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# The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, APRIL 14, 1928

No. 24

## Churchmen in Distress

EDITORIAL

## The Call to the Ministry

VERY REV. E. J. M. NUTTER, D.D.

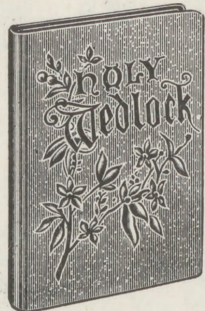
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## EDITORIALS & COMMENTS

### Churchmen in Distress

TWO separate groups of Churchmen are in distress at the present time because of legislation accomplished or proposed which seems to each to be fraught with grave danger to the Church.

An *Open Letter to Members of the Protestant Episcopal Church* issued from a Boston address by "The Movement Against Socialism in the Church" takes issue with one or two voluntary organizations of Churchmen on certain social platforms which these have enunciated and for which they stand. In this, the new organization is clearly within its rights. The fact that in several respects we disagree with it while in other respects we disagree with those whom it criticizes in this Open Letter does not lead us to wish to curtail the freedom of discussion of either of them. Whether socialism is wise or unwise, or whether those opposed to socialism are wise or unwise, we should be glad to have all of both sorts in the Church and, happily, we have a good many of both. We agree with the writers of the present Open Letter that the Church ought not to sanction socialism. We are equally confident that it ought not to oppose it. The Open Letter is very critical of the resolution concerning social justice which was adopted by the General Convention in 1913; but as its criticism so largely takes the form of questions it is difficult to discover just what in that resolution is deemed objectionable, nor do we see why now, fifteen years after the resolution—a mere expression of opinion by General Convention—was adopted, it should seem important to open criticism upon it. We felt at the time that it was rather well expressed and we see no reason now to change our view. It was introduced, not by some "radical" organization, but by Mr. Rathbone Gardner, of Rhode Island, a distinguished citizen and Churchman of Providence, who had been U. S. district attorney, president of the common council, and member of both houses of the legislature in his home city and state, and had never been reputed a socialist. In any event, as we recall it, the resolution seemed to give general satisfaction in both houses of General Convention, and the distinguished critic, Mr. Charles Norman Fay, who writes on the subject in this issue, and who believes that "probably a few socialists, with characteristic suppleness, 'boring from within' into our communion, as the phrase goes, slipped one over on the Convention,"

at least took a good while to discover the fact. In any event, Mr. Fay feels so strongly on the subject that in his present letter he twice suggests the possible contingency that those who agree with him may feel impelled to "abandon the Church of [their] first love." We earnestly hope that such a contingency may not arise, and we feel deep sympathy with him and his associates in their distress; which, however, we believe to be wholly unnecessary and unjustified by any facts.

ANOTHER group is equally distressed because of the proposal to drop the Thirty-nine Articles from the Prayer Book, which was tentatively adopted by General Convention three years ago by overwhelming majorities in both houses, and which comes before the next General Convention for ratification. Wild and misleading prophecies of gloom in the event that such action should be consummated have been made in widely circulated pamphlets, and a memorial asking for the defeat of the proposal is now being circulated on a wide scale for signature. Most of those who are asked to sign will have no conception of what is really proposed and why, and as nobody is interested in securing signatures to a counter-memorial, we can safely prophesy that the number of signatures that will be secured is only limited by the extent of the propaganda to secure them. Those who are inviting the signatures are, no doubt, in quite as much distress as those other Churchmen who are troubled at the social justice resolution of fifteen years ago; and those who sign as the result of their efforts can probably be excited into some semblance of a panic if it is deemed important that they should be.

In the memorial it is declared that "the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican communion and the Roman Catholic Church." Do they? We have sometimes gathered that one of those differences—some have held that it was the most important of the differences—had to do with the papacy; its claim to supremacy in Church over all bishops and in State over all governments, followed later by its claim of infallibility for its pontiff. Is there anything in the Articles of Religion to dispute that claim? If these "state clearly the historic doctrinal differences between the Anglican communion and the Roman Catholic

Church," how does it come that we find nothing whatever about the papacy? Are the proponents of this reactionary movement content to enumerate those "differences" and treat any difference as to the papacy as negligible?

It is also recited in this memorial that "the omission of the Articles of Religion from publication in connection with the Book of Common Prayer would be tantamount to their repudiation *in toto* by General Convention." Why would it? It is also proposed to omit the Forms of Prayer to be used at Sea, and the office of Visitation of Prisoners, and the present Thanksgiving Day service. Are these also to be repudiated? The Articles are said, by their title page and by the resolution of the General Convention of 1801 that enacted them, to be "established." If they are to be repudiated, would it not be necessary for a resolution to be passed disestablishing them?

AS a matter of fact that was proposed in General Convention once. It was at the Richmond Convention of 1907, and the proposal was made by the late Dr. William R. Huntington of New York. It did not come to a vote; but it elicited the following unanimous recommendation in its favor from the Committee on Amendments to the Constitution in the House of Deputies:

"REPORT NO. 12.

"The Committee on Amendments to the Constitution, to whom was referred a resolution offered by a clerical deputy from New York, proposing to amend Article X of the Constitution by inserting after the word "Chapel" in the sixth line the word "and" and omitting in the following line the words "and Articles of Religion," report in favor of the measure.

"Your committee are fully alive to the grave character of the change proposed. It means nothing less than the formal disestablishment of Articles of Religion established by this Church more than a hundred years ago, and from that time to this continuously bound up within the covers of the Book of Common Prayer. For a change of so serious a character satisfactory reasons must be given before it is permitted to take place.

"Your committee believe that such reasons exist and that they are urgent.

"It is unnecessary to review in this presence the history of the Book of Articles.

"First set forth (in the form in which they now stand in the Prayer Book of the Church of England) in the year 1562, they have continued in use in that Church, though with an ever lessening coercive power, to this day. During the reign of her late Majesty Queen Victoria the form of subscription originally required of all clergymen at their ordination was so far relaxed as to involve only a general assent to the formulary taken as a whole.

"Precisely what standing the Articles enjoyed in the American Church during the first years of its post-revolutionary revival it is difficult if not impossible to say. What is certainly known is that by the General Convention of 1801 the English Articles, reduced from 39 to 38 by the omission of Article XXI, 'Of the Authority of General Councils,' and otherwise altered, here and there, to meet the change of ecclesiastical status effected by the Revolution, were formally 'established.'

"The reasons for the proposed disestablishment are as follows:

"1. The whole ecclesiastical sky has changed since the Articles were originally imposed upon the Church of England. They were set forth to meet the controversial needs of the Tudor period of English history. They were largely, though by no means exclusively, directed against the alleged errors of Rome. But Rome, in the year 1870, effected a change of front which alters the whole aspect of our controversy with her. Two new dogmas of which the Tudor divines never dreamed are now in the forefront of the battle. If this Church intends an anti-Roman polemic it is idle to embark upon it with weapons so completely out of date as those stored in the armory of the Articles. In a word, the Articles are antiquated without being ancient. For primitive truth no Church has a more profound reverence than our own, but it cannot afford to hold itself much longer responsible for a sixteenth century manifesto, plainly unsuited to twentieth century needs.

"Secondly. The Articles by the very multiplicity of their details serve to obscure what ought to be the clear structural lines of the Christian Faith as set forth in the Catholic Creeds. So much of their contents as is of enduring value is already contained in those Creeds, and does not need duplication, while as to the rest, such is the variety of interpretation now allowed, that it is more than doubtful whether any clergyman brought to trial for contravention of what is there contained could possibly be found guilty. This state of things tends to demoralization of both the clergy and the laity; of the clergy since it leaves them helpless to answer with any definiteness the question, What is the doctrine of the Episcopal Church? Of the laity because they are thoroughly perplexed by the sight of what looks to be a Creed supplementary to the other Creeds, while at the same time they are assured by their spiritual guides that it is something about which they need not at all concern themselves. Why should it be here in the Prayer Book, they ask, if it be unimportant? Why, if it be important, should we be told that as laymen we need not care?

"Thirdly. The Articles are a bar to Church unity both at home and abroad; at home because they constitute a wall over which we have to talk with our neighbors at a great disadvantage, abroad because in the great Church of the East which holds passionately to the Nicene Faith, their very existence is unknown.

"For these reasons your committee recommends the passage of the following resolution:

"Resolved, the House of Bishops concurring, That the following change be made in the Constitution, and that the proposed alteration be made known to the several dioceses, in order that the same may be adopted in the next General Convention in accordance with Article XI of the Constitution, as follows:

"Insert after the word 'Chapel' in the sixth line of Article X the word 'and'; and omit in the following line the words, 'and Articles of Religion.'

"(Signed): Wm. R. Huntington, John Williams, Walton W. Battershall, Edwin B. Niver, James H. McIlvaine, Alexander Mann, Charles Andrews, John H. Stiness, Alfred Mills, Arthur S. Browne, George Wharton Pepper."—*Journal of General Convention*, 1907, pp. 358, 359.

IT WILL be seen that this proposal of Dr. Huntington goes far beyond what is now proposed. His was to repeal the Articles; it is now proposed only that they be omitted from the Prayer Book though continuing to be "established."

The inference running throughout the present memorial is that the proposal to omit the Articles is a part of "an organized movement within the Protestant Episcopal Church to adopt some of the doctrines and forms of worship now observed by the Roman Catholic Church." Will it be maintained that Dr. Huntington was a party to such a movement? Or that Judge Andrews—perhaps the greatest constitutional lawyer of the Church in our day—was? Or that men such as Niver, McIlvaine, Alexander Mann—now Bishop of Pittsburgh—or the other signatories to this report were? [Alas, how the "changes and chances of this mortal life" affect our chief legislative body in the Church! Of the eleven men whose names were signed to that report, only four survive today, only one still sits in the House of Deputies and as a member of that important committee. That was Dr. Huntington's last General Convention and his proposal concerning the Articles the last important measure proposed by him.]

This whole memorial movement seems to us a carefully prepared appeal to prejudice. It is inconceivable that the large majorities given in both houses to the tentative vote to omit the Articles from the Prayer Book were either given in the interest of Romanizing the Church or were the result of anybody "slipping one over" on the Convention. It passed, when nobody's passions had been aroused, purely on its merits. On its merits the vote on ratification should be taken at Washington. We could wish that those who oppose it would discuss it on its merits and not by this horrid campaign of innuendo, of fostering suspicions, and of suggesting treachery.

In a later issue we shall discuss the proposal to drop the Thirty-nine Articles from the Prayer Book, stating frankly why that measure seems to us wise, although we have done this before. For the present we desire only to express our sympathy with Churchmen who are in distress, whether because they believe the Church to be in process of being transformed into Socialism or into Romanism. There is probably about as much justification for one fear as for the other. But those people who have the fear psychosis are in real distress notwithstanding.

And in the most friendly way we should like to ask these questions of the members of both these groups: Do you not think that the *other* group has rather exaggerated the seriousness of this issue? And if that be so, is it not just possible that *your* group is doing the same?

The antidote for this distress is to be found in trust in Almighty God. His Holy Spirit dwells in the Church. He knows whether these several movements are promoted in good faith or in bad faith. And as long as *He* continues to dwell within the American Episcopal Church, there really is no necessity for anybody to despair concerning it.

ANSWERS TO CORRESPONDENTS

CHURCHWOMAN—The event recently pictured in the *Literary Digest* in connection with a local commemoration in Tennessee of King Charles the Martyr occurred several years ago and was too trivial to justify serious attention so long after it occurred. The festival is a purely English and not a Roman one, and provision was made in the English Prayer Book for its observance until a few years ago. The peculiar observance had not the slightest ecclesiastical significance.

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THE GREAT COMMISSION

THE HUMAN contacts of Jesus are manifold; His time is short, but it is enough; the material upon which He works is frail, but He trusts it. He recognizes human limitations and is infinitely patient. His earlier ministry is a plowing of the ground and a seed-planting; and the later ministry is intensive cultivation and the natural, human, and divine tendency to concentrate where concentration will bring about the most effective results. Passion Week and the post-Resurrection period are not only the time of the final great exposition of the love of God, but they are also the period when our Lord's mind gives itself to the things of most eternal significance, the things which must not be forgotten: the great lessons of humility, the Baptism of the Apostles, the Institution of the Feast of Love, the testing of individuals, the Words from the Cross. The post-Resurrection period is a period of preparation for Pentecost—partial recognition, the passing of the sign, and the coming of the Spirit. It is in this period that the Church is given her Great Commission and it is in this period that, centering upon one man and using the finest method known to the most modern psychologist, Jesus tells Peter on what condition he is entrusted with the care of the Church: "Lovest thou Me?" once, twice repeated, thrice repeated; and then, "Feed My sheep." —*Rev. Wm. H. Jefferys.*

ONE OF the great difficulties that confront us today in our endeavor to commend the religion of our Lord and Saviour Jesus Christ to the men and women of our generation is the modern habit of mind which tends to regard religion as a medicine for the needs of some—and those psychologically sick-people, or a solace for the unhappy and repressed, or as an occupation, a recreation for such as are insufficiently engaged in employment. —*Charles Walsham Hutchinson.*

FREQUENT COMMUNION

OCCASIONALLY I feel that the serious-minded people of today fail to remember that the present age is a critical one. While it is not wise to generalize by discriminating criticism, yet the generation is one that carefully scrutinizes and we must be constantly aware of that fact. To be the minister to a congregation of critics places upon us a great opportunity of which we must take advantage.

I have been tremendously impressed with the mental attitude of a good many people who are familiar with the existing situation to which I allude. Within the past few weeks the public prints have brought many of these facts to the front. Through magazines and addresses some of the leading men of the various religious bodies have been moved to give utterance to the truths which are pressing upon their hearts. In illustration of this critical attitude let me call your attention to a very important series of articles appearing through the current issues of the *Atlantic Monthly*, written anonymously by a Roman priest. I would also draw your attention to a pastoral letter of one of our bishops, the Bishop of Central New York, published in THE LIVING CHURCH of January 21st, which is of a most illuminating character. Bishop Fiske points out, for example, that "We do not create, among our newly confirmed, real Church loyalty. This must, in some measure, be the fault of the clergy. Either Confirmation instructions are not given with sufficient clearness and definiteness, particularly classes are not taught specifically and constantly about the duty of worship and regular communion, or candidates when once confirmed are not given continued pastoral care. Sometimes they are actually brought in without any serious preparation and therefore have no real conversion, very little knowledge of the Church, small acquaintance with her family ways, no deep sense of loyalty. In consequence they soon become neglectful of duty; they grow more and more careless, cease to make their communions, stay away from public worship, finally drift from the Church altogether." You have probably read other articles which deal forcibly with the subject.

In passing, let me say that I have lived through many years in which we, as a Church, have been trying to teach our people the value of weekly communion, and while we have not risen to our ideal, the fact that an opportunity for communicating weekly is given to Churchmen generally without a break throughout the entire year is one in which we may rejoice. But here is the point that I want to emphasize—I have many times been led to wonder whether our priests are rising to their opportunities and privileges. Year by year our clergy reiterate their instruction on this great subject, and yet what must our critically minded generation, both old and young, say as to the lack of moving force which such exhortations appear to have, judging by the congregations which take advantage of them? Have the men who have taught the Church's system on this subject followed up their instructions with wise and forceful counsel, which can touch the consciences of the people to whom they minister? Practical men are asking what we mean if we close our exhortations Sunday after Sunday, with vague injunctions which apparently largely fail to produce results. Frequent celebrations should mean larger congregations at the altar. Do they? You clergy and laity alone can give the answer. I merely ask that question that you may think of it, and before answering it give it careful and painstaking consideration.

—*Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles.*

ANTONIO'S FUNERAL

FAR down the street the music comes,  
A distant sad complaint;  
Death marches to the throb of drums,  
Grief wails without restraint.

Nearer they come with rhythmic tread,  
Marking the muffled beat;  
Marching to music for the dead  
Upon a crowded street.

The March from Saul in accents, slow,  
To match the measured stride,  
No one would haste Antonio  
On his last plumed ride.

EVANGELINE CHAPMAN COZZENS.

# DAILY BIBLE STUDIES

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

## FAITH IS BORN OF GOD

*Sunday, April 15: First Sunday after Easter*

READ I St. John 5:4-12.

THE spirit of Easter extends through the "Great Forty Days," and this first Sunday is called the "Octave," because the Easter message is repeated all through the week and on this Sunday, the first after Easter. It is a timely truth which is thus brought to us, namely, that faith, which is born of God, overcomes the world. We think of faith as something we must bring from our own hearts, but St. John, following the Master's teaching, tells us that faith comes from God. So the disciples prayed: "Lord, increase our faith." When doubt assails us we should pray to God for faith. When our faith grows weak we should ask God for more. Faith is the gift of God. I can never create or "work up" my faith. Just as *The Faith* came from the revelation of God in Jesus Christ, so the practice of the faith, which we call "believing," is born of God. He creates it and nourishes it.

*Hymn 212*

*Monday, April 16*

READ St. Luke 17:5-10.

THE prayer of the apostles is the natural cry of the human. The scientist unconsciously prays when he investigates and studies; he is seeking truth. The artist prays when he seeks to make real, in verse or music or on canvas, the ideal. The sufferer prays when he longs for relief. They all want faith, which is a revelation of that upon which they can rely. And whatever of truth has come to any man is the response of God to the prayer for more faith. George Matheson expresses it finely:

"They are all praying, praying,  
Breathing their wants to Thee;  
Birds in the uplands straying,  
Lives of the land and sea,  
Songs at the heavenly portals,  
Wails in the forest wide,  
Sighs from the heart of mortals  
Weary of pomp and pride."

And whenever and wherever we turn to God He gives an answer, and faith is born.

*Hymn 404*

*Tuesday, April 17*

READ Romans 12:1-5.

THE measure of faith"—what a fine expression! It seems to teach that there is a special faith provided for each human need. I have a work to do, and God gives faith to enable me to do it. I have a trial to bear, and God gives faith to endure. I worship in the Church, and God gives faith to make my worship sincere. It takes faith from a mere general statement of belief and makes it so large and varied that it comes with a special grace. It lifts the whole Creed of the Christian up to the Fountain-head, and lo! it is no longer only an ecclesiastical symbol but a present inspiration for every experience. Surely that makes our Creed so rich and full of power that its grace is inexhaustible.

*Hymn 1*

*Wednesday, April 18*

READ St. James 2:15-26.

ST. JAMES did not minimize the importance of faith, but he declared it to be a living power; and such it must be since it is the gift of God. St. Paul's cry, after he heard the voice of Christ, was a result of the sudden coming of faith: "Lord, what wouldst Thou have me to do?" The holy and eternal activity of Christ—"My Father worketh hitherto, and I work"—makes the faith which He gives a spiritual power, proving itself in deeds of mercy. There is no deadness in true Christianity. Like the Master, it goes about doing good be-

cause it has faith—faith in Him and in His love, and faith in what is done in His name. Men see the things we do; they cannot see the faith which inspires them. So St. James wrote: "I will show Thee my faith by my works." How real this makes the Master's answer to the apostles' appeal: "If ye had faith as a grain of mustard seed ye might say unto this sycamine tree, Be thou plucked up by the root—and it would obey you."

*Hymn 500*

*Thursday, April 19*

READ St. Mark 2:3-12.

WHEN Jesus saw their faith"—not the faith of the palsied man, but the faith of the four men who brought him to Christ. Can it be, then, that our faith, "born of God," may bring a blessing to others? Is the divine gift so real that it prevails even for the redemption of others? Could the faith of all Christians, coming in great strength from God, bring peace and righteousness to this storm-driven world? We tremble, and yet we rejoice when we think of it, for it is the Master's teaching. My faith becomes the world's faith. I dare not keep it to myself or for myself. God gives it to me in trust, to use for the fulfilment of His holy plan. It is not a jewel held in a case, but a power divine, accomplishing through me a far-flung salvation as I let its holy glory shine out in the darkness. To such apostolic zeal, such personal evangelism, Christ calls us.

*Hymn 483*

*Friday, April 20*

READ Revelation 14:12-13.

IN ST. JOHN'S vision on the island of Patmos we have this revelation concerning faith, that it is, as it were, a holy possession of God which He bestows upon His children and which they are to accept and hold in all loyalty and love: "Here are they that keep the commandments of God and the faith of Jesus." The Master gives me faith as I pray, and I am to value it as a divine gift from Him. It is not only "faith in Jesus"—of course that also is His gift and a part of the Christian's armor; but it is the "faith of Jesus"—a part of His very being which He gives and which the saints keep. How wonderful this gift! This "faith of Jesus" means His love, His power, His pardon, His peace—aye, and His very self! So when I say "I believe," I am making a declaration that I have kept that which Christ Jesus has given me and I am holding it in trust. To lose faith is to misuse a holy trust.

*Hymn 301*

*Saturday, April 21*

READ Habakkuk 2:1-14.

IT IS good to note how the prophets anticipated the gospel message. Habakkuk is an unknown prophet, but he gives in his short message a clear promise of the truth of God as revealed by Jesus Christ. He declares: "The just shall live by his faith." Not that his holding to his faith shall save him, but that the faith given by God, and held stedfastly by him and used for God's glory in the service of men, shall bring to him life and peace and safety. And how true this is today! St. Paul knew it: "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). And we can say that this precious treasure, though held in earthen vessels, is our life. I live because I believe in Jesus Christ.

*Hymn 238*

Dear Lord, increase my faith. Thou hast given me so graciously a little of Thy very self; but I long for more, that I may have the life abundant. And when Thou dost grant me Thy faith, by Thy help I will use it to lead others to Thee. Amen.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

HOW EXTRAORDINARY are the mental processes of certain people calling themselves Christians yet calmly proposing to break with Christian principles in fundamental matters! My studies of late have had much to do with Africa, and many of the books I have read have been by travelers in the Dark Continent; but it is when they begin to improve upon the precepts of our Lord that I part company with them altogether. *Exemplum*, there is a delightful record by Lady Dorothy Mills of her wanderings *Through Liberia*, written with so little color prejudice (despite the author's half-American origin) as to be really refreshing. She seems not to have come in contact with Bishop Campbell, or the Fathers of the Holy Cross, which is a pity, since they might have saved her from falling into the pit of absurdity when she comments ingenuously upon polygamy.

"Polygamy is a moral and social necessity," she writes; "I have argued the point with a few missionaries, but they seem to have come to no logical conclusion. The Church of Christ permits but one wife, they say, and there, so far as they are concerned, the matter ends. I came across one case of a paramount chief, or king, whose entry into the fold of a certain missionary of eastern Liberia would have been a decided acquisition both as a support and as an example, who was refused admission to the mission unless he would get rid of sixteen out of his seventeen wives. The missionary was adamant on this point. I suppose under existing circumstances he had to be, but it seems a pity that some compromise can not be arrived at. For it is obviously impossible to discard existing wives in a country where woman has little standing and no means of self-support. Moreover among most African tribes there is a distinct predominance of women, and it is an admirable law that no woman shall be without the support of some man who is responsible for her maintenance and well-being. . . . The only solution seems to be that proposed by various African experts, black and white, including Dr. Blyden, the brilliant colored statesman and thinker, who urges that a branch of the Christian Church be formed that, in conditions where it appeared advisable, would recognize polygamy as a lawful institution. But marriage is often considered a formality that may be dispensed with without offending public or private opinion."

It is unnecessary to argue against this cavalier treatment of an essential element in Christian marriage. One needs only to point out the destructive proposal which would sacrifice principles to gain temporary advantage. A Christian sacrament must not be conceived of as to be limited by expediency, or worldly profit: and Lady Dorothy's "arguments" with missionaries naturally failed, as against their *ipse dixit*.

ONE OF the hard problems of our modern life (though I suppose it isn't modern peculiarly) is to determine how far the rights of individuals must encroach on the rights of larger collective units, or vice versa. In a new book of travels, by Horace Bleakley, *A Tour in Southern Asia*, there is an indignant protest against "this fondness for dictating to other people when they shall go to bed," as "a curious phase of the Anglo-Saxon character, prompted by the Puritan spirit of spoil-sport, which rejoices in all repressive legislation." Put in that fashion, of course, there is no question about where one's sympathies must go.

Yet, when one comes to consider, he finds that the whole question is begged in the very phraseology used by the writer. He is speaking of the regulations prescribing when dances must end in hotels, and advocates letting them keep up till all is blue. But one must remember that a hotel is a public rest-house; and while there is no sense in determining the individual hours at which rest should be sought, still there is equally no justification in interfering with those who want to sleep while others are resolved on murdering sleep. How such offenders would have resented the regulations prevalent in the residence parts of Berlin before the revolution (and, for all I know, unre-

pealed) whereby instrumental and vocal music, and all other noises capable of control, should stop at a certain fairly early hour! Would that such a rule were enforced in our own cities! One of my friends told me the other day of endeavoring to get to sleep in a house against the rear of which a "speak-easy" backed up where a gang of uncouth young men, pretending to be collegians, were accustomed to make the night hideous by howlings and other noises, alcoholically superinduced, till morning. So far as sleep went, they might just as well have been in his bedroom.

It would seem that the younger generation never goes to sleep at all, were one to judge by customs; and their elders who want to be thought younger than they are emulate their manner. I was crossing the Mediterranean a little while ago, and rejoiced to observe, as I boarded the ship, that lights were to be extinguished at midnight. But it was *brutum fulmen*: the decks, the lounge, the library, the saloon, all blazed with light and echoed with dance music and the pounding of feet until sunrise. The purser shrugged his shoulders and excused his inability to observe the rule on the ground that the wife and daughter of the head of the line were on board! There is a hotel in New York which devotes one floor to persons who have to sleep by day. Would that public places of rest would show the same mercy to those who prefer to do their sleeping by night!

ANOTHER naive traveler is Mrs. Court Treatt, whose *Cape to Cairo*, just published, records a journey by motor car through English holdings all the way from Capetown through the various colonies, protectorates, etc., as far as Egypt. It is an interesting book, well illustrated by numerous photographs of the writer. But her summary concerning missions is amusing:

"These missions do a lot of good in some ways, but I can't help thinking that our black brothers are, on the whole, better left in their natural state. Of course I may be wrong."

What virtue lies in that last sentence! She is.

THE PRIOR of the Roman Catholic monks now resident on the island of Caldey is now in America, speaking for the financial needs of his community. As reported in a Roman Catholic paper, he justified the method by which the property of Caldey was obtained from English Churchmen by referring to "the refusal of the Archbishop of Canterbury to tolerate their use of Latin in their offices, their worship of the Sacrament, and their special devotions to our Lady." Perhaps he may have private information hidden from the rest of the world; but I have a distinct recollection that quite other causes were responsible for their sudden change of allegiance. Perhaps the matter could be settled if only the prior would quote his predecessor in that office, Abbot Aelred—if indeed that quondam prelate is available!

As to their use of Latin (one of the *tolerabiles ineptiae*, it may well be counted) the convocation services of the Church of England are in that tongue; but one recalls a tale of the Roman ecclesiastic, visiting a house of English nuns where that same use prevailed, who, when the Superior proudly showed him their office-books, said: "If you don't *have* to use Latin, how silly!"

I NOTE with interest the gradual spread of Church ideas among our dissenting brethren. Here, for example, is a paragraph from a Columbus, Ohio, paper, announcing an Ash Wednesday early Communion in the North Broadway M. E. Church, at 6 o'clock, whereat the Bread and Wine are to be reserved until 9 o'clock, so as to afford an opportunity of receiving them to those unable to come at the first hours.

## CATHOLIC PRINCIPLE AND PRAYER BOOK REVISION IN ENGLAND

BY VISCOUNT HALIFAX

OF THE which no creature can sufficiently think and speak, nor write suitably to its greatness, for it exceedeth all comprehension of the creature that Thou, O God, Creator of all, didst vouchsafe to be made man and die for man." So speaks St. Thomas à Kempis in his homilies on the Passion; and what do we see today in the General Assembly of the Church of England?

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

We are told that the authorities of the Church of England claim to be guided by Catholic principle in matters affecting the Blessed Sacrament, but the proposed rubrics forbid any service or ceremony in connection with the Blessed Sacrament when reserved, which necessarily precludes Adoration. They argue that Adoration is merely a Latin cultus. That is untrue. Adoration of our Lord in the Blessed Sacrament is a principle put into practice both in the East and in the West. The Mass of the Pre-sanctified is celebrated in the East every day during Lent, indeed on every fast-day during the year. The Blessed Sacrament is carried in procession from the chapel where it is reserved to the altar in preparation for Mass, with the ceremonial use of incense and with hymns of adoration. In the West there is the cultus of presenting the Blessed Sacrament for adoration in the service of Benediction, in addition to the Mass of the Pre-sanctified celebrated on Good Friday.

But the principle that our Lord is adorable in the Blessed Sacrament is upheld by Catholic expression in the East and in the West, and therefore by the proposed rubrics our authorities are departing from the very principle by which they claim to be guided. And in order to make our separation from the rest of the Catholic Church, East and West alike, more marked and more complete, rubrics are to be introduced into the Prayer Book stating that fasting before Communion is not the rule of the Church of England. All our difficulties arise from a failure to recognize that the Anglican communion is part of the One, Holy, Catholic, and Apostolic Church, and that we are bound by obedience to Catholic faith and practice.

It was open to the rulers of the Church of England in the sixteenth century to have established a new religious body in the place of the ancient English Church. They did not do so. With one voice they rejected all idea of separating themselves from the Catholic Church. They declared that nothing was to be taught except what could be collected from the Catholic fathers and ancient bishops.

In the sphere of government they claimed for the Crown only such power in respect of the Church as had already been claimed by the sovereigns of England. In the sphere of doctrinal and religious observance, they rejected all changes which struck at any laudable custom of the whole Catholic Church of Christ. The Ordinal provided for the continuance and succession of the priesthood as it had hitherto been understood, and provision was made that the chancels should remain as in times past, and the ancient vestments used by the clergy in all times of ministrations were enjoined. We claim that the rights of the Church of England shall be respected, and in defense of those rights we can recognize no spiritual authority, no duty of obedience attaching to regulations which are the outcome of a patched-up quarrel between the episcopate and the House of Commons. Submission to an external authority can be extorted, but we cannot be obedient to such an authority, for obedience is an act of which the conformity of the divine Son's will to the Eternal Father is the prototype. We claim to be obedient and intend to obey divine

authority as recognized by the Catholic Church, East and West.

Further, and the importance of the matter cannot be exaggerated, in considering the revision of the Book of Common Prayer, those employed in that revision seem entirely to ignore that there is in the Eucharist the nature both of a sacrament and a sacrifice. The Sacrament of the Eucharist was not instituted solely for the purpose of communion, but, in the words of the Catechism, for "the continual remembrance of the sacrifice of the death of Christ." The Blessed Sacrament is not only the means of communion with our Lord Jesus Christ, it is the sacramental offering of the sacrificed Body and Blood of Christ under the forms of bread and wine made over to us by a definite act of the Church, as the perpetual memorial of His actual death upon the Cross, and therein is adorable.

In order to make our position clear, we reject in the sphere of doctrinal and religious observance all rules and regulations which strike at the heart of any custom endorsed by the whole Catholic Church. We assert that the Church of England cannot consistently with its own principles relieve itself from the obligations imposed upon it by its relations to the rest of the Catholic Church. We deny, despite Cardinal Bourne, that a new religious establishment was set up by "that unhappy woman," as Cardinal Bourne calls Queen Elizabeth, in the sixteenth century, and we deny the right of the Crown or of Parliament to determine the doctrine and discipline and ceremonial of the Church of England.

### "REVEREND"

NOT LONG AGO a clergyman—we will not mention his real name, but for the purpose of this article call him John Doe—was talking to some friends. A lady came to him and said, "Well, Reverend Doe, I must be going." A college professor, who was standing by, remarked:

"Isn't it strange that a girl who has been through the grade schools, high school, and university cannot speak English correctly?"

There are certain expressions which are used colloquially so often as to be accounted, if not correct, at least permissible. For instance, we find some grammarians maintaining the use of "It's me" as being, as the result of custom, as correct as "It is I." We have even heard the use of "you was" defended when the word "you" refers to the singular person.

But to describe a man as "Reverend Doe" is not yet considered correct English, and, we hope, never will be. The word reverend is not like the word Doctor, which is a noun. To say "Doctor Doe" is correct because the word Doctor is a noun in apposition to the proper noun Doe. But the word "reverend" is an adjective, which qualifies a noun. Mister Doe, or John Doe, is therefore to be described as the "Reverend Mr. Doe" or the "Reverend J. (or John) Doe."

This correct use of the word can be seen quite easily, if we replace it with another adjective instead of "reverend." Let us take the synonym "respected." One would not say "Respected Doe," but the "Respected Mr. Doe," or, the "Respected John Doe," just as one says the "Honorable Chief Justice Taft," or the "Worshipful Mayor Smith."

We have even heard clergymen describe themselves over the phone as Reverend So and So. When asked why, the answer has been (1) for the sake of brevity, or (2) custom of the neighborhood.

Because I can save time is no excuse for my doing a thing wrongly, nor is there any reason for my defacing the beauty of the scenery because my neighbor is doing so by the erection of hideous signboards.—*Idaho Churchman.*

### I THINK OF GOETHE

I THINK of Goethe when the sun burns red  
Through storm-impending sky.  
Color, he taught, is suffering of light.  
Destruction's self seems crying, "Crucify!"

I watch the dawn to marvel, as one must,  
That color, science-sifted, is of dust.

When thus by fiery pain of birth and death  
The day from night to night goes sanctified,  
I would be still in spirit, kneeling to the Cross  
Where sunset is the dawn though seeming night,  
Where in the midst of darkness Light  
By suffering our dust has glorified.

PORTIA MARTIN.



# The Call to the Ministry

By the Very Rev. E. J. M. Nutter, D.D.

Dean of Nashotah House

"Receive ye the Holy Ghost."—St. John 20:25.

A BRIEF, terse account of the first Christian ordination. The risen Master appears to His disciples, and crowns His many gifts to them with that of the power and inspiration of the Holy Spirit. From this moment they are signed and sealed for the everlasting purpose of Christ. A commission has been given to the Twelve which they hand cautiously on to others who prove themselves fit, as the growing work of the Church demands, until at last the world is covered by a hierarchy of apostolic bishops whose authority, power, and commission derive from that act of our Blessed Lord which is the story of the Gospel for Low Sunday.

These men had been following a vivid road during the three previous years. There had been wonderful days of companionship with that Master whom they had learned to love as no man has been loved before or since, golden days of quiet and peace, of happiness, and of ever increasing knowledge of unutterable things. And along with this, there had also been feverish days of excitement and no little danger, of cold and hunger, watchings and fastings, anxieties and apprehensions. They were but men. There was nothing of the superman about them as yet; and when their love, their self-sacrifice, their devotion had seemed to culminate in the soul-shattering calamity of the crucifixion, it was no wonder that their faith reeled and tottered and broke.

And then He had come back to them, back from the grave, back from the gates of hell, with the scars of the battle still visible in His sacred body; and with difficulty they had believed. Many times they had seen Him, spoken with Him, touched Him, handled Him, and even eaten with Him, until at last they were sure beyond all human and earthly certainty. Once more their faith had grown strong, strong as steel, smelted in the furnaces of love and hammered on the anvil of disaster. They were men no more, but supermen; and it was to these supermen that the risen Christ gave authority, jurisdiction, and power by the inbreathing of the Holy Ghost.

What was it that had kept them staunch through the dread crisis which they had just surmounted? What was to keep them staunch during the flaming years ahead? Devotion to Jesus Christ, and devotion to His cause. It may be that one implies the other, includes the other; but we usually separate the two ideas in our minds. Knowledge of a sin-sick world which needed Christ to wash away its filth led them to give their all to cleanse it and to save; and the ever-present vision of their once-dead Saviour, now sitting at the right hand of God and crowned King of kings and Lord of lords, gave them grace to pursue their chosen road to death and victory.

So we may, I think, interpret a call to the sacred ministry in terms of service and vision. It is hard for most people to tell which comes first, so inextricably are these two motives intertwined. In one case, the vision of the Saviour, giving peace and happiness to innumerable faithful souls, and the inward experience of what His love can mean to men, in short the comprehension of the glory and beauty of Christ the Lord, continually urges a young man to go and share with his fellows that loveliness which he knows so well. In another case, the sight of this weary civilization of ours, this titanic world of electricity and iron, where men prosper according to the multitude of their possessions, where worth is measured with a rule of gold, where the lusts of the flesh and the eye and the pride of life go naked and unashamed, where the young have lost their respect for the old and the old their sympathy for the young; the sight and sound of all this turns the thoughts of many a young man to something higher, nobler, sweeter, cleaner. "This is all wrong," he muses. "It is a delusion, a falsehood, a superstition. What can I do to help to set it right?" And then, as if in answer, there sounds in his heart a whisper, a voice still and small as to Elijah on Horeb, "Take My yoke upon you." It is the Lord.

In one case, the vision of our blessed Lord sends a man forth to his great task. In the other, the sight of the task sends a man to seeking Christ. But in every case, throughout his ministry, the priest will find these two motives urging him on. Now one, now the other, will be uppermost. When he has been inspired by the presence of the Master, he will turn with renewed zeal to the service of mankind. And when he grows weary of his toil, as all men sometimes do, he will find in the vision of his Lord refreshment, encouragement, and strength. He goes from seeing to serving, and from serving back again to seeing. Neither can exist long without the other.

THE young priest of today is called to no bed of roses. That was true even in those far off centuries which we are prone to idealize under the name of the ages of faith. Even then there were foul blots to cleanse from the face of civilization, and filthy demons to cast out of human souls. But at least in the Middle Ages the universal lordship of Christ was admitted and acknowledged throughout Europe. In a very real sense there was such a thing as Christendom, the kingdom of Christ. His ministers spoke as the ambassadors of a most puissant sovereign. He reigned, even where He did not rule. He was feared, even where He was not loved. Those who never strove to please Him did their best to bribe Him. His kingship was a real, definite, working force, with the power of which all men were compelled to reckon, whether they liked it or not.

But in the twentieth century that is not so. It would be useless for the most optimistic Christian to deny that all over the world, in politics, in industry, in social life, the moral authority of our Lord Jesus Christ receives scarcely one tithe of the recognition which used to be granted it. There were always people, and many of them, who had scant regard for the restraints which Christian ethics and Christian principles imposed on them. Today men have gone still further, and multitudes of them are proclaiming their freedom from all kinds of restraints and responsibilities whatever. Where the clergy used to be trying to leaven a lump consisting of weak and unsuccessful followers of Christ, they are now face to face with a culture which is once more pagan, a world which has forsaken the ideas of our Lord and is not ashamed to say so.

All the more reason, therefore, that there should be no shortage of clergy. We need boys who will offer themselves for the holy and sacred task of saving this world for Christ and for religion. Our blessed Lord needs warriors and statesmen. He can work only through us, and if we fail Him His cause is lost; and if His cause should be lost, evil will reign among us once more, as has happened more than once in days that are past.

It is a somewhat disturbing portent that so few of our own young men seem to feel a call to this service. Our beloved Church gets plenty of volunteers from the ministries of Protestant bodies. There are also many British immigrants in our priesthood. But the sons of the Church, who ought to be so many, are strangely few. Do not our boys understand what is at stake?

I believe that only a small proportion of us realize how vitally necessary religion is if our world-wide Christian culture is to survive. Christianity is by no means a mainly other-worldly affair. No longer is it the chief duty of the priest to point out the glories of heaven to his flock. Rather he must strive to make over this old world of ours, so that injustice, cruelty, poverty, and vice shall no longer enslave God's people here and now.

For the foundation upon which our civilization is built is religion. We look about us, and see the marvels which the ingenuity of man has brought to birth in this most wonderful of centuries. We live in the best houses ever built, with every convenience and labor-saving device which electricity can provide. Railroad and steamship bring to our tables the products of China and Peru. We eat strawberries at Christmas and

oysters in July, for we have conquered climate and season, heat and cold. We fly through the air and swim beneath the seas. The human voice has spanned the ocean, and it may be that messages from us will soon reach the planets. As a nation, we are rich beyond the dreams of avarice. We pile wealth on wealth, goods on goods, higher and higher, more and more, while wheels revolve, mills clatter, engines hum, and banks bulge. Has anything ever been known to equal it? Can history show its match?

All very true. Now let us ask ourselves, what has made it? Out of what has it all sprung? Obviously, you say, it is the result of man's ingenuity and inventiveness. It has come from Thomas Edison, Henry Ford, and their like. "Glory to Man in the highest, for Man is the master of things."

And there you are wrong. It is too short a view. It is true that in one sense all these things are the product of science; but in another and truer sense they have sprung from something higher. They were born out of man's trust in man. Without what business men call "credit," none of these marvels could have been anything but a backyard toy. It is credit which has made our civilization possible, and on credit it is built. And there are other, older-fashioned names for credit, biblical names, theological names, such as honesty, honor, righteousness, truth. When these imponderable qualities fade away, then indeed our collapse draws nigh. Do not attribute your comforts to science, your culture to cleverness. Of itself, science knows neither ethics nor morals. Science can work dreadful and abominable evil, and has done so. The war showed us how fatally easy it is to enlist men's brains on the side of malice and hatred, cruelty and destruction. It is beginning to be an arguable proposition whether a man who knows no God is fit to be trusted with brains.

If we wish to keep what we have, if we desire to continue our upward climb to the stars, religion must survive. Without the Church, I see no hope for religion. Without clergy, there is certainly no hope for the Church. So I ask once more, Cannot our boys see the tremendous importance of this issue? Cannot they realize that without religion man is but an intellectual brute, and that the more brains he has the more dangerous he may become to his neighbors? Our Blessed Lord is calling today for all sorts of volunteers for His sacred army. But beyond all else at this moment he needs earnest and sincere young men for the priesthood, lest righteousness die out of the earth.

Worthy indeed is the parish which is trying to shoulder the responsibilities attending on the problem of the ministry. The provision and support of candidates for Holy Orders should be among the first duties which a parish assumes. None of its boys should be compelled to go seeking help elsewhere. It is only thus that a menacing inertia can be overcome, and young men of proper quality, both mental and spiritual, be enabled to give their lives to Christ and the Church. There can be nothing finer in a parish record than this. No missionary study classes can offset its lack.

**A** FINAL word to any boy who may be considering the ministry as his life's work, and to those who ought to be weighing the matter. If after due consideration and much prayer you are sure that our Lord has singled you out for this honor and privilege, you must set all else aside, and be not disobedient to the heavenly vision. Money, position, family, marriage, none of these things should stand in your way. Our Lord's words are very stern: "Ye have not chosen Me, but I have chosen you"; "Whoso loveth father or mother more than Me is not worthy of Me." A man cannot wholeheartedly serve his divine Redeemer if at the same time he is striving to preserve intact all the ties of the flesh.

But having once taken the step, I can welcome you with all my heart to the finest of all lives. It is a life of many disappointments, but not of more than you will find in any other career, and they are far outweighed by the blessings which will be showered on you by your Lord. You are to be His eyes, His voice, His hands, His feet in a world of men; and though you may be a little chastised, yet you shall be greatly rewarded. Your friends will be many, your enemies few, your critics for the most part charitable. You will lead souls to the sacraments, and your joy will be to see them growing in grace as good and faithful soldiers of Christ Jesus. Your toil will never be unprofitable, for the Holy Spirit will be with you, and He will not allow all your seed to fall on stony ground.

You will be disheartened and discouraged one day, and the next you will receive some miraculous comfort. You will never be rich, save in the affection of your people; but if you are even half worthy that will be showered upon you so thickly that you will be ashamed. Throughout your life you will find faces brightening into happiness at your coming, and when you leave for another work there will be more tears shed at your departure than at the passing of a President. There is nothing quite so wonderful as the joy of bringing God down to men.

And as for your unworthiness, well, we are all unworthy. "I haven't the qualities, the education, the gifts, the talents, the holiness," you will say. Neither have I. From the bishop down, there is not one of us who is half good enough for this work. The question of your worthiness you must leave to the Saviour who has chosen you. If He says, "Follow Me," follow you must. In every walk of life there is much that we must leave to the Holy Ghost. Why did our Lord say to the disciples, "Receive ye the Holy Ghost"? Why does the bishop at an ordination repeat the words, "Receive the Holy Ghost"? Why, but to give you at that moment, and to let you know that you are receiving a power, a confidence, a grace which will multiply your meager natural gifts, and turn them into something supernatural, a worthy offering unto the Lord. No qualities, no abilities, no gifts, no talents? But you have ears which can hear a tale of sorrow, a voice which can speak words of comfort and absolution, feet which can bear you swiftly on errands of mercy, and above all you have hands with which to break the bread. And within you at all times, through all responsibilities and alarms, there is the Holy Ghost. "Follow me." "Lord," said the young man, "let me first go and bury my father." "Let the dead bury their own dead, but come, follow thou Me." Or again, "Peter seeth the disciple whom Jesus loved following, and saith to Jesus, 'Lord, and what shall this man do?' 'What is that to thee? Follow thou Me.'"

#### JESUS THE UNVEILING OF GOD

**F**OR MY OWN part, it becomes every year more difficult to place Christ intellectually, and increasingly impossible to do without Him practically. I have read many books of theology, from Augustine to our own day, following the winding paths of their speculations. I know the creeds in which Christian doctrine has been formulated, and the writings of the great skeptics. I have followed the investigations—and even the guesses—of the critics, high and low. I have read Strauss, the gnostic of his age, in whose mind all things turned to myth, allegory, and symbol. I love Renan for his charm of style, and because his life of Jesus—written on the mud floor of a Syrian hut—reproduces the vibrating air of the east, and the human personality of the Master. I know and revere Emerson, whose Christ is the Ideal, a personification, not an incarnation. I am familiar with the agnostics, from Huxley to Lord Morley. Deists, pantheists, occultists, the disciples of Comte, seers from the east, saints, mystics, poets, prophets, the teachers of the old orthodoxy and the new, liberals of every tint of thought, they tell me many things—but none of them, nor all of them together, tell what Jesus is to me. Nor can I, because, as life deepens, He means more and yet more, as inescapable as He is unfathomable.

To me Jesus is such an unveiling of God as I have found in no other, to which no philosophy has ever attained, and one which satisfies my intellect and wins my heart utterly. That is why, in all the great hours of life, He seems to draw near, as of old, when the door was shut for fear, or by the lakeside at dawn. That is why, when I study history deeply, I see His figure moving through its tumult and tragedy—because the force that is behind history and the force that is in Jesus, are one.

—Joseph Fort Newton.

**T**HOU KNOWEST, our Father, how fleeting are our years; we thank Thee for Thy declared good purpose in them. Help us to remember with exultant hearts that they all are the years of the Lord Christ, that we may go forth with cheerful courage to new adventures in His service. Make the promise of Thy un-failing love and faithful keeping clear to memory and expectation. Suffer us not to fall into any anxious care or foreboding dread. Guide us and unhold us, that we may go Thy way and accomplish Thy will concerning us. And may every day bring tokens of Thy presence as our years go on toward our eternal work and home. In the name of Christ. Amen.

—Isaac Ogden Rankin.

# The Character of the Church

An Editorial Reprinted from the *Church Times*

IN THE pamphlet on the Malines Conversations which he has recently published, Dr. Knox contends that the English theologians at Malines caricatured the real character of the Church of England when they asserted that its affinities are essentially Catholic. According to the Bishop, those affinities are in reality wholeheartedly and unreservedly Protestant. The Anglican theologians at Malines maintained that the Thirty-nine Articles are susceptible of an interpretation which would reconcile them with the teachings of the Council of Trent. To say that is, in Bishop Knox's opinion, to charge the English Reformers with duplicity; for it accuses them of constructing articles of belief intended to teach the very opposite of that which they seemed to teach.

Of course, the Anglican theologians at Malines never suggested that the English Reformers intended to teach the doctrines of the Council of Trent. They said that the Articles are susceptible of such an interpretation. That is a very different thing. Anglo-Catholics maintain that the English Reformation was characterized by the desire to include rather than by the desire to shut out. So long as men would adhere to the ancient Creeds and the ancient episcopal constitution of the Church, and would reject the papal claims, it was desired to include them within the Church of England. In other words, the Reformers acted on the principle of comprehension, and, on the whole, that principle was more or less carried into effect. The Articles, in their final form, were largely constructed with the intention to refrain from defining. There was a deliberate desire to leave many a theological dispute undecided.

It is difficult to read the Thirty-nine Articles without realizing that they repeatedly leave room, by the inconclusiveness of their expressions, for more opinions than one in a number of acutely controversial matters, from Predestination downwards. This unmistakable reluctance to define, and by defining to exclude, explains how two different schools of thought could exist inside the Church of England ever since, both holding the same formularies, but placing upon them, in various important respects, a different interpretation, both strongly convinced that their expositions are legitimate, and both making out a very reasonable defence of their respective convictions.

To place this interpretation on the English Reformers' proceedings is not in the least to charge them with duplicity. Comprehensiveness is not insincerity. There is much to be said for a reluctance to define in matters which may be reasonably left undecided, and the result of this inclusiveness is that the Anglican formularies are susceptible of a Catholic interpretation. Bishop Knox is sure that the Roman theologians at Malines can hardly have failed to smile as they found our representatives starting from this unhappy and treacherous basis.

But we suggest that the Roman theologians were far too learned in history to smile when told that the Thirty-nine Articles are susceptible of a Catholic meaning; for this has been admitted by Roman theologians. Mgr. Batiffol, for instance, would remember how the learned Benedictine Renaudot instructed Bossuet that the Twenty-eighth Article of the English Church only denied the corporal Presence, but affirmed the Real Presence of Christ. Renaudot reminded Bossuet of the significant words which Bishop Andrewes wrote to the Jesuit Bellarmine: "We believe in the Real Presence no less than you, but we shrink from imprudently defining anything about its method." When Bossuet wrote his *Variations of Protestantism*, he quoted the words: "The Body of Jesus Christ is given and received after a spiritual manner, and the means whereby we receive the same is faith," and observed that the terms of the Article are studiously vague, that the first part of the sentence is very true, understanding "after a spiritual manner" to mean a manner surpassing our senses and our nature, as both Catholics and Lutherans understand it.

Bossuet went even further than this. He charged the English latitudinarian, Bishop Burnet, with seriously misrepresent-

ing the Articles of the Church of England by placing a Protestant construction on this Twenty-eighth Article, and failing to appreciate the dogmatic significance of the alterations which the Elizabethan authorities had made in the Edwardine formularies. Bossuet held no brief on behalf of Anglicans. No acuter critic of Anglican inconsistencies ever lived. But he was prepared to recognize that the Anglican Articles were, in this most critical sacramental controversy, susceptible of a Catholic interpretation. A similar verdict on a more extensive survey was pronounced by the Roman Du Pin in correspondence with Archbishop Wake. The Anglican theologians, therefore, at Malines have in their favor weighty Roman approval.

ANOTHER declaration at Malines was that Holy Scripture needs to be interpreted, and that it belongs to the Church alone to give authoritative interpretation of it in matters affecting faith and morals. Dr. Knox complains of this statement. He finds it difficult to see what basis was left for Anglican teaching when this point was conceded. He adds that "the authority of our Church in relation to Scripture is expressly limited by Articles VI and XX." The first of these Articles declares that whatsoever is not read in Scripture nor may be proved thereby is not to be required of any man to be believed as an Article of Faith; and the latter declares that it is not lawful for the Church to ordain anything that is contrary to Scripture. But who is to determine whether the Church has exceeded the scriptural implications in matters of faith? That is a question of interpretation. And who is to be the interpreter?

There are various interpreters. There is the individual believer, there is the theologian, and there is the official minister. And it is equally clear that these various interpreters possess authority in different degrees. The authority of the individual believer is private and personal. The authority of the theologian varies with his learning and ability. The authority of the official minister, whether priest or bishop, is considerable. But the precise degree of the authority of a preacher's utterances has never yet been defined, and is safer left in that indefinite condition. In any case, not one of these can be the final authority. There is an authority superior to them all: it is the interpretation placed on Scripture by the Church.

The world-wide Church is the keeper of Holy Writ. The corporate institution, within which, by which, and for which the New Testament was written, and which is the Spirit-guided Body of Christ, is and must be the ultimate exponent and the final authority as to the contents of the Christian religion. That is the principle affirmed at Malines, and it is hard to see what self-consistent alternative can be proposed in a religion of authority. All other interpreters are obviously subordinate when compared with the Universal Church. The authority of the Church has its limitations, but it is none the less essential to lay emphatic stress on its extensiveness. And nothing could be more reasonable than the doctrine, which our Articles affirm, that the Church has authority in controversies of Faith.

Another acknowledgment made by the Anglican theologians at Malines is that by consecration the Bread and Wine become the Body and Blood of Christ. To this statement Bishop Knox appends the conclusion "and are consequently objects of adoration." But the Bishop appears unable to see how such adoration is distinguishable from idolatry. In his opinion, Rome tries to escape that charge of idolatry by maintaining that the Elements have ceased to be, except in appearance, Bread and Wine. Surely, if that be so, Rome must be acquitted of the charge; for it is not possible to adore that which has ceased to exist. The Catholic who believes that the Bread and Wine are converted into, or replaced by, the Body and the Blood, cannot be reasonably accused of adoring what, according to his belief, simply is not there. Moreover, the idea that the doctrine of Transubstantiation was invented to escape the charge of idolatry is a sheer anachronism. Regard for chronology must

compel the acknowledgment that belief in Transubstantiation came first, and the charge of idolatry afterwards.

But if in Bishop Knox's opinion Roman Catholics, who offer worship before the consecrated Elements, escape with difficulty from the accusation of idolatry, he is convinced that Anglicans who do the same thing completely fail to escape. Anglicans, who do not hold the Roman doctrine of Transubstantiation, are destitute of this "veil of protection" against the charge of idolatry. If they offer adoration before the consecrated Bread and Wine, which still in their belief is bread and wine, they are, according to Bishop Knox, convicted of idolatry.

EVERY CATHOLIC would admit that an act of adoration directed toward the consecrated Elements, if judged from the Protestant standpoint, which asserts that the Eucharistic Elements do not acquire by consecration any quality which they did not possess before, would be guilty of idolatry. But for those who believe that consecration changes the character of the Elements, and brings them into a new and intimate relation to the Person of Christ, adoration directed toward them becomes, not only legitimate, but natural. On Catholic presuppositions such adoration is Christian; while on Protestant presuppositions it is idolatrous. The plausibility of the Protestant charge of idolatry against Catholics is due to the fact that the Sign and the Thing Signified are so intimately conjoined that the external act of reverence, being directed where the consecrated Elements are, is liable to be misinterpreted as conferred upon the Sign, whereas it is in reality directed upon the Thing Signified, that is to say, upon the Person of Christ.

Protestants are under a complete misapprehension because they fail to distinguish between the appearance and the reality. Idolatry depends upon intention. If idolatry is adoration of that which is not divine, it cannot apply to an adoration deliberately directed to that which is divine. No Catholic intends to offer any adoration whatever to the consecrated Elements, but solely and entirely to the Sacred Person of Jesus Christ conceived to be indicated as present by those consecrated Elements. No man can reasonably call that intention idolatry. Idolatry is exactly what it is not.

The Anglicans at Malines conceded to the Roman Church a primacy of honor and a primacy of responsibility. On this Bishop Knox remarks: "In other words, a long way is traveled toward submission to the Papacy." No man can well deny that, as a fact of history, a primacy of honor and a primacy of responsibility have been actually possessed by the occupant of the Roman see in the Church of the West. But of this primacy of honor and responsibility there are two very different interpretations. We regard it as existing by human right: Rome regards it as existing by divine right. Archbishop Bramhall, as long ago as the seventeenth century, said: "Although we know no divine right for it, yet, if he would be contented with it, for peace's sake, we could afford the Bishop of Rome a primacy of order by human right, which is all that antiquity did know." The difference between a primacy conceded by men and a primacy conferred by the act of God should not be confused; and a willingness to acknowledge the first as a fact of history is worlds apart from assent to the tremendous dogma involved in the latter. The Anglican theologians at Malines certainly did not affirm their belief in the Vatican Decrees, nor in the theory which makes the Catholic Church coterminous with the extent of the Pope's authority. Nor did they commit themselves to the assertion that his authority is divine. And if any are still disturbed by apprehensions of submission to Rome, they have only to read the new encyclical *Mortalium Animos* to see for themselves whether the present occupant of the papal see is likely to be satisfied with a carefully qualified acknowledgment of his primacy of honor and responsibility.

THE WORLD'S true peace grows out of the world's supreme tragedy, "Having made peace by the blood of His Cross." The hands that are stretched forth to still the passions and the strifes of men are nail-pierced hands. The feet that go before us in the way of peace are wounded feet. The divine Peacemaker was crucified. And it is at the Cross, with its awful indictment of human selfishness and its tender mercy for every sinful life, that the work of peace begins.

—Percy C. Ainsworth.

## THE COMMISSION AT BAGUIO Consecration of Chapel at Easter School

BY THE REV. EDMUND L. SOUDER

THE commission of the National Council, composed of the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, and Dr. John W. Wood, accompanied by Bishop Mosher, and Miss R. B. Lustgarten, as secretary, visited Baguio in the mountain province of the Philippines from February 11th to 14th, this being the last station to be inspected by them at the end of their trip through Japan, China, and the Philippines.

Arriving after a hard day's trip by automobile from Bontoc, they had only time enough to wash and eat before being rushed to a native dance, which had been arranged in their special honor by the students of the government farm school in Trinidad Valley, three miles from Baguio. Many of the young men and women taking part were graduates of our mission schools in Bontoc, Sagada, Besao, and Baguio, now studying at Trinidad. Among the war dances, wedding dances, and others that were shown, perhaps the most interesting was a dance by Ifugao Igorots, celebrated traditionally after the taking of an enemy's head. A realistic papier mache head in this case took the place of the genuine article!

The next day, Sexagesima Sunday, was a busy one for the visitors. It began with Bishop Mosher as celebrant at the usual Sunday Eucharist at Brent School, which is always attended by the entire student body. After a snatch of breakfast, he and Bishop Sanford were hurried over to the Igorot parish of the Resurrection at the other end of town, where Dr. Wood and a congregation of 230 people awaited their arrival. The parish sung Mass, at which the bishop of the diocese pontificated and Bishop Sanford preached helpfully on the Gospel for the day, was preceded by the confirmation of a class of eighteen people.

At 3 o'clock the two bishops and Dr. Wood motored to Trinidad for the regular meeting of a Bible class conducted by our mission priest for our students at the government school. About seventy students were present, and with them Mr. Wright, the head of the farm school, who is a warm friend to the mission in its spiritual ministry to the students. As the room is designed to hold about fifteen, and the Bible class attendance is usually fifty, this crowd of seventy brought home forcibly the need for larger quarters.

The next engagement of the commission was at Brent School, where at 6 o'clock Bishop Mosher administered the sacrament of Confirmation to two masters and nine students, and spoke to them of the requirement of those to be confirmed that they should know the Creed, the Lord's Prayer, and the Ten Commandments. After being entertained at dinner at Brent, the members of the commission were called on for speeches with such abrupt suddenness that, as Dr. Wood said, if examinations were sprung on the students in the same heartless manner they would be fully justified in a "strike." One perceived here the accent of a radical who has been recently under the influence of the Chinese student!

On the following morning a beautiful service was held at Easter School, in which the chapel was henceforth "separated from all unhallowed, worldly, and common uses," and consecrated to the glory of God, under the invocation of the Holy Innocents, a not inappropriate name for the place of worship of a hundred children. This chapel, the gift of the children in the Sunday schools of Western New York, is not large or elaborate in construction, but it bespeaks the reverent and joyous worship of the Catholic Church. The red light burning before the earthly throne of the King of Kings calls forth the adoration of the humble heart, and the handsome set of carved wood Stations of the Cross are a constant reminder of Him "who loved us, and gave Himself for us." The bishop of the diocese, vested in the traditional manner, was met at the door of the chapel by a group of teachers and students, and then proceeded up the aisle, preceded by thurifer and crucifer, and followed by Bishop Sanford, the school chaplain, and the acolytes. Following the consecration of the chapel, the Bishop offered the Holy Sacrifice, the music of which was the *Missa de Angelis*, sung heartily, as were the hymns, by the devout Igorot congregation. As the district of the Philippine Islands is included in the province of the Pacific, it was a peculiarly happy circumstance that there was present in the sanctuary at this important service the president of the province, the Bishop of San Joaquin.

# God's Love and Man's Sorrow

By Arnold N. Hoath

I BELIEVE in God the Father Almighty, Maker of Heaven and Earth." Every Sunday this opening confession of our Christian faith brings us face to face with one of our greatest religious problems—the problem of human suffering in a world governed by a God of love and of almighty power. God's love, if it be the love of a father, cannot but be distressed by the pain and misery so common to mankind. Why then has He not so ordered the universe that there will be no human suffering, at least in instances in which a sane judgment concludes that it is totally undeserved? If God's control over the universe be based on moral principles we can understand why sin should often result in disaster; we should indeed be puzzled if it were not so; but the problem which we are discussing is the problem which Job faced in his consciousness that although he had honestly endeavored to live uprightly yet evil came. The old theory that suffering is always the result of personal wrongdoing was refuted once for all by the Cross of Christ.

Most of the suffering which comes to man from outside himself, and which has no relation to the morality of his conduct, has its origin in one of two causes. It comes to him either as a consequence of his normal relations with his fellows or as a consequence of his relations with the processes of Nature.

Now it is not likely that any of us would like to do away with the social character of life and to substitute instead a way of living more isolated and lonely than that of Robinson Crusoe. For even Crusoe by salvaging useful articles from the wrecked ship made use of the labor and skill of others. Yet if we are to accept the benefits that come to us from the solidarity of mankind we must be prepared to accept the disadvantages as well. If we are to have the power to help one another we must also have the power to hurt one another. To be able to divide with our fellows the labor necessary for our common welfare, to have the power of sharing ideals, and of forming friendships, are all gifts so rich in value that in spite of the suffering involved in the working of social laws we are glad that we are bound together in a social unity.

Nor would we wish to do away with the orderly processes of Nature, for the laws of Nature, as the Archbishop of Armagh has recently pointed out, "are in fact, the very charter of human liberty." Alice in Wonderland could not achieve any consistent progress because the world in which she found herself was not governed by definite principles, and every new moment as it arrived brought with it something unique and unpredictable. All the advances in civilization, the building of houses and bridges, our modern methods of transportation, the growing of crops, are possible because there are laws in Nature which may be depended upon. Yet it is just because her plan is carefully conceived and each detail of her great system is perfectly adjusted, that Nature puts a great premium upon knowledge and a heavy penalty upon ignorance, whether the ignorance be the fault of the individual or of the community. Until the time comes when we shall have gained full knowledge of natural laws and when everyone will be able to live in complete harmony with the recognized principles of a rational and intelligible universe, human suffering must continue to be a by-product of the orderly behavior of natural forces.

NOW all this is very true, and yet when suffering comes near us, even to the gnawing of our own flesh, we at once feel that if it is to be borne in a spirit that will turn its naturally demoralizing consequences into spiritual accomplishment we must possess something which the consideration of what has just been said does not give us. We know that suffering is a by-product of social life and of natural law. In theory we admit its necessity in a world such as that in which we live. But when we are among those called upon to suffer we are filled with bitterness and resentment. Faced with our own misery we grow peevish, morbid, despairing, and full of fears. It is quite evident that if our suffering is to accom-

plish in us the ennobling refinement which was the spiritual experience of the suffering servant of Jehovah, the spirit and manner in which we face it must be different to that which pain—either mental or physical—normally creates.

The Apostle Paul is only one of a numerous company which convinces us that there is a way of accepting our particular thorn in the flesh so that we may enter into a marvelously vitalizing experience of the meaning of the brotherhood of man. Suffering is the lot of so many men and women, that until we have entered into their sufferings through our own pain, much of Christ's teaching about love is but a theory to us. Was it not the pain of his own experience as a miserably unhappy boy that taught Charles Dickens his great love for suffering humanity? Ordinarily we do not care to look upon or to know about the sufferings of others. We make use of our social position, our wealth, and our opportunities to isolate ourselves as much as we are able from the sight of the distressing misery that is about us. We hide ourselves from our own flesh—as Isaiah puts it. But when pain comes to us it brings with it an understanding sympathy, and our common troubles, sorrows, and distresses make the brotherhood of man something more than a mere pleasant sounding phrase. When we have ceased to rebel against the suffering that has come our way; when we have learned to rejoice that we are sharing in the tragedy of life; when we are genuinely glad that we are not escaping from an experience which comes to so many, then we begin to realize that we have entered into the meaning of brotherhood.

SO it is that when we accept our suffering in this spirit and with this motive we make the discovery that we are accomplishing something creative. Dr. Streeter in speaking of those who are ready not only to do their bit but to bear their bit, says that they find not only that they are enabled to bear their sorrow in a way which hurts less—for what hurts most in the bearing is that which is most resented, what is most freely accepted hurts least—but that they achieve an enrichment and a growth of personality which makes them centers of influence and light in manifold and unsuspected ways." And again the same writer says: "Pain, not just submitted to but willingly accepted, makes the sufferer socially creative. A man counts in this world to the extent that he has thought and to the extent that he has felt, provided always that he has thought and felt in the right way. Suffering rightly borne is constructive work. He who has 'borne his bit' has 'done his bit'; pain conquered is power."

It is not suggested that it is an easy thing to share the world's grief in this way. Only a few succeed in wholly identifying themselves with the pain and suffering of mankind. But all of us can keep the ideal before us and all of us can succeed partially. Moreover Jesus by His exquisite sympathy with all forms of human distress has declared His kinship with our sorrows, with the result that in the midst of our natural weakness His strength may operate and reveal its power. Jesus who felt "the fog in the throat, the mist in the face" has borne our griefs and carried our sorrows and upon Him has fallen the chastisement of our peace. In our suffering we look upon the Cross where Jesus was crucified and we see how God's love is ever bearing our burdens. God suffers in the suffering of mankind. This sympathetic and strengthening love of God gives us the inspiration to turn our suffering into sacrifice and to make of it an opportunity of Christlike victory. So in our sufferings we draw closer to Him as well as to our struggling brothers. We learn not only the inner meaning of the brotherhood of man; we learn as well the rich implications of the Fatherhood of God. Suffering turned to such glorious use may well be to us as the gates of heaven.

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TO TAKE UP the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us. —John Henry Newman.

# 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.

## AGAINST SOCIALISM IN THE CHURCH

To the Editor of *The Living Church*:

THOUGH NOT a member of the committee which sent out the "Open Letter" referred to by Mr. Spofford, of the Church League for Industrial Democracy, in your issue of March 24th, I happened to write most of the letter; and therefore courteously ask leave to join in its discussion in your valued columns.

Mr. Spofford says, "I shall not deal with the Open Letter." But why not? It was written to be dealt with. It cites the open record of the socialist origin and affiliation of the League; and its official statement of its purpose to spread socialist propaganda in our Church, also to back teachers and preachers thereof against "persecution" by opponents of socialism. Why does not Mr. Spofford kill this "absurd pamphlet that came out of Boston" very dead indeed, by showing its falsity; or perhaps by squarely denying the socialistic significance that readers of plain English must attach to his League's own utterances? Why does he side-step the Open Letter and try to hide behind the ample skirts of Miss Jane Addams—a very noble woman, whose preëminence in navigating the placid waters of charity has tempted her (as charity has tempted many a zealous clergyman) to venture far beyond her depth into the vast and conflicting currents of economics, politics, and patriotism?

Probably Mr. Spofford's League need not be taken too seriously; for neither our Church nor our country seem dangerously near the "Red Peril." But if, as he says, his League "has a charter of freedom" for socialistic activity in the "resolutions that have been passed by various General Conventions on the subject," at once arises the far more important question of the real meaning and weight of those resolutions; questions already put pointedly in the Open Letter, and as yet remaining unanswered. In them the Church certainly faces some small risk of disruption.

To be more specific, if the preambles and resolution of the General Convention of 1913 cited by the Open Letter really meant to array the Church against American constitutional political principles of individual liberty and property right, some of us, if it came to a choice between loyalty to Church and country, would unhesitatingly quit the Church, though bound to it by birth and life-long association.

I do not greatly fear such a contingency. I cannot believe that the mass of the delegates who in that convention adopted that resolution did so with any political, especially any socialistic, intention whatever. Probably a few socialists, with characteristic subtleness "boring from within" into our communion, as the phrase goes, slipped one over on the Convention, in the vaguely humanitarian language of that resolution. However that may be, Mr. Spofford's League, in its Statement of Principles, as in his letter to you, squarely raises the question of the meaning of that resolution. *That question will not down*, if one unimportant voice can keep it standing.

The fitting place for its discussion is at the next General Convention, happily at Washington, our political capital. In my personal judgment it should there be reconsidered and repealed. Or, if it is to stand as the law of the Church, its intent ecclesiastical and political should be defined in plain language, so that we communicants may know the law and intelligently obey or abandon the Church of our first love.

I hope that the Open Letter committee will not be abashed by Mr. Spofford's discovery that their movement "came out of Boston." It may encourage them to recall that some complacent gentlemen from Jerusalem once felt that "out of Galilee cometh no prophet." May they keep up their battle against political distortion of the Church we all revere!

Cambridge, Mass., April 2d. CHARLES NORMAN FAY.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

REFERRING to the last paragraph in your interesting and able editorial (*THE LIVING CHURCH* of March 31st), as "any-one" is invited to "point out" Prayer Book "defects, now," I hereby call attention to the word *continually*, where

*continually*—as seems generally admitted—is meant, in the rubric right under the collect for St. Stephen's Day, which directs that "the collect for the Nativity shall be said *continually* unto New Year's Eve."

I am well aware that this apparent defect not only comes down to the American from the English Prayer Book but has been mentioned, in some way (years ago, I believe), in *THE LIVING CHURCH*'s columns.

Allow me to suggest also that *as* be interpolated between *who* and *on*, in your proposed collect for Maundy Thursday, making it read: "who *as* on this day didst institute," etc., making it more in harmony, to say the least, with (for instance) the collect for the Nativity—"as at this time."

West Philadelphia, Pa. WILLIAM STANTON MACOMB.

To the Editor of *The Living Church*:

PERMIT ME to express much appreciation of your editorial on the Prayer Book in your March 31st issue. I sympathize very much with Bishop Slattery and with you in the desire to see the revision completed this year, but I have a strong feeling that it cannot be done without leaving some serious blemishes in the work. Every priest will be grateful to you for your protest about that awkward sentence before the Lord's Prayer in the Eucharist. Why can't we, who value so highly our connection with the Scottish Episcopal Church, use the same sentence they use: "As our Saviour Christ hath commanded and taught us, we are bold to say . . .?"

Buffalo, N. Y., April 3d. (Rev.) CHARLES E. HILL.

## "THE BALTIMORE CONFERENCE COMMUNION"

To the Editor of *The Living Church*:

ASSUMING THAT Miss Mary Carnahan, whose communication appeared in your issue of March 31st, is really looking for an explanation of the writer's position regarding the proposed joint service of Communion in connection with the Baltimore Unity Conference, as intimated in her first paragraph, I am asking for space to that end.

Let me frankly admit that I, too, feel there is a difference in the genius and even in the "validity" of the celebration of the Lord's Supper, as observed by the Protestant Episcopal Church and the Presbyterian Church. Especially do I admit this when I recall that Canon Quick, an eminent Anglican authority, says, "A *valid* sacrament is one in which *all the appointed signs* are duly performed" (emphasis mine)—and, "A rite or service, in which appointed sacramental signs are imperfectly performed or *not performed at all* (emphasis mine), may certainly be used by God to bestow His spiritual gifts, and *undoubtedly is so used* (emphasis mine), where true penitence and faith are present." Any intimation that they were not present in Baltimore is gratuitous and unworthy.

But I am not concerned with fine-spun argument on the subject of the sacraments. I am concerned with Love, with Christian Brotherhood, and Fellowship. And I shall not deny myself the privilege of Christian Love and Fellowship in the interim, while ecclesiastics, theologians, and debaters endeavor to settle abstract problems and to evolve a perfect basis of future unity and agreement in matters ecclesiastical—except when actually inhibited by the authorities, by ecclesiastical ordination vows, or by some situation which super-imposes real barriers to an expression of love of the brethren, as was the case in the Baltimore episode. And even then I shall not bear the onus or the opprobrium of such an un-Christlike attitude. We read that Jesus "received sinners and ate with them" (and also that the Scribes and Pharisees—prototypes of professional ecclesiastics of today—"murmured," saying, "This man receiveth sinners and eateth with them!"). By analogy may it not be suggested that some of us, in our attitude of aloofness, either make ourselves superior to Jesus, or else we are guilty of the terrible intimation that our brethren of the sister communions are worse than "sinners"? Is our action not tantamount to just this?

Granted that "no sacramental grace" was conferred at the Baltimore inter-denominational service (which I do merely for argument's sake), would it not have been a good idea for

a "priest of the Episcopal Church" to be present in order that "sacramental grace" might have been conferred? Or are we to do the typical "ecclesiastical" thing and keep all the grace of God for ourselves? That eminent authority, the Bishop of Gloucester, said at Lausanne, "I do not think it is possible for any one Church to go to another and say, 'Our Orders are valid; yours are not.' It is not possible for them to say, 'We have the succession; you have not.' The only full and complete orders would be those given in a united Church, and because the Church is divided therefore all orders are irregular and no succession is perfect." This is a noble and doubtless a correct statement. At an interdenominational celebration, on this basis, might we not only convey something—but, conceivably, even receive something, in the way of "sacramental grace"?

In the same issue of THE LIVING CHURCH, my attention was called by the Rev. Theodore Haydn to Canon 57, defining a parish. I wish to thank the writer for this information and at the same time to inform him that, in the case in question in Baltimore, this writer did endeavor to procure the consent of the rector of all Baltimore (St. Paul's parish technically includes the whole city!)—but the gentleman denied jurisdiction in the premises!

Do not some things almost justify an occasional "rushing into unconsidered action and public print"?

Burlington, N. C. (Rev.) THOMAS F. OPIE.

To the Editor of The Living Church:

MAY I CALL the attention of your correspondent, Miss Mary Carnahan, to *The Cunningham Lectures*, 1892, page 441? This is what Dr. C. G. McCrie says:

"The section of the Westminster Directory devoted to the 'Celebration of the Communion, or Sacrament of the Lord's Supper' has interest both for the divine and the historian. For the systematic theologian the importance arises from the evidence furnished therein that the Westminster divines favored what would now be regarded as High in opposition to Low Church views on the subject of the sacraments generally, and, in particular, when they sought to express the spiritual and real presence of the Body and Blood of the Lord in the ordinance. This appears in 'the Prayer, Thanksgiving, or Blessing of the Bread and Wine,' through which, along with the 'Words of Institution,' the Elements are 'sanctified,' and at a certain stage of which the minister is directed 'earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe His gracious presence, and the effectual working of His Spirit in us, and so to sanctify these Elements, both of Bread and Wine, and to bless His own ordinance, that we may receive by faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon Him, that He may be one with us and we with Him.'"

It may be that many ministers in the Presbyterian Church believe and teach what your correspondent was taught, namely that the Sacrament is "just a form," that it conveys "no grace," and so on. But that is not what the Presbyterian Church teaches. Further, is it not true that in the Episcopal Church in this land—to say nothing of the Church in England—there are some priests who believe and teach as orthodox priests do not?

Perhaps the day is near when we in the Presbyterian Church, who believe the sacraments to be divine channels of grace, may have to find a spiritual home in another communion. If so, may I express the hope that some bishops in your Church will seek to make easy the road we must travel?

(Rev.) JOHN ROBERTSON MCMAHON.

Grand Rapids, Mich.

[Discussion of the Baltimore Conference issues in these columns is now at an end.—EDITOR, L. C.]

### THANKS FROM AUSTRALIA

To the Editor of The Living Church:

MAY I ONCE AGAIN say how grateful many are for the exceeding kindness shown by those who have from time to time sent me parcels of books, etc., in answer to my appeal through the columns of THE LIVING CHURCH? In some cases personal acknowledgment could not be made, owing to mutilation of sender's address in transit, and I feel these kind folks may feel I am not grateful for their kindness. Hence my desire to inform them of my deepest gratitude for the way in which they have helped me do something to make people better mentally and spiritually. Owing to the death of my dear mother in Tasmania, it has been necessary for me to return to Sydney, and I ask that those who can will continue to forward any surplus books, magazines, etc., to my address. There is a vast field for work, and much is needed.

ARTHUR J. PULLEN.

Holtze, 53 Cooper Street,  
Marouba, via Sydney, N. S. W.

## AROUND THE CLOCK

By Evelyn A. Cummins

A CLERGYMAN of a Unitarian church in Wilmington, Del., wished to know what his congregation wanted him to discuss from the pulpit, says the *Christian Register*.

He sent to each member a list of forty-five subjects, asking for the fifteen most preferred. Following were the topics chosen, in the order of preference:

1. Why Believe In a Future Life?
2. What and Where Is God?
3. Christianity and Buddhism.
4. Great Skeptics and Their Services to Humanity.
5. Revisions of Belief Demanded By Modern Science.
6. Recent Psychology and the Christian Faith.
7. The Bible That Nobody Seems to Know.
8. What We Can Learn From Roman Catholicism.
9. Practical Problems of Christian Living.
10. Faults That Disfigure Character.
11. Dangerous Currents In American Life.
12. The Devotional Side of Life.
13. The Sermon On the Mount.
14. Personal Religion and Its Fruits.
15. What Can We Believe About Christ, and Why?

SIR MICHAEL SADLER has said that the twenty most beautiful cities in the world, the twenty of the greatest charm and character, are:

Rome.	Nürnberg.
Florence.	Rotenburg a. d. Taube
Venice.	Dijon.
Sienna.	Angoulême.
Athens.	Quebec.
Constantinople.	Agra.
Paris.	Benares.
Stockholm.	Edinburgh.
The Hague.	Bath.
Budapest.	Oxford.

"Fatipuhr Sikri, though one of the loveliest, I leave out because it is deserted," he says. "Benares I doubt because the one lovely thing in it is the curved escarpment of the river front. Amsterdam I hanker after, but it is not what it was. Durham deserves a place. And, if it were less squalid within its walls, Aigues Mortes. And there is Sydney, and the great cities in South America, and Jerusalem and Toledo. But as a target the list must stand."

IN Sir Arthur Sullivan, *His Life, Letters, and Diaries*, an account is given of the composition of the music of *The Lost Chord*. Sir Arthur Sullivan was sitting by the bedside of his dying brother. "His brother appeared to have dropped into slumber. Arthur Sullivan drew together some odd sheets of paper and sketched out the complete setting from the first bar to the last of *The Lost Chord*. He drafted it from beginning to end while he sat beside the bed of the brother who was so soon to pass.

"It was his last composition for many months. When, on February 18th, Frederic Sullivan died, his brother ceased to compose.

"Just as his *In Memoriam* had been his tribute to the memory of his father in 1866, so was *The Lost Chord* his tribute to his brother in 1877. When it was published a few months later the song swept through England as an inspiration."

A RECENT survey by the government Public Health Service shows that in the average American city colds and bronchitis lead all other illnesses. The rate was about 418 cases yearly to every 1,000 people. Next came flu and grip with a rate of 143. Digestive troubles claimed 96.5 rate per 1,000, tonsillitis about 65. Next in order were nervous diseases, accidents, measles, whooping cough, rheumatism, and, toward the last, heart disease with approximately 18 in 1,000. When one has a sickness, however, one is convinced that, whatever it is, the rate must be very high, for it is surprising how many people to whom one talks has had or is having exactly the same thing. Even a sprained ankle seems to make everybody else on the street lame.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

DAS ORTHODOXE CHRISTENTUM DES OSTENS. By Stefan Zankoff. Furche Verlag, Berlin, 1928, pp. 1-148.

THESE six lectures were given in substance at the University of Berlin during the summer semester, 1927. They are in every way excellent. Their author speaks with authority (as he is a Bulgarian Orthodox—*i.e.*, of a broad and understanding mind) and knows not only his own faith but by sympathy and knowledge is eminently qualified to interpret, as well as to expound, Orthodoxy. After an introductory chapter he passes to outline (II) the faith of Orthodoxy, the significance and character of the Church (III), and thus far we are on familiar ground. The last three chapters have by their novelty of arrangement and emphasis an added attractiveness: (IV) is on Worship, with a consideration of the allied subjects—art, music, psychology, and genesis of the Liturgy, etc. The next chapter (V) deals with Piety and Activity—an important item in any possible explanation of Orthodoxy to the West. The devotional life, the religious life, the problems of Church and State, the nation and the life of culture—all these are dealt with, with an incisive and illuminating brevity. The final chapter, Retrospect and Prospect, covers the relations between Orthodoxy and other types of Christianity. While he never recedes from the solidly Orthodox position, the author's temper and spirit betray all that is admirable and are both revealed and symbolized by the charm of his style. An excellent, if brief, bibliography is given (pp. 10-13), and a short index (pp. 143-148) concludes the volume.

F. G.

THE REV. J. H. BEIBITZ, M.A., once vice-principal of Lichfield Theological College, has recently shown himself to be a remarkably sane, clear, and convincing apologist for Orthodox Christianity. His latest book, *Rationalism and Orthodoxy of Today: An Essay in Christian Philosophy* (Milwaukee: Morehouse, \$2.00), is very important, very readable, and satisfying. Maintaining "that religion can best be explained in biological language, as the instance of the reaction of an organism to its environment," he avoids the pitfalls into which many writers fall in utilizing evolutionary terms theologically, and faithfully carries out his own principle that "the concept of evolution is a good servant but a dangerous master." The book is to a large extent an answer, in the most appreciative and sympathetic temper, to Julian Huxley's *Essays of a Biologist*. It is a great book—one that every priest should study.

IN SOMEWHAT violent contrast to Mr. Beibitz' book—both in outlook and temper—is Dr. Frank Ballard's *Twentieth Century Christianity* (Scribner's, \$2.50). Beginning with exposition on Modernist lines of "Christianity—the Ideal," he proceeds to review its "perversions," especially condemning Roman, sacerdotal, doctrinal, etc., with very misleading references in contemptuous terms to Anglo-Catholicism. There follow "Biblical" and "Conventional" sections, and "Approximations" that survive his previous slashing criticisms. Dealing with the Christianity of the future, he once more sets forth with some elaboration a cross between Protestant Liberalism and ecclesiastical Modernism. Dr. Ballard is a skilful writer, and has done good work in theism. Moreover, he gives many helpful thoughts in this volume; but it is so interwoven with pugnacity and crudeness of treatment of most things pertaining to historical Christianity in its supernatural aspects, that the book as a whole cannot truly be regarded as valuable.

## FOREIGN PERIODICALS

*Orientalia Christiana*. IX-6. No. 37, August, 1927

*Sinai und Rom*, by G. Hofmann, S.J. (pp. 215-299), is an historical survey of the relations between the monastic and

ecclesiastical establishments of Mt. Sinai and the Roman see from the early centuries up through the years 1703-4, "when Rome's demand for subscription to the Catholic Confession of Faith was not met by the then Archbishop of Sinai, Kosmas" (p. 242). The author's essay (written in German) displays the erudition and wide reading one expects of contributors to *Orientalia Christiana*. His summary is to be found on pp. 241-242, and the remaining fifty pages present a valuable series of relevant documents, both Latin and Greek.

IX-7. No. 38. September, 1927

THIS NUMBER (pp. 303-361) is constituted of a variety of book reviews—ascetic, dogmatic, historical, liturgical, and the like—written by competent scholars (many by Fr. Th. Spacil, S.J.), in Latin, German, and French. Particularly useful are reviews of Russian books, *e.g.*, pp. 315, 333-345, 347, etc., which are thus made accessible to those who are unacquainted with the Slavic languages.

X. No. 39. October-December, 1927

"*La Confession orthodoxe de Pierre Moghila, Metropolitte de Kiev, 1633-1646. Texte latin inédit*," by Antoine Malvy and Mercel Viller, S.J. Peculiarly important is this Confession of Faith of Peter Moghila among the approved formularies of Orthodoxy. This work goes back for the idea of its inception to the late Professor G. Morel of the Institut Catholique of Paris, and is based upon the Paris Greek MS., 1265—an authentic and official Latin version presented in 1671 to the Royal Library by Parragiotis. The author's introduction (pp. i-cxxxi) investigates the bearings of the *Confession* to the circumstances and life of Moghila, discusses its contents and affiliations, and offers the results of their exact and minute study. The actual Latin text (pp. 1-124), amply referenced and documented, is followed (pp. 125-223) by supplementary notes, additions, indices, and apparatus. It is extraordinarily well done in every respect and will prove indispensable.

XI-1. No. 40. January, 1928

"*De Erroribus Nestorianorum qui in hac India orientali versantur auctore P. Francisco Roz, S.J.*" *Inédit Latin-Syriaque de la fin de 1586 ou du début de 1587*. Discovered by the Rev. Father Castes, S.J., and annotated by the Rev. Irenaeus Haushern, S.J., pp. 5-36.

The sixteenth century Jesuit, whose report on the St. Thomas Christians is here given, is one of the few witnesses to the contemporary situation of that interesting body. He is, on the whole, both moderate and fair in his estimate of their "heresy." The French introduction (pp. 5-14) ushers in the annotated Latin text (pp. 15-35) which is plentifully sprinkled with Syriac excerpts, chiefly from the Liturgy.

XI-2. No. 41. February, 1928

"*Patmos und Rom: darstellung der Beziehungen Zwischen dem griechischen Johanneskloster und der romische Kirche nach ungedruckten Quellenschriften*." By George Hofmann, S.J. Pp. 43-209.

This essay continues the author's previous studies (begun three years ago) on the relations between sundry Oriental religious houses and Rome. It has to do with the monastery of St. John the Divine on Patmos. The author's findings are given in pp. 58-59; despite the fact that the monastery is an eleventh century foundation, it has had frequent recourse to the see of Rome, particularly for a century after 1632, during which time warm intimacy was developed which has cooled since 1750. The rest of the fascicle (pp. 60 ff.), gives a series of documents—Greek, Latin, and Italian—which forms the basis of the study.

F. G.







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

*The Great Reality.* By the Rt. Rev. G. H. S. Walpole, D.D., Lord Bishop of Edinburgh. Price \$2.40.

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

*Greek Thought In the New Testament.* By George Holley Gilbert. Price \$1.75.

*Intimacy With Jesus.* By Charles M. Woodman. Price \$1.75.

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

*The Anglican Episcopate of Canada and Newfoundland.* By Owsley Robert Rowley, author of *The House of Bishops—Canada, 1907.* With Foreword by the Most Rev. and Right Hon. Randall Thomas Davidson, D.D., D.C.L., LL.D., K.C.V.O., G.C.V.O., Lord Archbishop of Canterbury. Price: cloth, \$4.00; paper, \$3.00.

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

*Modern Pathfinders of Christianity.* The Lives and Deeds of Seven Centuries of Christian Leaders. By Henry Kalloch Rowe, Ph.D., professor of History and Social Science, Newton Theological Institution. Price \$2.00.

*Pentecost and the Holy Spirit.* By J. B. Hunley, pastor Central Christian Church, Walla Walla, Wash. With Introduction by Jesse M. Bader, national secretary of Evangelism for the Disciples of Christ. Price \$2.00.

Russell Sage Foundation. New York City.

*Postponing Strikes: A Study of the Canadian Industrial Disputes Act.* By Ben M. Selekman. Price \$2.50.

Walter Neale. 37 E. 28th St., New York City.

*Cosmogony.* An Evolution Epic. By Edwin Thomas Whiffen.

*The Victorious Goodness.* An Epic of Spiritual Evolution. By Charles F. Dole, author of *My Eighty Years, The Coming People,* etc., etc.

*Trustees of Liberty.* An Appeal for the Preservation of the Constitution of the United States as Handed Down by the Fathers. By James W. G. Walker, formerly lieutenant-commander, corps of civil engineers, United States Navy. With an Introduction by Kenneth C. M. Sills, LL.D., president of Bowdoin College.

#### PAPER COVERED BOOK

The Academy Press. 112 Fourth Ave., New York City.

*Mexico Before the World.* Public Documents and Addresses of Plutarco Elias Calles. Translated from the Spanish and edited by Robert Hammond Murray. Price \$1.00.

#### BROCHURE

Independent Education. 267 West 17th St., New York City.

*Education For Tolerants.* By E. J. Fanshaw.

#### BULLETINS

Church Missions House. 281 Fourth Ave., New York City.

*Annual Report, 1928, of the American Church Building Fund Commission.*

St. Luke's Home. Phoenix, Ariz.

*Twentieth Annual Report, 1927-1928, of St. Luke's Home For the Treatment of Tuberculosis, Phoenix; St. Luke's In the Desert, Tucson; St. Luke's In the Mountains, Prescott.*

#### YEAR BOOKS

Grace Church. Broadway and 10th St., New York City.

*Parish Year Book of Grace Church In New York, 1928.*

St. Bartholomew's Parish. Park Ave. and 50th St., New York City.

*Year Book, 1928.*

THE NECESSITY for relocating some of the work in San Juan, Porto Rico, where changing conditions have left the church for English-speaking colored people too far removed from their homes, is shown in the fact that when there are three or four children in a family, they take turns coming to Church school as they can't afford car fare for all to come every time,

## Great International Missionary Council Assembles at Jerusalem

### The Pope and the Fascists—The Late Abbe Lemire — Bavarians and a Luther Film

The L. C. European News Bureau  
London, March 30, 1928

THE INTERNATIONAL MISSIONARY Council has inaugurated its sessions. At the opening Dr. Mott said that at Edinburgh in 1910 only twenty of the 3,000 delegates were from the younger Churches. Here at Jerusalem nearly half the delegates, representing fifty-one countries, were from those younger Churches. The keynote of the meeting was "meeting was sharing." Prophets were born on those Palestine hills. The world needed similar prophetic voices. It was necessary to arouse lay interest and to cooperate with constructive movements such as the League of Nations so that all impacts between West and East might have a Christian background.

On the Sunday the High Commissioner for Palestine, Lord Plumer, was present at the service. The Bishop of Salisbury, who preached, warned the older Churches that they must not impose Western formulae upon the younger Churches. Each must grow freely. The missionary task was to serve, not to rule. That meeting should provide stimulus to Church reunion and to a real revival of religion.

It is interesting to note that the predominant form of Christianity among the native population of Palestine is Orthodox, a branch of the Catholic Church which has been the least zealous for spreading the gospel among the heathen. It is much to be hoped, therefore, that the presence of these delegates will stir up the Orthodox.

#### THE POPE AND THE FASCISTS

A few days ago the Pope addressed the executive of the diocesan union of Rome, and he made some references to the educational policy of the Fascist government and to the Roman question. He complained that the members of the National Center party (a political group of Roman Catholic supporters of the Fascist regime) at their recent meeting at Rome had not in accordance with their duty as Catholics paid homage to the head of the Church, but had preferred to link together in a common thought and applause the terms of the conflict between the Italian state and the Holy See. (By the expression "the terms" he meant a resolution in which the titles of the Pope and the King of Italy were joined together.) It would have been more Catholic and more human if they had saved the Pope such applause and such a thought. While admitting that the Fascist government had done much in favor of the Catholic religion, the Pope said nevertheless that the situation was serious, especially as regards education. He referred to the opposition to the organization known as the *Azione Cattolica*. (If this organization is akin to the *Action Catholique* in France this is greatly to be regretted. Its work in France is admirable and has done much to solve social problems according to Christian principles.) This opposition took the form of open and violent abuse.

As regards the Roman question, the Pope quoted the remarks of a speaker who placed on the same footing and at-

tributed equal rights to the Holy See, which had been robbed and to the state which had robbed it. The Pope also has been expressing his sympathy with the German-speaking inhabitants of the South Tyrol, which still seems to be groaning, if the press reports be true, under much Italian tyranny. But he declines to interfere further lest too much intervention on his part should make matters worse.

#### THE LATE ABBE LEMIRE

There died recently at Hazebrouck in the Pas-de-Calais a very remarkable priest, the Abbé Lemire, who had also been a member of the French Chamber of Deputies for thirty-five years. Not many persons, clerical or lay, get an attendance of 50,000 persons at their funerals; such was the lot of this son of a small farmer who devoted the whole of his life to the spiritual and material welfare of the people.

The Abbé Lemire was a convinced republican and he always was so, when for a Catholic to be a republican meant often ostracism among his fellow Catholics. Lemire put himself up for the Chamber against a monarchist who was both a count and a retired general and to the general astonishment beat him. That was in 1893. He began organizing a national league with extraordinary success in spite of a certain amount of unreasoned opposition to secure for each workman a small holding. Later he tried to make night work for children illegal, but his enemies began to accuse him of demagogism. Finally on account of his sympathies with the Left, after the spoliation laws of 1905, the hatred of many Catholics grew too strong for him, and in 1913 he was inhibited.

Nothing daunted (though he was grievously hurt, being a man of devout faith and a devoted priest), he became mayor of Hazebrouck and when the war came not long after he gained great distinction for his courage during the German invasion in the early weeks of the war. Afterward the British and Belgians saw what he was doing, and it was possible to arouse interest at Rome. The Pope sent for him and said that he had suffered a grave injustice. The Bishop of Lille withdrew his inhibition and the worthy abbé was able to say Mass once more. He grew to be loved by his former enemies. His name is attached to thousands of foundations all over France, and in his own part of the country the schools, hospitals, orphanages, and civic centers he created will make him in the popular imagination not a politician but the successor of the great medieval abbots who worked there before him.

#### THE BAVARIANS AND A LUTHER FILM

On the application of the Bavarian authorities the German film censorship has subjected a film depicting Martin Luther's life to a reexamination at which representatives of the Roman and Lutheran Churches were present. After making a few more cuts it has decided that there is no longer any reason why the film should hurt Roman Catholic susceptibilities, and has rejected an application from Bavaria for prohibition there. The Bavarian authorities seemed to have acted in that rather narrow fashion which they showed a few years ago when Bernard

Shaw's *St. Joan* was put on in Munich and prevented its performance, though the same play was put on with great success in Berlin and Leipzig and incidentally witnessed by Roman Catholics in those places.

## RUSSIA

Messages from Moscow report that the Bolsheviks are trying to prevent any ob-

servance of Easter. Pageants have been arranged for Easter Day ridiculing the life of our Lord, and atheistic lectures are to be given over the radio. But even the Soviet press seems rather doubtful as to the probable efficacy of such anti-Christian measures, so deep is religion engrained in the heart of the average Russian.

C. H. PALMER.

## Convocations Pass Prayer Book Measure to Church Assembly for Approval

### Ask Bishop of London to Vote Against Book—Protestants Oppose Measure

The Living Church News Bureau }  
London, March 30, 1928 }

THE CONVOCATIONS OF CANTERBURY AND York met on Wednesday last in joint synod to receive the Prayer Book measure, 1928, in the final form approved by the House of Bishops, and to consider whether or not consent should be given to the measure going forward to the Church Assembly for final approval and submission to Parliament. A resolution was passed by the Upper House of Canterbury (by twenty votes to six), and by the Upper House of York (unanimously), consenting to the measure going forward.

The Lower Houses then met separately to consider resolutions concurring with those passed by the Upper House. In the Lower House of York it appeared at first that the vote would be taken without debate; but ultimately it was found necessary to sit late, and then to adjourn until Thursday morning, when approval of the revised book was carried by fifty votes to nineteen.

The Lower House of Canterbury continued its deliberations until a late hour on Thursday, the vote resulting as follows: For, 126; against, 48; majority for, 78. Added to the figures for York convocation, given above, the total figures are: For, 176; against, 67; majority, 109.

The result of the convocations' decision is that the measure will be laid before the Church Assembly for final approval at a special session beginning on April 26th.

#### BISHOP OF LONDON ASKED TO FOLLOW BISHOP OF TRURO

A memorial has been sent to the Bishop of London, signed by 120 Anglo-Catholic benefited priests in his diocese, asking him to follow the Bishop of Truro in voting against the new Prayer Book. In reply, Dr. Ingram says that, on the contrary, he will continue to support the revised edition, and gives his reasons for so doing, as follows:

"(1) In the first place there is no alteration whatever in principle between the book as amended and the deposited book. The changes made are of the nature of explanations of what was meant by the first book rather than any changes in doctrine or practice. Personally I was sorry, as I said to my diocesan conference, that communion from the Reserved Sacrament was so emphatically restricted to the sick, but no one can deny that this was the intention of the first book, and the revised book only makes this matter clear.

"(2) In the second place, nearly all the alterations were made at the request of the Houses of Clergy and Laity, and most of them by both. For instance, the rubric concerning fasting communion was proposed by a leading Anglo-Catholic and passed by a substantial majority in the

House of Clergy and by an overwhelming majority in the House of Laity. It came up to us with a wording which we could not accept, but from an Anglo-Catholic point of view it should now be noted that for the first time 'to receive the communion fasting' is formally stated to be 'an ancient and laudable custom of the Church.'

"(3) The right of the parishioners through their parish council to ask for one celebration a month with the old Prayer Book of 1662 seems a very slight concession in these democratic days to the laity who urgently desired this. As a matter of fact, none of the hundred priests who wrote to me would wish for a moment to ride rough-shod over the wishes of their parishioners. They are much too considerate, and love their people too well.

"(4) We are left, then, with the complaint that at this eleventh hour we did not bring forward a new canon. But would it really have been wise to have opened this question again? It would certainly have been going beyond the explanatory nature of the revision which was mentioned in the archbishops' memorandum.

"(5) Further, no notice seems to have been taken of the fact that the suggestion of the vestry as a place for reservation has now been dropped, and that an appeal has been allowed from a possibly tyrannical bishop, who might unreasonably refuse a license, to the House of Bishops of the province. Both of these must surely be, from an Anglo-Catholic point of view, an improvement in the revision.

"My own belief is that if this new Prayer Book is passed, and is administered in a reasonable way by the bishops, the whole Church will settle down happily under it, and that it will be found a real help to all who loyally use it in offering to God a worthier worship than has been possible in the past."

#### PROTESTANTS MAINTAIN OPPOSITION TO MEASURE

That the Protestants have not been placated by the bishops' proposals with regard to the Prayer Book measure will be gathered from the following resolution which was passed at a meeting of the executive committee of the National Church League:

"The committee, having taken into consideration the alterations made by the bishops in the new Prayer Book measure, are yet compelled to maintain unchanged their opposition to the measure, because it retains:

"(1) The alternative Communion service unaltered in ceremonies and prayers—a service which they believe to be doctrinally erroneous and contrary to the word of God;

"(2) The observance of All Souls' Day, prayers for the dead, and 'Requiem Masses,' with the corollary of the doctrine of purgatory;

"(3) The unsatisfactory treatment of the Old Testament Scriptures; and especially

"(4) The permission of the practice of perpetual reservation, though it is well known that this practice has led and will

lead to adoration directed towards the Consecrated Elements."

#### RETURNS TO ST. PETER'S, WINDMILL STREET

I referred in a former letter to the fact that St. Peter's, Windmill street, close to Piccadilly Circus, had been saved from the demolition which was threatened. The patron is the rector of St. James', Piccadilly, and he has just appointed to the living the Rev. Clarence May, the well-known organizer of the "Church in the Street," which is another way of describing the outdoor processions and addresses which take place every Thursday evening in the west end of London. The Rev. Clarence May was formerly assistant priest at St. Thomas', Regent street, but some three years ago was appointed rector of Homerton, in the east of London. He has, however, maintained his leadership of this west end work and is a wonderfully effective mission preacher. It is good to know, therefore, that he is to return to his former center.

Meanwhile, the Church Mystical Union, which has for the past few years had permission to conduct its services at St. Peter's, has been informed by the patron that the church cannot remain its headquarters any longer. The warden of the Church Mystical Union, the Rev. W. L. Fearn, referred to this decision in his sermon on Sunday last. He said many people thought that as through their united efforts the members of the union had been the means so recently of saving St. Peter's from destruction, they ought to have the use of the church; but in spite of their efforts and the sympathetic attitude of the Bishop of London, they were not to be allowed to stay. To show his appreciation of their work, however, the bishop had promised to conduct a special service there, and would receive an American member of the congregation into the Church of England. He also had it on good authority that, though they were being turned out of St. Peter's, the bishop would see that they had another church in which to carry on their work, and one which would not entail so much self-sacrifice from the workers.

GEORGE PARSONS.

#### NORTH CAROLINA RECTOR RETURNS FROM HOLY LAND

FLETCHER, N. C.—The Rev. Clarence Stuart McClellan, Jr., rector of Calvary Church, Fletcher, returned to America on March 30th after a three months' trip in Europe, Asia, and Africa.

During his travels the Rev. Mr. McClellan spent much time in and about the city of Jerusalem and while there was the guest of the Near East Relief, the Zionist leaders, and the Bishop of Jerusalem at St. George's Cathedral. He visited Damascus, Athens, Malta, Syracuse, and Rome, and followed the missionary journeys of St. Paul. His two weeks' stay in Palestine took him to every place of note in the Holy Land.

#### RESUMES WORK AS ARCHDEACON OF YUKON

CORDOVA, ALASKA—The Ven. Leicester F. Kent, who for the past three years has been priest-in-charge of St. George's Church, Cordova, will resume his work as Archdeacon of the Yukon the first of May. The archdeacon's headquarters have been changed from Ft. Yukon to Nenana because of Mrs. Kent's health, thus making it possible for Archdeacon Kent to remain in Alaska.

## Principal of Wycliffe College, Toronto, Granted Leave to Visit Mission Fields

### Promote Fuller Bible Readings in Public Schools—Death of the Rev. Abel H. Coleman

The Living Church News Bureau  
Toronto, April 5, 1928

THE REV. DR. T. R. O'MEARA, PRINCIPAL of Wycliffe College, has been granted a year's leave of absence by the council of the college to visit all the mission fields in which Wycliffe graduates are laboring. Principal O'Meara expects to leave Toronto in September. Dr. O'Meara has been in the ministry for forty-two years, and the leave of absence was granted in recognition of his faithful and loyal work at Wycliffe College. A warm welcome awaits the principal in all the mission fields which he will visit.

Principal O'Meara, following the death of Dr. N. W. Hoyles, president of Wycliffe, was given charge of the academic work of the college, and Shirley Denison, K.C., was made chairman of the college council.

DEAN OF SHANGHAI CATHEDRAL FORMERLY  
OF TORONTO

The Very Rev. A. C. S. Trivett, who was lately appointed Dean of Holy Trinity Cathedral, Shanghai, China, is a son of the Rev. Samuel Trivett, now of Halifax, and at one time missionary at the Blood Indian Reserve, Alberta. Dean Trivett is 38 years of age, received his early education in Nova Scotia, and is a graduate of the University of Toronto and Wycliffe College. In 1920 he accepted the position of chaplain at Hankow, China, and later was appointed sub-dean of the cathedral in Shanghai. Mrs. Trivett is the daughter of Principal O'Meara of Wycliffe College and Mrs. O'Meara.

FOR BIBLE READING IN WESTERN SCHOOLS

A committee of the synod of the diocese of Rupert's Land recently held a conference with representatives appointed by the United Church of Canada on the important subject of the promotion of fuller Bible readings and prayer in the public schools of the province. An interesting discussion took place and a sub-committee was appointed to examine the selections of Bible readings in existence and to report to a subsequent meeting of the conference.

DEATH OF VETERAN PRIEST OF ONTARIO

The Rev. Abel Henry Coleman, whose death occurred in Kingston General Hospital, was born in Kemptville, Ont., in 1844. After graduating in arts and divinity at Trinity College, Toronto, he was ordained in 1869 by the late Archbishop Lewis, and was rector of the parishes of Vankleek Hill, Leeds and Lansdowne, North Augusta, Richmond, Arnprior, Iroquois, and St. Matthias', Ottawa.

After his retirement from parochial work he took occasional duty in many parishes, especially in the diocese of Ottawa, of whose clergy he was, at the time of his death, the oldest member. For the past ten years he has resided with his son. He was a veteran of the Fenian raid.

MISCELLANEOUS NEWS

Archdeacon Draper of Louisburg, N. S., has been elected president of the Cape Breton Historical Society.

More than six hundred members of the Anglican Young People's Association, representatives of sixteen parishes in Mon-

tréal and of two located in points outside the city, attended the annual Lenten service sponsored by the Montreal and district local council of the A. Y. P. A. in Christ Church Cathedral. Bishop Farthing preached the sermon.

Canon Gould, general secretary of the Missionary Society of the Canadian Church, is attending the meeting of the International Missionary Society in Jerusalem.

At the March meeting of the diocesan board of Columbia Woman's Auxiliary, held in St. Mary's Memorial Hall, Mrs. Laycock gave an address on her recent visit to England. The noon-hour speaker was the Rev. N. E. Smith, rector of St. Barnabas', who spoke from personal experience of his labors in East Africa, where he was for several years.

Bishop Newnham, formerly Bishop of Saskatchewan and now resident in Hamilton, has been called to go west, to the diocese of Saskatchewan, by the sudden and

serious illness of a married daughter, Mrs. Noel Jackman, at Shellbrook, near Prince Albert.

The Woman's Auxiliary, diocese of British Columbia, assisted the Council of Women on tag day, for their free operating table fund, and are taking up a special collection to assist the council in meeting their assessments.

A. F. Wynne Plumtre, son of Canon Plumtre of St. James' Cathedral, and a fourth year student at University College, has been awarded one of the Massey Foundation scholarships. This entitles him to two years at either Oxford or Cambridge University. He has chosen to take two years at King's College, Cambridge, and will leave in September. This is his fifth scholarship. He was former head boy at Upper Canada College, and won two scholarships while attending that institution, and two others at University College.

With a record attendance of more than three hundred teachers and workers, the Sunday school association of the deanery of Toronto, meeting in the parish house of St. Anne's Church, enjoyed a most helpful conference. The Rev. Robert J. Shires, rector of St. John's Church, Bowmanville, addressed the meeting.

## Bishop Manning's Easter Message Stresses Personal Application of Creed

### Mrs. John Innis Kane Leaves \$350,000 for City Mission Home— Dr. Delany on Pain

The Living Church News Bureau  
New York, April 7, 1928

IN THE OFFICIAL PUBLICATION OF THE diocese of New York, the *Diocesan Bulletin*, is printed the Easter message of Bishop Manning. It is significant in form, because we have recently heard something about the adoption of a new creed in one of our local parishes. The bishop offers no substitute but quotes an ancient incident which gives added value to the Creed we all know:

"When Martin Luther was a boy he went to an old monk for instruction. One day the monk detained him and said, 'Martin, repeat the Creed.' Martin began, 'I believe in God,' etc. When he had finished the old monk said: 'You have not repeated it correctly.' Martin knew the Creed, learned at his mother's knee, and he said: 'I have learned it as it is.' The monk said: 'Repeat it after me,' and he began:

"I believe in God the Father Almighty, Maker of heaven and earth, and I believe Him to be my Father.

"I believe in Jesus Christ His only Son our Lord, and I believe Him to be my Saviour.

"I believe He was conceived of the Holy Ghost, and born of the Virgin Mary for me.

"I believe He suffered under Pontius Pilate, was crucified, died, and was buried for me.

"I believe He descended into the place of departed spirits for me.

"I believe the third day He rose from the dead, and I believe I shall also rise from the dead.

"I believe He ascended into heaven, whither I also shall ascend.

"I believe He sitteth on the right hand of God the Father Almighty, and I believe He is pleading for me.

"I believe He shall come to judge the quick and the dead, and I believe I also shall be judged.

"I believe in the Holy Ghost my Sanctifier.

"I believe in the Holy Catholic Church of which I am a member.

"I believe in the Communion of Saints, whom I shall meet hereafter.

"I believe in the forgiveness of sins, and I believe my sins are forgiven.

"I believe in the Resurrection of the Body, and I believe I shall rise in the body.

"I believe in the Life Everlasting, and I believe I shall live eternally.'

"Perhaps it may be of help to some of us to repeat the Creed in this form with our prayers night and morning. May these great words of faith come from our lips gladly and thankfully at this holy feast of the Resurrection, and so may Easter bring its true blessing to every man, woman, and child in our diocese."

\$350,000 GIFT MADE TO SCHERMERHORN  
HOME

At the annual service of the City Mission Society held at the Cathedral of St. John the Divine, the superintendent of the society, the Rev. Dr. L. E. Sunderland, announced the bequest of \$350,000 which has been received from the estate of Mrs. John Innis Kane. This is for the Sarah Schermerhorn Home, maintained by the City Mission Society at Milford, Conn.; and, according to the terms of the bequest, \$100,000 will be used for the erection of a children's annex and \$250,000 for the endowment of convalescent work in that building. It was stated that this gift will make possible an enlarged capacity for convalescent care throughout the year from forty-five to ninety, and an increased capacity for the fresh-air season for 180 mothers and children to 240. Not only can new work be undertaken without deficit but the bequest will permit the society to plan a definite program for a period of years, putting into operation a thoroughly organized character and health-building program.

Dr. Sunderland stated in his sermon that this gift comes at a most opportune

time for, on account of the unemployment crisis, lack of proper food and housing are affecting the health of many women and children, and the demand for convalescent care is greatly increased.

The generous bequest of Mrs. Kane is a great help to the society in developing this phase of its work, and it is believed that her example will be of value in pointing out to others the work of this home, its care for convalescents, and the need for further funds that the City Mission society may extend its work in that field to meet more nearly the applications made.

#### WHY SHOULD THERE BE PAIN IN THE WORLD?

With this query, of such long standing and so universal, the Rev. Dr. Delany dealt in his sermon last Sunday morning at the Church of St. Mary the Virgin. How can a good God permit pain and evil to continue in the world?

In his remarks the preacher stated that one is apt to blame God for many of the troubles in life for which we ought to blame ourselves or other human beings.

"Why should there not be pain in the world, considering the fact that for thousands of years many millions of people have been following their own self-chosen course regardless of their obligations to God or their neighbors, simply getting out of life what they could for themselves? All these selfish human wills in constant conflict with one another would naturally make of this world a horrible chaos. How could it be otherwise?"

"Why should not a 19-year-old son run away from his mother, when he has been educated in such a world and taught to base his conduct on worldly standards of morality? It is strange that people who bring up their children without any spiritual ideals and utterly ignorant of the ethics of the Gospel, should be surprised when they later act in a thoroughly selfish way. Why should not a man who has no moral principles worth talking about desert his wife and children when he gets tired of supporting them? It is amazing that young women who marry men because they are good looking or prosperous or beautiful dancers, or their names are in the social register, should be so shocked when later on their husbands forsake them.

"The only kind of man a Christian girl should marry is the man of well-tryed moral principles and religious conviction. Even he may not always remain firm to the end. Human nature, then, being what it is, and human society being organized on an immoral basis, of course there will be pain in the world."

#### NEWS ITEMS

The city and nation were represented by some of our most distinguished citizens at the funeral service held today for the late Chauncey M. Depew. A communicant of St. Thomas' Church, the service was held there and was conducted by Mr. Depew's former rector for many years, Dr. Stires, now Bishop of Long Island. Bishop Stires was assisted by Bishop Manning and by the present rector of St. Thomas', the Rev. Dr. Brooks.

An event of great interest is scheduled to take place at the cathedral at Even-song on Low Sunday, April 15th, and that is the consecration of the baptistry. This is one of the most beautiful portions of the great edifice and its completion and dedication mark an important step in the erection of the cathedral.

Another event of diocesan interest and importance is the announcement of the acceptance of St. Ambrose Mission as an independent parish. This work, recently started among colored people in Harlem,

using a building at 125 West 130th Street, has grown with such amazing speed that already it has on its roll over 800 communicants and more than 1,300 baptized members. The Rev. Elliott Durant, who has been in charge of the work, has been elected the first rector of the newest of New York's parishes.

At St. George's Church, Stuyvesant square, there will be the dedications of several important memorials on Easter Day. These include the great gallery organ given in memory of Mr. and Mrs. J. Pierpont Morgan, the two chancel organs which are memorials to Martha Anne Leavitt and Cornelia Garrison Chapin, three windows in the apse, and the memorial choir crypt.

Noon-day preachers at Trinity Church are scheduled as follows: Week beginning April 16th, the Rev. Kirk B. O'Ferrall, rector of Emmanuel Church, Cleveland; week of April 23d, Fr. Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn; and week of April 30th, the Rev. F. C. Lauderburn of the General Seminary faculty.

A service in the interest of the religious life will be held on Wednesday evening, April 18th, at 8:15 at the Church of the Transfiguration. The preacher will be the Rt. Rev. Robert E. Campbell, O.H.C., D.D., Bishop of Liberia. Clergy are invited to bring vestments.

From Dr. Patton's New York office at Old Synod House comes a report of the contributions that are now being made toward the work of the American Church Institute for Negroes. It is stated that the amounts range from sixteen cents to five thousand dollars. The most notable gift, however, is one made prior to the meeting at Carnegie Hall on March 12th, and that was for \$10,000. It came from a Negro woman in domestic service and represented practically all her savings of a lifetime, given to aid others of her race.

An astounding statement has just come to my notice. It appears on the leaflet for Easter Day issued by a parish of this diocese. The first page is devoted to the message of the rector. Appropriately, this has to do with the question of life after death. Nowhere in the more than 600 words of this message for Easter Day does the name of Christ appear, nor is there any reference to Him or to His Resurrection.

A figure of the Risen Christ, executed by Mrs. Anna Coleman Ladd, has been loaned to Calvary Church, where it has been placed in the vestibule.

The Clerical Union for the Maintenance and Defense of Catholic Principles, New York branch, commonly known as the New York Catholic Club, has issued its 1928 year book. The names of 300 active members are listed.

HARRISON ROCKWELL.

## Canon Streeter Draws Crowds for Boston Holy Week Address

### Other Noon-day Sermons—Bishop Lawrence's Plans—The Cathedral Quarterly

The Living Church News Bureau }  
Boston, April 7, 1928 }

LARGE CONGREGATIONS HAVE FILLED THE churches throughout Holy Week. On Wednesday, an exceptionally large audience assembled in Keith's Theater at noon to hear Canon Streeter of Queen's College, Oxford, England. This distinguished scholar gave a brief, reverent message, and its import was that men and women might become as beacon lights to those around them if they would learn to bear pain and difficulties through the strength that comes from cultivating the inner spirit. At the close of the sermon, everyone was asked to keep silent for a few moments "to meditate on the life, death, and triumph of Jesus Christ." On Good Friday the metropolitan churches were thronged by attentive multitudes for the Three Hour service.

Bishop Slattery preached in St. Paul's Cathedral on the first four days of Holy Week, taking as his subject the events of the corresponding days of the last week of Christ's life. Referring to the Fading of Popularity, the topic for Monday, the bishop said in part: "On Palm Sunday Christ entered Jerusalem in triumph, followed by shouting crowds. On Monday, He came in alone, and definitely refused to make any compromise with right in order to retain His popularity. The popularity of Sunday gave Him no joy; the neglect and opposition of Monday gave Him no fear. He cared only that He might stand firm for the exact right to the very end." The bishop continued with the idea

that for many a man the test comes when public opinion begins to turn.

The topic for Tuesday was the Futility of Argument: "Christ consented to argue only when all hope of winning His enemies was past. We should learn from Him not to argue when we wish to convince anyone of the truth of Christ or of the Church." The sermon of Wednesday was devoted to the consideration of the unrecorded day when the Saviour may have tried by prayer and by love to win Judas back to the right. In the address of Thursday Bishop Slattery discussed prayer.

Bishop Lawrence preached in Trinity Church, Boston, on Tuesday, Wednesday, and Thursday, of Holy Week. Tuesday's address was a consideration of the fact that the fabric of life, in all ways, rests upon a sense of duty. On Wednesday, speaking on the challenge of the set-backs of life, Bishop Lawrence developed the idea that finer faith gains ground as literal conceptions yield; and, bridging half a century, found the present interpretations of the Bible the more vital. On Thursday, the sermon treated of the tragedy of Christ throughout history; that people would not let him alone. Men and women bound in conservatism, unable to open their minds to new truths or an inspired leader, may, he declared, be called the modern Sanhedrin.

#### BISHOP LAWRENCE'S PLANS

Bishop Lawrence, who last November was appointed bishop-in-charge of American Churches in Europe, will sail immediately after Easter on a tour of inspection which will enable him to report to the Presiding Bishop before the General Convention in October, and to hold visitations for confirmation in the various cities, and also a convocation of all the parishes for Americans in Europe. The

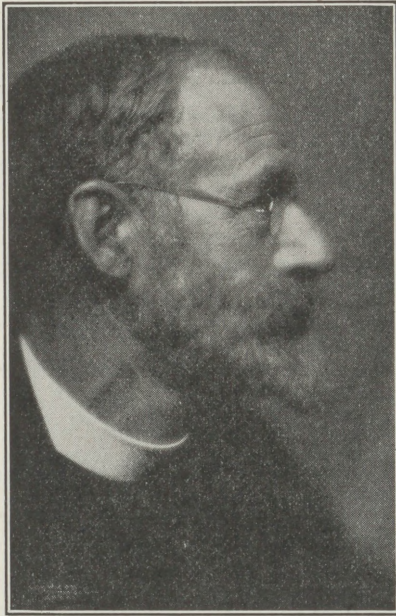
latter will be held in Paris at the end of May.

The bishop's headquarters while abroad will be the Pro-Cathedral of the Holy Trinity, 23 Avenue George V, Paris, of which the Very Rev. Frederick W. Beekman is dean. His program has already been outlined in *THE LIVING CHURCH*. He expects to return to this country in time for the commencement exercises of Harvard University, of which he is a fellow.

Bishop Lawrence will be accompanied by his son, the Rev. Frederic C. Lawrence, who will serve as his chaplain, by his daughter, Mrs. Morton L. Fearey of New York, and Mrs. Frederic C. Lawrence.

#### THE CATHEDRAL QUARTERLY

The April number of the *Cathedral Quarterly*, a publication of St. Paul's Cathedral, Boston, includes in its contents an address on the League of Nations under the title What is Happening in Europe and



#### PREACHES IN BOSTON

Canon B. H. Streeter, author of *Reality*, who is in this country to give the Hewett Lectures at the Cambridge Theological School.

What It Means, by Alden G. Alley; The Rousmaniere Memorial, a description of the new chancel by one of the architects, Alexander E. Hoyle; and sermons by Bishop Slattery, Dean Sturges, and the Rev. Albert B. Cohoe. This Quarterly completed its first year with the issue of January, 1928.

#### MASSACHUSETTS NEWS NOTES

A memorial window in honor of John J. Heys was dedicated in the Church of the Incarnation, Lynn, on Palm Sunday, by the rector, the Rev. William Inglis Morse. The window, depicting Christ opening the eyes of the blind, was designed and made by Charles J. Connick of Boston, and is the gift of Mrs. Heys.

The donors of the memorial tablet dedicated on March 29th to the memory of Mr. and Mrs. William H. Lincoln and placed in the Chapel of St. Francis of Assisi, Boston, were the four children of those benefactors of the diocese: Mrs. Samuel Payson, Mrs. Holger Sorenson, Alexander Lincoln, and Henry Lincoln.

St. Peter's Church, Weston, where the Rev. John Higginson Cabot, Ph.D., is rector, has become so crowded that the members of the vestry have decided to complete the choir and sanctuary and are successfully raising money to that end.

A lecture on Thomas Hardy will be given by Miss Heloise Hersey on April

10th in order to assist the diocesan branch of the Guild of St. Barnabas for Nurses in meeting its assessment for the salary of the national executive secretary.

A series of pilgrimages are being made to the 4 o'clock services in Christ Church (the Old North), Boston, on Sunday afternoons. The pilgrims are drawn from parish groups and various organizations for patriotic service. The services are arranged with the idea of inculcating a love of country and good citizenship, and are followed by tea in the House by the Side of the Road, the parish house located on the site formerly occupied by Salem Acad-

emy, where Henry Ward Beecher went to school.

*Developing the Pupil of the Church School* is the title of a pamphlet recently issued by the commission on teachers of the diocese of Massachusetts. This pamphlet follows the normal development of the child through worship, study, and service, and is based on the Christian Nurture Series together with certain other courses. It is written for the use of all those having the religious training of children and tries to show how the latter may be led to love and follow the Master.

ETHEL M. ROBERTS.

## Personal Discipleship is Theme of Bishop Anderson's Addresses

### Chicago Noon-day Services Broadcast — Plans for New Grace Church

The Living Church News Bureau  
Chicago, April 6, 1928

IT IS A NECESSARY TIME, ONE WOULD SUPPOSE, to hold Lenten noon-day services within the Loop, while one of the most intense and bitterest of political campaigns is being carried on. And from the good attendances at the various services it seems that many of the busy public welcome the opportunity to get away from the noise and turmoil and strife of politics, and to think of eternal things. The downtown theaters where five Church groups are holding services have been strong competitors for the noon-day crowds. These five are: our own Church at the Garrick Theater; the Chicago Federation at the Chicago Temple; the Lutheran churches of the Missouri Synod at the Adelphi Theater; the United Lutheran Churches at the Masonic Temple; and the Y. M. C. A. at the Central Y. "Religion in its deeper aspects and meanings is by and large the most challenging of all the themes occupying the public mind," is the comment of W. R. Mee, secretary of the Chicago Federation, speaking of the interest taken in these noon-day services.

Bishop Anderson always has large crowds to hear him during Holy Week, and this year the crowds are as large as ever. Speaking on Tuesday Bishop Anderson scored the "backbonelessness" of much of our Church membership, giving a particular dig at the man who attempts to substitute his lodge for his church and religion.

"Personal love and loyalty to Christ lift us so high above the religious and scientific controversies of the day, that they have only an academic interest for us," said the bishop. "Every man's religion should have some sanctuary, some holy of holies where he can be serene and unperturbed and find rest and peace for his soul. He will find that in personal allegiance to Christ. Outside of that, the controversies may rage, but the Rock of Ages stands.

"Religious controversies may indicate an interest in religion. If so, they are better than indifference. People don't argue about astronomy. It seems too remote. But they do argue about religion because it is not remote. It is better for men to argue about religion than to have a religion which has nothing in it worth arguing about. People argue about the Bible. It is worth arguing about. But they don't argue about exalting the person of Christ. They unite in loving adoration. In

the end it is better to argue about Churches than to have your membership in the Church degenerate into some kind of backbonelessness.

"When men tell you in these days that you must take your choice between Christ and Darwin, refuse to make a choice. Take Christ and Darwin too, if you like. When they tell you you must choose between religion and science, refuse to make a choice. Take both. When they give you your choice between fundamentalism and modernism, I am inclined to advise you to take neither."

The bishop spoke on Wednesday of the need of settling international and industrial problems by "the tribunal of spiritual force," rather than by physical force.

As in previous years, Bishop Anderson's Holy Week addresses will shortly be published. This year's series will be entitled *Twentieth Century Discipleship*, and will be available May 1st.

#### BROADCAST NOON-DAY SERVICES

The daily Lenten noon-day services at the Garrick Theater have been broadcast over WMAQ, the *Daily News* station. Letters of appreciation for this service have been received from many outside places. Here is a typical letter of appreciation from Hammond, Ind.:

"As I was seated today at my desk with the radio turned on, I became tired of meaningless talk that I was subconsciously hearing and I moved the instrument to endeavor to get some new music. My first change gave me a hymn with which I was familiar, so I sat and listened in. It was followed immediately by the Apostles' Creed in a loud, firm voice. Then it dawned upon me that this was the Lenten noon-day service. The first words of the Creed prompted me to remove my hat which I had carelessly put on, and to face the east. Then followed the Lord's Prayer, the collect for St. Andrew's Day, and the Prayer of St. Chrysostom. I became convinced that this was an Episcopal service, and so I listened intently to the sermon that followed. I wish to add the enclosed mite to the offering."

Not only have the services reached thousands over the air, says the *Diocese of Chicago*, but the broadcasting has been responsible for many strangers coming to the Garrick.

#### PLANS FOR NEW GRACE CHURCH

Work on the new Grace Church, Chicago, was begun recently, and it is expected that the building will be completed about October 1st. The new church is to be of brick and Indiana limestone, of gothic design, and will cost about \$150,000. After the burning of the old church on Wabash avenue in 1915, ser-

vices were held in the parish house and later the work centered around the chapel of St. Luke's Hospital. The new church adjoins the hospital on the east and entrance will be from the first floor of the hospital into the vestibule. The second floor will have a gallery for the use of patients in wheel chairs, and will be known as the William Gold and Lydia B. Hibbard Memorial. It will be recalled that the Hibbard family erected a beautiful memorial chapel next to the old church, which was destroyed in the fire of 1915. Other memorials are an altar in memory of Sadie Parker Johnson, and a pulpit and chancel screen in memory of the last rector, the Rev. Dr. W. O. Waters. Many of the memorials were saved from the old church, and these will be placed in the new.

#### HERE AND THERE

The children of the Church schools of the diocese are making an effort to get \$10,000 in their mite boxes for the Lenten offering. The Easter rallies for the different institutes will be held on the afternoon of April 22d.

The Rev. Dr. E. J. Randall, executive secretary of the diocese, spoke to the clergy of the round table on Monday, April 2d, on Capital, one of the series of the organization on The Church in the Modern World.

The people of St. Ann's Mission, Chicago, which was seriously damaged by fire a few months ago, have just finished a successful campaign for a new building. The amount of \$21,000 has been secured in cash and pledges. The Rev. W. P. Crossman is priest-in-charge.

Among the many memorials dedicated on Palm Sunday were some at the Church of the Advent, Chicago, including an altar rail in memory of Edwin and Harriet Clothier, a prayer desk in memory of Jane Cooke, and some memorial pews.

The Catholic Club of the diocese is to hold its next meeting at the Church of the Advent, Chicago, on Monday evening, April 16th, when Bishop Pashkovsky of the Russian branch of the Eastern Orthodox Church will be the guest of honor. There will be a special service in the evening when Bishop Griswold, Bishop Pashkovsky, and many of the clergy of the diocese will participate.

The Rev. Dr. George C. Stewart, rector of St. Luke's, Evanston, will preach the baccalaureate sermon at the seventieth annual commencement of Northwestern University, which begins on June 20th. Dr. Stewart is an alumnus of Northwestern. The commencement address will be made by Edward Price Bell, for many years London correspondent of the Chicago *Daily News*, and a well-known student of international affairs.

H. B. GWYN.

#### BISHOP MURRAY PLANS TRIP TO HAITI

PORT AU PRINCE, HAITI—The Presiding Bishop has made appointment of Epiphany, 1929, as the date for the consecration of the new Cathedral of the Holy Trinity, Port au Prince. He will be accompanied by Mrs. Murray, and the Department of Publicity has designated William Hoster to be present also. Special invitations to attend were sent by the Bishop of Haiti and the convocation of the district to Bishops Knight, Colmore, Morris, and Matthews, all of whom have been closely associated, either officially or otherwise, with the work.

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MILWAUKEE, WIS.



# Philadelphians Comply With Mayor's Good Friday Closing Plea

## Holy Week and Easter Well Observed in Quaker City — Bishop Brent Preaches

The Living Church News Bureau }  
Philadelphia, April 8, 1928)

THE EASTER FEAST AND THE TRIDUUM preceding have been remarkable for perfect weather here: fair, bright, and comparatively mild, broken only by showers late Saturday evening. The result seems rather generally to have been seen in unusually large attendance at the churches.

One's impression is that congregations during Lent were in many cases not especially large. This was often due to the fact that there were more opportunities, and therefore the total number of people attending services was probably greater. For example, Lutherans, Methodists, and others had opportunity to attend noon-day services managed by their own leaders, and doubtless many of them formerly went to the Garrick, where the Brotherhood of St. Andrew has so long managed the series. Bishop Woodcock of Kentucky, always a popular preacher, was quoted in the press as saying that when he first came here twenty-one years ago, there was only one noon-day service, and now he finds fourteen.

Local conditions vary, of course. Old Christ Church is well patronized at Second above Market; but has lost many regular noon-day attendants due to the bridge approaches displacing office and mercantile buildings. By contrast, St. Luke's, Germantown, did so well with noon-day services in Passiontide, that it is expected to extend the program to every day next Lent; with Eucharist at noon, and address at 12:25. The preaching mission in continuation of the Bishops' Crusade, held at St. Luke and the Epiphany, 13th street below Spruce, was in effect the familiar union service such as is found in smaller cities; and Dr. Steele was sufficiently satisfied to announce that if Bishop Garland and the committee approved, he would be host again next year. The large building was almost full each Thursday, and quite so the last week.

There is a possibility that the committee, of which the Rev. Albert H. Lucas is chairman, may promote several, perhaps three, such series in 1929. On Good Friday it was thought attendance was materially helped by the degree to which business and amusement interests closed their places of business in response to the mayor's proclamation issued for the first time this year. General Electric, Philadelphia Electric, U. G. I., Gulf Refining, Vacuum Oil, and Holland-American Line were among the large employers complying. Three Hour services were held by several denominations; and it seems to be standard practice with an increasing number of our own, many of the smaller congregations included. Mayor Mackey took his own advice, and with Mrs. Mackey attended his own church, the Chapel of the Mediator, 51st and Spruce, the Rev. Granville Taylor, vicar. In the evening a number of central city buildings arranged their lighting to show large illuminated crosses made by the windows. Bell Telephone, Atlantic Building, Widener Build-

ing, Commercial Trust, and Broad Street Station were among them.

### BISHOP BRENT PREACHES

Bishop Garland confirmed and celebrated the Eucharist today at Old Christ Church, in accordance with a long standing custom. Similarly he visited St. Mark's, 16th and Locust, on the eve at four. Bishop Brent preached at Old St. Peter's, Third and Pine; and will confer regarding following up Lausanne. The presence in Philadelphia of the Rev. Floyd W. Tomkins, Jr., as assistant to his father at Holy Trinity, Rittenhouse square, is a stimulus to interest in Faith and Order, as he was a secretary for some years in this work, and at Lausanne itself. He is interested in discussion groups, and will address the Catholic Club on Tuesday at St. James', 22d and Walnut. Today Bishop Thomas preached at St. Simeon's, 9th and Lehigh, the Rev. Charles B. Dubell, rector.

The church advertising featured much special music; and it was interesting to see how Charles Gounod's *Messe Solennelle a Ste. Cecile* holds its place, being indicated for six parishes, and doubtless sung whole or in part in many more. St. Clement's sang Mozart's *Seventh Mass*; and with St. James' was notable, listing five Masses. Evening programs range from "No service" at one down town parish, to Benediction at St. Alban's, Olney, the Rev. Archibald Campbell Knowles, rector. A solemn *Te Deum* at St. James'; a pageant at Holy Trinity Memorial, the Rev. B. Janney Rudderow, minister-in-charge; and a cantata at St. Stephen's, were variations. Many parishes have their Easter offering presentation in the afternoon, and a few in the evening. St. Luke and the Epiphany had its carol service at four this afternoon, and Gloria Dei, the Rev. John L. Hady, rector, had sunrise service at six, with double quartet and instrumental music. A quartet of brass from the Philadelphia orchestra was to be at St. James'; and the Saviour, West Philadelphia, sang Victor Herbert's, *The Resurrection*, with sixty voices, royal trumpets, and harp soloists. Albert T. Gardner, dean of Philadelphia organists, played at St. Matthew's, 18th and Girard, for the fifty-third year.

### NEWS NOTES

The Rev. Carl I. Shoemaker, rector of the Annunciation, 12th and Diamond, announces the completion of a beautiful vestibule, designed by Mr. Kerr, an architect and member of the parish. The east end wall has also been flooded with concrete to cure defects caused by sinking; and the exterior woodwork of the church, rectory, and parish house has been painted, and much similar work done inside; and the roofs of the whole property have been repaired and painted.

Religious services began today in the first unit of the chapel of the Ascension group being erected at Rhawnhurst, the first floor of the parish house being ready for use. The Rev. Paul Micou, rector of St. Luke's, Bustleton, is in charge.

CHARLES JARVIS HARRIMAN.

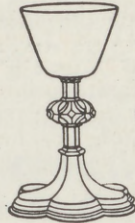
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## United Services Have Been Lent Feature in Long Island

### Dean White Holds Children's Mission—Dr. Lacey Organizes "Rector's Cavalcade"

The Living Church News Bureau  
Brooklyn, April 5, 1928

AS LENT DRAWS TO A CLOSE, ONE HEARS from various parts of the diocese estimates of a profitable result of its observance. Especially in the cooperative efforts of uniting parishes, congregations have been good, preachers effective, results positive.

Bishop Stires was the preacher at the Three Hour service on Good Friday at the Church of the Messiah, Brooklyn; the Rev. J. I. B. Larned, of the National Council, at St. George's, Flushing; and the Rev. Fr. Hawkins, O.H.C., at St. George's, Brooklyn.

#### SUCCESSFUL MISSION IN FLUSHING

A children's mission recently held in St. George's, Flushing, by the Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, is reported to have been remarkably successful. From the interesting account given in *St. George's Sword and Shield*, the parish paper, one gathers that Dean White made a deep impression on adults as well as children, and really set forward the religious life of the parish.

#### "RECTOR'S CAVALCADE"

A group of parishioners of the Church of the Redeemer, Brooklyn, started out from the church in ten automobiles on a recent Sunday afternoon after the cars had been solemnly blessed by the rector, the Rev. Thomas J. Lacey, Ph.D., and enrolled in St. Christopher's League. The cars and their occupants made the rounds of the parish, calling on sick and shut-in members, bringing them the cheer of fellowship, also gathering up unbaptized children for baptism, and inviting and bringing people to the evening service. As a result, the church was filled in the evening. The preacher was Bishop Gray of Indiana. After church about a hundred people remained for a social hour in the parish house, and listened to informal missionary addresses.

#### PLANS FOR "CATHEDRAL DAY"

The diocesan board of religious education announces plans for the annual gathering of the Church schools of the diocese at the cathedral in Garden City on Saturday, May 26th. Competitive awards will be made on a different basis than heretofore. Standards are defined with respect to percentage of attendance, acquisition of new members, training of teachers, increase of missionary giving, school organization, and such extension work as Little Helpers, adult Bible classes, week-day religious instruction, etc. The board also announces a round table conference for Church school superintendents, at the Diocesan House, on Saturday, April 14th, at 3.

#### DIocese AGAIN HELPS G. T. S.

Miss Mildred H. Brown, of this diocese, was recently invited to meet the senior class of the General Theological Seminary and explain to them the methods which she has used so successfully in the pro-

duction of religious drama as a spiritual exercise for the players as well as an educational experience for the spectators. Miss Brown made it plain that fine spiritual results can be obtained in this way, with very simple settings as to costume and scenery.

Miss Brown has not only been successfully engaged for some time in training children and young people of various parishes in the diocese and elsewhere, especially at Christmas and Easter time, but has also produced rather ambitious religious drama in the Academy of Music. She has also taught the subject, and coached productions, at a number of summer schools at Geneva, Princeton, Ocean City, and Wellesley.

#### BUILDING CAMPAIGN REACTS FAVORABLY ON PARISH WORK

At the Church of St. John the Baptist, Brooklyn, the rector, the Rev. John Lewis Zacker, recently presented for confirmation the largest class in the history of the parish. The total number was forty-three. Thirteen were adults. Five former Roman Catholics were received. Bishop Tyler officiated for Bishop Stires, and his missionary address so moved the candidates that they immediately organized and undertook responsibility for the support of a student in an Indian school at \$125 a year.

This parish has been making an active campaign for a new church building fund, which is progressing favorably. There were those who feared that pledges to the building fund would reduce the income for general support. The contrary has proved true. There have been more

than a hundred new duplex envelope subscriptions recently received. The rector's salary and that of his secretary have been increased. The missionary quota is paid

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AT THE JEWISH MISSION

The Rev. Harry G. Greenberg, director of Holy Comforter Mission, on Wednesday in Holy Week gave a most interesting illustrated lecture on the Jewish Passover and the Christian communion. It was attended by a number of supporters of the mission and by a congregation from the neighborhood. Bishop Stires has asked that one-half of the Good Friday offerings throughout the diocese be designated for this work.

PERSONAL

The Rev. George Farrand Taylor, rector of St. George's, Flushing, who has been recuperating at Southern Pines, N. C., after a distressing bronchial affection, is expected to be at home for Easter Day.

The Rev. Charles W. Hinton, rector of St. John's, Lattingtown, is at home after an extended absence abroad. His friends are glad to hear that his health is improved.

CHAS. HENRY WEBB.

ACTIVITIES AT THE NATIONAL CENTER

RACINE, WIS.—Among appointments at Taylor Hall, the National Center for Devotion and Conference, within months ahead are the following:

April 14th, Oriental Student Conference Committee; May 7th-10th, national Woman's Auxiliary Conference; May 11th-13th, conference of young people, diocese of Milwaukee; May 16th, neighborhood meeting of Woman's Auxiliary, diocese of Milwaukee; May 25th-June 3d, open for guests; June 9th-10th, retreat for laymen of the diocese of Chicago, Bishop Griswold, conductor; June 13th-20th, open for engagements; June 25th-July 6th, Racine Conference; July 8th-29th, the Racine School of Religion; August 1st-14th, conference of Fellowship of Reconciliation; August 15th-29th, Oriental School of Religion; August 30th-September 3d, conference of young people, diocese of Chicago; September 6th-14th, Oriental Students' Conference; September 21st-23d, open for engagements; September 26th-October 3d, open for engagements; October 5th-7th, Girls' Friendly Society, province of the Midwest; October 23d-31st, open for engagements; November 1st-8th, open for guests; November 13th-16th, priests' retreat, conductor, Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont; November 20th-25th, open for engagements; November 30th-December 2d, conference of young people, dioceses of Chicago and Milwaukee; December 15th-January 1st, Oriental students' Christmas vacation.

CHURCH DEDICATED AT MADISON, WIS.

MADISON, WIS.—The new St. Andrew's Church, the Rev. Francis J. Bloodgood, rector, was solemnly dedicated by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, at Evensong on Palm Sunday, April 1st. The church was crowded with about 500 people, and many were turned away. Preceding the services at the new church, Bishop Ivins held a Confirmation service in the old St. Andrew's.

Besides a number of clergy from other parts of the diocese, President Glenn Frank and President-emeritus Birge of the University of Wisconsin and Mayor Schmedeman took part in the procession. The Rev. Hope H. Lumpkin, rector of Grace Church, Madison, read the first lesson, and the Rev. Norman Kimball, student chaplain, the second lesson. The sermon was preached by the Rev. Marshall M. Day, professor at Nashotah House.

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## CHRISTIAN CHURCHES GAIN HALF MILLION

Statistics of "Christian Herald" Rank  
Episcopal Church Ninth

NEW YORK—A net gain of 573,723 members by the Christian Churches of the United States is reported by Dr. H. K. Carroll in the *Christian Herald's* annual religious census, announced in the April 14th issue of that periodical. Dr. Carroll credits the Episcopal Church with a gain of 17,259 communicants.

Dr. Carroll reports that the situation of the Churches "is decidedly more encouraging than at the close of the preceding year, when their net increase fell a little short of the 490,000 mark." Of the groups of similar or affiliated Churches, the group including Roman, Polish, and American Old Catholic Churches shows the largest single gain for the year, while the Methodist Churches are not far behind. Dr. Carroll gives the following table illustrating the gains of religious groups, as distinguished from individual Churches:

Groups	Communicants	Gains
Catholics, Roman, Polish and American Old Catholic	16,854,691	183,889
Methodists, 16 bodies	9,119,575	150,910
Baptists, 14 bodies	8,712,607	41,712
Lutherans, 20 bodies	2,656,158	67,879
Presbyterians, 9 bodies	2,597,136	d 13,580
Disciples of Christ, 2 bodies	1,799,313	44,801
Catholics, Oriental, 10 bodies	762,425	8,245
Latter-Day Saints, 2 bodies	645,158	8,769
Reformed, 3 bodies	553,641	6,617
United Brethren in Christ, 2 bodies	413,818	3,187
Brethren (Dunkards), 4 bodies	162,034	5,266
Adventists, 5 bodies	151,862	971
Friends, 4 bodies	113,605	d 1,847
Mennonites, 12 bodies	97,544	7,234

NOTE—d indicates decrease.

### CHURCH RANKS NINTH

In the census of individual Churches, the Episcopal Church ranks ninth, being surpassed by the Roman Catholic Church, which has nearly four times the communicant strength of its nearest rival, and by certain of the Methodist, Baptist, Presbyterian, and Disciples bodies. The following table gives the communicant strength and gains during 1927 of the Churches with a communicant strength of 200,000 and over:

	Communicants	Gains
Roman Catholic	16,735,691	174,889
Methodist Episcopal	4,592,004	46,138
Southern Baptist	3,765,001	57,478
National Baptist (Col.)	3,253,369	d 57,600
Methodist Episcopal, South	2,567,962	29,651
Presbyterian, U. S. A.	1,885,727	17,672
Disciples of Christ	1,481,376	44,801
Northern Baptist	1,392,820	18,132
PROTESTANT EPISCOPAL	1,190,938	17,259
Congregationalists	914,698	.....
United Lutheran	890,671	30,038
African Methodist Episcopal	781,692	60,658
Lutheran Missouri Synod	645,345	7,230
Latter-Day Saints	567,319	8,856
African Methodist Episcopal Zion	500,000	10,000
Presbyterian in U. S. (Southern)	439,621	d 22,556
United Brethren in Christ	396,946	3,213
Jewish Congregations	357,135	.....
Reformed in U. S.	351,926	2,215
Evangelical Synod of N. A.	336,118	3,451
Colored Methodist Episcopal	333,002	1,981
Churches of Christ	317,937	.....
Norwegian Lutheran	294,227	4,995
Greek (Hellenic) Orthodox	285,000	15,000
Lutheran Augustana Synod	224,529	4,257
Evangelical Church	217,935	9,764
Russian Orthodox	200,000	.....

In the summary of the gains and losses of the various religious bodies, the Episcopal Church is credited with an increase of thirty-seven ministers and fourteen churches during 1927. Among the Churches taken as a whole, the statistics show a decrease of 1,387 ministers and 1,740 churches, which, according to Dr. Carroll, "would indicate that the process of consolidation is assuming larger proportions."

### BROTHERHOOD CONVENTION TO STRESS EVANGELISM

WASHINGTON—The forty-second annual convention of the Brotherhood of St. Andrew has been called to meet at Washington, D. C., October 5th to 9th, immediately preceding the General Convention of the Church. This date was adopted after consulting with the Presiding Bishop and representatives of the General Convention committee, for the purpose of enabling Brotherhood delegates to remain over for at least part of the General Convention and also to make it convenient for the bishops and deputies to the General Convention to attend the Brotherhood convention.

In the official convention call issued by President Edward H. Bonsall, attention is called to the fact that the Brotherhood convention this year will be held in association with the national Commission on Evangelism. The commission is represented on the program committee, and the plans and methods to be discussed at the convention will be presented from the standpoint of the general evangelistic movement in the Church. The convention is not for Brotherhood members only, but

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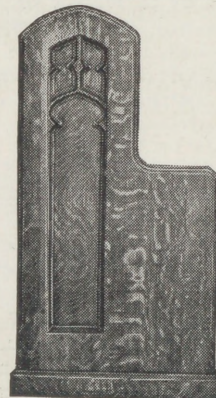
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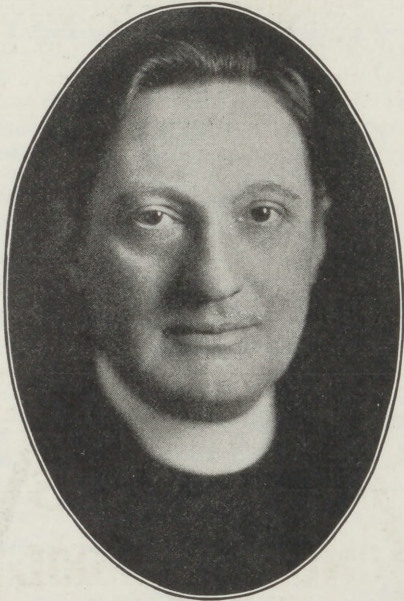
is for all men and boys of the Church who desire to attend.

It is suggested by the Trunk Line Association that delegates to the Brotherhood convention in purchasing tickets ask for certificate (not receipt) to General Convention, the Brotherhood not being listed separately but included in the General Convention. Dates of sale have been fixed to allow Brotherhood convention delegates to reach Washington by October 5th.

**DEAN CARVER ACCEPTS ROCHESTER CALL**

[BY TELEGRAPH]

ROCHESTER, N. Y.—The Very Rev. Charles C. W. Carver, Dean of All Saints' Cathedral, Albany, has resigned that po-



VERY REV. CHARLES C. W. CARVER

sition and accepted a call to be rector of Christ Church, the largest parish in Rochester, according to word just received here. The rectorship of Christ Church was left vacant by the recent resignation of the Rev. Dr. Lewis G. Morris.

**HARRINGTON WILL INCLUDES LARGE CHURCH BEQUESTS**

MINNEAPOLIS—Expansion of two Minneapolis Church institutions within the next year and substantial benefits that will reach individuals practically all over the world will result from the will of the late Charles M. Harrington, which was filed for probate April 4th. Mr. Harrington was a pioneer Minneapolis grain merchant and president of the Van Dusen-Harrington Co. He died March 7th while visiting in California.

Two local institutions which will share largely in bequests totaling more than \$1,500,000 out of an estate estimated at \$3,000,000, are St. Barnabas' Hospital and Sheltering Arms Home for Girls.

Mr. Harrington's charitable and religious bequests aggregate \$1,525,000. As a memorial to his wife, Mrs. Grace R. Harrington, who died several years ago, a \$100,000 trust fund is created for the benefit of St. Mark's Church, Minneapolis. In addition there are permanent trusts for a group of institutions, the net income to be paid over for their uses.

These trusts are: For the Sheltering Arms of Minneapolis, \$250,000; for St. Barnabas' Hospital, Minneapolis, \$200,000; for the Home for Children and Aged Women, \$100,000; Minneapolis Society of Fine Arts, \$50,000; for the Bishop of Minnesota, for maintenance and extension of

the Church in the state, \$50,000; for the domestic and foreign missionary society of the Church, \$200,000, of which \$100,000 goes to its domestic mission work and \$100,000 to foreign missions; for the international committee of the Y. M. C. A. in New York, for foreign work, \$150,000. Other bequests include Minneapolis charitable organizations.

**PROGRAM OF SEWANEE SUMMER TRAINING SCHOOL**

SEWANEE, TENN.—The Sewanee summer training school will hold its session this year August 2d to 30th, inclusive. The adult division will have its session first, August 2d to 16th, and the young people's division will follow, August 16th to 30th.

The Rev. Dr. Mercer P. Logan of Mont-eagle, who has been head of the school for the past eighteen years, will be president again this year. The director of the adult division will be the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina. The director of the school of the prophets will be the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, and the director of the young people's division will be the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida.

In the adult division the program includes the following as some of the speakers or discussion leaders: The Rev. Dr. Gardiner L. Tucker, Houma, La.; the Rev. Dr. H. W. Starr, Charleston, S. C.; the Rev. Dr. Charles H. Boynton, New York; the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina; and the Rev. Dr. Charles L. Wells, of Sewanee.

In the department of social service the Rev. Dr. Starr and the Rev. Don Frank Fenn of Minneapolis are on the program. The department of missions program includes the Rev. W. J. Loaring-Clark and Dr. John W. Wood, both of New York.

Others on the program include the Very Rev. W. H. Nes, New Orleans, La.; the

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in the Church will be among the teachers and leaders at the young people's division. Among these will be Miss Clarice Lambright, national young people's secretary; the Rev. C. Leslie Glenn, national secretary for college workers; the Rev. Capers Satterlee, Clemson, S. C.; the Rev. Melville Johnson, Gainesville, Ga.; the Rev. C. C. J. Carpenter, Waycross, Ga.; and the Rev. Elwood Lindsay Haines of North Carolina.

Several special courses are being added this year for counsellors. It is hoped that those who are working with young people or are planning to do so will take advantage of these courses at Sewanee. There will be limited space for counsellors, so it will be necessary to register early.

#### VACATION TERM FOR BIBLE STUDY AT OXFORD

OXFORD, ENG.—The twenty-sixth vacation term for biblical study will be held this year at Oxford from July 28th to August 11th.

The main theme will be Evil and Suffering, and the inaugural address will be delivered by the Bishop of Oxford. Lectures will be given by the Rev. H. F. B. Compston, M.A., King's College, London; the Rev. E. J. Bicknell, D.D., professor of New Testament Exegesis, King's College; the Rev. R. V. G. Tasker, M.A., lecturer in New Testament, King's College; the Rev. H. Maurice Relton, D.D., professor of Dogmatic Theology, King's College; the Rev. Dr. Oesterley, the Rev. Dr. Wheeler Robinson, Prof. Stephen Langdon, and W. D. Ross.

Further particulars may be obtained from the secretary, Miss E. Lawder, 25 Halifax road, Cambridge.

#### CONSIDER DIVISION OF WESTERN NEW YORK

BUFFALO, N. Y.—The subject uppermost of interest in the diocese of Western New York at present is the proposed division of the diocese, which will be brought up at the coming convention at Lockport on May 14th, 15th, and 16th.

The division of the diocese as suggested by the committee appointed by the convention last year is that the counties of Niagara, Erie, Chautauqua, Cattaraugus, Orleans, Genesee, and Wyoming be retained in the diocese of Western New York, and that a new diocese be formed of Monroe, Livingston, Allegheny, Steuben, Schuyler, Yates, Ontario, and Wayne. Division of diocesan funds, trusts, and matters of course will be made by the present diocese.

#### BISHOP MAXON ILL

CHATTANOOGA, TENN.—The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, who has been seriously ill with influenza, is reported greatly improved.

#### IMPROVEMENT IN HEALTH OF BISHOP BRENT

BUFFALO, N. Y.—The entire diocese of Western New York rejoices in the recovery of its bishop, the Rt. Rev. Charles Henry Brent, D.D. He was able to conduct services on a recent Sunday in Augusta, Ga., and will be back in the diocese very shortly.

#### FRANCISCANS PLAN MOVE TO LONG ISLAND

MERRILL, WIS.—The monastery of the Order of St. Francis and the convent of the Poor Clares, which have been located here since the inauguration of the Franciscan order in the American Church, will remove shortly to a twenty-seven acre estate with three houses near Port Jefferson, Long Island. News of the impending removal is announced in the Easter number of the *Little Chronicle*, official periodical of the order.

The Bishop of Long Island has signified his willingness to have the Franciscans take up their residence in his diocese, but no date has yet been set for the change. Fr. Joseph, superior of the order, is priest-in-charge of the Church of the Ascension, Merrill, which has hitherto been under the care of the Greyfriars.

The new site is the gift of George Simms, who inherited the property from his grandmother and is carrying out her wishes in giving it for the use of a religious community. The Franciscans are now engaged in raising a \$5,000 removal fund, of which they still lack \$1,500.

#### GIVES WASHINGTON CATHEDRAL \$25,000

WASHINGTON—A gift of \$25,000 from Mrs. Charles W. Henry of Philadelphia to the fund for the completion and endowment of Washington Cathedral and its associate institutions was announced on April 6th by Bishop Freeman.

Mrs. Henry is a member of the national committee conducting a nation-wide campaign under the leadership of General Pershing for early completion of the cathedral.

The construction of the great edifice is going forward rapidly, Bishop Freeman declared. The choir walls and crossing piers have reached the top of the triforium and will be continued to the top of the clerestory. This portion of the cathedral will soon be roofed.

#### MAKE PLANS FOR VIRGINIA SUMMER SCHOOL

SWEET BRIAR, VA.—The Virginia summer school of religious education will be held again this year in Sweet Briar College, Sweet Briar, June 18th to 29th. This school is one of the largest of the Church, and has for a number of years been held each year by the three dioceses in Virginia.

Lecturers and leaders of the school include the Rev. L. N. Caley, D.D., of Philadelphia; the Rev. R. E. Gribbin of Winston-Salem, N. C.; the Rev. Edwin R. Carter, D.D., of Petersburg, Va.; and the Rev. J. C. Wagner, also of Petersburg.

In addition to the regular courses there will be daily conferences for the Young People and for the Woman's Auxiliary, and mass meetings each evening with missionary speakers, stereopticon lectures, etc.

TAFT IS an oil camp in the district of San Joaquin, where a Church congregation of twenty worships in a Boy Scout hall. The other day the Prayer Books and Hymnals failed to arrive, but, nothing daunted, under the leadership of the Rev. F. D. Graves, who was holding the service, they said Morning Prayer from memory, singing hymns instead of canticles.

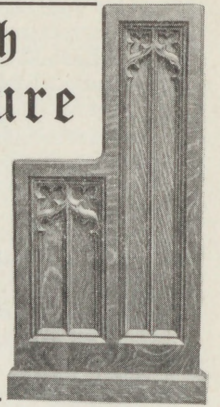
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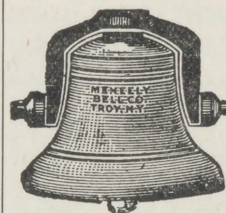
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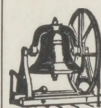


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**ARTHUR S. PHELPS, PRIEST**

PLAINFIELD, N. J.—The Rev. Arthur S. Phelps, rector since 1920 of St. Stephen's Church, Plainfield, died of pneumonia on Friday, April 6th, at the age of 75.

The Rev. Mr. Phelps was born at Whitehall, N. Y., in 1853, the son of Mr. and Mrs. Charles E. Phelps. Upon graduation from the General Theological Seminary, he was ordained deacon in 1887 and priest the following year by Bishop Scarborough, and became curate of the Church of the Epiphany, Washington, where he served for two years, going from there to Emmanuel Memorial Church, Shelburne Falls, Mass. Since 1891 Mr. Phelps has been associated with the Church in New Jersey, first as rector for sixteen years of St. Paul's Church, Bound Brook, and later at Dunellen and Plainfield.

**E. DAVID WILLIAMS, PRIEST**

LOS ANGELES, CALIF.—The Rev. E. David Williams, priest of the diocese of West Texas, died at the Hospital of the Good Samaritan, Los Angeles, on March 31st, after an illness of several months.

The Rev. Mr. Williams was a native of Pittsburgh, the son of General David Henry and Mary Eliza (Stevens) Williams. For many years he was a leading layman of this city, an active layreader, and a devout member of the Brotherhood of St. Andrew. At the time of the World War he did an outstanding piece of work as one of the camp secretaries of the Brotherhood, covering a group of six camps in and around San Antonio.

From this experience he was led to give up business in order to enter the ministry. He was ordained deacon in 1921 by the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, and was advanced to the priesthood two years later by the same bishop. His short ministry was devoted to missionary work in the small communities of West Texas.

Returning to the diocese of Los Angeles last year, the Rev. Mr. Williams was placed in charge of the Imperial Valley mission, with residence at El Centro. Within four months, however, he was compelled to give up because of failing health. He is survived by his widow.

The funeral was held at St. Stephen's Church, Hollywood, on April 2d. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, officiated, assisted by the Rev. Philip A. Easley, rector of the parish, and the Rev. J. Arthur Evans, dean of Los Angeles convocation. Interment followed at Hollywood Cemetery.

**F. HOWARD WARFIELD**

BALTIMORE—F. Howard Warfield, member of an old and distinguished Maryland family, was killed by carbon monoxide gas in his garage in Cynwyd, Pa., April 5th. Mr. Warfield was a member of St. Michael and All Angels' Church of this city, and had been prominent in the life of Baltimore until his retirement two years ago. His only brother is the Rev. J. Ogle Warfield, rector of St. David's Church, Manayunk, Pa.

The funeral was held in St. Michael's

April 9th by the Most Rev. John Gardner Murray, D.D., bishop of the diocese, assisted by the Rev. Wyatt Brown, D.D., rector of the parish.

**AMONG THE MAGAZINES**

"WHERE ARE OUR prophets today in America?" asks the editor in the March number of the *American Church Monthly*. "Who are the men and women who are analyzing present conditions in our national life and suggesting the necessary remedies?" The editor refers to certain persons prominent in the national life like Mencken and Will Durant, to one possible candidate in the Roman Catholic Church, Cardinal Hayes, and to several of our own bishops like Bishop Brent and Bishop Fiske. But he concludes that "there do not seem to be many among our clergy or laity who have the ascetic vigor and the power of appeal to the conscience that we associate with the old Hebrew prophets." The Rev. Cyril Hudson, visiting lecturer at the Berkeley Divinity School, writing on Parliament and the Prayer Book, calls attention to one result of the controversy in the Church of England, the vehemence with which a man like Bishop Gore cries, "For myself, I demand Disestablishment." But Mr. Hudson questions if the Church once disestablished would be free. "A great deal would depend, obviously, upon the character of the disestablishing act—and that would be decided by Parliament!" Mr. Chorley, our learned historiographer, gives an interesting account of John Stark Ravenscroft, first Bishop of North Carolina. "The notion still lingers," he says, "that High Churchmen of the type of Ravenscroft and Hobart laid more emphasis on apostolic order than on evangelical truth. The fact is they emphasized both. . . . Asked by his old friend, Colonel William Polk, if a man of high morality and clean living would get to heaven by these means alone Ravenscroft promptly replied, 'No, sir, he would go straight to hell.'" Dr. Henry W. Wells translates the Legend of Saint Erkenwald into free verse, a valuable contribution as is evident in that no translation has ever before been published. Dr. H. H. Gowen gives a useful sketch of Preparation for Communion.

IT IS A PLEASURE to welcome the first number of *Cowley*, a quarterly review of the American Congregation of the Society

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### NEWS IN BRIEF

**ALBANY**—St. Agnes' School, Albany, has already raised \$125,000 toward the \$300,000 set as a goal in their campaign for new buildings. Bishop Oldham is leading the campaign and it is through his efforts that such a splendid total already has been raised.

**FOND DU LAC**—A set of Stations of the Cross, painted by T. Noyes Lewis of London, was dedicated Passion Sunday in Grace Church, Sheboygan, Wis., the Rev. A. P. Curtiss, rector.

**NEWARK**—A rose window in memory of the late Eliot Wandle Low was dedicated on Sunday, April 7th, in Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector. The window was presented by Mr. Low's parents, Mr. and Mrs. Frank E. Low.

**OKLAHOMA**—The missionary district of Oklahoma is adding to its equipment in a remarkable manner. A residence for the bishop, costing \$35,000, has been built recently near the state capitol. New churches are soon to be built by St. John's, Oklahoma City, the Church of the Advent, Henryetta, and by St. John's, Durant, where a small wooden structure has done duty for many years. Christ Church, El Reno, has purchased a rectory. A rectory is also to be secured for St. Luke's, Chickasha.

**SOUTHERN VIRGINIA**—A missionary conference is to be held in St. John's Church, Halifax, on Saturday, April 14th. Speakers include the Rev. A. M. Sherman of China, Bishop Tucker, Mrs. H. W. Whichard, president of the diocesan Woman's Auxiliary, Archdeacon Steel, Miss Marion Kirk, and Mrs. Grafton Burke.

**WESTERN NEW YORK**—The Rev. Charles J. Burton, rector at Silver Creek and Forestville, announces that the Chautauqua county Sunday school convention will be held in Silver Creek, May 11th and 12th.—The Rev. William R. Wood, on the staff of St. Paul's Cathedral, Buffalo, will spend the summer in a trip to England, Belgium, Germany, France, and Switzerland, as the result of a gift from friends.

A CLERGYMAN in a country community reminds his fellow rural workers that it is often worth while to buy some flower seeds and give them to children with instructions to grow flowers for the altar of the little rural church. "You produce more than flowers," he says.

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