly rector of St. Paul's Church, Watertown, N. Y.; to be rector of Trinity Church, Syracuse, N. Y. New address, 235 Coolidge Ave. February 1st.

## RESIGNATIONS

MONROE, Rev. H. USHER, as rector of St. Paul's Church, North Andover, Mass.; to be rector emeritus. New address, 53 Bartlett St., Andover. March 1st.

STEINMETZ, Rev. FRANCIS C., S.T.D., as rector of Christ Church, Norfolk, Va. March 1st.

## NEW ADDRESSES

CRUM, Rev. ROLFE P., formerly of 225 West Mistletoe Ave., San Antonio, Tex.; 208 East Park Ave.

HYDE, Rev. HENRY N., formerly of 1606 Estes Ave., Chicago; 5410 Main St., Kansas City, Mo. February 21st.

NORTH-TUMMON, Rev. F.; 320 W. 38th St., Savannah, Ga.

POOLEY, Rev. CLAUDE N. A., formerly of 1015 Howard St., Peekskill, N. Y.; 1564 E. 53d St., Brooklyn, N. Y. January 24th.

SUTHERLAND, Rev. GEORGE J., formerly of Black Mountain, N. C.; 1 Aston Place, Asheville, N. C. January 1st.

## ORDINATIONS

### DEACONS

COLORADO—LAWRENCE STUELAND was ordained to the diaconate on Sunday, January 30, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, in St. Peter's Church, Denver, of which he had formerly been a parishioner, and where his father is at present a vestryman. The candidate was presented by the rector of St. Peter's, the Rev. William L. Blaker, and the sermon was preached by the Rev. B. W. Bonell, dean of St. John's Theological College, Greeley, in which Mr. Stue-land will continue his studies.

SOUTHWESTERN VIRGINIA—At 10:30 A.M., on Tuesday, January 25th, in Emmanuel Church, Covington, EDWARD REINHOLD ROGERS, Ph.D., was ordained to the diaconate by the Rt. Rev. Robert Carter Jett, D.D. The Rev. George Floyd Rogers of Asheville, N. C., brother of Dr. Rogers, preached the sermon and presented the candidate. The Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton, said the litany. The Rev. Charles F. Magee, of St. Andrew's Church, Clifton Forge, read the epistle, and the newly ordained deacon read the gospel. Holy Communion was celebrated by Bishop Jett.

Dr. Rogers, a graduate of the University of Virginia, with the degree of Ph.D., is a teacher of long experience and for a time conducted a school for boys at Charlottesville, Va. Since 1918 he has served as superintendent of Boys' Home at Covington, Va. During the present vacancy in the rectorship of Emmanuel Church, Covington, Dr. Rogers has been conducting services there and he will probably continue to do so until a rector takes charge. Also, for the present he will continue his work as superintendent of the Boys' Home.

### PRIESTS

LIBERIA—On Sunday, October 31st, in St. Mark's Church, Harper, Bishop Gardiner advanced to the sacred priesthood the Rev. H. R. N. WOART, curate of Epiphany Church, Cavalla. The Rev. Dr. Cummins preached the sermon. Mr. Woart now becomes priest-in-charge of St. Stephen's, Maaca, with work at St. Andrew's, Balomah, and at Jenne.

PITTSBURGH—On the Fourth Sunday after Epiphany, January 30th, the Rev. ARTHUR K. FENTON was advanced to the priesthood by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, at St. John's Church, Pittsburgh, where he is now assistant to the Rev. Rodney Brace. The preacher was the Very Rev. George G. Bartlett, D.D., dean of the Philadelphia Divinity School, and the candidate was presented by Fr. Brace. Other priests who assisted in the service were the Rev. Homer A. Flint, Ph.D., executive secretary of the diocese, and the Rev. L. N. Tucker, Ph.D., rector of St. James' Church, Pittsburgh. Fr. Fenton will continue his duties as assistant at St. John's Church, with charge also of Trinity Mission, Sharpsburg.

TEXAS.—Wednesday morning, February 9th, in St. Thomas', Wharton, Tex., the Rt. Rev. Clinton Simon Quin, D.D., Bishop Coadjutor of the diocese, ordained to the priesthood the Rev. E. DARGAN BUTT. The litany was read by the Rev. T. J. Windham, of Christ Church, Houston; the epistle was read by Archdeacon John Sloan, and the gospel by the Rev. F. M. Johnson, Jr., of Christ Church, Eagle Lake.

The candidate was presented by his uncle, the Rev. James T. McCaa, of the diocese of West Texas, and the sermon was preached by the Rev. Francis M. Osborne, student pastor at Rice Institute, Houston, and former chaplain at the University of the South, where Mr. Butt did his theological work. The Rev. Frank A. Rhea acted as chaplain to the Bishop.

The Rev. Mr. Butt continues in charge of St. Thomas' Church, Wharton, and Calvary Church, Richmond.

## MARRIAGE

MOREHOUSE-HASE—Married, on February 14th, in All Saints' Cathedral, Milwaukee, by the Very Rev. Charles S. Hutchinson, D.D., Miss WINIFRED HASE, daughter of Mr. and Mrs. Henry J. Hase, of Milwaukee, and LINDEN HUSTED MOREHOUSE, vice-president and treasurer of Morehouse Publishing Co., Milwaukee.

## DIED

MORSS—Entered into rest at his home in Baltimore County, Md., on January 22, 1927, JACOB BOARDMAN, son of the late Rev. Jacob Boardman and Mary Ann Southgate Morss. "Grant him, O Lord, eternal rest and let light perpetual shine upon him."

SISTER VERA MARGARET, S.S.M.—On January 21, 1927, SISTER VERA MARGARET entered into rest at St. Monica's Home, Roxbury, Mass. She was a Canadian by birth, and was engaged in philanthropic work in Boston when she entered the Sisterhood of St. Margaret, in 1885. During the forty-two years of her religious life, her work was chiefly devoted to the welfare of the colored race, in St. Augustine's Mission, Boston, St. Monica's Home, and the House of St. Michael and All Angels for crippled colored children, West Philadelphia. For the last twenty years she has been in charge of St. Monica's Home for colored women, where she endeared herself to the patients by her loving sympathy and unflinching interest. She now rests from her labors, followed by the love and gratitude of those to whom she ministered.

"Eternal rest grant unto her, O Lord, And let light perpetual shine upon her."

TIFFANY—At her home in Seattle, Wash., December 26th, 1926, LILA TIFFANY, wife of Walter Tiffany and daughter of the late George R. and Anne Randolph Page Robinson.

"Rest thee, dear one! rest thee calmly, Glad to go where pain is o'er.

Where they say not, through the night time, 'I am weary!' any more."

WILSON—THERESA TOWNSEND WILSON, of 72 Columbia Heights, Brooklyn, N. Y., died February 3, 1927. Widow of Walter M. Wilson and daughter of the Rev. I. L. Townsend, S.T.D., chaplain of the Forty-fourth Congress. Requiem Mass at St. James' Episcopal Church, February 7th, and burial in Danbury, Conn.

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## Sarah Dows Hills

In unforgettable memory of SARAH DOWS HILLS. Born February 19, 1832; at rest, February 19, 1905. The tribute of her sons, John Dows Hills, Reginald Hills, and George Heathcote Hills.

## Theresa Lawrence Turner

Entered into life eternal, at Washington, D. C., February 15, 1926, THERESA LAWRENCE TURNER.

"Death should have another name,  
And that is *Onward*."

## POSITIONS OFFERED

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

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

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

## MISCELLANEOUS

**A TEACHER OF HISTORY, OF CURRENT** events; of history of architecture, painting, sculpture; of comparative literature and the drama, seeks a position for the coming school year. Highest references. Address TEACHER-842, LIVING CHURCH, Milwaukee, Wis.

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

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

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

**REFINED LADY SEEKS POSITION AS** companion to lady, or position of trust. Willing to travel. Box P-839, LIVING CHURCH, Milwaukee, Wis.

**RESEARCH WORK, LEGAL, HISTORICAL,** genealogical. Also desires to accompany lady, or gentleman and daughter, Anglo-Catholic Congress, London, in July. Good sailor. Accustomed European travel. Languages. GENEVIEVE PORTER, 2013 Kingle Road, Washington, D. C.

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

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

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## APPEALS

**ALL SAINTS' CHURCH, NEW YORK,** in its 103d year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? REV. HARRISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 131 days.

**TO CANADIAN ANGLO-CATHOLICS NOW** resident in U. S. A., and to all American brothers and sisters. Your generous help requested for St. Barnabas' Church, Ottawa. Will you help a struggling parish, which has for the last thirty years presented "the full faith of the Catholic Church": and is now making great efforts to wipe off an accumulation of inherited debts, etc.? We need \$12,000 to wipe off debt, and \$20,000 to give us a start to build a hall for social activities. We want to make a new venture forth, for Christ and His holy Church. The present congregation making strenuous efforts. No offering too small nor too large. HERBERT W. BROWNE, parish priest, 55 James Street, Ottawa, Canada.

## NOTICE

**WASHINGTON'S BIRTHDAY CONFERENCE** of the Church League for Industrial Democracy, Fraternity Clubs, 22 East 38th Street at 12:30. Speakers: Norman Thomas, J. Nevin Sayre, Worth M. Tippy. Followed by discussion in which prominent leaders will take part. Tickets for the luncheon may be secured from the SECRETARY, 416 Lafayette St., New York City, at two dollars.

## TRAVEL

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

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

## SISTERS OF THE HOLY NATIVITY

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



## CHURCH SERVICES

### District of Columbia

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

### Minnesota

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

### 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 Services Daily 12:20.

**Church of St. Mary the Virgin, New York**  
139 West 46th Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30, 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction, and Sermon, 4:00;  
Week-day Masses, 7:00, 8:00, 9:30.

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

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

### RADIO BROADCASTS

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

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

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

**WIBO, 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.

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

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

### RETREATS

**BOSTON, MASS.—THERE WILL BE A RETREAT** for women at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass., February 22d. Conductor: the Rev. JAMES A. OSBORN.

**CHICAGO, ILL.—A QUIET DAY FOR** women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, March 8th, beginning with the Mass at 10 A.M., and closing with Vespers at 3:30 P.M. Conductor: the Rev. McVeigh Harrison, O.H.C. Those desiring to attend will kindly send their names to the SISTER SUPERIOR.

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

**PHILADELPHIA, PA.—TWO QUIET DAYS** will be conducted at the Church of the Annunciation, 12th and Diamond Sts., Philadelphia. February 22d, a quiet day for men, beginning with Mass at 9 A.M., and ending with Benediction at 4 P.M. February 23d, a quiet day for women, with the same schedule. Fr. Mabry of Holy Cross Church, Kingston, N. Y., will conduct both days. Lunch will be served. Those planning to attend are asked to notify the rector not later than the 21st. On the evening of the 21st, an acolytes' service will be held at the Annunciation, at which Fr. Mabry will also be the preacher.

**PHILADELPHIA, PA.—A RETREAT FOR** business women and others, will be held at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., February 22d. The Rev. Lloyd B. Holsapple, rector of St. Peter's Church, Peekskill, New York, will conduct the retreat. Those desiring to attend will please communicate with the SISTER-IN-CHARGE.

**UTICA, NEW YORK—THERE WILL BE A** day's retreat for associates and other women, at St. Margaret's House, 3 Clark Place, Utica, N. Y., on Tuesday, March 8th, beginning at 8 A.M., and closing at 5 P.M. Conductor, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey. Those desiring to attend please notify the SISTER-IN-CHARGE.

**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.

### BOOKS RECEIVED

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

Hagop Bogigian. Hotel Potomac, Washington, D. C.

*In Quest of the Soul of Civilization.* By Hagop Bogigian. With a Foreword by ex-Senator John Sharp Williams.

The Macmillan Co. 60 Fifth Ave., New York City.  
*A Modern Plea for Christianity.* By Louis DeLaunay, The Academy of Sciences. Translated from the French by Selden P. Delany, D.D. Price \$2.25.

*The Eloquence of Christian Experience.* By Raymond Calkins. Price \$2.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*Jesus: The Way the Truth, the Life.* An Exposition of Anglo-Catholic Teaching. By W. Arthur Westley, B.A., sometime theological scholar and Ollivant Hebrew prizeman of St. David's College, Lampeter; vicar of St. John's, Oldham; chairman of the Oldham Branch, English Church Union. With Preface by Frederic W. Cooper, M.A., Hon. Canon of Manchester, chairman of the Manchester Anglo-Catholic Committee. Price \$1.25.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*Stories New and Stories True: And How to Tell Them.* By Bertha Baldwin Tralle, story-teller, lecturer in Religious Education; author of *Making Mother Happy*, etc. With Introduction by Henry Edward Tralle, M.A., Th.D., specialist in Religious Education; author of *Story-telling Lessons*, etc. Price \$1.50.

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

*The Galilean Accent.* Being Some Studies in the Christian Life. By Arthur John Gossip, M.A. (Edin.) Price \$2.50.

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

*A Treatise On Conscience.* By Charles Scaer, A.M., head of the English Department in St. John's Lutheran College, Winfield, Kansas. Price 50 cts.

Vanguard Press, Inc. 80 Fifth Ave., New York City.

*War—Patriotism—Peace.* By Leo Tolstoi. Edited and Introduction by Scott Nearing. Price 50 cts.

*The Conquest of Bread.* By Peter Kropotkin, author of *Fields, Factories, and Workshops*, *The Memoirs of a Revolutionist*, etc. Price 50 cts.

*The Theory of the Leisure Class.* An Economic Study of the Institutions. By Thorstein Veblen. Price 50 cts.

### PAPER COVERED BOOKS

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*Church Facts and Principles.* By the Rev. T. Tracy Walsh, author of *The Word Abideth*; examining chaplain to the Bishop of Upper South Carolina. With an Introduction by the Rt. Rev. Wm. Cabell Brown, D.D., Bishop of Virginia. Price \$1.25; cloth, \$2.00.

### BROCHURES

From the Author.

*The Attainment of Spiritual Freedom.* An Oration delivered before the Alumni of Marietta College, June 12, 1926, by Wilson Waters, D.D., of the class of 1876. To which are appended sundry notes intended to amplify and illustrate the text.

### BULLETINS

Hartford Seminary Press. Hartford, Conn.

*President's Report.* Vol. XIII. December, 1926. No. 8.

Indian Rights Association. 995 Drexel Building, Philadelphia, Pa.

*Forty-fourth Annual Report of the Board of Directors of the Indian Rights Association (Incorporated)* for the year ending December 15, 1926. Endorsed by the Philadelphia Chamber of Commerce and by the National Information Bureau (Inc.)

R. G. Kent. Bennett Hall, University of Pennsylvania, Philadelphia, Pa.

*Newbold Memorial Meeting.* Being the Proceedings of a Meeting held at the University of Pennsylvania on December 1, 1926, in Memory of William Romaine Newbold, Ph.D., LL.D., Adam Seybert, Professor of Intellectual and Moral Philosophy. I. Minutes of the Meeting. II. Addresses. III. Biographical Sketch. IV. Bibliography. Edited by Roland G. Kent, as clerk of the meeting.

### PAMPHLETS

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*Forms of Worship.* By the Rev. T. Tracy Walsh. Being Chapter XII from *Church Facts and Principles*. Price 10 cts.

*Why Baptize Infants?* By the Rev. T. Tracy Walsh. Being Chapter XIII from *Church Facts and Principles*. Price 10 cts.

*Departed Souls.* By the Rev. T. Tracy Walsh. Being Chapter XV from *Church Facts and Principles*. Price 10 cts.

*The Episcopal Church.* By the Rev. T. Tracy Walsh. Being Chapter V from *Church Facts and Principles*. Price 15 cts.

The National Reform Association. Pittsburgh, Pa.  
*Religion in the Schools—or Chaos.* By W. S. Fleming. Price 5 cts.

Two CHINESE doctors, alumni of St. John's University, Shanghai, have founded four scholarships in the college, worth \$100 apiece, in memory of their father. They wish to help deserving students of limited means to obtain a college education, and to express their appreciation of the benefits they received when they were students at St. John's.



## Many Important Proposals Now Face Spring Session of Church Assembly

### Diocesan Synods Urged—Resolution Carried—Province of East Africa Planned

The Living Church News Bureau  
London, January 28, 1927

THE SPRING SESSION OF THE CHURCH Assembly will be held from Tuesday, February 8th, to Friday, the 11th. The date of the commencement of the session was postponed by resolution of the assembly to enable the Lower House of the Convocations to meet on Monday, February 7th, for the purpose of receiving informally the proposals of the House of Bishops on Prayer Book revision.

The agenda will include an interim report of the cathedrals commission, the report of the committee appointed to consider the rules for the representation of the laity, and a report from the social and industrial commission.

On the report of the committee appointed to consider the question of constituting a commission on relations with foreign Churches, the Bishop of Winchester will move, "That the Archbishops be requested to appoint a Council on Foreign Relations."

The petition of the bishops, representative clergy, and laity of the Church of England in India, adopted in their provincial council at Calcutta in January, 1926, will be considered. It states:

"That it is desirable to sever the legal connection between the Church of England and the Church of England in India, and to provide for the continuance of the Church of England in India as a body legally separate from and independent of the Church of England, and entitled to govern its own affairs."

Sir Robert Williams will move, "That this assembly, impressed by the weight and importance of the petition presented by the Indian bishops, is prepared to give consideration to a measure framed upon the lines of the measure referred to in that petition."

Among the minor tragedies of the Church Assembly legislation in 1926 was the fate of the Representation of the Laity measure, on which the ecclesiastical committee of Parliament expressed an unfavorable opinion. The measure, therefore, was not presented to Parliament. It is now proposed to withdraw it and to start afresh on different lines. The new measure may be before the assembly at next week's session, but in any event it is to be hoped that more care will be given to the problem so as to ensure a system better in every way than the present. Not only is the distribution of seats among the different dioceses very unequal, but the indirect method of election seems to be largely responsible for the increasing number of paid lay officials who are returned to represent the ordinary man-in-the-pew.

#### DIOCESAN SYNODS URGED

The Dean of Salisbury presided over a conference of clergy held at King's College, London, on Thursday week, to consider the question of the revival of diocesan synods in the Church of England.

The Rev. Dr. Whitney, formerly Dixie professor of Ecclesiastical History at Cambridge, moved:

"That this conference would welcome the revival of the diocesan synods of the Church of England."

#### REVISED BRITISH PRAYER BOOK IS NEW BEST SELLER

LONDON—The new Book of Common Prayer, recommended by the bishops of the Church of England, has been by far the week's best seller, according to the Associated Press.

Fiction and other books have been relegated to a back shelf place in bookshops handling the paper covered eighty-five, 373 pages of the bishops' proposals.

Groaning presses, disregarding the eight-hour law, have been unable to meet the demands. Women have been the chief buyers.

An order from America was made by the new wireless telephone.

He said that he did not advocate diocesan synods because of any wish to criticize or hamper the bishops or to coerce or hamper the parish priests, but he advocated them because he had a real living enthusiasm for the episcopacy. At the close of the primitive period of the Church, diocesan synods were an essential part of the coherent life of a Church which was episcopal. One of the great disasters of the Reformation was the dropping of Cranmer's proposals in regard to synods. Had the synods been revived, the whole religious history of England would have been very different. Nothing had been more remarkable in the later history of the Church than the revival of diocesan life. But there was a great deal more to be done before the diocese could be made the real unit. Recently there had been much discussion about the limits of canonical obedience, but there was nothing that could make the true nature of canonical obedience clearer than the assembling of diocesan synods. A great deal was also heard about the lawlessness of the clergy. No doubt there was a great deal of exaggerated individualism, but that could best be met by diocesan synods. The whole history of the Church of England in other lands showed the advantage of a full and regular working of diocesan synods.

The Bishop of St. Albans was prevented from being present because of his attendance at the conference on Prayer Book revision, but a letter from him was read.

"I have no doubt in my own mind that the only ultimate way through our difficulties in the Church of England is by restoring what I would call 'Constitutional Episcopacy,' that is to say, the bishop working with and through his synod of clergy. In saying this, I do not belittle the importance of what are called in this country diocesan conferences, in which, in my opinion, the laity should have full parochial representation. I believe there is no better method of educating the laity in their responsibility to the larger fellowship of the Church in diocese, country, and world than by every parish having its representative on the diocesan conference. The obvious difficulty is the numbers, and it points, in my opinion, to a still considerable increase in the diocesan episcopate in England.

"But with regard to synods, so far as I have been able to read and understand the history of the Church, the diocesan bishop was never meant to be an autocrat, but in all large questions affecting the work of the Church to act constitutionally in counsel with his clergy, and as far as possible with the assent of the laity. At the same

time I do not believe that there was ever any idea of putting the episcopate into commission, so to speak, or of making the bishop the tool of the majority of his clergy voting in synod. My conception is that the ultimate authority rests with the bishop, after taking consultation with his clergy, and even so, not absolutely, for he derives his authority as bishop from the college of bishops, and he is therefore bound to act not merely as an individual, but as representing the episcopate as a whole.

"I do not myself believe that anyone, who has merely seen episcopacy in this country, can have any conception of what episcopacy ought to be and can be, but I venture to think that anyone who has worked, for instance, in the Church of the province of South Africa can see how it works out in practice, and gets a conception of what the Anglican communion can be. . . . What has impressed me most, both in South Africa and here, is that the corporate idea of the Church has been greatly fostered, and, though we are very far from getting away from the individualism which has characterized the Church of England for so many years, both among clergy and laity, I can see real signs of this individualism being broken down and replaced by a sense of the larger fellowship, and by a consciousness of the need for corporate action. . . . I believe that the best method of getting back to constitutional episcopacy in this country is for as many dioceses as possible to revive their diocesan synods and demonstrate what can be done thereby."

#### RESOLUTION CARRIED

At the second and concluding meeting this week, Dr. Darwell Stone, principal of Pusey House, Oxford, made it clear that the synod contemplated was one confined to all beneficed and licensed clergy. The laity had valuable work to do for the Church, but there were matters of faith, worship, morals, discipline, and the pastoral office on which it was expedient and right for bishops and clergy to consult together without the presence of laity. Diocesan conferences were not suitable bodies for such discussions, and, in fact, such matters were definitely ruled out of their consideration. The mistakes and failures of the Church had been more largely due to the abandonment, than to the use, of synods, and some of the difficulties now surrounding the Church of England need not have been, if those proper constitutional methods had been regularly exercised.

Lord Hugh Cecil said that synods would give restoration of discipline and an improvement in leadership. With synods and a constant decrease of the isolated prelacy, which had always been a curse to the Church, he looked forward to a strengthening of the spiritual life of the Church of England, then to drawing nearer to our separated brethren, and so to a larger restoration of unity throughout the Catholic Church.

Finally the resolution of Dr. Whitney, welcoming the revival of diocesan synods, was carried unanimously.

#### NEW AFRICAN PROVINCE

The establishment of a province of East Africa, for which the late Bishop Weston was so insistent, seems likely to be realized. The first step toward it will be the conference of bishops, arranged to be held at Nairobi on July 8th, when the heads of all the East African dioceses, as well as the Bishop of Madagascar, are expected to be present. The principal business will be the consideration of the establishment of the province, though other questions, notably that of education, are bound to arise.

GEORGE PARSONS.



## Scottish Presbyterian Divine Writes Study of Balkan Church Problems

### Discusses Work of Orthodox Church—Chinese Nestorians— Dr. Seton Dies

The European News Bureau  
London, January 28, 1927

IN THE *Review of the Churches*, Dr. Alexander Ramsay, a famous Presbyterian professor and divine of McGill University, Montreal, and St. Andrews, Scotland, and a prominent supporter of the World Alliance for Promoting Friendship Through the Churches, has written a very sympathetic study of the situation, as he sees it, in the Balkans, and the part played in it by the Orthodox Church.

He begins his treatise by a learned historical survey, pointing out how the Balkan peoples have for centuries until recently suffered from Turkey's tyrannical rule. This has not repressed their nationalism, but has shut them off from European civilization. The life of Europe has been determined by great movements such as the Renaissance, the Reformation, and the French Revolution, but these have not touched the Balkans. They were maintaining their heroic struggle against the Turks. Now various questions, of which the chief is the Macedonian question, keep these races that have won freedom from the Turk apart. Greece and Serbia, among whom Macedonia is divided, both contend that there is no Macedonian question, because in the part owned by Greece the population is Greek and in the part owned by Serbia it is alleged there are no Bulgarians, but only Serbs. Greeks banished from Turkey have settled and displaced Bulgarian peasants, who have had to leave the land where they have always lived and find shelter in a country strange to them, although it is the land of their kinsfolk and language. Serbia claims the land as Serb, saying that any difference of language is only a difference of dialect. But Professor Ramsay thinks the inhabitants to have largely Bulgar sympathies, with the result that multitudes have returned to Bulgaria, who cannot properly receive them. The past has accustomed these exiles to habits of violence and their present circumstances make them all the more ready to resort to them. The result is that marauding bands make on the frontiers of the respective states perpetual friction between them.

But, says the author, here the League of Nations has made its most notable triumph. When in 1925 Greek and Bulgar troops came into collision on the Macedonian borderland, the Council of the League put an immediate arrest on hostilities. It settled the compensation which Greece was to pay and also arranged for neutrals so to organize the defenses of the frontier as to make such an incident unlikely in the future. Both parties have loyally carried out the decision.

Again in the alleviation of the problem of the refugees the League has exercised a most beneficent influence. She has raised loans to settle these unfortunate people. Again where one state has incorporated itself as a minority of another state, the League has protected the interests of these minorities. For instance, there is Transylvania, whose Hungarian inhabitants are now Rumanian citizens.

This matter is not only political but also religious, as, though freedom of worship is not interfered with, the conditions imposed are often such as to hinder the activities of those Christian communions and compromise their future. The Churches in other lands which have the bond of a common faith and a common fellowship with one or other of such minorities, have therefore a vital interest in their welfare, and in the just observance of the treatise created for their protection.

#### BALKAN PEOPLES MOSTLY ORTHODOX

It is to the Eastern Orthodox Church that the vast majority of the people of these lands adhere. In the Balkan lands it has gained influence and importance. Rumania has now taken the place of Russia as chief Orthodox state, and the head of the Church there was toward the end of last year raised to the rank of patriarch. There is no doubt that this venerable Church has suffered by its lack of contact with Christendom. It dwells in past centuries, and the life and thought of today are apt to flow past unheeded. The Western and Eastern types of Christianity may be contrasted as the "Way of Martha and Way of Mary," and in the one case religion begins and ends in worship and in the other in all kinds of activities.

It may be well that the one type has something to learn from the other, for if the East can give a sense of the value of worship as the fundamental function of the Church and an example of loyalty to the historic faith, there will come from the Christian West larger views of the Church's mission and larger ethical ideals. Nothing is to be more desired in the interests of the Kingdom of God than such fuller understanding and closer fellowship.

Toward this, considers Professor Ramsay, events are moving. The previous isolation of the Orthodox Church was probably more its fate than its choice. Its policy is opposed to the centralization of Rome and its attitude is removed from the stubborn aloofness from all other Christian communion which the Church of Rome maintains. Each state branch of the Orthodox Church holds strongly to its national independence. Resolutions of pan-Orthodox councils have no force in a territory till they receive the endorsement of the Church of that land. This strongly cherished individuality of judgment and action creates an appreciation of the spirit of Protestantism. The movement for mutual recognition of the Church of England and the Orthodox Church goes forward with hope of success. The conspicuous place some of its most eminent dignitaries filled in the Stockholm conference on Life and Work last August, and the participation of its representatives of the World Alliance for Promoting International Friendship are proofs of the readiness with which this ancient Church is holding out the hand of co-operation in Christian service to communions widely separate in tradition and modes of worship and outlook from its own. This policy has the active support of many of the most influential leaders of the episcopate of the Orthodox Church, men of unusual scholarship and linguistic attainments, of wide sympathies and deeply Christian spirit, whose desire is

for approximation not to the Church of Rome but to evangelical Christendom. Such leaders are well aware of the limitations under which their Church in the past has suffered, for as one of them declared, "from the days of Constantine it has been guilty of two great faults; it has laid too great a stress on the definition of Orthodoxy to the division of Christendom, and it has regarded itself too much as the organ of the State, and forgotten that it was the organ of Christ over against the State."

#### A GREAT OPPORTUNITY

The Orthodox Church in these Balkan lands is face to face with a great responsibility and a great opportunity. The fortunes of the kingdom of heaven in the east of Europe are mainly in its hands. The fashioning of the very soul of these nations is its obligation. On the quickening of this Church and on the fulfillment of its mission depends to an extent that cannot be exaggerated their moral and spiritual and therefore their political future. In its branches it has through centuries of Turkish oppression kept alive the national spirit, and that may well have been a necessary function in a time of distress. But today it is called to the more Christian task of fostering the spirit of peace, brotherhood, and a true internationalism. It has been well said that "the history of the Balkans in the last century has been marked by the disentangling of Christians from Moslems and the differentiation of Christians from one another." The one process is to be rejoiced in as an advance in freedom and civilization, but can the other process be reversed and the spirit of unity overcome the "differentiation"? Surely it is the providence of God that a Church, one in faith and order, should be dominant in these lands, and this ought to make it easier for a Church, so circumstanced, to fulfil its mission of vitalizing the sense of a common brotherhood overleaping all territorial boundaries and racial distinctions.

It is indeed good to read of a pastor of a Free Church speaking in such a liberal way of the Orthodox Eastern Church, though perhaps I am inclined to wonder how far he really understands them. He seems to think that they are more Protestant than they really are. But at any rate it is good to think that a Presbyterian should be so anxious for friendship with his fellow Christians in the East.

#### THE NESTORIANS IN CHINA

In view of the present unhappy events in China which are causing such great anxiety, a very apposite article has appeared in the *Church Times* concerning the Nestorians, who attempted to evangelize China. This would rather dispose of the current idea that Eastern Churches do not care for missionary effort. The first Western missionaries did not reach China till the thirteenth century. But for several centuries before this a Christian Church and missionaries existed in China. They were Nestorian Syrian monks. Their story has been told by a Japanese, Professor Saeki, in an important book, *The Nestorian Monument in China*. The story is a warning of the perils of compromise. The mission started well, but came to grief because it demanded too little of its converts. Suddenly despairing of making converts it took to reconciling Christianity with Buddhism, declaring that Christianity was merely a branch of Buddhism, and when Buddhism fell



Christianity fell with it. It was left to the Jesuit, Trigault, to discover the Nestorian stone in 1625, and Friar Odoric discovered the remains of a Buddhist temple which had originally been a church.

#### THE LATE DR. SETON

As I write this letter news comes of the tragic death from pneumonia at the comparatively early age of forty-four of Dr. Walter Seton, secretary for the Society of Franciscan Studies. He was connected with University College, London, was a doctor of letters of the University of London, and represented that university at the seventh centenary celebrations of Padua University in 1922, and at similar celebrations at Naples in 1924. But his chief claim to remembrance among Churchpeople was the work he undertook

for the British Society of Franciscan Studies, of which he was secretary. He was passionately devoted to the Little Poor Man, and it will be remembered I quoted largely from his articles in the *Church Times* last summer concerning the celebrations at Assisi. He will be long remembered for his masterful defense of the reality of the Stigmata. As the *Church Times* says: "Dr. Seton was a quiet man who held strongly to very definite opinions on religion and politics with a most effective unobtrusiveness. His wide experience made him the wisest of councilors. His many interests made him the most charming of companions. His death has caused deep sorrow to his many friends." Such a description is worthy of a disciple of St. Francis. May he rest in peace.

C. H. PALMER.

## Anglicans Coöperate in Meeting of Canadian Social Service Council

### Resolutions on China Defeated— —Bishop-elect of Calgary to Be Consecrated

The Living Church News Bureau  
Toronto, February 17, 1927

THIS YEAR THE SOCIAL SERVICE COUNCIL of Canada, in which the Anglican Church is coöperating, held its annual meeting in western Canada at Regina, the capital of Saskatchewan. The program was an interesting one and included a report on Housing in Canada in Relation to Land Development, specially prepared for the council by H. G. Dalzell, a well known consulting engineer; Child Welfare in Canada in the Light of International Discussion, by Miss Charlotte E. Whitton, who was the Canadian assessor on the child welfare committee of the League of Nations, which met last year at Geneva; a report by the industrial life committee on The Man Out of Work, a study of 500 unemployed men; the Contribution of the Rural Community to the National Life, by Canon C. W. Vernon; and a fine presidential address by Dean Tucker, who was unanimously reelected to that office.

A flurry was caused by the introduction of a series of resolutions dealing with the situation in China, to which the delegates of the Anglican Church, the Salvation Army, and others strenuously objected on the ground that the subject was beyond the sphere of the council, that it was suddenly introduced, that it was exceedingly complex, and that at such a critical time the passing of such resolutions offering gratuitous and unsought advice to the British and Canadian governments was fraught with dangerous possibilities. After a long debate the resolution was lost by the Anglican delegates asking that as the constitution provides, the vote should be taken by units, a majority of representatives of each unit present being required for any social service movement suggested.

The Rev. W. H. Adcock, rector of St. Matthias' Church, Regina, was reelected president of the Social Service Council of Saskatchewan.

After the meetings at Regina social welfare conferences were held at Saskatoon, Edmonton, and Calgary. Anglicans who took part in the program included the Bishop of Edmonton, Canon Vernon, the Rev. W. Leversedge, Colonel Sanders, the Rev. J. B. Clough, and Magistrate Emily Murphy.

The Rev. W. Leversedge was elected president of the board of the Social Service Council of Canada for northern Alberta. For southern Alberta Colonel Sanders was elected one of the honorary presidents, and Canon Gale vice-president.

#### CONSECRATION OF THE NEW BISHOP OF CALGARY

Calgary welcomes its Bishop-elect, Dr. L. R. Sherman, lately Dean of Quebec, on the 18th, and is busily engaged in preparing for his consecration at the Pro-Cathedral Church of the Redeemer on St. Matthias' Day, February 24th. The Primate will be assisted by the Archbishop of New Westminster, the Bishops of Qu'Appelle, Edmonton, Athabasca, Brandon, Kootenay, and the retired Bishop of Calgary, the veteran Dr. Pinkham, whom Dean Sherman succeeds. The sermon will be preached by Dr. Doull, Bishop of Kootenay. Tickets for the service are being distributed among all the clergy of the diocese on the basis of the number of communicants in their parishes.

#### NEW ARCHDEACON OF ST. JOHN

The Bishop of Fredericton has appointed the Rev. H. A. Cody, rector of St. James' Church, St. John, N. B., Archdeacon of St. John, in succession to Archdeacon Crowfoot, who succeeds the Bishop-elect of Calgary at the deanery of Quebec.

Archdeacon Cody is the author of a life of Bishop Bompas, a number of novels of Canadian life, and a book of verse. He is a New Brunswicker and a graduate of King's College. He has taken a deep interest in the Church Book Room at the Church of England Institute, St. John, and has been rector of St. James' Church for a number of years.

#### FAMOUS CHURCH CHOIR IN CANADA

The gentlemen of St. George's Chapel, Windsor, and the boys of Westminster Abbey choir, are now touring Canada under the auspices of the national council of education. They are accompanied by the Dean of Windsor, Dr. Fellows, organist of St. George's Chapel, and Dr. Nicholson, organist of Westminster Abbey. In addition to many concerts, they will sing at Anglican churches every Sunday at a choral Eucharist, as well as at Matins and Evensong. Their visit should do much to illustrate the possibilities of the music of the Church.

#### W. A. DOMINION PRESIDENT IN THE WEST

Mrs. Gilbert Ferrabee, dominion president of the Woman's Auxiliary, left recently for the Pacific coast, via Toronto, Edmonton, and Calgary. While in Vancouver, Mrs. Ferrabee will be the guest for a week of Mrs. de Pencier, wife of the Archbishop of New Westminster, and in Victoria she will visit Bishop and Mrs. Schofield, at Bishop's Close. In Calgary, Mrs. Ferrabee will be the guest of Mrs. William James. Before returning to Montreal, she will visit other dioceses, arriving home early in March.

#### MISCELLANEOUS NEWS

Prior to his departure for Calgary, Dean Sherman was presented with a fitted traveling case by the members of the Woman's Auxiliary of the Cathedral of the Holy Trinity, Quebec.

Mrs. H. P. Plumptre, president of the Ontario division, Canadian Red Cross Society, addressed the annual meeting of the Kingston branch of the Red Cross.

The Rev. W. T. Hallam, principal of Emmanuel College, Saskatoon, delivered the third course of lectures at Halifax, N. S., under the Laurie memorial trust, on Primitive Christianity.

The Rev. Austin Ireland, of Montreal, has been appointed rector of Thorold, diocese of Niagara, recently. He takes up his new duties on February 15th.

The Rev. Roy D. Mess, rector of St. David's Church, East London, has been elected chairman of the board of education for 1927. At the inaugural meeting Archbishop Williams, at Mr. Mess' request, opened the session with prayer and benediction.

The Rev. G. W. Findlay, formerly rural dean of Viriden, was inducted as rector of St. James' parish, Winnipeg. The Rev. Canon Bertal Heeney, as rural dean of Winnipeg, conducted the service of induction. A message from the Rev. W. G. Nicholson, former rector, now at St. Clement's Church, Toronto, was read.

The Rev. H. A. Alderwood, secretary of the Bible society for the province of Alberta, has been engaged as locum tenens of St. Matthew's Church, Winnipeg, during the absence of the rector, Archdeacon McElheran, who has been granted a leave with full stipend until such time as he has sufficiently recuperated to resume his duties.

#### MAINE CHURCH HAS FORTIETH ANNIVERSARY

AUGUSTA, ME.—On the feast of the Purification, which is also the feast of the dedication of the church, St. Mark's Church observed the fortieth anniversary of its consecration. There was an early Eucharist in the morning and another at the second service; the address was by the rector and a letter of greeting was read from the Rev. Walker Gwynne, D.D., rector of St. Mark's forty years ago. The anniversary was doubly interesting by the dedication of three handsome carved oak screens, filled with cathedral glass and placed in the arches between the church and the chapel. These screens were given by Mrs. Hugh C. Wallace in memory of her father, the late Hon. Melville Weston Fuller, LL.D., chief justice of the United States, 1888-1910.

The screens are most handsome and bring to completion a very beautiful church. On a small tablet near the center aisle one reads: "This screen is given in memory of Melville Weston Fuller, Augusta, Maine, February 11, 1833—Sorrento, Maine, July 4, 1910, Chief Justice of the United States, 1888-1910."



## Judge Lindsey Challenges Bishop Manning to Debate on Marriage

New York Prelate Rebukes Noted Jurist—Trinity Vestry Protests Budget Quota

The Living Church News Bureau  
New York, February 12, 1927

JUDGE BEN B. LINDSEY, widely known chiefly because of his affiliation with the juvenile court of Denver, has recently set forth in a book and in magazine articles his views concerning the advisability of changing the present marriage code. Criticism of his statements has been made by the Bishop of New York, especially in his speech at the Church Club dinner. Under date of February 5th Judge Lindsey telegraphed a challenge to Bishop Manning in which he declared that "because I care so much for the sanctity and permanence of the American home I am bitterly opposed to the illicit sex relationships and the unlegalized unions now existing between people, which I contend is due largely to the rigidity of the marriage code promulgated by you and your Church. . . . In answer to your criticisms of my writings referred to I hereby challenge you to a joint debate. Resolved, that the present rigid marriage code is capable of improvement in the interest of morality."

Bishop Manning's reply I give in full because in its courageous frankness and firmness it is an answer to others than Judge Lindsey. He wrote as follows: "In reply to your telegram I beg to say that for Christians the moral standards given to the world by Christ are not open to debate. In spite of your assertions to the contrary, the temporary, so-called 'companionate marriage' advocated by yourself and others, is not a marriage but only another name for free love. Your teachings would lead not forward but backward to those conditions which destroyed the old pagan world. In your writings you reject and hold up to contempt the Christian ideal of morality and purity. Such teaching is a sin against God, an insult to the womanhood and manhood of our land, and should be condemned by all good citizens."

THE KING OF ENGLAND PRESENTS ALMS DISH TO NEW YORK CATHEDRAL

The silver alms dish which the King of England has had made for the Cathedral of St. John the Divine will be presented by the British Ambassador, Sir Esme Howard, at the 11 o'clock Eucharist tomorrow, Sunday morning, February 13th. The Bishop of New York will receive and bless the gift.

The following description of the gift has been furnished by the British Library of Information, New York:

"The alms dish which His Majesty King George is presenting to the Cathedral of St. John the Divine, New York, is of hand-wrought and chiseled silver mercurial gilt. It has been designed and made by Omar Ramsden in consultation with and under the advice of the chairman and council of the British Institute of Industrial Art. It is some sixteen and a half inches in diameter and two inches deep, and it weighs fifty-one ounces troy.

"The center is occupied by a boldly designed rendering of the Royal Arms, in repousse and chiseled work. Around this is the inscription: *Ecclesiae. Cathedrali. D. Johannis. Evang. Apud. Novo-Ebora-*

*censes. d.d. Georgius V Rex, Imperator. A. S. MDCCCXXXVI.*

"Radiating from this center rondel is a series of eight cavette depressions, separated by sharply defined and expanding flutings. These latter pass under a strengthening moulding and develop themselves into a wide serrated outer flange. This flange bears one ornament only, the eagle, symbol of St. John. The flange is strengthened by a solid band of mouldings following the outer shape of alternating curved and angular lines."

TRINITY VESTRY PROTESTS AGAINST SIZE OF BUDGET QUOTA

The rector, churchwardens, and vestrymen of Trinity Church have issued a sixteen-page booklet protesting against the size of the assessment laid upon Trinity parish by the diocese. The statement aims to clear up some of the misunderstanding on the part of the public, "who having heard so often of Trinity's fabled wealth, wondered what was being done with it, or demanded that Trinity should give large sums of money to this or that object." The claim is made that the parish is being treated unfairly because the quota is based upon the amount which the vestry expends for extra-parochial as well as for parochial missionary activities. It is pointed out that Trinity has not asked to be given credit on the budget quota for her gifts. In 1925 the vestry appropriated \$132,189 to objects outside the parish, of which amount credit was given for \$1,000. Based on the expenditures of the parish the quota assigned to Trinity for 1926 was \$98,945; and in 1927, \$95,403. The authors of the statement maintain that it is impossible for Trinity parish to pay a quota of this size each year and to continue the necessary support given to works beyond its parochial jurisdiction. A recent and important expenditure noted is that of \$32,500 for making alterations at St. Augustine's chapel, Houston Street, that it may be used also by the Russian Metropolitan Platon as his cathedral. While the booklet deals with a matter of parochial concern, it is of interest to outsiders in that it reveals the actual financial conditions of that which is termed the world's wealthiest parish.

NEW WINDOW AT ST. JOHN'S, LARCHMONT

There has recently been placed in St. John's Church at Larchmont, the Rev. F. J. H. Coffin, rector, a window which is the product of the James Powell Studios of London. The subject of the Blessed Mother and Child has been treated with the skill of the modern worker in glass, producing an effect of notable beauty.

UNIQUE TABERNACLE AT ST. LUKE'S CHAPEL

On the St. John's altar in St. Luke's Chapel, Hudson Street, there has been placed a tabernacle of unique design. Unlike the usual rectangular tabernacles, this one is cylindrical in shape and made of copper and silver. It is surmounted by a crucifix. On the door is the design of a pelican, done in gold. A silk veil of the liturgical color surrounds the entire tabernacle. Wilfrid E. Anthony, the architect, is the designer of this sacred receptacle. It is patterned after a style used in the sixteenth century. It is in this tabernacle that the Sacrament is reserved perpetually at St. Luke's. The altar on which it rests was the high altar in the former St. John's Chapel, Varick Street.

WORLD CONFERENCE PROGRAM

The first draft of the program of the World Conference on Faith and Order was made public here this week. The conference is to be held at Lausanne, Switzerland, from August 3d to 21st of this year.

Every Christian communion with the single exception of the Roman Catholic Church has accepted an invitation to have representatives present. The subjects chosen are: The Call to Unity; The Church's Message to the World—the Gospel; The Nature of the Church; The Church's Common Confession of Faith; The Church's Ministry; The Sacraments; The Unity of Christendom, and the Relation Thereto of Existing Churches; Arrangements for Continuing the Work of the Conference.

The sermon at the opening of the conference will be preached in Lausanne Cathedral by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York. It was a sermon preached by Bishop Brent before General Convention nearly two decades ago that inaugurated this formal movement. It won the immediate support of J. P. Morgan, who contributed \$100,000 toward the execution of Bishop Brent's plan. Today we have the Christian communions of the world sympathetic with its purpose and hope, and the first concerted effort about to be made toward welding together into a visible Church the separated societies of the disciples of a common Lord.

NEWS NOTES

The February meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles (the New York Catholic Club) will be held this coming Tuesday at St. James' Church, Brooklyn. The meditation will be given by the Rev. Richard D. Pope of Westbury, L. I., and the Rev. Dr. van Allen of the Church of the Advent, Boston, coming as an official visitor of the Massachusetts branch of the union will speak on the subject of The Old Catholic Church.

*A Churchman's Reading; Part II* is the title of the recently issued No. 8 of the Trinity Chapel leaflets. In its nineteen pages is given a comprehensive list of recommended books on the subjects of the Bible, Church History, Biography, Missions, Social Service, and for Young People. The leaflet is obtainable at Trinity Chapel, West 25th Street.

In St. Paul's Chapel, where our first president was a worshipper, there will be a service at noon on Washington's Birthday under the auspices of the Washington-Sulgrave Institution, to which the public is invited.

It is good to note that another New York church is making the Eucharist the chief service each Sunday. That change went into effect last Sunday at Trinity Chapel, West 25th Street near Broadway. Matins and the Litany are to be said each Sunday at 10:15.

During the past week the vicar of Trinity Chapel, the Rev. J. Wilson Sutton, D.D., conducted a mission at St. Andrew's Church, Astoria, diocese of Long Island.

The Rev. George LaPla Smith, now an assistant priest on the staff of Trinity Church, is leaving there at the end of this month for Los Angeles where he will be associated with the work of the County and City Mission Society.

The Rev. Arthur S. Hyde, formerly rector at Peekskill and now resident in White Plains, is acting as locum tenens at Holy Rood Church, New York.

HARRISON ROCKWELL.



# Crusade Meetings Draw 12,000 in St. Paul; 9,000 in Minneapolis

## Boston Service Fills Symphony Hall and Church of Messiah—Other Crusade Activities

**T**HE LYCEUM IN MINNEAPOLIS AND THE Auditorium in St. Paul were crowded at the opening of the Bishops' Crusade in the diocese of Minnesota. The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, and the Rev. John S. Bunting, of St. Louis, were preacher and conference leader respectively in Minne-

the result of the inspiration gained from the wonderful messages of Bishop Maxon and the Rev. Dr. Stewart and their associates.

The clergy of the diocese were all brought in to the Twin Cities during the week and clergy conferences were held daily by all four of the crusaders. Two meetings of the laity were addressed by Bishop Maxon in Minneapolis, and Dr. Stewart was the speaker at a laymen's dinner in St. Paul. Meetings were held daily for the women in Minneapolis and

week of February 6th. An intensive week was opened with a meeting conducted by Bishop Slattery in the Fall River Congregational church, kindly loaned for the occasion, at which the principal speaker was the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire. The same evening the Rev. H. W. Hobson, rector of All Saints' Church, Worcester, and priest-crusader for this diocese, addressed a large gathering in St. Thomas' Church, Taunton. From these points the crusaders advanced to New Bedford, where they addressed a crowded house in the armory, which seats 2,500. On Tuesday they spoke in Boston and on Wednesday in St. Stephen's Church, Lynn; Thursday in the First Congregational Church, Salem, Friday in a large theater in Lawrence, and on Sunday to a congregation of some 4,000 in the auditorium at Lowell and in St. Paul's Church, Newburyport.

The attendance at the mass meeting in Symphony Hall, Boston, on Tuesday night surpassed all expectations. There were at least two applications for every available ticket. An overflow service was held in the Church of the Messiah, scarcely a stone's throw from Symphony Hall, but, even with the two meetings it was impossible to accommodate all who had arrived from the city and the counties of Norfolk, Suffolk, and Middlesex. On the stage were Bishops Slattery, Babcock, Dallas, and Touret, together with most of the clergy of the three counties and as many choristers as could be accommodated in the section. The remainder of the choir filled the two side galleries and the bulk of the aisles—ways so that with almost every seat on the ground floor and in the far gallery occupied by the congregation, there was scarcely a vacant square foot in the building. Bishop Dallas pleaded for the true love of God and the consciousness of the spirit of Christ, declaring that today much of mankind is blinded by lust, deceit, and blindness. Praising scientists in their daily search for the real truth, he declared that "Some day we are going to wake up and say that they are doing it for the love of God."

On Wednesday morning, Bishop Dallas conducted a conference for the clergy of the three counties, while Mrs. Samuel Thorne, of New York, conducted a similar conference for women. In the afternoon a mass meeting for children in the Cathedral was addressed by Bishops Slattery and Dallas, and in the evening another one for young people was addressed by Mr. Hobson, who was also the special preacher at the noonday service in the Cathedral.

During the week following the intensive week of the Crusade, the churches in Somerville are conducting a series of union services in the four parishes of the city. Four services are to be held on successive evenings in the respective churches, the special preacher being the Rev. Dr. P. T. Edrop, rector of All Saints' Church, Belmont.

### THE CRUSADE IN MARYLAND

In continuation of the Bishops' Crusade in the diocese of Maryland, the Rev. Julius A. Schaad, who is so well known in the Church as a missionary, will begin a mission in the Church of the Ascension Sunday morning, February 13th. This mission will serve the further purpose of acquainting the clergymen of the city with the methods of a mission and will be supplemented, in this respect, by a clinic to be held in the Diocesan House every afternoon at 2 o'clock. Beginning February 9th, Mr. Schaad begins a series of three lectures to the laymen of the diocese on the subject of Lay Evangelism, as a part of

Savanna, Theatre, Playhouse, Crown Point, Home, Home, Fabrics
Savanna, Theatre, Playhouse, Home and Warrent
Section E

## BROOKLYN DAILY EAGLE

NEW YORK CITY, SUNDAY, JANUARY 30, 1927.

# How the Bishops' Crusade Points The Way to Highest Citizenship

Bishop Stires Leading, the Diocese of Long Island an Example of Protestant Episcopalians in America. With Five-Sixths of the Peoples of the Earth Religious, All Denominations Should Join in a World-Wide Movement.

By FREDERICK BOYD STEVENSON

Most of us are inclined to regard such things as the Bishops' Crusade as a thing of the past. But the world is so full of things that are so new and so different from anything we have ever known before that it is hard to believe that there is anything that is so old and so familiar as the Bishops' Crusade. It is a movement that is so new and so different from anything we have ever known before that it is hard to believe that there is anything that is so old and so familiar as the Bishops' Crusade.

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Onward, Christian soldiers, Marching as to war, With the Cross of Jesus Going on before!

Read Frederick Boyd Stevenson's column, "The Top of the News," published every week day in the first column of the feature page of The Eagle.

THE BISHOPS' CRUSADE IS A MOVEMENT THAT IS SO NEW AND SO DIFFERENT FROM ANYTHING WE HAVE EVER KNOWN BEFORE THAT IT IS HARD TO BELIEVE THAT THERE IS ANYTHING THAT IS SO OLD AND SO FAMILIAR AS THE BISHOPS' CRUSADE.

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### HOW ONE DAILY PAPER CO-OPERATED IN THE BISHOPS' CRUSADE

apolis, and the Rev. Dr. George Craig Stewart, of Evanston, Ill., and the Rev. Thomas Casady, of Omaha, preacher and conference leader in St. Paul. The Rev. Mr. Casady took the place of the Ven. Charles E. Coles, of Kansas, who was prevented by illness from fulfilling his appointment.

Total congregations of nearly 9,000 were present during the week in Minneapolis, and nearly 12,000 were present in the St. Paul Auditorium. On the opening night in St. Paul the combined parish choirs of the city, more than 400 in number, marched in processional, and the parish choirs of Minneapolis were on the stage at the Lyceum to lead in the singing.

The Rev. Frederick D. Butler, chairman of the diocesan commission on evangelism, reports that on Sunday, following these mass meetings, more communicants received the Holy Communion in the Twin City churches than on any other day since Christmas. This is thought to be distinctly

were addressed by the Rev. Mr. Bunting, while the Rev. Mr. Casady held two such meetings in St. Paul.

Dinners for young people were served in both cities and in St. Paul addresses were made by both the crusaders, Dr. Stewart and Mr. Casady, and in Minneapolis by Bishop Maxon and Mr. Bunting. More than four hundred young people attended these meetings.

Conferences for school children were also held in both cities. The Holy Communion was celebrated daily.

The Rev. Dr. Stewart addressed three meetings of the student body at the University of Minnesota, as well as several luncheon meetings of the Church students at the university. Dr. Stewart also addressed the students at Macalester, a Presbyterian college in St. Paul.

### MASSACHUSETTS RESPONDS TO CRUSADE

The Bishops' Crusade was conducted in the diocese of Massachusetts during the



the training laymen are taking in their work in the Crusade. Mr. Schaad also speaks to the clericus that meets at St. Paul's Mission on February 14th.

An important feature of the continuation work of the Bishops' Crusade in Baltimore is the mission to be preached by the Rt. Rev. Derwyn T. Owen, D.D., Bishop of Niagara, in Grace and St. Peter's Church, beginning February 13th. Bishop Owen is said to be one of the greatest missionaries on the North American continent, and, with the cooperation of Dr. Abbott and the Rev. Mr. Forsythe, the mission is expected to have a profound effect on the city of Baltimore.

Another Crusade mission is that to be preached at St. Mary's Church, Hampden, by the Rev. R. E. Browning, in the near future.

REACH EVERY LONG ISLAND PARISH

The clergy of Long Island, under the leadership of Bishop Stires and the diocesan commission on evangelism, undertook a preaching mission in every parish of the diocese, which began Septuagesima Sunday evening and concluded the following Friday night. Every clergyman had been assigned as mission preacher to another congregation than his own. Each rector, returning to his own church on Sexagesima, will have a chance to assimilate the results of another's work there before Lent, and endeavor to make this Lent more valuable because of the Bishops' Crusade and the subsequent mission.

The Crusade was very successful in Long Island. At the seven centers selected for the Crusade in the diocese, the total attendance for the six successive nights, and the noonday service at Albee's Theater in Brooklyn for five days, was just under 30,000. The largest gatherings were those in Albee's Theater, where Bishop Stires was the preacher. Beginning with 1,300 the first day, the number steadily increased to more than 2,600 the last day.

IN CENTRAL AND WESTERN NEW YORK

Reports from other parts of the state of New York are equally encouraging. A remarkable accomplishment was that of Emmanuel Church, Norwich, the Rev. Lloyd S. Charters, rector, which gathered a confirmation class of one-sixth of the total parish strength as a result of the Crusade. The parish numbers 600 communicants and now has a class of 100 in preparation for confirmation, some four months before the time of the Bishop's official visitation. The Crusade is being conducted somewhat differently in the diocese of Central New York, where the emphasis is being laid on persistent and continuous pastoral work by the clergy and continuous effort in the way of personal influence by the laity. Special Crusade meetings, however, are also being held. The Rev. Charles Mercer Hall, D.D., conducted missions in Utica, January 13th to 20th, while Bishop Johnson of Colorado conducted the Crusade in Elmira, the Rev. Edgar Jones in Ithaca, and diocesan clergy in Binghamton and Syracuse.

In the diocese of Western New York, the Rev. William R. McKim, rector of Trinity Church, Rochester, is in charge of the Crusade during the absence in North Carolina of the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor. He will conduct an extensive campaign at St. Thomas' Church, Bath, in March, opening the service in that section of the diocese as it was opened a few weeks ago in Rochester by the national crusaders, the Rt. Rev. Charles L. Slattery, D.D.,

Bishop Coadjutor of Massachusetts, the Very Rev. Israel H. Noe, D.D., Dean of St. Mary's Cathedral, Memphis, Tenn., the Rev. C. E. Tuke, the Rev. Martin Aigner, D.D., and Mrs. A. S. Phelps. Arrangements are also being made for Crusades at St. Mark's, Newark; Trinity and St. Peter's, Geneva; Grace Church, Scottsville; St. Mark's, LeRoy; St. James', Batavia; St. Michael's, Geneseo; Christ Church, Hornell; Epiphany, Niagara Falls; Advent, Kenmore; St. Paul's, Montour Falls; and St. James', Rochester.

The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and chairman of the National Commission on Evangelism, visited Cleveland recently and conducted a quiet day in connection with the Bishops' Crusade. The second and final week of the Crusade in the diocese of Springfield was held in St. Paul's Church, East St. Louis, Ill., the week of January 30th. In addition to the crusaders of the first week, the Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, S. C., preached the Crusade. On the Sunday evening, St. Paul's Church, East St. Louis, was filled to the doors with people from the local parishes and outlying parishes and missions, including Alton, Carbondale, Woodriver, Glen Carbon, Granite City, Belleville, Collinsville, Greenville, Centralia, Salem, Nashville, Mt. Vernon, and Chester. Dr. Opie and Fr. Harrison were the preachers at this great service.

ACTIVITY CONTINUES IN VIRGINIA

Continuing the Bishops' Crusade in the diocese of Virginia, meetings were held during the week of January 23d in Charlottesville by the national crusaders, Bishop Cook of Delaware, Dean Gateson of Bethlehem, Pa., and Dr. Larkin W. Glazebrook, of Washington, D. C. On Sunday morning, January 23d, Dean Gateson preached in Christ Church and Bishop Cook in the chapel of the University of Virginia. Dr. Glazebrook also making a brief address. In the afternoon there was a mass meeting of the young people in Christ Church, at which Bishop Cook and Dean Gateson made addresses. In the evening Dean Gateson preached in the University Chapel, following which a mass meeting in Christ Church was addressed by Bishop Cook and Dr. Glazebrook. Each weekday there was an early celebration of the Holy Communion, a clinical conference on Crusade preparation and follow-up, a conference on Christian living, and an evening mass meeting, all held in Christ Church. In the evening a conference for university students only was held in St. Paul's parish house.

In addition to the regular program the three crusaders visited St. Anne's School on different days and made addresses; Dr. Glazebrook was the guest of both Kiwanis

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and Rotary and made speeches; Dean Gateson conducted a service and preached in the chapel of the Blue Ridge sanatorium; and a service was held in the First Baptist Church (colored) under the auspices of Trinity Mission, at which addresses were made by Dean Gateson and the Rev. Dennis Whittle.

The closing mass meeting on Friday night included a solemn service of rededication and preparation for the Holy Communion. Bishop Cook preached the sermon and made an appeal to all to express in some tangible form their re-awakened purposes in Christian life and service. Hundreds of rededication cards were signed and gathered by the ushers and presented at the altar. And after asking that all should complete the act of rededication in the Holy Communion on Sunday, Bishop Cook conducted a service of preparation, leading in a searching self-examination based upon the Ten Commandments. The Crusade has all the outward signs of success and the general conviction was that the crusaders had left behind them an enduring blessing.

#### THE DIOCESE OF HARRISBURG

The Bishops' Crusade in the diocese of Harrisburg combines the initial campaign with the follow-up campaign. The centers are Altoona, Pa., where the Crusade is being held in St. Luke's Church, the Rev. R. A. Hatch, rector, and York, St. John's Church, the Rev. Paul S. Atkins, rector. At Altoona the crusaders were Bishop Partridge of West Missouri, the Rev. W. D. Smith, D.D., of Richmond, Va., Mrs. C. R. Pancoast, of Philadelphia, and the Rev. J. T. Ogburn of Harrisburg. At York, Mrs. Pancoast and Bishop Partridge were the crusaders. In about fifty other parishes and missions in the diocese the Crusade will be preached at dates ranging from January 9th to April 11th. Reports thus far indicate that a large and sympathetic interest is being shown by congregations in all parts of the diocese.

In the missionary district of South Dakota, the Crusade began in Sioux Falls at Calvary Cathedral on the evening of Sunday, January 30th, with Bishop Jett of Southwestern Virginia and the Rev. Douglas Matthews of Montana as crusaders. Mass meetings were held on each evening from Sunday to Friday, inclusive, and special mission services were held in St. Peter's Church on Monday and Tuesday. Afternoon conferences were also conducted by the Rev. Mr. Matthews, as well as a special daily service for the children, conducted by Bishop Burleson, Mr. Matthews, and other clergy. The final Crusade meeting on Friday evening was marked by a solemn service of rededication at which time the pledge cards were offered and an opportunity given to individuals to express themselves regarding more loyal citizenship.

#### WORK AMONG INDIANS

Similar work is being done among the Indians of the district. Amos Ghostbear writes from the Pine Ridge reservation: "We have been busy about Bishops' Crusade, starting in November, during Advent season, up till this time. We are now having preparation for Bishops' Crusade, praying daily for the great work, also for the men that are to come in Pine Ridge Mission."

In the diocese of Southwestern Virginia, following the initial crusade in Lynchburg, Roanoke, and Staunton, missions are being conducted in many of the smaller parishes. At St. John's Church, Bedford, a mission was conducted from

January 13th to 20th, by the Rev. Claudius F. Smith of Big Stone Gap, Va. At Christ Church, Pulaski, the Rev. Mr. Smith was the leader in a mission from January 23d to Friday, the 28th. Beginning Sunday, January 16th, the Rev. A. V. Colston, rector of the churches at Buchanan and Fincastle, held a mission for the colored congregation at St. Philip's Church, Bedford, of which the Rev. Charles L. Somers of Lynchburg is rector. Splendid interest was manifested in the services, not only by the people of St. Philip's but by the members of other colored communions as well. By special invitation, the Rev. Mr. Colston preached on one or two occasions in the Baptist church. Friday evening, January 31st, Bishop Jett visited St. Philip's and confirmed four persons. The mission was supposed to close with this service, but the enthusiasm and interest were so marked that the services were continued through Sunday, the 23d.

In the diocese of North Carolina, laymen of St. Luke's, Spray, and the Church of the Epiphany, Leaksville, had a supper and conference on the Bishops' Crusade in the basement of St. Luke's on February 1st.

The Crusade began in the diocese of Easton at Salisbury, Md., on the morning of Sunday, February 6th, and was conducted by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, and the Rev. Nathaniel B. Groton, rector of St. Thomas' Church, White Marsh, Pa. On Wednesday, February 9th, the crusaders began a series of mission services at Christ Church, Cambridge, the Rev. W. D. Gould, rector. Further plans provide for services at Trinity Cathedral, Easton, Maryland, February 13th, 14th, 15th; at Emmanuel Church, Chestertown, February 16th, 17th, 18th, and at Trinity Church, Elkton, February 20th, 21st, and 22d.

The Crusade in the diocese of Mississippi has effected a deep and earnest enthusiasm. The rectors at crusading centers report triumphant success and a definite intensification of the Church life. Plans are now being formulated for the follow-up work and the clergy generally are thoroughly aroused to the value and importance of the movement. The recent meeting of the woman's council of the diocese in Grenada gave a considerable part of its time to the discussion of the Crusade and in preparation for the carrying on of the work. Bishop Green, who has been most active both as a crusader in Kentucky and in missions throughout the diocese of Mississippi, writes that the Crusade is moving splendidly. In his letter to the diocesan chairman he advises a gathering of the diocesan clergy for a conference upon the follow-up.

#### MASSACHUSETTS CATHOLIC CLUB

BOSTON—A well attended meeting of the Massachusetts Catholic Club took place on Tuesday, February 8th, at the Church of the Advent. The speaker was the Rev. Shirley C. Hughson, O.H.C., president of the Clerical Union for the Maintenance and Defense of Catholic Principles. Fr. Hughson gave the meditation at the Mass. The Rev. J. A. Osborne was the celebrant, served by the Rev. R. J. Evans. At the close of the meeting, a luncheon was served by the women of St. Francis Xavier's Guild, and at its conclusion the rector, the Rev. Dr. van Allen, enlivened the proceedings with a humorous speech which served as a prelude to others.

## BOOKS for LENT

### Jesus The Way, the Truth, the Life

*An Exposition of Anglo-Catholic Teaching*

By the Rev. W. Arthur Westley

Chairman of the Oldham Branch,  
English Church Union

An outgrowth of the Anglo-Catholic Congress movement in England, this book is written to explain and clarify the essential doctrines of Anglo-Catholicism. It is intended especially for college and university students, and for all who would learn more about the doctrine and aim of the Catholic revival in the English and American Churches.

Says the author: "Thirty-three years in the Anglo-Catholic movement, seven years as a layman, one as a deacon, and a quarter of a century as a priest, gives me some claim to speak as a representative. The time seems ripe for such a statement. For strange and weird perversions are supposed in some quarters to be the actual teaching of all Anglo-Catholics, and it is certainly needful to clear away also the widespread haziness that prevails as to our teaching." *Cloth, \$1.25*

### Church Facts and Principles

By the Rev. T. Tracy Walsh

Examining Chaplain to the Bishop of  
Upper South Carolina

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William Cabell Brown, D.D.

BISHOP OF VIRGINIA

"The best book on the Church and Christian religion that I have ever seen in anything approaching its compact form and size. . . . It is clear, direct, comprehensive; in expression considerate of others and altogether admirable. I am commending it to my clergy and people."—*Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi. Paper, \$1.25. Cloth, \$2.00*

### The Universal Faith

*Comparative Religion from the Christian Standpoint*

By H. H. Gowen, D.D.

"I doubt whether there is another mind in America so capable as Dr. Gowen's of understanding and interpreting the religions of the world in terms of Christianity. Nor has he in this country a superior in power of mystical penetration as well as comprehensive scholarly background. Dr. Gowen is an Orientalist of international repute.

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"This book performs the twofold service of revealing the universal heart of Christianity to Christians and to non-Christians—and, we believe, to their mutual advantage."—*Edward M. Cross, S.T.D., Bishop of Spokane. \$1.50*

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## Against Chinese Intervention, Bishop Gilman Tells Chicago W. A. Meeting

Chicago Parental School Head  
Speaks to N. E. Deanery—Noon-  
day Lenten Speakers

The Living Church News Bureau  
Chicago, February 14, 1927

**B**ISHOP GILMAN'S ADDRESS AT THE ANNUAL meeting of the Woman's Auxiliary at St. Paul's-by-the-Lake on February 3d was one of the best that he gave to Chicago people, during his short visit here in convention week. The Bishop was most interesting in his story of the siege of Wuchang. Saying nothing of his own part in bringing aid to the besieged, he told at length of the heroic work done by Dr. Wakefield and others. It was through the doctor's care and skill that the health of more than one hundred women and children within the compound was kept in good condition, not a person being sick in the forty days of the siege. Speaking of the splendid types of Christian character that have been developed in the leaders of the Christian institutions in China, the Bishop mentioned particularly Mr. Weir, who has taken the position of vice-president of the Central China University, and who is its acting president in Bishop Gilman's absence. The Bishop was strong in expressing himself against the landing of British or American troops in China to protect the missionaries, saying that they do not wish it, and that only harm can come by outside intervention.

More than 400 were present at this meeting and the annual report showed a general increase in the work of all departments. The Suffragan Bishop made a short address, commending the women for what they have accomplished. Mrs. George A. Mason, of Highland Park, was reflected president; Mrs. George O. Clinch, treasurer; Mrs. Frank Blatchford, recording secretary; and Mrs. W. H. Fowkes, corresponding secretary.

SUPERINTENDENT MILLIKEN  
ADDRESSES CLERGY

There are 300,000 children in the reform schools of the United States, and 1,000 boys each year pass through the Chicago Parental School, of which O. J. Milliken is the superintendent. The school is always filled to its capacity of 300 boys, said Mr. Milliken at the meeting of the northeastern deanery, meeting at St. Peter's Church, on February 7th. The largest proportion of boys in the school are picked up in the Loop. The next largest contributor is south Chicago, and Polish and Italian boys are in the majority. One can better understand this large number of Polish boys, when he learns that there are half a million Poles in Chicago. This home is a fine field for missionary work and some of our clergy, among them the Rev. Walter Pond, have done volunteer service there which has been greatly appreciated by the authorities. Fr. Plummer of the city missions announced that his department is planning to include the school in its work.

At the afternoon session of the deanery, the speaker was Rabbi Louis Mann, and the subject of his address was Are You a Christian?

LENTEN NOONDAY SPEAKING

The Church Club has announced a splendid list of speakers at the Lenten noonday services to be held in the Garrick Theater. The three who did not speak last year are:

Bishop Guerry, Bishop Ivins, and the Rev. J. A. Schaad. Bishop Guerry is to take the first four days of Holy Week and Bishop Anderson will preach on Good Friday. The others are Bishop Wise, the Rev. Frank E. Wilson, D.D., Bishop Bennett, and the Rev. Phillips E. Osgood, of Minneapolis.

### RACE RELATIONS SUNDAY

In forty Chicago churches on Sunday, February 13th, there was a pulpit interchange of white and Negro ministers. Among these was the Rev. William B. Weaver, of St. Andrew's, Evanston, who preached at St. Luke's Church. The day was observed as Race Relations Sunday. Being the Sunday nearest the birthday of Abraham Lincoln, it was happily associated with the life and work of the Great Emancipator. In the Great Lakes region of Michigan, Ohio, Indiana, Illinois, and Wisconsin there are more than 500,000 Negroes. In Chicago alone there are 200,000. Every tenth American is a Negro. They are here in the north to stay and we should welcome them, writes Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, and chairman of the commission on inter-racial relations. In the south, conditions are improving remarkably; lynchings have been cut in half and scores of newspapers are campaigning for better treatment of the Negro; and in hundreds of counties in different states organizations of Christian people have come into being for Negro advancement. The inter-racial commission feels that its most effective work can be done in getting the races acquainted with each other. No better way is possible, according to Dr. Matthews, than in the ex-

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## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

February, 1927 Vol. XX, No. 6

Subs. \$3.00. Single Copies, 25 cts.

### 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.

### THE SYNTHESIS OF AUTHORITY AND LIBERTY

Alan Whittamore

### INDISCRIMINATE BAPTISMS

W. J. Sparrow Simpson

### THE FIRST BISHOP OF TENNESSEE

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### A PRESENT DAY NEED AND ITS REMEDY

Martin Gillett

### THE PROGRESS OF A SOUL PRESUMPTION

George Lynde Richardson

### MENTAL HYGIENE AND THE FAMILY

Sarah Ivins

### BOOK REVIEWS

### BOOKS RECEIVED

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## FOR LENT

### THE HEART OF THE PASSION

A Study of the Seven Words from the Cross

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P. S.—Membership includes "Caritas" a monthly publication of the Guild.



change of pulpits by white and Negro ministers.

#### NEW DIOCESAN TREASURER

Edward J. Rogerson, who was elected diocesan treasurer and financial agent at the recent annual convention, succeeding the late A. H. Noyes, is a well-known business and insurance man, and has long been active in parish and diocesan work. For forty years he has been engaged in insurance. He is a partner in the firm of Law Brothers, now affiliated with Moore, Case, Lyman, and Hubbard. For thirty-five years he has lived in La Grange, and is at present clerk of the vestry of Emmanuel Church.

#### THE CATHOLIC CLUB

The Rev. R. J. Campbell, of Cedar Rapids, made the address at the February

meeting of the Catholic Club at the Cathedral Shelter on February 10th. The club has had a steady and encouraging growth and numbers more than seventy-five members, all active. An interesting feature is an instruction class for associates, conducted by one of the priests, before the regular meeting. It is planned to have women associates for the club.

The club is to continue the noonday Eucharists during this Lent, as last year.

#### CHICAGO DELEGATES TO SYNOD

Diocesan delegates elected to the provincial synod are: the Rev. G. G. Moore, the Rev. Ray E. Carr, the Rev. Charles L. Street, the Rev. John F. Plummer, Edward J. Rogerson, Albert F. Crosby, Frank B. Wyckoff, Frank J. C. Borwell.

H. B. GWYN.

## Washington Pays Budget Quota; Toc-H Established in Capital City

### Sons of American Revolution to Hold Service—Plans for General Convention

The Living Church News Bureau  
Washington, February 12, 1927)

[By Telegraph]

WASHINGTON—A report from the executive secretary of the diocese gives the gratifying announcement that Washington has paid in full its budget quota of \$61,200 to the National Council.

**T**OC-H IS THE SOMEWHAT MYSTIFYING name of an organization which had its origin in England and which is taking root in the United States. The name is an abbreviation of Talbot House, so called in memory of a young British officer who lost his life in the world war. A brother of this officer conceived the idea of founding an organization for service in memory of the young soldier. The plan is for a number of young men to live together in one house, somewhat like a fraternity house, while they give themselves to some form of religious or social service work in their spare time. Toc-H has taken deep root in England and the idea has been introduced to this country by Bishop Brent. Washington has a flourishing unit which is occupying the rectory of Trinity Diocesan Church. Here some fifteen young men, each engaged in his own work during the daytime, live together and give a portion of their spare time to work among boys and young men. They are helping in various forms of Church and club activities and developing among themselves through common prayer and fellowship, the deepest ideals of practical Christianity. Several outstanding men and women in Washington are giving their approval and support to Toc-H, and the organization is constantly enlarging the scope of its usefulness.

#### S. A. R. SERVICE

On Sunday afternoon, February 20th, at 4 o'clock, the Sons of the American Revolution, district chapter, will hold their annual patriotic service at Bethlehem Chapel of the National Cathedral. This service is held each year on the Sunday nearest to Washington's Birthday. It is always a colorful and impressive occasion. The address this year will be given by the Bishop of Washington.

#### PLANS FOR GENERAL CONVENTION

Plans for entertaining the General Convention in 1928 are going forward. An arrangement is now being made whereby the entire convention will probably be housed at the Mayflower Hotel, one of the newest and finest hostleries of the capital city. The facilities of the Mayflower are such that the sessions of the House of Bishops and of the House of Deputies, as well as the smaller meetings, can all be held in the one building. It is expected that work on the Cathedral will have progressed at the time of the convention to such a point that the opening service will be held in the completed portion of this great shrine.

RAYMOND L. WOLVEN.

#### BALTIMORE NEWS NOTES

BALTIMORE—The study of rural work will be the subject to which most attention will be given at the annual educational conference of the diocese of Maryland, which meets at the parish house of Memorial Church, Baltimore, from February 16th to 18th.

Mrs. John E. Hill, of Pennsylvania, will conduct a number of discussion classes, using as a text book *Beyond City Limits*. Other speakers include the Rev. H. W. Foreman, secretary for rural work under the National Council, the Rev. James A. Mitchell, who will speak on Social Service in Rural Work, the Rev. Theodore Will, a country rector, on Our Rural Parish, and the Rev. R. S. Litsinger, of Baltimore. Miss Emily DeW. Seaman, of the Liberian mission, will speak, and Miss Julia Cunningham is to present the follow-up of the Bishops' Crusade. The conference is open to all Churchmen, and young people are especially invited.

#### SPECIAL SERVICES

There were a number of special speakers and services in Baltimore, February 6th. The Rt. Rev. P. T. Rowe, D.D., was the preacher at Grace and St. Peter's Church. B. A. M. Schapiro, the well-known Jewish Churchman of New York City, spoke at the Church of the Messiah at 11, at the Cathedral at 5, and at St. Michael and All Angels' at 8.

Anniversary services for the Boy Scouts of the western district of the city were held at the Church of the Ascension at 8 A.M., February 6th, at which the Rev.

## BOOKS for LENT

### Values of Catholic Faith

By the Rev. Latta Griswold, M.A.  
Rector of Trinity Church, Lenox, Mass.

"Fr. Griswold is at his best in this book. A deep appreciation of the practice of our holy religion is evident throughout the pages.

"As points of departure, he has taken the Mass, the Creed, the Divine Office, the Kingdom of God, and the Way, and the discussion under each heading is admirable. While we may not care to follow him in every detail—as in what seems a mild disparagement of the Apostles' Creed as compared with the Nicene—we commend the book most highly, and hope for a wide reading among our people."—*Catholic Churchman*.  
Cloth, \$1.50

### The Seven Capital Sins

Outlines for Instructions

By the late Rev. Stewart Stone

of Philadelphia. With foreword by WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee.

Bishop Webb says of this book: ". . . Very suggestive for sermons and addresses. I know of nothing that quite takes the place [of these outlines]; and I have therefore recommended that they be printed, as I feel sure that they will be a help to many of the clergy. . . . They have been a great help to me."  
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### Talking with God

Some Suggestions for the Practice of Private Prayer

By J. J. Kensington

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Bishop of Milwaukee

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### God's Board

A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. PAGET, M.A., Oxon.; the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers; Hymns for the Holy Communion, etc. New edition, illustrated, containing "Helps for Self-Examination." Cloth, 45 cts.

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Walter K. Lloyd, chaplain U. S. A., was the speaker.

The Bishop Coadjutor of the diocese, the Rt. Rev. Dr. Helfenstein, was the celebrant at the Holy Eucharist at Mt. Calvary at 8 A.M., and he preached and administered the sacrament of Confirmation at the 11 o'clock service.

A notable program of Russian religious music was sung at Emmanuel Church on the evening of February 6th, including numbers from Tschesnokoff, Rachmaninoff, Kastalsky, Tschaikowsky, Gretchaninoff, and a traditional Christmas song from White Russia. The program was broadcast by WBAL. Frederick Elickson, F.A.G.O., is organist and choirmaster.

SHROVE TUESDAY SERVICE

Bishop Murray and Bishop Helfenstein have asked the clergymen of the diocese to be present at the annual service on Shrove Tuesday, March 1st, at St. Paul's Church, Baltimore. The Holy Eucharist will be celebrated at 11, immediately after which the Rev. Dr. Kinsolving, rector of the parish, will give an instruction. At 1 o'clock the clergymen lunch together as the guests of the bishops.

This service is an institution of the diocese of Maryland, and serves as a corporate preparation of the clergymen for the better observance of Lent.

PERSONAL NOTES

The Rev. Stephen R. Green, former assistant minister at Holy Trinity Church, Lafayette Avenue, has become rector of the parish in succession to the Rev. W. Weir Gilliss, whose resignation has recently been announced.

William Ingle has been appointed treasurer of the diocese of Maryland by the executive council to succeed Arthur Boehm, resigned.

An address on The Rural Problem will be made at the Memorial parish house, February 16th, by the Rev. H. W. Foreman.

ST. JOHN'S, PROVIDENCE, TO BE PRO-CATHEDRAL

PROVIDENCE, R. I.—Historic St. John's Church, North Main Street, on March 1st will be taken over by the Rt. Rev. James DeWolf Perry, Jr., D.D., to become the pro-cathedral of the diocese of Rhode Island.

With a view to such relation between the parish and the diocese, the vestry and Bishop Perry, after long and careful conference, since the announcement of the resignation of the Rev. John Frank Scott, have proposed an arrangement by which the Bishop will take St. John's Church under his personal direction, making it headquarters for the diocesan missionary staff, particularly as the work of the staff applies to city missions in and about Providence.

Bishop Perry will be represented by a vicar to whom will be delegated pastoral work in the parish. Members of the diocesan staff and pensioned clergymen will be attached to the church, with stalls assigned to them and with such responsibility for occasional or regular duties as the Bishop may designate.

The parochial organization of St. John's Church and the services and work will continue as maintained at present.

At the present time no change is contemplated in the title to the property of the parish. The cathedral corporation already owns Bishop McVickar house and grounds which are adjacent to St. John's

churchyard. The diocesan staff will continue to use this building in connection with the work that will be undertaken in the parish church and buildings.

St. John's Church is the mother church of this part of Rhode Island, having been established in 1722. Its rector in 1730 is said to be the original of the parson in Longfellow's *Tales of a Wayside Inn*. And it was here that the first American bishop, the Rt. Rev. Samuel Seabury, D.D., made his first visitation, confirming seventy persons. Until 1794 the corporation bore the name of King's Church, but by a grant from the legislature the name was changed to St. John's. One rector, the Rev. Nathan Bourne Crocker, a Harvard graduate, served the parish for sixty years, from 1803 to 1863. It was during his incumbency that on St. Barnabas' Day, 1811, the present building was consecrated.

Since 1863 the Rev. Richard B. Duane, the Rev. Charles Augustus Lewis Richards, D.D., and the Rev. Lester Bradner, D.D., have been the rectors, until the Rev. J. F. Scott came to St. John's in 1913.

Mr. Scott's rectorship has been marked by a general building up of the financial and organization strength of the parish, and by leadership in Sunday school work. He begins his work as rector of St. Stephen's Church, Lynn, Mass, the former parish of the Rev. William Appleton Lawrence, now of Grace Church, on March 1st.

The present arrangement by which Bishop Perry becomes the head of this historic parish is considered an extremely happy one, in the opinion of many.

CONVOCATION OF EASTERN OREGON

HOOD RIVER, ORE.—In his annual address before the convocation of the missionary district of Eastern Oregon at Hood River, Ore., February 4th, 5th, and 6th, the Rt. Rev. W. P. Remington, D.D., Bishop of the district, stressed the importance of expression in religion of Christian life, and emphasized the recent statement of the Presiding Bishop that membership includes all who have been regularly baptized. Each mission and parish accepted the increased apportionments so that the budget for next year could be completely covered, allowance being made for the advanced work of the Church.

The convocation was made the occasion for the Bishops' Crusade in Hood River, under the leadership of the Bishop of Spokane, and a very enthusiastic mass meeting was held in the theater. A strong follow-up committee of the diocese was appointed to see that the work of the Crusade was continued during the current year.

The following appointments were duly confirmed by convocation: Chancellor, Judge C. H. March; treasurer, H. A. Zurbrick; assistant treasurer, Miss M. A. Robertson; council of advice: clerical, the Rev. Messrs. Creasy, Ten Broeck, Riley, Hinkle; lay, Messrs. Slater, Sharp, Lilley; honorary member, Capt. Schetky; executive council: clerical, the Rev. Messrs. Creasey, Ten Broeck, Pratt, Ball, Riley, Hinkle; lay, Messrs. Brock, Hartman, Upton, Marsh, Lambirth, Harden; delegates to provincial synod: clerical, the Rev. Messrs. Bradner, Creasey, Ball; lay, Messrs. Upton, Hartman, and Marsh.

At the meeting of the women's service league the following were elected: President, Mrs. W. P. Remington; vice president, Mrs. Thomas Mount; corresponding secretary, Miss M. S. Robertson; assistant secretary, Miss Lang; treasurer, Mrs. Polack; U. T. O., Mrs. Flagler; box supply, Mrs. Tarkington; Little Helpers, Mrs. Pratt; educational, Miss Brown; isolated, Mrs. Creasey; corporate gift, Mrs. Marsh; C. P. C., Mrs. Woodward; delegates to provincial synod; Mrs. Crandall, Mrs. Pratt, Mrs. Ten Broeck, Mrs. Hartman, Mrs. Tarkington.

BOOKS for LENT

Was Christ Really Born of a Virgin?

An Answer for Laymen

By the Rev. T. H. Yardley, M.A.

FOREWORD BY THE BISHOP OF CENTRAL NEW YORK

"Many as are the books lately written on this subject, there is certainly room for the present little essay. Its purpose is to set in a popular form the grounds of the orthodox belief. It is a carefully written account, quite appreciative of critical objections, yet clearly showing the strength of the Church's Faith. Especially useful is the way in which the author maintains that this doctrine is a subordinate truth and yet stands in definite relation to belief in our Lord's Divinity. 'We may say without hesitation,' he writes, 'that the Virgin Birth of Christ is a perfectly meaningless event apart from an unreserved acceptance of the Virgin's Son as God Incarnate.'—London *Church Times*. Cloth, \$1.50

The Kingdom of God

By the Rt. Rev. C. P. Anderson, D.D.

Bishop of Chicago

"The Bishop of Chicago has collected and published a series of five addresses delivered in Passiontide under the title *The Kingdom of God*. While all five are worth reading and pondering, a special welcome must be given to the third: *The Kingdom of God is Peace*. The relation of Christianity to pacifism is a problem which puzzles and distresses many minds in these days. Those who are genuinely perplexed about it will be grateful for the Bishop's guidance. He combines clear thinking with deep Christian feeling—a harmony of heart and head which is all too rare."—*The Living Church*. Paper, 50 cts. Cloth, \$1.00

Personal Progress in Religion

By the Rt. Rev. T. F. Davies, D.D.

Bishop of Western Massachusetts

"We believe that many will be grateful for the suggestions so simply expressed in this little book by the Bishop of Western Massachusetts. The writer has in mind those souls who, desiring to lead a Christian life in communion with the Church, are distressed to find how little progress they accomplish in their religion, and how little interest it seems to possess for them."—*The Commonwealth*. Cloth, \$1.00

Confirmation Instructions

By the Rev. Chas. Paterson Smyth

Rector of Windsor, Nova Scotia

An excellent series of Confirmation lectures, useful for persons considering the subject, for reading of candidates for Confirmation, and as a guide to those who must give similar instructions. Starting with *The Sacramental Idea* in the first chapter, and *The Reasons for Confirmation* in the second, an exceedingly practical series, in faith and in life, follows. \$1.25

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The situation as of February 7, 1927, was:

Deficit as of December 31, 1925.	\$1,534,303.99
Assumed by dioceses and districts	1,406,650.00
Subscriptions and definite assurances	1,305,611.00
Of which there has been paid in cash	1,268,838.00

**NATIONAL CATHEDRAL SUNDAY**

WASHINGTON—The Sunday nearest the birthday of George Washington, February 20th, has been set aside as National Cathedral Sunday. Sponsors of the movement suggest that clergy tell their congregations of the new national cathedral, rising on Mount St. Alban, urging that gifts be made at that time so that the nation as a whole will share in the work of its erection. It is further advised that the religious life of our first president be presented, especially at a time when enemies of the Church are trying to convince the present age that George Washington's religion was only a matter of appearances. Washington's rector said of him:

"I never knew so constant an attendant on church as Washington. And his behavior in the House of God was ever so deeply reverent that it produced the happiest effect on my congregation and greatly assisted me in my pulpit labors."

**NAME OF ORDER OF ST. VINCENT**

BOSTON—From time to time inquiries have been made concerning the name of the Order of St. Vincent, a national organization of acolytes and lay readers in the Church. The question has been over the use of the title "Order of St. Vincent" or "Guild of St. Vincent," and has brought forth from Robert T. Walker, secretary-general of the society, the following information:

The name of the national organization is the "Order of St. Vincent," but parochial branches of the order are often called by other names.

**CENTENNIAL OF ST. JOHN'S, BROOKLYN**

BROOKLYN—St. John's Church, St. John's Place near Seventh, the Rev. T. B. Holland, M.D., rector, will celebrate its centennial on Sunday, February 20th, by a special service at 11:00 A.M. in which the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, will take part. The historian of the occasion is Frederic B. Clark. An informal reception will take place the following Wednesday, at 8:30 P.M., in the assembly room of the church.

**PORTABLE CHURCH FOR MILWAUKEE**

MILWAUKEE—The diocese of Milwaukee plans a portable church to speed work in unchurched areas of the city. The structure is to be such that it may be put up overnight and taken down just as quickly. As soon as a self-supporting congregation has been assembled, a permanent building will be started and the portable church moved into some new area.

The young people of the city of Milwaukee are raising the necessary funds to do this.

**ACOLYTES' CONVENTION IN DETROIT**

DETROIT—The first convention of acolytes in the diocese of Michigan was held on Friday in the octave of St. Vincent at the Church of the Messiah, Detroit. The Rev. Edward L. Aldworth, priest associate of the parish and chaplain of the parish guild of St. Vincent, was the instigator of the convention. The Rev. Charles H. Young, D.D., of Howe School, was the preacher. There were ten priests present and acolytes from twelve parishes in Detroit, Ann Arbor, and Mt. Clemens. It was considered by all present to be a splendid beginning. Before Evensong, St. Cecilia's Guild of the church served a dinner to the convention. The Bishop of the diocese sent his hearty greetings.

**NEW MISSION NEAR CLEVELAND**

CLEVELAND—A number of Church people at Gates Mills, a pretty village in the vicinity of Cleveland, have presented an application to the diocesan council, seeking to be recognized as a mission. Strangely, there has been no Episcopal church here before; and now the Methodists have relinquished their work and sold their building to the Church. The Rev. J. F. Jackson, D.D., has been placed in charge.

**SOCIAL SERVICE DEPARTMENT MAKES REQUEST**

NEW YORK—The Department of Social Service is revising and adding to its mailing list, and is anxious to put on that list the name of every person who would be interested in reading whatever the department published for free distribution. This includes material on rural work. Anyone desiring to receive this literature is asked to send name and address to the department at 281 Fourth Avenue, New York.

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Lutheran, Preachers'	\$10.25	\$12.80	\$15.35
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**CHURCH HISTORICAL SOCIETY MEETS**

PHILADELPHIA—The annual meeting of the Church Historical Society was held January 31st, in the rooms of the society, at the Church House, 202 South 19th Street, Philadelphia. The present officers, as named in the Church calendars, were reelected for the ensuing year. The treasurer, Edward Biddle, presented his report, showing the funds of the society to be in gratifying condition; and the librarian, the Rev. George Woodward Lamb, reported additions to the collection of 221 books, 180 pamphlets, 298 copies of other historical matter including autographs, photographs, leaflets, manuscripts, tracts, engravings, journals, and scrapbooks, together with copies of general and diocesan Church serials of recent dates.

The value of the society has been demonstrated by the loan of articles of historic interest in colonial times to the diocesan booth at the Sesqui-centennial; exchange of matter with several diocesan registrars; books loaned for historic research; and supplying data of value to clergymen seeking information of their parishes in early days. A testimonial of the usefulness of the society appears in the January number of the *Spirit of Missions*.

**KENTUCKY G.F.S. CONFERENCE**

LOUISVILLE, KY.—The Girls' Friendly Society of Kentucky held a conference in connection with the annual convention on Friday evening, January 28th, in the Cathedral House. The conference was a great success. The Rev. John S. Douglass gave an inspiring talk on Ideals. Miss Robinson spoke on the missionary spirit of the G. F. S. The community problem was well outlined by the Rev. Mr. Wilson. Mr. Alexander, our new executive secretary, spoke on the true spirit of self denial and sacrifice. Each of the responses were made by members of St. Andrew's and the Cathedral branches and were all well handled. The final address was given by Mrs. J. D. Herron of the diocese of Southern Ohio.

**CONVENTION OF SACRAMENTO**

SACRAMENTO, CALIF.—Marked progress was made in the diocese during the past year. Bishop Moreland pointed out in his annual address to the convention of the diocese of Sacramento held in St. Paul's Church, Sacramento, February 2d and 3d. Confirmations have increased about thirty-five per cent and the number of communicants about seven and one-half per cent. New missions have been started at Cottonwood and Hopland and property secured for a new mission in a growing residential section of Sacramento. At the same time the Bishop pointed out that the diocese is severely handicapped by lack of funds and he strongly recommended that steps be taken to increase the endowment funds, and that the attention of the National Council be called to the problems of this missionary diocese.

The new constitution of the diocese had its final reading and was adopted. Ways and means of increasing the endowment fund was given considerable attention and a committee was appointed to study the matter further. Convention unanimously adopted a memorial to the National Council requesting sympathetic understanding and aid in meeting the missionary problems of this diocese.

Elections: Standing committee, the Rev. W. H. Hermitage, the Rev. Halsey Werlein, Jr., Ph.D., the Rev. Paul Little, Ph.D., the

Rev. W. S. Short, and Messrs. H. E. Boudier of Napa, Geo. Weniger of Vallejo, C. A. Worden of Yuba City, W. W. Martin of McCloud. At the close of convention the Rev. W. H. Hermitage was elected president and the Rev. Paul Little, Ph.D., was elected secretary; executive council, class of 1929, the Rev. J. T. MacGovern, the Rev. A. J. Child, and Messrs. H. J. Chinn of St. Helena, C. A. Worden of Yuba City, and Neal Chalmers of Woodland to fill a vacancy in the class of 1928; delegates to synod, the Ven. Barr G. Lee, the Rev. Messrs. A. J. Child, W. H. Hermitage, Paul Little, Ph.D., and Messrs. H. J. Chinn of St. Helena, J. L. Martin of Vallejo, W. W. Martin of McCloud, Dr. D. H. Moulton of Chico.

**FAMILY SKELETON APPEARS**

MILWAUKEE—"Old Timer," who edits a column headed Milwaukee Twenty Years Ago in the Milwaukee *Sentinel*, has brought to light the family skeleton of the *Church Times*, Milwaukee diocesan paper:



"A great scandal broke loose in Episcopal Church circles," reports "Old Timer." "The *Church Times*, official publication of the diocese of Milwaukee, was suppressed when it was found that an irreligious printer had padded the paper with 'sacrilegious filler.' On one page

was a stately tribute to the late Bishop Nicholson, and opposite it was a page of jokes, racy verses, and decidedly secular anecdotes. One joke was about little Tommy, who said: 'Pa, the Sunday school teacher says if I'm good I'll go to heaven and you say if I'm good I can go to the circus. Which one of you is lyin'?' The Rev. C. B. B. Wright, canon of the Cathedral and managing editor of the periodical, immediately recalled all copies that had been sent out, and had the entire February issue reprinted."

**ROCHESTER CHURCH SCHOOL CONFERENCE**

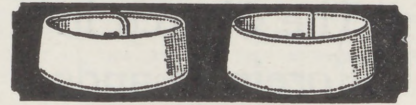
ROCHESTER, N. Y.—A most successful conference of Church school workers in the diocese of Western New York was held at St. Luke's Church, Rochester, on Friday and Saturday, February 4th and 5th. About 100 leaders and teachers discussed, under the able leadership of Miss Esther Smith, of Buffalo, the problems of the school in its relation to the diocese and the parish.

The Rev. Samuel Tyler, D.D., rector of St. Luke's, welcomed the conference to the parish and spoke on the Purpose of a Service Program. The first afternoon was given over to the discussion of An Educational Value in Service in the Church School, and the point made that it is only by bringing the lesson over into real action through service that the pupil is made to see the value in actual life of what we are teaching.

Fr. Huntington, superior of the Order of the Holy Cross, made an address Friday evening on Developing the Devotional Life of Our Children, and Saturday he made an address to the women, and later on another to the clergy on the Responsibility of the Priesthood.

The Rev. J. W. D. Cooper, of Geneseo, N. Y., led discussion on the work of the Church school in Lent. Mr. Cooper presented the outline of what is to be done this year in the schools in the diocese. Deaconess Truesdale also led a most informing discussion on the rural Church school.

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## The Church in Foreign Lands

**ORTHODOX GIFT TO ST. DAVID'S CATHEDRAL.** In the name of the Eastern Orthodox prelates who visited the shrine of St. David in Wales in July, 1925, during the commemoration of the Council of Nicea, a beautiful reliquary, shaped like a Noah's Ark, was presented to St. David's Cathedral. The sides and ends are formed of copper plates with rich enamels of byzantine workmanship in thirteenth century style. On the front is a figure of our Lord in glory, supported by two angels; below is a crucifix with our Lady and St. John, and two figures representing the Law and the Prophets. The inscription reads: *Hanc Capsellam d.d. in honorem Sti. David Peregrini ab oriente MCMXXV Ossa quasi herba germinabunt.* The gift was received by the Dean at a solemn Eucharist, and later in the day a fragment of the bones of St. David was placed in the reliquary and sealed by the Bishop of the diocese.

**JUBILEE OF UGANDA MISSION.** It was in 1877 that the Church Missionary Society took the Gospel to the Uganda, and many plans are being made for a worthy commemoration of the event. A leaflet appealing for a jubilee fund of £25,000 says: "The wonderful story of Uganda is one of the precious possessions of the Church, and a convincing proof that the Gospel of Jesus Christ is still the power of God unto salvation. . . . It is hoped that the jubilee year will be to the Uganda Church not simply a time of glad commemoration but also a time of real spiritual uplift to all those who profess and call themselves Christians, and to that end special missions will be held throughout the diocese." —*Missionary Review of the World.*

**AUSTRALIAN BISHOP RESIGNS.** The Rt. Rev. Gerard Trower, D.D., Bishop of Northwest Australia since 1909, has sent his resignation to the Archbishop of Perth, his Metropolitan. Bishop Trower has been a bishop in tropical countries for twenty-five years, having been consecrated to the see of Nyasaland, Central Africa, in 1901. He is to be rector of a small parish in the Isle of Wight. The appointment of his successor is in the hands of the Archbishop, since the diocese of Northwest Australia has no synod.

**BISHOP OF LONDON IN AUSTRALIA.** The Lord Bishop of London, in his tour around the world, has reached Australia. He was to spend February in the province of Queensland, being received by the Premier at Brisbane on February 9th.

**CATHOLIC CONFERENCE IN AUSTRALIA.** Plans are being made for an Anglo-Catholic Conference to be held in Australia October 19th to 21st. The Bishops of Goulbourne and Armidale are among the speakers scheduled.

**"SUMMER SCHOOL" IN JANUARY.** The annual missionary summer school of the New South Wales committee was held at Newport, N. S. W., Australia, from January 22d to 28th.

**FUND FOR POLYNESIA.** The New Zealand Board of Missions has made a grant of £500 for Indian mission work in the diocese of Polynesia.

## † Necrology †

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

### PERCY STICKNEY GRANT, PRIEST

**NEW YORK**—The Rev. Percy Stickney Grant, D.D., for thirty-one years rector of the Church of the Ascension, New York, and a prominent figure in controversies a few years ago, died of uremic poisoning on Sunday, February 13th, at the Northern Westchester Hospital, Mount Kisco. With Dr. Grant at his death were his sister, Mrs. Jean Stone, and her son, Dr. Eria Stone, both of Providence, R. I., his physician, Dr. G. P. Coopernaid, and J. G. Manchester.

Dr. Grant was stricken at his home in Bedford Hills with acute appendicitis, for which he underwent an operation on Monday, February 7th. For several days he seemed to be rallying, but poisoning set in on Saturday, and he lapsed into unconsciousness.

The late Dr. Grant was born in Boston, May 13, 1860, the son of Stephen Mason and Annie Elizabeth (Stickney) Grant. He was educated at Dwight Grammar and Roxbury Latin schools, Boston, and at Harvard, from which he was graduated in 1883, taking his M.A. in 1886. His theological training was at the Episcopal Theological School, Cambridge. Ordained deacon in 1886 and priest the following year by Bishop Paddock, he served successively as assistant at the Church of the Ascension, Fall River, Mass., priest-in-charge of St. Mark's, Fall River, and priest-in-charge of Christ Church, Swansea, Mass. He was rector of the Church of the Ascension in this city from 1893 to 1924.

The body was removed to Bedford Hills, where it was to lie in state at St. Matthew's Church, then to be removed to Boston for burial.

### MRS. GEORGE VAN FOSSEN

**WASHINGTON**—Mrs. George Van Fossen, Jr., died on Sunday night, February 6th, at her home here in Washington. She was ill only for a few days and her death was altogether unexpected. Mrs. Van Fossen was originally from Bethlehem, a graduate of Bishopthorpe Manor School, and she and her husband lived there for some years, when the Rev. Mr. Van Fossen was the first warden of Leonard Hall. The

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Van Fossens organized a number of missions in the vicinity of Bethlehem and gave the postulants of the Hall actual experience in parochial work, while taking their academic course at Lehigh University. There survive her husband, her mother, a daughter here in Washington, and two grandsons. The funeral services were held in the Pro-Cathedral of the Nativity on February 9th, Bishop Talbot, Dean Gate-son, and Father Briggs officiating. Interment took place in the family plot of Nisky Hill cemetery.

**NEW CHURCH HALL IN OREGON**

McMINNVILLE, ORE.—A new church hall was opened at McMinnville, Ore., during the week of February 6th, erected in honor of the Hon. Wm. M. Ramsay, a faithful layman, to whose service the mission owes its continued existence through many years. This is the third building erected under the supervision of the general missionary, the Rev. Thos. Jenkins, D.D., during the past two years.

The other two are All Saints' chapel at Hillsboro, and St. Alban's chapel at Tillamook.

A site has also been purchased recently at Monmouth, the seat of the state normal school, for a chapel, soon to be erected.

**NEWS IN BRIEF**

BETHLEHEM—Winton is a small mining town near Scranton with no church building of any kind. The rector of St. James' Church, Jermy, began to call upon the people a few years ago, winning their love and confidence. He has baptized more than eighty of their children and has presented more than thirty for confirmation. The diocese is now to erect a parish house and

church this spring. The people bought a lot for it and are going to do the masonry. Bishop Sterrett has just let a contract with the Kolb Construction Co. of New York to put up the frame building.

HARRISBURG—During the early part of last year, Trinity parish, Chambersburg, bought the house next the church for a rectory. Considerable repairs and improvements were made, causing an indebtedness of \$8,000. Through the efforts of the women's guild \$1,000 was raised and parishioners contributed enough to pay \$4,000. Added to other obligations, the parish raised more than \$8,000. Although this was done as a special effort, less than sixty regular contributors accomplished it.

INDIANAPOLIS—The Bishop of Indianapolis expects to be absent from his diocese until the end of April. All official communications should be addressed to the president of the standing committee, the Ven. William Burrows, 1535 Central Avenue, Indianapolis.

LOS ANGELES—The condition of Bishop Johnson continues to be serious. For the present he is at Las Encinas sanitarium, Lamanda Park.—Sunday, January 23d, was widely observed as Social Service Sunday. The Rev. David R. Covell, executive secretary for social service, spoke at St. Paul's Cathedral on Christ and Social Questions.—A building lot was recently presented to the new St. George's Mission, Hawthorn, which will be a good site for a church in this rapidly growing community southwest of Los Angeles.—The only congregation of Russians in Los Angeles is the group of Orthodox who, by permission of Bishop Stevens, worship regularly in the chapel of the neighborhood settlement.—The Los Angeles clericus held its February meeting on the 7th at Harvard Military School, the diocesan school for boys. The speakers were the Rev. Robert B. Gooden, D.D., headmaster of the school, and the Rev. H. P. Hames, D.D., recently returned from the Holy Land.—During 1926 All Saints' parish, Pasadena, while spending \$23,000 on current expenses, gave over \$27,000 for the General Church program and for local charities. The parish now has 1,350 communicants.—The diocesan Woman's Auxiliary met at St. Paul's Cathedral, Los Angeles, on February 8th. Miss Rebekeh L. Hibbard, the new

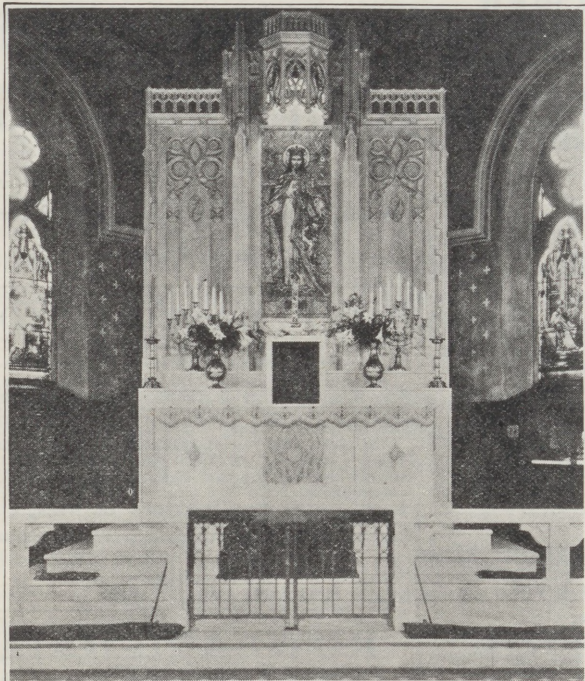
president, occupied the chair for the first time. Chaplain B. F. Huske, U. S. N., spoke on the Mission Schools of North Carolina.—Calvary Mission, recently organized in the Angelus Mesa section of Los Angeles, has already secured and paid for a new church site.

NORTH CAROLINA—Creation of a trust fund, the income from which is to be used for training young men in the ministry and young women in Church work, is provided in the will of Miss Emma Jane Karrar, a devoted Church woman who recently died in Raleigh. Miss Karrar also made bequests to Christ and St. Saviour's churches in Raleigh, to St. Mary's School, St. Luke's Home, Raleigh, and the Church of the Messiah, Mayodan.

QUINCY—The Quincy deanery convened at the see city, Dean James presiding. The sessions were held the evening of February 7th, and on the 8th. Canon Hursh preached at Evensong and the Dean celebrated the next morning, the Rev. J. K. Putt giving a meditation on the continuity of the Eucharist through the ages. Besides the business sessions, there were several addresses, and the Bishop gave a meditation in the afternoon. The meeting closed with devotions to the Blessed Sacrament.

SOUTHWESTERN VIRGINIA—On January 27th and 28th an institute for study class leaders was conducted in Roanoke under the auspices of the diocesan Woman's Auxiliary. Miss Laura F. Boyer of New York was the leader, using as a text book, *Beyond City Limits*, by the Rev. Frederick Deane Goodwin. There were morning and afternoon sessions each day, all of which were held in the parish house of St. John's Church. Sixteen churches and missions in the diocese were represented by thirty women.

VIRGINIA—The Rev. J. H. Gibboney, rector of the Church of the Epiphany, Richmond, who has been on sick leave for the past year, has returned greatly improved and assumed charge of his parish on February 1st. On Friday evening, January 28th, the congregation of Epiphany Church gave a reception in honor of the Rev. H. B. W. Peters, who has been minister-in-charge during most of Mr. Gibboney's leave of absence. A gold watch was presented to Mr. Peters in appreciation of his work.



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