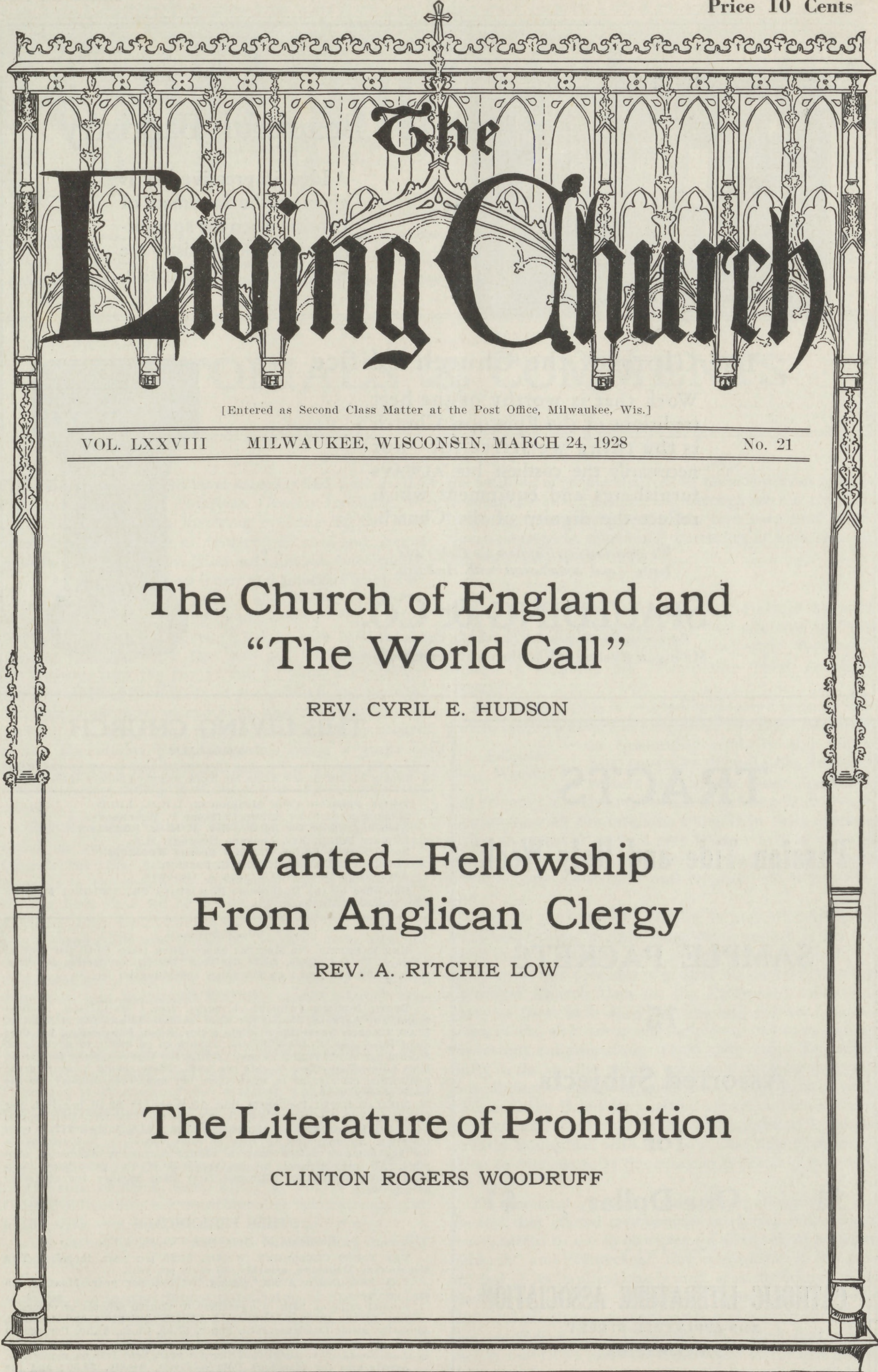


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# The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, MARCH 24, 1928

No. 21

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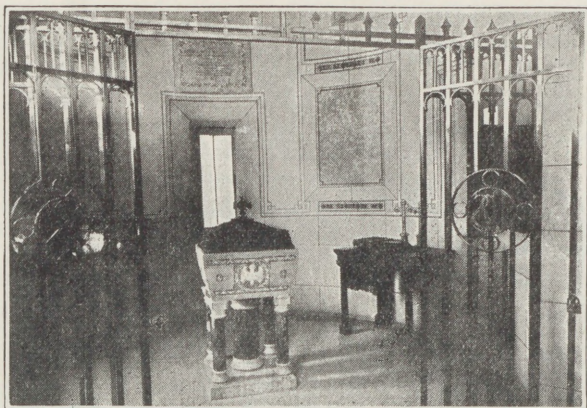
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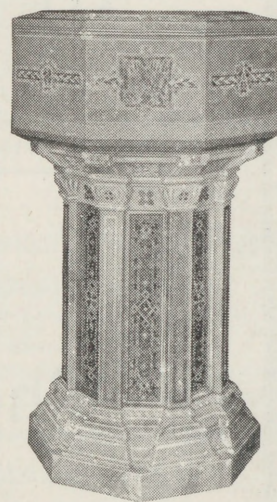
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## EDITORIALS & COMMENTS

THE Carnegie Hall mass meeting last week in the interest of our American Church Institute for Negroes was an inspiring evidence of the hold upon the imagination of Churchmen that our Negro work has finally secured. That hold did not come easily.

### Church Work Among Negroes

Bishop Greer and George Foster Peabody among the pioneers, Bishop Manning and Robert W. Patton among the bevy of supporters today, have brought an impetus into the work that has put our institutions for Negroes into the front rank of such institutions. The educational standards of the schools are so high, the results obtained so excellent, and the strategic opportunity so great, that the General Education Board of the Rockefeller Foundation has made a grant of \$198,000 toward the \$655,000 asked for by the Church, and more than \$500,000 of the whole amount has been raised.

The American Church Institute, it will be remembered, is the officially constituted authority of the Church for the administration of ten schools for Negroes in the South. So successful has that administration been that we have now 3,600 pupils annually enrolled for the regular school term in Institute schools and 3,500 additional in the short term summer courses. More than seven thousand Negro young men and women are, therefore, annually receiving Christian education and industrial training under Church auspices in these schools, while their indirect influence among Negroes is many times greater.

New York is showing its interest splendidly in this work, which largely had its beginnings there. At the Carnegie Hall meeting the interest was so great that parishes were limited in the assignment of tickets and the hall was filled with a representative gathering. Bishop Manning, whose address is printed on another page, asked New York Churchmen to raise the balance of the sum required, some \$155,000, not as their particular obligation, but as evidencing their strong sympathy with this work.

We earnestly hope that that balance may speedily be raised.

When it is remembered that New York not only has, perhaps, the largest Negro population of any city, but also has, probably, the greatest number of Negro communicants of the Church, it is not strange that New York should feel a particular responsibility for this work. But all of us share in that responsibility; and

the training of young Negroes in these southern schools is bound to have its influence throughout the country, in giving trustworthy leadership to a race that is nowhere more to be pitied and deserving of help than in our northern cities.

WE CONFESS to a good deal of sympathy with the desire expressed by the minister of "the United Church parish, Colchester, Vermont," himself a Baptist, for "Fellowship from Anglican Clergy."

Mr. Low's article is printed on another page. It is a plea to our own clergy to join with Protestant ministers in community councils and ministers' meetings. "If only the Anglican rectors would be more brotherly and friendly, if only they would be willing to associate themselves with the religious councils in their communities, they would prove a very present help in time of trouble to men who are eagerly trying to make their services more worshipful and helpful." So thinks Mr. Low.

### Fellowship Wanted

For our part, we see nothing to prevent our clergy from responding to this suggestion, unless it be the never ending pressure from things they have to do. In some ways, this pressure is greater on the clergy of the Episcopal Church than on the Protestant ministers. Many of them have daily services and private communions of the sick are much more frequent than among Protestant congregations. These take time. Yet, especially in the smaller places, we should suppose this "fellowshipping"—rather a good word, and with a long pedigree even if not very active today—would be both pleasant and profitable to the clergy; and if their associates would feel, with Mr. Low, that they have something to contribute to the common fellowship, so much the better.

On practical grounds, many of our clergy and people feel that official membership in church federations is not useful to us. It obscures the distinction between "Church" and "Churches." Our conception of the gospel and of its implications is such that we cannot often participate in joint evangelistic movements such as leave out all stress on sacraments and sacramental life. Our conception of the Christian life is such that, whatever be our views as to the expediency of various prohibitions, we cannot join with great numbers of our

Protestant friends in believing the use of alcoholic drinks, the practice of dancing, the use of tobacco, and various other things tabooed, to be intrinsically wicked. So an official participation in church federations is only too likely to cause embarrassments to our associates as to ourselves. We do not wish to be committed to policies not of our choosing. In spite of the contrary feeling of some of the most estimable of our clergy, we concur in the more usual feeling that *coöperation with* is better than *membership in* such associations. In that way we can work cordially with others on matters in which we are agreed and need neither be embarrassed nor embarrass others in matters in which we are not.

But the prudence that so generally keeps our clergy and churches aloof from formal federations need not restrain our clergy from associations such as those suggested by Mr. Low. In the smaller places especially, and in larger ones where any of the clergy can make time to add to their pleasurable duties, we should be glad if his plea for warmer fellowship and greater coöperation in community work might be abundantly gratified.

THERE is something fascinating about the fat red volume entitled *Who's Who*. Its thousands of pages contain many interesting facts and sidelights for him who takes the time to browse among its pages, and quite as interesting, sometimes, as its contents are its omissions.

Who's Who—  
and Why? We have just received the 1928 issue of *Who's Who*—not the American book but the parent British volume, which is intended to cover the entire English-speaking world—and we could not refrain from snatching a half hour of a busy day to glance hastily through it. Naturally we were interested in seeing which Americans were numbered among the sheep and which among the goats. Superficial as our brief survey necessarily was, it may interest some of our readers if we share a few observations with them.

Remembering that when President Coolidge succeeded to the office of chief magistrate of this republic, we had searched in vain for his name in *Who's Who*, we turned first to the *C* section and were gratified to find a brief and democratic biography of "Coolidge, Calvin, President of the United States of America since 1923." Perhaps Mr. Coolidge was looking well into the future when he chose to give as his only address, "21 Massasoit street, Northampton, Mass." Nor are the editors of *Who's Who* taking any unnecessary chances of omitting the name of Mr. Coolidge's probable successor, for Secretary Hoover and Governor Smith are both there, ready to add to their paragraphs, the electoral college willing, the "Address: The White House, Washington."

The Senate is represented by a few picked names, headed by that of Vice-President Dawes. We note the absence of the fiery Senator Heflin of Alabama, as well as of his party leader and rebuker, Senator Robinson. Senator Borah is among those present, however, as is the late Senator La Follette, senior, whose name, moreover, does not appear in the obituary, supposed to be corrected to October 1927. He died in June 1925. We note with regret that our talented congressman-at-large, Will Rogers, is not listed.

Turning to other fields, we wondered if our flying ambassador of good will would be listed, and found to our sorrow that he is not. Perhaps he achieved his fame too late to make the deadline. We hope this deficiency will be corrected in the next edition.

Either Britain is less interested in William Hale

Thompson than Chicago's crusading mayor is in Britain, or else the editor has decided to ignore him, for his name is not among the elect. Perhaps it is as well for "Big Bill," for had his name been included it must have come between those of two doughty British warriors, Brigadier-General William George Thompson, D.S.O., and Lieutenant-Colonel William James Thompson, D.S.O., Croix de Guerre. We fear he might not feel at ease in such company.

Of two prominent British women now touring this country and meeting with varied receptions, one is listed, the other is not. Miss Agnes Maude Royden, author and preacher, is given a long paragraph, but Mrs. Bertrand Russell must content herself with brief mention under her distinguished husband's listing.

American "movies," not always popular in England, are well represented by such conservative names as Douglas Fairbanks and his wife, Mary Pickford. The latter has the following brief but illuminating "Life":

"PICKFORD, Mary; Head of Mary Pickford Co., Los Angeles (family name Smith); b. Toronto, 8 Apr. 1893; m. 1st, Owen Moore (whom she divorced, 1920); 2nd, 1920, Douglas Fairbanks, q. v. Debut on stage at five. Address: Pickford-Fairbanks Studios, 7200 Santa Monica boulevard, Hollywood, California, U.S.A. T.: Holly 7901."

Gilda Gray has not yet managed to shake her way into the exclusive pages.

As for the American Church, she is well represented by many of her bishops, including the Rt. Rev. Drs. Manning, Freeman, Moreland, Webb, etc. Curiously enough, however, her first elective Presiding Bishop is not mentioned. A few of our more prominent city rectors, as Dr. van Allen of Boston, are included, but others, as Dr. Stetson of New York and Dr. Stewart of Chicago, are omitted. The same situation prevails among the Protestant Churches; Dr. Cadman, for example, being listed but not Dr. Peter Ainslie. As for prominent laymen, our search for Haley Fiske proved fruitless, though the bishop and the admiral of the same surname are present.

So we might go on, were it not for the limitations of time, space, and the patience of our readers. Perhaps some of these may be interested in pursuing their own adventures among the pages of *Who's Who*. To stimulate the zest of these, we propose a quest, as follows:

The longest name we found in *Who's Who* was that of Colonel His Highness Farzand-i-Dilband Rasikh-ul-Itikad Daulat-i-Inglisshia, Raja-i-Rajgan Maharaja Sir Ranbir Singh Rajendra Bahadur Jind, G.C.I.R., K.C.S.I. (We think we have all of it.) Can you find a longer?

FROM AN eastern paper is received a clipping showing an ecclesiastical looking head surmounted by a huge mitre, the picture bearing the title, Archbishop Jailed. The descriptive matter gives the following startling information:

"Archbishop Jailed" "Fifteen months in jail is the sentence received by the Rev. Francis Bacon, 70-year-old archbishop of the Church of England in Old Bailey Court, London. Using his priestly office and clerical robes while secretly supplying noxious drugs to women was the charge."

Perhaps most of its readers may have suspected something wrong. The Church of England has only two archbishops, and neither of them has been charged with crime. Francis Bacon is the name of one of those many persons who claim to have been consecrated bishop in the Mathew line of so-called Old Catholics. How many of such persons there are, we do not know.

We have an authentic list of twenty-nine who trace their episcopal orders to him, twelve by personal "consecration" at his hands, the others one or two removed distant; but our list is several years old and we have no reason to doubt that the number is increasing rapidly. Each of the twenty-nine, and each of those "consecrated" by any of them, or by any of those tracing episcopal descent to them, is likely to have added and continually to be adding more—some of them many more. Some few of those, especially at the start, are or were thoroughly respectable priests of the English or American Churches who, after a brief dream of episcopal glory, resumed the humbler work of the priesthood, sadder and wiser men. Of others, and particularly of those offshoots that are farther and farther removed from the parent stem, one cannot say as much, and the rapid multiplication of these "bishops," some of them notoriously unfit for the ministry, is a disgrace to any respectable person who may have had part in promoting the scandal.

We ought to add that we have no knowledge of the truth of these charges or of the prison sentence of this Bacon other than the report quoted above. We allude to it only to correct the statement that an "archbishop of the Church of England" has been charged and convicted of crime.

THE resignation of Bishop Kinsolving, of Brazil, was inevitable, for his broken health had made it clear some months ago that he could not resume the arduous and difficult work that he had done so well these many years past.

But his withdrawal from the active work gives the opportunity to survey what has been accomplished during the forty years that he and his associates have been engaged in it. That survey is one of the bright spots in the annals of our missionary cause. Where a good many Churchmen were hesitant as to the wisdom of the work undertaken, the wise statesmanship of those who engaged in it long since disarmed criticism, and gradually the work has been vindicated by its results, spiritually even more than numerically. For this Bishop Kinsolving, with the late Bishop Brown of Virginia, is largely responsible.

Bishop Kinsolving has earned a period of rest. He retires with the fullest confidence and appreciation of the whole American Church; a striking example of the best that the missionary episcopate can produce.

ANSWERS TO CORRESPONDENTS

ENQUIRER.—A priest leaving the altar for the pulpit removes his chasuble and places it inconspicuously in any convenient place in or near the sanctuary. There is too little uniformity in the architecture of churches to enable one to specify the exact place. Often there is a convenient place for it to be laid across the sedilia.

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THE CHRISTIAN IDEAL OF MARRIAGE

NOTHING is more important for an enduring civilization than a wholesome family life. The home is the nursery and training ground for the citizens of the future. The backbone of the home is the relation that exists between husband and wife. For this reason marriage laws must always be of deep concern to the State. In our day there are few subjects more widely discussed. There seems to be a prevalent impression that all is not well with the family, and that the institution of monogamous marriage is tottering. Social reformers and philosophers are offering all sorts of remedial proposals, such as greater facilities for divorce, an increased limitation of offspring, and companionate marriage, which is simply another name for legalized free love.

It would seem that this is a question on which we ought to have guidance from God. It is reasonable to suppose that He must have made His will known on so fundamental a human problem. If God has spoken, then His words must certainly carry more weight with us than the guesses of all our modern social philosophers put together: Judge Lindsey, Mr. Bertrand Russell, Mr. H. G. Wells, and the rest. We Christians believe that God has spoken to us through His Son, Jesus Christ. His teaching contains illuminating ideas relating to all the deepest human needs. The Church, by proclaiming the teaching of Christ on marriage, may render the highest service to the State and civilization. A state can build on no more enduring foundations than on the eternal principles of divine righteousness. What, then, is the teaching of Christ on marriage?

In accordance with His custom, our Lord did not legislate concerning marriage and divorce; rather, He laid down the underlying principle that should govern the relations of men and women, and left it to the Church and to Christian states to apply that principle in legislation. The principle is that sexual union rightly implies the life-long union of the man and the woman. It is a sacrament of mutual love and fidelity. To abuse a relationship of such sacred intimacy is one of the gravest of sins; indeed, almost a sacrilege. "They twain shall become one flesh." This implies pre-marital continence for both men and women.

The Church is committed to this principle, and must hold it constantly before humanity as the divinely revealed ideal for marriage and family life. The Church cannot employ penalties to secure the adoption of this ideal; she can only appeal to the consciences of men. This she does by refusing to bless the marriage of any persons who already have a husband or wife living. It is a question whether she should apply further censures or penalties to the innocent party in a divorce for adultery who marries again. There is some ground for interpreting our Lord's teaching as sanctioning such a divorce, though what He probably meant by the exceptive clauses as reported by St. Matthew was that unchastity in a wife before marriage was sufficient ground for putting her away.

The State must endeavor to maintain as high a standard as can be established under penalties. The New York law which allows divorce with right of remarriage for adultery, will probably continue in force for many years to come, as it is satisfactory to most of our citizens, whether they be Catholic Protestant, or Jewish. It tends in the main to promote happy marriages, although it may not remedy unhappy ones. So long as such a law prevails in most of our states, our young people will exercise reasonable precautions in entering upon the privileges and responsibilities of married life.

It may be said that the Church is proclaiming too high an ideal for weak human nature to live up to. But the Church also gives men and women the grace of Christ to enable them to live up to it. The real controversy is between those who believe in aiming at the divinely revealed ideal for human marriage, and those who wish to drag down all ideals to the level of human attainment. Mr. Arnold Lunn has put this strikingly in his *Things That Have Puzzled Me*:

"The trouble with the modern world is the tendency to lower standards. Nobody can reasonably be expected always to practise what he preaches; but once men begin to preach what they practise, society is in danger of shipwreck. An occasional adulterer is less mischievous than the impotent highbrow who preaches the sacred duty of breaking the seventh commandment."

—American Church Monthly.

# DAILY BIBLE STUDIES

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

## OUR GREAT HIGH PRIEST

*Sunday, March 25: Fifth (Passion) Sunday in Lent*

READ Hebrews 9:11-15.

ON THIS Passion Sunday we are led to think of the promises and prophecies of the Old Testament as they were fulfilled in Christ, and particularly of the temple worship, and of the high priest who, alone, once a year entered into the Holy of Holies. So Christ, our Great High Priest, once for all entered the place of Eternal Glory having as a priceless holy offering His own blood. The "good things to come"—that is, the result of His mediatorship—were, first, sins pardoned, and then an eternal inheritance. The anticipation was very real, and observed by God's command. The fulfillment brings us all to the feet of Jesus Christ, who has opened the Kingdom of Heaven to all believers. By our Great High Priest we are cleansed from sin. He has entered heaven and prepared a place for us.

*Hymn 162*

*Monday, March 26: Annunciation B. V. M.*

READ St. Luke 22:39-44.

OUR Lord's mental and spiritual agony presents a mystery of suffering into which we cannot enter. But we can realize that it was greater even than His physical agony on the cross. He was the Great High Priest, alone, bearing the sins and sorrows of the whole world.

"All sins of man since the world began,  
They are laid, dear Lord, on Thee."

Rightly do we name the week "Passion Week," for so He carried the human burden of the ages. And we, when heart and strength fail in the face of grief and disappointment, when our longings cause agony of spirit—we can know that Christ passed through a deeper passion as His heart of love throbbed for a world which rejected Him and yet for which He was to lay down His life willingly. His divine love in His human body was agony beyond understanding. Silently we worship and adore!

*Hymn 148*

*Tuesday, March 27*

READ Hebrews 8:1-12.

THE author of the Epistle to the Hebrews gives with great minuteness the analogy of the duties of the Jewish high priest and Christ, our Great High Priest. On the day of atonement, in the month of Tisri (corresponding to our October), the high priest went into the Holy of Holies alone. It was a trying service and attended with exact ceremony, but its chief feature, which appeals to us, was its loneliness. He went in alone. So Christ suffered alone.

"There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of Heaven, and let us in."

Oh, in our moments of grief, when we feel isolated in heart and mind, if we look to our Redeemer we can find mystic fellowship, for He was alone in His great Atonement. Only we must see whether our loneliness results from our unselfish ideals and our longings for others' good.

*Hymn 391*

*Wednesday, March 28*

READ Jeremiah 15:15-21.

JUST in proportion to our depth of character and our sincerity of heart is our severity of suffering. Christ being perfect, His pain of heart and mind must have been terrible. Yet this pain brings Him very near to us. For sensitiveness proves life, even if it causes suffering.

Nothing is more pitiable than a heart dead to emotion. There is no heroism in the stoic who thinks the suppression of feeling a victory. To care for those who suffer and are alone is a grace which comes from Him whose love caused His crucifixion.

*Hymn 155*

*Thursday, March 29*

READ St. John 8:46-59.

THE Gospel for Passion Sunday reveals to us something of our Lord's pain as He, the Son of God, on earth because He loved, was accused of insanity! It makes us quiver just to read! God have mercy on all blasphemers of the world's Redeemer!

Yet from the depths of concealed agony came the declaration which has been, and is, the foundation of the believer's faith: "Before Abraham was, I AM!" The Pharisees knew what that declaration affirmed, and in their blindness proceeded to enforce the law. But we who love and worship the Son of God, Jesus Christ, bow down in adoring wonder and gratitude. The Eternal has saved! Jehovah has sanctified humanity! Ah, what might the sons of men become if they knew this supreme, loving redemption!

*Hymn 148*

*Friday, March 30*

READ Hebrews 4:9-16.

OUR Great High Priest, in all the agony of His human sacrifice, has not passed from us and left us comfortless. The wonder of His blessedness is that He has taken our infirmities by sympathy into the Holy Place of lasting joy. He is a High Priest forever in that He still intercedes for us and still feels for us and still understands us as we battle on our way. And this is not a dream of truth, but a veritable and experienced fact. For He has given us the Holy Communion as a holy pledge and as a divine fountain of refreshment, and thus He grants us Food and Drink even in the dry plain of human struggle. In our Ascension Day hymn the mystery is spoken:

"Thou within the veil hast entered,  
Robed in flesh, our Great High Priest;  
Thou on earth both Priest and Victim  
In the Eucharistic feast."

*Hymn 334*

*Saturday, March 31*

READ St. John 14:1-7.

THE comfort for the Christian, during these holy days when we follow the Master, lies in the vision shining through the darkness, even a vision of an eternal inheritance which our Great High Priest gives us all the way of His passing through the *Via Dolorosa*. There is a song of triumph which even our *De Profundis* cannot cover, for it sings its undertone as it were an anthem from heaven. It is no empty historic fact which we recount in Passion Week and Holy Week, nor can the passion and pain be renewed. But as we sorrow, and in reverence hear and read the story, we know—Oh, blessed comfort!—that our Lord has resumed His own glory—a glory made, if possible, more glorious because He is in heaven as our Great High Priest. Golgotha and heaven are joined together—the Cross and the Throne are one. And even these fade away as we fall and worship "the Lamb slain from the foundation of the world."

*Hymn 223*

My Christ, in all Thy love and mercy I would find myself, unworthy, at Thy feet in adoration. Thou didst suffer and die for me, a sinner. Let the world go by if it will; but I cannot keep my lips from saying, "My Jesus, I love Thee." Amen.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE been much interested in the discussion of "efficiency" as it concerns the rural churches of every sort. When one knows certain of the problems they have to face, it seems clear that their usefulness must be tested by other standards than those of material prosperity; and the commercial way of figuring out the *per capita* cost of every baptism, *e.g.*, must be supplanted by some other way of reckoning. The *Hartford Courant*, speaking of this subject, points out that the only apostle interested in finance was Judas, who threw away his money at the last and made an end of himself.

We have to face a tendency of the population away from the country toward the cities; and though the motor car and the emancipation it brings may work reaction in regions not too far from town, yet the distinctly agricultural districts seem steadily losing in population, with no likelihood of gain. That means, evidently, that new methods must be employed; but whether those require such drastic remedies as are proposed is more than questionable. The old ideal of a resident clergyman, living in the community and devoting himself wholeheartedly to its welfare, with a house, a family, a glebe, and a sufficient income to provide decently for his needs, is plainly impracticable under present circumstances—except under those rare conditions where a priest is found with an independent income, who wants to live in the country. (Generally, for some conjectural reason, those clergy desire to live in great cities, unless, indeed, their health requires them to stay abroad.)

But is the alternative, then, to close the doors of the House of God? Granted that the best plan is impossible, another must be found, if the few sheep in the wilderness are not to be neglected. We Churchmen have been altogether too much an urban communion; and though that is not surprising, and though it reproduces the early conditions of Church progress, yet we are already feeling the consequences. What can be done?

If we had a consecrated body of laymen, who all felt the need as a responsibility laid upon each of them, we could face the situation unflinchingly. I wonder whether many who read this article remember "St. Mary of Seneca." She was a well-instructed laywoman, living some miles outside Geneva, N. Y., and going in to service at the church nearest. But a fortunate illness brought home to her the lamentable condition of those who were unable to go back and forth freely as she did; and she began at first arranging services in her own house, her clerical friends in town taking them. She was lucky in having a considerable body of clergy near at hand, in Hobart College and the De Lancey Divinity School, who responded to her summons. The work grew until a little church was built on her own land; then another and another, at regions neglected heretofore, and not specially promising. Services were held at all these in turn, with ministrations in the County House for good measure where such had never been held before; and the archdeaconess (as she was sometimes called) never wearied of looking after her people scattered widely, nor found her clergy refusing to answer her summons.

It is one of my happiest memories to recall how dear Dr. E. N. Potter, the president of Hobart, used to come to a rural church where I was deacon-in-charge, to minister the sacraments, leaving me free to make a round with Miss Halsey through her various stations in Seneca County, preaching and baptizing. I remember one fine old farmer who had been prepared for Confirmation, and was asked if he was quite ready; to which he responded, "Well, Miss Mary, I know the Creed and the Ten Commandments and the Lord's Prayer, but I guess I'm too stiff in the joints to dance!"

Dear Miss Halsey has been with the saints triumphant now for more years than I like to reckon; but her good influence remains in all that countryside, and her name is held in blessing by all who ever knew her. If only her example could be followed by scores! She was the very best rural missionary

I ever knew, albeit under no vows except those of her baptism.

Those peripatetic missionaries whom we call, curiously enough, archdeacons, do much to carry on work in the country; but they are hampered by extent of territory. Yet each half-dead little village ought to be kept on a regular visiting list, so that it shall have regular if infrequent ministrations. Take a hamlet which sees every year ten or twenty of its brightest young people go away to the city (just the sort that are confirmed and make the best sort of Church people) where they stay. The communicant list grows smaller and smaller, the income of the church diminishes pathetically; only the childless old people are left. Yet they are entitled to have the Church keep them in mind, even though, as a recent article maintains, "they pay less than \$800 a year for ministrations, and less than fifty cents a year per child for religious education."

I see a solution in the associate mission, where several clergy shall live together, for the sake of mutual fellowship (not dooming them to the horrors of solitary imprisonment), at some convenient point, each with a small car, wherein they shall visit the churches, chapels, and solitary families of that district, as often as may be, keeping them in touch with the larger life of the Church, bringing them the life-giving sacraments, and watching over them to the very end. If this shall mean some sort of oratory, well; if not, why should not a bishop require some years of celibacy for that sort of work, of each of his young deacons?

One thing is certain: the Church that is content to see her outposts die out for lack of fostering care will fade away in a few generations for lack of contact with the soil. We cannot exist as a purely city communion; the *pagani* will become city dwellers, but with no Christian training. Then woe unto us!

It is idle to dream of monasteries on every hill-top, doing the work that the early Benedictines did, however pleasant such dreams may be. But some plan like this may be available, where that might be counted merely antiquarian.

"New occasions teach new duties"; and here is the occasion, surely, demanding to be met somehow.

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THE PENNSYLVANIA RAILWAY is engaged in the cheerful occupation of advertising Lent, as appears from a recent dining-car menu, issued under its imprint:

"This is the Lenten season at Atlantic City and Asbury Park. Every year it becomes more popular. The climate is enticing. The associations are fascinating. The recreations and entertainments are delightfully diverting; and both of these famous seaside resorts are within easy reach of New York, Philadelphia, Baltimore, Washington, Pittsburgh, and other cities.

"The climax of the Lenten season is of course Easter with its popular herald Palm Sunday.

"All eyes are turning toward America's greatest all-the-year-round resorts, and the splendid train service of the Pennsylvania Railroad facilitates the onward movement."

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HERE IS AN interesting quotation from *Memoirs of Mary Baker Eddy*, by Adam Dickey, in which the author tells us how "Calvin Frye was brought back from what mortal mind called death":

"Calvin, Calvin, wake up! It is mother who is calling you. Wake up, Calvin; this cause needs you; mother needs you and you must not leave. Calvin, Calvin, wake up! Disappoint your enemies and awake!" Frye stirred feebly and said, "I don't want to stay. I want to go." Our leader, in commanding tones, demanded that her servant live and he responded. Mr. Frye was about his work next day and lived until 1917."

Important, if true; but one cannot help wondering where he wanted to go, according to Eddyite teaching. Also, why he should have died anyhow; and what happened to him in 1917, and why.

## THE AMERICAN CHURCH INSTITUTE FOR NEGROES \*

BY THE RT. REV. WILLIAM T. MANNING, D.D.  
BISHOP OF NEW YORK

**C**LERGY and people of the diocese of New York, I greet you all with warm affection, and with great happiness. In the seven years that I have served as your bishop we have had many great gatherings in this hall, but none, I think, quite so significant, or quite so encouraging, as this one. We are here tonight to indulge ourselves in the joy of a new experience. We have had to think, and we have still got to think, a great deal about budgets and quotas and the meeting of our obligations as parishes and individuals, but tonight, although we cannot entirely forget our budgets and quotas, we are going to claim the privilege of thinking a little about the advance work program of the Church. I believe you rejoice with me that the work we are to think of is the splendid educational and spiritual work of our American Church Institute for Negroes for the colored people of our country.

We, in the diocese of New York, have special reason to be interested in the work of the American Church Institute for Negroes, for Churchmen of this diocese had much to do with the founding of this great agency, among them being our beloved bishop at that time, the Rt. Rev. David H. Greer, and we have, I am proud to say, more colored people connected with the Church in this diocese than in any other diocese either in the South or North.

For my own part I think I can claim to know something of this question, for I have lived and worked many happy years in the South, and I take pride in the fact that the first two children I ever baptized were two little colored babies; the first class I confirmed was a class of colored people; the first church that I consecrated was for a colored congregation; the first parish house that I dedicated was for a colored parish; and the first bishop at whose consecration I assisted was a colored bishop.

We hear much said about the great problem of the relation between the white and colored races, and we all know the difficulties that arise in this matter; but I want to say that if we will, all of us, both white and colored, show some good sense and behave ourselves like good Christians there will not be any problem, and if we will maintain enough of such work as is done by the American Church Institute for Negroes, this problem will cease to exist and will be converted into an illustration of true Christian fellowship and enlightened citizenship.

We all rejoice in the splendid work done by Hampton and Tuskegee, and we wish that work increasing power, but I think we ought all of us to know and feel a proper responsibility for the fact that we have nine industrial schools under the American Church Institute for Negroes doing the same work, and that our schools have an average enrolment in the regular school term of 3,600 students, a larger number than Hampton and Tuskegee combined, and in addition, in the summer schools and special training schools, there are 3,600 more, so that each year 7,000 Negro young men and women are receiving this splendid training. I wish that we who are here tonight could, by our gifts, make it possible for those schools to take in 7,000 more. The total budget for those schools is nearly \$500,000, and I must tell you that our Negro boys and girls themselves contribute nearly one-third of that amount, which is a larger percentage of the cost of their education than is contributed by our white boys and girls in the colleges and private schools devoted to their education.

Our last General Convention in New Orleans authorized the raising of \$650,000 for new buildings and equipment for the schools of the American Church Institute for Negroes. Dr. Patton will give you the exact figures, but of that sum about \$500,000 has already been promised, which leaves about \$150,000 still to be raised, and I hope that many of us in New York will feel that we want to have a share in providing that balance. We cannot assume it as a diocesan obligation, or as an amount for which we are responsible, because we have not yet succeeded in raising our quota for the Church's budget, and until we have done that we cannot assume other obliga-

tions; but nevertheless, although this need comes to us not as an obligation but as an opportunity offered to us, I should be delighted if the generous people of our diocese, by their voluntary individual gifts, should contribute a large part or even the whole of that remaining \$150,000. I do not believe that our gift toward our parish quotas for the Church's budget will suffer by this, but on the contrary that we shall go back to that obligation with new inspiration if we allow ourselves the happiness of doing something for the Church's advance work program, and of giving our help to this forward movement of the American Church Institute for Negroes.

## DISCRIMINATING CHRISTIANS

BY THE REV. ARNOLD A. FENTON

**T**HERE is nothing malicious in the nature of the child who picks the raisins out of a piece of cake and leaves the rest, but we are led to formulate a definite thing in regard to the child's taste and disposition—it has been pampered. Curiously we have observed such procedure often during our lifetime without realizing the psychology behind it. We think of one who is pampered as possessing an unfully developed personality; an inability to face and accept the varying conditions of life. In a certain measure there is a positive and antagonistic tendency toward the commonplace things of every day living. The pampered are marked by their over-discriminating and materialistic bent. They are the children who only eat certain foods and play certain games; a very abnormal state of affairs.

Are we not often that way ourselves in things that relate to the Church? We have a highly developed taste for good choirs. One would never think of missing church on Easter or Christmas because the choiristers have spent no end of time preparing anthems, and again the church is adorned as no other time in the year. The rector's sermons and addresses must have a thrill or we brand them as extraordinarily dry and unintelligent. The ceremony must be minute and inspiring or else we are entirely unmoved. We find the social side of the Church life gratifying. We find it easy to enter into those things of the parish which entertain us and which call forth no effort on our part. We take great care to pick out the raisins.

What about the fellowship of the Church which involves sacrifice in the sharing of the Church's problems, some which are bitter and heart-rending? Do we leave it all for a few to shoulder? Do we invent excuses that will release us from any responsibilities? If so, unconsciously we suffer irretrievable losses in our spiritual make-up. Like the pampered child our souls are far from being fully rounded out. We fail to catch a glimpse of what the corporate life means.

The highest type of love and devotion we may express for anything is that which is bred by suffering those things nearest and most precious to our hearts. St. Stephen must have had it when he laid down his life for what he knew to be the highest ideals the world had yet witnessed. Who would dare to say or even think that this saint lived in vain or sacrificed the smaller part? Instinctively we reverence his name whenever we hear it mentioned. There is stirred up in our breasts a deep admiration and love for this type of Christianity. We may follow where the saints have trod. We in turn may become heirs of their priceless love and loyalty, but only so long as we accept the full life of the Christian faith. There can be no room for those who are contented to go on extracting the raisins.

## ECCLESIASTICAL ORNITHOLOGY

**W**HEN a church wants a pastor  
They often want  
The strength of an eagle,  
The grace of a swan,  
The gentleness of a dove,  
The friendliness of a sparrow,  
And the night hours of an owl,  
And when they catch that bird  
They expect him to live  
On the food of a canary.

—Record of Christian Work.

\* Address by Bishop Manning at the Mass Meeting in Carnegie Hall in behalf of Educational Work among the Colored People of our country, Monday night, March 12, 1928.



# The Church of England and "The World Call"

By the Rev. Cyril Hudson

Visiting English Lecturer, Berkeley Divinity School

## I.

THE World Call has been described by sober men as the most significant and critical thing that has happened in the Church of England since the Reformation. Most American Churchpeople are doubtless familiar with the phrase, but the present writer has so many times been asked, during the past months, "Just what *is* the World Call?" that it may be valuable to try to set out as accurate and complete an answer to it as is possible within the limits of a single article.

For some years there has been a growing sense that the overseas work of the Church is hampered by a good deal of overlapping in the activities of the various missionary societies, more particularly in their home base operations. In the year 1925, therefore, the Missionary Council of the Church Assembly appointed various commissions to consider and report on the precise facts of the situation in certain fields, with a view to Churchpeople at home being accurately informed—as they have never been informed before—as to the exact commitments, responsibilities, and needs of the Church of England overseas. These commissions collected evidence from the societies at home, from bishops, clergy, and laity in the mission field, from government officials in India, Africa, and other parts of the world, and from numerous expert witnesses of all kinds. At St. Paul's-tide, 1926, the first four Reports were simultaneously published and "presented" to the Church at home at a three days' convention in London, attended by more than three thousand delegates from all the dioceses of England and Wales. (Representatives were present from the American Church.)

These Reports dealt with Africa, India, China and the Far East, and the Moslem World. A fifth Report, concerned with Our Own People Overseas, was published and "presented" in the spring of 1927. Reports on Work Among the Jews, and on Work in South America, have yet to appear. (In what follows I shall confine myself to the Reports presented in 1926.)

Partly through the Reports themselves, partly through the quite astonishing spread of an entirely new kind of missionary literature—brilliantly and fascinatingly written by recognized authorities—and partly through ways to be described later, Churchpeople in general, and not merely those who have been "interested in missions" all their lives, are becoming familiar with the facts of the situation. Already there are abundant signs of the gradual disappearance of the bad old notion that missions are an "extra." It seems quite certain that by the next generation, at any rate, the *principle* will at least be recognized that Christianity which is not missionary-hearted is not Christianity at all.

It would be impossible even to summarize here the contents of these Reports. But an attempt must be made to give something like a bird's-eye view of the picture they present when considered as a single whole.

Briefly, it is the picture of a new world. Compared with that of fifty, or even of twenty-five years ago, the world in which we live is a *unified* world, with "all its peoples bound together in one bundle of life." For all practical purposes, the world has shrunk: it has become smaller, and is becoming smaller as time goes on and the means of travel and communication improve, and Western science and education are more and more widely

disseminated. It has been said that wireless has "made the whole world a vast whispering gallery": soon, the whole human race will be within speaking distance of each other.

It would be easy to multiply illustrations of this shrinkage and unification: I will mention only one. Near the spot in Central Africa where Stanley met Livingstone ("Mr. Livingstone, I presume?") and handed him his two-years-old letters, two British officers were killed by Germans four hours after the declaration of war in August, 1914. It had taken one-fortieth of a second to flash the news from London and Berlin that a state of war between the two nations existed.

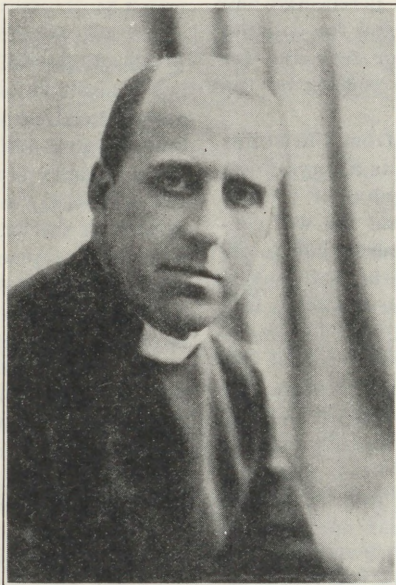
But unification does not mean unity. Proximity, as often, has produced irritation, and while the natural barriers between peoples have been done away, they have been replaced by spiritual ones. It is these spiritual barriers which constitute the problems of the world today. Let us glance at one or two of them—or, rather, not at the problems themselves, but at a few finger-posts, as it were, which may serve to carry the reader's thoughts on to the problems themselves.

1. The industrial system, with its attendant evils and difficulties, is spreading with lightning rapidity in the East. There were in Japan, in the year 1885, 125 factories, employing 25,000 workers. Today there are 42,000 fully equipped, modern factories, with more than two million workers, men, women, and children. The infant mortality rate for Bombay is 66 *per cent* (not per thousand); for the mill area of the city it is 80 per cent; *one-half* of the babies born are born in one-room dwellings.

2. The day is long gone by when it was to some extent possible to solve the problems which the spread of "Western" culture and education creates by withholding the education. (How such a novel as Mason's *The Broken Road* dates itself!) More Moslems visit Europe annually than go on pilgrimages to Mecca—and this not only from Turkey, where the religious transformation since the war has been almost beyond belief. Eighteen sets of the *Encyclopedia Britannica* were sold to *Arab* customers in Bagdad in 1925. In China, Mr. and Mrs. Bertrand Russell's views on religion, ethics, and politics have had an immense influence. In Africa, it has long ceased to be necessary to urge the importance of education on the natives; they are crying out for it, and will have it.

3. The rapid and in some ways terrifying development of race consciousness, which received an immense impetus from Japan's defeat of Russia twenty years ago, and was intensified by the fact that the European nations in the Great War employed black and brown and yellow troops, even in the Western battle area, is perhaps the most significant fact in the world today. No longer is "white supremacy" regarded as part of the natural and unchangeable order of things. At present, of the fifty-three million square miles of the earth's habitable surface, forty-seven million are under the domination of the white race. Of every seven people in the British Empire, six are colored.

The world-picture, then, of human society in these four areas—Africa, India, China and the Far East, and the Moslem world—is tolerably clear. Each of these areas is (if I may be allowed to quote what I have written elsewhere) "the scene of a colossal conflict, the conflict between everything that we may mean by 'Western civilization'—science, philosophy, education, machinery, the industrial system, the motor car, the cinema, the



REV. CYRIL HUDSON

telephone, the wireless: these and a thousand other things—and societies which till comparatively recently knew none of them. In each case the spiritual result of this conflict is the same: it may be expressed most accurately by the word disintegration. This is, indeed, not surprising. How can the superstitions of a primitive African tribe be expected to survive against Western knowledge? How can Moslem women continue to be content with the position given them by Islam, in the face of the feminist movement? How can Hindu polytheism maintain itself against the science of the West? The result of these impacts, then, is destructive, and increasingly so. And the end of the process is certain. The real strength of a nation or a people is only to be measured by the degree in which its spiritual outlook is capable of meeting the demands and necessities of life. We have changed the lives of these people, and we have at the same time undermined their spiritual outlook: and over these immense fields of humanity there hangs the doom of inevitable disaster and destruction—and not alone for them—unless they can find some new spiritual dynamic equal to the demands of the new situation.

"We Christians believe that we know where alone such a dynamic is to be found."<sup>1</sup>

## II.

IT IS easy to get one's "world view" out of perspective; to see only the conflict and the disintegration and the collapse of traditions, and to let our hearts fail us for fear and for looking on those things which threaten to be coming on the earth.

But the Christian—and the World Call is from Christians to Christians—will never forget that the world is always *God's* world. The World Call is *God's* Call. That is why the Church cannot and dare not refuse to respond to it. And she will continue to respond—as, thank God, she has already begun to respond—not, primarily, in order to save the world, and herself with it, from chaos and destruction, but because she looks into the face of Jesus and sees there the face of God. God *so* loved—and loves—the world, and the peoples He has redeemed.

There are not wanting, in the general picture presented by the Reports, indications of the presence and working of the Holy Spirit in what to the superficial observer looks like mere welter and confusion. Thus, while no doubt it is true that educated Indians show little disposition to enter the Church, the figure of Christ Himself draws them irresistibly and increasingly. More than one lecturer visiting India has reported that "Jesus" was the most popular subject with his audiences. No Indian in history has ever had the love and devotion of so many of his countrymen as, for a time at least, Gandhi had; and Gandhi has publicly avowed that the chief determining influence in his own life has been the example of "One who never set foot in India." The "mass movements" toward Christianity among the outcastes of India are no doubt familiar to the reader. The most impressive account I have ever heard of the change wrought by Christianity in the lives of these poor peoples was from the lips, not of a missionary, but of a former government director of education in the Punjab; while the Report on India contains some striking testimony as to the impression on caste people made by Christian work among outcastes.

To some of us, the most compelling evidence of God's working comes from the Moslem world. Twenty years ago, missionaries from Mohammedan countries used to tell us to concentrate our prayers on the breaking down of barriers which made it next to impossible even to begin Christian work in those countries. Today those barriers are simply *gone*: there is no part of Islam where missionary work is forbidden, and in some places it is welcomed and even asked for. The tragedy is, of course, that while the Church at home prayed as she was told, she made little preparations for the situation which would arise if and when her prayers were answered; and the new accessibility of Islam finds her unready and unequipped to take advantage of it.

In Japan, the situation appears to be that the spiritual foundations of the future—and who can doubt that Japan's influence on the life of the whole world will become increasingly important?—are being laid. It would be untrue to say that Japan is asking for Christianity—a commission sent to Europe

some years ago to inquire into religious conditions there reported that Christianity was "a good religion, but apparently impracticable"; on the other hand, she is open to suggestions and advice. In the meantime, the *Nippon Sei Kokwai* (Japan Holy Catholic Church) has slowly but surely established its position and increased its influence since the day when (in 1887) all the existing Anglican congregations (English and American) were welded together into one organic whole.

One of the most significant events in the history of missions was the publication, two or three years ago, of a government "White Paper" entitled *Education Policy in British Tropical Africa*. Recognizing that, as has already been pointed out, it is a question, not of deciding whether to educate the African—he is going to have education, whether or no—but of what sort of education to give him, and through what channels, the government has definitely committed itself to a system of *religious* education, and to the assistance of all mission education which is up to standard. I quote from the White Paper referred to (Cmd. 2374, pub. by H. M. Stationery Office, price 2d.):

"The greatest importance must therefore be attached to religious teaching and moral instruction. Both in schools and in training colleges they should be accorded an equal standing with secular subjects. . . . The policy of encouragement of voluntary effort in education has as its corollary the establishment of a system of grants-in-aid to schools which conform to the prescribed regulations and attain the necessary standard" (pp. 4-5).

SPACE forbids that we should consider any more of the evidence to support the view that this is a Day of Opportunity, a New Renaissance, when great and incalculable winds of the human spirit are sweeping through the world. The Archbishop of Canterbury is not given to wild and whirling words; but he has said that, in his considered judgment, no section of the Church of Christ, since the apostolic age, has been faced with so great an opportunity of extending the Kingdom of God as that which now opens out before the Church of England. It is evident that the mere existence of the British Empire constitutes a great factor in this situation. Not the least important result of the World Call is that it presses upon us with a new insistence the question: What, in the purposes of God, is the British Empire for?

Let me now try to summarize, in terms of men and money only (for the moment), the needs which the World Call puts before the Church of England. (It will be remembered that these figures are for the areas concerned in the first four Reports only.) Briefly, she is asked:

- (1) to provide 430<sup>2</sup> recruits during 1927, for the adequate equipment and maintenance of existing work.
- (2) to provide 180<sup>2</sup> recruits annually henceforward in order to replace casualties in the front line by retirement and death.
- (3) to provide 123<sup>2</sup> recruits in the next few years, for the new undertakings called for in the Reports.
- (4) to provide, for existing work, an addition of £250,000 (roughly, a million and a quarter dollars) annually to the amount she already contributes for overseas work.

What, then, of the Church's response so far? The wise man will hesitate before answering that question. But one or two things may be said. In the first place, as has already been pointed out, there is developing before our eyes—and that, not only among Churchpeople—an altogether new attitude to "missions."

Secondly, the demands are being met. All the societies report considerable additions—and mostly in the form of subscriptions, not donations—to their incomes. The men and women needed are beginning to volunteer: and they are of the right quality. (It is universally recognized that the only workers the mission field has any use for are those who cannot possibly be spared from home!)

Thirdly: it was evident, from the moment the Reports were presented, that a big *educational* campaign would be required. This was set on foot in every diocese during the winter of 1926-1927, and has developed quietly and steadily ever since. The form it commonly takes is that of a "school" of twenty to fifty people—the key men and women of a parish or a group of parishes—who meet together, under a leader (or leaders) who have themselves been specially trained for this work, for lec-

<sup>1</sup> *The A. B. C. of Christian Living* (Macmillan, 1927. 60 cts.), pp. 86-87.

<sup>2</sup> These figures include all "living agents"—clergy, doctors, nurses, evangelists, teachers, male and female, etc.

tures and group discussions, for a series of ten or a dozen meetings of two or three hours each. To every careful observer, these schools are of enormous significance and promise. To judge from the popular press, you might have supposed that the whole Church in England has been occupied in disputations over the Prayer Book. It really has not been so! We have all been going to missionary schools.

I HAVE left the most important "result" until the end. *No one regards the World Call as a "stunt."* Two things have been generally recognized from the start. First, that if the Church is to grapple worthily with this business, she must set herself to it, not for one year or two years or five years or ten years, but for good and all. And, secondly: believing, as with all our hearts we do, that this call is from God Himself, we know that only a Church consecrated to His purposes and conformed to His will can ever begin to meet it. The call has been seen throughout, and has been consistently presented, as above all else a call to prayer. And this account of it may fitly conclude with a reference to what is certainly its most significant and hopeful outcome. The Jerusalem Chamber Fellowship of Prayer has no "policy," no organization, and does not advertise. It had been in existence for a few months before St. Paul's-tide, 1926, but the presentation of the Reports produced a large increase in its membership. It consists of individual men and women who pledge themselves to set aside some time daily, in addition to their ordinary and regular devotions, for intercession for certain objectives. By August of last year there were about 85,000 members in all parts of the world; this in addition to a very large number of people in America who are praying in the same way for the same things. The objectives of the prayers of the fellowship are as follows:

I. *For a Missionary Spirit.* That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind;

II. *For a Spirit of Prayer.* That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be added to us until the whole Church is awakened to prayer;

III. *For a Spirit of Sacrifice.* That the Church may be willing, at whatever cost, to follow and to bear witness to the way of Christ as she learns it;

IV. *For a Spirit of Unity.* That the whole Church, and especially the Church of England, may desire and experience a new unity in Christ;

V. *For Courageous Witness in Moral Questions.* That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world;

VI. *For a Spirit of Service.* That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation;

VII. *For the Completion of Our Own Conversion.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

#### THE MATERIAL, MORAL, AND SPIRITUAL SUPPORT OF THE CHURCH

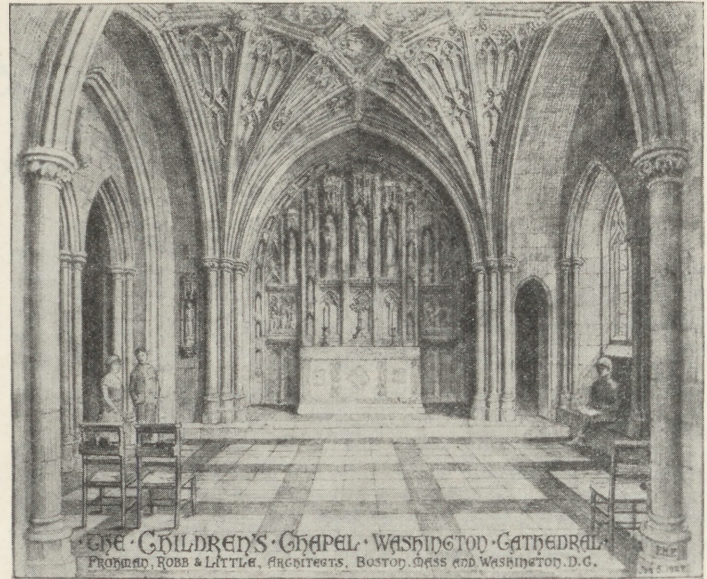
THE CHURCH is an institution which has a place of established importance in the world. It is first and above all a religious institution, as is seen and known by the edifice in which its services of worship are conducted. It is also a social institution, as is seen and known by the parish house in which its organized activities take place. Those who believe in the institution and in what it is trying to do will contribute of their means to the material support of the Church.

The Church is a wholesome and sustaining influence in the life we are living together. It upholds standards of personal conduct, common responsibility, and mutual understanding. Those who wish this influence strengthened and spread will contribute of their service to the moral support of the Church.

The Church embodies the highest human ideal. It is the visible witness of the presence of God and the leadership of Jesus Christ among men. Those who wish to find God and to follow Jesus Christ in their own experience will contribute of their devotion to the spiritual support of the Church.

These three—the material, moral, and spiritual support of the Church—are one, but the last is a foundation on which the others rest.

—Rev. Edmund J. Cleveland.



#### CHILDREN'S CHAPEL, WASHINGTON CATHEDRAL

Roland L. Taylor of Philadelphia has given \$50,000 for the construction of this chapel for the use of children, to be located at the intersection of the choir and the south transept of Washington Cathedral.

#### AN ADDRESS AT A WEDDING

BY CANON C. W. VERNON

GENERAL SECRETARY OF THE COUNCIL FOR SOCIAL SERVICE  
OF THE CHURCH OF ENGLAND IN CANADA

YE, who have just entered into the holy estate of matrimony in the sight of God and in the presence of this congregation, I bid you, in the name of Christ and of His Spouse, our Holy Mother the Church, remember always that marriage is an holy estate instituted of God Himself for your mutual society, help, and comfort, and for the setting up of a Christian home.

Remember therefore to kneel together in prayer, to read the Holy Scriptures, to worship together in God's house, to kneel together at His altar, and when you are granted the heritage and gift of children, to bring them up in the nurture and admonition of the Lord.

Let love, loyalty, and liberty be the foundation stones of your wedded life.

Let yours be an unselfish and steadily growing love, remembering that you are called not only to be one flesh, but of one mind and of one spirit. Let your love one to the other be based on the solid foundation of love to God, and let your love and your happiness in that love extend to your relations, your friends, your neighbors, your community, and to those who but for you may know little of the love of God.

Be always loyal one to another, to your friends, to your city, to your country, to your Church, and to your God.

The service of God is perfect freedom, and your loyalty to one another will manifest itself in ordered liberty, each preserving your own individuality, and each finding in the service of the other your fullest freedom.

If love, loyalty, and liberty be the watchwords of your married life, you will find that the Christ, at whose command the water at the wedding feast at Cana blushed and reddened into wine, will transmute the common round, the daily task of the home provider and the home maker, your common joys and sorrows, into the wine of gladness, and will bring you both, after this earthly pilgrimage is ended, to the marriage supper of the Lamb.

YOU HAVE not the making of your own cross; your cross is prepared and appointed for you by divine love, and you are cheerfully to accept it. This day Jesus bids you submit your shoulder to His easy yoke. Jesus was a Cross-bearer; He leads the way in the path of sorrow. Surely you could not desire a better Guide! And if He carries a cross, what nobler burden could you desire? The *Via Crucis* is the way of safety; fear not to tread its thorny paths. Take up your cross, and by the power of the Spirit of God you will soon love it.

—C. H. Spurgeon.

## TURTLE CASUALTIES

BY THE REV. F. H. O. BOWMAN

WHEN summer autoists take trips along roads that run through lowlands, not infrequently they see here and there along the way the tragedy of "the turtle who didn't quite make it." The frequency of such accidents would doubtless make observers callous to them.

Some such thing happens to certain words we find unpleasant. In the course of time we build up a kind of psychological immunity against them, and they cease to cause us a qualm. To the head of a school, the frequency of the word "failed" on his list of students is a "turtle casualty"; to the insurance adjustment man, such a word is "sick" or "dead"; and to the rector who takes up his duties in a new parish, scanning the communicant list, the word is "lapsed."

How a clergyman seeks any other word for a meditation than that unpleasant word "lapsed"! And yet, were the word more in his mind, more the subject for clerical retreats, or more the subject for sermons, it is a possibility that we priests and our people could learn much to our souls' health.

It is an unyielding parable of the Good Shepherd when He speaks of seeking the one lamb from the fold, leaving ninety and nine in corporate security awaiting His return. We pastors shepherd flocks where the ninety and nine have often become the fifty and five, or at best the seventy and seven. And the bleating of the lost lambs comes from so many directions that the pastor in confusion makes a gesture of searching with a possible success with a few, then gives up the rest as beyond his feeble ability to save.

It may be that within the flock a wolf is concealed, and his main energies must there be spent. It may be that the voice of phantom shepherds in the wilderness call irresistibly to certain of his flock; and to leave for any time to gather in the lost and strayed would mean a more perilous dwindling of the fifty and five. Reasons aplenty warn him to keep a vigilant eye upon the immediate fold.

And yet, the parable is of but one that is lost and of the ninety and nine that remain until the Good Shepherd returns with that one. Alas, that we have the care of flocks, if we are to fail so miserably! But even more, alas, that if we fail so miserably, we do so little about it. We pass over the word "lapsed" almost unheeding; it is a "turtle casualty."

Here and there a rector devotes his main attention to reviving the Christian vocation, especially in the lapsed. This is the most difficult work he has. It is easier to touch the lapsed from other bodies for obvious reasons, but to recreate a practicing Churchman who has lapsed, that is a work of special merit.

CAUSES of lapse are many, some strange and some usual: a "guild casualty" who ceases making her communions and finally stops church attendance; a disgruntled vestryman or Church school teacher who disapproves of this person or that method, or even of the pastor—aye, even of the pastor. There is the problem of mixed marriage where either one party or the other makes the practice of the Faith a miniature persecution. There is also the bitter and obvious problem of remarriage of divorced communicants. This takes the tact of an archangel.

In this "age of the alibi," the clergy who have looked upon casuistry as a medieval clerical abuse see it now as a twentieth century menace in the thought of the laity. "I don't go to church because the rector is too High Church" (or too fundamentalist, or too modernist, or his English is poor, or he pleases only the rich, or he slights the "real people" of the parish, or he is a Socialist, or his vestments aren't clean, or his wife is too much of a gossip, or she doesn't "mix," or his children are harumscarums, or he isn't married, etc.). "I don't go to church because the people are too cold" (or one is not left to himself enough, or the choir is poor, or the pews are too hard, or the kneeling benches are too uncomfortable, or the church is too cold or too hot, or the radiators sing and get on the nerves, or the choirboys don't behave, etc.). Lay casuistry—a peril of the modern Church.

Frankly and obviously, we pastors, try hard as we will, are not the Good Shepherd. Our flocks will never number ninety and nine with but one lost. There will always be the "lapsed." But certainly this realization of our limitations must not let

us pass up the question as hopeless. If it be true that many cannot be brought back, yet many *can* be brought back; and it is high time that a thirst for souls became a part of all of us who have been called to the work of shepherding the flocks.

We have had a Bishops' Crusade to stir the laity to prayer and Christian living. Our big problem is to stir the clergy to a conviction of their high calling and dread responsibility. We need something to make pastors holier and more effective shepherds. Shepherds they must be who feel a stinging pain when the word "lapsed" meets the eye. A campaign to bring back the lost, the strayed, the "stolen" within the parish should be a worthy object. Yet, it seems that if the clergy were to make themselves more perfect instruments wherewith to do the work of the Lord, the problem of the lapsed would be nearer solution than it now is.

There is a story of a priest who, in the quiet of his church, made it a part of his devotions to kneel in the pews praying for his people. From place to place he would move, praying for each person in the pew where on Sunday he would be known to sit. That is an invincible ministry, that is a thirst for souls; after that exercise of intercession what "hard case" of a lapsed communicant is not near a permanent solution?

## SHALL CHURCH COMITY RETARD THE KINGDOM?

IT IS time for some one to say, and say it loudly and plainly, that there is altogether too much talk about *Church comity*; for there is grave danger that the "comity" idea and objective will get in the road of the Kingdom of God unless great care is used. The whole movement for Christian unity and Church union is in peril of being sidetracked into nothing more than a "gentlemen's agreement" to stay off of each other's territory and to cooperate in those larger tasks in which cooperation is forced upon them as a matter of necessity because no denomination can do them alone. In every interdenominational gathering in which the subject of division is being discussed, the one big note, the one constantly recurring and reiterated emphasis, is that the Churches are trampling on each other's feet and getting in each other's way down in the local communities and out in the mission fields. Not only is the whole present technique of the comity movement builded around that deplorable situation, but there are abundant grounds for suspicion that its very genius and objective are also. The obvious and confessed hope of many of those who are leaders in the movement is that harmonious methods of efficient cooperation may be devised without disturbing the present *status quo* of the various denominations themselves. But there must come to be something infinitely deeper than any such comity arrangement or comity vision, else the whole thing *will come to disaster through its own superficiality*.

SAID a prominent interdenominational official at the close of the great Cleveland comity meeting a couple of weeks ago: "The desire to correct the evils of competition and overlapping is clearly in evidence in Church circles." If that is all or even the main thing that is in evidence, and if that is all the deeper in understanding of the present situation this movement among the denominations goes, then the real evil and impoverishment which spring from division among the followers of Jesus Christ will continue to grow worse instead of better. The shame and debility which come from denominational separation do not inhere in competition and overlapping at all, but in the distorted interpretations of the gospel and the impoverished understanding of Christ and His Church which gave rise to such separation and make it still tolerable in Christian thinking. And this foundational and inherently vital defect and weakness would remain just the same even if each denomination did have its own allocated territory and if there were no overlapping in all of the world. It is no such incidental and superficial thing as the geographical location of churches that is the matter, but a profound and primary misinterpretation of the gospel and misapprehension of the mind and heart of Christ. It is not competition that is at the heart of the trouble, but *denominational division*. And whoever is salving his conscience or the conscience of his brethren by simply trying to do away with competition and nothing more is doing a disservice to the Kingdom of God.

—Herald of Gospel Liberty (Christian Church).

# The Literature of Prohibition

By Clinton Rogers Woodruff

WHAT is there about the question of prohibition that makes for dogmatism? As Professor Irving Fisher said in a circular letter that he sent out just before his book *Prohibition at Its Worst* (Macmillan. Reviewed in THE LIVING CHURCH, July 2, 1927) was published: "Scarcely any question since the Civil War has been as bitterly debated as prohibition is being debated now. Several states are soon to hold referenda on the subject. You will agree with me I think" (he wrote), "that most of the discussion is far from dispassionate and unprejudiced. Even the plainest facts have been distorted by both sides. The great need of the hour is for an impartial statement of the facts and what they teach." Then he naively proceeded to say: "It is the purpose of this book to supply that need. I hope you may find that it meets the need. Any criticism—especially adverse criticism—will be welcome."

Criticism followed fast and furious, one whole volume being devoted to answering his contentions, *The Prohibition Mania* (Boni and Liveright), by that doughty Chicago lawyer, Clarence S. Darrow, and Victor S. Yarros, a well known Chicago journalist and social worker.

One of the latest of these confessedly impartial studies is *Prohibition: Its Industrial and Economic Aspects* (D. Appleton & Co.) by Herman Feldman, assistant professor of Industrial Relations at Dartmouth. This is the claim which his publishers make for it: "Here is presented one of the most important contributions yet made to the discussion of prohibition. It is an impartial and accurate analysis of definite aspects of this complex question. It discloses the effects of prohibition upon a cross section of the industrial and economic life of the country. Its courageous record of authentic fact is bound to influence all future discussions of prohibition."

If my memory serves me Professor Fisher's publishers made the same claim. Both Feldman and Fisher are professors of economics; both are seeking to present facts and to interpret them impartially. Another interesting parallel is the claim by both that "previous discussions of prohibition have been dominated by opinion and prejudice and they have tended to become confused by the introduction of extraneous questions." Professor Feldman's publishers claim this and we have just seen how Professor Fisher feels about the books that have gone before. Professor Fisher was reluctantly converted to prohibition some years ago. In meeting the request of the Association Against the Prohibition Amendment and the Moderation League to "face the facts," he presents nine groups of statements as the outline of his book.

Professor Feldman seeks to employ the impartiality and disciplined mind of the scholar in analyzing certain definite aspects of this complex and highly controversial question. He has taken a cross section of the economic and industrial life of the country, and by means of extensive interviews and questionnaires has analyzed the effects of the Volstead Act. The data have been checked by hundreds of personal calls and conferences with industrial workers and business men, and before the book was published he prepared a series of twenty articles for the press, so that he has had the benefit of criticism as they appeared. Some of his conclusions are highly interesting.

OF *Prohibition in Outline* (Methodist Book Concern) by F. Ernest Johnson (whose report on prohibition to the Federal Council of Churches a few years ago aroused so much discussion) and Harry S. Warner, this is what the publishers say: "So much that appears in the daily print in connection with the discussion of prohibition bears the marks of unadulterated propaganda that it is a satisfaction to turn to such a book as this which is intended for those who want an objective discussion of all phases of the question based on facts, not froth. The authors are experienced in the investigation of problems related to the social order and are keen for the truth—a characteristic that is in full evidence throughout the entire study as it is here presented."

The volume has been prepared in consultation with the executive officers of the Scientific Temperance Federation, the World League Against Alcoholism, and the Anti-Saloon League of America, well known and openly acknowledged propaganda bodies. It is intended for interdenominational use as a text book.

In May, 1926, the National Federation of Settlements appointed a committee "to investigate and assemble authoritative information of such changes in family life as may be credited or discredited to the Eighteenth Amendment." The result of this committee's work is a book entitled *Does Prohibition Work* (Harper and Bros. Reviewed in THE LIVING CHURCH of July 2, 1927).

In *The A. B. C. of Prohibition* (Harcourt, Brace), Dr. Fabian Franklin, one of the foremost opponents of the Eighteenth Amendment, covers a wide range of topics in briefer and more popular form than in his previous volume, *What Prohibition Has Done for America* (Reviewed in THE LIVING CHURCH of April 28, 1923).

The right of the majority Dr. Franklin holds to be limited by certain considerations which, he argues, are overstepped by prohibition. This matter of limitations upon the rights of the majority, and the allied question of what he believes to be the violence done both to the letter and the spirit of the Constitution, form the basis of his argument. He recounts and discusses the story of the adoption of the amendment; takes up the statistics of crime before and since its passage; looks at the relationship between drink and crime and at the cost of enforcement; and apologizes for considering some of the arguments of the prohibitionists, including Professor Irving Fisher's recent book, by saying that "in arguing against prohibitionist blindness it is sometimes necessary to descend to pretty low intellectual depths." As one reviewer has pointed out, although Dr. Franklin "is unable to see quite fairly and clearly any but his own side of the question, he argues for that side with great zeal and force and comes to the conclusion that 'we must not rest satisfied until we have cut this cancerous growth out of our body politic, whether it takes five years, or ten years, or fifty years.'"

Dr. Fisher is psychologist enough, no doubt, to know that practically "all the questions that he discusses in his book have no value in settling the issue of prohibition or non-prohibition, and that likewise most of our replies have no such value" as the well known authors of *The Prohibition Mania*, a reply to Professor Fisher, state. However, those who have the time to read *Prohibition at Its Worst* and then compare it with *The Prohibition Mania* may find this written debate highly interesting. The authors of the latter have not consciously made any arbitrary assumption nor deliberately shirked any difficulty that faces either the opponent or the supporter of prohibition. The book is not propaganda and is not prompted by any particular friendship for the liquor interests. It is designed to serve as an intellectual, clean, and honest argument for the side which it represents.

John Erskine, of *Helen of Troy* fame, professor of English at Columbia University and vestryman of Old Trinity, New York, is a man of extraordinary versatility and like his master, the great Aristotle, eschews the idea of making some one else good by his volume of *Essays on Prohibition and Christianity* (Bobbs, Merrill) force and brings back in "the hope of social morality to the nobler ground of reason."

Archibald E. Stevenson in his *States Rights and National Prohibition* (Clark, Boardman Co.) advances the thought that the method chosen to secure the reform invokes a usurpation of the reserved powers of the states and forms a precedent which may be used to destroy that peculiar balance between national and state authority which enabled the United States to become a striking example of successful self-government and he comes to the conclusion that the best way out of the difficulty would be an interpretation of the Eighteenth Amendment limiting its operation to foreign and interstate commerce.

## THE NESTORIAN ASSYRIANS: THEIR PRESENT PROBLEMS

[From *Bible Lands*]

THE splendid work of the Archbishop of Canterbury's Assyrian mission from 1886 to the outbreak of the World War has aroused an interest among Churchpeople which suggests the timeliness of some notes on the present condition of the Assyrian nation, and the last remnant of the "Church of the East." There is no need to recite again the tragic events which resulted from the sympathy shown by the Assyrian mountaineers for the Allied cause. They were compelled to flee from their homes after a heroic resistance to the Turks and Kurds, and eventually found security behind the English lines in Iraq. Here they were cared for in the great refugee camp at Baqubah, near Baghdad. Some twenty-five thousand in Iraq, another similar number in Russia, and about fifteen thousand still in Persia about Urmia, were all that remained of a nation of well over 100,000. The government tried in the settlement of the peace to secure for the Assyrians the possession of their old homes in the Kurdis mountains, but the final delineation of the Mosul frontier left most of their ancestral territory, where before the war they had enjoyed a large measure of autonomy, still in the hands of the not-to-be-trusted Turks. This has imposed upon the mandatory in Iraq the necessity of settling the dispossessed people in some new place where they may maintain their former customs, their language, and their Church ways.

The presence in Iraq of these thirty-five thousand refugees has been a sore problem, especially immediately after the war, and again during the peace negotiations, when the Turks undertook to settle the frontier issue out of court by deporting from the territory they claimed the Assyrians and Chaldeans still remaining.

The stirring report of the League of Nations Committee headed by General Laidoner giving confirmatory details concerning cruelty of the deportations of 1925 was the occasion for the appeal made by the Archbishop of Canterbury, Cardinal Bourne, and the Free Churches in England for funds to succor the refugees.

The measures taken in Iraq to relieve the sufferers have so far not produced a permanent solution. With the break-up of the camp at Baqubah about ten thousand of the Assyrians settled in Baghdad. Here many have indeed been well settled by finding employment on the railroad where they receive excellent treatment and good housing. But the majority in Baghdad are still in the temporary camps near the city and find what employment occasion offers. But being an agricultural and pastoral people accustomed to the clear mountain air they are fitted for neither the work nor the life of a city in the hot plains.

About Mosul, 225 miles northwest of Baghdad on the Tigris, at the site of ancient Nineveh, there are settled the remaining 25,000. Again the government has taken measures to aid them. Some 3,000 have been recruited in the Assyrian levies, under British officers, and have been used to keep order in that much troubled part of the country. They have proven excellent soldier material. Yet more, the good pay which they have received has been the means of life for their dependents, one man supporting many of his immediate family. But of course this has been but a temporary solution as the disbanding of the levies, now in process, is witness. An effort has been made to settle the people on the land. Return to their former home, long hoped for, has vanished before the stern realities of the final settlement with Turkey. The efforts to place them in small groups among the Arabs, Kurds, and Yezidis who claim all the territory about Mosul, without displacing the present claimants, has proven unsatisfactory. Not only has the low country been disastrous to health (the English doctor at the hospital maintained for the Assyrians by the army at Mosul says that malaria is rampant and 80 per cent of the children do not survive the first year), but the fact that they are only tenants on another's land, and often are compelled to move, has taken away their initiative. The question now is not that of actual starvation, but of continual under-nourishment of many thousands, the heaping up of the ills attendant upon poverty, and their inability to better conditions. Now that the levies are to be disbanded the one firm economic stay is being removed.

IN recognition of the seriousness of this situation the government in Iraq was undertaking last spring when the writer was in Mesopotamia to launch a thorough-going plan of land settlement. Two regions had been designated, one near Rowanduz, adjacent to the Persian frontier, and the other about Dohuk and Zachu, north of Mosul, where the presence of deserted or semi-deserted Kurdis villages offered the opportunity of settling the Assyrians in at least two fairly compact areas, in response to their national aspirations. The problem of securing for them some real title to their lands, as well as that of providing houses, equipment, and seed, presented grave difficulties. But it is hoped that by this time some steps have been made.

In the meantime the restoration of the spiritual life of the Nestorian Church and the encouragement of education have been responsibilities which have rested upon the Anglican communion in view of our long work among them. The time was when this, truly the "Church of the East," sent missions to all parts of Asia, India, China, and Siberia. But the Mongolian devastations of Timur in the fourteenth century destroyed their work except in India and Iraq. Now the Nestorian remnant is confined to the Assyrian mountaineers. The youthful Patriarch, Mar Shimun, aided by but three bishops in Iraq (one also in India), and a pitiful band of refugee priests, all of them deprived of income and Church equipment, presented a condition that was appealing in the extreme. The work of the American Presbyterian mission for the Assyrians could not meet the situation, even had they been prepared to uphold the hands of the Nestorian Church by direct aid. The Archbishop's mission was unable, apart from raising funds for material help, to continue its former important work. However, arrangements were made to send the young Patriarch to England to receive an education at St. Augustine's College, Canterbury, and at Cambridge, under the care of the Archbishop of Canterbury. An American committee of the Archbishop's Assyrian mission was formed to carry on in a small way some direct work in Iraq.

The interest of the American Church in the Nestorians is not a new thing. In fact the first contact made by the Anglican communion with the Nestorians was through the Rev. Horatio Southgate, an American priest working for the Eastern Christians at Constantinople, and afterwards American Bishop of Constantinople, who in 1836 visited the Nestorians. He urged the American Church to undertake a work similar to that later begun by the Archbishop. Again the first priest to live and work among them was the Rev. Rudolph Wahl, an Austrian by birth but in American orders, who was sent to Persia by the Archbishop for four years, 1881-1885. The American Church has taken a keen interest in the work of the mission and was preparing to send priests to join the work when in 1897 and 1914 the work suffered serious set-backs.

In 1925 the American committee of the Archbishop's mission sent to Mosul the Rev. John Panfil, of Philadelphia, and Mr. Enoch Applegate, the latter of whom has since returned to America. They have attempted with the slender resources at their command to do three things: give direct material relief where it was most needed, start a much needed school in Mosul, and generally help the Patriarch and bishops in their efforts to revive Church life.

The most serious work has been that of the school of two hundred children maintained in Mosul. Here for two years they have been given an opportunity to get through the medium of the Syriac tongue a simple education supplemented by Arabic and English. This, with the school of one hundred children maintained by an Assyrian deacon with funds sent from individual English friends, and the American Presbyterian school barely meets the needs of those in Mosul. Outside the city, in the dozens of villages where Assyrians have been temporarily settled, the need for schools is acute, as they will not be forced to attend schools where the only language is the unfamiliar Arabic or the religion other than their own.

The disintegration of Church life incident to the unstable conditions has been appalling. But as yet it has been possible to do but little to assist the harassed pastors of the scattered flock. In Mosul a much needed church room has been fitted up in the school where daily services are maintained by a local Nestorian priest. The education of the clergy must be undertaken seriously. Some of the boys in the school, one of them the bishop-designate of one of the tribes, give promise of good material, but there is much work to be done.

# Wanted—Fellowship From Anglican Clergy

By the Rev. A. Ritchie Low

Minister, The United Church Parish, Colchester, Vermont

DO ANGLICAN rectors play the game? Are they brotherly, friendly, and willing to work for the cause of our common Master?

These questions are prompted because of a conversation I had with a brother minister the other day. "We have formed a religious council for our community," he said, and he proceeded, "it is working fine. The pastor and two laymen represent each church, we meet once a month and are going to discuss the work in a brotherly, friendly way. We are all working for the same Lord, why remain apart?"

I was glad that something had been done to bring them together and was interested. "Tell me," I said, "are all the Churches sending delegates?" "All except the Protestant Episcopal," came his reply. And it is about this aloofness that I wish to write.

What is the cause of so many Anglican rectors wanting to hoe their own row? The Roman Church leaves them strictly alone, they in turn play the same game toward their Nonconformist brethren; they have fellowship with the clergy of neither Church. So far as coöperation is concerned, they toil not, neither do they spin nor gather into barns; they go the sweet tenor of their way—down the road that, to me, would lead to isolation and loneliness.

Not only do some of the rectors of the Episcopal Church refuse to associate themselves with others in a community religious council, some do not even show any inclination to attend the ministers' meetings that are held in the various towns every other Monday morning. In such gatherings one generally finds Baptists, Congregationalists, Lutherans, Methodists, and others, but only occasionally an Anglican. I have often thought about this and regretted it. Nothing breaks down the walls of prejudice and misunderstanding like men getting together and discussing the affairs of the day in a brotherly, friendly way.

Although a Baptist, I long for the day when there will be a better understanding among the clergy of the various Churches. I believe in unity, and because of my desire to enter into the other man's viewpoint, I get a number of religious journals. On my desk as I write are the papers of six denominations. Among them is *THE LIVING CHURCH*, which I read and enjoy. I have consistently tried sympathetically to understand just what the Anglican Church stands for and have perused books by men on both sides of the Atlantic. Leaders like Gore, Studdert-Kennedy, Ingram, Inge, Barnes, Slatery, Shatford, Hall, and Lawrence have been of great assistance. When I am in conversation with Anglican rectors, they invariably, because of my familiarity with their men, ask me when I left and why I left the Episcopal Church! Of course I was born and brought up a Nonconformist. I exceedingly regret the fact that so few men seem to know anything about any Church other than their own. Perhaps this accounts for their aloofness, at least it may help to explain, partly, their attitude.

I would not, however, have my readers believe that all Anglican clergymen are stiff necked, isolate themselves, and refuse fellowship with their brethren in the other communions. Some whom I have met are the salt of the earth, are splendid fellows who take interest in such gatherings as ministerial meetings and local religious movements. In a word, they are willing and eager to associate themselves with whatever is done to make their town a better place in which to live. I am thankful for the friendship of such men. As I write there comes to my mind one such who used frequently to join us at the clerical club. Although we had about twenty members he was the only representative of his Church, but he was well able to take care of her interests. He is now serving under Bishop Manning.

This young man is an avowed Anglo-Catholic, and although he was one of our leading members; always ready to participate in the discussions, yet he never compromised his own position. The other clergy knew just where he stood, what he believed, and respected him highly. He brought a paper to the meeting from time to time and it was always interesting and stimulating.

My friend little knew the splendid service he was rendering his great Church. He was a student of ecclesiastical history and would generally be called upon to settle names and dates that would come up in the discussions. Let it be admitted that our Nonconformist brethren are, to say the least, very dusty when it comes to such matters; too many seem to think that nothing happened between the writing of the Book of Acts and the coming of Martin Luther. The Episcopal Church means more to the men of that club than it once did. Now they are more or less familiar with her history and with what she is doing in the world today to bring men to Christ. And all because of the friendliness and brotherliness of one of her young priests who did not think it beneath his dignity to associate himself with the clergy of the other Churches. What the Anglican Church needs is more such ambassadors.

I also regret that so many priests of the Church hold aloof from fellowshipping with the men of the other communions, because they have much to teach us. For instance, at the present time I am teaching at the school of religious education being held in Burlington. When the matter of worship came up for discussion, one woman, whose intelligence I respect, said to me, "Do you want my candid opinion regarding this question? If so, I want to say I come very near to God when I slip into a quiet, little, wayside, Episcopal church. Its beauty and atmosphere greatly appeal to me." She is, by the way, a member of my own communion. Many of us feel just as she does. We are weary of the bleak, barren, and barn-like "houses of worship," and long for warmth, beauty, and orderliness. And the tide *is* turning. The dawn of a new day *is* on its way. Notice the large number of books being put on the market having to do with worship and its significance. Protestants of all shades of opinion are beginning to realize that we go to church not to listen to a man preach but to worship the Almighty. Because of this, I thank God and take courage.

Many of my ministerial friends are making experiments along this line; processions, recessions, and chants are the order of the day. The old order is passing, but a new one has not yet taken its place. These men are often perplexed to know just what to do to enrich their service, and are making mistakes, perhaps, but this is due to their resembling a train that has entered a tunnel and is just emerging from darkness. Given time it will and they will reach the proper terminal. A beginning is being made and the future is full of hope. If only the Anglican rectors would be more brotherly and friendly, if only they would be willing to associate themselves with the religious councils in their communities, they would prove a very present help in time of trouble to men who are eagerly trying to make their services more worshipful and helpful. With tact and the spirit of humility they could advise just what might be done, and make helpful suggestions to their Nonconformist brethren. Advice given in the right spirit would, I am sure, be received in the same manner.

It is also just possible that Anglicans can learn a thing or two from their Methodist and Baptist and Congregationalist friends. I believe they can. We can each learn from the other—when the mists have rolled away! After all, we are all of us servants of the Most High, ambassadors of our common Lord. "Sirs, ye are brethren." Why not then get together and work whole-heartedly and unitedly for the good of our fellowmen?

For myself, I long and pray for the day when the spirit

that causes aloofness will be replaced by that of coöperation and friendliness. May the ties that ought to bind our hearts in Christian love be strengthened;

"Head of Thy Church beneath,  
The catholic, the true,  
On all her members breathe,  
Her broken frame renew:  
Then shall Thy perfect will be done,  
When Christians love and live as one."

### TRIBUTES TO FATHER STROMBOM

A CORRESPONDENT sends a letter received the day after the funeral, March 7th, of the Rev. Charles A. Strombom, late rector of St. Mark's parish, Johnstown, Pa., written by one of the late rector's parishioners, giving the following impressions:

"At the time of the funeral the church was packed. Roman priests, ministers of all the various Protestant bodies. The Orthodox priests vested. Five services were held throughout the day. First Mass at 7:15 by Fr. Davis, in charge of the parish. Second Mass at 8:00 o'clock with confessions; 9:00 o'clock Orthodox priests with their people; 11:00 o'clock Bishop Mann's Eucharist, and the burial service at 2:30, at which service Locust street was packed. Market street to City Hall lined both sides, also on Main street all lined up and everyone bare-headed. It was the largest funeral that ever was in Johnstown and attended by the highest and the most humble. The tributes to his saintly character were universal. The children, quite a few, are in bed from the shock of losing him. At the 2:30 service Bishop Mann said it was unusual to eulogize at a funeral but he felt in this case it warranted that an exception should be made, and then said his saintly character and his manner stamped him as the greatest Christian character that he had ever associated with, and not only the Church but this community has lost its most useful citizen."

### PLENA GRATIAE

HIDE from rude men thy secret, blessed Maid!  
Let none but Joseph hear the heavenly word  
That courteous Gabriel brought thee from thy Lord  
To ponder in thine heart. Be not afraid  
Of that which thou awaitest, nor dismayed  
That he who came with lilies brought a sword.  
Soul-piercing sorrow thou canst well afford  
On whose meek head God's hand of grace is laid.  
For lo! the day shall dawn when men will wear  
Thy lilies on the crested helms of France,  
Bearing them forth on great crusades. And when  
A gentler day shall come, thou wilt enhance  
Its glory by thy grace, till everywhere  
Women like thee make men more truly men.

HOWARD CHANDLER ROBBINS.

### REFRESHMENT

THE pine-trees' song will pass into your soul;  
Light on blue lakes will leave upon your face,  
A beauty never told; a wondrous grace  
Exceeding words will permeate the whole.

You will learn silence from the silent hills,  
And caution from the slight *mariengarn*  
That spreads its skein along your path to warn  
You of the branch that smites or trips or grills.

Repose will come to you from nodding boughs  
And blinding sky, and snow-white floating clouds,  
And the gray mist that creeps and clings and shrouds  
The distant shore-line, and the far hills' brows.

There will be color from the heaven's blue,  
An odor from the water-lily's heart;  
And you henceforth shall be of these a part,  
And these shall be forever part of you.

MARGARET FOSTER SHAFER.

IF THOU cast away one cross, without doubt thou shalt find another, and that perhaps a more heavy one. Set thyself, therefore, like a good and faithful servant of Christ, to bear manfully the Cross of thy Lord, who out of love was crucified for thee.

—à Kempis.

## AROUND THE CLOCK

By Evelyn A. Cummins

A DOCTOR from the congregation of a California church examined a clergyman who had collapsed in the pulpit and discovered that he had pneumonia. So he sent the parson home, sent for another doctor to attend him, and rose up in the pulpit and preached a sermon himself. He had been ordained to the ministry as well as having received a degree in medicine. Whether he had been ordained in that particular branch of the faith I do not know. Another one of those nice little problems in Church unity. But we wonder how the doctor would have felt, in case he had collapsed in his office, if the minister had got up and delivered an oration to the patients, or, if he had an M.D., had treated them.

A MEDICALLY minded person has suggested to me that I should have offered "Tachycardia" as the appropriate name for a girl for these scientifically inclined Russians. He says a Russian youth could then say with perfect truth, "Tachycardia, you make my heart race and flutter."

DR. JANE WALKER, who recently delivered an address at a reception of the Royal Society of Medicine in London, talked on Saints, Medicine, and Surgery, according to the *Journal of the American Medical Association*. She said that St. Luke had always been regarded as the patron saint of physicians. But she feared that as a physician St. Luke was now discredited. His gospel had been most carefully examined from the medical point of view and was declared to show no signs of any special medical skill or knowledge. It was, however, rather like a physician, she admitted, not to mention the fact that the poor woman who was miraculously healed had spent all her money on physicians and was nothing the better for it—a fact duly recorded in the other two synoptic gospels.

"Two other patron saints of the medical profession were St. Cosmo and St. Damian, who figure in the new coat of arms of the Royal Society of Medicine. In choosing them as supporters of the coat of arms the society had formed a link with the past, for these two saints were the patrons of the ancient guild of barber-surgeons, and effigies of them are found on the exquisite silver-gilt instrument case of this guild."

THE largest bell ever cast in England was recently rung before two thousand bell ringers in Croyden. It is destined, with nine other bells, for the tower of the new Baptist church in New York of which Dr. Fosdick is to be pastor. The large bell weighs eighteen and a quarter tons, and the combined weight of the lot is four and a half times that of the next largest tuned for chiming, those of St. Paul's, London. This meeting at Croyden was of the so-called Guilds of Bell Ringers, and among the people present was the Archbishop of Canterbury. It was said that among the most beautifully toned carillon of bells rung on this occasion at Croyden was that of twenty-three destined for the Mayo Clinic in Rochester, Minn.

AN ACTOR is perhaps a better story teller than he is a biblical student. So evidently is Evelyn A. Cummins. The misquotation of II Kings 2:12 (*THE LIVING CHURCH*, March 10th), reminds me again of Aldous Huxley's saying, "Ye shall know the truth and the truth shall make you mad."

It is interesting, by the way, to note the various ways in which II Kings 2:12 is translated. The Authorized Version reads, "the chariot of Israel, and the horsemen thereof." The American Authorized is the same, with a marginal note of "chariots," while the Revised Version has it "the chariots of Israel and the horsemen thereof," with a marginal reading of "chariot." The Moffatt translation interprets the passage as follows, "My father, my father! worth chariots and horsemen to Israel!"

If there is any consolation let us find it in the fact that not only did the mistake escape us, but also the editor of the English paper in which I picked up the story.



# 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 reserves the right to exercise discretion as to what shall be published.

## A LAYMAN COMMENTS ON GOOD FRIDAY SERVICES

To the Editor of *The Living Church*:

GOOD FRIDAY draws near and with it the "Three Hours" that may or may not be profitably spent. As a sojourner in divers cities, my experience has been varied. May I write frankly of what has been a help or hindrance?

We hear much of "objective" and "subjective" services. It is strange that the very priest most zealous for the "objective" (the Mass) is oft times the one to subject his congregation to seven long sermons interspersed with extemporaneous and unfamiliar prayers. The layman's mind is forced on and on with no opportunity for personal application or personal spiritual devotion save in the hymns. At the end he wanders home with a fagged, bewildered mind; a mind so tired that he can neither remember nor digest one word of the spiritual banquet.

Good Friday is the one day in which our spirits go back nineteen hundred years to worship before The Crucified on Calvary. If we had been there, and the knowledge that He was God Incarnate had been vouchsafed to us: how would we have spent those hours?

It is a paralyzing thought!

How would we use them now?

Is there a better way than in repenting of those sins that nail Him to the cross; in adoration; in devotion; and in absorbing the love that passes all understanding?

But, alas, our eyes are blind; our minds, dull; our prayers, languid; and because of the frailty of our nature, we need a priest to direct, guide, and prepare our thoughts for the precious, silent minutes that should always follow each address.

First: in preparation, we would have The Reproaches said or sung so the people can join in the responses.

Then a picture of the Crucifixion, painted in vivid words. "So familiar" we have heard. "Familiar"? A mystery, beyond all human comprehension.

Let the brevity of our Lord's words serve as an example for the addresses.

We would have them driven to our hearts, that we may know wherein we have offended Him. We would be guided, so that in the silence we may lay each sin at the foot of the cross. Then at the end of the service, we would sum them all up in the General Confession followed by the Absolution and the Creed.

One plea more for familiar prayers, so that our hearts may be praying with the priest, rather than our minds grasping words. Prayers are not for the edification of the congregation. Inspiration and instruction should be in the addresses. For example, after the seventh word, instead of an original prayer, we would have the solemn, familiar phraseology of the Commendatory Prayer; words that stir our very souls by their beauty and association.

Thus, He being lifted up, we would draw near Him.

A printed leaflet is essential. Perhaps you print the outline of such a service with The Reproaches and We adore Thee, O Christ with responses, and etc. Please say so if you do.

Brooklyn, N. Y., March 17.

RALPH S. SWAINE.

[The Morehouse Publishing Co. publishes such an outline for the Three Hours' Service of Good Friday, containing the Reproaches and familiar prayers and hymns.—EDITOR, L. C.]

## THE LENTEN HANDBOOK

To the Editor of *The Living Church*:

I AM IN receipt of *The Call of Christ*, sent by the Department of Religious Education of the National Council, as a handbook for the Church school Lenten program. No better foundation could be presented for this program than the eight Beatitudes, and the method of the handbook, with the stories, is excellent.

May I be pardoned for calling attention to two mistakes, one of fact and one of exegesis, which ought to be corrected in the use of the manual?

The first and third Beatitudes are given in the introduction as the first two, and the boys and girls are asked to repeat

them as the first two, an inversion without warrant or reason, and which does violence to the connected meaning of the Beatitudes as they are recorded. At any rate they should be learned and recited by the boys and girls just as they are written.

The second mistake is the handbook's statement that "the third law which Christ gave was 'Blessed are they that mourn,'" and the interpretation given to those words.

We are, of course, told in Holy Scripture that God is very near those who are in sorrow or trouble, but not by this Beatitude. Like all the other seven, this second law of Christ must be general and of universal application. The Greek word *pentheo* covers, of course, sorrow in general, and it may be applied to mourning over a loss; but the New Testament use of the word makes it here and in other places to mean sorrow or penitence for sin. See St. Matt. 9:15; St. James 4:8-10; II Cor. 12:21; I Cor. 5:2. This makes the second Beatitude fall in line with the other seven, with its necessary condition of soul and its necessary universal blessing.

With this interpretation it may now be successfully applied to the lesson in the handbook for the First Sunday in Lent. The Bible reading is correct, and is in accord with the first two Beatitudes: "He hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives"; release to all who "are tied and bound with the chain of their sins." The story also accords with this interpretation, since it is of the Voice in the wilderness: "Repent ye, for the kingdom of heaven is at hand." And this is first and foremost the Father's purpose for His world. St. Matt. 1:21.

It may not be a mistake to put the first and third Beatitudes in the Introduction, provided they are not called the first two, since humility toward God and meekness toward our neighbor are the foundation principles of all missionary advance.

With these emendations the handbook may be intelligently and profitably used.

(Rev.) J. D. HERRON.

Cincinnati, Ohio.

## BISHOP HUNTINGTON AND THE LORD'S TABLE

To the Editor of *The Living Church*:

POSSIBLY I MAY contribute to the periodical discussion concerning admitting others than our own members to the Holy Communion. It is a quotation from the late Bishop Huntington.

Many years ago when in charge of the old ex-Roman Catholic mission parish of St. Joseph's, Rome, N. Y., I referred the request of a group of German Protestants that they be allowed to make their Easter communion with us, to the bishop. His answer as I recollect it was as follows:

"The proper answer to the good people you write of is that the Lord's Table is the Lord's; and that while the Church has her own rules for her own children, requiring Confirmation, she cannot repel those who come humbly, on their own responsibility."

I imagine the letter is preserved among the records of St. Joseph's, now in the custody of Zion Church, Rome, N. Y.

I will add a few reflections of years concerning Bishop Huntington and his identity with the Church. It is well known that he was originally a Unitarian. Glimmerings of his becoming a Trinitarian in his convictions were discernible in a book of his sermons, *Christian Believing and Living*, published in 1858. In a few years he broke with Unitarianism, gave up the Plumer professorship at Harvard, was confirmed with Mrs. Huntington together with those of their children then old enough to be confirmed, organized Emmanuel Church, Boston, and continued as its rector until he became our first Bishop of Central New York.

Now with all Dr. Huntington's brilliance, ability, and place in Boston at that time, he had no reason to cast in his lot with the Church, save for his innate convictions, sincerity, and honesty, a characteristic of his long life. Any Trinitarian body of New England would have received him with open arms, the matter of his baptism, his ordination, and other details would

have been sloughed over, and honors would have been his denied him in the Church. Instead he chose the Church by reason of her Catholic and apostolic character. He was discouraged in the step by the then Bishop of Massachusetts and made sport of by some of the most cultured of the Bostonians. It is related that Dr. Huntington, in his fresh enthusiasm in the Church, dated a letter to Dr. Edward Everett Hale on the holy day of the Church year on which the letter happened to be written, and that Dr. Hale dated his answer, "Wash Day."

Bishop Huntington had a great and profound mind. I doubt if a greater than he ever sat in the House of Bishops. He once told me, after returning from a General Convention, that most of the speeches he heard there (in the House of Bishops) were silly, idle, and foolish. Of course I knew why. His mind was so great and clear and penetrating that he knew how a question should be decided if it was decided right; but small minds had to thrash it out in debate.

Therefore, when I see small minds, second rate intellects, and about third or fourth rate Christians, raising silly questions, making futile issues, and musing up the Lord's Table with their narrow gauge wits, I long for a few minds like Bishop Huntington's to set us right.

Utica, N. Y., March 28. (Rev.) A. L. BYRON-CURTISS.

### THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

To the Editor of *The Living Church*:

SINCE YOU HAVE given space in a recent issue to a statement by Bishop Fiske in regard to the "Open Letter," a pamphlet which attacks the Church League for Industrial Democracy, I shall appreciate it if you will allow me space for a few words.

I shall not deal with the "Open Letter"; after all, an attack which tops its list of dangerous citizens with the name of Miss Jane Addams is its own best answer. But I should like to correct one or two statements in Bishop Fiske's article.

He suggests that the Church League for Industrial Democracy claims to speak for the Church on industrial matters. No one ever connected with the organization ever made such a claim. We do, however, maintain our right to exist, along with the Girls' Friendly Society, the Brotherhood of St. Andrew, the Church Mission of Help, and other organizations which are known as organizations of the Episcopal Church though none of them is official. Further we feel that we have a charter of freedom in the Lambeth Conference resolutions on industry and the resolutions that have been passed by various General Conventions on the subject.

Incidentally, both the Lambeth resolutions and the General Convention resolutions are attacked in this absurd pamphlet that came out of Boston. Those resolutions, I take it, are official, and since it is reasonable to suppose that some of our bishops voted for them, I have been rather surprised that no one has felt called upon to meet this attack.

Finally it does seem to me that Bishop Fiske is a bit unfair in stating that organizations such as ours exist primarily in order to create jobs for executive secretaries. That is an easy charge to make, and a rather "smart" one. I am blessed with pagan friends who are constantly making me tired by saying the same thing about Churches. I have even had clergymen tell me that the chief reason for the existence of dioceses was soft jobs for bishops; but I have always felt somehow that the reason behind such remarks was a personal hankering for ecclesiastical advancement.

(Rev.) WILLIAM B. SPOFFORD,  
Executive Secretary, Church League  
for Industrial Democracy.

### THE TWENTY-EIGHTH ARTICLE OF RELIGION

To the Editor of *The Living Church*:

I REMEMBER once having heard a story of a verger in an English church, who when asked by his rector how he liked the sermon of a visiting clergyman, replied: "I did not care for it, it was too plain, any one could understand it; now for one who jumbles the reason and confounds the sense, give me your Reverence!"

This story has been brought to my mind by reading the editorial in *THE LIVING CHURCH* for March 3d. Nothing could be clearer in meaning and intent than the twenty-eighth of the Thirty-nine Articles. It has been regarded as perfectly plain for some three hundred years. It remains for the editor of *THE LIVING CHURCH* to attempt to "jumble its reason and confound its sense" but I cannot think that he succeeds in doing so.

FANNIE P. BRADY,  
University, Va. Secretary Woman's Auxiliary,  
March 8, 1928. Diocese of West Virginia.

### THE ARTICLES OF RELIGION

To the Editor of *The Living Church*:

I HAVE READ with much satisfaction Bishop Murray's pastoral on the "prerequisites for enrolment as a regular communicant of this Church." If I am not mistaken, the General Convention or the House of Bishops has made a declaration on this subject.

At this time, when the status of the Thirty-nine Articles of Religion is a subject of controversy, and before further action is taken by the General Convention, there is urgent need for an official pronouncement by recognized authority upon the following questions:

1. To what extent does the Promise of Conformity in Article Eight of the Constitution apply to the Articles of Religion?

2. What is the significance of the words "and Articles of Religion as now established or hereafter amended by the authority of this Church"?

For many years it has been taught in theological seminaries and by examining chaplains that clergy of this Church are not required to subscribe to the Thirty-nine Articles of Religion as is the case in England. If, as is now being asserted, these Articles are a part of the "doctrine" of this Church to which all clergy "engage to conform," it is the opinion not of Anglo-Catholics alone, but of Churchmen of all parties, that relief should be afforded either by revision of the Articles or the omission of any reference to them in the Constitution or other formularies of the Church. (Rev.) T. TRACY WALSH.

York, S. C.

### ROMAN CATHOLIC CRITICISM

To the Editor of *The Living Church*:

THE POSITION of Roman Catholics who remain loyal to the Church of Rome while criticizing it, as the priest-author of the articles in the current issues of the *Atlantic* does, can be explained as a choice of evil or of good. It is an attitude of mind that can be found in all the centuries of the Christian era. It was very prevalent in the sixteenth century, as is shown by what is told of Pierre de l'Estoile, who lived in 1574, the time of the League.

Feeling himself *in extremis*, he demanded the sacrament. To him was sent a Jesuit, who demanded that Pierre affirm that he held the Catholic, Apostolic, and Roman faith. He willingly agreed to the first two, but balked at the third adjective. He would see the Reformed Church catholic and the Catholic Church reformed, but three things stood in the way of this: the lack of charity, the lack of zeal for the glory of God, and stubbornness, the last trench of the ignorant. However, as he said, "I shall hold on then to the old stock, rotten as it is, of the Papacy; the Church is in it, though it is not the Church."

The confessor, being somewhat liberal-minded, accepted this and gave Pierre the sacrament.

The born Romanist is not troubled with the question of the infallibility of the Pope, and the attitude of very many is that of Pierre. But the pervert to Rome has to affirm his belief in the *Roman* faith as well as in that which is Catholic and Apostolic. It is one thing to remain in the Roman Church, holding to the Papacy, "rotten though it be"; it is another to swear solemnly that that is the perfect instrument of God's will.

(Rev.) H. P. SCRATCHLEY.

Hamilton, Bermuda.

### "THE MISSIONARY AND HIS WORK"

To the Editor of *The Living Church*:

IN AN UNSIGNED review of *The Missionary and His Work*, which appeared in your issue of March 3d, the author is charged with "misstatements" in regard to certain specified points. Referring, for example, to page 247, which notes the thoroughness with which the problems of administration are discussed at the "officers' meetings," as evidenced by 179 pages of minutes for a single month, your reviewer writes, "A careful examination of but a few of these pages would reveal not one word of discussion." Most certainly not. These minutes are a model of what minutes should be, and are limited strictly to a statement of the business presented and of the decisions reached. But are we to infer, therefore, that the business was put through without discussion? Let us hope not! Of course there was discussion; and if it took 179 pages to record the actual business transacted, we can well imagine the number that would have been required to cover the arguments *pro* and *con*.

Again, it is objected that the decisions mentioned on pages 239 and 240 should not be termed resolutions of "final action" and of "recommendation." It happens, however, that they are so described in the minutes themselves, as any one who cares

to look into the matter may discover, and I am at a loss to understand the reviewer's attitude. Is it possible that he is depending upon second-hand information, both in regard to this and the other matters mentioned in his review? If so, I would respectfully suggest a personal examination of the documents in question.

(Rev.) LEFFERD M. A. HAUGHWOUT.

Great Kills, S. I., N. Y., March 7th.

CARLYLE

To the Editor of The Living Church:

THE LIVING CHURCH for March 3d, in commenting on my article in the initial number of the *Berley Hall Journal*, says: "Mr. George Milton Janes, writing on The Social Ideals of Carlyle, refuses the sage any sympathy with the principles of democracy. We recommend to Mr. Janes a reading of Mary Agnes Hamilton's book on Carlyle for a truer understanding of him."

It depends of course on what one means by the principles of democracy. The ordinary interpreter of democracy finds little of democracy in Carlyle's writings. The best evidence is not what Mary Agnes Hamilton says about him but what Carlyle says himself. "Out of his own mouth" is fairly good evidence. The fact is that as a social philosopher Carlyle misunderstood his own day and generation. Past and Present was an effort to put the democratic movement of his day into a feudal strait-jacket. The ideal is paternal and not democratic. Then in Cromwell and Frederick the Great there were no questions of democracy—the strong man, the hero, took things in hand. Representative government was repudiated and was replaced by an efficient despotism. Along with this theory went an organized foreign policy of imperialistic aggression. Frederick, perhaps more than Cromwell, was a perfect exemplification of these political theories.

Carlyle never tired of holding up to the English people for their admiration and imitation the rising state of Prussia. Perhaps Prussia exemplifies democratic principles. If Carlyle was imbued with democratic principles, why did he misconstrue the meaning of the American Civil War? Real democratic thinkers like Bright and Mill—and not the aristocracy—knew what the struggle was about. Carlyle's views on slavery, to say the least, were not compatible with democratic principles. Examples might be multiplied. Carlyle sympathized with the working classes but had little trust in the extension of the franchise.

Facts are stubborn things and we are afraid that the editor has been led astray by a woman's rhetoric. A study of original sources is the beginning of wisdom on the part of the biographer and historian. To the writer of the paragraph we recommend a reading of Carlyle's writings. Let Carlyle speak for himself.

GEORGE MILTON JANES.

Gambier, Ohio.

PRAYER BOOK REVISION

To the Editor of The Living Church:

IN *The Forerunner of the General Convention*, a pamphlet issued under the authority of the Bishop of Washington and the diocesan committee of the General Convention, is an article by Bishop Slattery on The Revised Prayer Book. In this article the bishop says that "both laity and clergy are eager to have in their hands the Prayer Book as it now exists by the successive stages of the revision." He also says that "the Convention of 1925 gave to the commission authority to edit the book and to correct obvious errors"; but there are "errors" in the last revision which, to my mind, are too important to be corrected by the Commission.

On page 226 of *The Revision*, Edition A, a rubric passed by the last Convention, in the office of the Communion of the Sick, when it is expedient to shorten the service, states that the form to be used, after the Prayer of Consecration, is "the Prayer of Humble Access, The Communion; The Lord's Prayer; The Blessing," thus changing the sequence as ratified and which is now law. Either this was done deliberately, or through carelessness, but has the Commission the power to decide this question? I doubt it.

This is only one of a number of "errors" that are not "trifles as punctuation, spelling, capitalization, and the use of italics." In speaking of larger matters, the bishop gives as an example of what the Commission may do; the insertion of a rubric giving permission to sing a hymn "during the Communion time," because the last Convention did not ratify the provision to sing *Agnus Dei*. If the Commission has a right to insert a rubric giving permission to sing a hymn here, it has just as much right to insert the rubric giving permission to sing *Agnus Dei* here. Everybody knows that the General Conventions of 1922 and 1925 were strongly in favor of inserting

the rubric and *Agnus Dei* in the Office of Holy Communion, and that it was lost simply and solely because some of the bishops went home before the matter came to a vote, and the constitutional majority was lacking, although the vote was overwhelmingly for the ratification of this item.

I very much doubt if there is such a desire on the part of the clergy and laity to have the Prayer Book revision ended under present conditions. What we want is a Prayer Book worthy of this Church of ours, no matter how long it takes. It is perfectly true that we are all eager to have the revised Prayer Book in our hands, but in our eagerness, let us not commit the folly of putting out a Prayer Book which is either an unfinished product or one for which we will have cause to be sorry.

(Rev.) HARRY HOWE BOGERT.

La Plata, Md., Lent, 1928.

"OBEY THE LAW"

To the Editor of The Living Church:

IN THE ISSUE of the 25th instant, you write on obedience to the Eighteenth Amendment. I am wondering what is the cause of the partiality shown. Why not write about obedience to the Fifteenth Amendment? Is the principle involved in the Fifteenth lower than that involved in the Eighteenth? Certainly a greater section of the country makes deliberate provision to circumvent the Fifteenth than is made—deliberately and officially—to circumvent the Eighteenth Amendment. How many states have passed local legislation to enforce the Fifteenth Amendment? Is a state which has not done so disloyal? Why have not Al Smith and Herbert Hoover been asked if they will enforce the Fifteenth Amendment?

I rather believe the Fifteenth Amendment involves the matter of "taxation without representation" which is supposed to be the cornerstone of American freedom. Yet no patriots, uplifters, highly paid moralists, do much fulminating against the breaking of the Fifteenth Amendment. Does not the disregard of that one lead to lawlessness? If not, why not? There must be a deep moral principle some place that is not seen by the average man. What is all this partiality about?

My interest in the enforcement of the Fifteenth Amendment exactly equals my interest in the enforcement of the Eighteenth. I am one hundred per cent impartial. But still I wonder at the fervor which supposes that the Eighteenth Amendment has superseded the whole Constitution and all other amendments.

When one has watched the highly moral minority legislate for the majority, then one begins to understand the wide objection to the Pope's claim of Infallibility—it narrows the field of their activities.

(Rev.) CARL I. SHOEMAKER.

Philadelphia, February 25th.

BLUE PENCILLED COMMANDMENTS

[ABRIDGED]

To the Editor of The Living Church:

WITH PRESS and pulpit in accord that the young people of today are "out of hand," to express it mildly—may a church-goer protest against the present day custom of expurgating the Ten Commandments until they are but an echo of the splendid laws once delivered to a waiting world amidst the crashing of thunder and flash of lightning, echoes of the voice of the Lord Jehovah, their author? . . .

"Honor thy father and thy mother" is "the first commandment with promise," says the Apostle. What promise? asks the child, who is fed the clipped commandment each week. "For thy days will be long in the land," if you do honor your parents. Ask some of the broken boys in Sing Sing what they think, their short days coming to an early close because honor was unknown.

"Thou shall not covet" is all that is said of that last and most widely applicable last law of the ten, in the modern service. "Covet what?" A symposium of our judges on the question of what is the most usual and deadly thing to covet—would probably show little variation in belief: "Thy neighbor's wife."

The commandment of rest uses nearly a hundred words to enforce the necessity of man's breaking his routine of work one day out of seven. The practical wisdom of that commandment should of itself convince a doubting world of a Father and a Creator, who knew His handiwork had to be conserved by change of routine every week. But no one uses the text at full strength unless it is the Jews. *They prosper*—possibly because they do not clip nor condense these laws of divine origin.

J. C. HERBERT.

New York City.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CRIES FROM THE CROSS. By the Rev. Stanley L. Krebs. (Milwaukee: Morehouse. Cloth, \$1.30; paper, \$1.00.)

THESE Good Friday addresses are simple, brief, and direct, and therefore are very suitable for use by a lay reader, or by a priest who prefers not to give his own meditations. We imagine they would be especially effective if, as the author advises, they are read slowly. Fr. Krebs has visualized the Passion with great intensity, and there is a good deal of emphasis on the physical side of our Lord's sufferings. As no special doctrinal standpoint is implied, they can be used in congregations of any sort of Churchmanship. One may perhaps be permitted to doubt the accuracy of the picture of Simon of Cyrene as a Negro and to question two or three points of interpretation.

C. C. E.

CHRISTIANITY, PAST AND PRESENT. By Charles Guignebert. (New York: Macmillan. 1927. Pp. 507, \$4.50.)

IN HIS substantial and penetrating essay on the sacraments contributed to *Essays Catholic and Critical*, Dr. N. P. Williams remarks: "The solidarity of the whole *religionsgeschichte* explanation of Catholicism is understood well enough in Germany, though in England there seems to be a tendency to speak and write as though its purview were confined to the sole question of the significance of the sacraments." Professor Guignebert, of the Sorbonne, in his absorbingly interesting account of Christian history, gives just such a coherent and consistent explanation. There is, in his opinion, nothing mysterious or miraculous in the story, not even the strength and motivating force of the disciples' illusion that their Lord was risen: all the works of Providence are susceptible to a naturalistic interpretation.

The contemporary opponents of orthodoxy conceive of Christ as either a benevolent and undogmatic prophet or as the fanatic claimant to the messianic office, who preached a gospel summed up in: "Repent, for the kingdom of heaven is at hand." Guignebert entertains the former, or liberal protestant, view. From here on the story follows lines which have long been familiar: the contrast of the "religion of Jesus" and the "religion about Jesus" (fortunately our French historian spares us these hallowed phrases); the adaptation of Christianity to the needs of the Gentile world; the Hellenic redaction which made the Gospel into another mystery religion, with its sacraments and its dying and resurrected Saviour Lord. Guignebert is one of those who believe that the whole course of Church history has pursued an illusion; that Jesus Christ had barely died when His character and teaching were perverted.

The notion of development in doctrine, a notion immensely fruitful in the thought of minds so diverse as those of Newman and Loisy, is a modernism. And the Reformers, English and Continental, were possessed of the idea that a return to the primitive Church of apostolic and sub-apostolic days was necessary in order to bring them to the true Christian theology and organization. But when the period to which appeal was made came to be defined by such reformed Catholics as Bishop Cosin, the duration of the "true faith" was extended: Cosin appeals to the "first four Councils, the first five centuries, and the consistent line of Catholic Fathers during that period." So exceedingly pessimistic a view of Christian history as the bland Guignebert assumes is difficult to reconcile not merely with theism but with any sort of idealism.

Its somewhat vague title is scarcely definitive of the book. Its author, as is quite natural in a Frenchman, tacitly identifies Christianity with the Roman Church; and Eastern Orthodoxy and the reformed Churches, including the Anglican (once cited as "the Church body which, in its organization and discipline and even to a certain extent in its spirit, most closely resembles the Roman Church"), receive very little

attention. Guignebert's account of the Roman thought and life since the Reformation is the best thing in his book. He is in apparent sympathy with Catholic modernism, but his criticism of Tridentine "infallible" Romanism is as unsparing as it is, in the main, sound. An earlier chapter on The Origins of the Papacy puts very well the case for those of us (Eastern Orthodox and Anglican) who believe in non-papal Catholicism.

AUSTIN WARREN.

*The Necessity of Redemption*, by Percy Hartill (Longmans. \$2.75), was originally a degree thesis, and it comes before us with the mark of its past on its forehead. It could have been greatly improved if the author had delayed publication for a few years and made a real book of it. Nevertheless it would be a great pity if what he has to say failed to get a hearing because of the lack of grace in its presentation, for he calls attention to a truth only too easily overlooked in the welter of contemporary thought, the truth that "the Christian doctrine of the Atonement is not only true but is also the *only* thing that can make sense of the universe—that it is, in fact, a necessity for rational thought." Mr. Hartill argues his case both philosophically and theologically, and argues it well. But neither his philosophical nor his theological terminology will be immediately intelligible to the average American of today, who thinks in terms of a very different "universe of discourse." The prophet, therefore, who wishes to proclaim Mr. Hartill's message, will have first to assimilate it, then to be convinced by it, and then to translate it. A priest who undertakes this task and carries it through successfully will be doing real service to the Church.

PROFESSOR H. N. WIEMAN'S *Wrestle of Religion with Truth* (Macmillan. \$2.50) is a very disappointing sequel to his *Religious Experience and Scientific Method*. That earlier book was a real contribution to the philosophy of religion; it was clearly the outcome of the thought of many years, and its acute insight into some of the pressing problems of the day, and the charm of its presentation, made it one of the outstanding books of its year. But to what he had to say then, his new book adds just nothing at all. It consists of a prolix series of facile generalizations, dogmatically pronounced in a somewhat pontifical style, and includes an exposition of a certain strand in A. N. Whitehead's thought which gives nothing that cannot be gained from that thinker's own writings, either by way of interpretation or criticism—unless it be a growing doubt whether he has really got hold of Whitehead's thought at all. If only Professor Wieman had taken Whitehead's books home with him and thought over them as long and as hard as he had thought over the problems treated in his first book, before he put pen to paper, how different might have been the result!

DR. RUFUS M. JONES has produced a vigorously written sequel to his *Studies in Mystical Religion* of twenty years since entitled *New Studies in Mystical Religion* (Macmillan. \$1.75), the Ely Lectures at the Union Theological Seminary, 1927. He believes that all may and should be mystics, and rejects the notion that the supernormal phenomena of ecstasy, visions, voices, etc., are necessary marks of true mystical experience. His outlook is not Catholic; and although he concedes that the Catholic Church has found room for mysticism, his partialities lie with the developments which in modern days are centered in the Society of Friends. He stresses experience as opposed to metaphysical theories and abstractions, and criticises adversely the other-worldliness of traditional Catholicism. It is an interesting book, but calls for discrimination on the part of the reader.

# Church Kalendar



## MARCH

- 25. Fifth (Passion) Sunday in Lent.
- 26. Monday. Annunciation B. V. M.
- 31. Saturday.

### CATHOLIC CONGRESS CYCLE OF PRAYER

- March 26—St. James', Brooklyn, N. Y.
- " 27—Christ, Newark, N. J.
- " 28—St. Ignatius', New York.
- " 29—St. Mary's, Jersey City, N. J.
- " 30—St. Stephen's, Providence, R. I.
- " St. Andrew's, Stamford, Conn.
- " 31—St. James', Long Branch, N. J.
- " St. Andrew's, Newark, N. J.

### APPOINTMENTS ACCEPTED

BLODGETT, Rev. CHAUNCEY H., formerly associate rector of Grace Church, Colorado Springs, Colo.; to be rector of St. Paul's Church, Nantucket, Mass. Address, 12 Pine St. June 1st.

BRACE, Rev. RODNEY, rector of St. John's Church, Pittsburgh; to be rector of St. Luke's Church, Lebanon, Pa. (Be.) Address, 519 Chestnut St. After Easter.

BROOKS, Rev. JOHN H., formerly rector of St. Matthias' Church, Mt. Vaughan, Liberia; to be superintendent of Sodeke missions, Cape Palmas, Liberia. Address, Cape Palmas, Liberia.

CAMERON, Rev. GEORGE F., formerly rector of Ayden Field, Ayden, N. C. (E.C.); has become rector of Christ Church, Charleston, S. C. Address, 1 Allan Park.

FENTON, Rev. ARNOLD A., formerly non-parochial priest of the diocese of New Jersey; has become priest-in-charge of St. James' Church, Riverton, Wyo.

HOISHOLT, Rev. GEORGE G., formerly priest-in-charge of St. James' mission, Meeker, Colo.; to be locum tenens until June 1st, of St. Thomas' Church, Alamosa, Colo. Address, Box 565, Alamosa, Colo.

KEMP, Rev. RICHARD, formerly rector of St. Mark's Church, Honey Brook, Pa.; to be rector of Calvary Church, Rockdale, Pa. Address, P. O. Glen Riddle, Pa. March 31st.

KENDALL, Rev. RALPH J., formerly deacon-in-charge of St. John's Church, Albany, Ala.; has become locum tenens at St. John's Church, Ensley, Ala. Address, 2615 19th Ave.

LOADING-CLARK, Rev. ALFRED, priest-in-charge of St. Alban's Church, Memphis, Tenn.; to be locum tenens at St. John's Church, Buntyn, Tenn.

MARK, Rev. JOHN D., formerly curate of St. Mark's parish, Harper, Liberia; to be rector of St. Paul's parish, Rocktown, Liberia. Address, Cape Palmas, Liberia.

MORRELL, Rev. HARRY T., rector of Church of the Atonement, Brooklyn; to be rector of Christ Church, Sag Harbor, N. Y. (L.I.) Address, Christ Church Rectory, Sag Harbor, N. Y. April 15th.

MORRIS, Rev. LEON E., formerly professor of History at St. John's College, Greeley, Colo.; has become rector of Trinity Church, Trinidad, Colo. Address, 119 Colorado Ave.

PFLAUM, Rev. ALEXANDER E., formerly rector of St. Andrew's Church, Harrisburg, Pa. (Har.); has become priest-in-charge of St. Andrew's Church, Valparaiso, Ind. (N. I.) Address, Box 42, Valparaiso, Ind.

ROBERTS, Rev. PAUL, formerly dean of St. Michael's Cathedral, Boise, Idaho; to be rector of Grace Church, Colorado Springs, Colo.

RUTTER, Rev. G. M., formerly non-parochial priest of the diocese of Western New York; has become priest-in-charge of St. Matthew's mission, Cleveland, Ohio. Address, West 84th St. and Clark Ave.

SAYRE, Rev. SAMUEL H., formerly assistant at St. Paul's Church, Kenwood, Chicago; to be rector of St. Mary's Church, Williamsport, Pa., and priest-in-charge of the Church of Our Saviour, Montoursville, Pa. Address, 908 Almond St., Williamsport, Pa. April 1st.

SIMPSON, Rev. ALEXANDER, formerly rector of St. John Chrysostom's Church, Delafield, Wis. (Mil.); to be rector of St. Mark's Church, South Milwaukee, Wis. (Mil.) Address, 1310 Rawson Ave., South Milwaukee, Wis.

SPARKS, Rev. WILLIAM A., rector of St. John's Church, Far Rockaway, L. I., N. Y.; to be rector of St. James' Church, Painesville, Ohio. April 18th.

WILSON, Rev. HENRY B., formerly rector of St. Paul's parish, Rocktown, Liberia; to be instructor at Cuttington College, Cape Palmas, Liberia.

### RESIGNATIONS

PEARSON, Rev. JOHN W., as superintendent of Sodeke missions, Cape Palmas, Liberia. Address, Cape Palmas.

WOODWARD, Rev. EDMUND L., M.D., as dean of the Church schools in the diocese of Virginia.

### NEW ADDRESSES

BOYS, Rev. GEORGE, rector of St. Paul's Church, Schenectady, N. Y., formerly 207 Campbell Ave.; 1319 Broadway, Schenectady, N. Y.

CHESLEY, Rev. J. HARRY, retired priest of the diocese of Georgia, formerly Newark, Del.; St. Michael's, Md.

TAFT, Rev. ARTHUR N., formerly 10 Pelham Pl.; 1140 1/2 Wood Ave., Colorado Springs, Colo.

### PERMANENT ADDRESS

FOXROFT, Rev. FRANCIS A., non-parochial priest of the diocese of Maine, 277 Weston Rd., Wellesley, Mass.

### CORRECT ADDRESS

RITTER, Rev. GILBERT, 207 East 16th St., New York City; not 207 East 17th St., as in *The Living Church Annual* for 1928.

### ORDINATION

#### DEACON

COLORADO—The Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, ordained RALPH ROHR to the diaconate in St. Andrew's Church, Denver, on Wednesday, March 14th.

The candidate was presented by the Rev. Willis Nutting of Evergreen, and the sermon was preached by the Rev. G. A. C. Lehman of Denver.

The Rev. Mr. Rohr is on the staff of St. Andrew's Church, Denver, and will remain so. He is in charge of the boys of the parish whom he has organized as Knights of St. Francis.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

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

**R**ATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

He is also headmaster of the Colorado Military Academy at Denver. Mr. Rohr's address is to be 2015 Glenarm Place, Denver.

### DIED

HASBROUCK—LEVI HASBROUCK, for fifty-seven years vestryman and treasurer of St. John's Church, Ogdensburg, N. Y., died on November 2, 1927. His Church obligations always had precedence, and when at home he was present at all services, both weekday and Sunday. He represented the parish in the convention of the diocese of Albany, served on the diocesan board of missions, and was a deputy to several General Conventions. "May he rest in peace and receive from God, whom he loved, refreshment and light perpetual."

MYNARD—SARAH FRANCIS NORTON MYNARD, wife of the Rev. Floyd J. Mynard, died February 29th. The burial was from St. Matthew's Church, Prosser, Wash., and St. Michael's Church, Yakima, Wash., on Friday, March 2d. "May light perpetual shine upon her."

### POSITION OFFERED

#### CLERICAL

WANTED—ASSISTANT PRIEST, SINGLE. Two thousand dollars. Love, loyalty, devotion paramount. Boys leader essential. S-115, LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

ASSISTANT AT CATHEDRAL CHURCH, east, desires cure. References furnished. H-110, LIVING CHURCH, Milwaukee, Wis.

MARRIED CLERGYMAN WANTS PARISH or curacy, age 31. College and seminary graduate. Excellent credentials, active worker, experienced teacher and preacher, desires call. \$2,000 and house. D-109, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, GLAD TO SUBMIT references, available for duty in May. Address, S-114, LIVING CHURCH, Milwaukee, Wis.

THE REV. A. T. BENNETT-HAINES, formerly colleague of Prebendary Boyd at St. Paul's, Knightsbridge, London, and now on missionary service in Jamaica, is willing to undertake work in America. Live preacher (35), musical, Catholic. Reference: Bishop of London, etc. Write or cable PARISH CHURCH, Kingston, Jamaica, B. W. I.

WANTED PARISH BY PRIEST, AGE 47. Married, two children, good preacher, best of references, correspondence invited. R-113, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WITH excellent references, highly qualified by training and experience, desires change. Address, "ORGANUM"-103, care THE LIVING CHURCH, Milwaukee, Wis.

UNIVERSITY TEACHER WANTS POSITION as lay reader during summer months. Experienced. References. Address, Box 549, UNIVERSITY, MISS.

### UNLEAVENED BREAD

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

### ALTAR FURNISHINGS

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

### CHURCH LINEN

ALTAR AND SURPLICE LINENS BY THE yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

## VESTMENTS

**C**ATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120; Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

## PARISH AND CHURCH

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

## PALMS FOR PALM SUNDAY

**30** LBS. OF PALMETTO PALM FRONDS, delivered postpaid to any address within United States or Canada for \$5.00. Check with order, or C. O. D. Communicate J. SWINTON WHALEY, Little Edisto, S. C.

## LENDING LIBRARY

**T**HE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

## MISCELLANEOUS

**L**ADY OFFERS HOUSE FOR SUMMER TO one or two ladies, all conveniences, in return for board for herself. Address Box X, CASTINE, ME.

**W**ANTED—OLD ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York City.

**100** U. S. SLOGANS FOR SALE. ALL DIFFERENT—War, Liberty Bond, Military Training, Red Cross, etc. Received "Hon. Mention" Montreal Exhibition, 1925. Cut 2 x 4. \$2.00 "VILLIERS." 301 N. J., Tacoma, Wash.

## BOARDING

## Los Angeles

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

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

## New York

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

## Washington, D. C.

**M**RS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location. Near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

## HEALTH RESORT

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

## CAMP

**P**INECROFT CAMP, LOG CABIN, COLO. For girls 9 to 15 (recommended by Bishop of Colorado). Limited to twenty members. For prospectus write REV. C. HERBERT SHUTT, Fort Collins, Colo.

## TRAVEL

**E**UROPE—SMALL PRIVATE PARTY. Mediterranean route. Sailing July 2d. Best of Western Europe. Superior service. Itinerary from Rev. EDWARD H. YOUNG, Coll. Sta., Durham, N. C.

## FOR RENT

**C**OMFORTABLY FURNISHED HOUSE FOR summer in East Gloucester, Mass. Delightfully situated, overlooking harbors and sea, quiet, dry, healthful, four living rooms, two fireplaces, four master's bedrooms on second floor, two baths, large room for two maids on third, piano, furnace, veranda. Convenient to bus lines to North Shore resorts. \$1,000 for season. Plan and photos on request. 465 WASHINGTON ST., APT. 4, Brookline, Mass., or Regent 2013.

**S**UMMER COTTAGE IN EPISCOPAL colony at Llewellyn Beach, St. Joseph's Island, Ontario; fully furnished; with motorboat. REV. D. A. MCGREGOR, Glen Ellyn, Ill.

## SISTERS OF THE HOLY NATIVITY

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

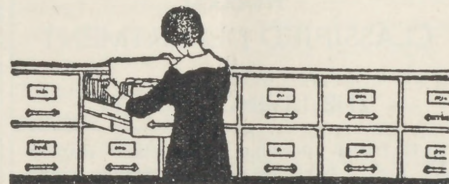
## RETREATS

**B**ROOKLYN, N. Y.—THE REV. SPENCE Burton, Superior S.S.J.E., will conduct the Annual Quiet Day for the men and servers of greater New York and vicinity, to be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, March 31st, from 5:00 to 9:00 P.M. Supper will be served. Those desiring to attend will kindly notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, New York.

**B**ROOKLYN, N. Y.—THE ANNUAL RETREAT for the women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday in Passion week (March 30th), from 9:30 A.M. to 4:00 P.M. The Rev. Granville Mercer Williams, S.S.J.E., rector, will be the conductor. Breakfast will be provided at 10:30 for those who have communicated, and luncheon will be served at 1:30. Those desiring either breakfast or luncheon will please notify the SECRETARY, St. Andrew's House, 199 Carroll St., Brooklyn.

To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court Street surface car to Carroll Street and walk one block to the right.

## INFORMATION BUREAU



**T**HIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

**A**DVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

**T**HE ACTIVITY of one parish group of the Church Periodical Club took the form of producing translations of a small devotional book for use in Japan and Haiti. The French translation for Haiti was made by a member of the parish, a college senior.

## Church Services

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.

" 11:00 A.M. Sung Mass and Sermon.

" 8:00 P.M. Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday: Evensong and Intercessions at 8:00.

## Illinois

**Church of the Ascension, Chicago**

1133 North La Salle Street

REV. WM. BREWSTER STOSKOFF, Rector

REV. J. R. VAUGHAN, Curate

Sunday Services: Low Mass, 8:00 A.M.

Children's Mass, 9:15 A.M.

High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.

Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.

Confessions: Saturdays, 4:30-5:30; 7:30-9.

## Missouri

**Trinity Church, St. Louis**

4005 Washington Boulevard

Sunday Masses: 7:30 and 11:00.

Daily Mass: 7:00; Tuesday, 10:00.

Confessions: Saturday, 5:30-6:00 P.M.

## New York

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

Amsterdam Avenue and 111th Street

Sundays: The Holy Communion, 8:00 A.M.;

Holy Communion (in French), 9:00 A.M.; Morning

Service (Church School), 9:30 A.M.; Holy

Baptism (except 1st Sunday), 10:15 A.M.; the

Holy Communion (with Morning Prayer except

1st Sunday), 11:00 A.M.; Holy Baptism

(1st Sunday), 3:00 P.M.; Evening Prayer,

4:00 P.M. Week Days (in Chapel): the Holy

Communion, 7:30 A.M.; Morning Prayer, 10:00

A.M.; Evening Prayer (choral except Monday

and Saturday), 5:00 P.M.

**Church of the Incarnation, New York**

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.

Noonday Services daily 12:20.

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

139 West Forty-sixth Street

REV. J. G. H. BARRY, D.D., Litt.D., Rector

Sundays: Low Masses, 7:30 and 8:15.

Children's Mass and Address, 9:00.

High Mass and Sermon, 10:45.

Vespers and Benediction, 4:00.

Weekday Masses, 7:00, 8:00, and 9:30.

**Holy Cross Church, New York**

Avenue C between 3d and 4th Streets

Sunday Masses, 8:00 and 10:00 A.M.

Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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

(To reach the church take subway to Borough

Hall, then Court street car to Carroll street.

The church is at the corner of Clinton and

Carroll streets, one block to the right.)

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

Rector.

Sundays: 8:00 A.M. Low Mass.

" 9:30 A.M. Low Mass and Catechism.

" 11:00 A.M. High Mass and Sermon.

" 4:00 P.M. Sung Vespers, Brief Ad-

dress, and Benediction.

Masses daily at 7:00, 7:30, and 9:30.

## RADIO BROADCASTS

**K**FBU, LARAMIE, WYO.—ST. MATHEW'S Cathedral, 372 meters. Noonday service

daily at 12:00 noon and University Extension

programs at 1:30 P.M. daily. Religious

service on Fridays at 1:30 P.M. Schools and

institutions of the Church in Laramie furnish

programs Saturdays at 1:30 P.M. C. S. Time.

**K**GBU, KETCHIKAN, ALASKA—228

meters—St. John's Church, Sunday, 11:00

A.M., 7:30 P.M. Pacific Standard Time. Wednes-

day, 9:00 P.M.

**WEBB, 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.

**WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles.**  
Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**WMAZ, MACON, GA., 261 METERS.**  
Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

**WTAQ, EAU CLAIRE, WIS., 254 METERS.**  
Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

**BOOKS RECEIVED**

(All books noted in this column may be obtained from the Morehouse Publishing Co., Milwaukee, Wis.)

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

*Songs From the Last West.* By Porter B. Coolidge. Price \$1.50 net.

*Singing Sands.* By Jesse V. Gilbert, M.D. Price \$2.00 net.

*Lays of a Country Lawyer.* By Allen T. Lucas, LL.B., author of *The "Duff" Armstrong Murder Trial, The Lincoln Memorial Highway*, etc. Price \$1.50 net.

*Two Conspiracies.* By C. L. Paterson, author of *Country Boy, The Lone, Silent Sheriff*, etc. Price \$2.50 net.

*A Vision Realized. A Life Story of the Rev. J. A. Oertel, D.D., artist, priest, missionary.* By J. F. Oertel. Price \$2.50 net.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

*Fishers of Men.* By Glenn Clark, author of *The Soul's Sincere Desire*, etc. Price \$2.00.

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

*Futile Sermons.* Opinions of the Primate and the Press. Edited by the Rev. C. L. Drawbridge, M.A., hon. secretary of the Christian Evidence Society. Price \$1.80.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

*The Religious Development of Adolescents Based Upon Their Literary Productions.* By Oskar Kupky, Ph.D. (Leipsig.) Authorized Translation with a Preface by Wm. Clark Trow. Price \$1.50.

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

*Conduct and Citizenship.* By Edwin C. Broome and Edwin W. Adams.

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

*Poems of the African Trail.* By Elwood Lindsay Haines. Price \$1.25.

S. P. C. K.

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

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**PAPER-COVERED BOOK**

From the Author.

*The Church of Finland.* By Alekski Lehtonen, D.D., the University of Helsinki.

**U. T. O. MISSIONARY IN HAITI HAS ACCIDENT**

PORT AU PRINCE, HAITI—Mrs. Estelle S. Royce, U.T.O. missionary since 1920, fell on an uneven pavement in this city, March 1st, breaking her left leg, close to the pelvis. She is now in the Haitian General Hospital, under the care of competent surgeons.

Mrs. Royce was first a missionary in the Panama Canal Zone, where she founded the Children's Home, and then in Haiti, where she is carrying on an unusual work of an industrial and social character among Haitian girls.

**BOOK CHATS**

Intimate Notes on Books Published, Imported, or Sold by Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

**POST-LENTEN READING**

A CURIOUS idea prevails among certain Churchmen that the reading of religious books belongs peculiarly to Lent. Perhaps it originated in the days when such literature was so dry and uninteresting that its perusal was in the nature of a penance, a nauseous dose, so to speak, to be swallowed quickly and only repeated at yearly intervals.

Times have changed. Books on religious themes are now so fascinating and so easily read that it would be a pity to ignore their appeal merely because Lent is over and with it the need for soul nourishment.

One of the most popular visitors to our shores in 1926 was the Bishop of London. He came, not as so many do, to carp and criticize, but with a mind singularly free from prejudice, determined to see the best in our national life. Remembering this, one turns the more eagerly to his latest book, *Some World Problems* (\$1.60). It is written for young people because, as he explains in his introduction, "it is the young who will have to solve these world problems, and they cannot start thinking about them too soon." And then he proceeds to show what some of the problems are in the various countries that he visited.

It may surprise Americans to find that he places us first on the list of Canada's problems; not because there is any danger of war, but because of our size and prosperity. As the bishop puts it: "How can a nation of nine millions compete with a nation of 110 millions?" It is good to see ourselves through the eyes of another, especially when that other is as wise and kind as Bishop Ingram. Equally interesting is his chapter on our problems, which shows his wonderful sympathy, even on subjects on which he holds radically different views. Like all the bishop's books, it holds the attention to the end.

Another great Englishman who is always sure of an audience, no matter whether he preaches or writes, is William Ralph Inge, the Dean of St. Paul's. *The Church in the World* (\$2.00) contains eight of his most recent essays. The first, *The Condition of the Church of England*, appeared in the *Edinburgh Review* for January, 1925. It deals with the character and genius of the Church of England, and the conflict of ideals within it. The dean, though he has little sympathy with the Catholic movement, is broad-minded enough to say on the subject of reunion that "Many Anglicans of all schools of thought would think it an honor to claim fellowship with the persecuted Church of Russia and to support the just claim to recover St. Sophia for worship according to the Greek rite." Other chapters discuss *The Crisis of Roman Catholicism*, *The Quakers*, in which he pays a beautiful tribute to William Penn, *Hellenism in Christianity*, a subject which he is singularly well qualified to write upon, for up to the age of forty-four he taught the classics, and other topics. The book is free from the pessimism which the world has come to associate with the dean and shows his ability to write well on diverse subjects.

**SOCIAL SERVICE CONFERENCE TO MEET IN TENNESSEE**

MEMPHIS, TENN.—The eighth national conference on social service of the Church will be held May 2d to 6th at the Elks' Club Hotel, Memphis, opening with a celebration of the Holy Communion on Wednesday at 7:30 A.M., in Calvary Church. Later in the morning the Rev. Charles N. Lathrop will give a statement from the national department on the plans and purposes of the program for the coming year.

After luncheon will come the report by provincial representatives on the aims, achievements, and obstacles in social service for the last three years in the dioceses of their respective provinces. The Rev. Hiram R. Bennett of Williamsport, Pa., will deliver the address. Every morning and evening, with the exception of Wednesday morning, will be given over to the sessions of the national conference of social work.

The program for Thursday includes a round table discussion on City Missions, and addresses by the Rev. Dr. Percy G. Kammerer of Pittsburgh; Dr. Frank J. Bruno of the department of social work, Washington University, St. Louis, Mo.; and the Rev. Pryor M. Grant of New York.

On Friday Dr. Hastings H. Hart, consultant in delinquency and penology, Russell Sage Foundation, will give an address, as will also the Rev. Canon J. M. Nelson of Louisville, Ky., and the Rev. Norman B. Nash, of Cambridge, Mass.

On Saturday afternoon Miss Lucas, field secretary American Association for Organizing Family Social Work, will lead a round table discussion. In the evening the Rt. Rev. Thomas Casady, Bishop of Oklahoma, will conduct the service in preparation for the Holy Communion on Sunday morning in St. Mary's Cathedral. Bishop Casady is to be the celebrant at the Holy Communion on Sunday morning, assisted by the Very Rev. Israel H. Noe, dean of the cathedral.

The conference will come to a close after the morning service on Sunday, the sermon to be delivered by Bishop Casady, chaplain of the conference.

**PORTRAIT OF PRESIDENT OF KENYON COLLEGE PAINTED**

GAMBIER, OHIO—Great interest has attached to the showing of the recent work of the portrait painter, Karl Anderson, held at the Grand Central Galleries, 15 Vanderbilt avenue, New York, from March 6th to 17th, in which the new portrait of the Rev. Dr. William Foster Peirce, president of Kenyon College, occupied a conspicuous position, and which aroused favorable notice.

Dr. Peirce sat for the artist in the college library at Gambier during late November and early December, Mr. Anderson being commissioned by Frank H. Ginn, a leading Churchman of Cleveland who is a graduate and a trustee of the college. The subject is rendered in full length life size, costumed in the gown of the degree of Doctor of Laws conferred upon him by Kenyon in 1922, and standing erect against a background of books, a terrestrial globe, and other symbols of scholarly pursuit.

Karl Anderson is recognized as one of the half-dozen outstanding portrait painters of the day in the United States, and his contribution to the group of portraits at Kenyon represents for her a particular distinction.

## English Laymen Meet to Demonstrate Belief in Lord's Presence in Sacraments

### Progress in Restoration of Windsor Castle Chapel — India Church Council Meets

The Living Church News Bureau  
London, March 2, 1928

A CROWDED GATHERING OF LAYMEN, called together by the English Church Union, assembled at the Church House, Westminster, last Monday evening, to demonstrate their belief in the objective Real Presence of our Lord in the Blessed Sacrament. The declaration which they were asked to affirm was as follows: "This assembly of lay communicants of the Church of England solemnly affirms its belief in the Catholic doctrine of the Real Presence of our Lord Jesus Christ in the Sacrament of His Body and Blood, and claims for Him the honor and worship which are due to His Name and Person in that Sacrament everywhere and at all times."

On the platform, in addition to the speakers, were the Duke of Argyll, Sir George Arthur, Sir Frederick Holliday, H. L. Huggins, Kenneth Ingram, Clifton Kelway, and several members of the House of Laity. The clergy had been particularly asked not to attend.

After Lord Shaftesbury's opening remarks, Lord Halifax rose to make the speech of the evening. He spoke clearly and audibly, inspiring his hearers with his own fine spirit. I append a few extracts from a remarkably telling speech:

"Bishops, priests, and laymen are consulting how they can best control and limit the adoration due to our Lord and God in the most holy Sacrament of the altar; whether that adoration be offered to Him when He is present from the time of consecration at Mass, or when He is continuously present where the Blessed Sacrament is reserved for the communion of the sick and dying and those who are unable to attend Mass in church. We esteem all such regulations as in reality a dishonor to our Lord, however little such a consequence is intended, and also the height of ingratitude to Him for His condescension in coming to us, and His goodness in making Himself, by His Presence in the Holy Sacrament, the support and happiness of our lives.

"We are told that the authorities of the Church of England claim to be guided by Catholic principle in matters affecting the Blessed Sacrament; but the proposed rubrics forbid any service or ceremony in connection with the Blessed Sacrament when reserved, which necessarily precludes adoration. They argue that adoration is merely a Latin cultus. That is untrue. Adoration of our Lord in the Blessed Sacrament is a principle put into practice both in the east and in the west. . . . By the proposed rubrics our authorities are departing from the very principle by which they claim to be guided. And in order to make our separation from the rest of the Catholic Church, east and west alike, more marked and more complete, rubrics are to be introduced into the Prayer Book stating that fasting before Communion is not the rule of the Church of England. All our difficulties arise from a failure to recognize that the Anglican communion is part of the One, Holy, Catholic, and Apostolic Church, and that we are bound by obedience to Catholic faith and practice. We can recognize no spiritual authority, no duty of obedience to regulations which are the outcome of a patched-up quarrel between the episcopate and the House of Commons. Sub-

mission to an external authority can be extorted, but we cannot be obedient to such an authority, for obedience is an act of which the conformity of the Divine Son's Will to the Eternal Father is the prototype. We claim to be obedient, and intend to obey divine authority as recognized by the Catholic Church, east and west. . . .

"In order to make our position clear, we reject in the sphere of doctrinal and religious observance all rules and regulations which strike at the heart of any custom endorsed by the whole Catholic Church. We assert that the Church of England cannot consistently with its own principles relieve itself from the obligations imposed upon it by its relations to the rest of the Catholic Church. . . . We deny the right of the Crown or of Parliament to determine the doctrine, discipline, or ceremonial of the Church of England."

The two lady speakers, Miss Sheila Kaye-Smith (Mrs. Fry), and the Hon. Mildred Gibbs, were both excellent. The men speakers were equally felicitous, the final speech from Sir Henry Slessor enforcing the necessity of right living as well as right thinking.

All the speakers, except Lord Halifax, spoke at an overflow meeting, which, in addition, was addressed by Clifton Kelway and Kenneth Ingram. The whole thing was a magnificent demonstration of faith and loyalty.

#### MARRIAGES IN LENT

The rector of Chelmsford (Canon H. A. Lake), writing in his parish magazine on the subject of weddings in Lent, says:

"There are some who think that the clergy are unreasonable because they create difficulties in the case of marriages in Lent. To ordinary people such a time is most inappropriate. Lent is a period of fasting and self-discipline. This does not fit in very well with the festive rejoicing that we rightly associate with the occasion of a marriage. There is, however, a stronger reason than this. A marriage at this season is contrary to all the principles of ecclesiastical law. For centuries, from Septuagesima until after Easter has been universally observed in the Church—in England as well as abroad—as the period when marriages are not ordinarily solemnized. The clergy therefore would be very glad if they are not pressed to take marriages at this time, unless there is some very special reason to the contrary."

#### RESTORATION OF ST. GEORGE'S CHAPEL, WINDSOR CASTLE

The restoration of St. George's Chapel, Windsor Castle, has been in progress for the past six years, and, although £120,000 has been already spent, a sum of £60,000 is still needed to complete the work and to erect a new organ.

The Dean of Windsor (Dr. Albert Baillie) says that this estimate has been carefully made with the knowledge of the condition of the building that has been gained by the restoration so far. When the restoration is complete there will be nothing more than ordinary small repairs needed for many centuries, as the structure will be sounder than it has ever been since it was built.

A great deal remains to be done to the roof of the nave, the tracery of the windows, the buttresses of the north side, and various minor matters, but the most serious difficulty lies in connection with the Beauchamp Chapel.

The Beauchamp Chapel, which was

added as a sort of afterthought, was built over a pit, with nothing to support it but a very rough arch, no proper foundation of any sort being provided. It has been more or less held in place by the walls of the choir above, but it has unquestionably always been a source of danger and a strain on the rest of the building. It cannot be left as it is without real danger.

The choir and transepts of the chapel are complete, and everyone who has examined the work has been more than satisfied. The old beauties of the architecture have been brought out to the full.

The King and Queen and other members of the Royal Family are taking the greatest interest in the work of restoration of the chapel, which is so closely associated with the Order of the Garter.

#### COUNCIL OF CHURCH IN INDIA MEETS

A fortnight or so back, the General Council of the Church in India met at Calcutta and took a number of important preliminary steps in connection with the bringing into effect of the status of autonomy conferred by parliamentary legislation and the Indian Church measure passed by the Church Assembly last year.

The Metropolitan, who presided, outlined the prolonged negotiations for securing the freedom of the Church in India and their successful issue, and he paid a tribute to the efforts of the Bishop of Bombay to bring about this result.

Discussion ensued as to the name to be assumed by the new Church. It was felt that the new name ought to express the aim and ideal of the Church, but in such a way that the prejudices of those outside should not be offended. After debate, the council accepted, with very few dissentients, a proposal from the Bombay diocese. In consequence the full official name will be the Church of India, Burma, and Ceylon, formerly known as the Church of England in India, Burma, and Ceylon. In the three countries named it may locally be called "the Church of India" or "the Church of Burma" or "the Church of Ceylon" respectively. It was pointed out that after the date of severance (which under the act will be some time in the year 1930) the Church will be the same Church that it is now, for, while it will be autonomous, its spiritual continuity with the Church of England will not be broken. The council expressed the hope that Christians not belonging to it would realize that the name was chosen not out of arrogance or because of any claim to be the only Church, but because it expressed as no other name could the ideal of the Church. They stated:

"The Church aims at handing over to India not things that are Anglican and particular, but only things that are truly Catholic. It desires that India should take those things, and it expresses them, not as Europeans have done, but in a truly Indian way. The Church aims at being the beginning of a real Church of India, a Church which will preserve and treasure all that is Catholic in the Church heritage and represent it to the world in a form which is really Indian."

#### "FRIENDS OF CANTERBURY"

It may be remembered that in July last year there was launched a society designed to gather round Canterbury Cathedral a body of supporters prepared to take some share with the dean and chapter in preserving its architecture and monuments. The Friends of Canterbury Cathedral (as the society was called) has now issued its first annual report:

The Prince of Wales was the first Friend entered on the roll; the Archbishop



of Canterbury accepted the office of president; and the next name on the list is that of the Prime Minister. In order that few might be excluded on the ground of means, the lowest subscription to the society was fixed at 5 shillings. The total amount received so far is over £1,000, and the number of "friends" exceeds 900. The bare figures, however, give little idea of the distance to which interest in the movement has extended. Applications and subscriptions have come in from all quarters of the world—the United States, Canada, Australia, South Africa, India, Egypt, Burma, the Federated Malay States, Java, Iraq, British Guiana, Trinidad, Fiji, the Solomon Islands, and the continent of Europe. One of the earliest of these overseas subscribers was the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, who wrote: "Canterbury has done so much for me that I wish to do something for Canterbury."

W. D. Caröe, the cathedral architect, has given a list of the parts of the cathedral most urgently calling for action, and the first piece of work which the friends have undertaken is the reparation of the water tower, the estimated cost of which is £1,000. This sum is beyond the present resources of the society, for the foundation of the society has necessarily involved certain initial expenses, and it is hoped that friends who are able to do so will supplement their subscriptions by special contributions to the cost of the society's first piece of work.

The steward and treasurer of the society is Sir Anton Bertram, The Precincts, Canterbury, who will welcome enquiries and applications from new members.

GEORGE PARSONS.

#### CONVOCATION OF PANAMA CANAL ZONE

ANCON, C. Z.—The bishop's address at the eighth annual convocation of the Panama Canal Zone, which convened February 28th at the Cathedral of St. Luke, Ancon, dealt mainly with the building program of the missionary district, a considerable part of which is now being carried through, and expressed the hope that the needed buildings in connection with St. Paul's, Panama, and elsewhere, could be provided presently. The new Children's Home, the archdeacon's house, and St. George's Church, Gatun, are now building, with the funds all in hand. The address also stressed the department of religious education, which was also the subject of Canon Melcher's address at the closing service of convocation, held in St. Paul's Church.

The treasurer's report showed that the district had overpaid its general quota by fifty-six per cent. Of this amount the patients at Palo Seco Leper Colony had given, from their earnings, \$10.25, with an apportionment of only \$5.00. These afflicted people also gave \$6.95 for the leper colony at Kusatsu, Japan.

The far away stations in Colombia and San Blas had been visited regularly, but are in need of resident clergymen.

An interesting feature of convocation was the presence of the Rev. Horace Fell and the Rev. Hugh M. Pearce, chaplains, who gave accounts of the work of the Church in the army and navy on the Isthmus. In this department Archdeacon Sykes had also done invaluable service.

Delegates elected to General Convention: Clerical: The Rev. E. J. Cooper, Cristobal. Alternate: The Ven. J. L. Sykes, Cristobal. Lay: Dr. D. P. Curry. Alternate: George C. Gade.

## Anglican Bishop of Egypt Preaches at United Service in Khartum

### The Finnish Lutherans—The Pope and Action Francaise—A Modern Stigmatization

The L. C. European News Bureau }  
London, February 17, 1928 }

FOR FOUR YEARS THE VARIOUS CHRISTIAN bodies in the Sudan have been accustomed to holding an annual united service in Khartum Cathedral. This year a fifth service was held, and there were present besides the Anglicans with Bishop Gwynne, the Greek Orthodox, the Coptic Orthodox, and the Armenian Orthodox. The *Veni Creator* was first sung in English, and after that the *Gloria* in Greek. Then every man, as at Lausanne, recited the Lord's Prayer in his own tongue, and after that a Prayer for Unity, in Arabic. Then came a Coptic hymn and the lesson from St. John, "When He, the Spirit of Truth, is come, He will guide you into all truth," was read in Armenian. It was also read again in Arabic and Greek. Bishop Gwynne's address was read in English and afterward translated into the other languages.

He said: "Disunion comes from the weakness of human nature; reunion can only be regained by the concerted action of all Christians. The call to unity is like the flow of a river, it never ceases, it has been sounding through the successive generations since the day our Lord prayed before His crucifixion 'that they may all be one, even as We are One.' The appeal of Christ is the appeal of God. Christ told us in that prayer that the world will not believe that God sent Christ until Christianity is united. Our Lord counts unity a necessity. The Christian Church as a whole is weak in the face of the gigantic tasks that confront humanity today. God calls men to unity—His ideal; man calls God to unity, his need. There are patches of unity already, it is true, in an underlying loyalty to Christ, but not enough to make Christianity effective as a peacemaker, a liberator, a universal power, or to satisfy the mind of God. . . . We who have worshipped together tonight must not be content with a demonstration such as this. Each Church must link herself on to the movement, and be willing to follow out the instructions and to find out what each one can do to further this great cause and to bring about the answer to the prayer of our Blessed Lord when He prayed that they all may be one even as We are One."

It seems to have been a very moving occasion.

#### THE FINNISH LUTHERANS

A distinguished member of the Finnish Lutheran body, Dr. Aleksi Lehtonen, has just written a most interesting little book concerning this Church, which is well worthy of study, especially as few people have much first hand knowledge of Finland. It is also most interesting because the Finnish Church has historical links with the English Church. Henry, Bishop of Upsala, took part in the crusade to Finland, and he was English by birth. He suffered a martyr's death. Further, another Englishman acted as first governing bishop of Finland during the thirteenth century, Bishop Thomas. And he seems to have been a kind of Theodore of Tarsus, as he devoted himself to the organization and reorganization of Church life.

Finland lies outside the general trend of European thought and revolution. It

escaped the violence of the Reformation, though Lutheran notions penetrated gradually. But it seems to have maintained its Catholic liturgy, and until as recently as 1894 the apostolic succession. In that year the four bishops died, and the new archbishop seems to have been consecrated only by a priest. It seems rather curious that he did not seek consecration from a Swedish bishop, but political considerations may have had something to do with his not seeking such consecration.

There is very little Romanism in Finland. The Orthodox faith is not popular either, as it represents the rule of the hated Russians which was cast off at the time of the Bolshevik revolution. In fact practically the whole country is Lutheran. Much importance is attached to learning, and the dignitaries are mainly recruited from the universities. There has been a good deal of revivalism of the Methodist type, which happily has been kept within the Church and has not led to schism.

#### THE "ACTION FRANCAISE"

A good deal of correspondence has been going on recently in English journals (and notably in the *Nineteenth Century*) concerning the rights and wrongs of the recent condemnation of the *Action Francaise* by the Vatican. As some of this may have percolated across to America, I might perhaps repeat here some of the facts. It is regrettable that they should be obscured by controversy.

The matter has a profound significance. Of the two conductors of this paper, M. Maurras is a pagan who does not pay even lip homage to the Church, but who has contrived to attract a considerable section of French Catholics by his anti-Republican agitation. The other, M. Daudet, is a nominal Catholic, the author of a number of erotic novels, and has become somewhat unhinged, especially since the murder of his son in a taxicab a few years ago. All that is best in Catholic France deplores the exploitation of the faith by such men as these. The Pope's denunciation is due not to any hostility to French royalism, but to the fear that the faith might be associated with nationalism of an undesirable type. The Pope has backed Locarno and what Locarno stands for, and M. Maurras has denounced this. The Pope has not been intimidated, but has courageously said what was right and denounced this pernicious newspaper. All who love Christianity and peace will endorse his action.

#### THERESE NAUMANN

A very remarkable report has recently reached England concerning alleged visions and the stigmata received by a Bavarian peasant girl. These stories must always be received with caution, and the authorities of the Roman Church are not acting hastily or without prudence. This girl, Therese Naumann, inhabits a small Bavarian village, Kohnersreuth, and is said on Good Friday, two years ago, to have received the stigmata like St. Francis of Assisi. These were in the form of the nail wounds in the hands and feet and the spear wounds in the side. Afterwards the crown of thorns was added. Ever since she falls each week into a deep trance for several hours on Friday. She seems to pass through all the events of the Passion,

both as spectator and fellow-sufferer in our Lord's agony. When these hours are over, she falls asleep to awake with no consciousness of what she has gone through.

The Church encourages investigation, and hitherto has not considered the case to be one of proved supernatural origin. The stigmata consists of tiny wounds on the back of the hands the size of a small coin. On the palms there are small marks which do not go right through. In the head are eight wounds from the thorns. The side-wound is over the heart and deep and open. Early Friday morning the wounds begin to bleed and the girl weeps tears of blood. The girl's body is raised above the bed in a perpendicular position, her hands outstretched imploringly. The wounds on the hands burn, the face is consumed with suffering. Sometimes she suffers as a spectator, following the procession along the *Via Dolorosa*.

Whatever the explanation may be, there seem to be no doubts whatever of the facts of her suffering. She is the eldest of a large family of peasant children. During the war she worked very hard doing men's work because all the men had gone to be soldiers, and toward the end of that time she did useful work in assisting to extinguish a fire which broke out on the premises where she was employed. But this brought on a physical collapse. She returned home from the hospital a cripple and henceforward gave herself up to thinking about God. She was also temporarily deaf and blind. On April 29, 1924, the feast of St. Thérèse, the saint (after whom she had been named), spoke to her and her blindness was cured. Two further visions from the saint followed and she was able to get up and go to church to thank God for a marvelous cure. Afterwards came the stigmata. Whatever we may think the precise cause, the bare facts, as I have outlined them, seem to be true without any question.

C. H. PALMER.

### BISHOP CAMPBELL ARRIVES IN NEW YORK

NEW YORK—Bishop Campbell, arriving from Liberia on March 12th, received one of his earliest welcomes from a fellow passenger on the steamer, a young man who had been baptized and confirmed and had long attended Church services but had arrived at the conclusion that the Church is a sort of magnified lunatic asylum, a haven for the incompetent, and that it was all a big mistake, and that probably more harm had been done by organized Christianity than anything else.

These words the bishop turned to good account in a little meditation in the chapel of Church Missions House, on his first public appearance after his return, saying that such an attitude goes back to a lack of faith in things unseen, a lack of confidence in God. In reading the letters and stories of the earliest missionaries in Liberia, he had been struck by the eagerness of their faith, their readiness to go ahead and start things without waiting for exactly the most favorable opportunity to present itself. He said that the simple black people of Liberia had often made him feel like a three-year-old child, by their beautiful courtesy and generosity, and that Church people may well copy their spirit of humility, in doing God's work for Him.

The bishop is to spend the next few months in speaking, on a schedule already well filled.

## Work of Church Institute for Negroes Presented at Great New York Meeting

### Bishop Manning Urges Support of Colored Work—Provincial Conference on Rural Work Held

The Living Church News Bureau  
New York, March 17, 1928

THE DIOCESE OF NEW YORK, UNDER THE chairmanship of its bishop, held a great and significant meeting last Monday evening in Carnegie Hall. Its purpose was to bring before the people of our parishes a clearer realization of the extensive work that is being carried on, under the auspices of our Church, among colored people in the South. It was in the interest of that remarkably influential agency, the American Church Institute for Negroes. Bishop Manning is to be congratulated upon the response with which his invitation was met.

Following the opening prayer by Bishop Shipman and a hymn sung by the united colored choirs, the Bishop of New York presented the purpose of the meeting in a most interesting address, printed elsewhere in this issue. Bishop Manning referred to the influence of his predecessor in the episcopate of New York, that of Bishop Greer, as one of the founders of the institute, and he also stated that the diocese of New York has at the present time more colored people connected with the Church than has any other diocese of the South or North.

General Convention in New Orleans having authorized the raising of \$650,000 for new buildings and additional equipment at the American Church Institute, Bishop Manning believes that this diocese will wish to have its share in securing the remaining \$150,000 not yet pledged. Because of New York's large number of Negro communicants and of the influential participation of Churchmen from this diocese in founding the institute, it was inevitable that the Carnegie Hall meeting should have aroused the interest that it did.

The other addresses of the evening were delivered by the Most Rev. John Gardner Murray, D.D., Presiding Bishop and Bishop of Maryland, by the Rev. Dr. Robert W. Patton, director of the institute, and Wallace A. Battle, field secretary for the same. The last mentioned is a colored man, the first of his race, I believe, to be appointed to such a position in the work of our Church. The closing prayer was said by Bishop Lloyd.

A most pleasing feature of the meeting was the presentation of a large Bible to Bishop Manning, the gift of Negro boys and girls in the nine industrial schools of the institute. This Bible will be placed on the lectern and used in the services at the cathedral.

The Institute Sextette which rendered Negro spirituals during the evening is remaining in New York for several weeks and will be glad to accept engagements to sing at Sunday church services or at weekday meetings. The Rev. Dr. Patton announces that he will be able to accompany the singers and to make an address on the work of the institute. The clergy who wish further information concerning such engagements can obtain the same by telephoning Cathedral 9484.

Dr. Patton stated in his address at

Carnegie Hall that in all the years of the work of the American Church Institute the meeting brought about by Bishop Manning on Monday was the largest ever held in its behalf.

#### DISCUSSION OF RURAL PROBLEM IN RELIGIOUS EDUCATION

A conference was held on January 26th and 27th at the Church Missions House here in New York, convened under the auspices of the provincial commission on religious education. The meeting was attended by the members of the commission and by two delegates officially chosen by each diocese of the province. The chairman of the conference was the Rev. Professor C. H. Boynton, Ph.D., of the commission and of the General Seminary faculty.

The chairman for the discussion on the first day was the Bishop Coadjutor of Vermont, the Rt. Rev. Samuel B. Booth, D.D. The subject was Constructive Methods for Dealing with the Rural Problem. The bishop stressed the importance of the man rather than the method, the need of training consecrated laymen who will carry on effectively in spite of the prevalent tendency of clergymen to stay for short periods in the rural sections. He cited the admirable work done by laymen in his diocese by two workers of the Church Army who traveled about there last summer, and he recommended the adaptation of their methods by able laymen already resident in these sections. Bishop Booth urged the need of a new standard of valuation of the rural ministry, citing the requirement of adequate support of the clergy in rural portions of our dioceses, not on the basis of the number of communicants but upon the extent of area over which the priest has spiritual oversight. Proper training should be provided that the clergymen will regard their rural parishes as a life work.

The discussion that followed brought out the great value of the mails in sending religious literature to families in isolated sections whom the Church cannot reach effectively and regularly in any other way. The work of lay-women was emphasized and instances were given where devoted leaders among them have accomplished amazing results in localities where the regular ministrations of a priest were impossible. For the training of leaders and for bringing the rural work of a diocese to a high point of efficiency the policy successfully carried out in Western New York of using the county as a workable unit was recommended by the committee on findings.

The second day of the conference was given over to the subject of Adult Education. The Rev. Dr. T. R. Ludlow was the chairman. The meeting was turned into a discussion group. The result of the various comments showed the great need of adult education. "You cannot hope to meet the spiritual problems of a forty year old worldly experience with a fourteen year old religious experience," says the report. Of the various methods widely used, it was felt that the discussion method is usually the best because the most fruitful, tending to disclose ignorance, to bring out the viewpoint of others, and to lead to modification of one's own views and to better fellowship.

HOLY TRINITY CHURCH MOVES FROM HARLEM TO INWOOD

Your correspondent visited recently the new location of Holy Trinity Church for the purpose of reporting on the merger, effected last fall, between that church and the Chapel of the Redeemer.

It will be recalled that the fine, stone edifice of Holy Trinity was destroyed by fire in April, 1925. Because of the great neighborhood changes that have come to the vicinity, namely Lenox avenue and 122d street, the congregation sold its property, which consisted of the damaged church and the adjoining parish house not injured by the fire, to the City Mission Society for developing Church work among Negro people. Then was effected the merger mentioned above, and the quaint brick edifice at Seaman avenue and Cumming street has become Holy Trinity Church. It is one block north of Dyckman street and one block west of Broadway, occupying a spacious corner lot which will within a few years be far more valuable than now with the rapid progress of apartment-house building throughout that section. As Trinity Church is Manhattan's farthest south parish, Holy Trinity ministers to its northernmost portion. Inwood and Bowling Green mark the extremities of the island. The present rector of Inwood's new parish is the Rev. William H. Owen, who is courageously facing the new problems of his work. His predecessors in this prominent parish were the Rev. Dr. McVickar, later Bishop of Rhode Island; the Rev. Dr. McKim, who became widely known in his Washington parish, the Rev. Dr. I. Newton Stanger, the Rev. Dr. Charles DeWitt Bridgman, and the Rev. Dr. Harry P. Nichols. It is a difficult move that Holy Trinity Church has made, yet if the strength of Christian work be in proportion to its missionary zeal this parish has not lost in potential influence.

HARRISON ROCKWELL.

MOBILIZATION OF YOUTH IN MICHIGAN

DETROIT—Mobilization of the youth of the diocese of Michigan is the object announced by the Rev. R. B. Kimber, chairman of the newly appointed commission on young people's work. The diocese is divided into eleven regions for the purpose, and in each region conferences will be held for a study of the various problems which confront young people in their relationships with the Church. The work is under the general direction of I. C. Johnson, director of boys' work in the diocese. Mr. Johnson has prepared an interesting and suggestive bulletin containing suggestions and programs for the great variety of young people's groups at work in the diocese.

BISHOP OLDHAM CONDUCTS INTERPAROCHIAL MISSION

ALBANY, N. Y.—The Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany, conducted an eight day interparochial mission from March 11th to 18th at Christ Church, Herkimer, of which the Rev. L. Curtis Denney is rector. The parishes participating in the mission were, in addition to the Herkimer congregation, Grace Church, Mohawk, Emmanuel Church, Little Falls, St. Augustine's, Ilion, and the Church of the Memorial, Middleville. Those from neighboring parishes motored to Herkimer daily and the church was packed, on several occasions there being more people than could be admitted.

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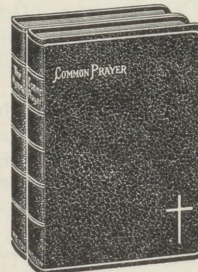
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## Society of St. John the Evangelist Host to Massachusetts Catholic Club

### Bishop Tells of Old Days in Salem — Notable Preachers in Boston

The Living Church News Bureau  
Boston, March 17, 1928

THE MEMBERS OF THE CATHOLIC CLUB of Massachusetts were the guests of the Society of St. John the Evangelist, in their Cambridge house on Monday morning, March 12th. Mass was said in the community chapel at 11 o'clock by the Rev. Oliver B. Dale, S.S.J.E., and after its conclusion all assembled in the common room of St. Francis' House for the business session. After a somewhat protracted business session, the Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill, and president of the club, introduced the speaker for the day, the Rev. William M. V. Hoffman, S.S.J.E., who read an exceedingly interesting psychological study of the life of the Rev. William Doyle, S.J. If the discussion which usually follows such papers may be taken as a gauge of the interest it has inspired, there need be no doubt that on this occasion the reader was more than successful in stirring up the interest of all who were privileged to listen to him. Between the reading of this paper and the luncheon, the Rev. Spence Burton, Superior S.S.J.E., introduced to the club the Rev. Canon Facey, principal of Queen's College, in St. John's, Newfoundland, who gave an illuminating talk on the needs of the Church in Newfoundland, and the efforts that Church is making to meet them.

#### OLD DAYS IN SALEM

In the current issue of the *Church Militant*, Bishop Babcock has a delightful article telling of his boyhood days in that famous city, Salem, Mass. It gives many interesting insights into the days of two generations ago, and shows particularly that while general customs may change with changing periods one thing at least continues much the same throughout the ages—namely, the love of boys for sports and playing practical pranks. But its chief interest lies in its account of the Church of those days, as, e.g., the event, which once took place in St. Peter's Church, of a warden locking the rector out of his church. The bishop also tells of one eloquent rector, the Rev. James Oliver Scripture, preaching at one time before some temperance societies on prohibition, a sermon which, the bishop says, "stirred up a lively discussion as it was counted too liberal by the radical prohibitionists." In those days, moreover, "Church-going was a regular habit among the people," and, says the writer, "A young friend of mine who wanted to hire a sitting in the First Unitarian Church, now Daniel Low's store, was informed that all the sittings were rented and that there was a waiting list." The bishop also tells of the great war meetings held in Mechanics Hall, and of the great rejoicing when on the morning of April 10, 1865, the bells rang out proclaiming the end of the war.

Preaching in those days seems to have enjoyed a spice and a sting almost unknown today, witness the following: "One day a noted evangelist named Earle came to conduct revival services in a Baptist church near St. Peter's. One of his ser-

mons had for its subject, The Unpardonable Sin, and I shall never forget a passage which so shocked me as to be indelibly impressed upon my memory. 'No doubt there are persons in this congregation who have committed the unpardonable sin. I wish we could know who they are, for then we would strew their earthly pathway with flowers and do everything we could to make them happy as long as they live with us, in view of the awful eternity which awaits them.' It is not surprising that some persons were made insane by the preaching of this evangelist. Even our clergy sometimes preached fear-some sermons. I remember one by the Rev. George D. Wildes, rector of Grace Church, a man with a most kindly and lovable personality, in which he pictured the painful condition of the impenitent in the next world in a way which fairly frightened me. Finally he said, 'There is one more terrible fact which I must mention.' I held my breath while the preacher went on, but to my great relief he continued, 'The fact is this, you will forget this sermon within a few hours.' One of his hearers remembers it after sixty years."

#### NOTABLE PREACHERS IN BOSTON

Bishop Lawrence preached in the Cathedral Church of St. Paul on Sunday morning, March 11th, thus keeping one of his last preaching engagements prior to leaving during Easter Week to assume active charge of the American congregations in Europe.

The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, spent the week beginning Sunday, March 11th, in Boston and Cambridge, during which period he was the select preacher at Harvard University and held office hours there, and also preached the noonday sermons in Keith's Theater under the auspices of the Greater Boston Federation of Churches.

From Monday to Friday, March 12th to 16th, the noon-day preacher in the Cathedral Church of St. Paul was the Rev. Canon Alan P. Shatford of Montreal; on Saturday the preacher at this hour was Prof. William Lyon Phelps of Yale.

The sermon at 11 o'clock on Sunday, March 11th, in Trinity Church, Boston, was preached by the Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary, New York, who also preached in the same church at noon on the first four days of the week which followed.

#### NEWS NOTES

Bishop Lawrence was the guest of honor and principal speaker at a dinner given recently in the main dining room of the Chamber of Commerce. The dinner was attended by over 500 enthusiastic women assembled to launch a campaign to raise \$750,000 for the Boston Y.W.C.A. building and maintenance fund, a campaign which will continue for ten days. Bishop Lawrence spoke of the spirit which should animate the workers and the manner in which they might overcome certain objections offered by prospects.

Bishop Babcock introduced the speakers in Tremont Temple at a debate held recently under the auspices of the local alumni of Lincoln University, pioneer college for the Negro, of which John W. Schenk, assistant United States attorney,

is president, and the members of the Harvard Liberal Club. The question under debate was the desirability of further intermixing of races in the United States, the affirmative side being taken by Harvard.  
REGINALD H. H. BULTEEL.

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—Dr. Takamatsu, of Kyoto.

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## More Than 1,600 Services Held by City Missions of Chicago During Past Year

### Bishop Freeman Lenten Visitor in Diocese—Writes on Work Among Lepers in Liberia

The Living Church News Bureau  
Chicago, March 17, 1928)

THE REPORT OF THE CITY MISSIONS OF the diocese is always fascinating. That for the year 1927 which has just been sent out by the Rev. John F. Plummer sustains its standards. The work has its center at the Church of the Epiphany, a most strategic point. The staff is made up of six clergymen, three of whom, Fr. Plummer, the Rev. F. F. Beckerman, and the Rev. H. L. Forbes, give their whole time, and three others, the Rev. F. J. Tromp, the Rev. Paul Reinhardt, and the Rev. W. H. Ziegler, give part time. The last two priests give volunteer service, Fr. Reinhardt ministering at the State Hospital for the Insane at Kankakee, and Fr. Ziegler at the State Hospital for the Insane at Elgin. There are also five deaconesses on the staff.

The ministrations of this staff reach out to nineteen institutions where regular and consecutive work is done. The field embraces as many as thirty separate places widely scattered in the city of Chicago and its suburbs. More than 1,600 services have been held during the year, which were attended by nearly 29,000 people. The superintendent speaks highly of the cooperation of officials in the various institutions—superintendents, doctors, nurses, and patients, all appreciate the regular services of the Church. Fr. Plummer appreciates, too, the interest of the clergy and of the parishes of the diocese in the work. Close touch is kept with religious work being done in institutions by other religious bodies. Each month the superintendent meets with representatives in the commission of Civic Institutions of the Federal Council of Churches. The follow-up of patients discharged from institutions is maintained regularly by informing the clergy in whose parish these people eventually reside.

The choirs of many of the large city and suburban churches have given generously of their services. Many of their organizations and societies have given entertainments and made gifts particularly at the holiday seasons. Several of the clergy, too, outside the staff, have done volunteer service. "Each year," says the superintendent, "we find greater demands in our field for the services and ministrations of the Church. Our greatest problem is to meet this demand."

#### BISHOP FREEMAN LENTEN VISITOR

Bishop Freeman of Washington has been a Lenten visitor in Chicago for many years and his sermons and talks have been eagerly listened to by large congregations of Church people and others. He has been the special preacher at the Sunday Evening Club at Orchestra Hall on several occasions. He began a very busy week here by preaching at Orchestra Hall on the evening of March 11th. He was the preacher at the noonday services at the Garrick Theater for this week and has had several evening parish appointments as well.

On Tuesday noon the bishop spoke of the need of convictions. He said: "One of the chief reasons why we Americans fail

to obey the laws which we create is that we lack the moral stamina and depth of conviction to assume our self-imposed restrictions. Edward Everett Hale wrote *The Man Without a Country*. The story is a tragedy. But it is not any more tragic than a man without a conviction. It was Bernard Shaw who said that a man without a religious conviction is a moral coward. Certainly we have plenty of moral cowards in this present age.

"We employ Church membership for the lively profession of Christian faith. Church membership, is, of course, valuable, but the profession of Christian faith is indispensable. Church membership means nothing unless we have the courage of our convictions and are willing to assert them.

"Principles and ideals in morals and religion have value only as they become the embodiment of action. It is a truism that the man with a conviction has changed the face of the world."

Speaking of the need of a more definite and personal Christianity today, the bishop said: "A creed without a personality is a worthless thing. St. John was only a transmitting agent, the voice of another. We need to be transmitters of our faith. Voices represent personality. Most of us are representatives of systems—organizations, churches, clubs, businesses.

"We Americans with our smugness and conceit are developing a dangerous attitude toward international affairs when we think that it is all well with us, no matter what happens to Russia or elsewhere. The same is true of religion when we make no effort to concern ourselves with the faith of others.

"I once knew a comedian who picked up a young man who was in the last stages of tuberculosis. He carted the boy across the country, terming him 'merely excess baggage'; and then paid for a decent burial for the lad. Here was a splendid example of the story of the Good Samaritan, a homely comedian taking his religion into the world."

#### BROTHER JOHN ON LIBERIAN WORK

One of the candidates for the ministry who has come from the Church of St. Lawrence, Libertyville, is Russell Flagg, now Brother John, O.H.C. Brother John has been assigned to the work in Liberia, and went out there last December. In a letter received this week by the priest at Libertyville, he gives an interesting account of the valuable work of the order among the lepers and other sick folk, and also of some of the social customs of the people. He writes:

"Over 100 lepers are on our books, registered and treated by us. We have over 300 out patients coming each week, some of them very sick while others cannot be said to be sick as we understand it. In the January *Spirit of Missions* there is a picture of Pandemai School, which is two days from us. In a way it is under us, for Fr. Prior does exercise a sort of superintendence over the place. The picture of the market place is our own small market which is held every Tuesday. We also have an old market, which is a huge affair, every Saturday, but it is held at the old market grounds east of us. The Tuesday market is at Masambolahun, the mount chief's town. He is Mandingo but governs the Bande people. We think his position is due to the fact that he has what seems to be unlimited wealth as they count wealth here, which is plenty of rice, women, and pawns. The pawns are slaves.

"Even those in the upper classes of society and of government positions have pawns, and the system has the sanction

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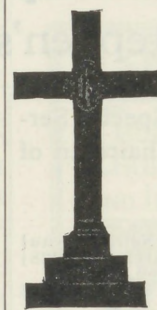
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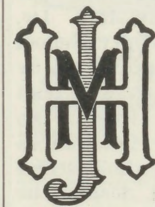
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"We read that there is no family life here, which is true if we judge by our standard. 'Flemo' came and asked for his balance credit and when asked what he was going to do with it, said, 'My fader's house burn down. I help build a new one.' 'Mussa' asked for a loan of four pounds to redeem his younger brother from some Liberian chief. So to me these instances and others prove that the natives do have a sense of family responsibility. When you recall that a man may have several wives, their children will not have the affection for the father that we usually expect, but we find the respect for the mother is generally strong and the affection is there too.

"It has never before been brought home to me how much the reserved Sacrament really does mean. And now I am able to see why those who have had such a privilege feel the absence so keenly. I doubt if ever I even should have felt it any place else but here. We are so far from our friends, communications are so rare and so long a time intervenes, that the real value of the Sacrament comes to be very dear. Fr. Allen is away in the Gizi country and that is twenty-five miles off. His is the closest white man's hut we have, so you see we do very little visiting."

#### HERE AND THERE

The Catholic Club's daily services in the Willoughby Building are very well attended.

The west side Y.M.C.A. is holding a series of special forums during Lent with leading speakers from the churches and synagogues. The Rev. John F. Plummer, superintendent of City Missions, was the speaker on March 5th and 12th. His subject was the Miracles of the Bible. Fr. Plummer's lectures aroused considerable interest among some of the young men who were there.

H. B. GWYN.

## Meeting of Fellowship of Faiths Crowds St. Stephen's Church, Philadelphia

### Parochial Missions and Special Services—Appoint New Chairman of Students' Work

The Living Church News Bureau  
Philadelphia, March 18, 1928

ST. STEPHEN'S CHURCH, 10TH ABOVE Chestnut, was crowded to its capacity of nearly a thousand, March 15th, for the third Philadelphia meeting of the Fellowship of Faiths; and over 300 attended the overflow session at the Friends meeting house, 12th south of Market. At both meetings the same seven speakers paid tribute to Judaism; and Rabbi William H. Finshriber of Temple Keneseth Israel made the response at St. Stephen's, declaring that the whole spirit of religion is summed up in the admonition "that we should love our neighbors as ourselves." The Rev. Dr. George A. Barton of the Divinity School was to have spoken, but was prevented by illness, and sent a paper which was read by the Rev. Robert Oliver Kevin, Dr. Grammer's assistant. The Rev. Dr. John A. MacCallum, pastor of the Walnut street Presbyterian church, presided, despite the action of the presbytery of Philadelphia, "enjoining upon its ministers and elders the duty of abstaining from any participation" in the organization.

The Fellowship of Faiths was begun in Philadelphia by a Hindu, Gupta Das; and its success is said to have astonished its originator. Its object is to declare and promote the brotherhood of man, across all boundaries of religious differences. This has been welcomed by many, the Rev. Dr. Robert Norwood of New York being national chairman; and the secretary of the Philadelphia Federation of Churches, and pastors of Baptists and Unitarian congregations taking part. Dr. Jessie H. Holmes, a Quaker, and Dr. Horace J. Bridges of the Chicago Ethical Cultural society were among Thursday's speakers. The Presbyterians take the ground that the movement treats Christianity as one of many equally good

religions. The first meeting was held at Temple Keneseth Israel, and the second at the First Baptist Church.

#### PAROCHIAL MISSIONS AND SPECIAL SERVICES

Parochial missions and special services of similar intent have been held in several parishes recently. At St. Barnabas', 64th and Haverford avenue, the Rev. C. Sydney Goodman, rector of Emmanuel, Holmesburg, preached February 26th to March 4th inclusive, every night but Saturday, on The Christ, His Teaching and His Church, for the needs and temptations of modern life. The rector, the Rev. Charles E. Spalding, says the attendance of men and boys was particularly good, and that additions to the confirmation class are among many good effects observed. The Rev. Dr. William Bartlett Beach, rector of Our Saviour, Jenkintown, announces the Rev. Robert B. H. Bell, rector of St. Thomas', Denver, Colo., to preach a Life Abundant mission April 29th to May 6th inclusive. The Rev. George Mair, rector of St. Stephen's, Bridesburg, has arranged a week's services of Benediction and Consecration. The Rev. Dr. John Mockridge of St. James' began Sunday morning, and George H. Streaker, superintendent of old St. Stephen's Sunday school, spoke in the evening. On weekday evenings the following were announced: The Rev. Percy G. Hall, St. Paul's, Aramingo; the Rev. A. R. Van Meter, Calvary, Germantown; Dean Francis M. Taitt of Chester; the Rev. Charles H. Long, Zion, Logan; and the Rev. L. N. Caley, St. Martin's, Oak Lane.

Dean Taitt substituted at the Brotherhood noonday services at the Garrick Theater this week several days for the Rev. Dr. Joseph Fort Newton, who was called away by the death of his mother.

#### CLERGY ATTEND CHURCH CLUB MEETING

Lausanne was presented to the Church Club, all the clergy being invited, at a meeting at the church house Tuesday evening. The Rev. Dr. Thomas F. Opie, rector of the Holy Comforter, Burlington,

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## THE SPIRIT OF MISSIONS

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N. C., and a delegate to Lausanne, was the speaker; and Frederick A. Wilmot of the Providence Journal showed his slides for the first time in this city.

LAY CORNERSTONE AT ST. GEORGE'S MISSION

Bishop Garland laid the cornerstone of the first unit of the new parish house for St. George's mission, East Venango and Edgemont streets, where the Rev. Arnold H. Hord is building up a remarkable work. This building is another fruit of the 1926 campaign for a five-year program for forty missions and ten institutions of the diocese. During 1927 some \$700,000 was allocated for buildings.

TRUST FUND FOR ST. MARK'S AND ST. JAMES'

Funds of \$10,000 and \$20,000 respectively are left in trust by the will of Rodman Wanamaker for the repair and upkeep of the Lady chapel at St. Mark's and the bell tower at St. James the Less.

In each case this is supplementary to an original arrangement under which the buildings were erected. The estate, estimated at between seventy-five and one hundred millions, is largely left in trust, and is not notable for public benefactions for immediate use.

NEW CHAIRMAN OF STUDENTS' WORK

The department of religious education recently appointed the Rev. John K. Shryock to be chairman of students' work, succeeding the Rev. Paul Micou, St. Luke's, Bustleton, formerly secretary, national department of college education. Mr. Shryock was headmaster of St. Paul's School, Anking; and is now at the Saviour, West Philadelphia. The Rev. Nathaniel B. Groton has been made chairman of a new commission on summer schools, this interest having been without contact with the department heretofore.

CHARLES JARVIS HARRIMAN.

## Bishop Partridge to Be Preacher at Jubilee of Redeemer Church, Brooklyn

### Dedicate Memorial Window to Late Dr. Alsop—Bishop Stires First Noon-day Lenten Preacher

The Living Church News Bureau (Brooklyn, March 17, 1928)

THE CHURCH OF THE REDEEMER, Brooklyn, will celebrate its diamond jubilee on Sunday, May 6th, and for several days thereafter. On the anniversary the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri, who lived in the parish as a boy, will be the preacher. Other plans are to be announced.

Incidentally, we understand that the Rev. Dr. Thomas J. Lacey, rector of this parish, has not, up to this date, received any reply to the letter which he lately sent the Pope respectfully but firmly declining the gracious invitation extended by His Holiness in a recent encyclical letter to Dr. Lacey and others to join the Church of Rome.

MEMORIAL WINDOW TO DR. ALSOP

A window in memory of the late Rev. Reese F. Alsop, D.D., was dedicated Sunday, March 11th, in St. Ann's Church, Brooklyn, of which he was rector from 1886 to 1906. Because of his prominence in the General Convention and in the Board of Missions, Dr. Alsop was something of a national figure in the Church. The theme of the window now dedicated to his memory is, most appropriately, a missionary one. The design shows Christ proclaiming the gospel to men of many nations. It is located behind the font, and in the gallery above the font. It was given by Mrs. Alsop and Dr. Alsop's children. The present rector, the Rev. Samuel M. Dorrance, expresses the hope that the window will keep fresh the memory of Dr. Alsop and also help to carry on the ideal of missionary devotion which Dr. Alsop did much to inculcate in the parish.

BISHOP STIRES TO PREACH AT ALBEE'S THEATER

Bishop Stires will be the first preacher at the noonday Lenten services to be held again this year at Albee's Theater, Brooklyn. The series will begin Tuesday, March 20th, and will be held daily except Sunday

and Monday for three weeks, ending on Saturday of Holy Week. Last year's attendance was very good, and it is hoped that even larger numbers will be brought together this year.

C. M. H. ANNUAL SERVICE

The annual service for the Church Mission of Help in this diocese will be held in Grace Church, Brooklyn Heights, on Sunday morning, March 25th. The Rev. Dr. George P. Atwater, rector of the parish, will preach. This is in accordance with the request of the National Council of the Church Mission of Help, that Lady Day be made a time of concerted prayer for this work.

BISHOP NELSON PREACHES AT ST. JAMES', BROOKLYN

The third of the Hill Zone united Lenten services was held last Tuesday evening in St. James' Church, Lafayette avenue, Brooklyn. The Rt. Rev. Richard Henry Nelson, D.D., Bishop of Albany, was the preacher. His theme was, With God All Things are Possible. The large church was well filled. The success of these united services has demonstrated that more people can be brought together in this way than the total of those who would attend in their several churches on a week night in Lent. It is surprising that other zones in Brooklyn have not tried this method. It is in successful operation this year in Garden City also, where the cathedral is being made a center for two counties, and is being filled every week.

PAROCHIAL AND PERSONAL

The Church of the Nativity, Brooklyn, the Rev. R. Maxwell Bradner, rector, is to be redecorated after Easter, by the gift of a parishioner.

The Rev. Harold S. Olafson of Hoosick, N. Y., lectured in the parish house of St. Paul's, Flatbush, on A Valley of Dry Bones; or the Romance of a French Gothic Cathedral. The lecture was illustrated with stereopticon, and was a most illuminating study of Church architecture.

The Rev. Charles W. Hinton, rector of St. John's of Lattingtown, who has been abroad, is expected back for Good Friday.

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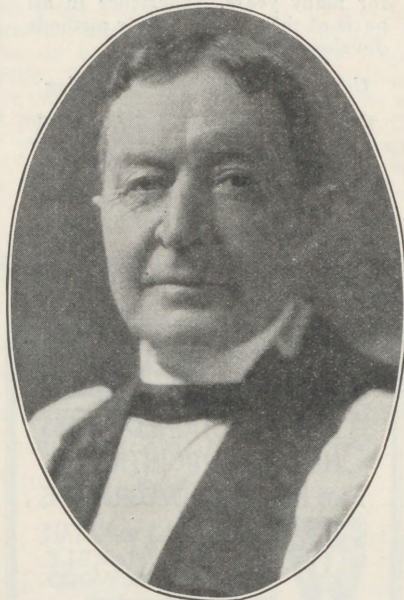
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## BISHOP OF BRAZIL RESIGNS

Ill Health Causes Retirement of Dr. Kinsolving—Bishop Thomas Will Administer District

NEW YORK—The Presiding Bishop has received the resignation of the Rt. Rev. Lucien Lee Kinsolving, S.T.D., Missionary Bishop of Southern Brazil, to be effective as of last January 6th, the twenty-ninth anniversary of his consecration. The resignation will come before the House of Bishops at General Convention in October and a successor will presumably be elected at that time. The Presiding Bishop has appointed the suffragan, Bishop



## RESIGNS BRAZIL SEE

The Rt. Rev. Lucien Lee Kinsolving, D.D., who has tendered his resignation as Bishop of Southern Brazil.

Thomas, as bishop in charge of the district, pending action by the House of Bishops.

Ill health has necessitated the resignation. Bishop Kinsolving has been in the United States during the past year and is not able to return to the field he has served for nearly forty years (he went there in 1889), and to the work which is in so large measure his own unique creation.

Bishop Kinsolving was one of the "bishops consecrated in America for foreign Churches." The Brazilian Episcopal Church elected him as its bishop in 1898 and sent him to the United States for his consecration. In 1907 the Brazilian Church became a missionary district of the American Church; Bishop Kinsolving was duly elected first missionary bishop, and so secured his seat in the House of Bishops. He with the Rev. Dr. James W. Morris, followed soon after by the late Bishop Brown, of Virginia, started the work which now has an additional bishop, the Rt. Rev. William M. M. Thomas, D.D., elected suffragan in 1925; six foreign clergy, seventeen Brazilian priests, six Brazilian deacons, nine candidates for holy orders, sixteen layreaders other than candidates, an average of 295 confirmations a year, and more than 3,000 communicants.

GOD OFFERS to every mind its choice between truth and repose. —Emerson.

## PROGRESS OF BISHOP ROWE FOUNDATION FUND

PHILADELPHIA—The women's committee of the Bishop Rowe foundation fund announce that the Indian's Hope Committee of the Woman's Auxiliary of Pennsylvania has pledged \$1,000 to the amount already raised toward the \$100,000 designed to commemorate the twenty-fifth anniversary of the consecration of Bishop Rowe of Alaska.

The bishops of this committee are asking every member of the Church to do his utmost to help raise the balance of \$13,000, and interest others in the immediate completion of this fund, which is only a faint expression of the appreciation and confidence felt for Bishop Rowe in his life of untiring devotion and joyous self-sacrifice to the Church's work in Alaska. It is planned to present the total sum to Bishop Rowe at the coming General Convention in October in Washington.

Checks may be sent to Dr. Lewis B. Franklin, treasurer, 281 Fourth avenue, New York City, or to Mrs. John Markoe, 1630 Locust street, Philadelphia.

## U. T. O. MEETING IN ATLANTA

ATLANTA, GA.—Mrs. D. D. Taber, United Thank Offering field worker, addressed the younger women of the diocese of Atlanta interested in the work of the auxiliary at a meeting sponsored by the cathedral auxiliary, March 10th.

In spite of the rain, girls came to Atlanta from Athens, Marietta, and Macon to attend the meeting which started at 6 p.m. with a dinner. Mrs. Thomas H. Johnston, wife of the dean of St. Philip's Cathedral, welcomed the girls.

Mrs. John Talmadge, Jr., U.T.O. custodian of the diocese, spoke of the work of her branch at Athens, telling of the vast accomplishments since her group had added the work of the auxiliary to their guild plans.

Mrs. Taber then told the girls of the various departments of the Mission House in New York, and of her recent visit to Ft. Defiance, Ariz.

The meeting closed with corporate Communion Sunday morning, the Very Rev. T. H. Johnston, celebrant.

## SITE OF MARYLAND CATHEDRAL NOT TO BE CHANGED

BALTIMORE—Several weeks ago it was proposed that, in view of probable consolidations of certain congregations in the city, the site of the diocesan Cathedral of the Incarnation be changed from its present location at Charles street and University parkway, to the site of the Church of the Redeemer, Charles street and Melrose avenue, still farther from the center of the city. Among other considerations was the one that there was a greater acreage of land on which to develop the cathedral plan.

A committee, consisting of Bishop Helfenstein, the Rev. Dr. Arthur Chilton Powell, Blanchard Randall, Dr. Henry Barton Jacobs, and Judge Henry D. Harlan, after careful consideration, came to the conclusion that the suggested change should not be made, but that the cathedral should be erected on the present site.

"With this matter definitely settled," Dr. Powell said, "the board of trustees also expressed the hope of completing the first unit of the cathedral in the near future." No definite time for beginning build-

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ing operations has been set, as funds must be raised first.

The undercroft of what was first planned to be a synod hall was built in 1909-1910, opened for worship in 1911, and enlarged and improved in 1920. Plans to complete the unit were made some time ago, but were set aside in order that the diocese might contribute more liberally to the Church in Japan following the earthquake. It is understood that the present unit will be completed as a church and not as a synod hall, as was the first intention.

**NEWARK C. M. H. OPENS DRIVE FOR FUNDS**

NEWARK, N. J.—“The Church Mission of Help of the diocese of Newark, the only non-Roman Catholic organization in New Jersey attempting protective work for girls.” This statement heads one of the pages of the folder which the Church Mission of Help of this diocese has issued recently for publicity purposes and as an appeal for funds to carry on their work.

The organization helped more than 500 girls during 1927, most of whom were under 18 years of age. The folder in short, pointed sentences describes the different methods of reaching and aiding these girls. Under the heading “What is Thought of It?” appear two letters of commendation—one from Dr. James S. Plant, psychiatrist and director of the Essex County Juvenile Clinic, and another from Miss Helen M. Wilde, case supervisor in the State Department of Institutions and Agencies. Miss Wilde says, “We consider the Church Mission of Help our best ally in rehabilitation of girls who have been paroled from the State Home for Girls.”

The board of managers of the Church Mission of Help of the diocese of Newark has for honorary chairmen the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, and the Rev. Charles E. McAllister, executive secretary. The Rev. Charles L. Gomph, rector of Grace Church, Newark, is chairman of the board; the Very Rev. Arthur Dumper, Dean of Trinity Cathedral, Newark, and Mrs. John W. Howell are vice-chairmen; Mrs. John J. Bridges is secretary; and Mrs. George W. Bond, Jr., is treasurer.

**CLOSE OF INDIANA CHURCH SCHOOL INSTITUTE**

ELKHART, IND.—Dramatizations of principles contained in *The Pupil* by Weigle, formed the program for the sixth and final monthly meeting of the Church School Institute of the South Bend district, held at St. John's, Elkhart, Sunday, March 11th, the session being opened at 4:30 P.M., by a shortened form of Evening Prayer.

As a help in assembling the conclusions of the course, charts for each period of child life had been made showing characteristics, activities, and religion. After a discussion of these charts, Elkhart children presented *The Christian Seasons*, an attractive little pageant.

During the evening session, Elkhart teachers staged an unruly class followed by an exhibition of the same class after the teacher had informed herself on principles of teaching and pupil psychology by Weigle.

Mishawaka pupils dramatized the characteristics of a child who had been governed by autocratic parents.

South Bend young people gave a one-act play, *The Vacillating Parent*, in which a weak-willed parent was helped by a Sun-

day school teacher who gave her *The Pupil* to study. In each of these three dramatizations helpful teaching points were brought out.

Election of officers for the ensuing year resulted as follows: Mrs. D. J. Weimer, South Bend, president; Mr. Glenn Sawyer, Elkhart, vice-president; Mrs. D. J. Campbell, Mishawawa, secretary; and Miss Wilson, Elkhart, treasurer.

**NOON-DAY SERVICES FOR YOUNG PEOPLE**

NEWARK, N. J.—During the week of March 26th to 30th the noon-day services at Trinity Cathedral are planned particularly to interest young people, and the following young rectors from different parts of the diocese will occupy the pulpit: the Rev. Messrs. Louis W. Pitt, of St. Mark's, Newark; Karl E. Warmeling, of St. Matthew's, Jersey City; J. H. Rosebaugh, of Tenafly; Hugh W. Dickenson, of St. Stephen's, Millburn; William W. S. Hohenschild, of St. Agnes', East Orange.

**PRESIDENT OF KENYON ADDRESSES SCHOOLS**

GAMBIER, OHIO—The Rev. Dr. William F. Peirce, president of Kenyon College, Gambier, spent several days during the week of March 12th visiting and addressing preparatory schools which have at one time or another sent numerous students to Kenyon.

On March 12th he was the guest of the Rev. Dr. Charles H. Young, headmaster of Howe School, Howe, Ind., and on the 13th spoke at St. Alban's School, Sycamore, Ill.

Traveling up into Wisconsin, Dr. Peirce went to the Northwestern Military and Naval Academy at Lake Geneva, to St. John's Military Academy at Delafield, and addressed a gathering of Kenyon alumni resident in and about Milwaukee.

In Chicago on the 15th and 16th he was the college delegate to the conference of the North Central Association of Colleges, at which President Little of the University of Michigan and President Glenn Frank of the University of Wisconsin were feature speakers. Time spent there allowed an opportunity also to address the Morgan Park School.

Just previous to the trip, Dr. Peirce was the guest of General and Mrs. Gignilliat of Culver Military Academy, where he addressed the student assembly on the subject of Intelligent Pan-Americanism.

**TO COMPLETE CHANCEL IN CHURCH AT RHINEBECK, N. Y.**

RHINEBECK, N. Y.—The Rev. Gabriel Farrell, rector of the Church of the Messiah, Rhinebeck, has recently announced that work will shortly begin on the completion of the chancel in the church, which was started shortly after the World War but never finished. It is hoped that the chancel will be ready for dedication May 20th.

The altar is to be in memory of the three members of the Church of the Messiah who died in the World War and is the gift of their families. It will be inscribed with their names: Henry Montgomery Suckley, Arthur Gerald Haen, and George Norton Miller, Jr.

An oak panelling will go about the walls of the chancel with a handsomely carved cresting. This is a tribute from the parish to all members who served in the World War, and on it will be inscribed the list of names of these persons.

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### NEW EXPERIMENT IN ROCHESTER CHURCHES

ROCHESTER, N. Y.—A number of the parishes in Rochester are trying the experiment this year of having a weekly supper served in the parish house of the church just before the weekly evening service and urging the people to attend this and then staying for the service which follows. This plan was adopted after many people, especially those in the down-town parishes, gave as a reason for non-attendance at the weekly service the fact that they could not get home and back again after work.

This is proving a great success at St. Luke's and at St. Stephen's, and the congregations have been doubled this Lent. It is worth the try as are the breakfasts after early services in Lent.

### NEW FIELD WORKER OF COMMISSION ON EVANGELISM

NEW YORK—Larkin White Glazebrook, M.D., of Washington, D. C., son of the Rev. Dr. Otis A. Glazebrook, rector emeritus of St. John's Church, Elizabeth, N. J., has accepted an appointment as field worker of the National Commission on Evangelism, and entered upon his duties on March 1st. He will give most of his time to work among laymen, but will also address conferences of clergymen whenever the opportunity offers. Bishop Darst of East Carolina writes, "He is wonderfully fine and effective and has made a profound impression wherever he has spoken. He has the hearty endorsement of Bishop Freeman, Bishop Stires, Bishop Bratton, Bishop Cook, and many other prominent leaders in the Church."

### MEMORIAL SERVICE FOR EARL HAIG IN MEXICO

MEXICO CITY—An English newspaper published here had this to say about a memorial service held in the cathedral for Earl Haig: "It was the unanimous opinion of those present that the memorial service held yesterday at Christ Church Cathedral . . . was one of the most impressive ever witnessed in this city. It was attended by the American Ambassador and the British Minister with their staffs, representatives of the Allied nations, a large number of ex-soldiers," etc. "The address of the Rt. Rev. Frank W. Creighton, Bishop of Mexico, who officiated throughout, was soul-inspiring, and his remarks anent peace, talk peace, think peace, act peace, preach peace, could not well be improved upon and were the right words at the right moment." The newspaper then printed the bishop's address in full, two columns long.

### DEAN CHALMERS CONVALESCENT

DALLAS, TEX.—The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, who underwent an operation on February 23d, is making favorable progress toward recovery and his physicians have given assurance that he will be able to resume at least part of his duties by Palm Sunday.

BISHOP DELANY, Negro suffragan in the diocese of North Carolina, who visits colored work in South Carolina, reports the confirmation of thirty-nine persons in the diocese of South Carolina in the past year, including sixteen at Voorhees School, Denmark.

## † Necrology †

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

### WILLIAM JAMES DATSON, PRIEST

PETOSKEY, MICH.—The Rev. William James Datson, retired priest of the diocese of Western Michigan, died at his home in Petoskey, on Saturday morning, March 10th.

The Rev. Mr. Datson was born in England, June 26, 1866. He came to this country as a young man and settled in Ironwood, Mich. Before his ordination to the ministry he was engaged in business.

He was ordained deacon in 1903 by Bishop Williams of Marquette, and priest in 1905 by Bishop Osborne of Springfield.

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His several charges, before coming to Petoskey, were Dollar Bay, Mich., Mt. Carmel, Ill., St. Clair, Mich., and Escanaba, Mich., where he was rector eight years. In 1919 he became rector of Emmanuel Church, Petoskey. In 1925, on account of poor health, he retired.

The Rev. Mr. Datson had taken all the degrees of Masonry, except the highest, and he was a life member of the Elks' Lodge at Escanaba. He is survived by his widow and one son, Robert.

Funeral services were held in Petoskey, conducted by the Rev. Edward S. Doan, rector of Emmanuel Church, Tuesday morning, March 13th. The body was taken to Escanaba, where funeral services were held on Wednesday in St. Stephen's Church. After appropriate Masonic services, the burial took place in the family lot in Lakeview Cemetery, where his mother and a son are buried.

**SISTER MARY, O.S.J.E.**

BROOKLYN, N. Y.—Sister Mary, superior of the Order of St. John the Evangelist, died at the Sisters' House of the Church Charity Foundation, Brooklyn, on Sunday evening, March 11th.

Sister Mary had been a Sister of this order since 1890, and its superior since 1912. Her first work was in the Home for the Aged, at the Church Charity Foundation. Invited by Bishop Leonard to take charge of a similar home in Cleveland, she remained there several years until Bishop Littlejohn recalled her to take charge of the orphanage of the Church Charity Foundation. Here she labored efficiently and lovingly for a number of years, and upon the death of Sister Julia, founder and first superior of the order, she was elected superior. Her personality was marked by a cheerful confidence and optimism, and her work was done with exceptional ability and good judgment.

The funeral was held in the new St. John's Chapel (Walter Gibb Memorial) of the Church Charity Foundation on Wednesday, March 14th, and the interment was in the Sisters' plot in Cypress Hills Cemetery, Brooklyn.

**THE CHURCH IN FOREIGN LANDS**

PERSECUTION IN CHINA. Writing on the probable effect of the persecution and agitation on the life and growth of the Chinese Church, the Bishop of Fukien says in the *Church Overseas* that he thinks that all the immediate effects are good:—

- (1) Ridding the Church of much mere nominal Christianity;
- (2) stimulating devotion among the faithful;
- (3) showing the missionaries some points where readjustment in work and policy are needed;
- (4) showing to the Chinese the necessity for taking over more complete responsibility. The losses suffered are insignificant in comparison with these gains.

COMMEMORATION OF FIRST AUSTRALIAN SERVICE. In drizzling rain the 140th anniversary of the Church of England in Australia was celebrated recently by an open-air service in Sydney. A feature of the service was the use of the Bible used at the first service, February 3, 1788. Representatives of the denominations were present, and addresses were delivered by the Archbishop of Sydney and the Bishop of Central Tanganyika, Dr. George Alexander Chambers.

COMMEMORATION OF EARL HAIG. The capacity of St. Paul's Cathedral, Melbourne, Australia, was taxed at a memo-

rial service for the late Field Marshal Earl Haig. Representatives of civil, government, and military organizations participated.

BISHOP CONSECRATED. The Rev. Fortescue Leo Ash, who was a chaplain with the Australian troops in France during the war, was consecrated Bishop of Rockhampton, Australia, in Brisbane Cathedral on the feast of the Purification, the Archbishop of Brisbane officiating.

DECLINES ENGLISH BISHOPRIC. The Rt. Rev. H. F. LeFanu, Coadjutor Bishop of Brisbane, Australia, has declined an offer of the bishopric of Sherborne offered him by the Bishop of Salisbury, and will return shortly to Australia.

BISHOP OF SINGAPORE ENTHRONED. The new Bishop of Singapore, the Rt. Rev. B. C. Roberts, was enthroned at his cathedral December 14th.

**NEWS IN BRIEF**

EASTON—St. James' Church, Port Deposit, Md., the Rev. Raymond M. D. Adams, rector, has received the gift of a black walnut altar, given by Mrs. Fanny W. Mohrlein, in memory of her husband, John F. Mohrlein, for many years a faithful communicant of the church, serving on the vestry and holding the office of treasurer of the church for a long period. The altar was dedicated and blessed on Sunday, March 11th.

KENTUCKY—The Rev. Walter Bentley held a successful mission in St. Thomas' Church, Louisville, from March 7th to 14th. The church was crowded throughout the mission. The Rev. Mr. Bentley emphasized with great clarity the Catholic inheritance and message of the Church and the sad results of Protestantism inside and outside the Anglican communion.

MICHIGAN—Bishop Page officiated Monday, February 20th, at the opening of a new parish hall at St. Peter's, Hillsdale. Since its foundation seventy-five years ago this old parish has lacked facilities for religious education and social intercourse such as are now provided by the new plant, which includes assembly, choir, and kindergarten rooms, a chapel, and an office.—A list of twenty hymns and five chants has been sent by Bishop Page to all the choir-directors and clergy of the diocese, with the suggestion that they be taught to the congregations. Together with this has been reprinted the similar list sent out last Lent, with the hope that the congregations of the diocese will gradually become possessed of a body of knowledge of Church music which will be useful as a means of expression at many gatherings.—The Rt. Rev. Herbert H. Fox, Bishop Coadjutor of Montana, is spending March in assisting Bishop Page to the extent of performing the many confirmations held in Detroit during that period. A former rector of St. John's, Bishop Fox is doubly welcome.

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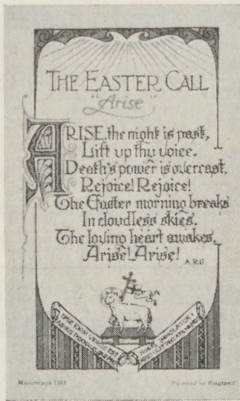
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# EASTER CARDS



SAMPLE OF 5 CT. CARDS  
The one pictured above  
is No. 1333

## FIVE CENT MOWBRAY DESIGN

- 1027—Oblong Card with blue, black, and silver design. Verse by A. R. G. Printed in black, red, and blue.  
"To rise again  
And live with Christ the new and Risen Life,  
Means toil, and pain,  
And strife.  
Press upward still," etc.
- 1315—Square Card, silver border and design, selection by Jesse Brett. Printed in red and black.  
"May we in our Easter Communion  
realize, in unity of love, the joy  
of the Sacred Heart of Jesus," etc.
- 1318—Oblong Card, silver bordered. Title, Easter Day, in red. Picture in black and white of our Lord after His Resurrection. Verse by Gertrude Hollis. Printed in black.  
"Why doth one day excel? Hear Jesus greet,  
That Easter Morn, those holding by His feet;  
All hail! All hail! His words of triumph tell,  
Our burning hearts why one day doth excel!"
- 1325—Oblong Card, missal design in red, blue, green, orange, and silver. Verse by E. M. Dawson. Printed in red and black.  
"God bless thee day by day  
Whate'er betide," etc.
- 1327—Small Oblong Card with silver border. Cross design with scroll, palm branches, and letters in silver, red, and green. Selection by E. M. Dawson in red and blue.  
"God bless thee day by day  
Whate'er betide," etc.
- 1329—Oblong Card, silver cross and selection by A. R. G., bordered in blue, black, and white. Title, The Easter Hope, printed in red, blue, and black over silver.  
"After life's conflict telling us of rest,  
The rest which crowns the fight," etc.
- 1330—Oblong Card, bordered in blue, black, and white. Title, Easter Day, in red. Silver cross and monogram in blue, encased in red, black, and silver. Selection by A. R. G., printed in blue and black.  
"O risen Christ, we kneel and pray  
Before Thine altar-throne," etc.

1332—Oblong Card, Eucharistic design in fancy silver scroll. Title, Easter Joy, in red and blue. Verses by R. R. Chadwick, printed in black and red, each verse divided by silver bar.

"In the dark, before the dawning  
Of the first sad Easter Morning,  
Came the women to the tomb," etc.

1333—Oblong Card, verse by A. R. G., encased in design in blue, black, white, and silver, with Agnus Dei designed in black, silver, red, and white. Title, The Easter Call, "Arise," in red and blue.

"Arise, the night is past,  
Lift up thy voice," etc.

1334—Oblong Card with scroll design in red, blue, black, and silver. Verse in black and blue lettering, by E. M. Dawson, above silver cross.

"May all the Joy of Easter  
Be thine this Easter Day!" etc.

1448—Medium Oblong Card, silver bordered, cross in red. Title, The Resurrection Morning, in silver. Verse by A. R. G. in black.

"Angels on high proclaimed the wondrous Birth,  
But the great Wonder of the Easter Morn  
Drew God's great Angel down from heaven  
to earth  
Before the dawn," etc.

1452—Oblong Card with silver border, cross in red on side. Title, Resurrection Joy, and verse by A. R. G., in blue lettering.

"Life out of death! Let every heart be singing,  
This is the Easter message we have found,  
The love of God our King is ever bringing  
Life out of death, within us and around."  
Etc.

1456—Oblong Card with silver border. Picture in black and white of the Risen Lord, surrounded by stars, one hand raised to bless, the other holding cross and banner of victory. Words:

"Jesus  
Our Hope is Risen  
Alleluia."

2597—Square Card, silver bordered. Silver cross with red border and green palm branches. "Easter Day" in red. Title, The Unknown Hour, and verse by A. R. G., printed in black.

"So peacefully, so silently,  
Dawns the Great Day,  
No need of Angel hands to roll  
The stone away," etc.

2599—Oblong silver bordered card. Easter Greetings, in red. Verse by A. R. G. printed in black, with red initial, monogram in red, encased in black and silver design.

"O morn of gladness, when our hearts are meeting  
Our Risen Lord upon His triumph Day,  
All joyfully we send our Easter Greeting  
To friends we cherish, near, or far away."  
Etc.

2717—Square card, silver bordered. Title, An Easter Vision, in blue with silver and blue initial monogram design. Verse by A. R. G., printed in black.

"An Easter Vision: Resurrection Angels,  
Shining around God's Altar, making fair  
Lives that once lay in sorrow and in darkness,  
Untouched by prayer," etc.

POSTAGE ADDITIONAL

## Hand-Illuminated Easter Cards

Of uniform style with those advertised in our Christmas catalog. Stock of Christmas cards was exhausted long before Christmas. The supply of these Easter cards, being hand-illuminated, is limited.

### AT TEN CENTS EACH

- A 260—"Christ the Lord is Risen Today."  
A 261—"May the Peace and Joy of Easter-tide be Yours."  
C 324—"God grant of Easter joy your fullest share  
And bless and keep you in His loving care."  
C 325—"Easter Greetings to one who is much in my thoughts this joyous season."

### TEN CENT SERIES

- 2562—Square Folder. Gold Chalice and Host on silver cross with red, blue, and black lines and tips within fine silver border on outer cover. Inside verse by Gertrude Hollis, entitled, The Easter Memory, printed in blue.  
"Dost thou walk in fresh green pastures,  
By sweet comfort's waters led?  
Then remember Jesus risen from the dead!"  
Etc.
- 2699—Square Folder, round colored picture of Risen Lord seated before lighted candles, showing nail prints in hands and feet. Holding in one hand seven stars, and the other pointing to words, "Dies Domini." Title, Easter Joy, in silver within fine silver line border on outside. Inside verses by G. M., headed by cross in blue.  
"God grant to you the Easter Joy  
His Risen Presence gives;" etc.
- 2702—Square Folder. Silver Chalice and Host on silver cross with blue, black, and white design within fine silver line border on outside. Verse by Jesse Brett entitled, The Risen Lord, printed on inside.  
"All hail, Beloved Lord! Our King, all hail!  
What glory clothes Thee! As the mantling light  
Invests its parent sun, so now we see  
The Light of Thine Own Life enfolding  
Thee." Etc.
- ### FIFTEEN CENT SERIES
- 3275—Folder, ribbon tied, cross design in silver, blue, and black, with I. H. S. in red, black and white on silver, within red and black circle. Fine silver line border around card. Within, verse by A. R. G. entitled, Easter Hope.  
"He rose again  
And brought new Hope to earth!  
Out of the passion and the pain  
Bringing to birth  
A life triumphant, and a joy untold,  
His Gifts to earth."
- 3277—Folder, ribbon tied. Sepia tint and white, picture by Tamme of the Risen Lord appearing to Mary Magdalene in the Garden, on outside. Verse entitled, Rabboni, by G. M., printed in blue inside.