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# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, APRIL 2, 1927

No. 22

## The End of the Sawdust Trail

EDITORIAL

## Anglican Principles

THE BISHOP OF KOOTENAY

## The Chinese Nationalist Government

An Interview with Eugene Chen

THE BISHOP OF HANKOW

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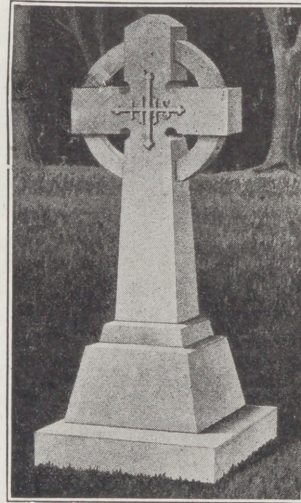
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 Managing and News Editor, **CLIFFORD P. MOREHOUSE.**  
 Assistant Managing Editor, **Rev. F. H. O. BOWMAN.**  
 Literary Editor, **Rev. LEONARD HODGSON, M.A.**  
 Social Service Editor, **CLINTON ROGERS WOODRUFF.**  
 Circulation Manager, **LINDEN H. MOREHOUSE.**  
 Advertising Manager, **CHARLES A. GOODWIN.**

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DEAN FARRAR wrote of his mother, for whom he cherished the deepest reverence: "My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and in prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettiness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian."

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## EDITORIALS & COMMENTS

### The End of the Sawdust Trail

THE indifferent person has a great defensive weapon. Nobody has ever invented a protective apparatus against ideas, an armor against propaganda, that can compare with simple indifference. Hatred and prejudice are tricky things: they may put off a conversion indefinitely, but very often they react by making a proselyte two-fold more the child of—whatever it is—than his converters. Hot anger often has a great rebound. Even ridicule often works contrariwise. Governmental suppression of propaganda seems in these days, as in the days of the martyrs, to propagate the propaganda ten-fold. Moral welfare societies, trying to get baleful magazines off the stalls, have to face the risk of giving them free advertising.

But good old indifference holds out where everything else yields. It is the greatest protection against "radicalism": our politicians know that denunciation will not protect us from it half so well as prosperity—such a measure of prosperity as will keep us contentedly ignorant and indifferent toward revolution. It is the greatest protection against passion. It is the greatest protection against Roman fever. And it is the greatest protection against Christianity.

There is a "holy indifference" and an unholy. You may be so interested in the spiritual life that you do not know or care whether you are eating caviar or cabbage. You may be so interested in caviar or cabbage that you do not know or care whether there be any spiritual life.

THE person who is contentedly indifferent to the Christian religion, whether he nominally acquiesces in it or not, is always a baffling problem. The earnest-minded are hard put to it to find ways and means of capturing him. He himself may wish for an enthusiasm. All the resources of the Holy Spirit are needed for the purpose. Often it seems that nothing man can devise is sufficient, and we must wait for something to happen to the indifferent one, some great shock like love, death, war, the birth of a child, a great loss or a great gain, to arouse him. But men have sought out many inventions.

A venerable tradition has come down to us from at least the eighth century B.C., the tradition of mission preaching, directed toward those who more or less believe, but do not care. It has used the method and psychology of oratory, assimilated somewhat to classi-

cal patriotic oratory. Catholic missions of modern times, with the characteristic Latin mechanism of sermon, instruction, conference, question-box, catechism, confessions, and the rest, represent one form of this. Evangelistic revivals, with their characteristic mechanism, are another form, probably more familiar to most of us. But in both the central thing is the sacred oratory which appeals to religious emotion.

One has seen advertisements announcing an "old-fashioned camp-meeting." The very term "old-fashioned" advertises the decline of the institution. In its prime it was very soul-stirring. There was the large tabernacle, roofed over but open on all sides. The people were all away from home, gathered together in unaccustomed surroundings; the every-day flatness and sameness of home were left behind. The great meetings were at night. The tabernacle was brightly lighted with flaring torches. A big organ was on the platform. "Gospel hymns" were lustily sung, hymns full of Atonement-theology, then perfectly familiar to all, and full of exultant assurance that grace had wrought salvation for many, and would do it for many more. The music was naïve; it was simply flooded with feeling, so much so that the Hawaiians, for instance (if we are correctly informed), found it amply satisfying for their most romantic love songs. "There's no hope for a sinner like me," for several verses, then at last, "There's hope for a sinner like me"; "My hope is built on nothing less than Jesus' blood and righteousness"; "Hallelujah, 'tis done; I am saved by the One"—always a great deal of Hallelujah.

Then there was the preaching of salvation: discontent, sorrow, shame, pathos, indecision, leading up to the moment of choice—now, tonight—pent-up emotion at length breaking through into decision, some few "coming forward," then many, kneeling at the rail, while prayer and hymn and pleading and thanksgiving went on and on. Finally radiant exaltation, sweetness, "glory." And one never remembered how, when it was all over, the lights were put out and the people went off to bed.

In all this the background of consciousness was deeply enriched in all sorts of ways before ever the preaching began; the oratory would never have done the work without that background; but the oratory was in the foreground every time. Now the background, it seems, can never again be made what it was so nat-

urally then; and the oratory by itself has failed. The revival, as an institution, has all but perished.

Revival methods are conventionally criticized as being too emotional. We think, on the contrary, that the trouble with them now is that they are so impotent to produce any emotion at all worth mentioning. The emotions connected with the latter-day Sawdust Trail are as nothing compared with those of the old-fashioned Camp Meeting. And the end of the Sawdust Trail is in sight.

THEN there came the Religious Dinner. This, too, has an ancient tradition behind it. Long before anybody dreamed of the Rotary, there was the banquet, an honorific occasion always. It would be silly to think of it as a mere meal. "What! have ye not houses to eat and drink in?" exclaims St. Paul. The banquet for arousing large feelings of fellowship and ardent loyalty goes back far into pre-history.

The associations of the Church Dinner are entirely different from those of the Sawdust Trail. Instead of being assimilated to the patriotic meeting, this is assimilated to the convivial meeting of friends, with congratulatory after-dinner speeches. It is a very mild conviviality, to be sure, but after all it is a dinner. In other than religious gatherings this has been found to be rich in emotional value. The zest of dining out, the congenial fellowship, the expansiveness of the scene, and good black coffee, go to make up a background on which oratory may succeed in arousing enthusiasm.

The speakers now begin with cordiality, geniality, and funny stories; then at a certain stage they "strike a deeper note" of appeal to latent loyalty and the spirit of service, and people are really aroused. It does work. It does culminate in high resolve to carry on the work of the Church. It may even be that it produces conversions and saves souls, though we rather doubt it.

The adoption of this ancient institution by the modern Church was an important gain in the perennial attack upon indifference. But it should not be over-rated. It leaves some people cold, even when it gets their presence. It may often be truly inspiring; but at its lower levels it sometimes is content with the comfortable gospel of "How nice we are!" It arouses loyalty, unity, generosity, *esprit de corps*, all of which are invaluable Churchly virtues; but seldom do repentance, prayer, the adoration of mysterious Holiness, or the aspiration to heavenly life, find expression there. It is too overwhelmingly this-worldly to be religiously complete. Even so devout an expectation as the Jews had of the Messianic Banquet—"Blessed is he that shall eat bread in the Kingdom of God"—is met by our Lord with the parable of the indifferent guests who excused themselves.

MANY of the churches not of our name in Milwaukee have just adopted a third method for winning the indifferent. It is a crusade of personal visits. This again is a very ancient social tradition, the calling upon friends. Its mechanism is now seized upon for religious purposes on a large scale. Of course pastoral visitation is an old and familiar Church institution, but this time it is undertaken by a large number of laymen instead of a small number of clergymen, and it is concentrated within a short time instead of strung out through the years.

It begins with a recruiting and rallying of the visitors, or crusaders as they are called. Mass meetings for prayer, instruction, conference, and inspiration are held. Lists of names are procured, including "prospects" and the indeterminate, drifting, back-sliding,

disappearing Christians and near-Christians. Then the crusaders, in pairs, go to their work. They are prepared to avoid antagonizing approaches and anything that might be looked on as cant or gush. They try to be quite straightforward and explicit, but tactful. They are prepared to meet rebuffs with at least that measure of courteous forbearance and undiscourageable hopefulness which every good salesman employs in persuading people to buy what they do not want.

"Sell Religion, Workers Told"—so runs a newspaper headline. These are some of the instructions given to crusaders, as reported in this paper:

"Offer a prayer, every time you ring a doorbell, that the person who is coming to bid you enter his home may be in a receptive mood for your appeal that he become a Christian.

"Once inside a home, launch your interview just as you would if you were selling an automobile, or any other article. The same rules of salesmanship that apply in the world of business are most successful in soul-winning.

"Be yourself—absolutely natural. Artificiality and dignified phrases will spoil the effectiveness of your appeal.

"Whatever you do, never try to answer a 'prospect's' excuses by quoting verses from the Bible."

We do not know, at the time of writing, how well this has worked. But the daily papers told us every morning how many were "saved" the day before. It looks interesting.

It represents a sharp turning away from the Sawdust Trail. Late experiences of this have left a bad taste in the mouth. The directors of the new method are in wholesome dread of "emotion," that is, morbid mob psychology, which has not commended itself by its after-effects. The new method stands for a greater genuineness and sanity, while it is thoroughly social, as every Church institution must be. It makes use of a social institution, the personal visit, which lends itself more to candor than do the revival or the Church dinner.

But insofar as the visit and the "line" of a zealous salesman of anything is not perfectly guaranteed against a certain unreality, or at least disproportionate urging of values, so this method is not secure against it. Nothing can take the place of the ultimate lay evangelism, wherein an unorganized, uncoached, undrilled Christian man, in the ordinary occasions which he finds for talking with his fellows, talks about his religion.

Our Bishops' Crusade has made more or less use of each of these methods for stirring the indifferent. We rather hope that the last will be used the longest.

THAT everybody in this Church does not wholly agree with everybody else in matters of Churchmanship is fairly well understood.

Whereupon two totally opposite policies on the part of press and people result.

One group delights to lay stress upon differences. It scours the country to find things to condemn. It heralds the eccentric and the bizarre, and presents the curious local characteristics of some unusual parochial group as though thousands of people in all parts of the country were colored by them. There is no sense of proportion here, for some miniature group of individualists banks as large in perspective as the official Catholic Congress. Fiery demands inquiring whether a chance reader desires to see the Protestant Episcopal Church dissolved introduce polemic appeals to those passions which, in matters of religious conviction, are so easily aroused.

And then there is the other kind. Recognizing also that there are Churchmen with whom they disagree,

these try to see these latter in their best light; try to understand them, to do justice to them, to distinguish between basic principles and some minor experimental practice that may conceivably be unwise. These lay little stress on peculiarities of individuals, on purely local eccentricities, on the exaggerations of emphasis that grow out of unbalanced enthusiasms.

Yes, we have both these kinds of Churchmen. The former speak loudly for themselves; when we are confronted with the latter we like to make them more widely heard and known in the Church.

A recent issue of the *Virginia Churchman* gives us the opportunity. We are struck with the spirit of two book reviews printed almost side by side in the March number. Of one book, Mr. Walsh's excellent *Church Facts and Principles*, it speaks as "in close harmony with what is known as Virginia Churchmanship." The other book, Westley's *Jesus the Way, the Truth, and the Life*, is described in its sub-title as "An Exposition of Anglo-Catholic Teaching." There are people who would at once have contrasted the two phases of Churchmanship portrayed in these two books, in a polemic manner. It would have been the easiest possible thing to do.

And the following is the notice of the second book that the *Virginia Churchman* actually gave:

"The (Interdenominational) Student Christian Movement issues this exposition of Anglo-Catholic teaching, 'because it believes that it is important that Christians should understand one another.'

"There is even more reason that Churchmen of different traditions, training, or personal conviction, should understand one another. The author's aim is 'a simple statement, constructive, not controversial, of Anglo-Catholic teaching.' The spirit of the writer is indicated in the following passage from the Conclusion: 'Brethren in Christ, if sometimes things are said or done among us (or so reported, which is not quite the same), with which you entirely disagree, will you of your goodness and Christian courtesy remember that the rumor is possibly untrue, and that if true, the actual eccentricity is but passing froth upon the surface, that shows the presence of a deep Catholic current below? That current is bearing us onward, we believe, to the reunion of all God's children. . . . From the outside the stained-glass window looks dull and stupid and a hindrance to the light. From the inside only can you see its beauty and its meaning. . . .'"

This is the perspective of the second group in the Church to which we have referred.

Compare it with the other sort, examples of which are plentiful enough. Which sort seems more in accordance with the will of God?

May the Churchmanship of the *Virginia Churchman* so completely permeate the Church that all of us alike may be gathered within its influence!

THAT all of us are thinking of and praying for our missionary workers and their flocks in China may be taken for granted. It is not strange that we have little direct news concerning most of them, but, happily, we have no reports of serious happenings

The Crisis  
in China

to any of them. Information in the news columns of this issue is as late as can be obtained. Most of our workers have been concentrated at Wuchang and in Shanghai. Some of our force appear to have been included with those Americans who were in serious danger at Nanking last week, but the women and children had already been sent away. Our property at Nanking is enumerated in the news columns. That at least some of it was pillaged was reported in daily papers and seems probable. Whether the crisis has been passed at Shanghai does not yet appear; our own view is that it has and that the immediate danger is over, but the future will tell.

In the midst of the distress comes the report of the synod of the district of Hankow, held in February, while Bishop Roots' interview with Eugene Chen, also printed in this issue, gives a view of the ideals of the best of the Nationalists as they were held in January. But events have moved rapidly since then, and movements of war cannot be controlled by men of the best minds. We hope that as far as possible Christian leaders will make it clear to Chinese nationalist leaders that there is no inherent incompatibility between Nationalist and Christian ideals; that in principle they can be held together. As rapidly as the Chinese can safely assume the control of their own work they should be encouraged to do so, but always with the understanding that in assuming responsibility they also assume the major part of the support of their own work. So can the principle of nationalism be applied in the sphere of religion.

We earnestly hope that Christian factors may be elements of peace in China. The foreign missionary remaining behind when his fellow-nationals have been urged by government agencies to leave may have been of more value in preserving peace than the armies that are sent by the same governments afterward. The hordes that constitute and follow native armies are not all of China. There yet remains the leaven of Christian, educated thought. Russian soviet influence is, indeed, the menace of the day; but wherever Chinese Christians have remained true to their faith, as in many places they seem to have done, there is a counter-influence that will be stronger, in the long run, than that of the brute force of Russian infidelity or of Western armies.

May Almighty God protect and guard those who are in China in His Name and service. May He bless and guide all those who profess His Name in that unhappy land. And finally, may His will be done in China as it is in heaven—in His own good time.

### ANSWERS TO CORRESPONDENTS

D. C. S.—St. George's Day falling this year within the octave of Easter, and the following Monday being St. Mark's Day, a parish dedicated to St. George would, in our judgment, transfer the patronal festival to the following Tuesday, being the first succeeding free day in the calendar. There would seem to be no reason for dislodging or transferring St. Mark's Day.

B. A. W.—(1) It is generally considered that the Revised version (either English or American) of the Bible is a more accurate translation than either the King James or the Douay.—(2) We know of no single book describing the various Uniat Churches of the East.

R. C. T.—Anglican standards—dating from earliest times—invariably give the rendering *Easter Day*, Roman standards as invariably *Easter Sunday*. Why the distinction? We do not know. Does anybody?

### ACKNOWLEDGMENTS

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### DISCOVERY AND REVELATION

EVOLUTION as the method of God manifest in every phase of life, the law of matter as of mind, is the most effective apology that could be imagined. It literally compels one into faith when reason is driven to its end! Nothing has done more to make the philosopher tolerant of theology than this ready acceptance by the Queen of Sciences of the fruits of discovery. Incidentally there is an open-mindedness about modern theology that enables it to profit by scientific theory without imperiling its life through tying itself to, and consequently passing away with, a temporary phase of thought. The theologian rightly regards philosophy as an experimental laboratory where intellectual ideas are tested out and permanent values ascertained. It is a useful handmaid to the mother science. And although theologians have too often been the victims of mistaken ideas, it cannot be so truly said of their science as of philosophy that "it is an intellectual museum of lost causes."—ERIC MONTIZAMBERT in the *Anglican Theological Review*.

# DAILY BIBLE STUDIES

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

## THE CHRISTIAN'S HOPE

April 3: Fifth Sunday in Lent. Passion Sunday

READ St. John 8:46-59.

**T**HIS Fifth Sunday in Lent is called Passion Sunday because we remember our dear Lord's mental suffering. It must have been for Him more severe than the physical suffering of the Cross. To have the divine truths which He came to earth to bring, and to have His own loving service misunderstood and mocked, must have caused agony which we can scarcely comprehend; and yet through it all there was that calm vision of future good which held Him undismayed. He saw the end, and that a glorious end, and therefore His sorrows of the mind were calmed by the great meaning of His incarnation. So the Christian knows that death is not the end, but the beginning; that here on earth we are being educated for a larger, fuller, and unending life; that while our natural curiosity is not satisfied concerning the exact character of that life, yet enough is told us to comfort and inspire. We are never justified in neglecting the present while we anticipate the future, for God has given us our life to live and our work to do; and the best preparation for a larger and an eternal life is faithfulness in all our duties here on earth, and patience.

Monday, April 4

READ St. John 14:1-4.

**T**HERE has been a happy change in our understanding of Christian living in the past hundred years, and it has been brought about largely by new responsibilities and by new zeal in missionary work. Facing the imperfect lives of people who have never heard of God and of salvation through Jesus Christ, we have learned that we must teach them how to live here and how to obey God's laws, and that Christianity is not to prepare us for death, but rather to prepare us for life, and the life here opens into the everlasting life beyond. So, while we think of heaven, we must also think of earth and strive with all our might to make earth as like heaven as we can.

Tuesday, April 5

READ Joel 2:28-29.

**W**E must distinguish between visions and dreams. A dream is a reverie, a looking backward and reliving of past days. A vision is a sight, by faith or by revelation, of the good which is to be. But visions of future glory are of little value unless they inspire us to press on and hasten their realization. My hopes of heaven are granted to me, not only to cheer me when life is hard and barren, but to make me eager to realize them as I press on, that the world may be a little better because I have lived in it. And that is why visions are especially granted to the young who are youthful, not in years alone but in spirit. "I have written unto you, young men, because ye are strong," writes St. John (I John 2:14). A vision of the figure imprisoned in the marble urges the sculptor to action. The face or the landscape before the artist inspires him to touch his brush to the canvas. The music singing its symphony in his own soul leads the musician to master his instrument. Always it is the vision, the throbbing hope, that gives power to him who hears and sees.

Wednesday, April 6

READ St. John 15:1-5.

**I**T IS an easy thing to find fault and to complain, to see evil and lament at the sight. It is not so easy to hold to the vision of goodness and rejoice in it, and yet it is that very vision that should preëminently strengthen us. Why worry, when we can catch sight of victory? Why have a troubled heart, when we know that Christ is preparing a place for us in His Father's house? "Lo, I am with you always," said the Master, and where Jesus is, there is heaven. It is the knowledge that Christ, our Saviour, is our constant companion, that

is the very foundation of hope; and the blessings given to us in the Christian life—the Sacraments and prayer and public worship—are the assurance of an eternal Presence which can never fail. It is the assurance of being with God in heaven that cheers us on our way, but Christianity teaches us that we can be with Christ *here on earth*. "Abide in Me and I in you."

Thursday, April 7

READ II Timothy 1:12-14.

**N**OW the work and toil of the days find their transfiguration in the vision of a perfect life! They are lifted from the task of a slave to the adventure of freedom, as we have in our hearts the knowledge of work's meaning, namely, an endeavor to make the world happy and perfect. And so the Christian's hope for the future life sends its glorious rays upon the daily way which he treads with his Master. And so the way of the Christ was really not the *via dolorosa*, the sad way, although it led to the Cross; but it was a glorious way, with victory at the end, and the glory of God's throne shining upon the Cross. Jesus Christ *knew*; and if we follow Him, we also shall *know*; and it is well for us to remember that the Christian alone has the right to say, "I know," for spiritual truths are the unchanging truths.

Friday, April 8

READ I Corinthians, 2:9-11

**A**LL the while in our Christian living we must think of the time when Christ will come again as He promised—when we shall see Him and hear His voice. It is well that we have so many hymns, like Jerusalem the Golden, to keep the vision plainly before our eyes, for we are very human and we need constant help in our struggles lest we faint. No language can tell of the beauty which can only be spiritually discerned; and so these hymns, following St. John's description, tell of golden streets and pearls and flowers and fountains of living waters, which help us to understand. But let us remember that the great joy of heaven will be, first, the sight of Jesus, and then the new knowledge of life's full meaning and the spiritual delight of entering upon a new experience based upon faith, and being joined with the countless multitude whose garments are made white through the blood of the Lamb.

Saturday, April 9

READ Rev. 21:10-23.

**W**HAT a glorious place heaven must be! Bodies free from weakness, minds able to grasp infinite truth, and God over all! But however in moments of delight we may, like St. Paul, be caught up and seem to hear the anthems of angels, we must remember that all these visions are to help us live and learn here, and we must bring them to the world suffering in its darkness and let them shine on the way that others may catch the blessed sunshine of heaven and take heart of hope. So will our mental sufferings, like those of the Christ, be endeared to us by the very fact that we are bringing help to over-burdened humanity. The Christian's hope is not for his own comfort only, but for the many who cannot hear or see for themselves. It is the old precious story—we have this hope, this vision, to cheer us, but it will only fulfill Christ's will as it passes from us to others and brings a little nearer the blessed end when all will know and love the Redeemer of the world. So was the passion of our blessed Lord made rich by His divine knowledge. So can our feeble passions of mental pain be made a blessing to us and to others.

I thank Thee, dear Lord, for the visions of Heaven given by Thy messages of love. And I thank Thee that they can aid me in my daily life. Help me, I pray Thee, that I may be a better Christian for this hope, and that I may lead others to know how Thou art the Hope and the Light of the World. Amen.

# Anglican Principles\*

By the Rt. Rev. Alexander John Doull, D.D.

Bishop of Kootenay

ON THE occasion of the consecration of a bishop for Calgary, who will be not only your chief pastor and father in God, but also your teacher and official representative, it may not be unprofitable to consider briefly some of the main principles for which the Anglican Church stands, principles which we believe to be of vital importance and which are destined ultimately to win acceptance and bring to our side those who love the truth in its purity and fulness. "Every scribe who hath been made a disciple to the kingdom of heaven is like a man that is an householder which bringeth forth out of his treasure things new and old."

Every bishop, every priest, every teacher who has caught the spirit of the Church Catholic, and is faithful to her, will bring forth out of her treasure things new and old for the health, welfare, and well-being of the flock entrusted to his care and of the community in which his lot is cast. He will remember that, as a representative of the Church, he must be true to her and to her teaching and make it clear to those within and to those without why the Church is here, what is her mission, and why her members are determined to extend her influence and increase her power.

## CATHOLIC FAITH

In the first place, then, the Anglican Church exists to witness for the ancient faith of Catholic Christendom. There are certain truths which Almighty God has revealed to us contained in the pages of the Holy Scripture and enshrined in the brief condensed statements of the historic Creeds. For nigh upon 2,000 years the Church has taught these truths, lived by these truths, demonstrated them to be truths, nor does she see any reason for changing her attitude toward the Bible and the Creeds now that more than a quarter of the twentieth century has passed away. The storms which raged around the higher criticism of the books of the Old and New Testaments are now well-nigh stilled. The result leaves the Bible stronger in its hold upon the heart and intellect of Christendom than ever before.

We may have altered our ideas concerning the mode and method of inspiration, concerning the date of this book, and the authorship of that, we may recognize much more fully than our forefathers that there is a human element in the Bible as well as a divine, that the treasure is contained in earthen vessels, but nothing has happened, nothing has taken place to cause the Church, or any part of the Church, even to consider the question of modifying her age-long traditional belief in the Holy Scriptures as the record of God's revelation to man, brought to its fulness and perfection in Jesus Christ, His only Son, our Lord. And if nothing has happened to disturb the faith of the Church in the Holy Scriptures, it follows that nothing has happened to disturb or unsettle her faith in those credal statements of the Apostles', Nicene, and Athanasian Creeds, which ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

The clergy of the Anglican Church are not lacking in scholarship. No other Christian communion can produce a greater or even an equal number of intellectual giants; they are not lacking in honesty and sincerity of purpose; to discover the truth has been their aim and object. Is it, therefore, not a treasure beyond price, a boon for which our age might well be profoundly thankful, that the great Church of the English speaking people is able to say, "I have investigated most carefully and critically the ancient faith as received for 2,000 years, and as the result of every test that a searching criticism could apply, the Old Book and the old Creeds and the old

faith of historic Christendom stand as firm and immovable as a rock!"

In a new country, amidst a large company of sects, many of them professing the most modern doctrines and opinions, some of them hardly as old as the youngest choir boy present, the ancient Catholic Church proclaims her ancient faith and out of her treasures brings forth the old faith, the ancient truths by which God's saints have lived and for which they have died during 2,000 years of history.

## CATHOLIC WORSHIP AND SERVICE

SECONDLY, the Anglican Church exists to make possible and demonstrate the perfection and beauty of Catholic life and character as shown in Catholic worship and service. The life and the worship of Catholic Christendom, which are one, center around the person of our Lord and Saviour, Jesus Christ.

The intense longing and yearning of men and women today is to be brought into touch and contact with the living Christ. It is no use to point them to an historical Christ who lived 2,000 years ago and then returned to heaven. Men and women want a Christ who is here with us today as real and as all-powerful as when He trod the hills of Galilee or the streets of Jerusalem. The Anglican Church proclaims that this yearning can be satisfied, that Jesus Christ is really and truly present in His Church. She really believes that Christ came to be Emmanuel, God with us. She really believes that Christ meant what He said when He declared, "Where two or three are gathered together in My Name, there am I in the midst of them." She really believes that He was proclaiming a truth of tremendous importance when He said, "Lo, I am with you all the days even unto the consummation of the age." She believes that the ascension of our blessed Lord did not mean His going away from us, but His exaltation to the highest state of spiritual glory and blessedness so that He might be forever present with His Church on earth.

That Presence she believes is vouchsafed in every act of prayer and worship, in every Sacrament and means of grace. She does not limit the presence to one Sacrament nor regard its continuance with us as dependent upon the reservation of the consecrated eucharistic gifts, but in every Sacrament and Sacramental Rite believes that the Christ is truly present as the real Minister and Bestower of sacramental life. In Holy Baptism it is Christ who baptizes; in Confirmation, it is Christ who strengthens with the seven-fold gifts of the eternal Spirit; in the Eucharist, it is Christ who is at once the Priest and Sacred Victim, pleading His sacrifice once offered and feeding us with His most precious Body and Blood; in Absolution it is Christ who applies to the penitent the merits of His atoning death and sacrifice, who washes the stains of sin away, and restores the soul to its baptismal status. In Holy Matrimony it is Christ who witnesses the pledge and troth each to the other, joins the hands of Christian man and maid in a union which all the law courts of earth can never break or dissolve; in Holy Orders it is Christ Himself who stands in our midst, lays hands of consecrating power upon the head of each ordinand, reiterating down throughout the ages the words of the great commission, "As My Father hath sent Me, even so send I you." In the Anointing of the Sick, it is the Christ, as we are beginning more and more to recognize, who exercises His power to heal, not merely the souls, but the bodies of men and women.

All our worship, all our life, is centered round the Christ lived in His presence, even as our service is performed in union with Him who making us one with Himself offers us in union with His own oblation as living sacrifices to the Blessed Father and sends us forth to do our work and bear our witness not in our own strength, but in His. The real presence of the real Christ is the ancient treasure which the old Church has to give to the weary, unsatisfied men and women of the twentieth century.

\* This article is a part of the Bishop of Kootenay's sermon at the consecration of the Rt. Rev. Louis R. Sherman, Bishop of Calgary. The Bishop's statements of the principles of the Anglican Church are so excellent that they should be of great value to American as well as Canadian Churchmen.—EDITOR L. C.

Naturally, therefore, all that appertains to Catholic order and the due and rightful administration of such holy and life-giving means of grace, is a matter of vital concern and can never be relegated to the domain of the indifferent and unimportant. Naturally, therefore, the Anglican Church seeks by art and ritual and music to impress upon us the duty of profound reverence in the House of God and in the celebration of all acts of religion. She is not careful regarding details nor concerning the extent to which art and ritual and music should be employed, but she is careful to impress upon all that God's house is God's house, that the Lord is really and truly present in His Holy Temple and that we must approach it with reverence and awe. If there be one lesson more than another which even sincere Christian people in Canada need to learn and which the Anglican Church is specially qualified to teach, it is that of reverence in worship and reverent treatment of our churches which are set apart to God's honor and glory.

#### THE CATHOLIC MESSAGE

**I**N THE third place, the Church has not only old treasures to bring forth, but also new. She is the Catholic Church with a message for all men and for all ages. The Church is a living body with a mind capable of growth and development. Truth is so vast that it will require eternity to comprehend it, for God is Truth and the eternal Spirit of truth is according to Christ's own most true promise gradually leading the Church to discover new truth and to understand old truths in the light of an ever clearer, widening vision. The past century has been a period of marked progress in all departments of knowledge. The scientific discoveries have been so vast as completely to revolutionize human thought concerning the universe, the world and man as a component part thereof.

We cannot look at truth from the standpoint of our fathers and forefathers; we cannot treat the wonderful scientific discoveries of our age as if they had never taken place. The Catholic Church has to teach the Catholic faith and set forth the Catholic life not to Jews of the first, Greeks of the third, Italians of the fourteenth, Englishmen of the sixteenth centuries, but to Canadians of the twentieth century, and the historic faith and life must be presented in a form that will be understood and acceptable.

This work the Anglican Church is well equipped to undertake and perform. Her scholarship, I repeat, is unique among the Churches of Christendom; her love of truth forms her special sign mark among the religious bodies of today; she is not afraid of the fullest, most searching examination into all that concerns God's revelation of Himself to man, and conscious of the indwelling presence of the Holy Eternal Spirit of truth, she is careless whither her footsteps tend, for He who has guided her in the ages that have passed will guide her into richer fields of deeper truth in the years that lie beyond.

### TEN YEARS OF THE CHURCH PENSION FUND

**O**N March 1, 1927, ten years had elapsed since the Church Pension Fund began its operations. The March number of *Church Pension Progress*, issued on behalf of the fund, tells the incidents of progress that have been made during these years.

To begin with, the actuarial hypotheses upon which the promises were based have proven to be correct, so that at the end of its ten-year period the fund is entirely solvent and able, not only to do what had been promised, but to add, by several steps, to those promises.

The following instances of expansion of the benefits of the fund beyond the original promises are narrated in the periodical:

"The Church Pension Fund necessarily only covered those clergymen who were in active service when it started. To ask otherwise of a pension fund is to ask an impossibility. Nevertheless, the trustees have paid out \$1,665,438.63 to clergymen who retired before the system started and to the widows of clergymen who died before that time. At present they are paying \$179,235.07 a year to such individuals. Eventually they will have spent the entire surplus subscription to the original capital in this way.

"This means that no clergyman who retired before the fund started gets less than \$600 a year, and no widow less than \$300. These represent not only those whose names were on the General Clergy Relief Fund and diocesan relief funds, but a

large number systematically gathered by the trustees themselves, whose names did not appear on any of their rolls.

"The Church Pension Fund necessarily only covered clergy who were in active service when it started, and in the regular formal work of the Church. The trustees have been able to extend its operation to hundreds of individuals, covering all cases, of whatever nature, that can be considered as any form of religious activity.

"The fund necessarily had to restrict its promise of a minimum pension to those clergy who were ordained at not too advanced ages, and to limit those coming in very late to a pension proportioned to years of service. For any pension fund to do otherwise is to invite bankruptcy. Nevertheless, the trustees have been able to pay the minimum pension to the widows of all clergymen, and to pay the minimum to every clergyman himself, notwithstanding at what age he may have been ordained. A revolving fund of \$150,000 assures help for all the future for those cases, always to be met, of men coming from other organizations or other Churches of our own communion past the age at which any pension fund can treat them on an equality with normal cases.

"The original rules of the fund covered only the provision for the clergyman and for his widow. The suggestion in the recommendations of the Joint Commission that there should be separate provision for orphans could only be made applicable to clergymen ordained after March 1, 1917, and for whom, therefore, complete pension assessments are paid. The trustees, however, have been able, ever since they began operation, to pension orphans on a half basis. This means many pretty large pensions for widows, where the family is large. The fund is now making a beginning at changing this half basis to the full basis for orphans.

"Two other improvements remain to be described, of great importance. Half way through the ten years of its operation, the trustees literally astounded the Church and the Christian community by announcing that, until further notice, they would pay to the widow of a clergyman dying in service not only the pension to which she was entitled under the rules, but an immediate payment of one thousand dollars. No such systematic provision for the families of the clergy had ever, in Christian history, been instituted. All of the other Christian denominations are endeavoring to include this useful and beautiful provision in their pension plans.

"The bishops can testify that there is never any delay in the speeding of this one thousand dollar check to a household that often sadly needs it. A telegram or long distance telephone starts it on its way instantly. Indeed, there have been instances where the office of the fund learned of the death and sent this helpful check before the diocesan authorities knew of the facts.

"The other great improvement, started in 1925, is epoch-making in pension systems. The trustees then started to move back the date of the establishment of the fund by paying to themselves, out of any resources not otherwise allocated in trust, such pension assessments as would have been paid by the parishes, and so forth, as if the pension system had been in operation before March 1, 1917. This is done for the clergy in order of ordination, and by stages, to the end that all may, so far as possible, have an equal opportunity of sharing in the larger pensions thereby produced. The trustees have, in this, been as liberal as possible. If a clergyman has died, his widow takes his place. Ordination in another national Church is considered as if it had taken place here. The widest construction admissible is put on the theory of past pension assessments.

"As a result, on this tenth anniversary, forty-seven per cent or almost half of the retired clergy receive \$750 a year or more in pensions, not the originally promised \$600. Of these, fifty-five receive \$900 and six receive \$1,000. Also, sixty-four widows receive \$400 a year instead of the original minimum of \$300, thirty-eight widows receive \$450, and twelve widows receive \$500.

"This proceeds steadily month by month. Even at the next General Convention, the trustees expect to make a most encouraging report; at subsequent General Conventions they think that the Church will be deeply gratified at the levels to which its pensions are successively raised."

#### THOMAS MORE'S FAREWELL

SIR THOMAS MORE'S last words to his daughter Margaret were, "Therefore tomorrow long I to go to God. Farewell, and pray for me, and I shall for you and all our friends that we may merrily meet in Heaven."

The life of the blessed in heaven is like the life of God—a life of rest, yet a life of activity; God can easily find a sphere of activity suitable to the genius and powers of each of the blessed. In this life there are but slender opportunities for a man to show himself what he is or what he can do. Many a man passes away with his abilities never displayed, never put into action: people tied by circumstances to a life for which they feel themselves wholly unsuited; talented spirits to drudgery of routine; active spirits to inaction; cloistered spirits to the bustle of the world; for all of whom life has been a disappointment, a sad failure. But in the Resurrection all this will be put to rights. Each one will be in his place, and will feel himself in his true place.—*H. Collins.*



# The Chinese Nationalist Government

An Interview with Eugene Chen, Minister of Foreign Affairs at Hankow

By the Rt. Rev. Logan H. Roots, D.D.

Bishop of Hankow

[The Chinese faction that now appears to control the heart of China from Shanghai to Hankow, and that is in the ascendant elsewhere, has maintained a fairly stable government at Hankow since last autumn. Eugene Chen, Minister of Foreign Affairs at that capital, is recognized as one of the foremost leaders of the movement. Bishop Roots secured an interview with Mr. Chen on January 4th of which the following is the authentic report.]

I WROTE yesterday to ask for an interview with the Minister of Foreign Affairs concerning certain questions which affect very much our own and other Christian missions in China, and this morning the time for the interview was fixed for 2:30 in the afternoon. The interview lasted for nearly an hour.

My first question was in regard to the channel of approach to the Central government; that is, whether we should direct our communications through the Minister of Foreign Affairs or in some other way. I assured him for myself, and also for a good many other persons, that we do not wish to appeal for anything on behalf of the Churches or the Christian people in China on the basis of the toleration clauses or the provisions for extra-territoriality in the existing treaties between China and foreign powers. Also that I did not wish to have the Chinese Church or the mission which I represent considered primarily as a foreign enterprise. He said that he thought these points were both well taken and that we should be wise to observe them, but that so far as reaching the Central government is concerned, he himself would be very glad to receive and hand in to the Central executive committee any communications which we might wish to address to the Central government, and he thought that this would probably be the best line of approach. It would not be desirable to approach the Central government through General Chiang Kai-Shih, or any of the military leaders as such, since the matters in question are civil and not military in their nature.

He then asked me what matters I had in mind to present to the government. Questions concerning the protection of life and property and civil liberties, I told him, which have arisen during the last few days and particularly in connection with the anti-Christian agitation which centered about Christmas Day. He asked for specific instances, and I mentioned the incident at Siangtan, reported to me by the Rev. Walworth Tyng, and also in direct conversation by the Rev. Cary Fang, who has just come down from Siangtan and Changsha. This was a case in which our street chapel was entered on Christmas Day by the side door, the front doors being closed, and the propagandists of the Kuomintang took possession of the place, opened the front door, and carried on a political meeting in the usual fashion for some time. Two of our catechists were present, and being faulted for some supposed discourtesy in their language, although their expressions of sympathy with the main element in the revolution were quite hearty, the crowd insisted upon their being bound and taken to the district magistrate's office. There they were shut up in prison and kept for two days. The authorities used strenuous efforts to induce them to promise never to preach again, but this they refused to do, saying that they were Christians, and that while they were quite ready to sacrifice their lives, they were not ready to give up their Christian duty. In the prison they had been heard gladly by the prisoners when they preached on St. Stephen's Day, and afterward the prisoners joined with them in Christian prayer with bowed heads and closed eyes.

#### GIVES ASSURANCE OF RELIGIOUS LIBERTY

Mr. Chen told me that he would be glad to tell me informally the line which a reply from the Central government to such a question as this would take. He explained the position at some length, assuring me that religious liberty was among the civil liberties guaranteed by the Central government. The government, he said, is the national government of China, and

is related to the Kuomintang very much as the administration of Mr. Coolidge is related to the Republican party. The Kuomintang is an organized national movement, the aim of which is to provide a really modern government for China. Such a government must guarantee not only protection for life and property, but also for civil liberties, among which religious liberty is certainly one.

The opposition to the Christian Church, he says, is based upon the ground that, at any rate in some of its aspects, the Christian Church is considered as part of the apparatus of imperialism, the Church sometimes supporting governments which exercise such imperialistic activities as those which have imposed extra-territoriality on China.

When I asked about the attitude of the government toward Christian hospitals he said that it would be most favorable and he said that they wished to have them multiplied rather than diminished in number.

In regard to schools he said that the only critical issue is the attitude of the schools toward the nationalist movement. The government could not tolerate schools which were opposed to the nationalist movement, but if the schools were animated by patriotic purpose, and under the control of Chinese in every way, foreign help, both financially and by personnel, would be most welcome.

When I asked about registration he asked whether we had received any notification that we were expected to register. I told him that so far as I knew we had not received such notification. He said, Wait until you have received it. The government is not yet thoroughly organized, and this matter may take some time to put into shape. In response to my question as to whether we should go ahead and build for schools, as, for example, St. Lois' School in Hankow, where we have already drawn plans for proceeding with the building of a gymnasium and a chapel, he said that if we were ready to support the nationalistic movement the government would welcome any extension we can make in our educational work.

#### OPPOSED TO COMMUNISM

This is a very imperfect report of the interview. I do not give it because I think it is complete or entirely authoritative as to the position of the Central government, but I think it is very significant as being, at any rate, the position of one of the representative members of the government. He laid much stress upon the methods which the government uses in order to win its ends, non-violent methods, such as the methods of propaganda and economic pressure rather than armed force. This is one of the contributions, he thought, that the Nationalist government of China would in due time make to the solution of the world-wide problem of war.

I asked whether the government stands for the class war or for communism, and he said, Certainly not. There are those who believe in communism, and in the class war as inevitable, who yet support the government, and it is impossible for the government at the present moment to take strong action against those who over-emphasize such ideas and sometimes even resort to violent methods, but such extremes could not and would not ultimately be tolerated by the Central government and they will form no part of the national program, once the national government is firmly established. It is a government of the people, by the people, and for the people, as Dr. Sun's writings testify.

I left after the interview feeling that if Mr. Eugene Chen represents any considerable section of the government, as I cannot doubt he does, the Christian forces in China can look forward to ample opportunity for development under the new regime, and can enter into the greater part, at any rate, of the Nationalist government's program.

# The Catholic Congress and Its Program

By the Rev. S. C. Hughson, O.H.C.

Chairman of the Congress Committee

**W**HAT is the program of the Catholic Congress movement? This question is frequently asked, and it is well that a definite answer be given.

The Catholic Congress Committee is an agency which functions as the servant of the Central Conference of Associated Catholic Priests, an organization of the representatives of about a score of Catholic societies. Its aim is to convert America to the Catholic religion. By the Catholic religion is meant the faith as expressed in the Nicene Creed, and interpreted by the consensus of the Church throughout the ages. The membership of the movement is drawn from the ranks of the clergy and laity of the Episcopal Church. It seeks to enroll in its ranks every man, woman, and child who desires to make America a Catholic country in the true sense of that word.

It is wedded to no one method, but seeks by various means, which may be modified from time to time, to convert our country, and deepen and stimulate the spiritual life of its people. The program will change as needs transpire. The following would seem to be fundamental, and whatever else may be done, these objectives hold the first place.

## THE CYCLE OF PRAYER

We count prayer as the one thing essential. Without it no forward step is possible. The committee maintains continually the "Cycle of Prayer," and from time to time will organize other devotional, nation-wide activities.

The method of the cycle of prayer is simple. The parishes and religious establishments which desire to have part in it are divided into groups, each group pledging itself to observe an assigned week of prayer during the year. Some of these (nor are they the largest and best equipped) have been able to maintain perpetual prayer and intercession in church both night and day for the entire week. Most of the parishes engaged have a daily Mass, and gather the people at a convenient hour for corporate intercession, and the majority are able to maintain continual prayer for a certain number of hours each day, in addition to the common worship.

Any parish or religious house may join the cycle at any time. In parishes where it is not practical to take part in the cycle formally, individuals may have their part. Intercession literature is furnished on request at a nominal cost. The weekly list of those parishes and houses engaged in the cycle is printed each week in *THE LIVING CHURCH*.

The intention of the cycle is the conversion of America to the Catholic faith, and a deeper personal love and consecration to our Lord. This continuous work of prayer, going on without break, in every part of the land, day in and day out, through the whole year, cannot fail to be a mighty force for the conversion of our country, and must also bring a great personal blessing to all who engage in it.

## THE BUREAU OF LECTURES

**T**HE committee is prepared to arrange courses of lectures, looking to the propagation, maintenance, and defense of the faith. A staff of lecturers is being organized, and the Committee will be glad to enter into correspondence with the clergy, or with societies, and to furnish trained men to lecture on the faith and its practice, on Church history, and other topics of general interest to the cause.

No charge is made for this service, but the cost of travel and entertainment will be met by those to whom the lecturer is sent. Applications should be in the hands of the committee at least two months before the dates desired.

## THE CATHOLIC CONGRESS

The Congress has received so much publicity that it is not necessary to do more than mention it as among the activities of the committee. The very success of the Congress has created an embarrassment. It is held annually, but its proportions have so grown that it may be that we shall have to

follow the example of the great Anglo-Catholic Congress in England, and hold the sessions of the national gatherings less frequently—in alternate years, perhaps, occupying the off year with Catholic conferences as outlined below.

The nation-wide character of the Congress is shown by the fact that at the Milwaukee Congress in 1926 forty-seven dioceses were represented, and members were present literally from Maine to California, and from Oregon to Florida.

It is, of course, desired that all attend the Congress who can, but it is to be emphasized that such attendance is not required, or expected as a duty, from the members. All Elks do not attend their great national conventions, but they are none the less Elks in good standing. So it is with the members of the Congress movement.

It is also to be emphasized that the Congress is not a clerical affair. The laity have an equal place with the clergy.

## CATHOLIC CONFERENCES

The committee is arranging to hold from time to time, under local auspices, regional Catholic conferences, usually of one day's duration. The idea is to duplicate the national Congress in miniature. These conferences are held at central points, selected as being easily accessible from the surrounding country.

The chief feature of the day is, of course, the Church's great act of worship. A High Mass is sung, at which there is a sermon by some well-known preacher. Lunch is served, after which there is an informal reception. Following this is an afternoon session at which addresses are made by prominent leaders in the movement, dealing with topics of general Catholic interest.

Those who have attended these gatherings have been greatly enheartened to work for the cause. In the enthusiasm of the occasion they find an inspiration which carries them forward, and enables them to realize how inevitably the Catholic cause is to win the hearts and consciences of the American people.

## GATHERING THE ISOLATED

**S**CATTERED through the country there are everywhere isolated Catholics who find it difficult, owing to local conditions, to practise their religion. One of the chief works to which the Congress committee is addressing itself is the listing of all such Catholics, and lining them up as members of the movement.

Everyone who has ever been cut off from the practice of his faith knows how such isolation brings temptation to spiritual depression. It is our purpose to seek out diligently every Catholic so situated, and by constant contacts to make him feel that he is not alone, but that he is an integral part of a great movement, and that isolated as he may be physically, he may, nevertheless, feel the thrill of the elbow-touch of the great army of his brethren who are pressing on to the final triumph of the Catholic cause of Christ. We trust that everyone who reads this paragraph will understand that he is constituted a sub-committee of the movement for the purpose of rallying to this standard every isolated Catholic he may know.

The annual membership fee in the movement is \$1.00. In addition to the annual membership, there are contributing members who pay \$5.00; sustaining members who pay \$10, while a payment of \$25 secures a life membership. Checks should be made payable to "The Catholic Congress." The office of the committee is located at Room 218, Metropolitan Building, 1 Madison Avenue, New York City.

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"THOUGHT-STARTERS" are a mighty good thing. Sometimes when we sit down to write, we are startled to find we have nothing to say. The machine is out of gear. A good book will serve as a "thought-starter." While following the author our own minds begin to function. Get yourself some good "thought-starters."—*Methodist Protestant*.

# A Trip to Orizaba

October 5th to 8th, 1926

By the Ven. William Watson

Archdeacon of Mexico

THE train was late in getting to Orizaba and on arriving at the house of Srta. Lola Contreras, I found her and Mr. Orihuela and Sr. Murillo in conference. Sr. Murillo had gone to the station and had returned, not finding me among the first class passengers. I was told that there was much feeling in the town on the part of the Roman Catholics who had issued a pamphlet against Orihuela entitled *Catholicas Alertas*. I was also told that there was so much anti-foreign feeling that it was best for me to remain incognito, not be seen with Orihuela, and stay at a different hotel.

After taking a room in a hotel, Lola Contreras and I started for Sta. Rosa but by mistake got off at Nogales so when we arrived at the theater the "miting" was in progress. The theater was crowded, but by pushing I managed to get a place in the gallery where I was glared at with unfriendly eyes, and after proceeding to make myself agreeable with my neighbors, listened to the discourse of Mr. Orihuela. I had been told that over two thousand had listened to him the night before in Rio Blanco so I was prepared for the crowd of people jamming the theater, about 2,000, in spite of the fact that it was a very rainy night.

The crowd was most attentive and respectful and when he finished there was much applause and a *diana* by the band. Then a leader spoke denouncing foreign clergy, foreigners, and Americans especially, a tirade that quite fitted in with the red and black decorations of the building, the Mexican colors being conspicuous by their absence. After he finished, Mr. Orihuela was granted the floor and most cleverly rebuked the spirit of the speaker and on finishing was greeted with applause. Then followed *La Marsellesa*, all standing at attention. When it was finished Orihuela stepped forth and reminded the people that they were now and always in God's presence, and stretching his hands in blessing said: "May God bless Mexico and its people," which again brought forth applause. He was referred to by the speakers as *El Sacerdote*, *El Padre Orihuela*.

The next night, also inclement, I went alone to Nogales where the market place had been prepared for the occasion, with the usual red and black decorations. The crowd was slow in gathering and the meeting was an hour and a half late in beginning, the band playing to keep the waiting ones amused. The first speaker, Prof. Enrique Ortiz, occupied himself in speaking against the Christian religion and religion in general. The next man was of the same type but could not be heard; then a young woman followed attacking the Roman Church, a wild tirade, long and most uninteresting. When Orihuela began, the place became very quiet and stayed so all the time he was speaking, so that about 1,500 people heard him. On finishing he was given great applause, and two *dianas* by the band. It was impossible to stay the meeting out as the last car was leaving for Orizaba and it was midnight on arriving there.

Thursday night the meeting was to have been held in the hall of the normal school in Orizaba, but the director, saying he would not have *Cismaticos* there, closed the building and at the last moment the meeting had to be held in the hall of the *Crom* building, about 150 or 200 people being able to get in. Under the circumstances it did not seem wise to stay there so I went outside and listened from the sidewalk. A woman of the lower class was also there and she was soon joined by a man who came out of the building and said it was a "*Cismatico* talking." Throwing discretion to the winds, I told them who Orihuela was and they said, "Well that was different," and entered the building insisting that I go with them. We stood in the *corredor* listening to Orihuela and also to the remarks outside. One man said he was a Mohammedan if he had a religion and another that he had no time for foolishness, and the irreligious spirit was quite evident. However,

in the hall several speakers applauded Orihuela and said it was the duty of the *Crom* to uphold him and that they should investigate and study the matter and see what could be done toward establishing a national Catholic Church.

The two days were spent in seeing Orizaba and studying conditions.

It is quite evident that the Roman Church has lost out completely with the working classes. They will have nothing to do with it. Neither do they like the Schismatic Church, a feeling I am told that extends to other places where the *Crom* is in power. The upper classes remain faithful to the Roman Church and the laymen hold daily services in the churches.

The *Inquilinos* are in power in Orizaba and all over the town rent is not paid. No houses have been built for several years and no repairs have been made either. Business depression is very great and in the coffee plantations things are at a standstill. In Cordoba it is worse than Orizaba.

The *Crom* rules with an iron hand and punishes without mercy. From several sources I heard about the *panadero* who during a strike made bread for his own family, for which he was clubbed to death.

I had a long interview with Sr. Murillo and also with Mr. Freda, a German socialist who has spent four years in Orizaba working with the *Crom*. The latter is a freethinker, a man of education, and attractive. He confessed that he was frightened the way things were going. The people, he said, had been taken out of the middle ages and thrust into the present century without the power to think or govern themselves. He described their way of doing things and the unhappy results. The Roman Church he hated bitterly and said the people did the same. He also hated Protestantism and said it could never touch the masses because it was a cold religion and had no real force, in his opinion. But he feels that unless these people can be brought into some Church the country is lost. Religion is the only thing that can steady the people and bring order out of chaos. Although frankly an unbeliever, he said he was willing to throw aside his own personal religious beliefs and opinions and join forces with us for the good of the masses, religion being their only hope.

Sr. Murillo at one time worked with the Presbyterian body in Yucatan and he and his family are members and regular attendants of the Church services. I had three talks with him and he is of the opinion that the Protestant bodies have failed in touching the spirit of the people and the work is doomed to failure. He said that the Episcopal Church combining the best in Protestantism and Roman Catholicism seemed to stand the only chance of helping the people and that he would do all in his power to help. He is a leading Mason and a member of the *Crom*.

I was told that we could have one of the churches in town, and so I visited all the churches with that end in view. There are two difficulties. First, it would rouse the Roman element to fury, and trouble and bloodshed might result. Second, the churches have so many superstitious images and objects of worship in them like the Virgin of Guadalupe, Tres Ave Marias, the Virgin of Carmel taking souls out of Purgatory, hideous representations of the Passion, miracle-working images, etc., that the removal of them might be objected to by the government authorities as well as others.

Carranza destroyed all the churches in his revolution and all were returned but one, and that is now used as a lumber warehouse. The building lacks windows and all furniture, the walls are smoke-stained and the floor destroyed; only the foundations of the altars remain. This building, the chapel of the third order of Franciscans, might be obtained from the government and fixed up for worship.

It is impossible to rent a building for such a purpose. There

are no houses for rent in the city. If a person paying rent moves from a building he gives the owner time to move someone else in it before the lessee gets out. Otherwise the *Crom* will take it. Rents, where rents are paid, are not high. Some of the things in the market are much cheaper than in Mexico City. Milk and eggs are dearer; meat and fish and tropical fruits are cheaper. I saw no drunkenness in the city and saloons are not plentiful as in Mexico. However in the mill districts that is not true.

A number of the *sindicatos* asked Mr. Orihuela to visit them and speak to them, but it seemed best to return to Mexico City and let the *Crom* arrange for a future meeting on a grand scale and also work out a plan.

There is one family, English, in Orizaba belonging to the Church.

I was most profoundly impressed by Mr. Orihuela's eloquence and also his cleverness in approaching such a delicate subject before hostile groups of people. The advice given him and which he followed was to present religion and the Church without dwelling on our branch of the Church. As it was rumored that he was a *Cismatico* in the last meeting he began his remarks by saying he was the *Parroco* of San José de Gracia Church, Mexico City, and had no connection with the Schismatic Movement, a movement which seems to find no favor in the eyes of anyone there. The idea of a national Catholic Church, free from superstition, holding to old forms, not mixing in politics, and one which would give the layman a chance certainly appealed to the people.

While many of the men forming the *Crom*, the leaders, are uneducated men they are far from being unintelligent. Their faces are alert and they are waking up and beginning to know their power. They need something to brighten their lives, and touch their hearts. The Church can do it.

#### PERSPECTIVE

A little seed,  
A little plant,  
A little time for growing,  
A sinking down into the earth . . .  
Wherefore the worth of sowing?

A little fun,  
A little love,  
A little toil appended,  
The harvest reaping of the three . . .  
And lo, our lives are ended.

\* \* \* \*

A little flower,  
A little breath,  
A little sweetness giving  
A momentary happiness . . .  
The life is worth the living.

A little space,  
A little grace,  
A little knowledge winning  
A boundless hope of future bliss . . .  
Our lives are but beginning.

HENRY IRVINE LYNDS.

It is characteristic of an age in which the general background of thought is somewhat tainted with disillusion and skepticism that the greatest words in the language lose their splendor: they are used, not strongly and with faith, but with a smile which is half a sneer. And the word "idealism," which is the banner under which the most inspired poets, the mightiest intellects, and the most potent men of action of all ages have rallied, is employed by us with a certain diffidence. The idealist, we explain, has many fine qualities; he is haunted by a vision of something which, if it were only practical, would be of the utmost benefit to us all. Where, then, do we part company with him? We smile that smile of kindly disillusion. The answer is so obvious. Ideals, we submit, are very well in their proper place and used in the right way, as beautiful toys for those happy child-men—poets and their like—to play with. But to attempt to bring them into actual life is at best foolish, and may even be dangerous. And then we begin to expatiate on the Facts of Life and the Age of Materialism.

—George H. Bonner.

## LENT, AN OPPORTUNITY

BY THE RT. REV. BENJAMIN BREWSTER, D.D.

Bishop of Maine

LET us welcome Lent, and use it. Rightly used, this season means much for our lives. In the first place, the withdrawal from worldly pleasures, at least in some degree, gives opportunity for attention to nobler things, like prayer, the best reading, coöperation in some form in the work the Church is seeking to do for mankind.

I purposely make this suggestion of nobler pursuits very general, because Lent should be real to everybody. And people, differently constituted, variously situated, have widely varying spiritual needs. The same regimen may not be prescribed for all. But all of us will be better for more concentration upon prayer, for more reading of literature of an abiding quality, for unselfish work for man in the spirit of Christ, whether our efforts be strictly missionary, or social, or educational.

Again, there are sins to be repented of. Sins in our individual lives, first of all. Lent is an opportunity to face those sins, and to try with God's help to conquer them. Take time to discover sins, not in other people, but in ourselves. Measuring our lives by God's law and by Christ's example, let us see where we have fallen short, in respect to truth in word and act, in respect to kindness to others, or calmness of spirit, or purity in thought as well as deed, or control of our tongues as well as our appetites, or humility.

And when definite sins are discovered, make them the subject of definite repentance. Don't be morbid about them. Don't be impatient if you don't win the battle at once. Repentance means more than sentimental sorrow. It means change of mind, steady bracing of the will toward amendment. And this is not the work of one day. That is why we have forty days in Lent.

Serious thought about sin will lead inevitably to the realization of sin as something wider and deeper than the mere private concerns of our individual life. We are members one of another. Hence we cannot escape the thought of sin as a corporate matter, a social corruption. This by no means weakens our personal responsibility. Rather should it strengthen the Christian's purpose to become a co-worker with Christ, to share with Him, as a member of His body, in the work of redeeming the world, and helping to bring in the Kingdom of God. Let this Lent mean some progress by members of the Church in purifying the social conscience, elevating moral standards in the society around us, and promoting social justice and brotherhood in the world.

The fasting which the Church enjoins in Lent is enjoined in order to further such objects as these. It has a positive aim, not a mere negative one. It were a poor result if fasting just made us feel uncomfortable! Self-denial? Yes. It means a denial of the mastery of the lower self, in order that the higher part of us may have better scope to grow. As Bishop Brent somewhere puts it, the aim is not merely "giving up," but "giving upward."

Let us seize the great opportunity of Lent this year, my dear people. Enrich your spiritual lives by laying aside the worldly cares and pursuits that tend to impoverish life. Strengthen your characters by definite discipline. Know Christ better. Read His words and the story of His deeds, His humiliation, His bravery, His sacrifice. Feed upon Him. Catch something of His vision, His purpose for you, for the Church, for the world.

Thus Lent will prove to be a precious time, a real opportunity. And Easter will mark a genuine victory of faith, a definite stage in the Christian's task of overcoming the world.

#### MY RIVER

Swift little river,  
Always hastening on,  
Always here at my door,  
How well I understand the two voices  
In that hurry of waters—  
My laughter,  
My tears!

CHARLES BALLARD.

A HUMBLE knowledge of thyself is a surer way to God than profound scientific research.—Thomas à Kempis.



RIVERINA

# The Church in the Australian Riverina

By the Rev. Canon S. W. Williamson, Th.L.

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

THE Riverina diocese occupies a considerable portion of the map of Australia and is the largest diocese in New South Wales. Forty years ago it was formed by subdividing the diocese of Goulburn, which had become too large for one bishop. So a western portion was cut off and formed into a missionary diocese. At that time the most prosperous town in the west was Hay, on the Murrumbidgee River, and it was chosen as the see town. Later a portion of the diocese of Bathurst was incorporated into the Riverina diocese.

Hay is the center of the principal wool growing district in Australia, and stud sheep from several of the stations are the finest merinoes in the world. Half a century ago Hay had a population of 5,000. That was before any railways were constructed and in the days of the coach, when the squatters drove into town four-in-hand and took journeys from station to station, occupying a week or more. Stirring tales are told of the experiences of people lost in the bush and of their wanderings for days amid scorching sands on the plains without food or water; of the roaring days of mad revels in the towns, of dare-devil races and extravagances and fights. These were the days when the aboriginal camps were numerous on the banks of the Bidgee, Darling, and Lachlan, and when the sheep runs were much larger than they are at present.

But a vast change has taken place and the country has made a great advance in development. It is becoming clear that the Riverina is capable of supporting a great population. Though for the most part flat, it is a land of varied aspects and resources, a land of large fresh water lakes formed from the overflow of mighty rivers, a land which it is now recognized will grow almost everything with irrigation and a land of mineral wealth with its coal deposits and wonderful forests of useful timber. With more railways its future is assured. Many stations which used to extend for miles and were one and even two million acres in size are being steadily reduced to numerous small holdings, and land once looked upon as far out-back which was considered at one time fit only for sheep runs holding one sheep to the ten acres, is now in some districts selling at five pounds per acre for wheat growing. Pine forests are being uprooted and crops put in. The railways are making a great difference in closer settlement.

Irrigation is also playing its part in populating the waste places and is making country hitherto barren blossom like the rose. The government at a cost of over £5,000,000 has diverted the waters of the Murrumbidgee river to flow in numerous channels so that the towns of Griffith and Leeton are of mushroom growth. Here are thousands of returned soldiers who have been launched successfully into the occupations of fruit growing and farming. Some day the Riverina will be looked upon as the garden of New South Wales and ere long will double its population. The diocese is bounded on the

south by that great river, the River Murray. Far to the west it joins South Australia along the whole border line, and its northwest boundary is the Queensland border line. From there it extends in a southeasterly direction, cutting off for itself about one-third of the whole state.

In this great diocese of 120,000 square miles there are only

twenty-four parishes, including Hay where the Bishop resides. The first Bishop of Riverina was Sidney Linton, who was consecrated in 1885 and whose nine years' work was untiring, unselfish, and splendid, and resulted in a solid foundation for his successor. Bishop Ernest Augustus Anderson has just retired after thirty years' episcopate in the diocese, during which he labored under difficulties and traveled many times in its every remote corner, only giving up in order that a younger man should take up the work. The present bishop, Reginald Charles Halse, was elected by the diocesan synod on July 22, 1925, and consecrated in Westminster Abbey on September 29, 1925, his enthronement taking place at Hay in the Pro-Cathedral on January 6, 1926.

Bishop Halse was born in 1881 and was ordained deacon and priest by the present Bishop of London twenty years ago to the parish of St. Saviour's, Poplar, where Fr. Dolling had previously worked and where Bishop Trollope of Corea was then the vicar. He came out to Australia in 1913 as head of the North Queensland Bush Brotherhood and was the first headmaster of All Souls' School, Charters Towers, which is a war memorial



RT. REV. REGINALD CHARLES HALSE  
Bishop of Riverina

boys' school under the care of the brotherhood. His task is not an easy one when one considers the stages of development through which this as yet unsettled diocese is passing.

In the struggle during the making of homes and the building up of positions the Church does not always come in for her own and we fear men who work every day in the week do not always regard church-going religion as necessary.

There are many problems to face and the Church is not always looked upon as a help. Nevertheless the Church must quietly but determinedly seek out the indifferent and encourage and inspire them to more noble effort. Therefore the problem of some difficulty which the Bishop has to face is how to provide enough clergy for ministering continually to the settlers and emigrants in the newly populated areas.

Thousands of young English lads have come to New South Wales during the past few years to be trained for farming, and the Church is seeking to welcome them by extending to them the right hand of Christian fellowship, and to keep in close touch with them. In one or two parishes these lads have formed an association among themselves for social intercourse and for improvement in their working conditions. The Immigration Department, through its officers, is encouraging these associations and the rectors are helping in their respective parishes.

IN the extreme west of the diocese lies the world-famed silver mining city of Broken Hill which, though troubled at times by stirring industrial disputes and disastrous strikes, is now regaining the summit of prosperity. Everyone will realize that there is plenty of heart-breaking but soul-uplifting work for the Church in this busy hive of workers of all nationalities, and a band of clergy all too small is working at high pressure to maintain and extend the Catholic faith. The archdeaconry of Broken Hill includes much station country in the northwest corner and in the Darling River country to the southeast; the parishes of Wentworth and Wilcannia being all made up of large sheep and cattle stations. Wilcannia parish, where there is one priest, is quite as large as the whole of England, though it has a population of but a thousand or so. Owing to droughts and the presence of wild dogs, sheep-raising in some years is a hazardous speculation. And the difficulties of the Church are increased by many stations being now owned by large pastoral companies and occupied only by managers and overseers who of course are not able to give much to maintain the Church, and so the home mission fund of the diocese is called upon for grants for these parishes. But the long journeys must be made to the few, be they owners, cooks, or station hands, and the services in station, hall, or small church must be supplied, the popular Ford ploughing its way for this purpose through desert drift sands or blue plain mud, and in most cases "getting there."

Most of the aboriginal camps have disappeared in this part of Australia, but one comes across just a few stray huts on the river banks where odd families of them still exist. The camel is fast disappearing as a beast of burden, although camel camps may still be seen near Broken Hill, and sometimes in the dreary drive of one hundred and twenty miles between the Hill and Wilcannia one meets a wool wagon or two drawn by twenty camels with numerous others running loose at the rear.

Children in these waste places are sturdy and self-reliant, for their life tends to make them hardy. The writer once came upon a settler's hut near a windmill on the plain, the dwelling being mainly composed of petrol tins and bags, with no floor. In this hovel were gathered the family, trying to keep cool, the thermometer registering 118° in the shade. There were eight young children and nowhere else for them to go—no houses for many miles, no shady trees, no school, just the bare plain. The flock consisted of a hundred goats from which they derived their butter and milk supplies. Just compare the conditions enjoyed by town youngsters and those of these children of the out-back who have never seen a train or ship or church or moving picture.

The Education Department arranges to forward to the parents of these children certain instruction papers, relying on their coöperation in teaching reading, writing, and other subjects. The Church is also endeavoring to reach them by a Church-teaching-by-post scheme in order that they may learn the simple lessons to begin with in the faith.

Once a year the clergy come from far and near to the synod at Hay. There are only thirty-one in all, but it costs the diocese about £100 to pay for their traveling to Hay.

Bishop Halse kindly gave them all hospitality this year under his own roof for the whole week and on the last days conducted a retreat from which they all departed to their spiritual work strengthened and refreshed. In spite of the difficulties of providing ministrations to its own flock, the diocese does not forget the overseas work of the Church and this year is endeavoring to double its contribution to the funds of the Australian Board of Missions.

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

GOD HAS a vocation for each one of us. God cannot spare any one. He wants each single one for the carrying out of some part of His vast design. It is not merely the shapely stones which are necessary for a building, but those that are unshapely. The stones that are hidden from sight are just as needful for the compact firmness of the edifice as those that shine in an honorable place. But we like to appear—we like to shine and be conspicuous. Perhaps this is not our call. If we are unnoticed and lost to outward view, we are not lost to the eye of God. We still form part of His plan.—*H. Collins.*

### LIFE AMONG THE BOYS IN LIBERIA

SIAPA is one of the most attractive of our youngsters. He took it into his head that he wanted a flagpole, so he erected a rather flimsy one in front of the house in which he lives, and came to Fr. Whittemore for a flag, which was painted for him on one side of an old dust rag. It was most imposing to see him salute when he raised his flag morning and night. He kept it up for all of two days when he found another diversion.

By no means the least exacting of the schoolmaster's duties is to hold the boys' possessions in safekeeping. The following is a partial list of Hena's treasures: one tin box, one old spectacle case, three worn-out can-openers, a small piece of tinfoil, an ancient film spool, an empty cartridge shell, a fragment of shoe leather. Each article must be kept indefinitely. The owner never forgets a single deposit though he may not reclaim it for many months or a year. And woe to the banker who loses anything. A small much-worn pamphlet of Samuel Koilis' was mislaid. There was nothing for it but to offer Samuel a small picture book which was infinitely more attractive. The following conversation ensued:

"Samuel, if I give you this picture book, will you promise to be a good boy?" But Samuel had the teacher on the defensive. He would promise nothing, but replied with a violent shake of his head to every suggestion that he should reform his ways.

"But Samuel, I can't give such a fine book to a bad boy."

"You no able to give fine book to bad boy if bad boy give you something to keep and you lose?" He got the book.

The day after Christmas the boys left for a seven weeks' vacation. Those who live in the neighborhood return on Sundays for Mass, some of them walking a good hour each way.

On the whole, the boys are exceedingly obedient, obedience to the chief or headman being an inbred habit with all their people. When they do disobey, however, they make a good job of it. Debe asked for permission to go home, on the plea that his brother was very sick. He had previously asked to be allowed to bring and keep at the school a white horse which belonged to his father. This permission had not been granted, and in response to his request to go home, he was strictly enjoined to return the next day and not to bring any other boy with him. He took another boy with him, one of the smaller ones, remained for two days, instead of one, and came back with the old white horse. In the meantime, we had learned from his father who happened to be in the vicinity that no one in the family was ill. Needless to say, the horse was promptly sent back, and Debe punished, his father being desirous that it should be a heavy one. It was.

The boys are always very indignant when they are told that they will not receive an answer to their letters to America for some three moons. They seem to think that it is our fault. We are also the guilty ones when we find that their sums are wrong. It is entirely our fault. They could have been right if we had just looked at them in a somewhat different way. How can a boy get on in his arithmetic if a teacher will insist that, under all circumstances, two and two must make four?—*Holy Cross Magazine.*

### COURAGEOUS PREACHING

THE DEMAND for more and better preaching, for more courageous preaching, is urgently recognized. It has lost none of its power, and where it is exercised men heed it. It is a first century gospel adapted to twentieth century needs, and interpreted in twentieth century language that is demanded. The Archbishop of Canterbury has, in a memorable utterance, set this before the clergy of the English Church, and even the gloomy Dean of St. Paul's makes bold to say that, even if the golden age of preaching is past, there is an insistent demand for informed, equipped, and inspired prophets today.

So far as in me lies, I call my brethren to a fresh recognition of the prophet's place and power. I beg them to, give increasing heed to their pulpit ministry. I urge them to attack with the vitalizing gospel of Christ, the body and soul destroying evils of the present hour. I press upon them the high and holy claims of a ministry that demand, first of all, a passion for souls. I plead with the great body of laity to be true to their Church's ideals, to avoid all appearance of evil; bodily to rebuke habits and practices, however popular they may be, that contravene the law of Christ; to stand forth against any and all customs that are unwholesome, unclean, and indecent. The salt has not lost its savor, and a small group of high minded and courageous men and women have repeatedly saved a situation that was grave and threatening. The hour has struck for an aggressive crusade for Christ and His Church; it calls for the most complete consecration, the highest and finest and most discriminating intelligence, and a courage that reckons not life dear unto itself, that His Kingdom may come and His will may be done among men.—*Bishop Freeman.*

# 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.

## EVOLUTION

To the Editor of *The Living Church*:

SUPPOSE THAT IT BE TRUE that man has evolved from lower forms of life. This is a scientific theory that has no direct connection with religious and revealed truth. This theory of the origin of species interests and affects a religious man no more than the theory that the moon is made of green cheese. Both theories may be true, or false. The religious man is affected no more by one theory than by the other. The biblical account of man's creation has to do with deep, vital, fundamental truths concerning God's relationships with man, and man's relationships with God and his fellow creatures. It is idle for theologians to assert that the "days" in which God created the world really mean "aeons" of time. This substitution of "aeons" for "days" is a futile attempt on the part of unfaithful men to square the Bible with the teachings of evolution. The inspired writer of Genesis was interested in other and higher matters than those connected with the theory of evolution. He was interested in religious and moral truth, departments of life that have no direct connection with scientific truth. Why should religious men cater to evolution? "Know ye not that we shall judge angels? How much more things that pertain to this life?"

It is perfectly legitimate to hold truths concerned with different departments of life, even though those truths contradict one another. As a scientist I may believe in the evolution of species, though this truth (if it be a truth) interests me no more than the truth that one pebble is white, and another black. A thing may be true, but its truth may be of no interest or value. As a religious man and a believer in the inerrancy of the Bible (there are different kinds of errancy and inerrancy), I believe that God created the world in six days and made every living thing in those six days. I see no real contradiction in the holding of these mutually antagonistic beliefs. The apparent contradiction may be reconciled by referring it to the different laws that govern respectively scientific research and religious truth. Science proceeds on the bases of empirical investigation and reason (Query—How is it that no one has differentiated between the reason of the mind and the reason of the heart or soul?). Religion also advances reasons for its faith, but it reasons only about truth that has been revealed through the operations of the Holy Spirit of truth working upon the soul of man. But evolutionists know nothing about the Holy Spirit of truth and the soul of man. They laugh at these verities just as a savage in tropical Africa laughs when you tell him that you have walked on water (ice).

The plague of our age is the trying to reason out everything, reconcile everything. Who can reason out this saying of Truth Himself? "It must needs be that offenses come; but woe to that man by whom the offense cometh!" Human reason and philosophy fail before that divine philosophy which St. Clement of Alexandria so successfully expounded, and through which he and other great doctors of the Church overcame paganism, heresies, and the Alexandrian schools of philosophy. The time will inevitably come when our present system of science will be consigned to the world's rubbish heap of thought, just as we have discarded the once great scholastic philosophy of the middle ages. But—God will still be worshipped in that day, and the Bible will still be the greatest book when Darwin will be no more than a name. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge. Selah."

CHARLES HOOPER.

Coeur d'Alene, Idaho,  
March 26, 1927.

## BUDGET REDUCTIONS

To the Editor of *The Living Church*:

READING OF the list of reduced appropriations by the National Council shows that the greatest wisdom was shown in making the sad but necessary cuts, by which a total of \$254,313 was taken from the regular appropriations, making

a total of \$2,983,343 which the dioceses are expected to pay during 1927.

However, there is at least one division of the budget which many of us hope will be made up in some way before the close of 1927. We refer to the third item of administration, "Church Colleges," where reductions of \$2,500 each are made in the amounts to be given Hobart, Kenyon, Trinity, and the University of the South. Anybody who knows anything about the problems that our schools and colleges have today realizes that they need every dollar that can be advanced, and this great Church should rally to their support. Possibly a little wise publicity would bring to the attention of friends of these institutions these facts, so that each would be provided with the needed \$2,500.

As a Cornell alumnus, I hope so.

Rochester, N. Y., March 12th. (Rev.) WILLIAM S. MCCOY.

## LENTEN READING

To the Editor of *The Living Church*:

YOUR SEARCHING editorial on Lenten Reading [The Literary Handicap of the American Churchman, L. C. March 12th] needs answering. The thing is tiresome in its dull repetition. "Every year Bradstreet recommends Bradstreet" and Brattle Street . . . well . . .

Let us look at the recent Book Number of the *Alumni Bulletin* of the Union Theological Seminary (February-March). There is a suggestive section: Books I Would Recommend, by members of the faculty. Of particular interest to Catholic-minded Churchmen are the following:

*Essays Catholic and Critical* (E. G. Selwyn, editor).

Recommended by Pres. H. S. Coffin and Prof. Jackson.

*God and Reality* (Dr. M. B. Stewart).

Recommended by Prof. Brown.

*St. Mark* (Fr. A. E. J. Rawlinson).

Recommended by Prof. Frame.

*Essays on Nationalism* (Dr. Carleton Hayes).

Recommended by Dr. H. E. Fosdick.

*Religion and the Rise of Capitalism* (R. Tawney).

Recommended by Prof. Ward.

*Introduction to Church History* (P. Guilday).

Recommended by Prof. Rockwell.

May I underscore these choices? They ought to be read by every priest of the Church. If they have escaped the notice of the teachers of any one of our seminaries—such an intellectual backwater needs watching.

B. N. MATHER.

Boston, March 11th.

## ON THE EIGHTEENTH AMENDMENT

To the Editor of *The Living Church*:

MAY I TAKE this opportunity to call the attention of your readers to a speech of the Hon. Thomas W. Phillips, Jr., of Pennsylvania, delivered in the House of Representatives on Wednesday, February 23, 1927, on the Eighteenth Amendment?

A copy of this speech franked by the signature of Mr. Phillips has been recently addressed to the clergy, and certainly repays careful reading. It is truly a courageous and timely message on an important subject.

(Rev.) PHILIP NELSON.

Salida, Colo.

## BISHOP BROWNELL'S DEGREES

To the Editor of *The Living Church*:

I AM WONDERING if among your readers there may not be someone who can give me the bit of information I am after? Bishop Thomas Church Brownell of Connecticut received the degree of S.T.D., from both Union and Columbia in 1819. But he also had the degree of LL.D. Can anyone tell me from what institution that came?

New Haven, Conn.

(Rev.) WM. A. BEARDSLEY.

# AROUND THE CLOCK

By Evelyn A. Cummins

SOME correspondents have been writing to the *Spectator* recently about birds in captivity, the discussion being whether or not birds enjoy being kept as pets. One man wrote about a bullfinch which he had for years and which he gave full freedom, the bird returning to its cage of its own free will. Another, the author of a short article, wrote of a budgerigar, a sort of bird which is becoming very popular, and said that this bird was able to learn phrases in about a fortnight, one of its favorite expressions being "I'm bored to tears." He said it is probable that these birds, like canaries, would not know how to take care of themselves even if they were freed.

The same correspondent mentioned a bird show which was held a short time ago at the Crystal Palace, saying that there were exhibited there, worth altogether about £150,000, various birds such as canaries, linnets, goldfinches, parrots, fruit-suckers, yellow, green, and blue budgerigars, purple-headed starlings, wax wings with red beaks and plum-colored caps, peach-cheeked lovebirds, thrushes, blackbirds, a Mariquensis sunbird about the size of a bee, a blue canary, and all kinds of parrots. He also mentioned a pair of Jendaya conures with "deepest blue-crimson breasts and bright green wings." The writer said he watched one parrot of flame-color, with an incredibly humorous face, surveying its host of admirers, and suddenly to everyone's amusement it leaned forward toward the crowd and cried, "Well, what do all you people want?"

THE *Spectator* has announced the winning list in their recent contest for the ten most popular characters in fiction. The ten most popular characters in order of popularity were as follows:

- |                     |                      |
|---------------------|----------------------|
| 1. Mr. Pickwick.    | 6. Alice.            |
| 2. Robinson Crusoe. | 7. Becky Sharp.      |
| 3. Don Quixote.     | 8. Sam Weller.       |
| 4. Sherlock Holmes. | 9. D'Artagnan.       |
| 5. Peter Pan.       | 10. Colonel Newcome. |

Next in order of popularity were:

- |                   |                        |
|-------------------|------------------------|
| 11. Falstaff.     | 16. David Copperfield. |
| 12. Cinderella.   | 17. Tess.              |
| 13. Hamlet.       | 18. Elizabeth Bennett. |
| 14. Jane Eyre.    | 19. Jeannie Deans.     |
| 15. Mr. Micawber. |                        |

Out of the winning ten, seven were of the nineteenth century, one from the eighteenth, one from the seventeenth, and one from the fifteenth. The *Spectator* reported that twentieth century characters were not generally deemed worthy of a place on the list, although Soames Forsyte, Raffles, Dr. Doolittle, Christopher Robin, and Teresa of *Constant Nymph* fame, were mentioned. It said, "Some celebrities, both living and dead, would perhaps be surprised to find themselves among the 'ten most popular characters in fiction.' Mr. Chaplin and our late contributor, the ex-Kaiser William II, share this honor, also King Arthur, Richard Coeur de Lion, Napoleon, Bonnie Prince Charlie, Charles I, Mary Queen of Scots, and Queen Elizabeth." Buddha was also among those voted for as one of the most popular characters in fiction!

IN order to celebrate the fiftieth anniversary of the publication of *Tom Sawyer* the Mark Twain Society is offering a prize of five dollars for the best letter, not exceeding 300 words, on the subject, "My Opinions of Mark Twain." The letters must be in by the first of August and should be sent to Cyril Clemens, president Mark Twain Society, 37 Gray Ave., Webster Groves, Mo.

PRESIDENT ROOSEVELT'S youngsters enlivened the White House and its environs with the most astonishing array of pets. In *White House Gossip From Andrew Johnson to Calvin Coolidge*, by Edna M. Colman, one learns that young Theodore, more serious-minded than his younger brothers, was

the judge-advocate-general ranking next to the parents when differences of opinion on the respective merits of the family menagerie had to be decided. Each child had his full complement of dogs, birds, ponies, rats, guinea pigs, or whatever pet he favored.

One of Archie's proud possessions was Algonquin, a small calico pony from Ireland. Once when the little boy was taken sick with the measles, he longed so for a sight of the animal that somehow—perhaps by mental telepathy, although nobody ever told—Algonquin got the message, and one day when the house was devoid of guests and mother and father were out driving, the pony was smuggled up in the elevator to the boy's room for a few minutes' visit. Convalescence was rapid thereafter.

An officious bull pup almost produced international complications by delaying the progress of an ambassador on his way to call on the President. A small black bear furnished endless amusement with its clumsy antics, while a funny black puppy learned to ride on Algonquin's back and insisted upon being taken along when Archie took a ride. Archie also had a kangaroo rat that was always peeking out of his pocket and socially accepting titbits, utterly indifferent to its high position.

The hobbies of the mistresses of the White House have been many and varied, but none has been more unusual than that of Andrew Johnson's daughter, Mrs. David Patterson, who acted as the First Lady of the Land during her father's term of office. Her hobby was a dairy, says the author. Mrs. Patterson introduced into the White House the newest, most spotless dairy equipment and began her daily duties with a regular early morning inspection of her milk pans. She made all of the butter used in the mansion during her father's administration, and was proud of her achievement. To her is credited this statement: "We are plain people from the mountains of Tennessee, brought here through a national calamity. We trust too much will not be expected of us."

A RABBI, a Roman Catholic priest, and a Methodist minister of Urbana, Illinois, have formulated and issued the following prayer:

"Almighty God—We, who are members of different races and faiths, desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations are one. Thou art our Father and we are Thy children.

"We are heartily sorry for the mists of fear, envy, hatred, suspicion, and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness and walk together in the ways of human friendship.

"Open our eyes to see that as nature ends in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due—regardless of race, color, or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight, and co-operation may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance. Amen."

## SPIRITUAL FATIGUE

THE FATIGUE of the spiritual life is a reality, not a mere dream. Let go, then, the strain on thy inner being, and in the hour of spiritual fatigue go to the cross and gaze on the crucified form. Sit down and rest. It is such utter rest to lie at the sacred feet and gaze on Christ as our crucified Lord, for there clouds are scattered and strength is gained. In the wilderness of temptation we cling to the thought, "I am with Jesus here, for I am in Him,"—and specially cling to it, with the tenacious grasp of faith, in the hour when you are least sensible of this union, when His Presence is most unfelt.

—E. B. Pusey.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE DIARY OF ARTHUR CHRISTOPHER BENSON. Edited by Percy Lubbock. Longmans, Green & Co. New York: 1926. Price \$7.50.

Reviewed by the Rev. F. J. FOAKES-JACKSON, D.D.

THE fairies must have come in force loaded with gifts when Arthur Christopher Benson first saw the light. His mother was a truly remarkable woman, whose exceptional gifts placed her in the first rank among the eminent ladies in the later days of the Victorian age. His father, then headmaster of Wellington, was destined to become Primate of all England, his younger brothers vied with him as distinguished men of letters. He himself was destined to grow up as a man of fine presence, a delightful companion, a writer to whom an attractive style, after which most of us strive painfully and almost always in vain, came as a natural gift.

All he did was a success. After a brilliant university career he obtained the coveted position of a master at Eton, where the most important people in England sent their sons to be under his personal guidance; and, not only so, but the boys themselves declared him to be the best of tutors. At Eton he wrote an admirable life of his father and, at about the age of forty, he was able to give up the routine of teaching, and devote himself to editing under royal patronage the letters of Queen Victoria. It is almost certain he would have been headmaster of Eton had he consented to be a candidate; but he preferred to indulge in a strenuous literary life, and his university provided him a position as a fellow of Magdalene College, of which he was subsequently appointed master. In this charming little college he lived in dignity and ease, constantly publishing books which increased his popularity as a writer, as well as his already ample fortune, entertaining and being entertained, and spending his money lavishly, as he delighted to do, on his adopted college. He wrote indefatigably, took houses in the neighborhood, and enjoyed the sports of a country gentleman, was active as a cyclist and a walker, and availed himself of those social pleasures which the Cambridge of his day constantly afforded. He knew nothing of the severe struggles which most writers have undergone to attain a competence, let alone celebrity; he obtained his wealth by honest effort, and no one grudged him his well-deserved popularity.

Among his many labors, Benson found time from 1897 to his death to compile a diary, which was found to fill forty volumes. This his intimate friend, Mr. Percy Lubbock, has condensed into a single volume and has added a few illuminating and judicious remarks about the writer. It is, as it now appears, a valuable portrait of Cambridge as he saw it as well as of literary England in the early days of the present century. Benson was a keen observer, and a severe critic of men and manners. He may be described as a hermit living in the midst of mankind, sociable and interested, but always in a sense alone, allowing no one, though kind and hospitable to all, into the privacy of his inner self, which he guarded jealously. His record is not that of a happy life. He did not, as it now appears, really enjoy his life at Eton; and for many years could not be induced to return after he had resigned his duties there. He shrunk back at the idea of undertaking the great position of the headmastership, though his health was good, and his strength and energy were unimpaired. He was, as his writings reveal him, very introspective; and his success partly lies in the way in which he took his readers into his confidence without ever revealing his real self.

Benson was very sensitive to criticism and to ridicule, which did not add to his happiness. I remember his being inordinately pained at a silly but really witty parody of his style in a so-called "College correspondence" in the *Cambridge Review*, written by an undergraduate; for he was unable to realize that celebrity begets ridicule as well as admiration.

A diary written by a master of Magdalene College, Cambridge, must recall the fact that a member and benefactor of the college, Samuel Pepys, also wrote one. Benson disliked Pepys; he could not bear the smugness nor the vulgarity of the admiralty official of Charles II. Yet it must never be forgotten that this man at whom we are inclined to laugh with a little amused contempt entered wholeheartedly into the battle of life, encouraged art and science, and for years fought a noble fight against the corruption and incompetence of the worst government England ever knew. Did Benson, with his culture and wisdom, do mankind as great a service as his predecessor with all his plebeian folly?

SOME POSTULATES OF A CHRISTIAN PHILOSOPHY. By H. Maurice Relton, D.D., Professor of Dogmatic Theology, King's College, London: S.P.C.K. 1925. 7s. 6d.

THE task of philosophy is to explain reality and history, whether cosmic or human, by unifying it under a comprehensive theory that can stand the test of verification in experience and growing knowledge. To succeed in such an undertaking one must reckon especially with the most fundamental and determinative data. These are supplied by theological science—God; immortality, conceived as a relation between men and God; supernatural revelation, reaching its interpretative climax in the Incarnation, the death and Resurrection of our Lord, wherein the nature of God and the divine purpose to which all things minister are sufficiently made manifest for our guidance.

This in substance is the line taken by Dr. Relton, who discusses the central truths of Christian doctrine as affording the data of a sound philosophy. His treatment is illuminating and shows fresh insight, while doing justice to modern science and criticism—a valuable contribution to apologetics. F. J. H.

THE REV. CAMILLE ESTORNELLE of Camden, N. J., has compiled a form of service for use at the Three Hours devotions on Good Friday. The material for this framework is all drawn from the Book of Common Prayer, and arranged as a setting for the customary meditations on the Seven Words. It is published at Boston by Irving P. Fox, price ten cents (twenty-five copies \$2.00, one hundred \$5.00), and is worth testing in practice. In spite of the fact that, being an English production, it contains the English liturgy, *My Prayer Book: for Women and Girls* (Longmans), is a little paper-covered manual of instructions and devotions which might well be given to American candidates for confirmation, and fully deserves the Archbishop of Canterbury's introduction. A cloth-bound American edition of *Acts of Devotion* (Macmillan, 60 cts.) is now published, a book which the present reviewer has for some years found most useful in the conduct of intercession services, quiet days, and other occasional devotions. In its new form it will be more expensive to distribute among a congregation than was the paper-covered S.P.C.K. edition. *Everyday Prayers* (Doran, \$1.25) is a collection from ancient and modern sources (mainly modern) prepared by a sub-committee of the schools department of the Student Christian Movement, primarily for use in schools, clubs, and young people's services. It is refreshingly free from sentimentality and should promote strong and healthy habits of devotion. Dr. Samuel McComb deserves once again the gratitude of the Church for *A Book of Modern Prayers* (Longmans, \$1.50). In an introduction he stresses the naturalness and inevitability of prayer in life, and the corresponding desirability of that prayer finding the best possible form of expression. There follow sixty-one prayers, chosen as worthy expressions of the human spirit in varied moods, and each accompanied by a short reading on the subject of the prayer. It is a welcome enrichment of the Christian's treasury.

## Church Kalendar



APRIL

3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
18. Easter Monday.
19. Easter Tuesday.
24. First Sunday after Easter.
25. Monday. St. Mark.
30. Saturday.

### KALENDAR OF COMING EVENTS

APRIL

25. Convention of South Carolina.
26. President and Council meeting, province of Midwest, Mishawaka, Ind.
27. National Council meeting, New York City. Conventions of Arkansas and Georgia.
- Convocation of Honolulu.

### CATHOLIC CONGRESS CYCLE OF PRAYER

FOURTH WEEK IN LENT

Holy Nativity Sisters, Oneida, Wis.  
St. James' Church, Washington, D. C.  
Christ Church, Elizabeth, N. J.  
St. Paul's Church, Norwalk, Conn.  
Grace Church, Sheboygan, Wis.

FIFTH WEEK IN LENT

Grace Church, Cedar Rapids, Iowa.  
Calvary Church, Golden, Colo.  
Transfiguration, Evergreen, Colo.  
St. Mary's Mission, Philadelphia, Pa.  
St. Anne's Sisters, Kingston, N. Y.

HOLY WEEK

St. Peter's Church, Freehold, N. J.  
St. Mary's Sisters, New York City.  
Holy Nativity Sisters, Milwaukee, Wis.  
St. Margaret's Sisters, St. Michael's Home, Philadelphia, Pa.  
St. John Baptist's Sisters, St. Helen's Hall, Portland, Ore.  
St. Monica's Home, Roxbury, Mass.

### APPOINTMENTS ACCEPTED

CRAWFORD, Rev. OLIVER F., formerly rector of Holy Cross Church, North East, Pa.; to become locum tenens at Christ Church, Oil City, Pa. (Erie) April 1st.

HALL, Rev. REGINALD F., formerly rector of Pohick and Olivet Churches in Lorton, Virginia; to be rector of Zion parish, Beltsville, Md. (W.)

HORTON, Rev. BENJAMIN, formerly of St. Edmund's Mission, Chicago; to be assistant priest at the Church of the Redeemer, Chicago. New address, 56th St. and Blackstone Ave. June 1st.

JAYNES, Rev. ALMON A., formerly rector of Trinity Church, Syracuse, N. Y.; to be Archdeacon of Central New York. New address, 54 Martin Bldg., Utica.

KELLER, Rev. CHRISTOPH, formerly rector of Incarnation Church, Great Falls, Mont.; to be rector of Trinity Church, Highland Park, Ill. (C.)

MCGINNIS, Ven. Adelbert, formerly of the northern archdeaconry of Harrisburg; to be rector of St. James' Church, Muncy, Pa. (Har.)

PARLOUR, Rev. CLARANCE H., formerly assistant of St. Martin's Church, Radnor, Pa.; to be rector of St. James' Church, Dillon, Mont.

RUDD, Rev. ARTHUR B., formerly rector of Emmanuel Church, Newport, R. I.; to be on the staff of the Cathedral of SS. Peter and Paul, Washington. New address, Cathedral Offices, Mount Saint Alban.

SMITH, Rev. GEORGE W., formerly rector of St. John's Church, Kewanee, Ill.; to be rector of St. John's Church, Bedford, Ind. (Ind.) New address, 1318 M Street.

SMITH, Rev. MART G., formerly rector of Holy Cross Church, Paris, Tex.; to be priest-in-charge of Trinity Church, Fredonia, N. Y.

SNOW, Rev. NORMAN H., formerly rector of St. Stephen's Church, San Luis Obispo, Calif., and St. Barnabas' Mission, Arroyo Grande, Calif.; to be rector of Calvary Church, Santa Cruz, Calif. April 1st.

TAYLOR, Rev. ARTHUR W., formerly rector of Grace Church, Anderson, S. C.; to be rector of Christ Church, Marion, St. Paul's, Saltville, and Grace Church, Glade Spring, Preston parish, Va. (Sw. V.) April 18th.

VAN ZANDT, Rev. MALCOLM J., formerly rector of St. Matthew's Church, Kenosha, Wis.; to be rector of Trinity Church, Detroit, Mich. New address, 3714 Trumbull Ave. May 1st.

### RESIGNATION

BEDELL, Rev. F. M. C., as rector of Christ Church, Towanda, Pa.; mail addressed to him at Towanda will be forwarded.

### NEW ADDRESS

LONGLEY, Rt. Rev. HARRY S., D.D., Bishop Coadjutor of Iowa; 411 Royal Union Life Bldg., Des Moines.

### ORDINATIONS

DEACON

SOUTH FLORIDA—On the feast of the Annunciation in All Saints', Lakeland, Fla., the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of the diocese, ordained G. L. G. THOMAS as deacon. The candidate was presented by the rector, the Rev. G. I. Hiller; the sermon was preached by the Rev. Frank M. Brunton of Bartow, and the litany was sung by the Rev. James H. Davet of Winter Haven.

PRIESTS

IOWA—The Rev. WALLACE ESSINGHAM was advanced to the priesthood in Grace Church, Estherville, Tuesday, March 8th, by the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa. The Very Rev. Marmaduke Hare, D.D., Dean of Trinity Cathedral, Davenport, was the celebrant and the Rev. Cuthbert F. Hinton, rector of St. John's Church, Mason City, was the preacher. The Rev. E. H. Rudd, S.T.D., of Iowa Falls, and the Rev. John E. Flockhart of Dubuque acted as presenters, and the Rev. Alan O. Birchenough of Harlan read the litany. The Rev. Mr. Essingham was a former Congregational minister and was confirmed in Trinity Cathedral, Davenport, February 9, 1926, and ordained deacon there September 5th. Since last Whitsunday he has been in charge of Grace Church, Estherville, and continues there as priest in charge. He has also been appointed by the Bishop to raise money to build the church at Ames, where the Iowa State College is located.

NEWARK—On the Second Sunday in Lent, the Rev. HAROLD N. CUTLER was advanced to the priesthood by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, in St. Paul's Mission Church, North Arlington. The candidate was presented by the Rev. William D. Mawhinney, rector of St. Clement's Church, Hawthorne, and the Rev. Dr. Herbert Denslow of the General Seminary and the Rev. Wm. L. Griffin, Jr., of Allendale, assisted at the service. The sermon was preached by the Ven. Henry M. Ladd.

PENNSYLVANIA—The Rev. HENRY DIMMICK BALDY was advanced to the priesthood by Bishop Garland on Ember Sunday, March 12th, in St. Michael's Church, Germantown. The Rev. Charles E. Eder read the litany, and the Rev. Gilbert E. Pember presented the candidate and preached the sermon. Priests who joined in the laying on of hands were the Rev. Messrs. G. E. Pember, W. E. Conkling, S. A. Caine, W. H. Dunphy, L. K. Lewis, and H. J. Scambler.

The new priest is a grandson of the late Rev. Hurley Baldy, who, at his death last May, was the oldest living graduate of the General Theological Seminary, having been graduated in 1857. He will continue with his work as curate of St. Michael's Church.

### DIED

CASWALL—ANNE HUGHES CASWALL, died March 18, 1927, at Ijamsville, Md., daughter of the late Rev. J. Robert Clarke and Madeline Jane Caswall of Lexington. Funeral services from Christ Church Cathedral, Lexington, Ky. "Underneath are the everlasting arms."

COOK—Passed to his rest, at Episcopal Hospital, Philadelphia, Pa., on November 1, 1926, the Rev. JOHN WILSON COOK. Requiem at St. Elizabeth's Church, Philadelphia. Burial at Moriah Cemetery, Philadelphia.

WOODWORTH—Suddenly, on March 9, 1927, at Worcester, Mass., ELIZABETH KINNEY WOODWORTH, for thirty-five years a teacher in the public schools of Springfield, Mass.

"I heard the voice of Jesus say,  
Come unto Me and rest."

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

TRAINED NURSE WHO IS ALSO EXCELLENT stenographer, desires position in either branch or combination of work. Has had institutional experience. References: Rev. John M. McGann, rector, Christ Church, Springfield, Mass., and Rev. H. H. Hadley, St. Paul's Church, Syracuse, N. Y. Further references on request. Address Box M-858, LIVING CHURCH, Milwaukee, Wis.

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**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 179 days.

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

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

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### WANTED

**WANTED—GOOD SECOND HAND REED** organ for St. John's Church, Hollywood, Fla., to replace one destroyed by the hurricane. Will anyone sell cheap? A gift would be a gracious act. Address, REV. E. E. MADEIRA, Rector.

### PAGEANT

**EASTER PAGEANT: THE WAY OF THE** Cross. Scriptural, six characters and choir, simple costumes, hymns from Hymnals old and new. Twenty-five cents a copy, postpaid. Address, MISS K. F. PERRY, Culpeper, Virginia.

### MISCELLANEOUS

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

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" 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**

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REV. DON FRANK FENN, B.D., Rector  
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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)

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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.

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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.

**THE FEAST OF ST. VINCENT FERRER,**  
CONFESSOR

Tuesday, April 5th.  
Service for the American Guild of Organists,  
8:00 P.M. Full choir and orchestra.  
Preacher, REV. C. R. STETSON, D.D.,  
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and 7:00 to 8:30 P.M.

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

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REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector

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REV. ROLAND F. PALMER, S.S.J.E.  
(Rector Church of the Advent, San Francisco)  
Missioner  
Sunday Masses, 8:00, 9:00, 11:00 A.M.  
Masses Daily, 7:00, 7:30, 9:30 A.M.

## RADIO BROADCASTS

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**K**GBU, 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.

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

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

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

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

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

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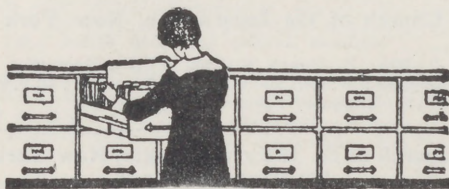
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In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

THE FIRST "Ainu" has been ordained to the priesthood. The Ainu are the original inhabitants of Japan, a diminishing people, now possibly some 15,000 in number. Their destiny seems to be absorption into the Japanese race, but it is greatly to be hoped that it may be as a Christian element. The ordination took place in Chiba in the (English) diocese of South Tokyo.

## BOOKS RECEIVED

[All books noted in this column may be obtained from the *Morchouse Publishing Co., Milwaukee, Wis.*]

Albert and Charles Boni. New York City.

*A Popular Encyclopedia of Health.* By Lee K. Frankel and Dr. Donald B. Armstrong. Price \$5.00.

The Bobbs-Merrill Co. Indianapolis, Ind.

*Science: The False Messiah.* By C. E. Ayres. Price \$3.00.

The Christopher Publishing House. 1140 Columbus Ave., Boston 20, Mass.

*The White Light.* By Dr. Leonora Arent, author of *Electric Franchises in New York City*, *The Fight Today*, *Poems*, etc. Price \$2.00 net.

*Poems.* By Dr. Leonora Arent. Price \$1.00 net.

Church World Press, Inc. Cleveland, Ohio.

*New Every Morning.* A Devotional Handbook for Every Day in the Year. By Robert Freeman, pastor Pasadena Presbyterian Church, Pasadena, Calif. Price \$1.50.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

*A Guide to the Study of the English Bible.* By Hersey Everett Spence, professor of Biblical Literature and Religious Education in Duke University, and James Cannon, III, professor of Christian Missions in Duke University. Price \$1.25.

Harvard University Press. Cambridge, Mass.

*Religion or God? The Duddleian Lecture for 1926* delivered in Harvard University. By Edward S. Drown, professor in the Episcopal Theological School, Cambridge, Mass. Price \$1.00.

J. H. Sears & Co., Inc. 40 West 57th St., New York City.

*Everybody's Bishop.* Being the Life and Times of the Rt. Rev. Samuel Fallows, D.D., by his daughter, Alice Katharine Fallows. Illustrated. Price \$5.00.

## PAPER COVERED BOOKS

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

*The Open Gate to Prayer.* By Mabel Nelson Thurston, author of *On the Road to Arcady*, etc. Introduction by Helen B. Montgomery. Price 25 cts. each; \$25.00 per hundred.

Synod of the Province of Sewanee. Rev. M. P. Logan, Secretary. Montecagle, Tenn.

*Journal of the Eighth Annual Synod of the Province of Sewanee (Fourth Province) and Proceedings of the Women's Organizations.* Held at Jacksonville, Florida, November 16, 17, and 18, 1926.

## BULLETINS

American Church Building Fund Commission. 281 Fourth Ave., New York City.

*Needs and Opportunities.* Being the story of a year's work of the Church Building Fund.

St. Luke's Home. Phoenix, Ariz.

*Nineteenth Annual Report of St. Luke's Home for the Treatment of Tuberculosis, Phoenix; St. Luke's in the Desert, Tucson, Arizona; St. Luke's in the Mountains, Prescott, Arizona. 1926.*

## PAMPHLETS

The Christopher Publishing House. 1140 Columbus Ave., Boston 20, Mass.

*A Point of Honor and Misunderstood.* By Judith L. C. Garnett. Price \$1.00 net.

Clinton Rogers Woodruff. 619-621 North American Building, Broad St., below Chestnut, Philadelphia, Pa.

*Development and Needs of Social Legislation in Pennsylvania.* Address by Clinton Rogers Woodruff before the Joint Session of the Pennsylvania Conference on Social Welfare and the All Philadelphia Conference on Social Work, February 2, 1927.

Secretary, Canadian College of Organists. Music and Arts Building, Winnipeg, Canada.

*Report On Conditions of Church Music in Western Canada.* By Winnipeg Center of the Canadian College of Organists, October, 1926. Price 25 cts.

## WORKERS LEAVE YANCHOW

SHANGHAI—Something of what is involved in leaving home and work at short notice and going as a refugee to Shanghai is shown by a letter from Miss M. A. Bremer of St. Faith's School for Girls, Yangchow, district of Shanghai, written early in February. She says Yangchow was so quiet and peaceful that it seemed silly to leave their comfortable home and friendly surroundings; nevertheless, conditions in the interior were growing worse, and if the Cantonese were actually to carry out their melodrama, it was as well to be in Shanghai. The school was closed for the Chinese New Year holiday when the decision was made.

"We told the servants we should have to stay in Shanghai for a time and that the place would be in their hands. They are such loyal souls!

"Of course more than the mere things was the heart-breaking situation of leaving the people, the *work*. But under pressure of time we went on and by 6 o'clock were out of the compound.

"The Standard Oil launch, loaned by their Chinkiang office, was awaiting us at the East Gate and it needed only a few hours to make the trip down the Canal and over the Yangtze. We waited in their residence quarters for the midnight train, and by 6:30 next morning were in Shanghai. We were assigned to stay at St. John's University with one of the families in residence. There seems little likelihood at present of opening girls' schools next term, and the enforced stop may be even longer.

"One thing seems clear, the Moscow Reds are doing their best to break up the whole social structure of the country. There are moderates who may gain increased influence and we can only hope for them to do so.

"So far as local feeling in Yangchow is concerned, there was a meeting of about thirty prominent men in the city who sent a representative to our mission to beg us not to leave, assuring us that they would provide a special launch at any time needed. The whole city, at present, seems friendly. The question is, what will take place when the agitators arrive?

"Therefore the Consul at Nanking, the Bishop, and all in authority are doing their utmost to have all precautions taken. We may be able to go back in a month's time and find the place intact. And it may be impossible to stir until after the summer is passed."

## SERIES OF LECTURE SERMONS IN WASHINGTON

WASHINGTON—The Rt. Rev. Philip M. Rhinelander, D.D., Canon of Washington Cathedral, is delivering a series of six lecture sermons on The Teaching of Christ, and The Faith of the Church, under the auspices of the Anglo-Catholic Club, diocese of Washington, of which Bishop Rhinelander is honorary president.

The first of these lecture sermons was given on March 3d, and they will be continued on Thursdays, until April 7th. The first and second of the sermons of the series were held in St. Thomas' parish hall, but at these meetings many were obliged to stand, so they are now given in St. Thomas' Church.

At the October meeting, the Rev. R. J. Ripley of Seat Pleasant, Md., delivered a forceful address on Catholic Practices. In November at a solemn Evensong at Christ Church, Navy Yard, Bishop Rhinelander preached on The Meaning of Catholicity. The February meeting was held in St. James' Church, and at a service of solemn Evensong and Benediction, the Rev. W. A. McClenthen, rector of Mt. Calvary Church, Baltimore, preached on Why Catholicism Is Succeeding.

## Chinese Church Seeks Self-Control; Hankow Synod Copes With Situation

The Living Church News Bureau  
Wuchang, China, February 26, 1927

IN VIEW OF THE GREATLY ALTERED CONDITIONS of mission work under the nationalist government, and the many difficult problems facing the Church in the district of Hankow, the diocesan synod, which normally would not have met until September, gathered at the Bishop's summons from February 9th to 14th at Boone University, Wuchang. The entire first day was spent in retreat, Bishop Roots offering the Eucharist and giving three very helpful meditations. Each day began with Mass, which was attended by a large number of the delegates.

Although a good many matters were discussed regarding ways of meeting the challenge of the new day in China, one main subject occupied the attention of the synod for the greater part of three days, namely, the relation of the mission to the Chinese Church. The basis of discussion was a petition prepared by the Chinese clergy of Wuhan, the main purport of which was that, in order to meet the rising tide of nationalism in China, which resents the control of enterprises by aliens, and looks upon the Christian Church as a foreign institution, the center of control should now pass from the foreign mission to the native Church. It was clearly pointed out by the Bishop that since the organization of the "Chinese Holy Catholic Church" (*Chung Hua Sheng Kung Hui*), the center of control has passed from the mission to the Church in all except finance. The result of the three days' discussion was summed up in the following series of resolutions:

"Since the center of control has already been moved from the mission to the Church, in order the better to express it, the following methods of exercising control should be adopted:

"1. All polity and doctrine, and the relation of the *Chung Hua Sheng Kung Hui* to the whole Catholic Church hitherto obtaining shall, of course, remain in force.

"2. All clergy and other workers of the diocese, both Chinese and foreigners, must be recognized and appointed by the diocese.

"3. All present real estate of the diocese should be registered with the government. It should still be held by the mission, but should be temporarily rented for a nominal sum to the diocese of Hankow of the Chinese Church.

"4. We request the mission to continue giving aid to the diocese of Hankow both in personnel and money, but preparation of the annual budget and the assignment of workers should be given into the hands of the diocese of Hankow, which naturally should prepare a program concerning financial responsibility, so that it may gradually increase in power of self-support."

#### CHURCH TO BE INCORPORATED

The synod also passed a resolution embodying the principle of government registration of the Church as a legal body (that is, incorporation), but the steps to be taken, and the organizing of the self-governing Chinese Church body, were submitted to the diocesan council for consideration.

Closely related to the above resolutions was the question of the future support of workers of the Chinese Church. The feeling was expressed by a number of delegates that if the Chinese Church is to

attain self-support at any near-distant period, it will be necessary for the clergy to have a definite means of livelihood, comparable to St. Paul and his tent-making, fulfilling their priestly and pastoral functions in a volunteer capacity.

Another important matter discussed concerned an oft-repeated request of catechists, teachers, and Bible women for an increase in salary to meet the greatly increased cost of living. The recommendations of a small committee, approved in substance by the synod, gave a new scale of salaries, which the Bishop is asked to submit to the Department of Missions. So serious is the problem for many workers, however, that it was agreed that until such time as the Department of Missions is able to grant the new scale, all workers in the diocese, Chinese and foreign, whose salary is more than \$50 a month, and who are themselves willing, shall contribute one-twentieth of their salary each month to help out the need of their fellow-workers. The laity will also be asked to help with offerings, and at the same time it is hoped to weed out any "unprofitable" workers, thereby releasing their salaries.

#### BOONE TO REMAIN OPEN

In regard to the vexed question of mission schools, it was announced that, due to present conditions, none of our middle schools, except Boone, will open for the spring term. Boone was asked to admit eighty promising students from other mission schools at reduced fees. The Students' Union of Central China University, of which Boone College is the major part, announced to the synod a campaign to raise a fund for the use of the institution.

Archdeacon Hu read to the synod an official notification issued by Chiang Kai Shek, commander-in-chief of the nationalist forces, in response to a request from Bishop Roots, which stated that mission property was not to be forcibly occupied by troops or unlawfully confiscated by anyone. As not a few of our country stations have been thus occupied, the work stopped, and the workers dispossessed, such a notice from the highest authority promising protection is reassuring, though the central government seems to have increasing difficulty in controlling radical elements.

So many and important were the matters of business before the synod, and so critical the position in which the Church finds herself, that the meetings were extended a day and a half beyond their original limit, in order not to leave vital questions undiscussed. The Presence of the Holy Spirit was especially evident in two ways, first, in that during a time of strong anti-foreign feeling, the greatest cordiality was evinced between Chinese and foreigners throughout the discussions and, secondly, in the leadership of Bishop Roots, who at a time when many men would be crushed and disheartened by the heavy burden of difficulty he bears these days, yet preserves undisturbed a courageous faith and an unconquerable optimism.

#### SIGNIFICANCE OF RESOLUTIONS

The resolutions of the synod given above, regarding the relation of the foreign mission to the native Church under the revolutionary government, have such a vital bearing on the future of our mis-

sion policy in China that it seems well to add a few words regarding their significance. These important resolutions are simply the expression in one diocese of the Chinese Catholic Church of a new spirit of independence and self-direction which is manifesting itself in all parts of China under nationalist control. The Chinese Christian is searching for spiritual self-expression, and is concerned that Christianity shall no longer be considered in China an exotic thing, and the Chinese Christian a "foreign slave." It is not that the foreign missionary as such is no longer wanted. Such recent words as these by a Chinese Christian leader are typical of what many native Christians are saying and thinking:

"The Chinese Church wants the *right kind* of missionary. By the right kind I mean those who, while able to make good in their home lands, and perhaps enjoy greater comfort there, yet choose rather the life of self-denial and sacrifice which is the lot of the missionary; those who entirely work for the advancement of God's Kingdom and not for the prestige of their nations; those who sympathize with the people among whom they work, who are humble enough to see their viewpoint, and share their aspirations; in short, those who can exemplify the principles of Christ in their lives."

The most difficult problem is that of financial support. How can the Chinese Church be in reality self-determining when it still receives money from abroad, and from all appearances will require such help for years to come? Some groups of native Christians have accomplished much more than others in the matter of self-support: our own attainments in that regard are rather meager. In view of the present chaotic disorganization of society in China, due to revolution, bandits, flood, drought, and industrial unrest, this is not a time when we can look for marked advance in financial independence on the part of the Chinese Church. With this material assistance being still given by the foreign mission, are the Chinese right in asking for greater independence in its expenditure? This difficult question was considered in a recent editorial of the *Chinese Recorder*, the organ of the foreign missionary body in China:

"In many ways and many places Chinese Christians are seeking spiritual independence. Does this involve absolute financial independence also? Does that mean that no one can be spiritually independent who receives economic grants or gifts from anybody else? Then what becomes of the spiritual independence of many—most—of the missionaries? A large proportion of the funds with which they work are gifts. Only a small proportion of them participate in the grinding toil of raising these same funds. Like the Chinese Christians they spend money raised and given by others. The fact that the money given to the Chinese Church is foreign makes no difference. Money has no national color."

At the present stage of missionary endeavor in China, when the Christian Church is faced with much misunderstanding and persecution, two things, it would seem, are urgent. On the one hand, the Chinese Church needs to realize more clearly that a larger measure of self-government entails greater responsibility for self-support, and, on the other hand, the Western Church, through its mission boards, needs to get adjusted to the idea of giving a greater degree of direct control of foreign personnel and foreign funds to the native Chinese Church.

EDMUND L. SOUDER.

## House of Bishops Completes Its Work on the Revised Prayer Book

Prayer Book to Be Made Public  
March 29th—Over 4,000,000  
Bibles Sold in China Last Year

The Living Church News Bureau  
London, March 11, 1927

THE HOUSE OF BISHOPS MET ON FOUR days last week, under the presidency of the Archbishop of Canterbury, to consider further their proposals for the revision of the Prayer Book. The archbishops and bishops had before them a large number of recommendations and suggestions with regard to the draft of the composite book agreed upon by the lower houses of the convocations of Canterbury and York at their recent sittings, and sent up to the House of Bishops for their consideration.

At the conclusion of the meetings, the Archbishop of Canterbury issued the following statement:

"The House of Bishops has been in continuous session at Lambeth for four days, and has considered in detail all the suggestions which were sent up from the lower houses of the convocations of Canterbury and York. The bishops have now concluded this work, and have referred the book and measure to a drafting committee, which will report to a final meeting of the House of Bishops on March 15th, after which the book will be made public and will be presented officially to the convocations on March 29th. All the members of the House of Bishops have been present at Lambeth, with the exception of the Bishop of London, who is still abroad, and the Bishop of Norwich."

### FEW CHANGES MADE

Statements issued during the past week by several of the bishops confirm an impression which is widely held that their lordships have rejected most of the convocation suggestions, and have made few, if any, important changes in the draft proposals. For example, Dr. Temple warmly defends the new consecration prayer, and the very partial permission for reservation, while carefully refraining from advocating the obligation to celebrate fasting.

Dr. Strong, Bishop of Oxford, is all for comprehensiveness in the Church. He believes that deep down in the minds of English Churchmen is the conviction that the various points of view could not do without one another. Speaking at the Oxford diocesan conference on Wednesday, Dr. Strong said that the spirit of the Church was wider than any of the groups of opinion which represented one or other aspect of the Christian message. "If the Evangelical party succeeded in driving the Anglo-Catholic party out, or *vice versa*, or if the Evangelicals and Anglo-Catholics together succeeded in extruding the Modernists, the Church would be infinitely poorer, infinitely less efficient, infinitely less capable of taking its part in making the Gospel known throughout the world."

The Bishop of St. Edmundsbury and Ipswich, writing in his *Diocesan Magazine*, deprecates a party attitude towards the revision proposals. He says:

"The basis of the revision has been the effort to secure order and a sense of unity in a larger liberty than has hitherto been authorized. Such an effort involves of necessity the conceding of points to meet the views of other schools

of thought than one's own. Whether the particular concessions made are wise or not, whether they carry bigger implications than the Church of England can properly allow, are questions well worth weighing. At a later date I shall no doubt have to make my own position quite clear. For the present the one thing I want to urge and the one thing I desire to hold in my mind is that the approach ought to be one of sympathy, of endeavor to find the reason for, and the possibility of acceptance of, what is proposed—a tolerant rather than a critical, an apprehensive, or a hostile attitude.

"It should not be lost sight of that submission within the limits now proposed will ask for a very considerable act of surrender on the part of some. The liberty that has been taken to go outside what is sanctioned has carried some men very far, and it will probably not be easy for them to give an obedience within the limits laid down which has not always characterized their conduct of late.

"The question is indeed widely asked whether the effect of the revision, if it is sanctioned by Parliament, will be to secure the obedience which is sought. Will the bishops take the necessary steps to secure obedience? I can only say that, so far as I can judge, the mind of the bishops as a whole is most decidedly to take those steps. They have not yet come to a common agreement as to the steps that they ought to take if these should become necessary, but they certainly recognize that, with a revised book, obedience must be insisted on by common action.

"But what will be a surer guarantee than united action on the part of the bishops is the spirit of loyalty manifesting itself in the whole Church and a real disposition to accept and abide within the limits of the book. It is such a spirit, rather than any particular provisions, that will give us a sense of unity, and it is idle to think we can get that spirit if any large body considers that it is unfairly dealt with and has not proper scope given it by the forms and rubrics laid down."

### PRESERVATION OF ST. PAUL'S CATHEDRAL

The fourth report of the works committee in connection with the preservation of St. Paul's Cathedral, which was presented to the Dean and chapter last Monday, is reassuring in view of the alarmist rumors which have been current of late.

The report states that during the period which has elapsed since the last report, dated May 21, 1926, the execution of the work necessary for the preservation of St. Paul's Cathedral has proceeded satisfactorily; various measures have been taken to increase the rate of progress, while yet avoiding anything which might at all jeopardize the safety of the structure.

The injection with cement or cementation of all the eight main piers in the crypt, from the foundations to the church floor, supporting the dome structure, is nearing completion. It is now possible to extend the work to those piers above the level of the church floor.

Observations that have been concluded show that there is no evidence of settlement in the foundations nor vertical movement in other portions of the dome structure.

While there is no evidence of recent subsidence or movement of the dome structure as a whole, a few cases of flaking have recently been observed in the masonry of the piers above the church floor level in addition to the slight cracks pre-

viously mentioned in this report. They are not new features, but as the history of the Cathedral shows, have been recurrent and continuous from the time it was built. Ordinary methods of repair in the past have entirely failed to arrest them or to relieve the local intensity of stress from which they arise.

The expenditure on the preservation work generally since the date of the last report by the works committee is about £23,500, but an increased rate of expenditure is to be expected in the near future, when the new plant has been fully taken into use and the various schemes of reinforcement are in progress.

The architects and engineers of the works committee were able to state as a result of the work so far carried out that they found the condition of the structure quite as good as they had expected. They were able also to produce samples of the work which they had carried out showing how perfectly the cementation work fulfilled its object. They were well satisfied, from the experience gained since the work was first commenced, that there was no foundation for the alarming statements which have been made during the past few months.

### ANNIVERSARY OF BRITISH BIBLE SOCIETY

The 123d anniversary of the British and Foreign Bible Society was celebrated at a meeting at Guildhall last Saturday. The Lord Mayor, who presided, said that the society had done a wonderful work in providing the Bible for people who spoke no fewer than 592 languages. It had published the Gospel in ten new languages during each of the past eighteen years, and the demands steadily increased. The African was eager to learn the truths of the Gospel, and the society was constantly arranging for the delivery of the Scriptures in nearly 200 languages for African boys and girls. The purchases in China last year of copies of the Christian Scriptures were well over 4,000,000.

### INCREASE IN INCOME OF GOSPEL SOCIETY

The Society for the Propagation of the Gospel reports that during 1926 there was an increase of twenty-two per cent in the society's income, the gross total being £385,058 of which £280,462 came from subscriptions, donations, and collections. As a result it has been possible to maintain the society's grants to existing work; and in addition certain new work indicated in the World Call reports, or included in other world fields, has been begun. This includes work among Moslems, a new mission in Mongolia, some medical mission work, a new Bush Brotherhood in Western Australia, and a fund for building a training college at Selly Oak, Birmingham. At their last meeting the standing committee voted a further sum of £15,000, to be allocated at once in grants for new work called for in the World Call reports. As a fifth World Call report in 1927 will deal with work among our own people overseas, the society has appointed a special committee for that work, and foreshadows a special appeal, that object being one to which the S.P.G. is specially pledged.

### THE WORLD CALL

It is satisfactory to be able to record that many dioceses are making a systematic effort to present to the leaders of Church work in each parish the World Call, as set forth in the four reports of the missionary council of the Church Assembly presented last year.

The diocese of St. Edmundsbury and Ipswich has concentrated on bringing the

call before the parochial Church councils. The Bishop is asking each parochial Church council to receive a special bishop's messenger commissioned by himself, who will present the World Call to the councillors and set before them their responsibility of seeing that the claims of missions are brought from time to time to the attention of the parishioners. The diocese of York held a week of offering in response to the World Call at St. Andrew's-tide. Each parish endeavored to raise money in addition to their usual subscriptions to the various missionary societies.

#### PILGRIMAGE TO YORK MINSTER

The date of the York diocesan missionary festivals has been fixed for Monday, May 23d. It will take the form of a mis-

sionary pilgrimage to York Minster. The commemoration of the 1300th anniversary of the baptism of Edwin of Northumbria will be associated with the fiftieth anniversary of the coming of the Anglican mission to Uganda. One of the first to support the Church missionary society, in response to Stanley's challenge to the Church to send a mission to Uganda, was a Yorkshireman, who sent anonymously a donation of £5,000.

The diocese of Peterborough and the re-founded diocese of Leicester both have through their bishops a very close connection with the missionary council. The newly consecrated Bishop of Leicester is chairman of the overseas committee, and the new Bishop of Peterborough is chairman of the education sub-committee.

GEORGE PARSONS.

## General Session and Nine Minor Ones Occupy League of Nations

### Disarmament to the Fore—Polish and Czech Affairs—A Paris Students' Hostel

The European News Bureau }  
London, March 11, 1927 }

IN ADDITION TO THE FORTY-FOURTH SESSION of the League of Nations Council which opened at Geneva on March 7th, there are taking place nine different League meetings during March. The most important of these refers to disarmament. The preparatory commission for the Disarmament Conference meeting on March 21st has before it the work done by its various technical sub-commissions since June, and may thus be able to draw up the program and fix the date of the International Disarmament Conference.

The question of the international supervision of the private manufacture of armaments will also be dealt with since a special commission on which the United States will be represented meets on March 14th to draw up a draft international convention for the conference which is to be summoned by the League in the autumn. In addition, the League's financial committee is to study the possibility of establishing a common scheme of financial assistance to a state which has been attacked, and to consider the legal position which would result from enforcing in peace-time the measures of economic pressure indicated in Article 16 of the Covenant, particularly by a maritime blockade.

Besides dealing with security problems, the financial committee will advise the Council on the progress of settlement of Greek and Bulgarian refugees, and various matters relating to the balance of the Austrian and Hungarian reconstruction loans.

On March 22d, a committee of legal experts will meet in Geneva to prepare a draft international agreement ensuring the execution of arbitral awards rendered abroad. This is intended to reinforce the League's protocol on Arbitration Clauses in Commercial Contracts, in force since July, 1924. The same day the Committee for the Progressive Codification of International Law begins its session. It will examine the replies received from twenty-six governments, including the United States, on questions such as the exploitation of the products of the sea, which the committee considers ripe for settlement by inter-

national action. On March 23d, a sub-committee of educational experts will examine the observations of a number of private organizations on the sub-committee's report on instructing young people in the aims and objects of the League.

#### POLISH AND CZECH AFFAIRS

*Les Nouvelles Religieuses*, an official Roman Catholic publication, has some interesting news in its March issue. It reports that there has been latterly held at Vilna a congress of Polish Roman Catholic bishops, summoned by the Metropolitan of Vilna. The question of the unification of the liturgy in the dioceses of former Russian Poland was discussed.

A much more important question was raised, that of the union of the Roman Catholic and Greek Orthodox Churches. Upon this subject the line of action adopted has been on the following principles: not only does the Roman Catholic Church salute with joy the return of her separated brethren, but she wishes to facilitate their reattachment to true doctrine. The Greek Orthodox rite, inasmuch as it is not in opposition to the fundamental principles of the Roman Catholic faith, will not be suppressed in the case of schismatics who become Roman Catholics. The parishes which will keep their old rite will be known as the parishes of the Eastern Slav rite.

The same journal touches on the increase since the war in Czechoslovakia (as in many other countries) of vice and immorality, as well as divorce. But in this country Roman Catholic deputies have repeatedly protested against the increase in divorce facilities. Now the general population is supporting its deputies by public manifestation. The Confederation of Catholic Women, the Association of Catholic Parents, and the Friends of Christian Education organized a great demonstration at the end of last year in Prague. Doctor Hruban, president of the senate, and two other senators discussed the dangers threatening public morality and family life. They decided to try to stir up opinion to repeal the divorce laws and reestablish the principle of the indissolubility of Christian marriage.

It would appear indeed as if there was a reaction in Czechoslovakia in favor of the Roman Church. After the war there was a very decided break away from it, a repetition of the old *Los von Rom* movement, a revival of the various Protestant

bodies and the setting up of the Czech National Church. There also seems to have broken out an unwholesome desire to escape from all restraint. Now people are learning in Bohemia as elsewhere that liberty must be ordered if it is to be of any value. Doubtless the breaking of the Austrian yoke will in the end strengthen the Roman Church in that country.

Again, the *Nouvelles Religieuses* turns its attention to Germany and the relationship between the government of that country and the Vatican. It says that rumors have been broadcast about the making of a Concordat which are not quite accurate. The German government has published a communication saying that there have been no *pourparlers* between the government and the Vatican. Nevertheless it would remark that all the governments which preceded the Marx government were agreed on the desirability of establishing a solution of the relationships.

#### A PARIS STUDENTS' HOSTEL

The *Student Movement* for March contains an interesting account of an international hostel for students at Paris. Through the gift of Whitney Hoff, there is being rebuilt the Foyer, the most ideal club for women students in Europe; the new buildings will be open in less than a year's time. Students from central Europe are pouring into Paris to study at the Sorbonne. They are mostly between the ages of eighteen and twenty, coming from the Balkans, Poland, and central Europe. Two Russian girls even arrived from China! They were happily found by a member of the Foyer and brought along to it. It evidently has a wonderful influence of Christianity and camaraderie. Not long ago two Orthodox Russians asked if a third bed could be put into their attic in order that a Russian Jewish student might be able to live in the hostel. Those who know the racial and religious antipathy between the Russian Orthodox and the Jew will understand what this attitude of spirit means. The rebuilding of the old hostel was long overdue and the extra accommodation will assist the good work.

C. H. PALMER.

#### SPECIAL MEETING OF HOUSE OF BISHOPS

NEW YORK—A call for a special meeting of the House of Bishops, to meet in Calvary Church, New York City, June 1st, has been issued by the Presiding Bishop. The meeting is called, following the assent of twelve bishops, to act upon the resignation of the Rt. Rev. Theodore P. Thurston, D.D., Missionary Bishop of Oklahoma, and possibly to elect his successor. Provision is made in the call for the transaction of "any other business that may be lawfully presented at a special session." Preceding the meeting there will be an opening service in the Cathedral of St. John the Divine.

#### MISSION IN OKLAHOMA

OKMULGEE, OKLA.—A successful mission was conducted at the Church of the Redeemer, Okmulgee, the Rev. J. C. Donnell, rector, by the Rev. George St. George Tyner, rector of St. Luke's, Bartlesville, in connection with the Bishops' Crusade from March 6th to 11th. The Rev. Mr. Tyner used pictures painted by himself. Life-sized figures of Bishop Murray and Bishop Motoda added a missionary touch. The culmination of the mission was a corporate Communion on Thursday morning, March 10th.

## Annual Meeting of Church of England Deaconess and Missionary Training House

### Death of Canon Fitzgerald—Boys' Hostel at Melfort—Meeting of Quebec Church Society

The Living Church News Bureau  
Toronto, March 25, 1927

GRADUATES OF THE CHURCH OF ENGLAND Deaconess and Missionary Training House, Toronto, are in active service in all parts of the world, and from coast to coast of the Dominion. At the annual meeting held in the Mildmay Institute, those present heard of three deaconesses who were in charge of lonely parishes in Saskatchewan; others doing splendid work in city parishes, in institutional positions, and in the foreign fields of India, China, and Japan.

Miss T. A. Connell, principal of the school, in her report, gave a brief history of the recent graduates of the training house which revealed something of the readiness with which the young women responded to the call to service, whether it was heard close at hand or came from the other side of the world.

This year, for the first time since the three-year course of studies was prescribed for graduation, has it been put on a working basis, according to Miss Connell's report, in which she stated that "all instruction, with the exception of that at the University Social Service Department, has been financially free to the students, this condition of affairs being due to the generosity of the different institutions attended by them." Miss Connell told at length of the activities of the Mildmay Institute, of the summer camp at Whitby and of the Scripture Union.

Financial conditions in the training house and Mildmay Institute were outlined by W. D. Thomas, co-treasurer with the Rev. W. G. Sunter. Mrs. W. D. Reeve reported the activities of the senior and junior associates. The Rev. Canon S. R. O'Meara, D.D., president, occupied the chair.

Inspiring addresses were given by the Rev. R. A. Armstrong and Miss Grace Morton, a graduate of the training house, who is now in charge of Mildmay Institute.

#### DEATH OF CANON FITZGERALD, OF KINGSTON

In the death of the Rev. Canon William Frederick Fitzgerald, M.A., rector of St. Paul's Church, Kingston, a leading Anglican clergyman of the diocese of Ontario, has passed away. Canon Fitzgerald died after a short illness of influenza, which he contracted while recuperating from an operation performed in January.

He was born in Ireland sixty-three years ago and followed in the footsteps of his father as a clergyman of the Church of Ireland. He was an honor graduate of Trinity College, Dublin, and in his student days was a noted Irish rugby player.

He came to Canada thirty-nine years ago with the principal of the Montreal Diocesan Theological College, who later became Dean of Waterford, Ireland, to take a post on the teaching staff, but soon took up missionary work in the diocese of Montreal. For six years he was rector at Quyon, Que. Then he spent eight years at Lyndhurst, Ont., where he erected a new church and was a power for good in the district. Twenty years ago he became rector of St. Paul's, Kingston, and built

up a strong congregation. He was widely known as the "Irish canon," and demands upon him for platform lectures came from all parts of the country and even from places in the United States.

Canon Fitzgerald was a former grand chaplain of the Orange order, and prominent in the Masonic order. During the war he served for a time as chaplain to the Canadian forces.

The Rt. Rev. Charles Allen Seager, Bishop of Ontario, officiated at the funeral in Kingston.

#### COUNCIL FOR SOCIAL SERVICE TO OPEN BOYS' HOSTEL AT MELFORT, SASKATCHEWAN

The Church Hostel for Boys, Melfort, Sask., is to be opened early in April in the fine residence placed at the disposal of the Council for Social Service of the Church of England in Canada by H. G. Dawson of Winnipeg. It will accommodate twenty boys at a time. The boys will come from England under the auspices of the Church of England Council of Empire Settlement, and after a few days at the hostel will be placed out under the supervision of the superintendent of the hostel on carefully selected farms. They will be able to return to the hostel in case of illness or change of employment and will be visited regularly by the superintendent. Half of their wages will be forwarded to the hostel and banked in savings accounts for the benefit of the boys.

When in the west recently, Canon Vernon laid before the executive committee of the diocese of Saskatchewan full particulars in regard to the working of the hostel. Later on he met the strong hostel committee recently organized at Melfort. The Rev. J. B. Bunting, rector of Melfort, is the chairman and chaplain, T. F. Clift, secretary of the committee, and H. S. Bruce, a local bank manager, treasurer.

Furniture for the living room has already been promised; the deanery of Melfort will furnish a bedroom accommodating four boys, and it is expected that other churches and organizations will undertake the rest of the furnishing.

#### MEETING OF CHURCH SOCIETY OF QUEBEC

The imperative need of doing something at once to increase the stipends of those clergy who had charges that were not self-supporting and therefore came under the heading of missionary parishes, was the point stressed at both afternoon and evening sessions of the annual meeting of the Church Society of the Diocese of Quebec.

The principal speaker in the evening was the Lord Bishop of Fredericton, who stressed the importance of missions both foreign and domestic. The Very Rev. A. H. Crowfoot, Dean of Quebec, also gave a brief address on the subject of increasing the amount paid to a mission clergyman by the Church Society.

Dr. John Hamilton, one of the vice-presidents of the society, gave an account of the foundation under the late Bishop Mountain of Montreal. His comparative figures showed how the various funds entrusted to the society had been handled. He begged for some method to be found for replenishing the fund from which the salaries of mission clergy are partly paid, stating that the present maximum stipend of \$1,400 a year, at the present high cost

of living, was quite inadequate. The Lord Bishop of Quebec was in the chair at both sessions.

#### ANNUAL MEETING OF GEORGINA HOUSE, TORONTO

The attractive new annex to the reception room was the admiration of all who attended the annual meeting of Georgina House, Toronto. This splendid addition, one of the reports revealed, was erected at a cost of \$2,300 and a further \$3,000 was expended on furnishings. To Miss Armstrong, superintendent of the house, was attributed much credit for the delightful homey atmosphere which permeates the house and makes life bright and happy for a large number of employed girls.

In presenting her annual report, Miss Armstrong referred at some length to a marriage that had taken place at the home during the year and told of nine girls leaving for matrimonial reasons. In each case the prospective bride was the recipient of gifts or was the *raison d'être* of a party.

In the absence of the president, Mrs. H. D. Warren, the meeting was conducted by Mrs. Charles E. Clarke, who, in a brief address, referred to the loss sustained by the board of management through the death of Colonel Noel Marshall, an original guarantor and a member of the advisory committee. Five associates had also been removed by death: Mrs. H. S. Strathy, Miss Cayley, Mrs. H. J. Grasett, Miss Edith Ramsay, and Mrs. E. W. Trent. Mrs. Herbert Macklem stated that \$1,498 had been subscribed to the extension fund, and urged the necessity for it being materially increased, as the demand for homelike residences was constantly growing, and a second Georgina House could easily be filled.

A greeting was received from Mrs. Georgina Broughall, founder of the house, and a resolution of appreciation of Miss Armstrong's unselfish and untiring devotion to the activities of the institution was carried.

The Rev. Provost Cosgrave will act as chaplain of the house, and Mrs. H. A. Cosgrave will replace Mrs. Drummond Mackay on the board of directors during the ensuing year.

#### MISCELLANEOUS NEWS

On March 16th over 600 people were present at St. Chad's Church, Toronto, and witnessed the laying on of hands on 110 candidates for confirmation. Several adults were baptized on the Sunday previous and a number received into the Church.

The Rev. N. Clark Wallace, curate at Grace Church, Toronto, has been appointed rector of Christ Church, Campbellford.

The Rev. Canon G. E. Simmons, his wife, and small son sailed from Vancouver on March 19th, on the *Empress of Russia*. Mr. Simmons expects to return to his work at St. Andrew's College, Kaifeng, China, but Mrs. Simmons and their son will remain in Japan until conditions in China are more settled.

#### CONFERENCE OF NATIONAL FEDERATION OF CHURCH CLUBS

BRIARCLIFF MANOR, N. Y.—The 1927 conference of the National Federation of Church Clubs of the United States will be held at Briarcliff Lodge, Briarcliff Manor, beginning Thursday evening, May 5th, and continuing through May 6th and 7th. The secretary is Edward R. Hardy, 7 East 48th St., New York City.



## New York Cathedral Encourages Public Interest in Religious Music

### Beethoven Centennial Service— Church Mission of Help—St. Peter's Mission Concluded

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

UNDER THE LEADERSHIP OF THE VERY Rev. Howard C. Robbins, D.D., Dean of New York, and of Dr. Miles Farrow, organist at the Cathedral of St. John the Divine and director of its choir school, a notable interest in music is being manifested there. This clearly indicates that the Cathedral authorities are desirous of placing the great edifice at the disposal of those who are able to make contributions of special value in the field of religious music. A recent event which was greatly appreciated by local music lovers was the holding of the annual meeting of the Plainsong Society in St. James' Chapel at the Cathedral on the eve of St. Gregory's Day.

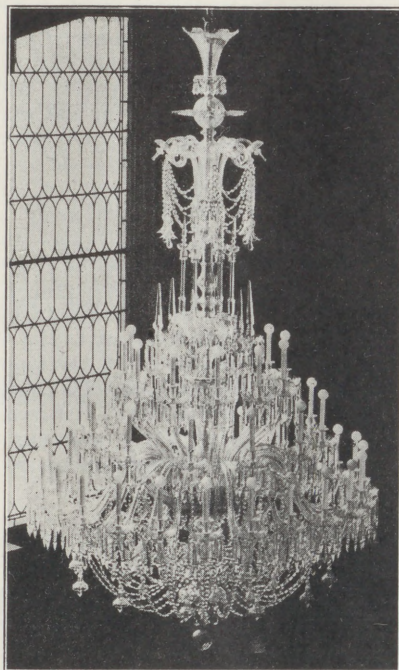
Last Sunday evening, in spite of inclement weather, an attendance exceeding 3,500 filled the Cathedral on the occasion of the Beethoven centennial service. The great composer's Mass in C was sung, and addresses were made by Bishop Manning and Dr. Walter Damrosch. Dr. Farrow directed the Cathedral choir which rendered the choral parts of this Mass, and Channing Lefebvre, organist at Trinity Church, accompanied at the console. Bishop Manning pointed out that the passing of a century since Beethoven's death leaves the composer acknowledged not only as a great artist but as one of the greatest creative geniuses the world has ever known. The Bishop urged that the centennial observance might stimulate us to higher standards in our expressions in art, in literature, and on the stage, and that our musicians, poets, writers, and dramatists might catch something of that vision of God which inspired Beethoven and made his works of such lasting value. Dr. Damrosch spoke of Beethoven's nature as one intensely religious as evidenced by the nature of his compositions and by the testimonies of those who knew him. He characterized the centenary as one of joyous acclaim in that Beethoven's great genius seems still alive and influencing today the world of music.

On Monday the Cathedral was filled again when the English singers, concluding their American tour of some eighty cities, gave a recital of Tudor Church music. Many of the city organists and choirmasters were present. Cuthbert Kelly, leader of the group, made a brief address on the subject of Tudor music, a type written for rendition in private or before small groups in parish churches, and so especially simple and direct in its nature.

A recital of sacred and liturgical music is scheduled to be given at the Cathedral by the choir on Sunday, April 3d, at 8:15. No cards of admission are required.

#### C. M. H. ANNUAL SERVICE

The annual service of the Church Mission of Help will be held tomorrow afternoon at the Cathedral. This organization exists to minister to wayward and delinquent girls and to unmarried mothers. Because of the present moral unrest its work is of especial importance now. The organization deals with its clients in the spirit of modern social case work, states



CZECHOSLOVAKIA PRESENTS  
HUGE CHANDELIER

The great chandelier now hanging in the south ambulatory of the Cathedral of St. John the Divine was presented to the Cathedral as a lasting memorial by Dr. Jaroslav Novak, Czechoslovakian consul-general, on behalf of the Czechoslovakian government. The chandelier is ten feet high and is made of 1,000 pieces of glass, taking forty men a year to finish.

the report just received, and it is one of few such efforts that makes use of psychiatry and other scientific methods for dealing with the mal-adjusted.

During the past year 250 cases were added to the total of 276 in its jurisdiction at the beginning of the year. One hundred and fourteen were of the wayward type, some of them being on parole from state institutions. The society dealt with seventy-six unmarried mothers and made efforts in each case to keep mother and child together. Of those helped, fifty-two were members of our communion and 194 of Protestant denominations. Two hundred and five of the girls were American born and only forty-five of foreign birth. The aid given included temporary shelter, employment, hospitalization, mental examination and treatment, education, and vocational guidance and religious instruction.

The president of the Church Mission of Help in this diocese is the Rev. Dr. J. W. Sutton, vicar of Trinity Chapel, while the honorary president and honorary vice-president are, respectively, Bishop Manning and Fr. Huntington, O.H.C. The present Bishop of New York and the Father Superior of the Order of the Holy Cross are the founders of this valuable society.

#### THE "CHELSEA FOR CHRIST" MISSION

Tomorrow, Sunday, March 27th, will mark the conclusion of the parochial mission at old St. Peter's Church, Chelsea. This stone church, with its dominating tower, the present house of worship of one of our oldest parishes, stands on West Twentieth Street between Eighth and Ninth Avenues, a half block from the General Seminary at Chelsea Square. The mission, as previously announced, has

been conducted by the Rev. R. Ambrose Reeves, a priest who has had considerable experience in mission and outdoor preaching in England. Some 120 workers were enrolled to aid in the mission and were given a charge at its beginning by the Bishop of New York. Tomorrow evening a group of parishioners of St. Peter's and of students from the seminary will hold outdoor services at both the Eighth and Ninth Avenue corners of Twentieth Street, at which seminarians will make brief addresses. Following this there will be the final mission service in the church. The Rev. Dr. Cline, rector of St. Peter's and also of the seminary faculty, states that although his parish has ministered to its neighborhood for a century this has been its first mission. He attributes the success of the mission to the thorough preparation of three months which preceded it.

#### NEWS NOTES

Bishop Manning is to be one of the speakers at the dedication tomorrow afternoon of the new million-dollar Park Avenue Synagogue.

The result of the recent campaign in behalf of the new Church of the Heavenly Rest shows that to date about \$600,000 has been given or pledged. Those in charge are pleased with this accomplishment, believing that the various memorials to be placed in the church will bring the total value of gifts to the million dollars needed.

Noonday preaching services are a feature of the Lenten program this year at St. Thomas' Church. The speakers have been thus far: Bishop Cook, Dr. Brookman of Morristown, and Bishop DuMoulin. This coming week Bishop Woodcock is to be the preacher, with Dr. Ogilby of Trinity College following in Passion Week and Dean Ladd in Holy Week. The rector of St. Thomas', Dr. Brooks, will be the preacher on Good Friday; he is also preaching in his church daily throughout Lent at the 5 o'clock service.

In addition to Bishop Woodcock at St. Thomas', visiting preachers include Bishop Rowe, who is to be at the Cathedral tomorrow morning, Bishop Richardson, of Fredericton, N. B., at Trinity Church and St. James', and the Presiding Bishop, Dr. Murray, at St. Paul's Chapel throughout the week.

A mission is to be conducted next week at St. James' Church, Fordham, the Rev. Dr. Pelton, rector, by the Rev. Dr. A. J. G. Banks, director of the Society of the Nazarene.

The gymnasium and recreational building at St. Luke's Chapel, Hudson Street, recently described in these columns, will be opened for use on Tuesday of this coming week.

The Rev. Dr. J. W. Sutton, vicar of Trinity Chapel and president of the Church Mission of Help, conducted on Thursday, the 23d, a quiet hour for the girls under the care of the society. A supper preceded the service and was provided by the parish group of Grace Church and served by the society's workers from St. Paul's Chapel. This event is an annual arrangement by the C. M. H. during Lent.

The 116th annual report of the New York Bible Society is received. It mentions two extremes in prices, stating that the sale of the Gutenberg Bible last year brought \$120,000, the highest amount ever paid for any book, and places by way of contrast the price of the separate Gospels published by the society and which can be obtained for one cent each. The report states that 847,600 copies of the Bible were distributed by this society during 1926.

HARRISON ROCKWELL.

## Bishop Lawrence Speaks at Noonday Lenten Service of Boston Federation

### Protestant Ministers Preach at Cathedral—Midnight Radio Services Inaugurated

The Living Church News Bureau  
Boston, March 26, 1927

BISHOP LAWRENCE PREACHED IN THE Old South Meeting House at noon on Friday, March 11th, and the Rev. Barrett P. Tyler, rector of All Saints' Church, Brookline, on Thursday, March 17th, under the auspices of the Greater Boston Federation of Churches. Other Church clergy taking part in the Lenten series are Bishop Slattery, the Rev. Carroll Perry, rector of the Church of the Ascension, Ipswich; the Rev. Henry McF. B. Ogilby, rector of the Church of Our Saviour, Brookline; and the Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton. On Good Friday a service will be conducted from noon to 3 o'clock, but, unlike the generally accepted three hours' devotion, it will be divided into half-hour periods, each to be conducted by a different leader, Bishop Babcock having charge from 1 to 1:30.

The noonday preacher in Trinity Church from Monday, March 21st, to Friday, March 25th, inclusive, was the Rev. Robert Johnston, D.D., rector of St. John's Church, Washington, D. C., who also preached at Emmanuel Church on the afternoon of Thursday, March 24th. At the Cathedral, Bishop Lawrence preached at 11 o'clock on Sunday, March 20th, and the noonday preacher on the next three days was the Rev. James Gordon Gilkey, D.D., of the South Congregational Church, Springfield, Mass., while on Thursday and Friday of that week, the sermons were preached by the Rev. Albert B. Cohoe, D.D., of the First Baptist Church, Montclair, N. J.

#### MIDNIGHT MINISTRY

The Massachusetts Federation of Churches inaugurated a unique series of services on Saturday, March 26th. Under the title of The Midnight Ministry it is purposed to broadcast every night from midnight until 1 o'clock from Station WBSO, Wellesley Hills, Mass., a service of scripture readings, poetry, and addresses for the edification of those who are awake late in the night. This venture is in charge of the Rev. Dr. Henry Hallam Saunderson, editor of the *Wayside Pulpit*.

#### QUIET MORNING FOR WOMEN OF THE DIOCESE

Bishop Slattery conducted a quiet morning for the women of the diocese in Emmanuel Church, Boston, on Thursday, March 24th. There was a good attendance and many remained to join in the celebration of the Holy Eucharist at the noon hour. The devotions opened at 10:30 A.M. and consisted of prayers and hymns. Bishop Slattery delivered three addresses, and took for his subjects: Deepening Our Own Lives, Bringing Others to Christ, and Overcoming the World. The gathering was under the auspices of the Church Service League, and will probably become an annual event.

#### VIRGINIA PRIEST JOINS CATHEDRAL STAFF

The Dean's message to the Cathedral congregation on March 20th, announced

the coming of the Rev. Theodore H. Evans, rector of St. John's Church, Waynesboro, Va., to join the Cathedral staff on Sunday, May 1st. Leaving Washington and Lee University in his senior year, the Rev. Mr. Evans took service with the Washington and Lee section of the United States army ambulance corps, also serving with the French army and with the Twenty-sixth division until March, 1919. Returning home, he finished his education at George Washington University, Washington, and went into business for a year. Later he went to the Virginia Theological Seminary at Alexandria, and after graduation accepted an appointment as assistant to the Rev. Dr. Bowie at Grace Church, New York, studying at Union Seminary. He has been rector of St. John's Church since 1925.

## Chicago Round Table Discusses Revival of the Minor Orders

### Church Needs Exorcists, Says Fr. Langendorf—Providence Day Nursery Closed

The Living Church News Bureau  
Chicago, March 26, 1927

HOW FAR OUR CHURCH SHALL GO IN teaching and practising the healing of the sick is always a stimulating subject. The Rev. Peter Langendorf of Hammond, Ind., in an interesting paper read at the Round Table on Monday, March 21st, suggested the revival of the old office of exorcist, whose mission was to drive out sin and disease from the human body. Fr. Langendorf asked for the training of exorcists as adjuncts to the healing work of the Church. The question was thoroughly discussed and gone over by the clergy present.

In the opinion of Bishop Griswold the commission of healing belongs to the Christian physician rather than to the priest. "However," said he, "the power of the spirit for healing must not be minimized. Men should be trained and set apart in the Church for this work. Modern exorcists, if such be revived, should be trained physicians." Dr. Duncan H. Browne, rector of St. James' Church, deplored the tendency of the Church to lose the opportunity of teaching and practising the divine art of healing. "The neglect of this subject in our seminaries is little less than a scandal," said Dr. Browne. "I should like to see capable psychologists and physicians give a course to theological students on the subject of healing. A knowledge of science, medicine, and psychology is necessary for the priest who would conduct healing in the Church. For the minister to learn the proper approach to sick people and the proper attitude in the sick room would be among the many benefits of the course. Physicians have often told me how much it means to the patient's welfare to have a minister who knows the proper approach."

Bishop Griswold and others advocated the use of the perpetual diaconate in the

#### THE CATHEDRAL QUARTERLY

The Cathedral has become responsible for a new paper, *The Cathedral Quarterly*. Its purpose is to focus its attention upon some of the leading sermons and addresses delivered in the Cathedral.

#### NEWS NOTES

Mrs. Frank Stevens, the donor of the rest house in Swansea, has just given \$15,000 to be added to the endowment which now amounts to \$147,834.15.

The Rev. William M. Bradner, a graduate of the Episcopal Theological School in Cambridge, has just been appointed executive secretary of the department of religious education for this diocese, and will take up his new responsibilities as soon as he completes the work in which he is now engaged as missionary in Cove, Ore.

Notices have gone out to all the clergy of New England asking them to set aside Sunday, March 27th, for disseminating information concerning the coming World Conference on Faith and Order to be held this summer in Lausanne.

REGINALD H. H. BULTEEL.

Church. Perpetual deacons have been of great help and value in other branches of the Anglican Church. "Every parish," said the Bishop, "should have a deacon. The order in the American Church could be made up of laymen who have an income from other sources and who could give part of their time to service in the Church, such as assisting at the Easter and Christmas seasons."

Fr. Langendorf also asked for the revival of another ancient office, that of lector or reader, who would differ from the present order of lay readers in that the members would be given a larger authority in church services. Some of the clergy differ on this point, and favor better training and qualification for the office of lay reader. All are agreed on the value of the order of acolytes, one of the few surviving orders of the ancient Church. An increasing number of young men and boys are serving as acolytes in our parishes.

#### THE PASSING OF PROVIDENCE DAY NURSERY

Providence Day Nursery has been discontinued after seventeen years of splendid service in the stockyards district. The nursery has really been merged into the House of Happiness, the larger institution which had its origin in the nursery. The nursery was begun by the Woman's Auxiliary in 1909, in a cottage at 3052 Sullivan Court, lent by a friend. Only twenty children could be accommodated at one time, and soon the old cottage had to give way to a fine new building which was dedicated by the Bishop in the fall of 1913. The nursery, considered a model by expert social workers, continued to grow, the infant class of St. Paul's, Kenwood, directed by Miss Benton, assuming the responsibility of carrying it on. The class gave their savings of \$6,500, increased later to \$10,000, for the building fund of the new House of Happiness, the diocese furnishing the lots and agreeing to keep the home for the older children.

The House of Happiness was dedicated by Bishop Anderson in October, 1916, the Bishop receiving a deed of gift, signed by

many children of St. Paul's infant class who had made and saved the pennies which built the house. Only last year after a careful survey and investigation by an expert from the national department of social service, did the board of directors decide to give up Providence Day Nursery. Many considerations brought about their decision, such as the changed conditions of the neighborhood, the ceasing of the need and demand for a nursery, the coming of organized charities to the neighborhood, and the establishment of mothers' pensions.

The House of Happiness gives unusual opportunities and facilities in clubs, in dance groups, in playroom activities, athletic programs, instruction in dramatics, home economics, and manual training. It is one of the complete and efficient social centers in Chicago for work with children and young people. During 1926 a total of 538 were enrolled, 241 girls and 297 boys.

#### NOONDAY SERVICES

Religion, particularly the Christian religion, its meaning, its teaching, its practice, is the theme that the Rev. Julius A. Schaad is preaching on this week at the Garrick theater.

"There are too many nominal Christians today who are like children," said Mr. Schaad. "They have gone to sleep too near the place where they got into religion. A mere credal faith in religion leaves a man as cold as the council which promulgated the creed on which he bases his faith. Whenever you start for a given place, you must have a road or a path before you can get there. So it is with religion; before you can reach the destination which you are seeking, you must have a way. And Christ for us Christians is 'The Way'. Faith is not an ascent of the mind to some theological belief. It is not simply a belief about things. Devils believe and tremble. There is a great difference in believing about God and believing God. Belief is the exercise of a quality which leads each of us to action."

#### EVANSTON FIGHTS SUNDAY MOVIES

Evanston has been making its periodic fight against Sunday movies, and the clergy of the city generally have supported the fight. The Rev. Dr. George Craig Stewart was very frank in his statement of the undesirability of opening the theaters on Sunday:

"The clear and unmistakable motive," said he, "is just one and only one—money in the pockets of movie producers. The traditions of Evanston as a city different, the ideal of Evanston as a city of homes, the spirit of Evanston as a city of churches, the tone of Evanston as a city where the higher values of life are still paramount—these are dust in the balance to the movie promoter, who can see just one big impressive consideration, more money.

"I am not a Puritan, I am not a Sabatarian. I believe that Sunday ought to be the happiest day in the week. But I submit that every consideration—physical, intellectual, artistic, moral, and spiritual—favors a rest from movies at least once a week. There are not only churches to be attended, but there are books to be read, walks to be enjoyed, family circles to be renewed, friendly calls to be made and received, letters to be written, plenty of profitable and creative things to be done without running to the movies on Sunday."

#### BROTHER SUCCEEDS BROTHER AS RECTOR

Sometimes a vestry and congregation do the rare act of calling a priest to succeed his own brother as rector. This has just happened at Trinity Church, Highland Park, where the Rev. George Sher-

man Keller was rector for hardly a year, and died suddenly at Rockford after a strenuous campaign for the Bishops' Crusade. Mr. Keller was greatly beloved by his people and by the whole community. His ministry at Highland Park was short, but a truly remarkable one.

The Rev. Christoph Keller, who has accepted the call to succeed his brother, has had, too, a successful ministry, all of it in the west and midwest. He was formerly rector of Trinity Church, Bay City, Mich., assistant at St. John's Church, St. Paul, Minn., and since 1919 he has been rector of the Church of the Incarnation, Great Falls, Mont. He is a member of the executive council of the diocese of Montana, and chairman of the social service department. The brothers are sons of a priest of

the Church, the late Rev. George Alexander Keller.

#### ST. LUKE'S CHOIR VISITS LIBERTYVILLE

For the past three years the splendid choir of St. Luke's, Evanston, has visited St. Lawrence's Church, Libertyville, during Lent to sing one of the sacred oratorios. It is the only visit that this well known choir makes during the year, and it means much to the local parish and to the whole community. This year the choir sang at St. Lawrence's on the night of March 20th; giving a fine rendering of Maunder's *Olivet to Calvary*. The soloists all sang with splendid effect. The large church was crowded for the service, the music being directed by Herbert E. Hyde, choirmaster and organist. H. B. GWYN.

## Washington Plans to Make General Convention of 1928 a Memorable One

### Bishop Rowe Visits Capital—Shall Church Hospital Unite With Other Institutions?

The Living Church News Bureau  
Washington, March 26, 1927

WASHINGTON WELCOMED THIS WEEK a visit from the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska. Bishop Rowe came to Washington to confer with various government officials in regard to matters pertaining to the welfare of his people in Alaska. On Sunday, March 19th, he preached in three Washington churches, Epiphany in the morning, St. Margaret's in the afternoon, and St. John's at night.

#### GENERAL CONVENTION PLANS

Plans for the organization and entertainment of the General Convention to be held in Washington during October, 1928, are going forward in a satisfactory manner. Admiral Cary T. Grayson has accepted the appointment as general chairman of a committee to take charge of arrangements. The general secretary is Hugh T. Nelson. Following is a list of committees so far appointed:

Finance, Eugene Thompson; Publicity, Newbold Noyes; Registration, Rev. George F. Dudley, D.D.; Hotels and Hospitality, H. K. Boss; Motor Service, General George Barnett; Lunches, Dr. L. W. Glazebrook; Halls and Music, Rev. Z. B. T. Phillips, D.D.; Preaching Appointments, Rev. Robert Johnston, D.D.

Washington is particularly well provided with hotels and halls for the use of conventions and the committee is considering several very attractive offers from the leading hotels of the city. It is hoped that construction on the Cathedral will have advanced sufficiently by the time of the Convention for the opening service to be held in the completed portion. The choir and crossing, which are under construction at the present time, will provide space for 3,200. The people of Washington and the chairmen of the various committees have entered enthusiastically into the task of properly receiving the General Convention, and it is expected that these arrangements, together with the unusual interest which attaches to a visit to Washington, will make the Convention of 1928 a memorable one.

#### MEETING OF BISHOPS' GUILD

On the feast of the Annunciation, which marked the thirty-first anniversary of the consecration of the late Bish-

op Satterlee as first bishop of Washington, the annual spring meeting of the Bishop's Guild was held. The Bishop's Guild is the most representative gathering of Church women in the diocese. It consists of representatives of every woman's organization and of every diocesan institution. The meeting began with the celebration of the Holy Communion in Bethlehem Chapel of the Cathedral. The Bishop of the diocese was the celebrant, and delivered an address in which he recalled the anniversary of Bishop Satterlee's consecration and spoke of his qualities of vision and statesmanship. At the conclusion of the service the meeting assembled in the parish hall of St. Alban's Church in the Cathedral close, and brief reports were given by every organization and institution. Some of these reports were very remarkable for the story they gave of progress and of work accomplished during the past year.

#### THE EPISCOPAL EYE, EAR, AND THROAT HOSPITAL

The Episcopal Eye, Ear, and Throat Hospital is an institution of which the Church in Washington is justly proud. It fills an urgent need as there are only a few hospitals of this kind in the United States where specialization is made in the care and treatment of diseases of the eye, ear, and throat. The situation of the hospital at the present time has caused grave concern to its managers. About half of the cases treated in the hospital are cared for through its clinic or its free wards, and this work is done without charge. Costs of operation have increased very greatly and the consequence is that the hospital finds itself running behind in its monthly expenses to an alarming degree. At the present time various plans for meeting the situation are under consideration.

The suggestion is being seriously urged of a consolidation of the hospital with other institutions as a unit in a great medical center such as has been established in New York City. Under this plan the hospital would not lose its identity, but the cost of operation when conducted as a unit of such a center with other hospitals would be very greatly reduced and its field of usefulness widened. The only alternative to this plan is the immediate raising of a large endowment. Dr. William Holland Wilmer of the Wilmer Clinic of Johns Hopkins University, who for many years was the head of the clinic

at the Episcopal Eye, Ear, and Throat Hospital, addressed a meeting on March 23d, at the home of Dr. William C. Rives, in the interest of the hospital.

TO ENLARGE CHURCH HOME FOR  
ELDERLY WOMEN

About four years ago a movement was begun among certain Church people in the diocese of Washington to establish a Church home for elderly women. This group of people with nothing but the Christian love of their fellowmen in their hearts, and unbounded faith to lead them, worked indefatigably toward the attainment of their objective. The result is that today the Episcopal Church Home is an established institution housed in two attractive buildings on Wisconsin Avenue, two blocks north of the Cathedral. There are fifteen guests in the home at the present time and negotiations are under way to secure the two adjoining houses for the enlargement of this noble work.

LAND FOR NEW BUILDING PRESENTED

The Episcopal home for children in Anacostia has long been doing a splendid work for uncared-for children in Washington. The location of the home has never

been satisfactory and recently a very fine site in Chevy Chase has been presented to the home. It is hoped that building will soon begin and that the home can be removed to its new surroundings.

CHRIST CHURCH, CLINTON, HONORS RECTOR

The Rev. William C. Shears was honored at a service on the evening of the feast of the Annunciation at Christ Church, Clinton, formerly Surrattsville, of which he was rector for twenty-two years. The service was a testimonial to the affectionate regard in which the Rev. Mr. Shears is held by the people of this parish, and as a thank offering for the work he accomplished a beautiful altar cross and two eucharistic lights were presented by the congregation and dedicated by the Bishop. The Rev. Mr. Shears presented to the church as his personal gift a handsome brass alms bason. Mr. Shears, whose birthday was marked by this celebration, reported himself to the Bishop as "eighty-seven years old and ready for service." Christ Church is contemplating the erection of a new church building and already several thousand dollars have been subscribed for this purpose.

R. L. WOLVEN.

## Philadelphia Liberals Organize; Plan Campaign of Education

### National Church League Favors Comprehensiveness and Amity— Catholic Club to Meet

The Living Church News Bureau  
Philadelphia, March 25, 1927

LIBERALS OF THIS SECTION EXPRESSED themselves clearly in favor of education, publication, organization, comprehensiveness, and amity, at a meeting of the Philadelphia branch of the National Church League, March 21st, at St. Stephen's, Tenth above Chestnut. "We are not out for a fight," as one expressed it afterward; and the gathering was devoid of the controversial or antagonistic spirit. The group believes organization to be a proper method of working to arrive at the truth; and to facilitate its dissemination by educational methods. By papers and special studies, and their discussion at the monthly meetings, and by the use of printers' ink, Liberal principles are to be advanced. Toleration of other schools of thought is advocated, as surely as toleration of Liberals is claimed.

It is expected that a series of publications to keep Liberal views to the front will be begun with Prof. George A. Barton's paper, The New Testament Teaching on the Lord's Supper, which was read at the second Septuagesima week conference in February. Under the auspices of the Philadelphia group, and as guests of the Rev. Carl E. Grammer and St. Stephen's, these annual conferences aim to bring together men of various schools of thought, but united in bearing witness to Liberal principles. While its territory is primarily the province of Washington, it attracts speakers and others from afar.

Those taking the name of Liberal in our communion seem to classify into three groups, as to procedure. One believes in letting the truth bear its own witness. A second adds to this an appreciation of organization. A third feels it necessary and desirable to be militant. If this be a fair

statement, the Philadelphia branch seems to belong to the second. The officers are the Rev. Granville Taylor, president; the Rev. James M. Collins, vice-president; the Rev. Charles H. Long, secretary-treasurer. Besides Dr. Grammer, other leaders are Prof. George C. Foley and the Rev. George Calvert Carter.

EVANGELICAL CATHOLICISM

Are We Evangelical Enough? will be the subject presented before the Catholic Club, April 5th, at Calvary Church, West Philadelphia, by the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I. His own parish has been notable for its combination of the Catholic and the Evangelical notes, the Sunday worship, for example, being Mass with full ceremonial in the morning, and evangelistic preaching in the evening, often beginning with the choir singing gospel hymns outside. Fr. Hamlin was active on the committee that made the Bishops' Crusade in Rhode Island so successful; and he has been doing street preaching in Pawtucket this Lent. Captains Turner and Rogers of the Church Army preached a mission in St. John's, March 13th to 20th.

NEWS NOTES

Christian ethics from the viewpoint of different religious affiliations will be presented at the University of Pennsylvania on four Thursday evenings beginning March 31st under the George Dana Boardman foundation. Dr. Boyd Edwards, headmaster of Hill School, Pottstown, Pa., speaks on The Two Roads; Dr. Edwin C. Broome, superintendent of Philadelphia public schools, on Ethics in Education; the Rev. William P. McNally, principal of the Roman Catholic High School of Philadelphia, on The Christian Home; and the Rev. George C. Foley, professor of Systematic Divinity at the Philadelphia Divinity School, on The Originality of Christian Ethics.

Strangers do not want to be greeted at the door, and parishioners should not chat

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## The Old Corner Book Store

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BOSTON, MASSACHUSETTS

in the vestibule, the Rev. David M. Steele tells his people of St. Luke and the Epiphany, Thirteenth south of Spruce, in a letter given publicly by the daily papers. He says there is a feeling that a church ought to be a friendly place, and that ushers and greeters ought to buzz around and tell people how glad they are to see them when they arrive, and when they depart ask them to come again. His experience is that most strangers do not like this. The practice of loitering and talking in the vestibule he thinks unworthy and unwise, detracting from every influence of service and sermon.

The Rev. and Mrs. David Lewis Sanford are in Chester Hospital after a serious automobile accident. Mr. Sanford, who is priest in charge of St. John's, Concord, and St. Luke's, Chadd's Ford, is the less seriously injured.

President Remsen B. Ogilby, Bishop Garland, and Judge Joseph Buffington were the principal speakers at a dinner of the alumni of Trinity College held at the Art Alliance, Tuesday, the Bishop giving an account of Cathedral progress and plans. Dr. Ogilby has been the guest of the Rev. Louis C. Washburn, as noonday speaker at Old Christ Church.

CHARLES JARVIS HARRIMAN.

**NEW CHURCH AT MORRIS PLAINS, N. J.**

MORRIS PLAINS, N. J.—After the confirmation service held by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, at St. Paul's Church, Morris Plains, on the Second Sunday in Lent, the site of the new church was visited. Under the direction of the Rev. John C. Lord the congregation has been gathered in a hall where services have been held for a few years. A sufficient sum of money has now been collected to warrant proceeding to build.

The present contract is for a one-story, high basement room, to be covered over, while money is collected to build the church upon this foundation. There is hope that the sight of the building in progress may lead to the discovery of friends who may send the work further on, but no great debt will be incurred. The number of new homes is rapidly increasing and a great insane asylum, where thousands are cared for, is located there with hundreds of nurses and attendants, who will appreciate the new church.

**SOCIAL SERVICE CONFERENCE IN DES MOINES**

DES MOINES, IA.—Everyone interested is cordially urged to attend the National Conference on Social Service of the Church, to be held in Des Moines, May 11th to 15th. An experiment is to be tried this year that promises to be popular, in having the sessions of the Church conference dovetail into the sessions of the National Conference on Social Work, which will be held from May 11th to 18th. Hitherto the Church conference has preceded the other. This year the Church sessions are scheduled for the afternoons of the first four days of the national conference, which does not have afternoon sessions. This means that people attending the Church conference will have opportunity to enjoy the other sessions also. The meetings will be held at St. Paul's Church, the Rev. E. N. Owen, rector.

The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the

Divine, New York, is to be chaplain of the conference and the preacher on Sunday morning. There will be a daily celebration of the Holy Communion. John A. Lapp, LL.D., president of the National Conference on Social Work and director of the department of social action of the National Catholic Welfare Conference, is to address the Church conference. Other speakers or leaders of discussions include

G. R. Bedinger, who directs the Public Charities' Association of Pennsylvania; the Rev. Donald Wonders, chairman of the Ohio diocesan social service department; the Rev. Harold Holt, rector of All Saints' Church, Portsmouth, and Stuart A. Queen, Ph.D., professor of Sociology in the University of Kansas. The Church Mission of Help and the Girls' Friendly Society are to have luncheon meetings.

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## Six Hundred Hear Sermon of Presiding Bishop in Brooklyn

### Long Island Parish Treasurers Confer—Bishop Stires Gives Noonday Address

The Living Church News Bureau  
Brooklyn, March 26, 1927

THE MOST REV. JOHN G. MURRAY, D.D., Presiding Bishop, was the preacher last Tuesday night at the third of the united services of the parishes of the Hill zone in Brooklyn. The service was held at St. Luke's, the Rev. Rush R. Sloane, rector. The rectors of the other parishes of that zone—St. James', St. Mary's, Messiah, and the Incarnation—were all in the chancel. The congregation numbered about six hundred.

Bishop Murray preached from next Sunday's gospel, the Feeding of the Five Thousand. He made three strong points. First, anxiety of the disciples to evade responsibility for the presence of the multitude so far from a base of supplies: "Send them away." Shirking responsibility is a common fault. Second, Christ's demand that the resources of the disciples be surrendered to Him: "Jesus took the loaves." The Christian must recognize himself a steward, not an owner. Third, the privilege of the disciples to be Christ's instruments for supplying the needs of men: "Give ye them to eat."

#### CONFERENCE OF PARISH TREASURERS

An interesting conference of parish treasurers was held recently in the diocesan house upon the invitation of the Church Club of Long Island. Forty-four men attended, treasurers of as many congregations. William M. Baldwin presided and announced the purpose of the conference to be the discussion of the problems common to parish treasurers. He said this meeting would be followed by other conferences, in an effort to increase the efficiency of laymen in their various tasks in the Church.

The treasurer and the secretary of the diocese were present to answer questions, especially about the reports of parishes to the diocese. The feeling seemed to be general that the report blanks now used for financial reports from parishes might be simplified. It was suggested that the method used by the government in the income tax return forms might be adopted, using footnotes to explain in detail what each item meant.

Several definite conclusions were reached: (1) that all parish treasurers should be bonded; (2) that treasurers of subordinate parish organizations should report to the parish treasurer; (3) that monies in hand, not needed at once, might, if united by deposit with the treasurer of the diocese, be invested to greater advantage than the two per cent which banks commonly allow on current balances.

#### BISHOP STIRES PREACHES AT ALBEE'S THEATER

Albee's theater, the largest in the city, was about two-thirds filled on Tuesday noon when Bishop Stires was preacher at the first of the Lenten services of the Brooklyn Federation of Churches. The assembly seemed to be made up largely of people who had leisure at midday rather than business people; for though the service lasted fifty minutes, which is a long time to take out of one's "lunch hour,"

few left during the service. The proportion of men was not remarkable. The Gloria Trumpeters led the hymns, and also rendered two instrumental numbers. Bishop Stires, whose sermon was less than thirty minutes long, emphasized the responsibility of lay members of the churches for the fact that there are sixty millions of people in the United States without Church affiliation of any kind. Religious services, he said, are dangerous when they leave the worshippers with a sense of satisfaction over duty done; and successful only when they inspire the worshippers to act. The attendance of thousands of people at Lenten services ought to show its effect in the community through increased zeal for God.

#### LAY EVANGELISM URGED

*The Ministry of Laymen*, by Leon C. Palmer (published by the Brotherhood of St. Andrew, Philadelphia), was so strongly commended by Bishop Stires in his sermon in the Church of the Incarnation, Brooklyn, last Sunday morning, that the rector, the Rev. A. W. E. Carrington, sent a rush order to the publishers for fifty copies to meet the immediate demand of his parishioners. Next day he ordered fifty more. The Bishop's suggestion was that groups be formed to study the book and to pray together, and then to work to put the principles of the book into practice. The laity, said the Bishop, ought not to expect the clergy alone to "fill the churches" and bring candidates to baptism and confirmation. The laity have a responsibility for this task. If one hundred Christians were banded together in the determination to win one convert a year, and each new convert accepted the same task, the world would be won in twenty-five years!

The Bishop suggested this method as a practical way to follow up the success of the Bishops' Crusade. Already such groups have been formed in this parish. It is to be hoped that other parishes will try the method.

#### ACTUAL ACHIEVEMENT IN LAY EVANGELISM

E. R. Erland under the direction of the Ven. Roy F. Duffield, Archdeacon of Queens and Nassau, has been giving a good deal of his time to successful work such as the Bishop suggests. He has made house-to-house canvasses of several of the smaller villages in Nassau County, reporting the results to the rector of the nearest parish. As a result, Church people newly moved into a strange neighborhood have been brought into touch with the nearest church; a number of unbaptized children reported to the nearest clergyman; and in one case a careful examination is being made with a view to establishing a new mission.

#### ANOTHER CORNERSTONE

Announcement was made in this column last week of the laying of the cornerstone of a new parish house for St. Simon's, Brooklyn. This week it is St. Gabriel's, Hollis, that lays a cornerstone. The new parish house, which was described in the Brooklyn letter in the issue of February 26th, is well under way, the exterior being nearly complete. Bishop Stires will lay the cornerstone on Sunday next, the 27th, with the assistance of the rector, the Rev. Clifford W. French.

C. H. W.

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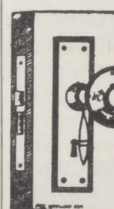
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**CONVOCATION OF SOUTH DAKOTA**

RAPID CITY, S. D.—The forty-third annual convocation of the missionary district of South Dakota will meet on May 20th, 21st, and 22d at Emmanuel Church, Rapid City. The Church Service League of the district will meet at the same time and place.

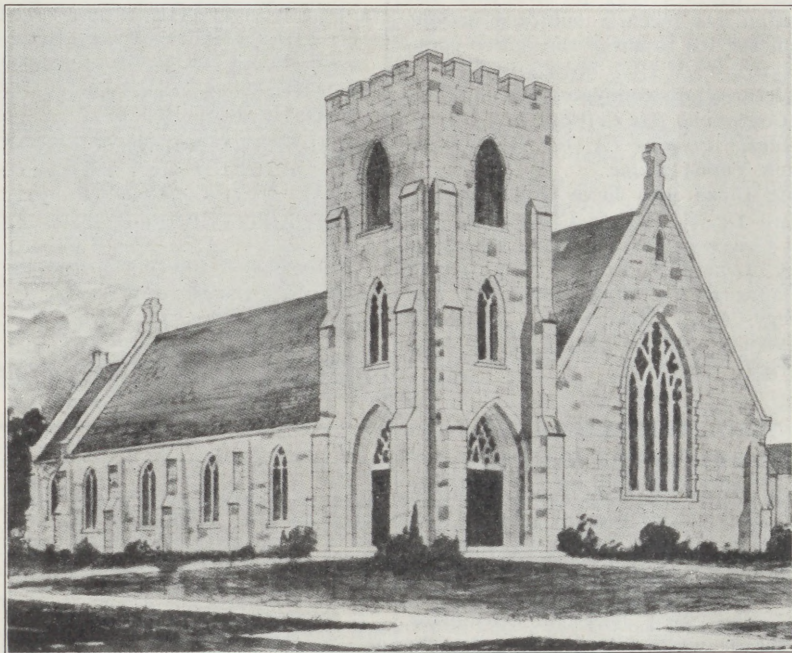
**NEW CHURCH IS BUILT**

ARDMORE, OKLA.—The congregation of St. Philip's Church, Ardmore, has been worshipping in a little wooden church built thirty years ago with money furnished by the late Bishop Brooke. At Easter, last year, the Rev. Joseph Carden, rector, made an appeal for funds to erect a suitable church, and secured \$13,600 which was shortly increased to \$24,000, and the

here the consecration of these three as bishops was solemnized. Soon after the formation of the diocese of Erie and the coming to it of the late Bishop Israel as the first bishop, the parish was made a Cathedral.

The exercises began on Monday evening, March 14th, with a musical service. A large organ installed at a cost of \$16,000 was the gift of W. C. Beers and his son, Tracy, in memory of Mrs. W. C. Beers.

On Tuesday evening Miss Sarah Reed, who on March 18th celebrated her eighty-ninth birthday, gave personal reminiscences extending as far back as 1845; Turner W. Shacklett read an historical paper covering the one hundred years, and Charles H. English, a member of the Erie County bar, gave an address. The Rev. Harry Burton, pastor of a Presbyterian church, preached the sermon on



ST. PHILIP'S CHURCH, ARDMORE, OKLA.

church is now being built. The Rt. Rev. Eugene C. Seaman, Bishop of North Texas, who is temporarily in charge of the diocese of Oklahoma, will lay the cornerstone on the Monday in Holy Week, followed by Confirmation in the evening.

**CENTENNIAL OF ERIE CATHEDRAL**

ERIE, PA.—St. Paul's Cathedral, Erie, has just celebrated its centennial, as it was on March 17, 1827, that the parish was founded, the result of the missionary efforts in 1826 of the late Rev. John Henry Hopkins, then rector of Trinity Church, Pittsburgh, who subsequently became Bishop of Vermont.

Conspicuous among the rectors who served the parish in these years were the Rev. John F. Spalding, whose ministry, extending over a period of twelve years, was terminated by his election as Bishop of Colorado with jurisdiction over Wyoming and New Mexico in 1873, and his son, the Rev. Franklin Spencer Spalding, who served from 1896 until his election in 1904 to the see of Utah. The present church was built at a cost of \$65,000 during the rectorship of the elder Bishop Spalding.

The Rt. Rev. Boyd Vincent, D.D., of Southern Ohio, like the younger Spalding, was also a boy of the parish, his father, B. B. Vincent, having been for many years a prominent member of St. Paul's. It was

Wednesday evening. Bishop Vincent was the preacher on Thursday evening. On Sunday morning in the octave the Bishop of the diocese, the Rt. Rev. John Chamberlain Ward, D.D., preached.

The Very Rev. Francis B. Blodgett, formerly of the General Theological Seminary, is the Dean of the Cathedral. A parish house is now in the course of erection; the adjoining residence to the church has been recently purchased as a deanery, and the acquisition, a few years ago, of a plot of ground with two commodious summer houses on the lake shore, nine miles out of town, for the use of camps for boys and girls, are added features which give evidence of the splendid spirit of the congregation.

**WISCONSIN CHURCH RECEIVES GIFT**

MINERAL POINT, WIS.—Trinity Church, Mineral Point, the Rev. George F. White, rector, has received a gift of \$1,000 from the heirs of Nelson Snow, one of the pioneers of the Church in this city. The gift comes to the parish in memory of Mr. Snow and his wife, and has been set aside by the vestry as the beginning of an endowment fund to be known as the Nelson and Mary Snow Endowment Fund. A plan has also been put into effect by which the fund may be increased by the donation of one dollar given by each member of the parish on his birthday.

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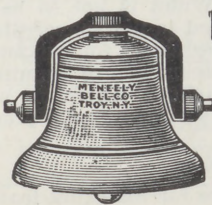
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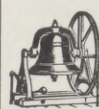


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### NANKING MISSIONARIES IN SHANGHAI

NEW YORK—The following cable from Shanghai was received March 26th:

"Miss L. H. Hammond, Miss S. E. Igo, and Miss Lillian Harris arrived here. Nothing has been heard from C. L. Pickens and family. Telegraph line broken, cannot communicate with Hankow. We strongly recommend send women and children at Kuling School to America."

Miss Hammond was a missionary in Nanking. Miss Igo and Miss Harris were students at the Nanking Language School. The Rev. Claude L. Pickens, a Hankow missionary, was studying at the Language School. (Mrs. Pickens is a daughter of Dr. Zwemer, the authority on Islam.) While the cable states that nothing has been heard from the Pickens family, a private dispatch from David Yui, the Chinese president of the National Christian Council, says generally that all Americans in Nanking have been accounted for.

The following dispatch has been received by wireless, via Honolulu, from Bishop Roots: "Our own missionaries concentrated Hankow March 25th, as a measure of precaution. Wuhan quiet."

IN REPLY to a request from THE LIVING CHURCH for information regarding the situation at Nanking, Dr. John W. Wood, of the Department of Missions, telegraphed on March 25th as follows:

"All women and children transferred from Nanking to Shanghai a month ago. No information during the past four days concerning the men. Those stationed at Nanking are all clergy: Lawrence Ridgely, Philadelphia; William Roberts, Brooklyn; John Magee, Pittsburgh. Church property in Nanking consists of St. Paul's Church, Chapel of the Victorious Word, three small school buildings, five residences, and one building of the theological school. Missionaries of Hankow district are all gathered in Wuchang and Hankow: Men, twelve; women, thirty-one; children, twenty. Missionaries in Nanking district according to latest information are distributed as follows: Nanchang, one man, one woman, one child; Wuhu, four men, one woman; Nanking, nine men, twenty-four women, fourteen children. Foregoing figures approximately correct on basis of last information. Cannot be sure of movements occurring within past week."

NEW YORK—Cables received March 15th from all three bishops in China give the following reassuring information:

From Bishop Huntington:

"The situation in Wuhu is not so bad as has been represented in newspaper dispatches. Absolutely no cause for anxiety or alarm. Japanese steamers are running regularly on the Yangtze. There is no necessity for leaving stations at the present time."

From Bishop Roots:

"Passenger steamers for Shanghai leave Hankow almost daily. Four American, six English, five other naval vessels in port. I am keeping in close touch with American consul and other authorities and consider it would be safer for women and children to remain in Hankow for the present. If necessary, we can leave on short notice."

From Bishop Graves:

"Everybody in Shanghai safe."

### DIOCESAN COUNCIL MEETING OF SOUTHWESTERN VIRGINIA

COVINGTON, VA.—The diocesan council of Southwestern Virginia will meet at Emmanuel Church, Covington, on Tuesday and Wednesday, May 17th and 18th.

### MOTION PICTURES FOR THE CHURCH

NEW YORK—An interesting experiment is being conducted by the Harmon Foundation of New York in the making and distribution of religious motion pictures to churches. The pictures have been designed, through their direct and simple treatment of biblical themes, to enhance for the Church the richness and dramatic qualities of worship. That they may not conflict with the continuity of the service, they are short and untheatrical, appealing to the emotions much in the manner of the beautiful anthem or stirring hymn.

Over one hundred bookings have been made for the films since their introduction in October. These for the most part have been from churches in the vicinity of New York, Boston, and Chicago. These showings have revealed so great a demand for the reverent picture that the Foundation has recently enlarged its distribution service to cover the entire country.

The pictures now completed are entitled: *Christ Confounds His Critics*; *The Unwelcome Guest*; *Forgive Us Our Debts*; and *The Rich Young Ruler*.

Among those who have used the pictures are Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn, the Rev. Lyman P. Powell, D.D., rector of St. Margaret's Church, New York, and the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York.

### TWO MEMORIALS IN OXFORD, OHIO, CHURCH

OXFORD, OHIO—In Holy Trinity Church, Oxford, on the First Sunday in Lent, two memorials to the Rev. Robert Blickensderfer were dedicated and used for the first time. A brass processional cross was given by his mother, Mrs. Jesse Blickensderfer, and a set of white silk markers for the lectern Bible by his nephew and niece, Philip and Catherine Blickensderfer.

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SELDEN PEABODY DELANY, D.D., EDITOR

April, 1927

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### EDITORIAL COMMENT

A Campaign for Enthusiasm—The Open Pulpit—Confessions of Bankruptcy—The Catholic Doctrine of the Sacraments—Injustice to the Clergy—Contrasted Moral Ideals—The Compelling Quality of Joyfulness—Two Parishes—A Communication from Rome.

### A ROMAN CATHOLIC AND THE PRESIDENCY

Charles C. Marshall

### THE FUTURE OF THE CHURCH OF ENGLAND

S. C. Carpenter

### A PLEA FOR THE WIDER USE OF RETREATS (With Photograph)

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### VICARIOUS SUFFERING

Harry J. Stretch

### CHARLES DARWIN AND THE CHURCH

The Editor

### THE MOTIVES FOR THE CRUCI- FIXION

Frederick Sherman Arnold

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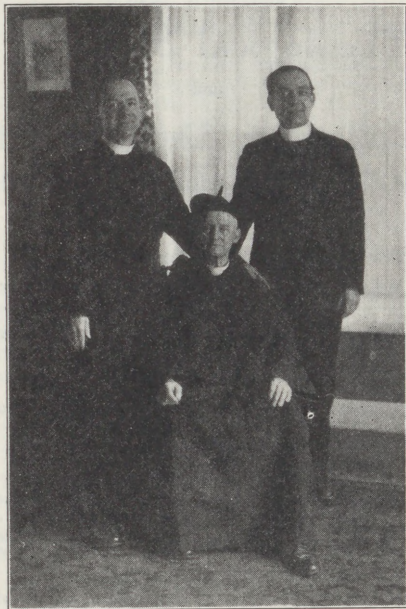
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**TWO MISSIONS HELD  
IN CONNECTICUT**

WETHERSFIELD, CONN.—Two successful missions have been conducted by the Rev. Louis Lorey, O.H.C., in Connecticut, on March 6th to 13th, at Trinity Church, Wethersfield, the Rev. William H. Smith, rector, and the other March 13th at St. Paul's Italian Church, Hartford, to March 20th, with the Rev. Paolo Vasquez as priest-in-charge. Both churches report the numbers attending the missions were



AT WETHERSFIELD MISSION

Left to right: Rev. Dr. William A. Smith, Rev. Louis Lorey, O.H.C., Rev. Paolo Vasquez.

very encouraging and that the results promise to be permanent.

Fr. Lorey has belonged to the Order of the Holy Cross for over forty years. For twenty-two years he was stationed at St. Andrew's School for Mountain Boys, St. Andrews, Tenn. From Connecticut he goes to conduct two missions in Toronto.

**WYOMING SUMMER SCHOOL  
FOR CHURCH WORKERS**

LARAMIE, WYO.—The Wyoming Summer School for Church Workers will meet at Laramie, June 23d to 30th. Attendance at this feature of Wyoming Church life has been steadily growing as Laramie offers exceptional advantages for a summer school. The facilities for housing the school are attractive and adequate, the new Sherwood Hall having been completed last fall. The privileges of the University of Wyoming are available for visitors, with recreational advantages in the way of swimming pool, tennis courts, and horseback riding. The nearby mountains offer attractions for short trips and camps, with the camp of the geological department of the university within easy distance.

**MISSION AT  
CHRIST CHURCH, ROANOKE**

ROANOKE, VA.—A mission was conducted at Christ Church, Roanoke, the Rev. G. Otis Mead, rector, from March 27th to April 1st. The Rev. Churchill J. Gibson, D.D., rector of R. E. Lee Memorial Church, Lexington, was the preacher.

Another interesting mission was conducted for the colored congregation at the Chapel of the Good Shepherd, Lynchburg, the Rev. Charles L. Somers, rector, by the Rev. A. V. Colston of Roanoke.

**THE CRUSADE IN IOWA**

DAVENPORT, IA.—The Bishops' Crusade is being taken into every parish and mission in the diocese of Iowa. The Rev. H. H. Lumpkin, rector of Grace Church, Madison, Wis., conducted the Crusade at Trinity Cathedral, Davenport, February 20th to 24th. The Rev. Rodney F. Cobb of the Cathedral conducted the Crusade in St. Luke's Church, Fort Madison, February 27th to March 4th, and in Trinity Church, Muscatine, March 6th to March 11th. The Very Rev. Marmaduke Hare of the Cathedral conducted the Crusade at St. Matthew's Church, Iowa Falls, March 15th to 16th.

The Rev. Wallace Essingham was crusader at St. John's Church, Clinton, from Ash Wednesday through the First Sunday in Lent, and later went to Grace Church, Cedar Rapids. The Rev. Harry Longley was at Christ Church, Waterloo, the week of March 13th.

**DIOCESAN CELEBRATION  
IN ROANOKE**

ROANOKE, VA.—Following out the idea of the golden jubilee celebration to be held in Philadelphia on June 5th, arrangements are being made for a diocesan celebration to be held in Roanoke in the afternoon of April 24th. It is planned that every member of the Sunday schools in the diocese who can possibly come will be present at that time. Bishop Jett will be in charge of the service and will make an address. Reports will be submitted from all the schools in the diocese, which will be added, thus obtaining the total contributions from the whole diocese.

Three banners will be presented as follows: One to the school reporting the largest total offering, one for the highest average per mite box turned in, and one for the greatest percentage of increase in total over last year.

The plans for the celebration are to be carried out under the direction of the diocesan department of religious education, of which the Rev. Devall L. Gwathmey, Wytheville, is chairman.

**EDUCATIONAL RALLY AT  
FORT VALLEY SCHOOL**

FORT VALLEY, GA.—The Fort Valley High and Industrial School, the American Church institute school of Georgia, held its tenth annual home-cured meat show and educational rally last week on the school grounds. Principal H. A. Hunt, in his address, made it clear that the way out of the present southern economic evil was to work out by the application of intelligent labor.

The great success of this conference was of special gratification to the principal, who regards it as a fruitful harvest of the efforts of the Fort Valley School to serve as a focal point for the spread of community education, especially along agricultural lines.

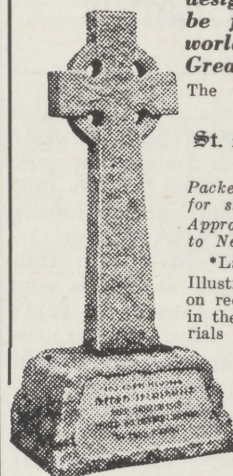
**PROVINCIAL SYNOD MEETING**

WASHINGTON, D. C.—At the invitation of the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, the synod of the province of Washington will hold its sessions in Roanoke, Va., beginning October 18th.

**PROVINCIAL COUNCIL TO MEET**

MISHAWAKA, IND.—There will be a meeting of the president and council of the province of the Mid-West at St. Paul's Pro-Cathedral, Mishawaka, on Tuesday, April 26th.

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## The Church in Foreign Lands

**COLONIAL BISHOP DIES.** A recent number of the *Scottish Chronicle* reports the death of the Rt. Rev. Francis Ambrose Gregory, Bishop of Mauritius from 1904 to 1919. Educated at Glenalmond, under his uncle, Dr. Hannah, and at Christ Church College, Oxford, he was ordained in 1873, and after a brief curacy at Cheam went out to Madagascar as warden of St. Paul's (S.P.G.) College and missionary at Ambatoharanana, and chaplain to the Bishop. He remained there until 1900, and after a four years' chaplaincy at Mentone, was appointed Bishop of Mauritius. Until 1919 he was also Dean of St. James' Cathedral, Port Louis. Dr. Gregory was the author of *Commentaries, Translations, and Handbooks in Malagasy*. He was the son of the late Dr. Gregory, the Dean of St. Paul's, and his long life of unselfish devotion and successful work in the mission field carried on across the seas the great tradition he inherited.

**RANGOON JUBILEE APPEAL.** The diocese of Rangoon, in Burmah, will celebrate its jubilee this year, and an effort is to be made to commemorate it by raising the necessary sum of £10,000. The center of missionary work among the Karen people is at Toungoo, half-way between Rangoon and Mandalay, and up to the present the mission has been housed in two separate buildings. One of these, which has accommodation for a school of 500 boys and a considerable number of girls, lies between the main railway line and the unsavory backquarters of poor Burmese houses. The site of the second building will have to be given up in about ten years' time. With £10,000 in hand, the diocese would be able to combine the two missions on an advantageous site in Toungoo, which has recently been available.

**THE MELANESIAN MISSION.** The outlook of the Melanesian mission is decidedly encouraging. The income of the English committee, £12,960, for the year 1926 is a record one. Dr. L. M. Maybury will leave England this year to take charge of and develop the medical mission in the islands. The advowsons of the two livings of Lichborough (Peterborough diocese) and Compton with Blackford (Bath and Wells diocese) have been presented to the Melanesian Mission English Trust, the donors thus making it possible to make provision for some who have done good work in the mission.—*Scottish Chronicle*.

**COMPLETION OF KIMBERLEY CATHEDRAL.** The Archbishop of Capetown visited Kimberley, South Africa, for the consecration of the chancel of St. Cyprian's Cathedral on December 5th. Kimberley, one of the poorest dioceses in the province of South Africa, has now achieved the rare distinction of completing its Cathedral church despite the severe period of depression, owing to the weakness of the diamond market.

**ADVOCATES HOLY UNCTION.** The Bishop of Waiapu, New Zealand, has expressed his wish that the clergy, when they visit the sick, should lay on hands with prayer, and, in suitable cases, administer the sacrament of Holy Unction. He hopes that the practice of spiritual healing and anointing will not fall into abeyance.

## † Necrology †

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

### JOSEPHINE V. MERCER

**SALISBURY, CONN.**—The entire community was greatly shocked by the tragic death, on March 5th, of Josephine V. Mercer, wife of E. C. Mercer, due to severe burns which she received while repainting the woodwork of the kitchen at her home.

A telegram was at once sent to Mr. Mercer, who has been engaged in evangelistic work in the south. It was handed to him at Petersburg, Va., when he stepped from a train in that city. He immediately reboarded the train and was thus able to reach Salisbury on March 7th. Robert Mercer, their son, was summoned from school at Lenox, Mass.

The tragic event has cast a feeling of deep sadness over the community. Mrs. Mercer had just reached the fiftieth birthday on the day of her tragic death. The family came to Salisbury five years ago from Savannah, Ga., and during their residence here they made many warm friends.

The funeral was held at St. John's Church on the afternoon of March 8th, and was conducted by the Rev. Henry J. Chiera, assisted by the Rev. G. E. Quail of Salisbury School, the Rev. Charles A. Brown of Bayside, L. I., and the Rev. Horace E. Clute of Brooklyn. Interment was in Salisbury Cemetery.

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NEWS IN BRIEF

ALBANY—At the present time St. Andrew's Church, Albany, the Rev. Charles W. Findlay, rector, is pledging \$40,000 a year, including its budget and its building fund. Ten years ago the entire budget for the parish was but \$5,000.

IOWA—The Bishop and Council of the diocese of Iowa has set up an office at 411 Royal Union Life Building, Des Moines. All letters for Bishop Longley and Mr. J. D. Griffith, treasurer of the Bishop and Council and of the Church Pension Fund of the diocese, should be addressed to this office.

OHIO—The Crusade in Ohio has been successfully conducted in various parts of the diocese by the Rev. Kirk B. O'Ferrall, rector of Emmanuel Church, Cleveland; the Rev. Stephen E. Keeler, Jr., rector of St. Paul's Church, Akron; the Rev. Brinley Abbott, rector of Grace Church, South, Cleveland; and the Rev. Canon John R. Stalker of St. Timothy's Church, Massillon.

QUINCY—The Rev. Edward Luke Reed, rector of Christ Church, Westport, Conn., conducted a mission in St. Andrew's Church, Peoria, from March 6th to March 13th. All the parishes of the city combined for the mission, so that the attendance was large at every service.

SOUTH DAKOTA—Deaconess Gertrude J. Baker, formerly of St. Elizabeth's School (Indian), has accepted work in the diocese of Lexington.

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