

# The Living Church

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MILWAUKEE, WISCONSIN, MARCH 31, 1928

No. 22

## How to Close Prayer Book Revision

EDITORIAL

DEPARTMENT OF PUBLICITY  
DIOCESE OF PENNSYLVANIA  
Church House, 202 South 19th Street  
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SAMUEL H. WARNOCK, Director

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## EDITORIALS & COMMENTS

### How to Close Prayer Book Revision

A *Forerunner of the General Convention* has been issued under the authority of the Bishop of Washington and the local committee in that city. In its attractive pages are disclosed the beauties of the National Cathedral, which is the magnet drawing the representative body of the Church to its hospitable close, and if the Bishop's hope that the great choir and crossing can be ready for the opening service can be realized, it will be an event such as no General Convention of recent years has approximated. In other Convention cities, except New York, we have had to begin with opening services in which the environment was anything but devotional.

There is also contained in the magazine a paper by Bishop Slattery on The Revised Prayer Book. Relating the story of the revision during these past fifteen years, the Bishop expresses the hope and conviction that the work will be completed at the coming Convention so that the new Standard Prayer Book may be published immediately afterward. And it is a pleasure to learn that Mr. J. Pierpont Morgan has undertaken to finance the publication of that book in the same sumptuous manner that his illustrious father did the Standard of 1892.

But Bishop Slattery suggests one consideration in regard to the close of revision that gives us some concern. He says:

"The Convention of 1925 gave to the Commission authority to edit the book, and to correct obvious errors. Such corrections will cover for the most part such trifles as punctuation, spelling, capitalization, and the use of italics. But sometimes the editing may pass to slightly larger matters, provided they seem to the whole Commission obvious. For example, it seems to the Commission clear that when the provision to sing *Agnus Dei* 'during the Communion Time' was not passed by the Convention, the rubric for the permission to sing a hymn, in the Prayer Book of 1892, should be restored. That it was not restored in the printed material sent out by the Convention of 1925 seems now to the Commission simply an oversight. To restore it is only legitimate and necessary editing."

We are far from wishing to be sticklers for technicalities. But Bishop Slattery's proposal is one that can scarcely go unchallenged, or if his plan is to prevail, it ought at least to be submitted for a reasonably unanimous consent, which consent should only

be presumed after all the facts have been laid before the Church. These facts may briefly be presented as follows:

The General Convention of 1922 tentatively adopted the following two resolutions as distinct propositions.

First:

"(35) Omit the rubric immediately following the Prayer of Consecration, page 236 [of the Prayer Book] and insert in its place the following:

"'And now, as our Saviour Christ hath taught us, let us say, Our Father,'" etc.

The rubric thus omitted is that which makes provision for the Communion hymn. It reads:

"*Here may be sung a Hymn.*"

Second:

"(36) After the sentence for the delivery of the Cup, insert as follows:

"*In the Communion time may be sung the following, or some other Hymn or Hymns.*

"'O Lamb of God,'" etc.

The two resolutions, it will be seen, belong together. The rubric providing for the Communion hymn was to be omitted by resolution 35 because the *Agnus Dei*, or another hymn, was to be introduced by resolution 36.

The question on ratification of these two resolutions came before the General Convention of 1925. Both were ratified early in the session by the House of Deputies. In the House of Bishops, through bad generalship they were not brought up until the final week of the session, and to the surprise of nearly everybody resolution 35 was ratified but resolution 36 was not. The differences between the action of the two houses were sent to a conference committee, which recommended that the House of Bishops recede from its action and ratify resolution 36. In THE LIVING CHURCH of November 7, 1925, the story of how only a handful of adverse votes resulted in the defeat of the measure in that house is told.

It was the day before adjournment. Within twenty-four hours previous, a most extraordinary exodus of bishops had taken place; so that on the day in question, where 66 votes (a majority of the whole house) were required for affirmative action, only 68 bishops



answered to the roll call. Of these 68, perhaps six voted against ratification, and 62 in favor of it. But the 62 were defeated by the six plus the bishops who had unwarrantably or of necessity deserted their posts.

So as the matter stands, between the affirmative action on resolution 35 and the negative action on 36, not only will the *Agnus* not appear in the revised Prayer Book, but neither will the present rubric providing for a Communion hymn.

In a sense this is, as Bishop Slattery points out, an "obvious error." But do we dare say that a rubric, explicitly repealed, can properly be restored simply in the process of editing, with no legislation at all? Of course the canonical alternative is, that having been repealed by the action of two General Conventions, the rubric can only be restored by action of two General Conventions, being, presumably, those of 1928 and 1931. But that would preclude the closing of revision at the coming Convention.

**WE BELIEVE** that the overwhelming majority in the Church desires that Prayer Book revision be concluded at the next General Convention, so that a revised Prayer Book may be published immediately after.

We believe, also, that practically everybody in the Church desires the retention of provision for a Communion hymn, whether the *Agnus* be so indicated or not. And the votes in General Convention indicate a widespread desire that the *Agnus* be indicated, though with provision for any other hymn as an alternative.

Can the two desires be constitutionally coördinated without over-straining the authority of the editors?

We believe they can, and we suggest the following method.

Let the next General Convention direct that, as soon after its adjournment as possible, there be published the Standard Prayer Book of 1928, with provision, by license or otherwise, for responsible publishers to issue editions of the book.

But let there be submitted to the same Convention the question of a very few further alterations in matters which, as they stand, would leave blots upon this revision. Those corrections would be passed in 1928 and ratified in 1931. There would then be published the Standard Prayer Book of 1931. Publishers of other editions would correct their plates at a merely nominal cost and Prayer Books afterward printed would conform to the new standard. A single leaf of Errata—showing the corrections of 1931—would be printed for easy tipping into existing Prayer Books. The corrections would be too trivial to require Prayer Books of 1928 to be thrown away.

For there are some real blots on the revision that demand correction if we are to be proud of the work accomplished within these past fifteen years.

The provision for a Communion hymn—preferably printing the text of the *Agnus Dei*, but at least providing for the hymn—is the most important of these. But study and use of the Revision as thus far accomplished has revealed other details that can only be considered blots on the revision. Such are the following:

(1) The preface to the Lord's Prayer at the conclusion of the Prayer of Consecration—"And now, as our Saviour Christ hath taught us, let us say"—has not stood the test of usage. It intrudes an address to the people at a time when we are offering intercession to Almighty God. Let us, using the language of the Prayer Book of 1549, and the precedent set in the Bidding Prayer already adopted for our book (*Revision of the Book of Common Prayer*—1925, page 47), substitute: "And now, as our Saviour Christ hath

commanded and taught us, we are bold to say, Our Father," etc. In this form the words are addressed to Almighty God and so avoid the break in thought that is involved in the abrupt interpolation of a line addressed to the people.

(2) The collect provided for Maundy Thursday is weak, unworthy, and almost meaningless as prayer. It reads as follows:

"Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive it in remembrance of him; who liveth and reigneth," etc.

The history of this new collect is this: Collects for each day in Holy Week had been proposed by the joint commission and were tentatively adopted in 1925. That provided for Maundy Thursday was not much better than the foregoing. The House of Bishops, acting upon the matter first, recognizing the unsatisfactory character of the collect, substituted the following:

"O Lord Jesus Christ, who in the Sacrament of the Altar hast left unto us a perpetual memorial of thy Passion; Grant us so to venerate the sacred Mysteries of thy Body and Blood that we may always perceive within ourselves the fruit of thy redemption; who livest and reignest," etc.

When this came before the House of Deputies, there was no printed form of it available. Some one spoke of it as the "Corpus Christi collect" without explaining what he meant by it. Somewhat altered, it is, indeed, the collect in the Roman missal for Corpus Christi Day, as it was also in the Sarum and other early missals. That, certainly, would not have condemned it if the text had been available to the deputies: It had, indeed, been recommended by the joint commission in its earlier reports; but for some reason they had changed to another and not very satisfactory collect for Maundy Thursday in their fourth report, considered in 1925. The collect proposed being deemed unsatisfactory by the House of Bishops, and that adopted in the latter being not accepted by the House of Deputies owing to the considerations stated above, the new form quoted was hastily written by a deputy during the session, when it seemed impossible for the house to agree upon anything, and it was adopted. We cannot think either that the form as adopted can be satisfactory to anybody in the Church, or that the form adopted by the House of Bishops will be found unsatisfactory when it can be read with care. We may add that this prayer is contained in most of the popular manuals for the Holy Communion that are so largely given to Confirmation candidates, such as *God's Board*, which is used everywhere without objection. We earnestly hope that the Church will not rest content with the matter as it now stands, the collect first quoted above, but will demand that the form proposed by the bishops shall be accepted. However, we would suggest that in order to identify it with the day, Maundy Thursday, for which its use as the collect is proposed, the first words be altered to "O Lord Jesus Christ, who on this day didst institute the Blessed Sacrament of thy Body and Blood to be a perpetual memorial of thy Passion . . ."

(3) We find very objectionable the provision requiring a clergyman, about to conduct a burial, to determine whether the person to be buried is among the "faithful departed in Christ." That requirement is made in the rubric designed to supplant the present rubric stating conditions under which the Burial office is not to be used (*Revision of the Book of Common Prayer*, p. 227). No priest is justified in passing judgment in this manner upon any soul that has passed to its God. This provision may, indeed, be defeated by



failure to ratify; in which case, if those who feel strongly that the present rubric is objectionable, wish to press the matter, they should be prepared to offer a new rubric that places no such objectionable obligation upon the priest.

HERE, THEN, are four instances of rather serious blurs upon the revised Prayer Book if it be closed in the present stage of revision, with or without the various ratifications anticipated in 1925, and there may be others. We can scarcely think either that the joint commission can rest satisfied with the book without correcting these defects, or that its members can feel that the defects can be cured simply by editing. And we would point out to them also that their committee will not have the sole determination of the latter question, and cannot assume that their own liberal extension of their authority to edit would be final. The revised book must be "authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of General Convention, and by the signatures of the members of the Joint Committee charged with the duty of preparing and submitting to the Convention a Standard Prayer Book" (Canon 46).

Bishop Slattery seems to be speaking for the commission when he expresses the view that the Communion hymn can be restored by a process of editing. The blot occasioned by the omission of that rubric is, however, not the only one to be removed, as we have shown, nor is it clear that the mere restoration of a repealed rubric is the sort of cure that the majority in the Church desires. But even if the commission may perchance agree with him here, it would seem very precarious to assume in advance a like agreement on the part of the presiding officers and the secretaries of the two houses. Except as the Presiding Bishop is *ex officio* president of the House of Bishops, these officers have as yet not even been chosen. When they are chosen, we strongly suspect that they will decline to certify to the accuracy of a printed text that has been "edited" to such an extent as to have restored a rubric that had been repealed.

We share with the Church generally the desire that revision may be so far finished that a complete Prayer Book may be published immediately after the Convention of 1928.

But this desire must be correlated with our still stronger desire that the book that is to be our Prayer Book for years to come shall be as free from blemishes as it can be made.

We appreciate Bishop Slattery's hope that the worst of these blemishes can be removed by the simple process of editing. But we have shown that the determination of this question does not rest alone with the joint commission, and in any event we question whether "the end justifies the means."

The only constitutional solution of the problem that we can think of is that which we have suggested: that with such ratifications as shall be completed in 1928 the Standard Prayer Book of that year shall be issued and new Prayer Books shall be printed; that tentative legislation be enacted in the coming Convention to cure real defects, and that, with the ratification of that legislation in 1931, a new Standard Prayer Book of the latter year be created.

Will that reopen the whole matter in the next Convention? Only to the extent that both houses can be shown that further legislation is needed to cure actual defects. We think it may be taken for granted that no new propositions—certainly none of a controversial character—would be considered. But if anyone can point out other real defects, now is the time to do it.

CONFIRMATIONS reach their maximum almost everywhere between Palm Sunday and Easter. Do those who are being confirmed here in peaceful America realize at what cost some other people are being confirmed?

Dr. Wood has reported on conditions in China as seen by Bishop Sanford and himself on their tour of inspection last winter. Foreigners are still confined to the larger cities, but our missionaries from America are able to make trips from Shanghai and Hankow to some of their missions.

Confirmations  
in China

And the Chinese clergy and communicants keep up the work of the Church wherever it has been established, and the bishops visit those churches for confirmation and to strengthen and encourage the little flocks during this period of anarchy and anti-foreign and anti-Christian disturbances. Here, we learn, were twenty-five confirmed at Ichang at the Christmas services though there were "some disturbances and anti-Christian feeling." "The services were not interfered with," says Dr. Wood; yes, but how did those people who composed the congregation and the Confirmation class know that they would not be? It must have taken a good deal of real courage, of real *character*, to be confirmed there, where Christianity was unpopular and soldiers might break in and arrest everybody at any moment. So also, we read, four women were confirmed at Shasi on New Year's Day, though the homes of our missionaries were occupied by soldiers and "the American staff have lost all of their household and personal possessions through looting."

It troubles us not at all that our missions in China have suffered a good deal of property damage during these chaotic years. What matters is that, for the most part, our Chinese priests and deacons and a great many of our lay people have remained firm under dangers that have sometimes been real persecution. The temples of the Holy Ghost are more important than the temples made with hands. Souls in China have been tested as few of us in America have ever been tested. The Chinese Christians are setting an example to us in America much better, we fear, than we have ever set for them. We ask our American missionaries in that land to carry to those people the knowledge that we appreciate their steadfastness in danger and shall try to be worthy of them. They are showing us what real Christianity can be; not we, them.

And for those, be they young or old, who have dared to stand before God's altar and, confessing themselves before men to be Christians, have been confirmed in these recent months, we wish there might be medals of some sort made, comparable with the congressional medal, such as might be conferred upon them by our National Council, as showing our appreciation of their Christ-like courage and our pride at being united in communion with them.

May we in America be found worthy to be numbered with those Chinese communicants who are setting so splendid an example to us!

### ACKNOWLEDGMENTS

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# DAILY BIBLE STUDIES

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

## THE MIND OF CHRIST

*Sunday, April 1: the Sunday before Easter—Palm Sunday*

READ Phil. 2:5-11.

WE ARE held by two emotions today. In the Epistle and Gospel we are brought face to face with the humility and sacrifice of Christ Jesus and the holy and blessed story of the Crucifixion. In our Bible lessons, however, we are given the Palm Sunday message of our Lord's triumphal entry into Jerusalem. The two emotions are really one. For the palms, signifying victory, find fulfilment in the Cross whereby Christ is highly exalted, and made the Eternal Victor in whose Name we bow, joining in adoration with "all who dwell in heaven, in earth, and under the earth." Ezekiel in his vision seemed to mark the truth: "The face of a Man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side" (Ezekiel 41:19). Victory through contest! And that was the mind of Christ. He fought the lion, and Himself became the "Lion of the tribe of Judah." Through tears, we sing: "Alleluia." "Hosanna!"

*Hymn 144*

*Monday, April 2*

READ Isaiah 45:22-25.

THE Cross has become the glory of the world. Through the mystery of the divine agony has come eternal salvation. Saved by His precious Blood we worship and adore the Crucified as our King—"The King of kings and the Lord of Lords." The disciples in a transient excitement of love cast their garments on the way which the Christ was to tread. The people waved the palm branches, and the children in the Temple sang "Hosanna."

"Fling wide the gates, for the Saviour waits  
To tread in His royal way,"

sings Stainer in his inspired *Oratorio*. And as we join in the welcome, looking backward, we look forward also to that great and final triumph when the King shall come again to claim His own. Yet, with weeping sympathy we are silent in the presence of holy suffering, the divine mystery of pain! We may not know, we cannot tell why Jesus Christ should die that human sin might be forgiven. We wonder! We cry, "He died for me!" But we bow the knee in adoring faith.

*Hymn 159*

*Tuesday, April 3*

READ I Cor. 2:7-16.

THE word translated "mind" has in the Greek a strong meaning, suggesting both *will* and divine *intelligence*. The life and death and resurrection of Jesus Christ were not mere incidents in human history, but were the fulfilment of a divine purpose. God planned for human salvation, and with His plan was associated His loving will. Hence the prophecy of the psalmist, "Lo, I come to do Thy will!" quoted in the Epistle to the Hebrews (Psalm 40:7, 8, and Hebrews 10:7-9). So in Gethsemane the Lord cried: "Not My will, but Thine, be done." Does it not make the Crucifixion a very sacred thing, even beyond its loving sacrifice, when we thus learn the holy plan of God for man's redemption, the truth of the "Lamb slain from the foundation of the world" (Rev. 13:8)? The holy will of heaven, fulfilled on earth by the Son of Man and Son of God, surely calls for our wills to become in all things one with His will.

*Hymn 391*

*Wednesday, April 4*

READ Psalm 46.

EACH day of this Holy Week has its special message. As Tuesday was the last day of our Lord's public teaching, so Wednesday was the day of retirement, of quiet prayer, of hidden communion with the Father. The sacred narrative is silent, as if in reverence for the silence of Christ. There is a great lesson here. Cyril Hepher, in his book, *The Fruits of Silence*, writes: "Retire into the depths of your soul; banish deliberately one by one the intruding thoughts which distract the quiet of your mind. Close door after door against all invasion from without. Gather your soul into its most secret shrine. That secret place is no solitude. It is the Presence-chamber of God, and God is the Light thereof." In our confused life, with its hours of apparent triumph and its hours of pain, to be still and so know God is to follow the Master in His last earthly experience.

*Hymn 120*

*Maundy Thursday, April 5*

READ St. Luke 22:15-20.

THERE is only one meditation for us today, and that is placed for us in the "Upper Room." There, with a divine simplicity which makes it all the holier in its eternal significance, Jesus Christ instituted the "Lord's Supper," the "Holy Communion." How wonderful it is that the Master's last request—"Do this in remembrance of Me"—has been observed through all the centuries, in spite of persecution and martyrdom and division! It is the comforting thought in our sorrowful reading of Church history, even as the Blessed Institution is the glorious light in this sorrowful week. Here we have the assurance of an ever-present Christ. Here we *know* that our sins are forgiven. Here we are strengthened for toil. Here we renew our faith. Here we have the pledge of His final "coming again." As little children we kneel before Him, and He feeds us. As soldiers of Christ we go forth, "strengthened with the Bread of Life," ready to do His will. O Hour of Peace! O dear beyond words, that "Upper Room"! O sacred Communion with Jesus Christ! O precious fellowship!

*Hymn 334*

*Good Friday, April 6*

READ St. John 19:17-30.

IT IS a day of mingled emotions, in which thought is almost silent. Kneeling in spirit and in body, we look on the Crucified as He suffers for us. With breathless silence, broken only by the sobbing of adoring hearts, we hear His Seven Words spoken from the Throne of the Cross. At the time of the Evening Sacrifice, Christ dies!

It was a lonely hour! With no great declaration, with no surrounding multitude, in a little and despised part of the Roman Empire, the redemption of humanity is accomplished. The histories of the time do not mention it. The earthly rulers were ignorant of it. But the centuries have followed that Holy Sacrifice, and have made the Cross the Glory of the world. And we, on this Good Friday, give ourselves anew, body, mind, and soul, to Him who loved us and died for us.

*Hymn 158*

*Saturday, Easter Even, April 7*

READ St. John 19:38-42.

EASTER EVEN is the time of waiting, the age-long pause between the Cross and the Crown. Yet it brings very near to us the dear ones in Paradise who are living with Jesus

(Continued on page 736)



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I WAS talking the other day with a poor old woman who has lost her money, and is obliged to arrange her affairs duly. She spoke of various possibilities, but ended: "I do hope I shan't have to go to 'the Island'; that would just kill me!" "The Island" is the public shelter prepared for those of our citizens who require such a place, and, *mutatis mutandis*, the opinion expressed of its tender mercies might have been uttered by dwellers in almost every community of our country. One would think that to take advantage of provision made for necessity was considerably worse than to be punished for a crime, so terrible is the revulsion of the ordinary American against what we euphemistically call public charity. Why should this be so?

I know only three or four public institutions of that character which are not utterly odious; and I fear that the making of them so odious is a deliberate policy so as to prevent people from going there, except under the direst necessity. The same conditions hold in England, too, where the "workhouse" is the very sum of iniquities to many and many a poor person. Things do not seem to be improving in that particular region either; and Bumbles are as numerous and as hateful as when Dickens wrote years ago.

For the life of me, I do not see any reasonable connection between such outrageous cruelty, all the more hideous for being careless, and the necessities of many of our poor people. Whatever the cause, whether illness, or old age, or incapacity for work, or mental deficiency, it would seem reasonable that the greater the necessity, the greater ought to be the consideration which those poor people receive. It isn't a crime to be poor and old. And though the bookkeeping may not show a clear connection between the labors of the individual and public maintenance of such institutions, yet every citizen, who has worked at all has been contributing to the revenues of the state or city, all through his active years, and has, by so much, paid for his own care if that should ever be necessary.

We are gradually improving in our dealings with the insane; though even there there is much to be desired. But it seems to be taken as a matter of course, that the more unhappy and uncomfortable you make the poor people the better; and that it is eminently desirable to keep just as many as you can out of those public institutions, which are founded and maintained, in the theory, expressly to testify to human brotherhood. The public servants in those institutions are the very dregs of political appointment, exercising a gross and abusive tyranny over their unhappy victims. Everything which can be done to humiliate them, and to make life almost intolerable, seems to be done; and one has known cases where suicide seemed preferable to the endurance of what must be borne in such places. Obviously, it is undesirable to give categorical instances; but the thing is so widely known that scarcely anybody will be found to dispute it. To be sure, even Church institutions are not wholly free from such abuses; and I have been hearing much of late about the discrimination made in a Church hospital between the private patients and the cases in the wards, where it appears that callow and small-minded nurses do all they can to make their patients unhappy by exercising a petty tyranny.

If it is urged that the management cannot afford to pay enough to secure a good quality of servants, then the answer is clear: to appropriate more money, insisting upon a better grade of service. America has money enough to spend extravagantly on thousands of unworthy objects; so that it must have enough to secure their rights for the unprivileged.

But it seems a proper field for the exercise of the religious life in places like that; and I have just been hearing of the excellent work done by the Brotherhood of St. Barnabas, in caring for the helpless, and in saving them from the abhorred "public charity."

THE VARIOUS "fancy religions" which flourish in Los Angeles and Chicago have aroused our interest heretofore. Now, in the center of Eastern culture, the same tendencies call for notice. A copy of the Boston *Evening Transcript* of March 10th has just come into my hands, with a page of religious notices of the Sunday meetings appointed; and there is surely as much variety and novelty there as ever in the metropolis of southern California or in the bailiwick of "Big Bill."

The usual historical bodies are all represented, though one observes that some of them are making desperate endeavors to get out of the rut so far as their evening order is concerned. Thus, a Methodist service is heralded as showing "*Nason, the Blind Disciple*, a religious drama, beautiful costumes, lighting effects, special chorus"; while another promises moving pictures illustrating the pastor's recent trip to Washington, Florida, and Cuba. But it is interesting to note the varieties of efforts to catch the popular attention by novelties of teaching. There is "the New Christian Science Church, Boston Branch 1 of the Christian Science Parent Church, the Church of the Transforming Covenant"—not to be confused with "the Mother Church" of the original Eddyites; two kinds of Theosophists strive to attract followers, one looking to Mrs. Besant for inspiration, the other leaning on Katherine Tingley of Point Loma, California; "Practical Christianity" offers three opportunities for profiting, "Unity Truth Center," "Home of Truth," and "School of Insight," the third affording "new age healing" and "insight analysis"; the "Baha'i Movement, representing all races and religions in the spiritual understanding of the oneness of mankind"—whatever that may mean!—promises a speech on *The Kind of Religion Demanded by the New Age*. At "Unity Church, Spiritualist," we take note that "forty-five minutes are devoted to voicing messages from the so-called dead: Houdini promises a startling message"; this comes after a ten-minute address on *Companionate Marriages*. There are two speakers from Vedanta centers, Sister Daya and Swami Akhilananda; and at one meeting "Skati, or Divine Powers" will be demonstrated. Besides all these, there is an Amorc Temple of Rosicrucian Mysticism; the "Gnostic Christians who know, representing Jesus called Christ," promise to "satisfy soul hunger now by giving birth spiritual body now"; the Metaphysical Club, for prosperity, health, and self-development, has a lecture by the Rev. Anna B. Parker, M.D., on "See It and Win It"; and the Order of the Portal invites "those who are seeking a larger Spiritual consciousness to attend the open meetings of the Order." To crown all these, St. Raphael's Mission of the Liberal Catholic Church announces Prime at 10:30 every Sunday morning!

By the way, a publication of the "Supreme Council of the Evangelical Catholic Church" has just turned up from Chicago, though carefully concealing all names of people who might be counted responsible for this newest manifestation of the spirit of schism.

FROM MT. MCGREGOR comes an admirably printed little magazine called *The Optimist*, which lives up to its name for the most part. But it is rather astonishing to find a sympathetic description of the Christmas festivities marred by this sentence:

"Midnight Mass was conducted with unusual splendor. The celebration was a *Missa Cantata*, Father Knight being the *posturer* in the ceremony."

What word was in the writer's mind I can not say; but, alas! this substitute is sometimes not unfitting, though hardly a synonym.



## DR. WOOD REPORTS ON WORK IN ORIENT

## Finds Encouraging Features in Chinese Situation Despite Anti-Christian Movement—Steady Growth in Japan

New York, March 20, 1928.

THE status of the Church's missionary work in China and Japan is told by Dr. John W. Wood, executive secretary of the Department of Missions, who has just returned from a tour of inspection of those countries, in two bulletins issued March 19th. Although the report on China indicates that the danger point is not yet past, it contains several encouraging features; while that on Japan indicates a steady though slow growth in steadiness and influence.

The report on China reads as follows:

"Bishop Sanford and I spent six absorbingly interesting weeks in China during November and December. After a month's absence in Japan we passed through Shanghai again on January 16th enroute to Manila.

"Most of our time in China was spent in the cities of Shanghai and Hankow. We succeeded, however, in making visits to Soochow and Nanking, Wuhu, Kiukiang, Wuchang. It was a great regret to be obliged to pass Anking as we steamed up and down the Yangtze. Boats are stopping irregularly and intercourse between the city and the outside world is limited.

"We found all of the members of the mission staff who are remaining in China concentrated in Shanghai and Hankow. Up to December 10th it did not seem wise and in most cases it was impossible for foreigners to live in any other cities.

"We learned in Shanghai that Bishop Huntington and Mr. and Mrs. Lanphear have returned to take up residence in Wuhu. The Rev. L. R. Craighill is making a visit to Nanchang. The Rev. Francis Cox and Mrs. Stranding make regular visits to Soochow. The Rev. John Magee goes occasionally to Nanking. Visits have also been paid to Zangzok, Wusih, and Yangchow. In these three places our property is in the control of the military.

## BISHOP GILMAN AT WUCHANG

"Bishop Gilman, Mr. Coe, and the Rev. R. E. Wood are living in Wuchang, but it has not yet seemed wise for Dr. James to move over there although she makes regular and frequent visits to the hospital. Bishop Roots, accompanied by Deaconess Clark and Miss Lustgarten, visited Shasi and Ichang, leaving Hankow on December 15th and returning January 5th. A week was spent in each place. In Ichang on Christmas Day services were held in the midst of some disturbances and anti-Christian feeling but the services were not interfered with and some twenty-five were confirmed. The Huntington School and the residence of the Rev. F. C. Howe are both being occupied by the military. The deaconesses' residence is not occupied. So far as it was possible to ascertain the deaconesses have not lost any of their possessions and Mr. Howe's things are reported to be more or less intact.

"In Shasi the residences occupied by the Sisters of St. Anne and Miss Lustgarten are now in control of the Szechuan troops. After eleven different occupations the residences are said to be in a damaged condition and the American staff have lost all of their household and personal possessions through looting. In Shasi on New Year's Day Bishop Roots confirmed four women.

"All of the members of the mission staff whom we have had the pleasure of meeting are well and confident that eventually the will of God will be accomplished. This does not mean that the present outlook can honestly be described as hopeful. In spite of or because of the recent drastic action in driving out the Red Russians there seems to be a spirit of anarchy abroad in a relatively small section of the community. Communism, either politically or economically, has little hold on the Chinese people. Nevertheless, in the judgment of those best informed the so-called Red menace is by no means ended.

"None of our middle schools or colleges is open at the present time. In some instances so-called tutorial schools have been organized by the Chinese. Our primary schools are going on with a fair degree of success largely under Chinese management.

"St. Luke's and St. Elizabeth's Hospitals in Shanghai and the Church General Hospital in Wuchang are open and carrying on as usual. Our hospitals in Zangzok, Wusih, and Anking are closed. St. James' Hospital in Anking, according to reports reaching us, has been badly looted and damaged.

"The most hopeful feature of the whole situation is the fine way in which most of the Chinese clergy and congregations have been carrying on in spite of enormous difficulties and sometimes in the face of serious opposition. All the bishops feel much cheered by this fact. It indicates that the *Chung Hua Sheng Kung Hwei* has a real place in Chinese life."

## CONDITIONS IN JAPAN

Dr. Wood's report on Japan is perhaps more encouraging, for he says that "while the Church in Japan grows slowly, one is impressed with its steadiness and its influence." The Japan bulletin says:

"Bishop Sanford and I had the pleasure of being in the dioceses of Osaka, North Tokyo, Kyoto, and Tohoku between December 13th and January 13th. The time was too short to enable us to visit as widely as we would like to have done. Moreover it seemed desirable that most of our time, especially in North Tokyo, should be concentrated in the study of the needs of our churches and institutions still suffering from lack of equipment as a result of the earthquake in 1923.

"It is a pleasure to be able to say that practically the entire staff is thoroughly well although there were a few cases of illness. None were serious.

"While the Church in Japan grows slowly, one is impressed with its steadiness and its influence. All of our schools are flourishing and calling for additional space. We hope the contract will have been let for a new classroom building for St. Agnes' School, Kyoto, before the first of February. It is evident that the money in hand is going to be insufficient to provide what is needed. Some way must be found to secure a few thousand dollars.

"Plans are being prepared for a permanent classroom building for St. Margaret's School, Tokyo. Ever since December, 1924, the school has been carrying on in temporary buildings which cannot last much longer. Moreover, additional space is needed to accommodate the pupils who desire to enter.

"The new classroom building for St. Paul's Middle School is said to be one of the best in Japan. St. Paul's has been forced to spend money for the erection of temporary classrooms because the funds were not in hand to provide for the two wings of the academic building included in the reconstruction program.

"St. Luke's Hospital, in temporary quarters, is a marvel of organization and service. Its contribution to medical science, international good will, and Christian progress cannot be over-estimated."

## DAILY BIBLE STUDIES

*(Continued from page 734)*

in a wonderful way. It is well for us to read Keble's hymn for Easter Even. Canon Liddon, in his meditation, writes thoughtfully: "The satisfaction which Christianity affords to the human soul is at once present and future; present in part but future in its completeness. We have eternal life, yet we expect it. We possess God, yet we look forward to seeing Him as He is." And Keble's lines help us:

"Soon wilt Thou take us to Thy tranquil bower  
To rest one little hour,  
Till Thine elect are numbered, and the grave  
Call Thee to come and save:  
Then on Thy bosom borne shall we descend,  
Again with earth to blend,  
Earth all refined with bright supernal fires,  
Tinctured with holy blood, and winged with pure desires."

*Hymn 167*

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

## HOLY THURSDAY

COME back, dear Lord, into Your house again:  
The altar where You lived is black and bare;  
No light streams out to mark a path for me;  
No need to bend the knee—You are not there.  
The house whereto with all my woes I fled—  
That house is empty and my Lord lies dead.

In state unto the Altar of Repose,  
Buried in roses, they have carried You.  
Remote, divinely strange You are in death—  
My heart cries for the friendly Christ I knew.  
Back from death's grandeur come, dear Lord, again,  
Back to Your world of sinful, weary men.

Outside Your door I wait for Your return  
To this Your house, built ere men counted years—  
Built out of love and death to love and life—  
Small is it as my thought, great as Your spheres.  
Come home, dear Lord, that I again may see  
Your lighted lamp marking the path for me.

KATHERINE BURTON.



# The Appeal From the Cross

A Holy Week Meditation

By Edna G. Robins

**A** LONG the narrow, winding street, out through the city gates, to the place of execution, passes the sorrowful figure of the rejected King of the Jews. The Roman soldiers who are escorting Him to His death keep back the mob which would otherwise gladly tear Him to pieces. But nothing can protect Him from the cruel mockery, the vile jeers, the bitter reproaches of the people. Occasionally one, more bold than his fellows, presses close enough to spit in that haggard, blood-stained face. Then, perhaps the tired eyes are lifted to turn upon the tormentor a glance of patient, reproachful suffering. He says no word, but His worn, unutterably lonely figure seems to cry out to each heart, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow."

How tenderly do we think of Him, the Saviour, the Good Shepherd, suffering for the sins of the people! How bitterly do we condemn the unthinking mob which persecutes their Lord, ignoring His goodness and innocence. We shrink from them with loathing. But hark! Among the chorus of jeers is not that your voice ringing out louder than the rest? Is not your form in the forefront of the crowd, urging on your fellows to fresh acts and words of hatred? How can this be? He whom you acknowledged as Lord and God is weighed down by the Cross and staggers—even falls—on the uneven way. Your heart bleeds for Him, yet His reproach rings in your ears.

"Is it nothing to you? Is not My burden already too great that you by your sins should add to its weight? Is not my sorrow for the sins of My people breaking My heart and do you pierce it through again and again by your daily denial of Me and of My claims upon your love?"

Can it be that our Lord on His sorrowful way sees us among His enemies? We look deep into our hearts and are appalled at the sight of so much unacknowledged, unconfessed sin. The envy and jealousy that makes us withhold our appreciation from others whose work is a little better than our own; the uncharitable thoughts and words, the harsh judgments that stir up strife among those who kneel at the same altar; the self-love that makes us work in the Church not for the advancement of Christ's kingdom but for the glorification of self; all these sins are as the blows which were rained upon the Saviour, as the nails that tore His flesh. They added to the terrible weight of anguish that oppressed His spirit and made Him cry "My God, My God, why hast Thou forsaken Me!"

Is it nothing to us? Surely we will not harden our hearts and blind our eyes to His sorrow. Surely we will not add to His torture by the sight of our unbridled passions, of our ignoble self-absorption. Perhaps as we follow our Lord to His death our love for Him may be quickened, and our desire to serve Him.

The path He treads seems rough and steep as we try to keep our half-unwilling feet therein. We have no difficulty in tracing the path, for it is plainly marked out by the bloody footprints of the Lord. Before us the Cross points out the way. Stumbling, discouraged, half-blinded by sweat and tears, yet we persevere until the procession halts. Calvary is reached. The sinless Lamb of God is brought for the sacrifice adorned not with garlands but with a crown of thorns; pure and stainless in soul, yet covered with blood and dust, His garments torn and stained. Against the background of the mob, dark with evil passions, His slender form stands out, pathetic in its silent helplessness. From the slight elevation where the Cross is to be raised, He looks down upon a sea of faces, each one distorted by rage and hatred. For a moment He stands there, the central object of their fury. Then rough hands seize Him and tear the garments from His shrinking form, exposing to the gaze of the vulgar His sacred body.

And then, O woeful sight! We see the horrible wounds made by the steel-tipped thongs of the dreadful Roman scourges. His back is a mass of lacerated flesh. We cannot bear the sight.

We long to give Him some relief in His anguish, we would gladly pour oil in His wounds, yet we must stand there helpless and gaze upon our Master, stripped and bleeding. Yet not for long! If we would follow our Lord as true disciples we cannot stop yet. We must share as far as we can in every pang of His Passion. So now, though we shrink to see Him thusly exposed to the multitude, we must not fall back. With violent hands we must tear aside every veil that is interposed between the miserable depths of our own heart and the searching eye of God. The veil of pride, of self-respect, of convention, of self-will, they must all be thrown aside that God and we ourselves may see all the hidden shame of our lives, all the festering sores of our souls, all the scars and wounds that sin has made. So we stand forth naked in the sight of our Judge.

**T**HE sound of harsh blows recalls us from the contemplation of our own misery to that of our Lord. He, the gentle and compassionate, lies stretched upon the Cross. The great, blunt nails are driven through the unresisting hands, that were so often raised to heal and to bless; through the feet, already torn and bleeding from the rough way to Calvary. Now with many curses the executioners lift the great Cross and let it sink into the place prepared for it. So at last the Lord is lifted up. So at last the King is enthroned and His crowned head is bowed down toward His people.

The crowd, moved by a morbid curiosity, sits down and prepares to watch Him die. As the long hours drag on, their fury abates somewhat. There is something mysterious about the manner of His dying. No curses fall from His lips, either on His enemies or on the pain that tortures His wracked limbs. In silence, with ineffable patience, He hangs there. With fascinated eyes the people stare at the sign over His head, "Jesus of Nazareth, King of the Jews." Their sense of wonder grows and uneasily they begin to question in their hearts whether perchance this malefactor be really all He claimed to be—a Prophet, a King, a God!—A nameless terror seizes them and, as the quaking earth is covered by a sudden darkness, they turn and flee from the voice that cries out in agony.

Through the darkness the struggle with death continues until the last offering for sin has been paid in blood and pain. Then Jesus gives up His life, voluntarily embraces death and sends His soul out on that mysterious journey which we so hesitate to take. Yet we must follow on after Him even through the experience of death. We have seen the manner of His dying. Voluntarily He suffered Himself to be crucified; voluntarily He laid down His life and resigned His spirit to God. And shall we, His disciples, turn and flee with the multitude? Shall the fear of death seize upon us and paralyze us? Shall the Lord, the King of Glory, pass on beyond us, out of our sight forever? From His lifeless body the glow and the radiance have departed. We cannot bear it to be left here yearning for the light and sweetness of His Presence. Though the portal of death yawns wide before us, though we cannot touch or see Him, the Shepherd of our souls, we hear His loved voice calling us to plunge bravely into the darkness, like Him shouldering our cross, like Him dying to self, to the flesh, to the world.

Loving hands receive the Lord's body and place it in the tomb. How much more is buried there than just the beloved friend, the tender son! Their hopes for the future of Israel, their national pride, their ambitions for personal glory, all these must be laid aside forever with Him. "We trusted it had been He that would have redeemed Israel." It is a cry of pathetic disappointment and disillusionment. The wonder and the mystery and the joy of the Resurrection will come in time, but no one of us can share in the risen life with Jesus until we, too, have embraced the Cross. It stands athwart the way, barring us from the joys of the Blessed. The light of eternal life shines out beyond it and makes the dark shadow of the Cross lie darker still on this earthly life. We go not up to joy before



we suffer pain. So for the sake of being finally with the Saviour, for the sake of enjoying His love and sharing in His glory, we overcome our fear and boldly take up our cross—our daily cross—dying to sin, dying to the world, dying to all the hopes and ambitions that might lead us away from the hard pathway which He has trod and has marked out for us with His heart's blood. At first the burden is intolerable. We faint and fall. We are tempted to leave this *Via Dolorosa* for the flowery paths of sin. But as we persevere for love of Jesus, we realize gradually that we do not carry the cross alone. His loved form toils beside us in the way and shares the weight of sorrow and pain that oppresses us. Gradually with our submission to this daily discipline, to this daily pain of self-renunciation, we come to understand our Lord better and to love Him better, because we are united to Him by the kinship of suffering. We look forward eagerly, our hopes piercing the shadows of the way, seeing nothing of the terror of death because we hear already in imagination the Master's welcome, His "Well done, faithful servant!"

Let the Cross, then, be impressed deeply on your life. Be not content to watch the Saviour suffer and die. Offer yourself to fill up the measure of His suffering. Then with the dawn of Easter Day you will find the Cross was indeed the gate to life eternal. Having suffered with Him, your Redeemer, you shall also reign with Him. Having continued steadfast through the darkness, you shall enjoy the brightness of His glory forever.

## THE SUPREME CONFERENCE

BY ALICE BOWNE

**A** CALL to conferences has lately been coming from all over the earth. Men have dropped their activities and hastened, sometimes over many miles, to attend them. Results have varied, but certainly they cannot be said always to have achieved their purpose.

A call to conference came to me from a quiet little chapel in New York, where the only speaker was God, speaking through a chosen witness, and I learned that at a supreme conference what we *are* shouts so loudly from our silent lips that we need not to speak at all, but just to be silent, and to *listen*. Then a knowing falls upon us, and as we hear the call to repentance, discipleship, companionship, coöperation, humility, and rest, our spirits vitalize these qualities in our acts, and we know that in this conference we have been keeping an appointment with God. The place of the conference is the Church's great retreat for her children of forty days and forty nights, and the time is the period of days lent to us in which to concentrate upon the practice of the Presence of God; days lent to us by Jesus Christ Himself, sanctified by Him in forty days and nights of fasting and prayer. It is a loan, and must be returned to Him on Easter Day, stamped with our signatures and our testimonies as His chosen witnesses.

As this Lenten season draws to a close, how are we to sign ourselves? In the Name of Jesus Christ, or in the nature of the natural man? Our signature will reveal whether or no the Presence has been real to us, or just a shadow shape cast by our own imaginations. What do we mean by practising the presence of Someone? Practice is systematic exercise for discipline. Discipline is discipleship. Discipleship is belief in the doctrine of a teacher. Doctrine is the logical exposition of facts. A presence is the whole of our personal qualities or attributes; so the practice of the Presence of God is exercising our belief in the qualities which our Master Teacher, Jesus Christ, has attributed to God, and accepting them as facts.

If we believe in these qualities, we dedicate ourselves absolutely to them in Jesus Christ, knowing that through Him, as Bishop Fiske says, "God has redeemed men by treating them, not as they are now, but as they are capable of becoming." Then the angel of His Presence sings the Resurrection song telling of dreams come true, of Love victorious, of the eternal springtime of hope, with God's thoughts unfolding in infinite sequences like lovely buds disclosing, as they open, unspeakable joys prepared for those who unfeignedly love God. To listen! To be still with all of nature, waiting for the bud to push through the mold, waiting for the Spirit to burst the bonds of the flesh. Waiting! Listening! Hoping! Believing! With the promise of development singing under the shadow of the Cross.

The sigh of the already penitent sinner, as he views the Cross, rises like incense, and carries on its breath his very soul, as it takes its flight to paradise, there to be with its Lord *this day*. I like to think that Jesus was telling us that we too can be with Him now, today, in paradise, a place of bliss, a state of happiness, if we repent, and ask Him to remember us in His Kingdom. His Kingdom is *here*. *He* is here. We can consciously be with Him *here*, we need not die to find Him in His paradise; our death must be to sin, not to life. The cross does not crush out life with its weight of suffering, it transfigures it through Christ, and raises it victoriously from the disquietude of this world to the revealed glory of the King in His beauty, permitting us to behold Him and ourselves as we really are.

The Cross lifts us into the Presence of God. Under its shadow He meets with us, speaks with us, confers with us, and from such a conference we return to our homes strengthened by our contact with reality, stimulated to a new livingness by our high instructions, conscious only of the force which lifts us unerring on our way. We no longer are caught in the wheel of things, but are free to soar effortless, like prayer, into the realm of infinite realities, and we return our loan on Easter Day with this signature: "Servant of Christ."

And so if, in this springtime of hope and love, even a slight sense of His Presence has touched us, may we treasure the memory of that touch, and send it in prayer wherever men meet in conference over God's Kingdom, that they may be helped to entertain no longer their own imperfect thoughts and vain opinions, but listen for God's voice, and hear that only. From such conferences men would emerge glorified, with no aftermath of controversy or accusation, but with the longed for unity and peace established through an uninterrupted correspondence with the qualities which generate unity and peace.

These qualities *must* develop in acts, not arguments, if we have been in Supreme Conference with Almighty God.

## FAITH

**T**HE GRAY buds of the olive broke to bloom;  
The lambs He loved played on the green hillside;  
Birds sang their happy songs and built their nests—  
The day He died.

We only see the horror of the end—  
The sobbing friends, the soldier with his spear,  
The broken hands, the tired human face—  
Death drawing near.

Our little human pity cannot let  
Us be content that death should take or give,  
The while that He, so young, yields up His youth  
That we may live.

But birds and lambs and olive trees—perhaps  
They sense a thing we mortals cannot see:  
That past the night the day that bringeth Life  
Always shall be. KATHERINE BURTON.

## MORAL COURAGE

**W**E ARE SORELY in need of men and women who will stand out for what they believe to be right, though the whole world opposes them. It isn't so much physical courage that is needed—heroic exploits in the air prove that we have that in abundance—but, rather, moral courage, the ability to think straight in perilous circumstances. We need boys like Walter Bagehot, who at sixteen years, at the cost of being called a tell-tale and a sneak, refused to tolerate the spread of grave immorality in his school; and men like the Jewish rabbi of Lyons, chaplain in the late war, who held up at a dying soldier's request this Catholic soldier's crucifix before his eyes amid a hail of bullets and shrapnel.

Such moral courage is difficult. It goes counter to the prevailing trend of life in America today. It is much easier to go to the devil along with the weak-kneed and spineless majority in your social set. We are too afraid of hurting people's feelings and of becoming unpopular.

The whole tendency in a democracy is toward standardization and regimentation. It takes courage to be different. In America democracy is coming to mean being governed by minorities. We have not many statesmen who would dare to veto the farm relief bill, as Mr. Coolidge did. We do need a few Mussolinis over here. —Rev. Dr. Selden P. Delany.



# Concerning a Vital Matter

By the Rev. Bernard Iddings Bell, D.D.

President of St. Stephen's College

THE purpose of education is to teach men how effectively to experience. Sometimes we hear it said that schools and colleges exist to teach their students how to think, how to reason. That is important, but it is not all or, indeed, most of it. The real purpose is to show them how to experience, how to tap the sources of living. Those who have been thus trained in youth can receive without disaster the opportunities for experience which life affords. It can give them profitably its riches of happiness and sorrow, of laughter and tears, of exaltation, and of long, dull strain. They will know how to taste it all. People so instructed will indeed live through the years and bless rather than curse their destiny.

It is probably obvious to everyone that it is only by experience that man learns anything. It is not the function of the reason to discover; it is the function of the reason to correlate and to digest experiences. They furnish the stuff upon which reason may act. For a healthy and rounded life it is required that a man should partake of all the various varieties of human experiences which are possible for men. As a matter of fact, we are not training our children, and particularly our older children, in comprehensive experience. Many of them, perhaps most of them, are being deprived of valid participation in the major portion of human life. The reason why life is deadly dull to many people is that they are trained to one sort of experience only, an experience of facts. An experience of facts is only a small part of possible experience. Experience is really four-fold, and a good schooling ought to train in all four kinds of experiential discipline.

What are these four kinds of experience? First, there is the factual experience, experience with the world out of which we human beings have been evolved. That we call *scientific* experience. Second, there is experience with other human beings like ourselves. That is *social* experience. Third, there is experience in which we seek not to observe at all but rather to make, materially to embody something of an abstract beauty which is conceived within our own consciousness. That is *artistic* experience. Finally, there is experience in personal terms of a life beyond and more perfect than our own life, as much beyond it as it is beyond the life of the earthworm or the amoeba, experience, in short, of God. That is called *mystical* or religious experience. Man's thought—man's conscious life—consists in reflection upon, rational arrangement and interpretation of, these four sorts of experience. Lack of cultivation of any one of them is apt to be fatal to happiness and even eventually to sanity.

At various times in history the world—and its education—have neglected one or other of them. The Greeks, for instance, held three of them in balanced relationship. With them *artistic* creativeness was held in high esteem—so were the *social* relationships and urbane graces—and until very modern times no one has exceeded their devotion to science and observed facts. The trouble with the Greeks was that they had almost no religious experience. Their gods were scarcely more than personifications of material forces or of human ideas. The Hellenes had nothing beyond themselves about which to dream, toward which to aspire. That killed their culture, and eventually it killed them.

When the ancient world had collapsed and the Dark Ages were gone and the glorious Middle Ages dawned, again we find a balance of three experiential disciplines. Gothic sculpture and the cathedrals bear witness to their *art*. Feudalism highly organized their *social* relationships and civilized them. *Religion* was largely emphasized. But they had no *science*. For that reason medieval culture perished.

IF WE are to learn from the past, we shall take care that none of the four great experiential disciplines is neglected. Our schools and colleges must teach the value and the beauty of them all. A school is not and can never be exclusively or even too predominantly concerned with science, with facts.

That has, of course, its proper place. Our boys and girls must learn the joy of accurate observation—of seeing things as they are—of delving beneath the surface toward the heart of matter—of observing the processes of physical life. That is important, but other things are important, too, if we are to be real people. A man is not, after all, merely a perambulating microscope, adding machine, and card file.

The chief characteristic of the contemporary intellectual is his astonishing absorption in scientific fact and his relegation to the distant cultural background of creative art, of the urbane cultivation of human comradeships and of religion.

It is quite true that the tide has already to some extent turned. The education of a generation ago was even more exclusively scientific than it is now. Into our schools has begun to come the realization that man is not merely a fact collector but at least an artist also. Especially in our lower schools we teach our children to create something as best they can to express themselves, knowing that in this they touch a vital and stimulating experience. Even in our colleges that artistic element is beginning to make its way. This emphasis is sure to grow stronger and stronger with the passing years, and we need no longer worry about its almost total absence. The social side of human experience, too, is beginning to be understood as important enough to justify wise direction. No longer does any wise college turn over fully to the students the social relationships of the campus. We are at least beginning to realize that constructive discipline, in home or school or college, involves something more than the punishment of naughty boys and girls; that what is really needed is wise direction in the fine art of human relationships.

But when we come to the mystical or religious side of experience, the overwhelming tendency of the moment is still to eliminate that as though it were not in the least the business of a reputable educational institution. In most of the more prominent of our American institutions of higher learning, religion has next to no place at all in the curriculum or in other official and expected activities. This is partly due to the example set by our public institutions, the state universities, which are compelled by law to eliminate from official consideration the cultivation of the mystical life; but it is also due in part to the feeling on the part of those who direct our educational policies that religion is a non-intellectual and relatively unimportant activity of the human race. Such a position, in the light of human experience as recorded through the ages, is manifestly absurd, even though many persons otherwise intelligent do maintain it. The search for God has from the beginning until now been one of man's chief concerns. The race has always known that there were some things which it could find out only by scientific observation, others which can be learned only by contact with one's fellows, others discoverable only by creative activity, and still others—and these the deepest and the most subtle—to be gained only by seeking ultimate reality in mystical terms.

TO IGNORE any one of these four disciplines is dangerous, as has been already said, but to ignore religion is, in the end, the most harmful of all. Just as spiritual aspiration, unbalanced by the other disciplines, is the parent of inane sentimentality, so the cultivation of the other disciplines without religion is, in the end, sure to become pregnant with a sort of insane cynicism—the very sort of cynicism which brought Greek thinking to a despairing close, the very sort of cynicism which increasingly characterizes the twentieth century. Religious experience must be restored to education and, more particularly, to collegiate education. The words "religious experience" have seemed better to use here than the word "religion," because that word "religion," taken alone, is apt to be divorced from experience and to gain a derivative meaning. Religion is not itself a philosophy of religion, a formulation of religion, an organization of religion. It is religious experience itself that matters.



What men need is a series of contacts, of their own, with reality in personal terms; contacts as much their own as their contacts with physical phenomena; contacts which they may use as material upon which to think and in the light of which to work out an attitude toward life. Religion is a way of living in terms of contact with God. It is as fatal for the twentieth century to neglect the mystical side of a man as it was for the Middle Ages to neglect his scientific training.

There are in this country a large number of religious colleges. It may be a revelation to some people to know that by far the majority of students in colleges today in this country are in institutions definitely under the control of religious denominations. These colleges, if they are properly supported and rise to their full opportunity, can do a vast amount toward rectifying the lack of balance concerning which I have been speaking. Unfortunately these institutions are very largely prevented through lack of vision from taking advantage of their opportunity. Most of them have an unfortunate concept of education. For the most part they came into existence in the beginning to train men for a professional ministry or in other ways to serve denominational welfare. Because of this, the denominational college has been all too likely to tend toward self-centeredness, rigidity, intolerance. Obviously no college of that sort can continue to exist in the twentieth century. Even if it did somehow manage to survive, it could not contribute to the world that reintroduction of the spiritual technique which is the great need of the moment. But the denominational college need not retain such a narrow and obscurantist point of view. The proper substitute for a narrow-minded denominational college is not a college inhibited by secularistic bias from dealing with religion at all, but rather a denominational college which tries not to serve its denomination, but rather to help its denomination serve seeking men. Only by the widest acceptance of all that the human mind can envision may the denominational college hold the respect of men. It must live for learning, for scholarship, for truth, for life. It must serve without restriction all people who come to its doors. It may, it must, offer to the world the contribution of that communion to which it belongs; but it must not live for that communion.

THE colleges belonging to the Episcopal Church have recognized this better point of view and have made it their own. In consequence, St. Stephen's College, of which I have the honor to be the head, and which we may take for example, possesses, as all the educational world knows, the following characteristics:

*First*, this college, which belongs to all Church people, accepts with gratitude the proved results of modern Bible criticism and of scholarly research into the history of religious development. It does not accept the Bible as a magical book, an inspired authority in science or history, even as a book which contains in all particulars good philosophy or good ethics. To us, as to all intelligent men today, the Bible has value because it reveals what the search for God can mean, that search which culminated in One who is perfect Beauty, Truth, Goodness. The Bible is itself an evolved product, neither a unit nor infallible.

*Second*, this college, which belongs to all Churchmen, exposes its students with absolute freedom, indeed with joy, to modern science—to its methods and to its discoveries. There must be no attempt, in an institution really devoted to the advance of thought, to shut off undergraduates from any sort of experiment or theory which unlocks the material universe, merely for fear that the student may misinterpret what he thus discovers or that he may become so obsessed by things material that he forgets the things eternal. To force students into one line of experiment at the expense of another is the very thing that needs to be guarded against. The non-denominational college, under secularist inhibition, is doing that to religion. The religious college must not retaliate by attempting to do the same wicked thing to science.

*Third*, St. Stephen's College, which belongs to all Churchmen, seeks to make its contribution chiefly by providing, in addition to this wide and deep instruction, a technique of devotion, of worship, through which the student may perhaps for himself find his God, on his own account, in his own way, without urging and certainly without external pressure, with the feeling that those who are promoting the technique are doing so with all tolerance, confident that their way of finding God is a good way, but not insisting that it is the only way. The col-

lege also presents the Church's theological system for the consideration of all of its students, be they Catholic, Protestant, Jew, or nothing, presents that system as a life solution in which it believes, but which is to be accepted or rejected at will by unhindered and uncompelled men. If it is really a good theological system and is thus freely presented, it will win its way. Only stupid theology needs to be buttressed with bigotry.

*Fourth*, St. Stephen's College, to an extent impossible in a secularist college, magnifies religion as an important aspect of human activity, magnifies it through its administrators and teachers, through its chapel, and its teaching. Of course, all the students do not feel the validity of that emphasis, but many of them come to do so. All of them do not accept *in toto* either the method or the theology presented to them, but they are apt to get at least this much, whether they be going into medicine or law or business or theology or teaching, a sense that religion matters and that intelligent, scholarly, broad-minded men love God and right humbly seek Him. To accomplish that much with an undergraduate is to accomplish everything. What is needed is to start men as they come toward maturity upon this search for God. The progress and completion of that search lies beyond the college walls, in the field of life, in the hands of God.

Eight years ago, a few of us took over the last remnants of the old St. Stephen's College, decayed almost beyond belief. In eight years we have spent over \$800,000 rehabilitating its plant; we have built the finest scientific laboratories possible; we have modernized our library; we have brought together a faculty of nineteen expert productive scholars; we have given all our money and all of our lives to making for the Episcopal Church a college of the sort I have sought to describe. The money has come out of our own pockets for the most part. The Church has given less than \$50,000 of the \$800,000 we have spent. We have given our all. Now we must depend upon the prayers of the Church and upon the gifts of Churchmen of means.

#### THE WILD DOVES

TO THE ledge of this grey belfry at sunset  
come two wild doves  
to wait for the tones of the great bell  
sounding its prayer.

When it has ceased they fly away over the house-tops,  
for their home is far from here.

Why do they love so the voice of the old bell?  
Can they carry prayers?  
Can they find God  
with their wild wings?

CHARLES BALLARD.

#### THE LAMB AND THE SHEPHERD

(A Mystery)

THERE was a Shepherd walked this earth;  
Shepherd of souls was He.  
There was a sacrificial Lamb  
Was slain on Calvary.

These two are one! It matters not  
How this strange fact can be:  
My soul is shepherded by Him,  
The Lamb was slain for me.

ELIZABETH ECKEL.

#### CALVARY

CALVARY is not an anomaly; it is the inevitable issue of the nature of God. The Cross is not simply a symbol; it is exalted upon the mountains of the world because it is hidden at the center of the world. It is the law of the forest and the city; it is the rule of life for the insect, for man, and for God. One can no more escape it than he can slip from the control of gravity. Sacrifice is at the center of every friendship, of every home, of every loyal allegiance to a cause. It is the life of the state; it is the basis of society; it is the daily bread of the Christian as it was the very life of Jesus.

—Zion's Herald.



# 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.

## "THE TYPOGRAPHY OF THE PRAYER BOOK"

To the Editor of *The Living Church*:

PROFESSOR DAY has raised interesting questions about the typography of the Prayer Book (LIVING CHURCH, March 17th). The General Convention has formally committed to the Commission on Revision the task of editing the book. Such suggestion as Professor Day has made can therefore be immediately referred to the commission, and there need be no delay in the convention itself. Most of the editing will consist in making uniform the usage of punctuation, capitalization, and italics; and the styles of printing such words as "The Collect," "The Epistle," and "The Gospel" would certainly fall under the head of editing.

The same differences of opinion prevail in the commission as in the Church at large. Some members plead for a less formal arrangement by which the use of bolder type here and there might guide the stranger: others plead for conservative, traditional dignity in the printing, leaving to the Mission Prayer Book the unconventional and plainer directions. The commission hopes that this Mission Book will be so good that established parishes may like to use it in addition to the complete Prayer Book. If copies of the Mission Book were marked, "For Strangers," it would readily perform its task of education.

The action of the convention of 1925 providing for paragraphs in the Prayer for the Church Militant is not bound up with the change of phrases at the end of the prayer. Therefore the convention of 1928 will vote upon this provision separately, and there seems no doubt of its adoption.

I know that I may speak for the whole commission in thanking Professor Day for his admirable article. Such counsel will be of real help to the commission as it faces the work of editing.

(Rt. Rev.) CHARLES LEWIS SLATTERY,  
Boston, March 19th. Chairman of the Commission  
on the Revision and Enrichment  
of the Book of Common Prayer.

## "SHOULD THE NATIONAL COUNCIL ADVISE CONGRESS?"

To the Editor of *The Living Church*:

IN REPLY to the Rev. Hamilton Schuyler's criticism of the National Council for its resolution condemning the Navy Bill (L. C., March 17th), I beg to draw to your attention the fact that the National Council in passing this resolution was obeying the specific orders of the body that created it.

General Convention in 1925 passed a resolution on World Peace as follows: "RESOLVED, that this General Convention requests and empowers the National Council to act as a Commission on International Peace and Good Will, and to cooperate with other Christian bodies and especially with the Commission on International Justice and Good Will of the Federal Council of Churches to abolish war and secure permanent peace." (*Gen. Conv.* 1925, p. 132, *Message* 112.)

Further, the General Convention in other resolutions on world peace expresses itself in no uncertain terms: "RESOLVED, that this Convention register its conviction that unless civilization can destroy war, war will destroy civilization. We believe that a warless world is a possibility . . . We thank God and take courage as we see the nations through their authorized representatives in conventions, assemblies, and conferences agree on plans for disarmament, for guarantees of security, and for the creation of the machinery of courts by which arbitration shall take the place of force." (*Gen. Conv.* 1925, p. 132, *Message* 112.)

It is a fair conclusion that the Navy Bill as promulgated was not in accord with the principles and ideas presented in these resolutions.

If the National Council had said less, it would have been recreant to a duty laid upon it by the General Convention.

New York, March 21st. (Rev.) CHARLES N. LATHROP,  
Executive Secretary,  
Department of Christian Social  
Service of the National Council.

## THE BALTIMORE CONFERENCE COMMUNION

To the Editor of *The Living Church*:

I AM WONDERING if the Rev. Mr. Opie and the Rev. Mr. Mitchell would be willing to make some explanations for the benefit of an ex-Presbyterian in regard to the Baltimore Conference on Unity.

I was taught as a Presbyterian that the consecrated elements of the Lord's Supper were still "common bread and wine like any other," and that anything remaining after the communion was to be thrown away. The rite was "just a form" which conveyed no grace; a social meal "in token of the love which Christians ought to bear one to another." It stood to reason that a mere man could not make the elements to become the veritable Body and Blood of Christ, so that they were only representing them. To regard these consecrated elements as especially sacred would be superstition—"magic"—and therefore a sin. Their rite is undoubtedly valid for them; it is all they claim it to be. No priest is needed to celebrate it.

I am taught as an Episcopalian that the sacred elements as consecrated by our priests become the Body and Blood of Christ, that our Lord Himself in accordance with His covenant with His Church enters into them and makes them His Body and Blood. This appears to be the clear teaching of the New Testament and of our Book of Common Prayer. The rubrics provide for the reverent consuming of anything remaining after the communion so that no particle of the sacred species may ever again be treated as common bread and wine.

Did the Episcopalian participants in the Presbyterian communion at Baltimore believe themselves to be receiving the Body and Blood of Christ, or did they believe it common bread and wine? What was it that they did receive? Can we assume that the Presbyterian minister was in error as to the effect of his consecration and that what he supposed to be common bread and wine were really the Body and Blood of Christ? Or, should we accept his estimate of it? Could we assume that the Baltimore Episcopalians, believing themselves to be receiving the Body and Blood of Christ, really did receive them, while the Presbyterians in accordance with their own belief received only bread and wine? The third possibility is that the Episcopalians understood that they were receiving only bread and wine. In this case, could they be considered to be making their communions in our sense of the word? For the purpose of communion, as we understand it, are common bread and wine just as good as the Body and Blood of Christ? Is participation in a social meal of bread and wine—or possibly grape juice—which, as the Presbyterians say, conveys no grace, anything which we can call intercommunion?

Another related question is troubling me, one regarding the Rev. Beverley D. Tucker's parish.

The Presbyterian at the Episcopal altar, who receives the Body and Blood of the Lord believing them to be common bread and wine: Can he be said to "discern the Lord's Body"?

New York, March 10th. MARY CARNAHAN.

To the Editor of *The Living Church*:

IN A LETTER printed (March 10th) over the signature of the Rev. Thomas F. Opie this statement occurs: "This writer . . . did not know (nor does he yet know) that the 'parish' (in the canon forbidding a minister of this Church to officiate in another parish without consent of the rector) of an Episcopal clergyman in any city or town embraced the whole territory of the said city or town, including the Presbyterian church!" And later on he adds: "If 'parish' means territory . . . then this ought to make plain—together with just how much territory a given 'parish' does embrace."

One of our great troubles in the controversy which seems to be so rife among us at present is that so many take little pains to inform themselves before rushing into unconsidered action and public print.

The facts in this matter are clear and accessible and should be known to every clergyman. Canon 57 III (i) is plain. It reads: "Where Parish boundaries are not defined by law, or settled by Diocesan authority . . . they shall be defined by the civil divisions of the State as follows: Parochial



boundaries shall be the limits as fixed by law, of a village, town, township, or of some division of any such civil district which may be recognized by the Bishop . . . as constituting the boundaries of a Parish."

Section (ii) continues: "If there be but one Church or Congregation within the limits of such village, town, etc. . . . the same shall be deemed the Parochial Cure of the Minister having charge thereof. If there be two or more Churches or Congregations therein, it shall be deemed the Cure of the Ministers thereof."

There can be no doubt from the language of the Canon that jurisdiction is territorial. It is the intention to make every clergyman responsible for things done on behalf of, or in the name of, the Church in the given section of territory which is his cure.

Moreover the particular issue he raises has been decided by an ecclesiastical court of this Church. If he will refer to White's annotated *Constitution and Canons*, p. 877, he will read: "In the celebrated Tyng case, it was contended that the Parochial Cure of a Minister extended only to the people belonging to his Congregation and did not mean the territory . . . in which his Parish . . . was located, and therefore the Canon . . . did not debar a Clergyman of this Church from officiating in a Congregation of another religious body within the territorial limits of such Church. . . . The Ecclesiastical Court . . . unanimously negated such a construction . . . and held that the Cure of a Clergyman was not the people belonging to his Congregation . . . but the territory included therein."

I do not see how it could be more definitely set forth and determined that a clergyman of this Church may not act ecclesiastically in the territory overseen by any other clergyman except with his approval and consent.

There is one unfortunate feature as respects jurisdiction, namely, the fact that the Church in allowing the establishment of more than one church in a single city has not defined parish boundaries in most cases, so that cities are held as joint territorial jurisdiction. It becomes uncertain whether *consent of one clergyman authorizes* one to officiate, or whether *objection of one debars*.

Watervliet, N. Y., March 10th. (Rev.) THEODORE HAYDN.

[Supplementary to the foregoing, and in order to save space in correction, we add that according to Maryland civil and canon law the territorial limits of St. Paul's parish comprise the entire city of Baltimore, the other churches in that city not constituting parishes in the usual and legal sense.—EDITOR, L. C.]

To the Editor of The Living Church:

IF GOOD Dr. Ainslie and his confreres among our Low Church clergy could bring themselves to see the radical difference between loyalty to what is Catholic, universal, and primitive in Christian truth, and what is local, recent, and experimental, it might clear up their difficulties concerning the relationship between Churchmanship and Unity.

Possibly one of the clearest instances is the list of twenty-seven books comprising the New Testament. Dr. Ainslie knows very well that the only credential of that complete list is the universal acceptance of the canon by the early Christians. These early Christians differed about many things, showing that they could differ when they wanted to do so. When they agreed, therefore, their agreement is a compelling credential.

Now the modern position of Protestantism tells these same early Christians, whose credentials about the New Testament are accepted, that they were all wrong about a lot of other things, *e. g.*, bishops, Confirmation, the Holy Eucharist, and many more.

Query: if their universal agreements, amid great diversities, are of final value about the New Testament catalogue, what rule of criticism will safely pronounce these similar agreements of no value concerning Confirmation as a prerequisite for Holy Communion?

Our own loyal rule seems to be the only consistent one. We accept their Testament, and we likewise accept all the interpretation of it where they ALL agreed. These are the deposit of Catholic truth, which we have inherited, and which we feel that we have no right to barter away. We do not see how anyone who accepts their Testament can consistently reject these other universal agreements. If these early Christians were all wrong about these other agreements, they may have been all wrong about their New Testament. This would undermine, eventually, ALL the foundations of our Christian beliefs. We prefer not to run this risk. We see that the Protestants who have run this great risk have frequently lost much or most of the Christian religion.

We are not obstructing Christian unity, therefore, when we courteously decline to wipe away Confirmation as a prerequisite for Holy Communion. If we throw that away, we might as well throw everything else away which we have

received from the universal, primitive Church. This would leave us without a single credential for any particle of the Christian faith. We are, providentially, custodians of what is purely Catholic. We cannot gamble with trust funds.

Chicago, March 10th. (Rev.) JOHN HENRY HOPKINS.

### THOSE HIGH-HAT GRAHAMS

To the Editor of The Living Church:

THERE IS A family on our street, the Grahams, that I should like to get intimate with. Fine people, but starchy.

No sociability. Never seem to get real chummy with the neighbors. Richard, one of the younger sons, cuts loose now and then, and has even responded to some overtures of mine, only to be frowned down by the rest. I think I shall invite Richard to spend a week-end with me. If he comes he will doubtless find himself the storm center of a very pretty family row, but I cannot help that. It is not that I want to give Richard a little respite from the family atmosphere, because I cannot say that I have any interest in him; but I want to promote cordiality between his family and mine. What, Mr. Editor, do you think of my plan? ARTHUR M. BROWN.

Boston, March 14th.

[Ask Richard by all means, but don't do it under the pretense that the brown bread and beans which you serve on Sunday morning are like those which his mother used to make. She, good soul, may have used the original, tried recipe, while you are selecting from fifty-seven modern varieties that, to you, are "just as good," but to him are only substitutes.—EDITOR L. C.]

### THE PROHIBITION LAWS

[CONDENSED]

To the Editor of The Living Church:

I WANT TO BRING before the attention both of yourself and your readers a matter which is very much on my mind and conscience.

It is an unfortunate but perfectly well known fact, that many members of our Church, and perhaps particularly the well-to-do members, violate the Prohibition laws and encourage others to violate them. When accused of being *pro tanto* anarchists, the usual defense is that a law need not be obeyed which infringes on one's personal liberties, and for that reason ought never to have been passed. This seems to me to be perfectly absurd, as most laws are passed for the purpose of prohibiting and punishing acts which would otherwise not be unlawful. However, the persons referred to claim to believe that most thinking people agree with them, and therefore are not troubled by any conscientious scruples on the subject.

I have no doubt that this attitude on the part of influential people is a very serious one for the future of our country, and indeed that it is necessary to take steps to meet it, especially as time does not seem to be bringing about any improvement.

I venture to offer the following solution for the thoughtful consideration of members of our Church. As to the success of prohibition either presently or prospectively, I recognize that there may be legitimate differences of opinion, and I have no fault to find with those of our members who believe that the Prohibition laws, and even the amendment, should be amended or repealed. As to the question, however, of the Christian duty of American citizens to obey this and other laws, I think there ought to be no difference of opinion whatever, and I suggest, therefore, the passage of a resolution by our next General Convention which would declare that in the present condition of unrest that exists in the country on the entire subject, it is the plain patriotic and Christian duty of our people to obey this law. I fear that some of those whose god is their belly would not be much affected by the passage of any resolution, but I venture to say that it would have a salutary effect in the minds of many who would have much less confidence in declaring a course of conduct commendable which had been condemned by the highest authority in their own Church. In addition, the passage of such resolution would also, perhaps, be helpful in our relations with other Church bodies. . . .

There is another phase of the same Prohibition question to which also I should like to direct attention. With many others, I have been hoping that time would solve the problem or at least would diminish the evils of the present situation, but frankly I do not feel as if the situation were perceptibly improving, nor do I see how it is likely to improve as long as one considerable group of people in the country (regardless of Church lines) believes that the country as a whole favors the policy of Prohibition, while another considerable group (also regardless of Church lines) believes that such is not the case, but that on the contrary the majority sentiment of the country after ten years of trial is opposed to the Prohibition experiment. I see no prospect of any real betterment in the situation until it is determined which group is right. The natural method for such determination is through the intro-



duction of suitable planks in the platform of the political parties, but at the moment it seems (1) that neither party is likely to be brave enough to face the issue squarely, and (2) unfortunately, even if one or both of them did, the coming election would be affected by so many other factors, including the individuality of the persons nominated for president, that it is unlikely that the result of the election would be accepted by the defeated party as showing the will of the nation at large.

My second suggestion, therefore, is that our General Convention pass a resolution urging upon Congress the desirability of providing for a special election at which all the voters of the country shall be invited to vote "yes" or "no" upon the question of the desirability of the Prohibition policy as embodied in the Eighteenth Amendment. If, on the one hand, the majority of the voters favored the present policy, those who oppose it will be deprived of the chief argument in support of their position. If, on the other hand, it appeared that a majority were opposed to the Eighteenth Amendment, then it seems to me that those who, like myself, have favored it and hope for its success, ought fairly to try to accomplish its repeal, and this on the simple ground that if a portion of our Constitution is really not believed in by a majority of our people, it becomes by virtue of that fact practically unenforceable and ought to be done away with. In passing only, if this should take place, it would still be open to those who favor national Prohibition legislation to urge the passage of a new amendment which would give power to Congress to legislate upon the subject of the sale of intoxicating liquors without, however, committing the country to any particular action in the premises; under such an amendment Congress could pass such legislation whether total Prohibition or restricted sale of liquors, as it from time to time in its wisdom might deem best. . . .

Philadelphia, February 16th. REYNOLDS D. BROWN.

#### "MICHIGAN AND ARTICLE 28"

To the Editor of *The Living Church*:

MICHIGAN and Article 28" in the Correspondence published March 17th, together with your editorial of March 3d, have brought into undue prominence an action of the last convention of the diocese of Michigan. (Possibly the prominence is warranted and not undue.)

The unfortunate part is that many Churchmen in this diocese are placed in the false position of having seemed to vote for the resolution. As a matter of fact, there were many votes against it. The one thing about which the convention was practically unanimous was that we were all too tired to fight about it; so when it was moved, seconded, and carried that the question on the resolution be put without debate, many of us contented ourselves with merely registering our votes against the resolution.

There was a quick and brief discussion in my corner of the room, regarding an attempt to re-open the question, and to present opposition to it, but it was decided to let the matter rest. My personal feeling was that the resolution would have no effect on either the attitude or vote of the delegates from Michigan in General Convention; and further that its effect on delegates from other dioceses would be negligible, being probably quite offset by similar resolutions of opposite import to be presented from other sections.

As to rescinding the Articles, I shall be quite content to leave the matter to the action of General Convention. We have gotten along very well with them in the past, they have done their work and left their imprint upon the Church—let us hope, entirely for good. On the other hand they are rather of an historical nature, having to do entirely with controversies of times past. I am afraid their language in many particulars is as archaic and out-grown as the philosophy of "transubstantiation," about which you have recently had an editorial. They are neither modern, nor of antiquity, but merely a mid-age attempt to express antiquity, in the philosophy of that mid-age.

I have no disagreement with the Rev. W. L. Torrance, or with Dr. Maxon, each of whom is well-beloved in this diocese and much my senior. The diocese trusts them to represent it in General Convention. They believe the Articles should be retained; and of course it is right they should work to retain them. Representing the diocese in General Convention it is natural that they should desire the backing of their diocese in the object for which they want to contend. My confidence in them increases as I realize the earnestness of their work.

The only thing about which I feel I should protest is the unfortunate impression that has gone abroad, that the diocese of Michigan, as a unit with not a single dissenting voice, is in favor of the retention of Article 28. That impression—however honestly and innocently arrived at—nevertheless remains false.

(Rev.) EDWARD L. ALDWORTH.

Hillsdale, Mich., March 16th.

## AROUND THE CLOCK

By Evelyn A. Cummins

IN SPEAKING recently at Vassar College, Count Keyserling, famous philosopher, said, "The original force within us, the autonomous factor which exists in every one, completely outweighs such external factors as heredity and environment.

"It is not possible to call forth this unique force in us by introspection, although that is much indulged in today; nor by following any set of formal rules. There is only one way to determine who you are, and that is by experimentation, by testing, by seeing what happens.

"My own way was to give myself completely to influences superior to me, which would awaken qualities I never knew I possessed. Thus it happened that I continued to grow beyond myself. I never argued or debated or discussed: the first sign of the wise man is that he does not argue. I never stopped an opinion before it had a chance to develop, and I still suspend judgment on most questions. That is why I feel I am still growing, for the soul grows just as the body grows.

Vassar is very generous with her lectures and concerts, and most of them are open to the public.

THE Reformed Church in America will celebrate its 300th anniversary next year. It is a lineal descendant of the Church of Holland which was fully organized in 1619.

Of the Reformed Church in America, the denomination says:

"The Reformed Church in America (otherwise called the Dutch Reformed Church), with which the Collegiate Church is a denominational communion, has for her chief characteristics jealousy for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to Jesus Christ the Head. In the community of Christian Churches she is well described by the terms—semi-liturgical, non-prelatical.

"It is the oldest body governed by presbyters on the Western hemisphere. As the pioneer, therefore, of those doctrines and forms of government believed to be the most in harmony with Scripture and the American constitution, she occupies a unique place in our country's annals."

TWO correspondents of the *Spectator* tell the following stories:

"Years ago the following story was common property in this district. A laborer's wife, when taking her child to be christened, was asked by the vicar to state the child's name. She replied, 'Acts.' The astonished vicar said, 'Do you mean I am to christen this child 'Acts'?' She replied, 'Well, yes, we have got Matthew, Mark, Luke, and John, and the Master said 'Let us patronize Acts a bit.'"

"A certain strong-minded 'Squarson,' in the '50s of last century, was the self-appointed spiritual adviser of the chief village of the largish estate owned by him, and his benevolent rule over all and sundry within his praetorship to the uninitiated seemed at times not far removed from tyranny. A young shepherd's wife had brought her first-born child to be christened, and she lisped in speaking.

"When ordered to 'name this child!' she timidly uttered 'Lucy, Sir!' 'Lucifer!! Nonsense,' quoth the holy but hasty magnate, and, assuming all the rights of an impromptu godparent, without a moment's hesitation went on with the service, 'John, I baptize thee, etc.' He was quite annoyed when waylaid on his return from church by the plaintive and perplexed mother of the babe with the shy protest, 'You've done my baby "John" and her's a wench.'"

I remember well the stifled snickers of some small boys at a baptismal service on Easter Eve a few years ago when a young woman who lisped was asked to "name this child," and she answered, "Pleath, her name ith Charlotte Ruth."

THE Prince of Wales recently told a story at a club dinner in London about the practice of American first-night audiences. He said that during one play, so great was the rush to get out after a couple of acts, that someone stood up and called, "Women and children first." The British are louder in their complaints of poor shows than we are.

ADDITIONAL remarkable occurrences of 1928. A pastor of a Congregational church in New York has refused a \$2,500 increase in salary, saying that he now gets \$10,000 and that this amount is sufficient.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

MODERN YOUTH AND MARRIAGE. By Henry Neumann, Ph.D., leader of the Brooklyn Society for Ethical Culture. New York: D. Appleton & Company. 1928. \$1.50.

THE revolt of youth shows itself in every sphere of life, and in nearly every part of the world. A traveler, just returned from the Orient, reports that in some districts the Moslems enter a mosque without removing their shoes, and no longer say the prayers at noon. The attitude toward sex relations and marriage is merely one part of a general condition, but it is nevertheless alarming, for its threat is against a fundamental institution, vital to the highest good of the social order.

It is curious to note that modern society is reverting to the ideals of the savage. The old barbarian recognized no lifelong obligations to the woman of his choice. If he got tired of her, he sent her away. We have gone further, for now the woman does most of the sending away.

Dr. Neumann takes up this problem courageously and deals with it wisely. He makes no appeal to a mysterious authority, nor does he cry sin where sin cannot be ethically maintained, but he does make an effective appeal to expediency and to wisdom.

The fact is that the urgent need of the day is sound instruction, aimed on the one hand to prevent entering into the married state inadvisedly and lightly, and on the other to show that the wedded pair have a problem to solve, and not merely a sentiment to enjoy. This book is instructive and should do much good. A single sentence will serve to show the principle of the author: "To seek to remedy today's ills by greater freedom to divorce and remarry is to pattern a life plan on the principle of life's failures." L. W. B.

*Adventure*, by Canon B. H. Streeter and others (Macmillan, \$2.00), is a very comprehensive composite book. First a scientist, whose field of study is inorganic chemistry, gives a slight but attractive sketch of the manner in which the scientific investigator ventures into the exploration of unknown and unpredictable realms of reality. Then a philosopher contributes two essays, attempting to provide foundations in epistemology and metaphysics for objectivity in religion. These are the least satisfactory part of the book. The company of chemists has led him to what is in effect a whole-hearted endorsement of S. A. Alexander's dictum that "The aggregate of true beliefs is knowledge, and as exhibited in their inter-relations the knowledge is science." On this basis he builds an ingenious and specious apologetic for Christianity—most attractive, but unfortunately doomed to perish when twentieth-century empiricism is sent to join the wrecks of its predecessors on the shores of the stream of thought. Next a lecturer in classics discusses Myth and Reality, and in some twenty pages discusses this vast subject in relation to the two doctrines of the Incarnation and the Atonement. It is hardly surprising that, in spite of many illuminating individual remarks, the essay as a whole leaves us with no clear idea of what the author is driving at.

Arising out of this environment, and given (like the Mass in the Prayer Book) the central place of honor, are two essays by the editor—a theologian—on Moral Adventure and Finality In Religion. There is never any doubt about what Canon Streeter is driving at, he is never hampered by the shackles forged for him by his philosophical comrade, and he faces squarely just those questions which are causing most unrest in the minds of thinking youth today. No one who has to face the problems of moral and religious uncertainty, the widespread questioning of the claims of the Christian way of life which surround us, can afford to miss these two essays. It is impossible to repress certain feelings of delight when

watching him make mincemeat of Mrs. Bertrand Russell in his first essay, though possibly the admiration aroused by the brilliant summary of Israel's contribution to the history of religion in his second is a more worthy emotion. Canon Streeter "starts in on the level" and "speaks to our condition," and what he says should be in the armory of every Christian pastor.

But how it comes about that his essays are bound up within the same covers with a philosophy so antithetical to that which underlies his own position both here and in his previous book, *Reality*, is a mystery of comprehensiveness which passes comprehension.

TWO SMALL devotional books, originally published in England, have now been issued in this country by Morehouse Publishing Co. The first is *As In Heaven So On Earth: Thoughts Suggested By the Eucharistic Ceremonial*, by Gertrude Hollis (Morehouse, 80 cts.). Many will remember with pleasure other books by this devout and charming writer—notably *That Land and This*—and the expectations with which they will take up the present little volume will not be disappointed. Those who are disturbed by the ceremonial acts of Catholic worship will find their prejudices melt away as they read, and those who are attracted by the outward magnificence and beauty will be taught something of its deeper meaning. Intimate and wide acquaintance with Holy Scripture, spiritual insight, poetic imagination, and a delightful style unite to make this book one to be valued by religious souls.

*The Adventure of Prayer* is by Father Andrew, S.D.C. (Morehouse, 60 cts.). There are a great many books dealing with the difficult arts of prayer and meditation, but few will be found more generally helpful than this. Too often the beginner in mental prayer is bewildered by long and complicated instructions in method, and by the technical phraseology of ascetic theology, and so gives up the task as wholly beyond his powers. Neither of these faults characterizes this little book, which is as simple and as full of insight as it is of beauty. Some will gain from it a new conception of the meaning and power of prayer, and will be helped to persevere in the practice. Even those who are experienced in prayer-life will find much by which they can profit.

*The Odes of Solomon*, a selection rendered into English verse by S. P. T. Prideaux, D.D. (Macmillan, 25 cts.), are first or second century odes thought to have been sung at the baptism of catechumens in the early Church in Syria or Palestine. The foreword suggests that they may serve as hymns for adult baptisms and confirmations. While the poetic value of many of the translations is reminiscent of the days of metrical psalms, others breathe a true and lofty spirit of adoration and could be used to great advantage with some German or Welsh chorales. Hymn tunes are suggested at the end of each ode.

BISHOP MANN of South Florida has compiled and published a complete *Concordance to the English Poems of George Herbert* (Houghton Mifflin, \$5.00). Its title so adequately describes its contents that no further review here is necessary; but perhaps THE LIVING CHURCH may be allowed to congratulate the Bishop on the completion of his labor of love and to commend his work to students of English literature and lovers of George Herbert.



# Church Kalendar



## APRIL

1. Sixth (Palm) Sunday in Lent.
8. Easter Day.
9. Monday, Easter Monday.
10. Easter Tuesday.
15. First Sunday after Easter.
22. Second Sunday after Easter.
29. Third Sunday after Easter.
30. Monday.

## KALENDAR OF COMING EVENTS

### APRIL

17. Church Congress, Providence.
18. Convention of Georgia.
24. Convocation of Salina.
25. Convention of Massachusetts.
28. Convocation of Hawaii.
- Convocation of Southern Brazil.

## CATHOLIC CONGRESS CYCLE OF PRAYER

- April 2—Grace, Carthage, N. Y.  
 “ 3—All Saints', Dorchester, Mass.  
 “ 4—St. Paul's, Brooklyn, N. Y.  
 “ 5—St. Bartholomew's, Ho-Ho-Kus, N. J.

## APPOINTMENTS ACCEPTED

BROWN, Rev. W. MCM., dean of Western Colorado; to be locum tenens at St. Thomas' Church, Denver, Colo., from April 5th to September 15th. Address, St. Thomas' Rectory, 22d and Dexter Sts., Denver, Colo.

BULTEEL, Rev. REGINALD H. H., formerly curate of All Saints' Church, Dorchester, Boston; to be rector of All Saints' Church, Peterborough, N. H. Address, All Saints' Rectory, Peterborough, N. H. April 15th.

COOPER, Rev. ALBERT S., formerly rector of Church of the Redeemer, Orangeburg, S. C.; has become rector of St. Mary's Church, Franklin, La. Address, P. O. Box 82, Franklin, La.

LANGSTON, Rev. C. A., formerly rector of Scott parish, Orange Co., Va.; to be rector of Pohick and Olivet churches, Fairfax Co., Va.

MORSE, Rev. WALTER P., S.S.J.E., non-parochial priest of the diocese of Milwaukee; to spend two years on a special mission in Corea under the bishop of that diocese. Address, English Church Mission, Seoul, Corea.

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.

ROE, Rev. ALLEN P., formerly assistant rector of Trinity Church, Columbus, Ohio (S.O.); to be rector of Trinity Church, Alliance, Ohio. Address, 147 West Grant St., Alliance, Ohio. April 10th.

RUBEL, Rev. HENRY S., formerly curate of St. Paul's Church, Milwaukee; to be rector of St. Michael and All Angels' Church, Berwyn, Ill. (C.) Address, 6730 34th St., Berwyn, Ill. April 9th.

ST. CLAIR, Rev. FRANKLIN C., executive secretary diocese of Fond du Lac, formerly vicar of St. Ambrose's Church, Antigo, Wis. (F.L.); to be vicar of St. Mark's Church, Oconto, Wis. (F.L.) About April 12th.

SCRIVEN, Rev. GEORGE B., formerly priest-in-charge St. Paul's Church, Brookings, S. D.; to be rector of St. John's Church, Hollywood, Fla. (S.F.) April 15th.

STEDMAN, Rev. FRANK H., formerly priest-in-charge of the missions at Big Spring, Colorado, and Sweetwater, Tex. (N.T.); to be rector of St. James' Church, Taylor, and Grace Church, Georgetown, Tex. Address, St. James' Rectory, Taylor, Tex.

## NEW ADDRESSES

BIGHAM, Rev. THOMAS J., secretary of the diocese of Pittsburgh, and rector of the Church of the Advent, Pittsburgh, formerly 159 La Belle St.; 515 Fordham Ave., South Hills Station, Pittsburgh.

DEGEN, Rev. GEORGE F., formerly 316 Newbury St., Boston; 31 Massachusetts Ave., Boston.

GILBERSON, Rev. S. LORD, rector of St. James' Church, Woodland, Philadelphia, formerly 6901 Woodland Ave.; 6838 Woodland Ave.

NICHOLS, Rev. HARRY P., D.D., retired priest of the diocese of New York, formerly North Conway, N. H.; The Marlton, 3 West 8th St., New York City, until further notice.

## CORRECT ADDRESSES

HINZMANN, Rev. WALTER T., 1776 W. 48th St., St. Mark's Church Parish House, Cleveland, Ohio; not Cincinnati, Ohio, as in the *Living Church Annual* for 1928.

## RESIGNATIONS

CARPENTER, Rev. ALVA E., as rector of St. Peter's, Manton, R. I.; has become rector emeritus of that church. Address, 40 Forbes St., Providence, R. I.

DODGE, Rev. ARTHUR C., as minister-in-charge of St. Luke's Church, La Crescenta, Calif. (L.A.); to study at School of Education, University of Southern California. Address, 909 West 35th Place, Los Angeles.

PALMER, Rev. GEORGE W., as vicar of Grace Church, Carlsbad, N. Mex., on account of illness. Address, 1078 East Ocean Blvd., Long Beach, Calif.

ROGERS, Rev. B. TALBOT, D.D., as rector of St. Matthew's Church, Sunbury, Pa. (Har.) Effective July 1st.

## ORDINATIONS

### PRIESTS

ATLANTA—On February 26th, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, ordained the Rev. GLADSTONE ROGERS and the Rev. GEORGE H. HARRIS to the priesthood in St. Philip's Cathedral, Atlanta, Ga.

The candidates were presented by the Rev. Thomas Duck of Decatur, and the sermon was preached by the Rev. Capers Satterlee of Clemson College, South Carolina.

The Rev. Mr. Rogers becomes rector of St. James' Church, Macon, and the Rev. Mr. Harris is in charge of missions in the northern part of the diocese.

OHIO—On March 19th the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, advanced the Rev. J. KEENEY McDOWELL to the priesthood in Trinity Cathedral, Cleveland.

The candidate was presented by the Very Rev. F. S. White, D.D., dean of the cathedral, and the Rev. Dr. C. S. Ball, of Gambier, preached the sermon.

The Rev. Mr. McDowell is to be rector of Trinity Church, Findlay, where he spent his diaconate.

## DIED

LINNETT—GEORGE LINNETT, senior warden of St. Stephen's Church, Newark, N. J., died recently. Funeral services were held from the church on Thursday, March 15th, at three o'clock, conducted by Bishop Stearly and the rector. Interment was in Evergreen Cemetery.

OHLHOFF—Entered into life eternal at San Francisco, February 26th, ALICE KEELER OHLHOFF, wife of the Rev. J. Henry Ohlhoff.

“May she rest in peace, and may light perpetual shine upon her.”

## MEMORIAL

### Ellen Wilson Cabot

ELLEN WILSON CABOT, widow of the late Joseph Cabot, died at Elizabeth, New Jersey, on February 14, 1928.

Her funeral Mass was sung on February 17th, in Christ Church, Elizabeth, of which she had been a life-long member and a staunch and devoted upholder. She was buried that afternoon in the churchyard of Saint James the Less, Philadelphia.

“Requiescat in pace.”

## APPEAL

### A NEW CHURCH SCHOOL IN OLDEST VIRGINIA

The boys of Christchurch School in oldest Virginia (thirty miles north of Jamestown), form a distinct group, coming from homes of tradition and culture though oftentimes of slender resources. Some day you may look into their glowing faces and realize the full satisfaction of having been their benefactor in an hour of real stress.

Their school, alone in all Tidewater Virginia and with but seven years of struggling history, of course lacks the loyal alumni of established position and wealth who for older schools and colleges care so generously for expanding growth. Its cause for the present must be the care of others.

Five marks of the School are noteworthy:

1. It re-occupies the earliest field of Anglo-Saxon civilization in America.
2. It has in its Headmaster, the Rev. Dr. William Page Dame, a really great leader of boys.
3. It has set up high standards of Christian character and scholastic attainment in a rural simplicity of life.
4. It has overtaxed its present capacity to house sixty boys of select promise—with a long waiting list for next session.

And the fifth mark of the school—its very low cost (\$600 covers all school charges)—can be maintained in one way only—by doubling the present enrolment; and the necessary building program costing \$120,000 is now ready for immediate execution.

Half the required sum is in sight, though conditioned largely on completion of the whole unified program in time for next session's use.

Work on construction should start within ten days. Sixty thousand dollars is still to be subscribed.

Dormitory units for 5 to 20 boys.....

\$5,000 to \$20,000

Full accommodation for one boy.....\$ 1,000

Furnishings per boy.....\$ 100

Gifts may be made memorials. Subscriptions (for payment at convenience), may be sent to THE DEAN, The Memorial Church House, 110 W. Franklin St., Richmond, Va.

Checks may be made payable to Christchurch School Extension Fund.

Visualizing with keen sympathy the full emergency so briefly outlined, will you share with others in promptly meeting it?

## CAUTION

GUERARD—Clergy and Church people are warned against one ALEXANDER M. GUERARD, a thick-set man, somewhat above the average height, wearing opaque glasses, and purporting to be blind. Shows familiarity with the names of the clergy in various parts of the country. Is described by the police as “a confidence man on a small scale.” He is an expert piano tuner and seeks to secure the names of people from the south among whom he may operate. Information from Rev. E. H. ECKEL, Jr., St. Paul, Minn.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS 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.

RATES 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.

## 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

**PRIEST (CATHOLIC), AVAILABLE FOR** supply July or August. New York or vicinity preferred. Address, the Rev. A. G. VAN ELDEN, 417 N. Emporia, El Dorado, Kans.

**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-CHOIRMASTER DESIRES POSITION** Chicago or vicinity. Good ability. CANTOR-116, LIVING CHURCH, Milwaukee, Wis.

**TRAINED LIBRARIAN WITH NINE YEARS'** experience (college and public library work), desires permanent or summer position in library or business house. Good typist and experienced cataloguer. Address, R-117, care of LIVING CHURCH, Milwaukee, Wis.

## RELIGIOUS

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

## UNLEAVENED BREAD

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

**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.

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**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.

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## VESTMENTS

**CATHEDRAL 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.

**CHURCH 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.

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## PARISH AND CHURCH

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

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**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.

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**THE 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.

## GAMES

**SHAKESPEARE. HOW MANY QUESTIONS** could you answer on Shakespeare? Test your knowledge by playing the game "A Study of Shakespeare." Price 60c, postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

## MISCELLANEOUS

**WANTED—OLD ENVELOPES FROM LET-** ters 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.

## BOARDING

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

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

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**MRS. 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.

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

## CAMP

**PINECROFT 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.

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**EUROPE—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.

## 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 STOSKOPF, Rector  
REV. J. R. VAUGHAN, Curate  
Sunday Service: 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.

## Minnesota

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 7, 8, 9:30, 11, and 7:45  
Wed., Thurs., Fri., and Holy Days

## 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

## PALM SUNDAY

Solemn Procession, High Mass, 11 A.M.  
Vespers and Benediction, 4 P.M.

## GOOD FRIDAY

Veneration of the Cross and Mass of the Pre-Sanctified, 9:30 A.M.  
Preaching of the Passion, 12 M.-3 P.M. (Father McDonald, S.S.J.E.)  
Tenebrae, 8 P.M.



RADIO BROADCASTS

**K**FBU, LARAMIE, WYO.—ST. MATTHEW'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. Wednesday, 9:00 P.M.

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

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

**W**MAZ, 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.

**W**TAQ, 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.

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.

SISTERS OF THE HOLY NATIVITY

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

BOOKS RECEIVED

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

Bobbs-Merrill Co. Indianapolis, Ind.  
*When He Came to Himself.* By Louis Tucker. Price \$2.00.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

*"The Also Rans": Great Men Who Missed Making the Presidential Goal.* By Don C. Seitz, author of *Uncommon Americans*, *Braeton Bragg*, *Joseph Pulitzer*, *Horace Greeley*, etc. With Eighteen Portraits and Fourteen Cartoons. Price \$3.50 net.

*Crowell's Dictionary of English Grammar and Handbook of American Usage.* By Maurice H. Wesen, associate professor of English in the University of Nebraska, author of *Everyday Uses of English*. Price \$4.50 net.

*American Presidents. Their Individualities and Their Contributions to American Progress.* By Thomas Francis Moran, Ph.D., professor of History and Economics in Purdue University; author of *The Bicameral System, The Theory and Practice of the English Government, The Formation and Development of the Constitution*, etc. New edition revised and enlarged. Price \$2.50 net.

*Self Expression Through the Spoken Word.* By Allen Crafton and Jessica Royer, Department of Speech and Dramatic Art, University of Kansas. Price \$1.75 net.

*A History of Modern Philosophy.* By Horatio W. Dresser, Ph.D., author of *Psychology in Theory and Application, Ethics in Theory and Application*, etc. Price \$3.00 net.

Harper & Brothers. 49 E. 33rd St., New York City.  
*Asia Reborn.* By Marguerite Harrison. Price \$4.00.

J. B. Lippincott Co. Philadelphia, Pa.  
*Crimson Roses.* By Grace Livingston Hill, author of *Marcia Schuyler, The White Flower*, etc. Price \$2.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.  
*Morals For Ministers.* By R. E. X. Price \$1.50.

Minton, Balch & Co. 17 East 45th St., New York City.

*A Child's Thought of God. Religious Poems for Children.* Compiled and Arranged by Esther A. Gillespie and Thomas Curtis Clark. Price \$1.50.

J. H. Sears & Co., Inc. 114 E. 32nd St., New York City.

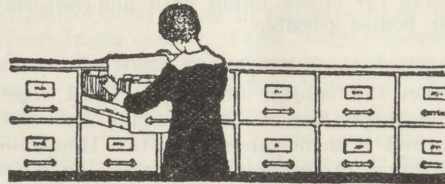
*Old Deadwood Days.* By Estelline Bennett. Price \$3.00.

BULLETIN

The Lutheran Theological Seminary at Philadelphia. 7301 Germantown Ave., Mt. Airy, Philadelphia, Pa.

*Annual Catalogue, 1927-1928.*

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.

OHIO TO CAMPAIGN FOR CAPITAL FUND

**CLEVELAND, OHIO**—A special convention of the diocese of Ohio was called on March 6th to consider the raising of a capital fund, connected only with this diocese. It is to create an endowment whereby the diocese may be able to lay hold on strategic opportunities in building churches, parish houses, and rectories. At the clergy retreat in Toledo, which contained one-half the clergy of the diocese, the matter was introduced and earnestly discussed. The sum of \$1,000,000 is the objective. It is not to conflict with the work of the nationwide campaign, helping the Church at large, but to be confined to the Church at home.

Bishop Leonard announced that this was a laymen's convention. The people called for a leader, however, and Bishop Rogers stepped forward and presented the matter in an attractive speech. The convention was then addressed by the chancellor, the Hon. Richard S. Ingles; Charles F. Brush, junior warden of Trinity Cathedral; L. S. Bellman of St. Mark's, Toledo; Samuel Scovill of St. Paul's, Cleveland; Senator Green of St. Andrew's, Cleveland; and S. Livingston Mather. A resolution was passed which called for the appointment of a commission of laymen to carry into effect the wishes of the convention. The time and agencies which it shall handle will be left to the commission itself. The plan is to raise the money by January 1, 1929. A campaign for this will be put into shape immediately.

BOOK CHATS

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

THEOLOGICAL BOOKS

**I**T IS SOMEWHAT DIFFICULT, AFTER NEARLY 2,000 years of Christian teaching, to visualize the spiritual darkness of the world into which Jesus came. The great philosophers had kindled a few fires, it is true, but they were not for the common folk whose lives were unspeakably dreary and who went down to their graves with no hope of anything brighter beyond. And then into this chaos comes a Prophet with the message of hope, the good news that the Kingdom of God was at hand.

What was implied in this phrase so constantly on the lips of the Master is explained in the opening chapter of *The Ethics of the Gospel* (Cloth \$3.00) by F. A. M. Spencer, who proceeds to show how Jesus was the fulfilment of the law. "The ideal morality which He sets forth consists, not so much in additions to and modifications of human existence, but rather in consecration of the whole life to carrying out God's will for mankind."

In Chapter 17 the general application is made and the conclusion drawn that "We cannot justify our indolent indifference to the affairs of the world by a repetition of the Gospel saying, 'My Kingdom is not of this world'; rather is it our task to make 'the kingdoms of the world' become 'the kingdoms of our Lord and His Christ.'" The book makes a practical application of the ethics of Jesus to our present day problems of marriage and divorce, property and wealth, prohibition, war, etc. All our sins, both individual and national, are brought into the light of the gospel and there examined.

Says the *London Quarterly Review*: "The themes are all handled with a wise and scholarly frankness which makes them valuable. . . . The book may be specially commended to all preachers and teachers, and would be an admirable textbook for study circles and Bible classes."

*In Rationalism and Orthodoxy of Today*, the author, the Rev. J. H. Beibitz, a former vice-principal of the Theological College of Lichfield, attempts to show that Christianity is not a system which needs defence, but rather is the basis of the most satisfactory philosophy of the universe, especially when it is interpreted in terms of the ancient Logos doctrine. "Philosophy and theology are at bottom one in their aim. Each alike, in different ways, attempts to ascertain the nature of ultimate Reality. Philosophy proceeds by the method of abstract thought. Theology is the interpretation of religious experience; but that experience is in various degrees the reaction of the human mind to that same reality. . . . The central thought is that religion, in its various forms, can best be explained in biological language, as a biological fact."

A considerable part of the earlier chapters is concerned with a discussion of Julian Huxley's *Essays of a Biologist*. He proves very convincingly that the Christian religion is the most adequate form of religious experience and that accordingly the Christian theology is the nearest approach which we can make to the nature of reality.



## Bishops Sitting at Lambeth Consider Amendments to English Prayer Book

Westminster Abbey to Have Sacristy—St. George's, Bloomsbury, Appeals For Funds

The Living Church News Bureau  
London, March 9, 1928

THE HOUSE OF BISHOPS HAS BEEN sitting at Lambeth on Monday, Tuesday, Wednesday, and Thursday of this week, considering the amendments of the Houses of Clergy and Laity to the Prayer Book measure, 1928, and its schedules. The *Morning Post* suggests that the bishops will make an eleventh hour surrender to the House of Commons. "It is hoped," says this newspaper, "that more moderate counsels are prevailing among the bishops; that they will not risk raising reservation of the Sacrament as a parliamentary issue a second time; and that, having re-introduced the measure after its defeat in Parliament in substantially the same form, they will at this stage be prepared to make important changes."

In view of the fact that continuous reservation was approved by the two lower houses of the Church Assembly, the humiliation thus suggested is fortunately impossible. Although one or two bishops went to Lambeth in a vacillating mood, there is no weakness in such forcible prelates as Dr. Headlam, who writes thus in the *Gloucester Diocesan Magazine*:

"A suggestion has been made which I may call 'the policy of drift.' It is suggested that all reference to reservation be omitted from the new Prayer Book; not that reservation should be given up, but that it should go on, and the bishops should act on their own authority in dealing with it. It is thought in that way the conscience of those who objected to reservation might be respected. It seems a curious proposal. It would really mean that people should continue to do what they like without any regulation at all.

"The proposal contained in the new Prayer Book is that what appears to be in accordance with the traditions and teaching of the Church of England, even if not allowed under the old Prayer Book, should now be allowed, and that which seemed contrary to the tradition should not be allowed. On every point, as far as I can judge, the line has been drawn carefully and well. The new Prayer Book allows prayers for the dead, but not the doctrine of purgatory; it allows reservation, but not extra-liturgical devotions. On these two points, as on many others, it has full Catholic authority on its side. The appeal that it makes is one which anyone with Catholic principles should be prepared to accept.

"If that is the proposal, it is clear that to upset the balance now, by omitting or changing the regulations in any important point, would be to deprive the settlement of any authority at all. The bishops and convocation have said that certain customs and usages are not to be condemned. If in a few months they were to say that these were not in accordance with the teaching of the Church of England and should be condemned, it would be quite obvious that they did not speak with any authority at all, and it is quite obvious that no one would be prepared to obey them. There is really no alternative before us. If the House of Commons again decides not to give authority to the Prayer Book, it is clear that whatever particular use may be made of the new book (and it must be remembered that a large part of it is used in some form or other al-

ready), there will be no other basis on which it will be possible to administer the Church. . . .

"There is, I believe, no particular desire for disestablishment at the present time, and I do not think that a disestablishment movement would be a popular one. But the precedent of the Church of Scotland makes it quite clear that Parliament is prepared to recognize both spiritual autonomy and the establishment of a Church, and we may hope that the ultimate result of these controversies may be such a recognition of the freedom and spiritual authority of the Church as will make far closer union with non-conformist bodies possible."

### HISTORICAL SUMMARY OF CROWN PATENTS

On the subject of Prayer Book copyright, the Rev. C. E. Douglas has submitted a memorandum to the House of Bishops, in the course of which he gives the following interesting historical summary of the Crown patents:

In the seventeenth century, when trade patents of all sorts were granted for the lifetime of the monarch in whose name they were issued, all printing was forbidden except by those who could obtain such permission. It is not clear whether this exercise of a royal prerogative was derived from a claim that the old ecclesiastical control of books (written or printed) had passed, under the act of supremacy, to the Crown, or whether it was part of that general claim to grant "monopolies" which was so strongly resented by the Parliaments of the seventeenth century. In either event, the claim has for a very long period been abandoned in every department of national activity, except as far as the Bible and Prayer Book are concerned. Even here it seems to have remained as an interesting survival, because no one challenged the monopoly of the "privileged presses." In 1880, when Messrs. Collins of Glasgow, the only commercial house that has ever attempted competition in respect to complete Prayer Books, notified their intention of printing these, the Crown forbade the King's printers to take action to restrain them.

The actual terms of the patents grant to those holding them the sole right to print Bible and Prayer Book, and to employ work people for the purpose, a clause forbidding anyone else to diminish their profits by manufacturing or importing the publications mentioned. These patents were renewed at the beginning of each reign up to that of King Edward VII. When King George came to the throne it was held that they were not sufficiently important to require reëngrossing, but were like the warrants of other tradesmen who were Royal Warrant-holders, and remained operative under the Demise of the Crown Act. In no circumstances can they be interpreted as "property." Under modern conditions they are simply honorific in character, like other appointments "to H. M. the King," "to H. M. the Queen," etc.

### BUILD SACRISTY FOR WESTMINSTER ABBEY

An anonymous donor has made an offer to the dean and chapter of Westminster Abbey to provide the means for carrying out a long-matured plan for the building of a sacristy.

After a careful survey of all the possible sites, the ground immediately east

of the north transept has been chosen—a site largely screened from view by the transept itself, by St. Margaret's Church, and by trees in the precinct. As a preliminary step, a temporary structure will be erected to test the general effect. The architect is Walter Tapper, president of the Royal Institute of British Architects.

It will surprise not a few people to learn that Westminster Abbey has no vestry or sacristy of any kind. It is probably the only large church in the land of which this can be said. Owing to a variety of circumstances, among them the life and work of the late dean, Bishop Ryle, the abbey has in the past ten years increased greatly in usefulness and popularity as a center for great national acts of worship and religious gatherings of many kinds. And, more especially since the closing of so much of St. Paul's Cathedral during the strengthening of the fabric, an increasing number of great institutions desire to hold their annual services within the historic walls of Westminster Abbey.

But there is no common meeting place, such as vestries and sacristies provide in other cathedrals. Even the chapter house is not available, for it is under the control not of the abbey but of the Houses of Parliament. In order to meet this difficulty as far as possible, the dean has been accustomed to lend the Jerusalem chamber, where the leading dignitaries can assemble and robe; but this has proved altogether inadequate, and even at a consecration of bishops (by no means one of the larger ceremonies) the chamber is crowded to excess.

It must also be borne in mind that the services and ceremonials of the abbey involve the maintenance of large numbers of costly altar frontals, copes and other vestments, banners, hangings of various kinds, and all the paraphernalia of great religious ceremonies in the most splendid church in the kingdom. Many of these vestments are of great antiquity and delicate workmanship. The copes which were made for the coronation of Charles II, for instance, are among those still used, and there are large numbers of other valuable pieces of textile work in regular use in the abbey.

Unless something is done for the proper housing of these articles, which are priceless and irreplaceable, they will inevitably perish. Up to the present time they have been kept in presses, chests of drawers, and boxes placed wherever room could be found in different parts of the abbey. In addition, there is an important collection of gold and silver plate and all the other costly things which belong to the furniture and ornaments of a great church, and the store of possessions of this kind is becoming larger every year.

For all these reasons the dean and chapter are most grateful to the generous donor for having made it possible to provide a much needed sacristy or vestry. The work will be carried out without delay.

### TO RENOVATE ST. GEORGE'S CHURCH, BLOOMSBURY

The Church of St. George's, Bloomsbury, which will celebrate its bicentenary in January, 1930, is familiar to all Londoners, and not a few Americans. It is a fine example of the work of one of Wren's best pupils, Nicholas Hawksmoor, and is noted for its steeple, on which George the First stands looking over High Holborn toward Seven Dials. Its history is connected with the rise, the fall, and now the rise again, of a district which, in these days of alteration and improve-



ment, some regard as more typically "London" than any other. And now restoration work has been found necessary. Considerable repairs must be done on the roof, where timbers and their lead coverings will have to be renewed. Inside the church, redecoration of the walls and repair of the cracked ceilings are necessary, while some lesser improvements are also planned.

St. George's is the center of an active

spiritual and social life. Apart from its regular attendants, there is a large number of people for whom the church either has been or is a refuge from the noise and disturbance of the city. If only a tithe of these will, in gratitude and with generosity, respond to the appeal for funds which is being made, the rector and the church council should have no difficulty in collecting the money which they need.

GEORGE PARSONS.

## Progress in Building New Cathedral at Victoria, B. C., Noted at Diocesan Synod

### Diocese of Calgary Starts Drive For Funds—Fire Destroys Trinity Church, Halifax

The Living Church News Bureau  
Toronto, March 22, 1928

SEEKING TO RELATE THE LOCAL WORK OF the Church to the bigger issues of the day, the Bishop of Columbia, in his address to the diocesan synod assembled in Christ Church Cathedral memorial hall, Victoria, urged the clergy and lay members of the Church to support the work of the League of Nations and "The World Alliance for the Promotion of International Friendship through the Churches," commended progress made in improving conditions of labor the world over, and pleaded with Church people to consider what their response should be to the "World Call" as well as to various pressing needs locally, in Vancouver Island, and in other parts of Western Canada.

Satisfactory progress in building the new cathedral was noted, paralleled with gratifying developments in many branches of Church work in the diocese and province. Reasons for an appeal for \$100,000 to finish the nave of the new cathedral were given in detail, and confidence expressed as to its outcome.

"Old and young, rich and poor, are contributing," the bishop said. "The conception of a beautiful cathedral crowning the other beautiful buildings of our beautiful capital city is appealing to the imagination of members, friends, and fellow citizens. Our prayer must be for strength and courage to work bravely on until God Himself grants us success," the bishop declared.

Dr. Schofield announced also that a diocesan Fellowship of Prayer and Progress would be created, open to men, women, and young people, "who would agree to pray and work as they are able for the building up of the work of the Church in parish, community, diocese, including the new cathedral, and in wider fields." This diocesan organization will be linked up with the Anglican national commission, appointed recently to make "a survey of the problems, needs, and opportunities of the Church, both at home and abroad, to which the Canadian Church should be related."

GIFTS FOR CHRIST CHURCH CATHEDRAL,  
VICTORIA, B. C.

Valuable gifts from Westminster Abbey and other churches in England have been made to the new Christ Church Cathedral, Victoria. Chief among these gifts that will adorn the local cathedral when the nave is finished are some beautiful seventeenth century metal railings and gates,

which formerly stood in the sanctuary of Westminster Abbey. These were removed a few years ago and placed for safekeeping in the triforium gallery. They will be sent to Victoria and used in a similar position at the entrance to the choir, as a gift from the dean and chapter of Westminster Abbey.

A flag for the cathedral tower is being made in London, and will be sent out shortly as a gift from the Rev. Dr. Jocelyn Perkins, one of the minor canons of Westminster Abbey. This flag will bear the arms of the diocese of Columbia in the same way as the Westminster Abbey flag bears the arms of the abbey.

#### DIocese OF CALGARY STARTS DRIVE FOR \$40,000

Energetic steps are to be taken immediately by the diocese of Calgary to raise \$40,000 to mark the fortieth anniversary of its founding. This matter was discussed at length at a representative meeting of the clergy and laity, held in the Paget Hall, over which the bishop presided.

This question was first broached by Bishop Sherman in his address to synod, last November, and took actual shape by a resolution sponsored by Justice Walsh, the chancellor of the diocese, that every effort be made to raise the amount mentioned in order to put the diocese on a sound financial basis.

Following the quarterly meeting of the diocesan clericus, the meeting was held in the Paget Hall and J. H. Menzies, supervisor of the Royal Bank, was appointed to the chairmanship of the whole campaign.

#### WYCLIFFE COLLEGE LAUNCHES \$150,000 CAMPAIGN

With the object of providing a suitable and thoroughly equipped library and to make needed renovations and alterations to the original central part of the main building, arrangements are being made by Wycliffe College to issue an appeal to friends early in May for \$150,000 as a jubilee thanksgiving fund. It is stated that the college, which was started in 1877, has not made an appeal for extension in building equipment to the supporting constituency since 1911. An appeal for library funds in 1914 was cut short on account of the war. Leadership in the campaign will be taken by J. Shirley Denison, K.C., E. R. C. Clarkson, and George B. Woods.

#### TRINITY CHURCH, HALIFAX, DESTROYED BY FIRE

Trinity Church, Halifax, formerly the Garrison Chapel when British regiments were stationed at Halifax, has been completely destroyed by fire.

The cornerstone of the Garrison Chapel was laid on October 25, 1844, by Sir Jeremiah Dickson, who for years commanded the forces in this garrison.

Since then for many years the troops, headed by their bands, paraded to church every Sunday morning followed by hundreds of citizens. The old Garrison Church was the scene on many occasions of brilliant military weddings.

#### SCHOLARSHIPS FOUNDED BY THE LATE MAURICE CODY

Two new scholarships and the award of a bursary which were approved by the senate of the University of Toronto were announced by the registrar recently.

The late Maurice Cody, son of the Rev. Canon Cody and one time honorary president of the University College Literary and Athletic Society, provided in his will for two scholarships in history.

The senate has decided that one of these will be known as the Henry Maurice Cody Scholarship and will be available for students in the fourth year of the Honor Modern History course. The other, to be known as the Henry Maurice Cody Scholarship in Canadian History, will be for students in the Matriculation form at the University of Toronto schools.

### OREGON CHURCH HOSPITAL OPENS CANCER CLINIC

PORTLAND, ORE.—A new department for study and treatment of cancer, together with a cancer clinic, has been established at Good Samaritan Hospital, Portland. Services of the clinic, which opened on March 12th, will be free to those who cannot afford to pay. Treatment will be free, also, as part of the gratuitous work of the hospital.

Special wards and rooms have been set aside for the new service. "Every known treatment will be given, so far as possible, and the best of care will be afforded patients," said the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, and president of the hospital. The new service is installed in the hope of catching cancer in its early stages, where it will respond to treatment quickly.

A bed in the hospital for the care of cancer patients has been endowed by a Portland business man as a memorial to his wife. It is expected that this will be but the first of many gifts toward the work at the hospital.

"No religious body in this country outside the Roman Catholic Church with its splendid hospital units has so many hospitals as the Episcopal Church," said Bishop Sumner in a recent newspaper interview. "Nearly every diocese and missionary district has at least one, and many of the larger dioceses have several. Portland has the third largest, second only to New York and Philadelphia—the Good Samaritan Hospital. The Church seems to have a genius for hospitalization and has been successful in developing it. One reason is because it aims to take care of the worthy sick, who are unable to pay. The more important reason is that we recognize that the vocation of medicine and surgery is essentially an altruistic calling. It is next to the vocation of the physician of the soul—the ministry.

"That does not mean, however, that we do not believe in the power of prayer," Bishop Sumner stated. "For many years we have had the advantage of a commission on healing in our Church and it has studied the whole subject exhaustively and from its findings and leadership has helped the Church immeasurably. Healing services of prayer have been practiced very widely."



## Dr. Reiland Introduces New "Creed" at Vesper Service in St. George's, New York

### News Items From Cathedral— Church Army Notes of Interest —Sermon Quotations

The Living Church News Bureau  
New York, March 24, 1928

AT ST. GEORGE'S CHURCH, EAST SIXTEENTH street and Stuyvesant square, a new expression of Christian faith was introduced at the afternoon service last Sunday. The fact that this new statement was used and the Apostles' Creed not said led some to believe the innovation amounted to a deliberate rejection of the latter. The rector, the Rev. Dr. Karl Reiland, has announced that the Apostles' Creed will be a part of the morning services as usual.

The Vesper service at St. George's has long been of extra-liturgical nature, and the omission of the creed therein is not a new arrangement. In every parish services are held according to forms not set forth in the Book of Common Prayer. There is nothing startling in the discovery that St. George's has held such services regularly, nor is there anything objectionable in the new statement of faith, for it consists in a series of quotations from the New Testament. Its defect lies in what it fails to express, compared with the statements of the Church's creeds, and its refusal to face squarely the human and divine natures of Christ.

This is the new "creed" referred to:

"We believe that God is spirit and they that worship Him must worship Him in spirit and in truth.

"We believe that God hath made of one blood all nations of men to dwell on the face of the whole earth.

"We believe that God is love, and every one that loveth is born of God and knoweth God.

"We believe that Jesus is the Son of God, and as many as are led by the spirit of God, they are the sons of God.

"We believe that the Lord Jesus is the way, the truth, and the life.

"We believe that if we walk in the light, as He is in the light, we have fellowship one with another.

"We believe in the grace of our Lord, in the love of God, and in the fellowship of the spirit. Amen."

The Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, who preached last Sunday morning at the Church of the Transfiguration, referring to the new creed at St. George's, stated that acceptance of the belief in the Incarnation would make revision of creeds unnecessary.

#### NEWS ITEMS FROM THE CATHEDRAL

Bishop Manning has stated that he has made considerable progress in securing the sum needed for the erection of the second of the two western towers of the cathedral. It will be recalled that an anonymous person promised to contribute the necessary \$900,000 for one of these towers on condition that the fund for the second tower be completed soon. The bishop announced that he expects to make before long "a very thrilling announcement" on this subject.

The baptistry at the cathedral is now nearly completed and the bishop expects that the service of consecration will be held in the near future. This, probably the most beautiful baptistry in any American church, has required a long period for

its construction and adornment, owing largely to the elaborate nature of the stone carvings. The baptistry is the gift of A. Van Horne Stuyvesant and his sister, Miss Anne W. Stuyvesant, and represents a gift of \$250,000.

The women's division, responsible for the construction of the north transept of the cathedral, reports that approximately \$790,000 has been raised by them, leaving the comparatively small balance of a little over \$200,000 to be secured.

The Three Hour service at the cathedral will be conducted this year by the Rev. Fr. Huntington, O.H.C.

#### CHURCH ARMY ITEMS OF LOCAL INTEREST

The considerable number of American Churchmen who are following with interest the work of the Church Army men in this country will rejoice that the response accorded them thus far is leading the director in England to send over fourteen additional men this year, increasing the staff here to about thirty.

The Rev. Dr. Stetson, rector of Trinity Church, is to sponsor the preaching of Church Army men in Wall street, commencing in June.

The motor van of the Church Army for the diocese of New York will start on its summer travels about the first of May.

The Woman's Auxiliary and certain study classes in Westchester County have made it possible for eight of the Army men to give twelve weeks to the preaching of missions next fall in the district of Eastern Oregon.

Those in charge of the American work of the Church Army continue to stress the need of candidates for that work. They state that "if each diocese would produce one keen fellow per year, our difficulty would be solved."

#### SERMON QUOTATIONS

Here are several quotations taken from sermons of Sunday last.

Bishop Campbell of Liberia (at the cathedral): "The two most important factors in the present development of the Liberian people are the reorganization of the educational system and the industrial revolution, which is now in progress, due chiefly to the Firestone Rubber interests."

Bishop Shipman (at the Church of the Heavenly Rest): "The warfare against the home today is only the same, stale, drab warfare of man with his passions. The rotting of the individual, his eventual destruction, and the undermining of the state, can be the only result."

The Rev. Dr. Delany (Church of St. Mary the Virgin): "Without a deep sense of sin there can be no religious experience. There is little conviction of sinfulness in the average congregation today. Many of those who go to confession are mostly occupied with confessing things that are not really sins. Confession has become with many people merely a mechanical process. In that case it can do little good."

The Rev. Samuel Shoemaker (Calvary Church): "We might as well face it that it is easier to believe in an impersonal universe today than it ever was. You and I cannot help but breathe the contagious air of scepticism and unbelief. We have got to wrestle in these days for our faith."

#### NEWS ITEMS

The last issue of the *Bulletin*, published by the social service commission of the diocese of New York, recommends to those

who desire to make use of some of their spare time in useful service, the Association of Volunteers in Social Service. The organization has offices at 151 Fifth avenue. Its purpose is to aid able and willing people to find the right agencies that can make use of their services.

It is evident that the ability of Dean Robbins of the cathedral as a preacher is widely recognized. He is one of very few clergy of the present to publish a book of sermons, a volume that has had very complimentary reviews. I note that he is scheduled to preach at the cathedral tomorrow morning, at All Angels' Church on Thursday afternoon, and at the Church of St. Matthew and St. Timothy the same evening. Also, the dean is the noon-day preacher at Trinity Church throughout the week.

Chaplain Ussher of the City Home on Welfare Island reports that he has discovered among the 3,000 old people who live there a man who is believed to be the only surviving pall-bearer who assisted at the time of President Lincoln's funeral here in New York. The man, Fred Lavaux, who is in his 92d year, was confirmed by Bishop Manning on Trinity Sunday of last year.

The Episcopal Actors' Guild will hold services at noon during Holy Week at the Broadhurst Theater in West Forty-fourth street. The clergy scheduled to speak are President Bell, Bishop Manning, Dr. Reiland, Fr. Huntington, O.H.C., and Bishop Shipman. This order probably indicates the days of that week on which they will speak.

HARRISON ROCKWELL.

### PARISH HOUSE DEDICATED AT HILLSDALE, MICH.

HILLSDALE, MICH.—The new parish house of St. Peter's Church, Hillsdale, was dedicated by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, February 20th. The financial campaign for the construction was inaugurated on September 14th, ground was broken about the 25th of October, and the building completed and turned over by the contractor on February 20th.

During building operations it was necessary to give up the use of the church for a number of weeks. About the same time the pastor of the Presbyterian church left to take up other work, and the Presbyterians invited the rector of St. Peter's, the Rev. E. L. Aldworth, to take charge of their services. In their invitation was included the offer of the use of their plant for any special services and for guild meetings or other parish activities. The invitation was accepted, and for sixteen weeks the two organizations occupied the Presbyterian plant.

The services on the evening of February 20th included a thanksgiving service in the church, followed by dedicatory prayers in the parish house. Bishop Page preached and also confirmed a class of twenty-two adults. The Rev. W. F. Jerome of Dexter and the Rev. Hedley Stacey of Dearborn, each a former rector of the parish, were present and acted as chaplains to the bishop. The service was taken by the rector, who was assisted by the Rev. C. K. Thomson of Coldwater and the Rev. Robert F. Hill of Albion, who read the lesson.

During the evening following, brief addresses were made by the former rectors and Bishop Page, and messages read from other former rectors, the Rev. E. G. White, of Ionia, and the Rev. A. N. McEvoy of St. Paul's Cathedral, Detroit.



## Bishop Lawrence Preaches at Sixtieth Anniversary of Brookline Church

Recalls Founding of Church by His Father — Old North Holds Historic Service

The Living Church News Bureau  
Boston, March 24, 1928

SUNDAY, MARCH 18TH, MARKED THE sixtieth anniversary of the first service in the Church of Our Saviour, Brookline, and was featured by a special service in the afternoon at which the Rt. Rev. William Lawrence, D.D., until recently bishop of the diocese and now in charge of European churches, delivered an historical address.

There was peculiar significance in the visit of Bishop Lawrence for this occasion, inasmuch as his father, Amos A. Lawrence, and his uncle, William R. Lawrence, erected this church as a memorial to their father—the bishop's grandfather—Amos Lawrence. At the time when this church was erected, the Lawrence and Sears families owned practically all of the Longwood of that time, and there were very few residents in Brookline. Naturally, therefore, the bishop's address was full of reminiscences of the life in that locality before and after the Civil War. At the time when the brothers Lawrence built this church, the nearest Episcopal church to the Cottage Farm, as their estate was known, was St. Paul's in Brookline, some distance away. At first, services were conducted in the basement of a grammar school in the neighborhood, until protest was made by the vestrymen of St. Paul's.

Then it was that the Lawrence brothers decided to build the Church of Our Saviour, the neighborhood having grown considerably meanwhile, and a number of families finding it so inconvenient to go to St. Paul's in Brookline that they came by bus or train into St. Paul's, Boston. At the suggestion now being made to build the Church of Our Saviour, the vestrymen of St. Paul's, Brookline, made a further protest, this time carrying their grievance to Bishop Eastman, but the building was erected in spite of this protest, and the Rev. Eliot Tompkins became the first rector. He was succeeded by the Rev. Dr. Norton, after whom the Rev. Dr. Howe served a rectorate of forty years, at the end of which period he became rector emeritus until his death when he was over ninety years of age. The present rector, the Rev. Henry McF. B. Ogilby, succeeded the Rev. Henry Knox Sherrill, who, after a service of four years, became rector of Trinity Church, Boston.

The service on Sunday afternoon was followed by an informal reception in the parish house, presided over by Judge Parker, a member of the vestry. At this meeting a number of the older parishioners who remembered events during the sixty years gave historic talks, and the letter of Bishop Eastman in reply to the protest of St. Paul's vestry was read and gave great interest by its irony and logic.

OLD NORTH CHURCH HOLDS  
TERCENTENARY CELEBRATION

At Christ Church (Old North) on Salem street, on Sunday morning, March 18th, a tercentenary service was attended by descendants of the "Governor and Company of the Massachusetts Bay in New England," who obtained a patent from the Council for New England on March 19,

1628. Various parts of the state were represented in the gathering, which was further increased by the attendance of 300 members of the Boston chapter of the Order of DeMolay, accompanied by their band of fifty pieces. The officers of the organization whose anniversary was being marked were: Major-General Francis Henry Appleton, retired, governor; Major John Bion Richards, of Fall River, deputy governor; Major Eben Putnam, of Wellesley, secretary; and Ernest M. Hodgdon, of Medford, treasurer; while the DeMolay organization was headed by Karl F. Rund, of Jamaica Plain, master counsellor, the band being under the direction of George Bowers, of Medford, drum-major.

With reference to the assembling together of two such organizations, the rector of the church, the Ven. E. J. Dennen, Archdeacon of Boston, said: "It is fitting that these two organizations should meet together in this church, one group representing the past with all that it has contributed, the other of young men with their faces to the future, who in turn make their contribution to the national life of this country." The service was marked by addresses by the rector and by the Rev. Glen Tilley Morse, rector of All Saints' Church, West Newbury.

PREACHERS AT ST. PAUL'S CATHEDRAL

On Friday, March 16th, the address at the noon-day service in the Cathedral Church of St. Paul was delivered by Professor William Lyon Phelps, of Yale University, who spoke on the subject God is Love.

"One can tell a Scotchman by his accent," he said, "also a Southerner or a man from the Middle West. The disciples could tell that Jesus came from God by His radiance, which pictured the country from which He came. No earthly geography could account for that. Nor was He affiliated with any political party. He was a revolutionist, come to establish a revolution in every heart against selfishness, slavery, vulgarity. He was a divine ambassador. When John said 'God is Love,' he was not making a sentimental phrase, a wall motto. He was expressing a philosophical statement which explains that the power behind the phenomena of the stars and the tides and the mechanism of the universe is not only intelligent but loving. Dickens put the proof in his transformation of Scrooge. Scientific evolution-

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ists declare it took millions of years to make man from an animal. Christianity can do that in a moment, if love enters in. The bishop proved it with Jean Valjean. The debased galley slave became a man when treated like a brother. Love is the final test of Christianity." Concluding, he said, "Christianity begins where respectability leaves off. Love must be universal, between man and man. It must be like mother love, which has no preference to the worth of the object. Her son may be a nincompoop but to her he is a hero and her son."

The preacher in the same church on Sunday morning, March 18th, was the Rev. S. Harrington Littell, of Hankow, China, who said:

"The Church in China is not broken up, and as to my having been driven out along with hundreds of other missionaries, the last people to be accused of turning against us are our Chinese friends. What happened was that wave after wave of people, aroused by propagandists who did not hesitate to use any method of speech to stir up anti-foreign and anti-religious spirit among the masses, accompanying the armies which swept upon us in Central China from the south, openly aided by Russian brains and money, flowed over whole communities, driving out Europeans and Americans, and robbing and looting Chinese as well."

On Sunday morning, March 25th, the sermon in the cathedral was preached by the Rt. Rev. Charles Lewis Slattery, D.D.,

bishop of the diocese, who administered Confirmation.

## NEWS NOTES

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, preached at the High Mass in the Church of St. John the Evangelist, Bowdoin street, Boston, on Sunday, March 18th, after a week's preaching tour in New York.

The noon-day preacher at Trinity Church, Boston, during the week commencing Sunday, March 18th, was the Rev. Elmore McKee, chaplain of Yale University.

With this issue, the undersigned ceases to write these letters to THE LIVING CHURCH; he wishes to thank his readers for their indulgence for the past two years. He would also like to offer his cordial thanks to those who have so graciously contributed news items to him from time to time, and he bespeaks their continued kindness toward his successor, Miss Ethel M. Roberts, who may be reached at the Diocesan House, 1 Joy street, Boston.

REGINALD H. H. BULTEEL.

[On behalf of himself and THE LIVING CHURCH FAMILY, the Editor wishes to thank Fr. Bulteel for his faithful work and whole-hearted coöperation during the two years he has been our Boston correspondent; and wish him success in his new work in the diocese of New Hampshire.—EDITOR, L. C.]

## Church of the Epiphany, Chicago, to Celebrate Sixtieth Anniversary

### Work of the Church Training School—Bishop Bennett Lenten Preacher

The Living Church News Bureau  
Chicago, March 24, 1928)

THE MANY PARISH ANNIVERSARIES THAT we have been having in this diocese should indicate something of the history of the Church here. The latest church to announce its anniversary is the Epiphany, beginning on Maundy Thursday and lasting until the first Sunday after Easter. The bishop as the rector of the parish is the honorary chairman of the special committee, and the pastor, the Rev. John F. Plummer, is the active chairman.

Bishop Griswold will preach on Maundy Thursday evening, and will confirm a class. On Easter Day the bishop will preach at the festival anniversary service at 11 o'clock. Tuesday, April 10th, is young people's night, and Wednesday, April 11th, is the parish anniversary dinner and reunion, when Bishop Morrison of Iowa, who was rector for many years at the Epiphany, will be the speaker. On Sunday, April 15th, the preacher at the morning service will be the Rev. W. K. Boyle, superintendent of Indian work in the diocese of Duluth. Mr. Boyle is a direct descendant of the Chippewa tribe of Indians. In the evening there will be a festival organ recital with Francis Aulbach as organist and John Beckerman as flute soloist.

The story of the Epiphany dates from March 21, 1868, when a meeting was held at the home of Judge George Gardiner, and application was made to Bishop Whitehouse to organize a parish to be known as the Church of the Epiphany in the vicinity of Jefferson Park, just south of Madison street. The first service was

held on Sunday morning, April 5, 1868, at the home of D. W. Page, 361 Washington street, the Rev. H. W. Bishop officiating. Later the property on Throop street facing Jefferson Park was purchased and a wooden church built at the cost of \$19,000. The first services were held in this church on the second Sunday in Advent, 1868. The new church was built in 1885. Mrs. J. C. Magill is the only living charter member of the parish. Bishop Morrison and Mrs. Magill will be honor guests at the anniversary dinner on April 11th.

## CHICAGO CHURCH TRAINING SCHOOL

Good health and good sense are the necessary qualifications of those who apply as students at the Chicago Church Training School at Chase House. A two years' course is given for candidates for the order of deaconesses, or for those who wish to prepare for parish, educational, social, or missionary work in the Church. The expense of the two year course is \$1,000. The deaconess in charge is Helen M. Fuller. The course is divided into approximately thirteen months of practical work and nine months of academic work, with two summer vacations of one month each. A diploma is given on the completion of the prescribed work. The practical work includes social service, parish work, Church school training, hospital nursing, city missions, recreation work, and Church conferences.

There are many opportunities for the development of the religious life in the services of the Church. There are two terms for religious study covering New Testament, Old Testament, doctrine, Prayer Book, and Church history. The students attend confirmation instructions in selected parishes. Experience in parish work is made possible by the coöperation

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SELDEN PEABODY DELANY, D.D., EDITOR

April, 1928 Vol. XXIII, No. 2

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Is This Liberalism?—How to Make Religion Vital and Actual—The Leaven at Work in the Church—Forces that Control Human Destiny—Are They Ministers of Christ?

## THE REGAL POWER OF THE PAPACY

William H. Dunphy

## FOLK-LORE AND FRAZER

Frederick Sherman Arnold

## THE WOUNDS OF CHRIST

Frederic Omar Musser

## THE IDEALS OF THE RELIGIOUS LIFE

Reginald Tribe

## THE NEED OF CHURCH SCHOOLS

Bessie R. Burchett

## A PARSON IN THE PYRENEES

George P. Christian

## THOMAS HARDY AND THE CHURCH

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LENTEN SERVICES IN CHICAGO

The interest in the daily noon-day services in the Loop increases markedly during the last three weeks of Lent. Bishop Bennett, of Duluth, an old favorite, has been preaching to large congregations for this week at the Garrick Theater. The Rev. Dr. Phillips Osgood of Minneapolis comes for Passion Week, and Bishop Anderson preaches, as is his custom, during Holy Week. Beginning in Passion Week the Protestants, particularly the Methodists, Presbyterians, and Lutherans, have an intensive list of services with notable preachers.

The Three Hour service on Good Friday will be addressed by six of the leading ministers of the city, including the Rev. Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church.

BISHOP BENNETT'S TALKS

There is a general interest in Chicago, not confined to the members of our own Church, in Prayer Book revision. The daily press reports have sustained this interest, but because many of these reports are biased or incomplete, there is much popular ignorance on the subject. Bishop Bennett spoke frankly of revision on Tuesday. He charged that the defeat of the first revision in Parliament was a plot of the Nonconformists to bring about disestablishment.

"The fear that as a result of the Prayer Book controversy, the Church of England is going to blow up, part of its membership going to Rome and the rest to the Protestants, is merely talk," said the bishop. "The Prayer Book revision now under way is simply an attempt to modernize the book and to give a larger latitude to Church services. It is an effort to make the Prayer Book a thing of tolerance. I am not afraid of what seems to be considerable dissatisfaction in the Church at the present time. The danger in religion is apathy and satisfaction. A certain amount of dissatisfaction is a healthy sign."

On Thursday the bishop spoke plainly on dishonesty and corruption in business and politics.

"The crook in politics and in business will also be a crook in his dealings with God," said the bishop. "If you don't play fair with society, if you don't play fair with your fellow men, you can't play fair with God. Sooner or later society will force you into the far country, just as the Prodigal Son went, and you will never discover your sins. Come back from that far country. You have made the breach with God and your fellow men in your own heart. The way back is the way of fair play, the way of underlying decency, the way of love. God has a place for you in the great scheme of existence, and your job is to turn that existence into the glorious adventure of living."

HERE AND THERE

Alfred Granger, the well-known architect, spoke on The Cathedral Idea to the Round Table on Monday, March 20th, at St. James' parish house. Mr. Granger, who is junior warden at the Church of the Holy Spirit, Lake Forest, made special reference to the plans for the new cathedral of the diocese. The Rev. H. W. Prince also spoke of the cathedral as a center of diocesan work and of social service.

The latest of local Church organizations has been started at the Church of the Redeemer, Chicago, under the name of the Society of Young Married People. The rec-

tor, Dr. Hopkins, states that the society is a much needed grouping in his parish. Its purpose is to help in charitable work to form not only a social group within the parish, but to establish a link between the parish, the community, and the University of Chicago. Some of the members are on the university faculty.

The celebrants for Passion Week at the daily Eucharist held in the Willoughby building under the auspices of the Catholic Club are: Bishop Anderson, the Rev. David E. Gibson, the Rev. Dr. G. C. Stewart, the Rev. Dr. E. J. Randall, the Rev. H. R. Neely, and the Rev. J. H. Dennis. H. B. Gwyn.

TO ERECT NEW CHURCH IN PORTO RICO

SAN JUAN, P. R.—The vestry of St. John the Baptist Church, San Juan, the church for American and British people, the Rev. Kenneth O. Miller, rector, has just voted to accept the bishop's offer to build their new church on the property now partially occupied by St. Catherine's Training School, Santurce, and to place the funds now under their control toward the erection of the new church. It was also decided to use the church jointly with the two other congregations of the church, the Spanish and English colored, now worshipping separately in San Juan.

The vestry has had under consideration for some time the building of a new church for the American people alone in the residential section. This plan has now been given up in favor of the new project which will include plans for the erection of a church immediately, a parish house and a new training school building second, and eventually adding St. John's rectory (for the American priest), and St. John's Day School. All of the work in San Juan which has heretofore been carried on in separate buildings will be combined in one centralized institution.

MEMORIAL SERVICE TO FIRST BISHOP OF WASHINGTON

WASHINGTON, D. C.—The thirty-second anniversary of the consecration of the late Rt. Rev. Henry Yates Satterlee, D.D., as the first Bishop of Washington, which took place in Calvary Church, New York City, on March 25, 1896, was commemorated at a special service in Bethlehem chapel of Washington Cathedral on Monday, March 26th. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, gave the memorial address.

Many diocesan clergy who served under Bishop Satterlee were present and the Very Rev. G. C. F. Bratenahl, D.D., dean of Washington Cathedral, who was rector of St. Alban's Church when Bishop Satterlee was in office, assisted at the service.

Bishop Satterlee is buried in Bethlehem chapel of the cathedral, which is a memorial to his services as first Bishop of Washington and the first portion of Washington Cathedral to be completed. Over the vault, behind the altar of Bethlehem chapel where rest the bodies of Bishop Satterlee and his wife, is an alabaster tomb, the work of W. D. Caroe, resident architect of Canterbury Cathedral, England, which is one of the art treasures of Washington Cathedral.

The inspiration of Bishop Satterlee's devotion to and vision for the Washington Cathedral project has continued to the present time. His daughter, Mrs. Frederick W. Rhineland, is chairman of the New York committee of Washington Cathedral.

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# Philadelphia Mayor Requests Business Firms to Close Three Hours Good Friday

## Dr. Yerkes Addresses Clerical Brotherhood—Record Attendance at Religious Education School

The Living Church News Bureau  
Philadelphia, March 24, 1928

A PROCLAMATION WAS ISSUED MONDAY by Mayor Mackey, requesting all business houses to close on Good Friday from noon until three, as the result of an unusually happy piece of Christian coöperation. At the instance of the Knights of Columbus, a citizens' Good Friday observance committee was formed, and support secured from many sources, including a unanimous vote of our clerical brotherhood. The formal request to His Honor was made by a delegation of clergymen, including Monsignor John J. Mellon of St. Agatha's Church, as representative of Cardinal Dougherty; the Rev. E. A. E. Palmquist, secretary of the Philadelphia Federation of Churches; and the Very Rev. Harry St. Clair Hathaway, Dean of the Pro-cathedral Church of St. Mary. Mayor Mackey is a communicant of the Mediator, the Rev. Granville Taylor, vicar, a chapel of Holy Apostles' parish, of which the Rev. Dr. George H. Toop is rector.

### DR. YERKES ADDRESSES CLERICUS

The Rev. Dr. Royden K. Yerkes, professor in the Divinity School, read a paper before the clerical brotherhood March 19th on Christian Worship: Its Ethics and Rendition, which put the essentials of that vast subject in a clear and well-proportioned way. He used cult, creed, and conduct to name the parts into which religion may be analyzed; and showed how the root idea of worship is the making of a suitable offering to the deity. This led to a description of sacrifice, fulfilled on Calvary, and perpetuated in the Eucharist. Among Protestant tendencies, he noted deriving everything from a text; reversion to the Jewish canon of scripture; a similar return to the idea of the Sabbath in place of the Christian Sunday; a depreciation of symbolism, by dropping sacramentals and belittling sacraments; and an emphasis on the study and interpretation of scripture as dominant elements of public services. He was particularly pungent in describing supposed public worship in which the clergyman is the chief actor, the choir a chorus, and the congregation a mere audience, with God apparently conceived of as a more or less interested onlooker. Some music in church is sung to the glory of God; some is a sacred concert; and some is just concert.

### ATTENDANCE AT RELIGIOUS EDUCATION SCHOOL

The second semester of the Normal school of religious education at Church House made a record, with 154 registered. This school, under the Rev. Benjamin N. Bird, rector of St. Asaph's, Bala, and chairman of the commission on teacher training of the department of religious education, has grown steadily in usefulness and importance. The establishment of a full time director, the Rev. Frederick E. Seymour, has been a source of strength; and Miss Katharine Reeve has been invaluable in making "Room 30" what it is. There has been a strong group of volunteers also, and a faculty of unusual power. W. O. Easton of the Central

Y.M.C.A., chairman of our commission of adult education, is arranging a conference of many groups working in that field April 23d. Parochial teacher training courses of five nights each have been arranged for St. Peter's, Germantown, the Epiphany, Lincoln drive, and St. Cyprian's, Elmwood.

### Y. M. C. A. TO BUILD

The central Y.M.C.A. will build a twenty-six story addition at a cost of \$2,000,000, on Fifteenth street between Arch and Cherry, which with the adjoining structure at 1421 Arch street will constitute the largest Y.M.C.A. headquarters in the world. Seven floors for service men on leave; five above for civilians; three for married couples; and the top eleven for women, will allow accommodation for a total of 839 persons. The building, of limestone, is to be completed in a year. The Philadelphia organization began in 1854, John Wanamaker being the first paid secretary. It now has twenty centers of work, and an approximate membership of 25,000 men and boys, and 10,000 women. Edward H. Bonsall is the president.

### NEWS NOTES

Among the weeks observed in the modern Christian year are educational week for the blind, which has been centered in an exhibit at 1524 Chestnut street; and Negro achievement week, with a varied and interesting program in Germantown, for April 15th to 22d, under the interracial committee of the Y.W.C.A.

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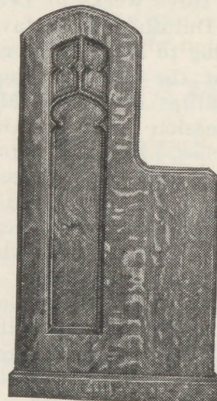
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held at St. Alban's, Roxborough, the Rev. Charles S. Lyons, rector, was the 100th meeting of this organization. The Rev. Frank Cox of New York was the imported speaker. Charles Cain, sometime executive secretary of the national Brotherhood of St. Andrew, has accepted a similar position with the Pennsylvania diocesan assembly, with an office in Bennett Hall, University of Pennsylvania.

Recent pulpit utterances featured in the

daily press include that of Bishop Fiske on Sunday golf, which he called an individual matter; and of the Rev. Dr. S. Parkes Cadman, that youth was wiping out sectarianism.

Local religious leaders dined Bishop Joseph F. Berry last week, on the occasion of his retirement after sixteen years of service with the Methodists here; and Bishop Garland was a speaker.

CHARLES JARVIS HARRIMAN.

## Bishop Stires Preaches at First of Federation Services in Brooklyn

Diocesan Treasurer Lectures at G. T. S.—Protest Meeting Held in St. Thomas' Church

The Living Church News Bureau (Brooklyn, March 22, 1928)

THE FIRST OF THE FEDERATION SERVICES in Albee's Theater was held on Tuesday of this week. The series will continue daily except Sunday and Monday until Easter Day. The preacher at the first service was the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island. The attendance was very large; the New York Times put it at 3,000. The bishop preached a stirring sermon on life as a probation and preparation. He likened our life in this world to school days, intended to prepare us for something larger and better. Death, he said, the last day in this life, is Commencement day—the beginning of greater things. This series of services offers us a chance to contemplate our great destiny, to renew our determination to attain such character as will qualify for the life eternal—character, the only thing which we can carry from this life into that. He dwelt upon the value of prayer in this preparation, and insisted that the interpretation of the Gospel in the lives of Christians was the most effective kind of preaching of the Gospel. The lives of Christians are the only Bible the careless world will read.

### DIOCESAN TREASURER LECTURES AT G. T. S.

Raymond F. Barnes, treasurer of the diocese, lectured this morning from 11 to 12 to the senior class of the General Theological Seminary. His theme was Parish Finance. Illustrating his lecture he used three charts. The first gave the items of the annual budget of expense in an average small parish. The second showed the income, assured and expected, and the sources from which it was to be derived. The third chart showed a typical layout for church, rectory, and parish house on a city plot one hundred feet square, and described a recent experiment in starting a mission in a city locality where the present prospect was good but the future rather uncertain. A parish house had been built with careful study of the building laws, and so designed that in case of the subsequent abandonment of the field the building would be marketable because readily convertible to other uses. Temporarily it serves as a church, and will become a permanent parish house if and when a church is built on an adjoining lot already secured.

After his lecture Mr. Barnes gave an hour to questions and answers. The point of view of a business man who is also a diocesan official ought to be of value to these young men about to be ordained and to grapple with the problems of parochial

administration. The seminary seems to have done a wise thing in arranging such a course.

DEAN HATHAWAY AT ST. LUKE'S, BROOKLYN

The Very Rev. H. St. Clair Hathaway, Dean of the Pro-cathedral Church of St. Mary, Philadelphia, was the preacher at the fourth of the Hill Zone united services in Brooklyn. The service was held at St. Luke's, Clinton avenue, the Rev. Rush R. Sloane, rector.

### NATIONAL CHURCH LEAGUE MEETING

The National Church League will hold a meeting in St. Thomas' parish house, Bushwick avenue, Brooklyn, on Monday evening, March 26th, to protest against the removal of the Thirty-nine Articles from the Prayer Book "and from the constitution of the Church." The Rev. Dr. Alexander G. Cummins of Poughkeepsie will be the chief speaker. A circular letter advertising the meeting is signed by the Rev. Messrs. Duncan M. Genns, Reginald H. Scott, and Emile S. Harper, and by nine laymen.

### SOME NEW IDEAS AT ST. MARK'S, BROOKLYN

Lent has seen some new methods tried out at the Church of St. Mark's, Eastern parkway, Brooklyn. Instead of visiting

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preachers on Wednesday evenings, the rector has read the litany and then used the question-and-answer method in the pulpit. Questions on personal soul problems, submitted during the week, have been discussed and answered. The topics have proved very interesting, and the discussion stimulating.

Another new method was a Wednesday afternoon service for school children, at which they presented their missionary offering, instead of hoarding it until Easter in a mite box. The total offering to date is shown on a large bulletin each week, and it is hoped that the amount of \$500 will be realized. At this service motion pictures illustrating biblical and missionary themes have been shown.

#### EXCEPTIONAL CONFIRMATION

At the Church of the Epiphany, Brooklyn, Bishop Stires recently confirmed not only a large class from that parish, but also a group of candidates from the new mission of Our Saviour at Gerritson Beach, a mile or more to the east of the Epiphany parish. This class had been prepared by the Rev. Lauriston Castleman, rector of the Church of the Epiphany, at the request of the archdeacon; and the strength of the mission is much augmented by this confirmation.

A class for week-day religious instruction has been formed at the Church of the Epiphany, and a stereopticon and a large number of slides on Bible subjects has been provided.

#### LEONORI MEMORIAL WINDOW AT ST. MARY'S

In St. Mary's Church, Classon and Wiloughby avenues, Brooklyn, a beautiful new window is to be dedicated on Sunday morning, March 25th. It is the gift of William Henry Leonori in memory of his wife, Elizabeth Riker Leonori. Mr. Leonori has also provided a memorial to his wife in the form of a private room in the new St. John's Hospital.

CHAS. HENRY WEBB.

#### GROUND BROKEN FOR NEW ST. LUKE'S HOSPITAL, TOKYO

TOKYO—The first spadeful of earth in the construction of the new \$3,000,000 St. Luke's International Hospital, Tokyo, was turned at the site of the new institution in the Tsukiji district.

Eleven members of the clergy of the dioceses of Tokyo and Tohoku, directed by Chaplain Takeda of the hospital and led by Bishop Reifsnider, participated in the ceremonies.

After the religious ceremony about 300 guests attended a luncheon at which Dr. R. B. Teusler, director of the hospital, presided.

In a short address Dr. Teusler recalled that nearly five years ago the plans for the new hospital were under construction. The earthquake wiped out not only the old hospital but all contracts for the new, and since then efforts had been made to broaden the whole scope of the scheme so that it might give Tokyo a medical center as well as a hospital.

The new hospital, said Dr. Teusler, would cost about ¥4,500,000 by the time it was completed, including equipment, and if the land were included its value would be between nine and ten million yen.

Representing Viscount Shibusawa, Dr. Kyugor Obata addressed the luncheon which followed the religious ceremonies at the hospital site. Dr. Obata said in part:

"In studying what St. Luke's International Hospital has so far achieved, I am

again surprised by noticing a very similar kind of progress which the institution has made within a quarter of a century. It has accomplished a marvel. In the beginning, the hospital was directed by only two physicians, Drs. Teusler and Kubo, and one trained nurse, Miss Araki. It occupied a one and a half story building, with accommodations for about twelve patients, on a piece of land covering about 400 tsubo, but today it has thirty-eight physicians, and 272 workers in all. It now owns over 13,000 tsubo. The present barrack hospital has the capacity to accommodate almost 200 beds. There is a dispensary service with about fifteen major departments, prepared to take care of as many as four or five hundred patients daily.

"In addition there is a department for public health work, coöperating with the city in a maternity ward, a ward for founding children, and there is a school of nursing recently recognized as a Semmon Gakko, by the ministry of education, with living quarters and dormitory space.

"The new hospital will contain beds for 250 patients together with a greatly amplified dispensary service and a thoroughly modern school of nursing for the training of 150 young women in this profession."

#### MOUNTAIN MISSIONARIES MEET TO DISCUSS PROBLEMS

KNOXVILLE, TENN.—Missionaries, both clergy and lay people, from dioceses which carry on work in the Appalachian mountains, gather each year in Knoxville for a brief discussion of their common problems on the day before the larger interdenominational conference of southern mountain workers. This year, at the meeting on March 19th and 20th, the enrollment was small, but represented work in Tennessee, Kentucky, Lexington, Western North Carolina, Virginia, Southwestern Virginia, and Atlanta. The Rev. Dr. Carroll Davis and the Rev. F. J. Clark were present from the Church Missions House. The evening service and the early celebrations were held in St. John's Church, Knoxville, and the meetings in the parish house.

At the evening service Dr. Davis gave a general survey of the Church's work at home and overseas. Personal reports from the workers present filled the morning session, and a discussion of various problems, the afternoon. The general conference opened in the evening.

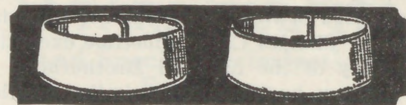
A tragic need for more clergy was evident, especially in eastern Tennessee and Virginia. A much needed directory of the mountain work and workers is to be compiled; all Church mountain workers are urged to send information for it to the Rev. John N. Atkins, Sewanee. The need of increased publicity about the mountain work, for the Church papers, was emphasized.

Mrs. Campbell of the John C. Campbell Folk School, Brasstown, N. C., described that unique attempt, modeled somewhat after the Folk Schools of Denmark, to reach the backward and unambitious members of an isolated community and develop in them a desire for good community life and a feeling of responsibility for securing it.

Miss Agnes Grabau, Tennessee diocesan secretary of the Church Mission of Help, described that work.

The religious background that the Church workers have to contend with is one of the keen difficulties for those who believe in the supreme value of the Church's teaching. They say, however, that the problem yields to patience and persistence. The Primitive Baptist prominent citizen who when one of the mission schools was started announced that he

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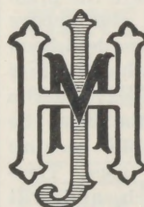
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would rather see his children dead than in the school now has three children attending it. A clergyman visits an adult Bible class organized by a woman worker in a place with no resident minister. The other people of the place protest that he must not wear "robes," but the Bible class discuss the matter and decide that he "can preach just as well in his robes as without them." A little remote mountain mission among uneducated people has a vested choir, but elsewhere there is a deaconess who, working among a group of prosperous and supposedly enlightened people, cannot wear her garb, her cross, or her title, because such things are "too Roman Catholic."

The general conference discussed some large questions which are common to other than mountain work. In fact the leading thesis of the first session was that there is no specific mountain problem; there are difficult social problems, due to isolation, poor roads, low economic standards, deterioration of human stock, but these are common to under-privileged areas in lowlands as well as in mountains. The chief question to be considered is, what is the aim of any given piece of mountain work, and is it meeting that aim for the good of the people?

**BISHOP HOWDEN  
BREAKS ARM**

ST. LOUIS—The Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, fell down the steps of Christ Church Cathedral, St. Louis, on Sunday, March 25th, and broke two bones in his left arm, but gave the noon-day address on Monday in the cathedral with his arm boxed up and suffering great pain. Bishop Howden expected to continue giving the noon-day address all week, as scheduled.

**VIRGINIA CLERGYMAN SAILS  
FOR GREECE**

RICHMOND, VA.—The Rev. S. S. Spathey, assistant minister of St. Paul's, Richmond, and minister in charge of the Church of the Messiah and the Church of Our Saviour in Henrico County, sailed on Monday, March 19th, for Athens to be gone for about six weeks.

Mr. Spathey, who is a native Greek, has made a large place for himself in the Church in Virginia by ministering to the Greeks who live in Richmond and in other sections of the state of Virginia. He is the district governor of the Ahepa Society (the American Hellenic Educational and Philanthropic Association), which gives him the opportunity of meeting the Greeks not only in Virginia but in the adjoining states to the north and south.

The Ahepa Society has organized the present trip to Athens, taking about 1,200 of its members to give them the opportunity of revisiting Greece, and with a view of promoting better relationships between the United States and their country. The trip was given to Mr. Spathey by the society itself as an expression of appreciation of his work among them.

**BISHOP FREEMAN TO  
LECTURE AT YALE**

NEW HAVEN, CONN.—The nineteenth annual convocation of Yale Divinity School will be held this year April 16th to 18th. The Lyman Beecher Lectures on Preaching will be given by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington. Bishop Freeman has chosen *The Ambassador* for his theme.

**BISHOP JUHAN VISITS  
SOUTH CAROLINA**

CHARLESTON, S. C.—On Sunday, March 18th, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, visited Charleston, in the interest of the Sewanee endowment campaign. A mass meeting on Sunday night in St. Paul's Church was truly what its name implies, for the church was well filled with an attentive and interested congregation.

While in Charleston Bishop Juhan attended the morning service of the Church of the Holy Communion and made an informal talk to the congregation. He spoke to the men's club of St. Philip's Church in the morning also, and addressed the local branch of the Y.M.C.A. in the afternoon.


**COWLEY FATHER ASSISTS  
BISHOP OF COREA**

BOSTON—At the urgent request of the Rt. Rev. M. N. Trollope, D.D., Bishop of Corea, the Rev. Walter P. Morse, S.S.J.E., formerly on the staff of the Church of the Advent, San Francisco, by his expressed desire has been loaned by the American congregation of the Society of St. John the Evangelist to the Bishop in Corea, to help in the work there until July, 1930.

The diocese of Corea is short of priests and Fr. Morse's knowledge of the Corean language and Corean people fits him admirably to render such help as is urgently needed there. He was formerly connected with the mission of the Cowley Fathers to that country.



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### START CAMPAIGN FOR MAINE CATHEDRAL

PORTLAND, ME.—In recognition of their indebtedness to the founders and benefactors of the Cathedral Church of St. Luke's, Portland, the members of the cathedral parish are now engaged in an effort to create a fund of \$50,000 and to provide a new organ for the cathedral. St. Luke's Day, 1927, marked the fiftieth anniversary of the consecration of the cathedral and the sixtieth year of its existence. At that time, the Very Rev. J. Arthur Glasier, dean of the cathedral, asked the parish to give the new organ as an expression of their gratitude and appreciation. A little later Charles F. Simes, a member of the chapter, outlined a plan that included, not only the organ, but also the creation of a permanent fund, the income of which should be used for additions to the cathedral, new work, and any emergency needs. This plan met with the approval of the parish and over \$40,000 has

Thomas W. Purcell of Richmond in memory of their son, Robert Bosher Purcell.

St. Stephen's is set in ample grounds in the midst of one of the most beautiful suburbs of Richmond. It is within a short distance of Richmond University and the two Church boarding schools, St. Christopher's and St. Catherine's, are in the immediate neighborhood and the students attend services at the church.

### HISTORICAL TABLET GIVEN TO SOUTH CAROLINA PARISH

GEORGETOWN, S. C.—Recently the Chamber of Commerce of Georgetown, through the Rev. H. D. Bull, rector of Prince George parish, offered to place on the front wall of Prince George Winyah Church a bronze tablet bearing the name of the church and historical data. The vestry accepted the offer and the tablet will be in place by Easter.

Prince George is one of the historic



PRINCE GEORGE WINYAH CHURCH  
Georgetown, S. C.

already been subscribed. Two weeks ago the authorities of the parish signed a contract with the Skinner Company of Boston for an organ to cost \$30,000.

### NEW CHURCH IN RICHMOND, VA., OPENED

RICHMOND—On Sunday, March 18th, the new St. Stephen's Church, the Rev. Giles B. Palmer, rector, was used for the first time, the preacher being the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. The Rev. Dr. Berryman Green of the Theological Seminary, and the Rev. James D. Gibson of Covington, Ky., and the Rev. Z. S. Farland of Richmond, both former rectors of St. Stephen's, and the Rev. Charles T. Warner of St. Alban's Church, Washington, took part in the service.

The new church is of pure gothic design, built of rough granite quarried near Richmond. A tower sixty feet high is planned for the building but has not yet been erected. When this is completed St. Stephen's will be one of the most beautiful churches in Richmond.

One of the special features of the building is a morning chapel. The furnishings of this chapel have been given by Mr. and Mrs. Alexander W. Weddell as a memorial to Mr. Weddell's sister, Mrs. St. George M. Anderson. The east window of the church is a representation of St. Christopher done by the D'Ascenzo Studios of Philadelphia. It was given by Mr. and Mrs.

parishes of the south. The parish was founded in 1721 and the present church erected about 1750. In its early years it was aided by the Society for the Propagation of the Gospel. The interior suffered severely in the Revolutionary and Civil wars, but each time was restored to its former condition.

### STUDY COLLEGE SITUATION IN WEST VIRGINIA

MORGANTOWN, W. VA.—The committee appointed by the last diocesan council to make a study of the college situation as it bears on the work of the Church at Morgantown, the home of the state university, will meet immediately after Easter. The committee realizes that its problem must be solved with relation to the local situation, but it also realizes that facts about other parishes which are ministering to students are of great suggestive and guiding value. It would, therefore, greatly appreciate facts of this sort from those who have experiential knowledge of such work, and are interested enough to write about it. Such communications should be addressed to either one of the bishops.

The department of religious education is making plans for a summer school for church school workers to be held at St. Hilda's Hall, Charles Town, sometime in June. This is the first diocesan adventure in this direction.

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**BISHOP LAWRENCE TO SAIL FOR EUROPE**

BOSTON—The Rt. Rev. William Lawrence, D.D., formerly Bishop of Massachusetts, will make his first tour of inspection of the American churches in Europe, of which he is now in charge, during April, May, and June. Bishop Lawrence will sail for Europe Easter Wednesday, April 10th, and will return some time in June. His schedule of engagements is as follows:

April 15th, Holy Trinity, Paris; April 22d, Nice, France; April 29th, Rome; May 6th, Florence, Italy; May 13th, Geneva, Switzerland; May 17th, Munich; May 20th, Dresden; May 27th, Paris. The last two Sundays of his visit, June 2d and 10th, will be divided between London and Paris.

**ROCHESTER CHURCH PLANS MOVE TO NEW SITE**

ROCHESTER, N. Y.—St. Thomas' Church, Rochester, is planning to move to a new site and build a new church and parish house. St. Thomas' is located at present at Monroe avenue and Field street and plans to move to Cobb's Hill section, probably on Highland avenue.

According to the announcement made by the Rev. Dr. Arthur O. Sykes, rector, this change has been under consideration for a long time. It was first made by the Rt. Rev. Charles H. Brent, D.D., bishop of the diocese, but at a meeting held recently the committee in charge advised the change.

With the Church of the Ascension, St. Mark's, and St. John's, and St. Thomas', Rochester will have many new churches. All Saints' Church, which is a new parish, is taking rapid strides ahead and the work there promises to be one of the best in the city.

**CONGRESS COMMITTEE PICKS HOTEL FOR ENTERTAINMENT**

PROVIDENCE, R. I.—The Hotel Biltmore, Providence, has been chosen by the local committee of the Church Congress as the hotel where the officers and speakers will be entertained during the congress. The congress begins on the evening of Tuesday, April 17th, and will close with the afternoon session on Friday, April 20th.

**ARCHDEACON OF TEXAS ILL**

HOUSTON, TEX.—The Ven. John Sloan, Archdeacon of Texas, has been compelled by illness to relinquish his work for a time. His physicians have prescribed a six weeks' rest period in bed.

**REPORT OF EVALUATION COMMITTEE ON FILE**

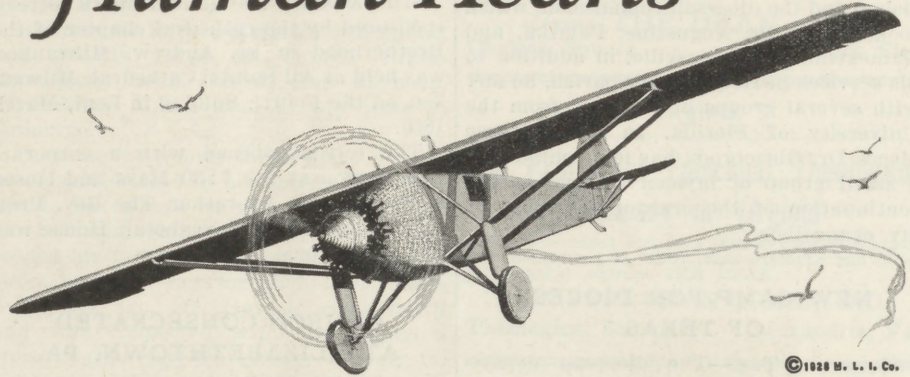
NEW YORK—A number of requests have been received by members of the evaluation committee, appointed at the last General Convention, asking when their report is to be presented, requesting copies if it has already been prepared and printed, and asking whether the Church papers are to have any summary of it before the meeting of General Convention.

The evaluation committee presented its report within a year after appointment. The report is voluminous and it was deemed inadvisable to publish such details as sub-committee reports, answers to questionnaires, tables of statistical comparisons of work and cost in missionary districts, aided dioceses, etc. These are

all on file at the Church Missions House and can be seen and examined on request. The general report and findings of the committee have been printed and have received consideration by the National Council.

Copies can be had by anyone interested, on application. Requests should be sent to 281 Fourth avenue, New York, and not to the chairman or the secretary of the evaluation committee.

*Metal Motors and Human Hearts*



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Hour after hour news was anxiously awaited. It seemed incredible that a man could fly 3,610 miles without stopping. Could any motor stand such a test? . . . But two motors carried that plane to France. One of metal, the other—the most wonderfully designed motor in the world—a human heart.

LIKE the metal motor, the human motor must keep going. When the human motor starts to "miss" and then stops, life's flight is ended. Yet, oftentimes, with no attention and more abuse than was ever given any motor invented by man the heart "carries on". Even when damaged or diseased it carries a heavy load—an overload—with little complaint. If the heart complained more it would probably have better care.

Whether defective at birth or damaged by disease, it keeps at work—day and night—doing its best to make a brave "non-stop" record. Strong hearts need rest and intelligent protection. Weak hearts must have their loads lightened or they will be forced to give up.

Thanks to modern science everybody can find out how big or how little a load of work, strain and exercise his heart can carry.

Briefly, while there are many different kinds of heart difficulties, they may be roughly divided into three general

groups. First, the heart troubles of young people caused by diseases of childhood. Rheumatic fever and rheumatism (associated with "growing pains", tonsillitis, and stiff and painful joints) cause heart disease. According to some experts, diphtheria, scarlet fever and measles may injure children's hearts. Second, heart diseases of middle-aged people resulting from syphilis, or focal infection in teeth, tonsils, sinuses or elsewhere. Third, heart ailments of old people ultimately resulting from these and many other causes, including unhygienic living habits.

Many persons have defective hearts without realizing the fact, but there are many others who suspect that they have heart trouble when they are suffering from a different cause. There need be no guess work. Know your own heart. Have your doctor examine it regularly. If it is normal and strong, do not shorten its term of usefulness by over-strains or excesses. If it is damaged or weakened, live in accordance with your doctor's advice.

Give your heart a fair chance. Take care of it so that it will carry you safely on a "non-stop flight" to a happy old age.

Heart disease is now the chief of the captains of death. It has risen to this position in the past twenty-five years, surpassing tuberculosis, pneumonia and other diseases. The danger of dying from a bad heart has increased every year, while that from most other deadly diseases has decreased. Under present conditions, one in every five will ultimately die of heart disease in one form or another.

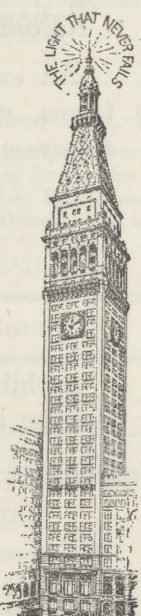
The increase in the deathrate from this disease in recent years has been primarily in middle life and at the older ages. While the great majority of those who succumb are relatively old people, there are altogether too many young ones. One out of

every seven who dies from heart disease passes away before the age of 45.

Physicians, statisticians and others who are studying heart disease suspect that much of it is induced by the hurrying mode of life so general in this country.

The Metropolitan Life Insurance Company has prepared a pamphlet entitled, "Strong Hearts" which sets forth the principal facts about this disease. It may be the means of saving you from serious trouble. A copy will be mailed free by our booklet department. Send for it.

HALEY FISKE, President.



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### CONFERENCES IN LAY EVANGELISM IN FLORIDA

JACKSONVILLE, FLA.—For ten days, beginning March 7th, the diocese of Florida received inspiration and help from Dr. Larkin W. Glazebrook in the development of practical lay evangelism. Beginning in St. John's Church, Jacksonville, Dr. Glazebrook spoke daily, and conducted conferences with selected groups of laymen, in St. Mary's and the Church of the Good Shepherd, Jacksonville. From there he followed a schedule arranged by the bishop and the diocesan commission, which took him to St. Augustine, Palatka, and Gainesville. At Gainesville, in addition to his services in Holy Trinity parish, he met with several groups of students from the University of Florida. In all of these places Dr. Glazebrook has left behind him a small group of laymen pledged to the continuation of the crusade's purpose of lay evangelism.

### NEW CAMP FOR DIOCESE OF TEXAS

HOUSTON, TEX.—The diocesan department of religious education is completing plans and securing bids for the construction of the new Camp Allen, diocesan camp for Texas. An advantageous location has been secured on Trinity Bay with some fourteen acres, including some woodland.

The buildings will be in readiness for the boys' camp, which opens on June 5th. There will be a combined recreation and class room building, a central dining hall, and ten huts, with a capacity of ten each. Other equipment will include a water

works, electric light plant, athletic field, and bathing pier.

The camp is named in honor of Mrs. S. E. Allen of Christ Church, Houston, whose summer home at La Porte has been used several years as a camp, and who gave \$10,000 as the initial gift for the new Camp Allen. The total cost will approximate \$30,000.

### MILWAUKEE BROTHERHOOD SPONSORS MEN'S RETREAT

MILWAUKEE—The annual men's retreat, sponsored by the cathedral chapter of the Brotherhood of St. Andrew, Milwaukee, was held at All Saints' Cathedral, Milwaukee, on the Fourth Sunday in Lent, March 18th.

The retreat opened with a corporate Communion at the 7:30 Mass and closed at 4 P.M. with Adoration. The Rev. Prof. MacKinley Helm of Nashotah House was the conductor.

### CHURCH CONSECRATED AT ELIZABETHTOWN, PA.

ELIZABETHTOWN, PA.—On the third Sunday in Lent, March 11th, the new St. Elizabeth's Church, Elizabethtown, was consecrated by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, assisted by the vicar, the Rev. Charles E. Berghaus, who is also rector of St. John's, Marietta, and the Rev. Harry G. Hartman of Lancaster. Morning Prayer was read by the Rev. Mr. Hartman, and the sermon was preached by Bishop Darlington.

The church is completely equipped, the

altar having been made some years ago by Mr. Heisey, of Elizabethtown, the builder of the church. St. Elizabeth's was designed and planned without the assistance of an architect by the vicar, the builder, Mr. Heisey, and the building committee.

### WESTERN COLORADO CLERICUS MEETS

DELTA, COLO.—A clericus of the western deanery of Colorado met in the renewed and redecored St. Luke's Church, Delta, on Tuesday, March 20th. The Rt. Rev. Fred Ingley, S.T.D., bishop coadjutor, celebrated Holy Communion and gave a meditation on the life of St. Peter as applied to the lives of the clergy. After luncheon the clergy met with the bishop to prepare the program for the annual Western Colorado conference which will meet at Gunnison, June 15th to 17th.

In the evening the clergy participated in a service of thanksgiving for the reopening of the beautified church; the bishop preaching the sermon and administering confirmation to a class presented by the Rev. Eric A. C. Smith, vicar.

### PROVINCIAL Y. P. F. TO MEET AT WHEELING, W. VA.

WHEELING, W. VA.—A warm welcome is in store for the Young People's Fellowship of the Washington province when it meets, May 18th through the 20th, at St. Matthew's Church, Wheeling. The fellowship of that church, under the direction of the rector, the Rev. John H. A. Bomberger, is making intensive plans for an effective meeting.

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**JOHN FRANCIS COLEMAN, PRIEST**

RICHMOND, VA.—The Rev. John Francis Coleman, rector of Christ Church, Pulaski, died at Johnston-Willis Hospital, Richmond, on Thursday, March 15th, aged 59, and was buried at Covington, Va., on Saturday, the 17th. Although quite active, he had not enjoyed perfect health for a year or more. In January he entered a hospital in Richmond for examination and treatment and for a time it was hoped it might be possible to build up his strength and perform an operation that would prove beneficial, but he gradually grew weaker and remained a patient in the hospital until the end came.

The funeral service was held in Emmanuel Church, Covington, and was conducted by the rector, the Rev. Dennis Whittle. Interment was in Cedar Hill Cemetery. Mr. Coleman was chaplain of the Pulaski lodge of Masons and, following the episcopal committal, the Masonic ritual was used; Messrs. J. A. Rodefer, worshipful master, and C. W. Bushong, secretary, of the Pulaski lodge, joining with the members of the Covington lodge in the service.

Born at Sulgrave in Northamptonshire, England, December 21, 1868, he came to America in 1886 and later, with other members of his family, settled in Alleghany County, Va. Having received academic training in London and in Massachusetts, he entered the Theological Seminary in Virginia, being a member of the class of 1905. He was ordained deacon in 1905 and priest in 1906 by Bishop Gibson.

Upon his ordination to the diaconate Mr. Coleman was placed in charge of Johns parish in Loudoun County, where he served from 1905 to 1907. During the remainder of his ministry he was rector of the following: St. James the Less at Ashland, 1907-10; St. Paul's at Suffolk, 1910-22; Meade Memorial at White Post (Greenway Court parish in Clarke County), 1922-25; Christ Church at Pulaski from January 1, 1926, to March 15, 1928.

In 1907 Mr. Coleman was married to Miss Anne Bertrand Gulick of Prince William County, Virginia. She survives him, together with a brother, W. G. Coleman of Covington, three sisters in Birmingham, England, and a brother at Shipston-on-Stour, England.

**JOSEPH DARLING, PRIEST**

GALLUP, N. MEX.—The Rev. Joseph Darling, priest-in-charge of the Church of the Holy Spirit, Gallup, died at Las Lumas on Tuesday, March 13th. Mr. Darling had been ill for the past two months, having contracted a severe case of double pneumonia.

He was born October 23, 1862, and while his service was not continuous, he was the oldest clergyman in point of connection with the district of New Mexico and Southwest Texas. He was ordained deacon in 1902 and priest in 1904 by Bishop Kendrick. His services extended over the great missionary field of the west, including St. Paul's Church, Marfa, Tex.; St. Luke's, Deming, St. John's, Farmington, and Holy Spirit, Gallup, in New Mexico, as well as

various churches in Colorado and Utah.

Mr. Darling probably found his greatest joy in his work at Holy Spirit, Gallup, where he had been located for the past three years, and his death means a real loss to this missionary district. During 1926 he presented twenty-two candidates for confirmation, which was nearly one-half of the congregation at that time. His work at that point was truly remarkable, and was a crowning achievement to years of long and faithful service to the Master.

**ROBERT HARROLD**

BROOKLYN—Robert Harrold, well known and greatly loved in Church circles throughout Long Island, died at noon, Wednesday, March 21st, at his home in Brooklyn.

Until he was forty-three years of age, Mr. Harrold lived in his native city, Richmond, Va., where he was captain of the First Virginia militia and where he succeeded his father in the cut-glass and fine china business. Leaving Richmond thirty-five years ago, Mr. Harrold came north and was connected with the Ovington store in this city. He became actively interested in the work of the Church, and was secretary of the diocesan house for over thirty years.

He served over thirty mission churches, such as the Corona mission, the South Ozone, and the Belle Harbor mission.

Mr. Harrold leaves his wife and four children, Robert T. Harrold, Brooklyn; Mrs. Vivian Howard of Hartford, Conn., Miss Gladys S. Harrold, and Mrs. Ellen Fenn, of Brooklyn.

The funeral service was held in the Church of the Redeemer, Fourth avenue and Pacific street, Brooklyn, at 2:30 o'clock Friday afternoon, March 23d. The Rt. Rev. Ernest M. Stires, D.D., bishop of the diocese, officiated, assisted by the Rev. Dr. T. J. Lacey and the Rev. Dr. Jeffrey Jennings. Interment was in Evergreen Cemetery, Brooklyn.

UTAH is expecting to go over the top in the Nation-wide Campaign to such an extent that the \$700 Children's Easter Offering can be entirely used for advance work. Some of the parishes and all but one or two of the missions are going to pay in full all the askings of the national Church for the missionary program of the Church.

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NEWS IN BRIEF

**EAST CAROLINA**—Announcement was recently made to the congregation of St. James' Church, Ayden, that a gift of \$900 had been received from the American Church building fund to be used to make the last payment on the rectory indebtedness. The building, which is very comfortable and convenient, is valued at \$3,500.—The new parish house of St. Peter's Church, Washington, the Rev. Stephen Gardner, rector, was formally dedicated on Sunday, February 19th. Congratulations were received from representatives of the various civic organizations of the city. This new addition makes St. Peter's Church plant one of the finest in the south.—East Carolina is now in the midst of a diocesan wide-preaching mission. The Rev. John Gilbert of Sharon, Conn., has just closed a successful series of evangelistic services in the Church of the Advent, Williamston; the Church Army, under the leadership of Captain Mountford, was in St. Peter's Church, Washington, during the month of February; the Rt. Rev. Robert E. L. Strider, D.D., of West Virginia, preached in Christ Church, Elizabeth City; the Church Army also conducted a mission in Wilmington and Kinston. The local clergy will carry the appeal of evangelism to those sections not reached by the national crusaders.

**FLORIDA**—The Rev. Dr. R. Cary Montague, city missionary of Richmond, Va., held a preaching mission in the Church of the Good Shepherd, Jacksonville, March 11th to 16th. Dr. Montague was also called upon to deliver about thirty addresses before the different civic and other organizations during his stay.

**FOND DU LAC**—At solemn Evensong on the festival of St. Joseph, March 18th, in Grace Church, Sheboygan, the Rev. A. Parker Curtiss, rector, nine probationer members of St. Joseph's servers' guild were admitted into full membership. Members of the guild must be communicants fourteen years and older and must have served at least six months probation. Two members of this guild have been ordained priests within the past four years, and others are contemplating holy orders.

**FOND DU LAC**—The Rev. Benjamin E. Diggs, vicar of St. Mary's, Medford, after several operations is now able to officiate on Sunday mornings.—The diocesan Young People's Association has decided to hold the annual camp conference at Nepo Lake, June 28th to July 1st, one day longer than last year. The annual Church school offering this year will be used to equip the camp.—Work on the guild hall of St. Paul's Church, Marinette, is under way, completing the building and repairing program carried on during the past four years during which the rectory was built.—Dean Nutter of Nashotah House has been visiting parishes and missions in the interest of the house. He recently addressed the congregations in Rhineland, Ashland, and Park Falls.—Unknown to the vicar the girls of St. Mary's Guild, Shawano, raised sufficient funds to purchase a statue of the Blessed Virgin Mary and presented the money to the vicar who was pleasantly surprised.

**HARRISBURG**—The Marietta branch of the G. F. S. recently held a benefit picture show in one of the local theaters. Out of the proceeds they were able to pay the entire cost of the contract for wiring the new parish house.—St. Andrew's Church, York, has received additional communion vessels from Mrs. Vincent R. Keasy, which were placed on the altar for the first time on the bishop's recent visitation, Sunday, March 4th, and blessed by him.

**HARRISBURG**—The Rev. Horace Wood Stowell of Towanda conducted a mission at Trinity Church, Williamsport, from March 11th to 18th. The mission led up to confirmation on the last day and was attended with very satisfying results.

**LOS ANGELES**—The Mother Superior of the Sisters of the Holy Nativity spent ten days early in March visiting the Los Angeles house of the Sisterhood, established last fall in connection with St. Matthias' Church, Los Angeles.—The Rev. Dr. George Davidson, rector of St. John's Church, Los Angeles, who recently underwent a serious operation at the hospital of the Good Samaritan, left on March 15th for ten weeks' complete rest at Pebble Beach.—The Rev. John Misao Yamazaki, vicar of St. Mary's Japanese mission, Los Angeles, has been re-elected president of the Federation of Japanese Churches of that city.

**MILWAUKEE**—The Rev. Kenneth Martin, rector of St. Matthew's Church, Kenosha, conducted a three day mission at St. Edmund's Church, Milwaukee, March 15th to 17th. The Rev. F. H. O. Bowman is rector of St. Edmund's.

**NEWARK**—The mid-winter service for all Church school officers and teachers of the diocese was held at Trinity Cathedral, Newark, on Sunday afternoon, March 18th. The Rev. Frederic C. Lauderburn of the General Theological Seminary was the speaker and gave a great deal of practical help and advice to those present in carrying out their duties.—A four day mission from March 19th to 22d has just been concluded at St. Alban's Church, Newark, the Rev. A. T. Doughty, rector. The missionary was the Rev. Dr. J. P. McComas, vicar of St. Paul's chapel of Trinity parish, New York City.—The Rev. Charles E. McAllister, executive secretary of the diocese, recently conducted a week's mission at Trinity Church, Hartford, Conn., the Rev. Raymond Cunningham, rector. From March 18th to 24th Mr. McAllister also conducted a week's mission for the Rev. John Moore Walker of St. Peter's Church, Charlotte, N. C.

**TEXAS**—A pair of eucharistic candlesticks, in memory of G. Fred Myers, a former student of the University of the South, was blessed in St. Mark's Church, Beaumont, on the Fourth Sunday in Lent. They are the work of the Gorham Company, New York, and the gift of Mr. Myers' mother.—The Rev. Charles Clingman, former rector of Trinity Church, Houston, and now rector of the Church of the Advent, Birmingham, was the noon-day preacher in

Christ Church, Houston, the week of March 19th-24th.

**WESTERN NEW YORK**—The Rev. Charles Allison, chairman of the department of Christian social service in the diocese, held a meeting of his department at Perry, N. Y., and had a demonstration of the factory in the smaller town. The program for the rest of the year was outlined.

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*The Layman's Library* contains fifteen volumes, all bound in cloth, and these fall conveniently into several classifications. First on the list are three standard volumes of instruction on the nature of the Church: Dr. Atwater's *The Episcopal Church*, of which over 40,000 copies have been sold since its original publication; Bishop Fiske's *The Faith By Which We Live*, which has also attained great popularity; and Bishop Gailor's *The Church, the Bible, and the Creed*, recognized as an instructive volume of great value. In this class also may be included Dr. Walsh's *Church Facts and Principles*, which was enthusiastically received on its publication last year, and *Catholic Principles*, by the late Rev. Frank N. Westcott.

Three books deal with the history of the Church: *Everyman's History of the English Church*, by the Rev. Percy Dearmer, *The Church In the Prayer Book*, by the Rt. Rev. Edward L. Temple, and *The Breach With Rome*, by the Rev. William H. Nes. The social aspect of the Church in its relation to modern problems is adequately treated in *The Divine Revolution*, by W. G. Peck. Dr. E. Hermitage Day contributes a valuable discussion of *The Ministry of the Church*, while Dr. William A. R. Goodwin discusses the nature of the parochial organization in *The Parish. Our Bible*, a senior text book of the Christian Nurture Series, is an excellent text for the intelligent study of the Scriptures.

Two problems that are particularly troubling modern society are dealt with in a clear, sympathetic manner in *The Mystery of Marriage*, by the Rev. H. P. Denison, and *The Life Beyond*, by the Rev. R. E. Hutton. The series is completed with Haverstick's *The Churchman's Ready Reference*, a compact cyclopedia of information about the Church.

Since all of these books, on account of their popularity, can be manufactured in larger quantities than is usually the case with religious books, the publishers are able to offer the entire *Layman's Library* at the low price of \$15.00, plus shipping charges.

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From Heaven's height in sorrow  
He bends to touch and bless  
Some heart whose loving service  
Can bring them happiness."

Equally delightful to the lover of poetry, the missionary-minded, and the connoisseur of fine books is *Poems of the African Trail*, a handsomely bound volume of verse conceived by the author, Elwood L. Haines, during the years when he was a missionary in the little-known republic of Liberia, on the west coast of Africa. His poems, as Dr. Overs, former Bishop of Liberia, says in the Introduction which he has contributed, "picture the continental bigness, the urge of African life, and the romance of the white man's relation with primitive people."

Attractively bound in decorated boards, *Poems of the African Trail* sells for \$1.25.

#### Tells How to Live

How to live one's daily life in obedience to the physical, mental, and moral laws of God, and so to find the "abundant life" promised by the Master, is the thesis of *The Life Abundant, A Manual of Living*, by the Rev. Robert B. H. Bell, well-known clergyman and spiritual healer. A new edition of this helpful little book will be published by Morehouse Publishing Co. early in April, at \$1.75.

Dr. Bell regards care of the body, mind, and soul as equally essential to the well-being of the individual, and his manual therefore treats of all three phases of health. Its medical information is modern and reliable, and the author's wise counsels have been tested by years of successful experience.

### Montreal Author Gives Biographies of Prelates

WINNIPEG—"Mr. O. R. Rowley, after many years of painstaking work and wide research, has completed his book entitled *The Anglican Episcopate of Canada and Newfoundland* and is ready to have it published," said the Most Rev. Samuel P. Matheson, D.D., Archbishop of Rupert's Land and Primate of All Canada, announcing the forthcoming publication by Morehouse Publishing Co. of this valuable work. The book will be ready early in April, and will be, as the Bishop of Montreal has pointed out, "of great historic value to the whole Church."

The author of *The Anglican Episcopate* is a Montreal layman, who has devoted much of his time during the past few years to the accumulation of material for the present work. He has searched hundreds of original records to obtain material for the biographies of every bishop ever consecrated for the Canadian and Newfoundland Churches, as well as of clergymen elected or appointed to the episcopate who declined. This material he has now included in convenient tabular form for permanent record, together with a portrait in ecclesiastical robes of each bishop. There is much other valuable, historical and biographical material in the book, and the Archbishop of Canterbury has contributed a Foreword.

Archbishop Matheson, after reading the book in manuscript form, wrote: "The book possesses great historic interest and will make a most important contribution to the story of the Church in Canada. I therefore venture to commend most heartily [the author's] enterprise."

The book will be sold in cloth at \$4.00; in heavy paper at \$3.00.

#### Relates Unique Adventures

Rose Annie Rogers, who with her husband spent three years ministering to the isolated inhabitants of Tristan da Cunha, situated in the middle of the South Atlantic, has told the story of her experiences among these people in *The Lonely Island*, published by Morehouse Publishing Co. at \$3.00. Her account is a romantic and thrilling one, simply told, yet with all the appeal of a novel of adventure.

Rarely does any ship call at this island outpost of civilization, so that after Mr. and Mrs. Rogers decided to go to Tristan as missionaries it was over a year before transportation could be found. At length the captain of a Japanese vessel agreed to land them if weather conditions should prove favorable, and fortunately this was the case, for it is impossible to reach the rocky shores in any but the most ideal weather. How the lonely islanders received Mr. and Mrs. Rogers, and what adventures befell the two intrepid missionaries, is vividly related in Mrs. Rogers' book, which the *New York Times* characterizes as "touching in its bravery and fine unselfishness."



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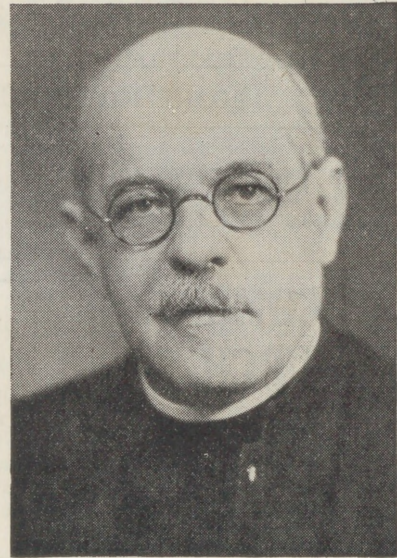
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A thousand vivid pictures are conjured up—of Palestine; of the fortress-palace of Herod; of Jerusalem, the streets through which Jesus walked to Olivet, the Temple and the Woman's Court; of Rome with its weltering poverty, ignorance and immorality; of Capri, Tyre and Cæsarea. The climaxes sweep from Roman arenas to the Cross of Golgotha and its amazing aftermath.