

† The Living Church †

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MILWAUKEE, WISCONSIN, MARCH 30, 1929

No. 22



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WHAT OF THE FUTURE?

Is THE LIVING CHURCH worth continuing, or would the Church be better off without it?

Today, perhaps, is cared for. The future is not. Shall we make provision for the years that are to come so that THE LIVING CHURCH may be a permanent institution of the Church?

THE CHURCH LITERATURE FOUNDATION, Inc.

appeals for contributions toward an endowment of \$250,000, the income from which is to be used (when needed) to pay any deficits on THE LIVING CHURCH if the trustees at any time shall determine that the paper is fulfilling its purpose, and also to encourage the publication and circulation of Churchly literature of a Catholic character or in the interest of the work of the Church.

Conditions have become such that religious papers (called denominational) no longer pay their way nor are they likely to in the future. Many of these have gone out of existence, others are seeking to supplement their earnings by securing voluntary contributions or by endowment. The Editorial Council of the Religious Press, lately in session at Rochester, after securing a careful survey of the religious press, declared:

"We find that, as a rule, a denominational religious weekly cannot be expected to pay, but that it should be subsidized, as a college is, and generously subsidized."

Friends of THE LIVING CHURCH are seeking to secure the permanence of that periodical—or of one on its general lines if THE LIVING CHURCH should ever forfeit their endorsement—by means of an endowment to be held by trustees, with authority to divert payments from THE LIV-

ING CHURCH if they deem it better to do so. Thus are contributors secured against the danger that their gifts may sometime be used for the furtherance of a paper whose ideals and policies may be diametrically opposed to those which they had intended to promote. Three trustees represent THE LIVING CHURCH, six the Church at large.

The large expense of personal solicitation is prohibitive. If the plan is to succeed, donations must be tendered voluntarily rather than be solicited by expensive means. There must be contributions in sums of thousands and of hundreds of dollars as well as an avalanche of smaller amounts. And persons are invited to make bequests to the Foundation in their wills. It should be described as "Church Literature Foundation, Inc., a corporation organized under the laws of the State of Wisconsin, with principal office at 1801 Fond du Lac Avenue, Milwaukee, Wis."

Here are selections from many appreciative letters:

The Presiding Bishop

In my judgment the purpose of the organization to secure an endowment fund, the income of which is to underwrite the publication and distribution of literature in the interest of the Christian religion, is a worthy one, and you have my good wishes for its realization. Affectionately yours,

JOHN G. MURRAY,
Presiding Bishop.

The Bishop of Central New York

The Church Literature Foundation ought to appeal to all Church people for their generous support. It is something that I have long felt should be started, not in any way as a partisan organization, but as a sound and sensible method of teaching the Christian religion as this Church has received the same. I believe that "The Living Church" has been of inestimable value in our own Church because of its sympathetic attitude towards different schools of thought and its wise and charitable discussions of all Church problems and differences.

Faithfully yours,
CHARLES FISKE.

The Bishop of Milwaukee

It seems absolutely necessary to me that "The Living Church" should be continued, as it has such an important place in the Church, and one cannot expect the publishers to carry the deficit which in these days seems to be inevitable with Church papers.

I also feel that if the Foundation can publish books or pamphlets, and especially distribute Catholic literature to the students in our seminaries, a very great work can be ac-

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complished for the Catholic cause. As head of a seminary for a good many years, I realize what an influence, both among the students and among the clergy of the diocese, the distribution of evangelical literature accomplished.

WM. WALTER WEBB,
Bishop of Milwaukee.

The Suffragan Bishop of Chicago

I am very glad to be associated with this Foundation because I think that it is worth while that we should ensure the continued publication of "The Living Church." Further in my judgment we ought not to be so dependent upon the English publishers as in the past; but if we can have our own S.P.C.K., then theological literature, which would not have wide circulation, can be published for the use of scholars; and also things which ought to have a very wide circulation can get it by the means of an endowment by such a Foundation as has been incorporated.

Wishing you all success and with kind personal regards, I am,

Faithfully yours,
S. M. GRISWOLD.

The Bishop of Haiti

I am equally interested and sympathetic with the plans of the Church Literature Foundation. Even if the proposed endowment should not be sufficient to insure the production of a large amount of good literature in the interest of the American Church, the continuance of "The Living Church" itself as at present conducted is enough to justify the effort you are making to secure adequate endowment.

Faithfully yours,
HARRY ROBERTS CARSON, Bishop of Haiti.

Who will help—NOW?

The Living Church

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VOL. LXXX

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EDITORIALS & COMMENTS

Seen of Them

AGAIN and again in the Acts, the Apostles are described as "witnesses of His Resurrection." And St. Paul thus designates all Christians. We are all familiar with their manner of "witnessing"; texts come at once to mind, particularly this text: "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

Moreover, Christian people still try to "witness" according to this great *exemplum*.

Do they find it easy, or hard? Everyone is aware that the difficulty of keeping in the narrow Way of Life has been so frequent an experience of those who have chosen it, that many persons are surprised when suddenly they are brought to realize that our Lord never said that the Path was difficult; that what He said was that those who took it would find rest unto their souls. He said that His yoke was easy and His burden light.

The Apostles surely seemed to travel the Way easily. Never for one moment did they regret that they had chosen it; never once did they consider even the possibility of taking another way. Joyously they journeyed, even to and through martyrdom. And so have many other Christians. In every age of the Church some of these have lived.

Who are they? Someone will reply: "The saints." And who are they? We may say of them, as St. Luke did of the Apostles, that they are those so near the Christ that He is present to them.

The Risen Lord made Himself known to His disciples. And He makes Himself known still to all who seek Him.

THE disciples sought Him with sore heaviness of heart. Were they certain that they would find Him? It would appear not. The holy women who went early to the Sepulchre only "made them astonished" when they told them what they had seen and heard; "idle tales," their words seemed. The Stranger on the road to Emmaus could not have been as other strangers; had His companions been seeking their Vanished Lord with confident hope of finding Him, would their eyes have been holden? But they were seeking, however sorrowfully and doubtfully; and they found Him.

So has it been with many others. Every good pastor has known more than one faithful Christian at the time

when death came for the first time into the intimate circle. With what intensity the Risen Christ is sought! Until He is met on the road, until He draws near and goes with the grieving one, until He is known, there is no comfort. But when He is seen and heard, then, as with the disciples, there is "great joy"—which abides, even when He vanishes again from sight.

Other faithful Christians seek the Risen Lord when they themselves are marked for death. It is a fact of profound significance that in so many letters written by persons who know but have confided to no one that they are mortally ill, the Resurrection of our Lord is the underlying note—not their own hope of resurrection. These letters, left to be read after death, say, so many of them: "The Lord is risen." Sometimes they say it explicitly; but not always. There are those letters that ask that Easter hymns be sung, that Easter collects be said, in remembrance. How can we understand this otherwise than as a sign and a symbol that the Risen Christ was sought, and found, by those who, in their time of lonely trial, knew that only His Presence could "pierce their solitude"?

In sorrows worse than death, again faithful Christians seek the Risen Lord. He overcame not only the death of the body but also the bitter pangs of betrayal and desertion; they would see Him and hear Him. And they do.

With all these, the seeking might almost seem to be what we call inevitable; so plain is it that, for such as these, the Risen Christ alone can suffice. But there are penitent sinners whose sins have taken away their Lord: what of them? They too seek Him and find Him.

They all find Him, all they who diligently seek the Risen Christ. They see Him and hear Him; He is known of them. But where may He be sought? All who would find Him ask this question. And some of them look everywhere. No one can know all the places where He may be found. But all Christians know one—and it is all they need to know. This Place, it hardly need be said, is in the Blessed Sacrament. There, in the Most Holy Place, is the Risen Christ. In the Breaking of Bread, He is known to us, as He was known to His disciples at Emmaus. There, He enters in, to abide with us.

When we reflect upon the certainty of the Presence of the Risen Christ in the Holy Communion, and re-

member that Christian people believe in that Presence, we are perplexed; we wonder that the churches are not thronged whenever the Eucharist is celebrated. Newly made members of the Church do feel and express amazement as to this. One man, after instruction in preparation for Confirmation and First Communion, exclaimed: "Surely the world does not know what this means! If the world knew that Christ lives on the altar, the whole world would come there!" In his newfound joy, he forgot that even his own eyes had once been holden.

Is it not this that explains why all who need the Risen Christ do not seek Him, and why so many that seek are so slow to find Him? It was not until "toward evening" that two of the disciples found the Lord on the Day of Resurrection. He had met them and gone with them; but their eyes were holden, and they did not know Him. And they were His disciples. Others on the road to Emmaus that day: what of them? He was not known of them at all. They did not say: "Abide with us." He was a mere passer-by.

EASTER is so joyful a day in the Christian Year, we are all so accustomed to celebrating it from dawn throughout the day as a "Passover of Gladness," that we are apt to lose sight of the fact that in all the accounts of the Day of Resurrection there is doubt and pain. To most of them, not "early in the morning," but when the day was "far spent," did the joy of the first Easter begin. Then was the Lord known to them. Then was He seen of them.

But that was only the beginning. For forty days He was with them. The first Easter Day did not end even at evening. Its joy had its beginning then. And its ending? That joy had no ending. For forty days, the Risen Christ was with His disciples, and they saw Him. And then? Still He was with them—alway, even unto the end of the world. He vanished out of their sight, but He was with them.

Ought not this to be for an example to all who seek the Risen Christ? They may seek in doubt or pain; they may seek until the day of their lives is "far spent." But the end is finding. And the joy of that finding no man taketh from them. Having found Him in the Blessed Sacrament, they will not lose Him; unseen, He is with them.

Many, indeed, are the Christians who have found the Risen Lord. Some there are who, at the very moment of finding, knew who "drew near and went with them" as they journeyed, seeking. There are a great number of others, however, with whom the Risen Christ whom they seek, walks,—and what? They do not see Him with their holden eyes, but they are ready for the great moment when their eyes are opened. It was thus with the disciples. Since that Day, many others have said what they said:

"And they said one to another, Did not our hearts burn within us while he talked with us by the way?"

Their hearts knew when they found Him whom they sought.

So His disciples found Him—forever. And forthwith they became "witnesses of His Resurrection,"—forever. We know how they did their "witnessing." We know too how those who came after them did it.

All Christian people are called to be such "witnesses." Is the Way hard? They who first were taught of the Apostles "continued in the apostles' doctrine and fellowship": this was the doctrine and fellowship of the Risen Christ. They continued in the "breaking of bread": that is, in communion with the Risen Christ. And they continued in "prayers": that is, in the Talk-

ing by the Way. Surely any other way would have been hard to them, who had found their Risen Lord.

And they led others into the Way. They showed them where they might seek for the Risen Christ and find Him. This, too, all Christian people are called to do: to reveal the Place where the Risen Lord is.

Easter: it is not one Day; it is every day. "The Lord is risen and goeth before": this is the first thought of the Christian who has found Him—and the last.

"The Lord is risen and goeth before": in life and in death, in joy and in sorrow, it is this of which that blessed Christian who has found is a certain "witness."

WE HEAR much these days about "adult education," both religious and secular, and we all recognize that there is much to be said in its favor. The writer has always looked upon projects in this field favorably, even going so far as to begin a university home study course (in which, however, he never got beyond the third lesson), but it remained for the "Educational Clip Sheet Service" of the National Home Study Council, Washington, D. C., to convince him beyond argument of the widespread need of more and better adult education. Witness the first sentence of the current number of this broadside, edited by a Ph.D.:

"When an ambitious person, no matter how energetic, fails to achieve the goal of their aspirations they may lay the blame largely to inexperience and lack of proper training, vital liabilities in this age of standardization and specialization of industrial and commercial activities, the National Home Study Council, Washington, D. C., points out, adding that: 'deplorably, many do not realize these facts until they are well on their way to maturity, and even then they may be as hard to convince of their personal faults and short-comings as the character in one of Maeterlinck's famous stories, the essential parts of which follow.'"

There follows a summary of Maeterlinck's story of the man who set out to kill his worst enemy, only to find that his intended victim was none other than himself. But wait—the worst is yet to come! Here is the moral of the story, as drawn by the learned doctor-editor:

"However, thanks to the progress of adult education, an ambitious person now has opportunities to thoroughly train and educate himself, even though he does not realize his state of unpreparedness until he has left the portals of youth far behind."

Yes, yes, undoubtedly there is a real need today for adult education. And perhaps it might not be amiss if we were to observe that Education, like Charity, begins at home.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

NEAR EAST RELIEF

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OUTLOOK

YOU CANNOT believe in honor until you have achieved it. Better keep yourself clean and bright; you are the window through which you must see the world.

—George Bernard Shaw.

DAILY BIBLE STUDIES

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

CHRIST IS RISEN!

HE IS RISEN INDEED! ALLELUIA!

Sunday, March 31: Easter Day

READ St. John 20:1-10.

THE blessed joy of this "Day of Resurrection" increases as the years pass. Truly "the world itself keeps Easter Day!" Those who have reverently observed the forty days of Lent now come to a revelation which seems as great and wonderful to them as it seemed long ago to the faithful few who welcomed the Risen Christ. We find the longings of our hearts met by a declaration which comforts and cheers and inspires. Jesus Christ has conquered death, as on the Cross He conquered sin. The whole story of human life is illuminated by the light from the open and empty Tomb. The angelic message brings a personal exaltation: "He is not here. He is risen!" We do well to be glad, for Christ brings to each one of us the salutation: "Peace be unto you!"

Hymn 169

Monday, April 1: Monday in Easter Week

READ St. Luke 24:13-35.

THE Easter joy lightens the whole week, for work itself partakes of the eternal message. We cannot go to our accustomed occupations without feeling the throbbing happiness of the Day which tells of Life. And it is well that it is so, for toil is heavy if it fails to find an interpretation, but the message of life's glory wings its way "through dusky lane and wrangling mart." We love to work when we know that toil is worth while. And the "continuity of life" lifts up "the hands which hang down, and the feeble knees" (Hebrews 12:12). The truth of Christ's resurrection transfigures all we have to do. The routine of the day shines as if it knew the Master's interest and care. We cannot be weary when the new life touches us; we cannot complain or worry when we see by faith the Lord of Life going before us and calling us to follow. "Easter-week" brings a hallowing to all things.

Hymn 180

Tuesday, April 2: Tuesday in Easter Week

READ St. Luke 24:36-48.

WE LOVE to read all the accounts of the Resurrection given in the Bible. Each gospel writer seems to have been impressed by some particular incident as it came, under inspiration, to meet some special need. And so we can find in the narratives, each one of us for himself, a message which heals and comforts and blesses. St. Luke seems to rest on the words touching the reality of Christ's body: "He showed them His hands and His feet." Our bodies seem to find thus a sanctification, since we, like our Lord, are to rise again at the Last Day. And the dear truth that in heaven we shall know each other and that our bodies will be identical, only endowed with spiritual powers, is a truth which makes relationship and friendship parts of the heavenly experience. All that is good and precious here will be glorified there.

Hymn 507

Wednesday, April 3

READ Colossians 3:1-15.

RISING to newness of life is a big part of the Easter message, for as Christ rose from the dead, so should we rise to a purer and nobler way of living. This spiritual resurrection is a definite application of the Easter truth and serves to bring us, in our adoration of the Risen Lord, to a real following of His commands, which are the commands of love. We are to grow in grace. We are to help one another. We are to be patient under trials. We are to have fellowship with all men everywhere. This practical application of our faith

should appeal to us. All the facts of our creed have a message for our daily personal lives, and that is what makes our declaration of faith something more than a theological dogma. Every article of our Christian faith touches our loyalty to Jesus Christ and also touches our human lives; the Creed is a guide to holy living.

Hymn 176

Thursday, April 4

READ I Corinthians 15:1-58.

THIS is a long chapter, but it will do us good to read it through, thoughtfully and prayerfully. St. Paul's preaching had just one theme: "Jesus, and the Resurrection" (Acts 17:18). From this glorious theme he draws the joyful truth that we, too, shall rise; and he proceeds to prove how, through Jesus Christ, "the first fruits," we shall at the Last Day regain our bodies, risen and glorified. And St. Paul emphasizes this as a definite part of our redemption (I Corinthians 15:12-14): "If Christ be not raised, your faith is vain; ye are yet in your sins." O wonderful message of hope and assurance! Sins forgiven on the Cross and the pardon sealed by the open Tomb! He died for me, and He rose from the dead to declare the endless power of His love in granting immortality for the full being—body, mind, and soul—made in the divine image.

Hymn 174

Friday, April 5

READ St. Matthew 16:21-26.

THAT Christ distinctly foretold His resurrection as a part of His redemption makes our Easter truth all the more precious. It was a voluntary death, a sacrifice of love: "I lay down My life—no man taketh it from Me." And the Resurrection was a proof of divine power: "I have power to lay it down, and I have power to take it again" (St. John 10:17, 18). The threefold manifestation of God's love and the redeeming power of Jesus Christ bind closely together the miraculous Birth, the blessed Cross, and the open Tomb. The Incarnation was complete. But consider, my soul, the fulness of that infinite love. "Manhood, the Cross, and the Grave" are all consecrated, and they form the threefold human experience, even as Bethlehem, Calvary, and the Garden tell the threefold manifestation of God's plan for our salvation.

Hymn 178

Saturday, April 6

READ Revelation 1:13-18.

I AM alive forevermore!" Even as He was the Lamb slain from the foundation of the world (Revelation 13:8), so His resurrection is eternal. He is the Alpha and Omega, the Beginning and the End. We, His children, are finite, yet we rest and find our assurance of peace and safety in that Life which is forevermore. And He who thus eternally lives is near to us in our few years on earth, to bring us to ever-increasing strength and to fit us for the joys of eternity. In His hands are the keys of hell and of death, aye, and the keys of heaven. "He only can unlock the gate of heaven and let us in." My soul, be thou patient and hold thy faith, and live thy life calmly and nobly; for thou hast been redeemed and made the child of God and an heir of the kingdom of heaven.

Hymn 193

My Risen Christ, I bow before Thee in reverent worship as I cry, "My Lord and my God!" Oh, lift me to newness of life. Help me to trust and work and serve and love, but always as seeing Thee and hearing Thy voice as Thou dost say, with uplifted nail-pierced hands: "Peace be unto thee!" Amen.

A SUPREME CRISIS IN HISTORY

BY THE RT. REV. ERNEST M. STIRES, D.D.
BISHOP OF LONG ISLAND

THE greatest day in history was drawing to a close. Through its long hours a little group of disciples had anxiously waited for the coming of their Master. And He had not come. How much depended upon that coming we know better than they did. But their vision and aspiration had grown through three years with Him. Surely they were thinking of Him now—His understanding, His tender compassion, His zeal for righteousness, His scorn of hypocrisy, His reaching down to the depths to save the lowliest, and His ascending to the heights in His divine claim upon them all.

He had declared that love and truth are immortal; that death is but an incident in the course of life; that He had power to lay down His life and power to take it again; and that giving His life for truth and love, He would prove His power over death and the grave by returning to them. But He had not come.

Perhaps they realized, as we do, that that moment marked a supreme crisis in human history. Deep in the hearts of men have lived three hopes: that the immortality of the human spirit might be proven beyond question; that the ultimate triumph of good over evil might be assured; and that in some larger life all the limitations of this life might disappear, and opportunity be found for realizing the aspirations, and undeveloped powers of which all are more or less conscious, but for which the earthly years have opened no door. But what hope could man ever have, if death could prove its sovereign power over the most radiant spirit earth had ever known? What reason to believe that right and truth could ever win, if this realized Ideal of truth and goodness could be conquered by the powers of darkness? What right to expect a more abundant life, if He who promised it had been unable to fulfil His promise to return? These are great issues, but all these and more were hanging in the balance as they waited.

The door was shut, for fear of those who killed their Master and might kill them. Suddenly, He appeared. "Peace be unto you," He said, as He showed them His hands and His side. Then were they glad, when they saw that it was, indeed, their Lord. He spake unto them again: "As my Father hath sent Me, even so send I you. . . . Receive ye the Holy Ghost." He made Himself equal with God. He was God incarnate, or incredible blasphemer. There is no escape from the alternative.

When the Eleven met, some weeks later, to fill the vacancy in their number, they declared that they had assembled to elect another "witness of His resurrection." Their logic was invincible. Under the existing conditions, it was sufficient for them to prove that He who had lived, and loved, and taught, and promised, and died, had also returned victorious.

Does some critic object that I am resting too strongly upon the historical accuracy of the Gospels? Then, without stopping to defend this position, which I regard as quite strong enough for all our needs, I turn to the unquestioned testimony of a letter which Paul wrote to the Corinthians; a document which the critics, by scientific methods of their own selection, declare genuine, authentic; the admitted writing of the man of Tarsus, a Roman citizen, a trained pupil of the greatest of Hebrew lawyers. St. Paul declares, and for that declaration went to his death, that He saw Jesus after the centurion had fully certified His death upon the cross. He asserted that the risen Lord appeared unto Peter; then to the twelve; then He appeared to more than five hundred brethren at once, of whom the greater part were then alive and could be questioned; then He appeared to James; then to all the apostles; "and last of all, as to one born out of due time, He appeared to me also."

But the man of today sometimes complains that our manuscripts are too old, their hieroglyphics are to him undecipherable. We reply that the proof we offer to him is the unbroken witness of that body of which we are members. On the third day after the Crucifixion, men who had fled for their lives suddenly turned and flung into the faces of their persecutors the cry, "He is risen." That cry has never been silenced from that day to this. Persecution and death have not silenced it. Criticism, higher or lower, has not silenced it. A reasonable

interpretation of history must convince men that the most inspiring pages in the human story are not false but eternally true, that the dearest hopes man has cherished are not cheating delusions, but that He is faithful who promised.

EASTER

BY THE REV. HENRY LOWNDES DREW

O death, where is thy sting?
O grave, where is thy victory?

THIS is no questioning inspired by doubt. It is a challenge, the natural and logical sequence to the resurrection of our Lord Jesus Christ from the dead.

"If Christ be not risen," saith St. Paul, "then is our preaching vain—your faith is also vain—ye are in your sins—they also which are fallen asleep in Christ are perished."

It is only when we interpret Easter, and the empty tomb, in contrast to this negative assumption, that we are able to understand the mystery of the triumph of love over hatred on the Cross, of life over death in the Resurrection.

The empty tomb is not merely an historic fact. It is a wonderfully beautiful symbol of the evolution of the human soul into its final stage of eternal life, as it progresses, in union with the risen Saviour, in the world beyond the grave.

Immortality is meaningless without the resurrection of Christ to certify it, and to give it eternal values.

Apart from the resurrection of the Lord Jesus, life itself can have nothing more than a temporal and transient value. There can be no assurance of the immortality of the human soul apart from the resurrection; just as there can be no assurance of redemption from that which despoils character, and robs the human soul of its inherent beauty, apart from Christ's atoning death.

The empty tomb stands as the last trench in the warfare of life, beyond which neither sin nor death can ever pass.

Easter, the Queen of Festivals, is the final answer to the riddle of life. It breathes perpetual hope and assurance; opening up, as it does, a wonderful vista upon the ocean of life; far out beyond the narrow limitations of Nature with her many seeming paradoxes. The regenerating and stabilizing influence of Easter upon present-day society cannot be adequately measured: for were it not for the resurrection of Christ from the dead, and the empty tomb, degradation and death would today reign supreme, society would despairingly retrograde, and a future realization of a universal brotherhood of man would be hopelessly impossible.

CONFESSIO ERRORUM

The "Modern Churchman" speaks:

I SAID "Jehovah is to me
An outworn tribal deity.
How can I praise Eternity
Under this Hebrew soubriquet?" . . .
But His compassion was most kind.
He crossed the lintels of my mind,
Dazzled my metaphysic blind.
Under His wings my peace I find.

I said "This noxious emphasis
On the man Jesus vilifies
Earth's myriad splendors, I who prize
Beauty must fight such blasphemies." . . .
I knew not simplest folk could come
By food celestial to the Sum
Of Symmetry. He strikes me dumb
Qui dat figuris terminum.

I said "One must at pains avoid
Sanctimonies one's aunts enjoyed,
And test conceptions they employed
In light of Fraser, Shaw, and Freud." . . .
But now I claim to be one more
For whom Love's Privy Councillor
The Holy Spirit was the door
Which gave access to being's core.

G. W. S. CURTIS.

The Folly of Despair

An Easter Meditation

By the Rev. Arnold N. Hoath

NOT to one of the powerful and influential men in Israel, not even to one of the leaders of the apostolic group, but to a weeping and despairing woman of no special prominence were spoken the first words which Jesus uttered after His Resurrection. In the garden where Jesus was buried the silence of the night was unbroken, save that the little drowsy stream softly murmured a slumber song as it stumbled sleepily along, and here and there a wakening bird twitteringly debated with itself whether there were yet time for another nod. Into the quiet of the garden crept a woman, her wearied soul finding a solace in the stillness of the darkness. Beside the sepulchre she paused, and now her grief welled up from depths of misery and unrestrainedly she wept.

Her changed life of the last few months had brought her radiant happiness, but how quickly this had soured into a desperate bitterness, and all her exaltation of spirit had given place to gloom and grief. There were serious things to think of, too. The allurements of the old and hateful life had departed into the almost forgotten past through her friendship with Jesus, but could she face recurring temptation without the inspiration which came from His living presence—face it and laugh at it scornfully, triumphantly?

How wondrously chivalrous had been His treatment of her. Was it any wonder that new hope and new aspirations had rushed into her heart as she realized His confidence and faith in her. He had seen the unsuspected greatness of her nature and when He saw it she had seen it too, and immediately it leaped forth into noble being. Could she go on with fortitude, could she maintain her faith in her own goodness, now that He was dead and even His body had been removed to some secret hiding place? It would have comforted her to have been able humbly to worship beside His last resting place, but even that was denied her.

And it was not only His trusting friendship that had helped her but through Him she had become a companion of the group who followed Him. Their friendship had renewed long lost ideals. Because Jesus had accepted her, they also had accepted her. When she joined the company of the women who attended Him, they asked no awkward questions. They made no inquiries about her past reputation. They treated her with a fine courtesy, with a total absence of all suspicion. Among these honorable men and women, she, Mary Magdalene, was welcomed as an equal. But now with Jesus gone the little group would disband and each go back to his or her accustomed occupation. Mary Magdalene would not only lose Jesus, she would lose these other new friends too. Haggard, and worn with grief, her cry was filled with agonized despair: "They have taken away my Lord and I know not where they have laid Him."

HOW natural but how needless were her grief and agony! She wept because the dead body of Jesus was no longer in the tomb, yet while she poured out her heart's distress, He for whom she wept stood so near He could have heard a whisper on her lips. It was the same experience which the two disciples had on the road to Emmaus. Jesus was with them, but they knew it not.

So it is with most of our despair. We grieve and mourn and keep our tear-stained eyes upon the ground while the remedy for all our sorrow is just beside us, only our grieving hides it.

Are there not some who think that the poverty that hems them in with ugliness and gloom upsets the Psalmist's declaration that God will never see the righteous forsaken? So many are the cruel and evil facts in the world we are sometimes tempted to think that our Lord's presence has been removed from the problems that harass us. But He stands beside us, patient, eager to help. Even as Mary recognized Him when He called her by name, and all her joy came rushing forth with all the vehemence of a mountain torrent when the ice yields to the sunshine of the spring, so when we hear the personal call of Jesus in our hearts our desperation and hopelessness give way before a buoyant happiness.

One of the lessons then which comes to us from the Resurrection morning is that in all the difficulty and trouble and sorrow that fall to the lot of man, Jesus is nearer than we think. He is not in the tombstone. He is risen! He is calling! What He was to every weary mother and sad-faced child who came to Him in ancient Palestine, what He was to every man bent with the weight of his temptations—all this He wants to be to us today. The generous love with which He redeemed Peter, and made a new man out of Paul He radiates still with unceasing liberality. With an unyielding constancy Jesus stands beside us, and although our life has seemed placed in unfertile soil, now the disappointed hopes begin once more to blossom into strength and loveliness. How foolish then are tears, or fears! We have but to look into the face of Jesus to feel the thrill and romance of a risen life, and the fortitude that is ours through our comradeship with Him.



The risen Jesus also brings us the comfort of the Christian hope as we watch our loved one pass through the gateway of the last great adventure. The loneliness of the parting and the natural innate shrinking from the moment of death cannot destroy the Christian joy of one who knows that on the other side is a new life of closer comradeship with our Lord. Are not our grim and mournful funerals, which accentuate the idea of sorrow and loss, a denial of the vision of the Risen Jesus? Rather should not our emphasis be upon the message which Jesus brings of spiritual comfort, hope, and joy? For death is no leap into oblivion if we are holding Jesus' hand. It is only when we lose our touch with Jesus that the mystery of it all appears appalling. It is only when our grief hides the Risen Lord that, as we stand before the window out of which the great hearts of the past have looked we find the window frosted, and the vision blurred. "They have taken away my Lord," sobbed Mary. "There is no longer any hope or happiness in life." Jesus said, "Mary." For 'tis death is dead, not He. Jesus is near us if we only look up.

Ah, the difference that it makes in life if we look at Jesus and not away from Him. Difficulty and sorrow and death—all are transformed. "They have taken away my Lord," said Mary. But Jesus stood beside her. It was the Resurrection morning.

I CAN

WHY SHOULD we call ourselves men, unless it be to succeed in everything, everywhere? Say of nothing, "This is beneath me," nor feel that anything is beyond your powers. Nothing is impossible to the man who can will. —Mirabeau.

THE ASSURANCE OF GREATER LIFE

An Easter Message

BY RICHARD K. MORTON

SCIENCE has declared that our known universe has been guided in its development by the pull of a new and greater celestial giant which long ago came from behind the remotest curtains of infinite space, and, passing near the mass from which our universe has been molded, unexpectedly affected and changed its character and form forever. This unexplained influence, or pull, of a greater world brought us the earthly life we know.

In the beginning God created our universe, without the help of man. He is now coöperating with man in a second creation, a living, aspiring, thinking, purposive, God-seeking world that seeks the highest through Christ. The world is given the privilege of following in the pathway of a great and divine Life which has revealed to us that God is Love, not cold, inexorable, limited law; that life in God is not limited to the attributes of life which we have so far discovered on earth; that God is constantly sending something new, great, and redeeming into the world to transcend law, logic, and worldly experience. That is the Easter revelation. We feel the pull of a greater force; we follow in the pathway of a greater life; we know that the days of earth cannot complete the days of life.

Mathematics teaches that the whole is equal to the sum of its parts. Christ has shown us how infinitely greater our real life is than the attempted summation of its worldly parts. We laboriously seek truth through the principles of logic and law, and then there comes into our lives the soul-stirring realization of the changes wrought in every aspect of life by the discovery of an empty tomb, of a risen, redeeming Lord. This is more than a beautiful myth, a touching story; in it is a principle, a revelation, an assurance, that makes the world and life altogether different. Here we find that life is something more than all the world could show us. When mind and experience have alike failed, a great revelation of the true nature of life lifts us up to realms hitherto undreamed of.

There were those who would take Him by subtlety, fearing the tumult of the mob. Still there are those who do not know of the open tomb and of Him who conquered death. They heedlessly want the old ways of life to be dully continued until the hopeless end.

"Where wilt thou that we make ready for thee to eat the Passover?" asked Jesus. Where and how shall we today come for closer companionship with Him?

How those of the world cling to their old ways, their old beliefs! The disciples sleep while Jesus prays. Judas betrays his Lord. Jesus is brought before the high priest. Peter denies Him. Judas hangs himself. The Roman governor is most deeply disturbed because someone else seems to have assumed, or been credited with, a royal title—"Art thou King of the Jews?" All the power of Roman minds could not rise to His height, nor all the Roman power crush Him. The crowd preferred Barabbas.

Christ's enemies seized Him. Official authority was deeply afraid of Him and the possibilities of a disturbance of the peace. His own followers did not understand Him. Simon the Cyrenian carried His cross, and He was crucified.

Joseph of Arimathea petitioned for His body, and Mary Magdalene and Mary the mother of Jesus came later to seek Him. The world did not know, could not understand.

Yet there came to the world a message that forever changed it: "He is not here, for He is risen as He said."

HOW little we understand how life goes above reason, and how truly God reaches man in ways other than of daily experience and thought! Through science we know a part of life, and through education, philosophy, daily experience, and reasoning we know other parts. But what makes life is its supreme assurance, its highest goal. The world without a risen Christ is ridiculously trying to climb to heights upon a beanstalk of self-confident rationalism. But even a summation of all our logic, reason, and law is only a small part of the life of man, a spiritual being.

"Jesus met them." He meets us, too, and in that communion we feel an assurance which was not the proud product of our

reason, and we see a goal never before viewed in fondest hopes.

The two Marys were disturbed over how they would roll away the stone from Joseph's tomb. You who have thought that all hopes of immortality and a greater world and life here and hereafter lie sepulchred in a strongly guarded tomb built by reason and experience need but *look again at life*, at fellow-man, at innermost thoughts, and behold, the stone is rolled away, and Christ is risen!

"And their eyes were opened and they knew Him." What a glorious assurance for us! How we exult to learn something great and new about ourselves, the world, and life, through science or some similar means! But here behold what we have! Earth's highest hopes are realized, and life is greater far than our poor selves could see. "The Lord is risen indeed."

With all the passion and the fervor that I possess I can tell you why all this is real to me. What makes me deeply assured that Christ is indeed risen? Because I have seen His radiance upon the face and in the deeds of some I knew, and some I've lost awhile. This is a very hackneyed expression, but it refers to something that means all the world to me. For twenty-five years my maternal grandmother lived with my parents, and her sweet patience, forbearance, love of the Bible, and wise counsel I can never forget. If everything else outside the Bible, except her life, seemed to deny the risen Christ, her life would draw me to Him. I should not introduce an incident from my own life like this, but for the nurture in the Christian life which I have had she is largely responsible. I pay this tribute to one who knew and followed Christ. Her memory is precious beyond measure, and to be assured that she now enjoys that fuller, more abundant life with the Master whom she loved all her earthly life makes heaven richer and Christ more real to me. O that we might be worthy of His life, and of the lives in which He lived!

I have seen the beginnings of the new life gleam in the eyes of a popular, pleasure-loving college boy just starting out for his new life away from home. Accidentally discovering what his parents were sacrificing to make this possible, he was overwhelmed with a realization of the depths of parental love which had never been real to him.

How great is the truth that we can truly find our lives only in losing them!

Not long ago an automobile accident cut short the life of a hard-working, faithful man who had been supporting a wife and five children. The oldest son had been something of a loafer and reprobate. After his father's death, he began to realize what life had been for his father, and, instead of despairing of his lot, he set to work to support that family, discovering new strength in himself. His father had not lived in vain!

Someone asked why a certain promising young man approaching the college age had not continued his education. He was criticized, spurned by many of his friends. Then somebody else discovered some facts. His father's death had left his mother in financial difficulties, and she had recently developed symptoms of an alarming malady. For months her son had been working long hours, earning and saving all he could. Then he freely offered the resulting funds to his mother so that she could have an extended trip and cure in the warm South. With a voice quivering with emotion, she told the members of a large society to which she belonged that she wanted to pay a tribute to her son. What she said deeply affected all who heard her.

In such incidents from life one seems to feel the touch of the hand that was wounded for us. Christ is risen, and this glorious assurance affects all our life. Through Him we live and hope and love and suffer. Through Him we shall at last scale the last height and behold more fully the glory of the Lord. Death, defeat, despair, disappointment, doubt, are banished forever and our hearts burn within us as we think of His words to us and what He has done for us. We worship Him, find in Him the assurance of a greater life, and go forward joyously.

NOTHING better in the way of Christian education could be devised for the pilgrim than precisely that which the Church lays down as his duty—regular attendance on Sundays and holy days of obligation, at the very least, upon the Mass.

—REV. LATTI GRISWOLD in *Values of the Catholic Faith*.

War

By Clinton Rogers Woodruff

THERE is a well-nigh universal human desire and demand for finality. No phrase coined during the World War found more general acceptance and usage than the one that the war was "a war to end war." Then came the Treaty of Versailles which was to complete the work. Then the League of Nations which was to end international complications and misunderstandings. Then the Dawes settlement. Then Locarno. Then the Kellogg treaties.

Among thoughtful people there is general agreement that these latter undertakings are steps, some of them highly important steps on the road toward progress and peace. The League of Nations has accomplished much and will accomplish more. For one I am convinced that it has averted war on more than one occasion. It has advanced many noble causes. It has been able to do these things because it has had behind it the support of the great nations of Europe. The great thing to be done is to promote that *International Coöperation*¹ which Prof. Manley O. Hudson of Harvard so effectively set forth in his Calcutta University Readership Lectures in 1927 and to rid ourselves of the idea so prevalent among so many good people that world and personal problems can be determined, once and for all time, by fiat of law.

That the Great War did not end all war, or at least the possibility of war, is certainly not the opinion of European nations if we may judge by the steady growth of armaments there and from the discussions in the national parliaments and from the troubles which the League of Nations has settled or averted.

Certainly the Treaty of Versailles cannot be regarded as a finality, for the problems of European nationalities and minorities are far from settled and, certainly, there is not only a vigorous but a learned dissent from its assertion that Germany was responsible for the war.

In the two monumental volumes by Sidney Bradshaw Fay, professor of modern history, entitled *The Origins of the World War*,² we have a thoughtful, learned discussion of the underlying causes of the war before Sarajevo, to which the first volume is devoted, and of the immediate causes, to which the second volume is devoted. To those who accept as final the declarations of the politicians embodied in the Versailles Treaty this work may prove irritating. To those who are interested in getting at the truth that we may be guided aright in the future, it will be highly illuminating. In them we have the results of a study of the extraordinarily rich revelations from the German secret archives (*Die Grosse Politik*, fifty-four volumes, 1922-26) that have opened to historians an invaluable body of material for the history of Europe from 1871 to 1914. These new documents, together with recently published records from the Russian, Austrian, and other archives, and the vast flood of memoirs and autobiographies of leading statesmen, have made possible a fresh and more accurate survey of the underlying causes of the World War. Professor Fay, whose articles in the *American Historical Review* in 1920 inaugurated a new epoch in the discussion of "war responsibility," now analyzes all this new material. In his first volume he points out the significant factors which brought Europe to the verge of war in 1914 and discusses the system of secret alliances, militarism, economic imperialism, the Balkan problem, and the newspaper press.

If the World War did nothing else it opened a storehouse of information hitherto unavailable, and we are now beginning to reap the benefit in works like the present. The second volume traces in detail the critical events of July, 1914, from the assassination of the Austrian Archduke to the outbreak of a general European war. It knits together the studies which Professor Fay has already published, and expands them on the basis of the most recent documentary evidence.

The most remarkable statement which Professor Fay makes is "None of the Powers wanted a European War." He seeks to dispel by a massing of authoritative material the myth of "a

guilty nation." Nevertheless, he says "a European War broke out." Why? "Because in each country political and military leaders did certain things, which led to mobilizations and declarations of war, or failed to do certain things which might have prevented them. In this sense, all the European countries in a greater or less degree were responsible. One must abandon the dictum of the Versailles Treaty that Germany and her allies were solely responsible."

NOT even the debt settlements nor findings of the Dawes Committee are regarded as final, although they deal with figures which we have been taught will not lie. One of the most acrimonious discussions following the war has had to do with the settlement of the loans made by the United States to the Allies prior to American entrance into the war. Those who feel that there should be a revision, especially of the sums borrowed by France, terms concerning which have been agreed upon but not carried out, will find Oswald Chew's carefully edited *The Stroke of the Moment*³ most helpful. An avowed lover of France and believer in revision his book contains a collection of articles by himself and others contributed to the newspapers and magazines from time to time, and is designed to show that many persons of influence in the United States stand ready to disprove the popular misconception regarding France. A review of the debts has been advocated by the faculties of Columbia and Princeton and there are economists who insist that a review will be forced by necessity later on. Mr. Chew is decidedly of the opinion that common decency and a high sense of friendship warrant such action just now.

His title is taken from a letter which General Washington wrote to Gouverneur Morris in 1791: "I believe it is among nations as it is with individuals, that the party taking advantage of the distresses of another will lose infinitely more in the opinion of mankind and in subsequent events than he will gain by the stroke of the moment."

"If we fail to solve the major problems arising out of nationalism, industrialism, and imperialism, all resolutions against war, all pledges not to fight, and all exhortations on behalf of peace will be of no avail. Whether it is to be war or peace for our children will be determined primarily by what we do about our dollars in other lands." This may be said to be the thesis of Kirby Page, the editor of *The World Tomorrow*, in his latest contribution, *Dollars and World Peace*,⁴ which abounds in striking statements that call for our thoughtful attention. Here are some of them:

"The United States is inextricably bound up with the rest of the world. Industrialism is binding us to other nations with bands of steel and gold." "By nature we are an aggressive and self-confident people. We usually get what we earnestly desire. With us the emotions of nationalism are very pronounced. We are inordinately proud and are slow to recognize our own faults and excesses. Indeed, we are exceedingly self-righteous and honestly believe that we are ethically superior to other peoples. The natural result is that, with an absolutely clear conscience, we participate in the very practices which call forth our vigorous denunciation when engaged in by other countries. The fact that we are not unique in this respect does not make our unconscious hypocrisy less dangerous. In many of its aspects the present foreign policy of this country is menacing to the peace of the world. We are alienating millions of people in Europe, Latin America, and Asia. On both sides the Atlantic and Pacific angry passions are being aroused. It is imperative, therefore, that a more constructive foreign policy be adopted without delay."

Lieut.-Commander J. M. Kenworthy is an outstanding figure in England and his *Peace or War*⁵ is a remarkable contribution to the peace cause. He is a member of Parliament and a former member of the Admiralty War Staff. Notwithstanding his naval experience his inclinations are decidedly pacifist. Nevertheless he believes there are certain danger spots in the world

¹ Calcutta: Published by the Calcutta University.

² New York: The Macmillan Co. Two Volumes. \$9.00.

³ Philadelphia: J. B. Lippincott Co. From Oswald Chew, Commercial Trust Bldg. \$3.00.

⁴ Garden City: Doubleday, Doran & Co. \$1.50.

⁵ New York: Boni & Liveright. \$2.50.

where hostilities may blaze out as soon as the peoples have recovered from their present war-weariness and financial exhaustion. Russia is becoming a force to be reckoned with and there are half a dozen sore places round her borders where fighting may commence. The Balkans are again becoming a powder magazine which may blow up all Europe. Italy is shown as determined to expand and can only do so at the cost of France and Britain or their interests. Nor must the possibility of war between England and America be ruled out, in his judgment. Modern weapons of warfare are discussed and it is shown how the damage, loss, and suffering of the next war would be far more terrible than that during the World War of 1914-1918. Finally, constructive suggestions of a practical nature are put forward for the avoidance of another world disaster, the effects and the ruin of which no nation could hope to avoid.

A DECIDEDLY pacifist book is Dean Harold S. Brewster's *Madness of War*.⁶ He believes that Jesus was an out-and-out pacifist, and he also states the argument for non-resistance in as forceful a way as perhaps it can be put. The book will no doubt arouse the fierce condemnation "from 100-per cent Americans, jingoists, and professional patriots, and will likewise be highly lauded by those who seek a fundamental philosophy for the outlawry of war."

*Give the People their own War Power*⁷ is the thesis and contention of Thomas Hall Shastid. He shows that almost the whole world is filled these days with questions and discussions on peace and war, and especially, How can the world attain, if at all, to permanent peace? Not one person in ten thousand understands that in no country on the globe have the people themselves any vote, or legal "say-so" of any sort or kind, on war. What would happen if, in the four or five dominant nations of the world, the war-making power were removed from the hands of just a few politicians and placed in the hands of the people generally? To answer that question Dr. Shastid has written this book.

Neutrality is a peculiarly American problem by reason of her long years of isolation. Every proposal for a lasting peace, whether by the outlawry of war, disarmament, or by any other means, opens afresh the question of the rights and duties of neutrals, of which the United States is traditionally a leading champion and proponent. The eyes of the world are today on us and the policy which it is likely to adopt in the event of future wars. Effective peace insurance is possible, in the opinion of many Europeans, only when the attitude and action of the United States toward belligerents may be accurately predicated. In his *American Neutrality and International Police*⁸ Prof. Philip C. Jessup (of Columbia) clearly analyzes not only the traditions and precedents of American neutrality from the Napoleonic conflict through the World War, but the meaning of neutrality as international relations and the conduct of war are constituted today. Commercial, financial, and social activities, he shows, are as inextricably interwoven with the subject as the traditional considerations of politics.

*Causes of War and the New Revolution*⁹ presents the causes, events, and results of over sixty important wars of the past three and one-half centuries, in a series of condensed narratives with a short summary at the end of each. The purpose of the author, Tell A. Turner, is to demonstrate by this historical résumé that war is futile and that everyone loses by engaging in it. He believes that people in Europe and America are war-sick and the abhorrence of bloodshed felt by the individual is crystallizing into an international determination that it must cease. The New Revolution, in his pages, is the revolution against war itself.

⁶ New York: Harper & Bros. \$2.00.

⁷ Ann Arbor, Mich.: George Wahr. \$2.00.

⁸ Boston: World Peace Foundation (40 Mt. Vernon St.). \$1.25.

⁹ Boston: Marshall Jones (212 Summer St.).

ETERNAL UNION

"SEPARATED," writes Père de Foucauld in the desert, speaking of the death of his friend's kinswoman, "separated so long from souls so dear, when I hear of the departure of one of them for the fatherland, it seems to me that it is not a separation, but the beginning of reunion. I can speak to them, and they hear me; pray to them, and I hope they help me. It is the beginning of eternal union."
—René Bazin.

A Column of Verse

JOACHIM OF FLORA

I

A BAND of knights ride toward Jerusalem—
Their bridles shine with many a precious stone—
But he who leads upon the glittering roan
Dreams of the Rose that bloomed on Jesse's stem.
And now a beggar clasps his mantle hem,
And now he cries to hear a leper groan,
"Was it for this that, wounded and alone,
The Virgin's Son once bore the Cross for them?"

"Ride back, good knights, ride to the Normans' town;
But first strip off my cloak of otter fur,
And from my feet unloose the scarlet shoon.
Barefoot, alone, clad in a beggar's gown,
I'll journey to the Holy Sepulchre.
But come, Lord Christ! Come to Thy Kingdom soon!"

II

Slowly the sands within the hour-glass run,
The brazier burns, and at the abbot's knees
His acolyte inscribes the psalmodies
That sing the Paraclete, the shining One.
Flame on the mountains! Is the long night done?
The prophet's eyes are dim with mysteries;
Is it the time of lilies that he sees—
Christ and His angels standing in the sun?

Only the dawn. No sign is in the sky,
Though all the peaks are luminous with light
As from the elevation of the Host.
Up from the valley drifts the world's old cry;
But in his cell the abbot kneels to write,
"Love is the Kingdom of the Holy Ghost."
THOMAS S. JONES, JR.

A DAY OF RAIN

CLOSED round by the yellow twilight, I hear voices,
near at hand, infinitely far—
myriad, and yet one—

singing without pause,
lowly,
telling an endless tale,
serenely.

Footsteps too—on the stairway,
and light brushing of garments against the walls.

In every room—when did these enter,
silent ones,
who know me?

Their lips move without sound;
but in a moment I shall understand—

* * *

They are gone with the lighting of lamps,
stolen away into the darkness—
silent ones!

CHARLES BALLARD.

FOR ANY ORCHARD

O ORCHARD, Orchard, Orchard, white with spring,
Mind cannot comprehend your burgeoning:
Only the spirit hushed in ecstasy.
May know the wonder of a blossomed tree.

PORTIA MARTIN.

The Scar

By Elsa Sandberg

WANG SU MEI was a slender young Chinese woman, perhaps in her early twenties. She had a round, pale yellow face, and her round well-set eyes proclaimed her of Manchu origin. She was gentle and mild in her manner, and her speech was not raucous and bluff as is the case with so many women of her class. Her voice was soft and low. She was a regular attendant at the Sunday services of the tiny little chapel where I had my first evangelistic experience in China. She was one of the few I could always count on, and I knew Wang Su Mei and her baby boy would be certain to greet me when I stepped down from my rickshaw at the chapel door.

The chapel itself was a most unpretentious affair, although Christian work had been carried on there for eighteen years before I was appointed to take charge of the work among women and children in the district. It was located outside the city wall of Nanking, and it meant a ride of three-quarters of an hour in a rickshaw each time I went there. I had deliberately chosen to attend the services there during my first year in China, for the reason that it was so far away, and few of the other missionaries cared for the long, bumpy ride. But each time I set out, it was with a feeling of elation. What wonders might I not see on the ride! I grew to watch for certain shopkeepers as I went along the narrow streets, and I gradually learned who the Christian ones were, for their shops were always shuttered on Sabbath mornings. There were only three of them, however.

Through the crowded city gate, my rickshaw coolie pushed and screamed his way, for this was one of the busiest gates in all Nanking. It was the main artery for the farmers in the outlying country districts. There were mornings when it was almost impossible to squeeze one's way through the crowd, for the gateway became jammed with coolies carrying huge bundles of dry reeds for fuel, while patient lines of donkeys carried their bags of rice, and fishermen shoved their way along with large swinging baskets filled with flopping fishes. On one day, I had to turn back and go home, for the traffic was so dense in the gateway it would have meant a wait of perhaps three-quarters of an hour before I could gain a passageway, and by that time the church service would be over. This gate scene always reminded me of the tirade Nehemiah directed against the eager Israelitish merchants who were impatient for the feasts of the new moon to be over, so they could continue their business of buying and selling.

Having once come through the gate, I found myself on a narrow, unevenly paved street, which wiggled its way out into the open country. I called it "Pigs' Alley," for on this street were merchants engaged in the business of buying and selling pigs. Pen after pen lined both sides of the thoroughfare, and there was always a violent squealing to be heard as a pig or a sow would be raised by two men, its legs firmly tied together, to be weighed for a prospective buyer. A pig must have a sense of dignity, too! There was a prosperous pig merchant who kept a shop opposite our chapel, and there were Sunday mornings when it would be impossible to hear the congregational singing. The Chinese sing lustily and with great enjoyment, if they happen to know the tune, but the pigs could squeal louder. I used to give up in despair, for I entirely lost track of the verses and never knew whether the congregation had completed the second or the third verse. When the clamor of the pigs had ceased, the singing was too ridiculous. There would perhaps not be two people singing the same line. The notes stuck out like a bundle of unevenly tied sticks.

WANG SU MEI and her husband lived only two or three doors away from the chapel. He was a fairly well-to-do egg merchant. Wang Sên Sên himself rarely came to church, although he was a baptized Christian, as it was necessary for him to go out into the country each morning and collect huge baskets of hen and duck eggs for the daily market. When I called in their home, I had to wend my way in and out among these large baskets of eggs. There seemed to be thousands of eggs and I marveled at the energy of the Chinese fowl.

For two Sundays Wang Su Mei herself was absent, and I decided to call on her in her home after I had visited with the women in the small guestroom of the chapel. It was customary to remain for a short while and drink tea with them, while they told me of their difficulties.

When I entered her home, I could see her nowhere in the outer shop. One of the older children told me she was ill and confined to her room. She had married a widower, who had two daughters by his first marriage, and Wang Su Mei had made him unutterably happy when she had presented him with a son. It is perhaps difficult for Occidentals to comprehend the intense desire there is in China for male issue. When you ask a Chinese father how many children he has, he will reply one or two or three sons, as the case may be, and if you press him further and inquire how many daughters he has, the number will be negligently given, as though they counted not at all.

I eventually found Wang Su Mei in a small, dark bedroom which was absolutely unlighted except by the open door, which opened on a small paved court. She was fully dressed, but lying on the bed.

"Why, Wang Su Mei," I exclaimed, "what is the matter? I have missed you now for two Sundays, and you were not at the women's meeting on Tuesday. Are you very sick?"

She lowered her legs to the floor, and then sat up on the edge of the bed, and feebly explained that her hand and arm were sore and giving her much pain. She had bandaged them in dirty, dingy rags, and I shuddered to think of the very possible infection which had ensued.

"Listen, Wang Su Mei," I said, "this afternoon I will come down to see you again, and I shall bring some medicine with me for your hand. You have plenty of boiling hot water ready for me and we will see what can be done for you. You cannot go on like this, as your husband and children need you."

"Very well," she quietly answered.

SO I BADE her good-bye and returned to my home. After tiffin, I made up a bundle containing sterile dressings, alcohol, lysol, scissors, and cotton and once more I rode down to the "Pigs' Alley." I had arranged to have the Bible woman accompany me, for I knew it would be wiser to have some Chinese woman assist me on such an errand. One has to be so careful not to prejudice Chinese women, especially in the realm of medicine. So big, comfortable Sung Su Mu, my capable and devoted Bible woman, and I entered the tiny bedroom again, and found that Wang Su Mei had prepared the water. I sterilized a basin with alcohol which I set on fire out in the courtyard, much to the consternation of the neighbors. I suppose they thought it was part of some queer Christian procedure.

I then poured in some of the water to which I added a little lysol, and when it had cooled somewhat, I proceeded to unwind the bandages. Under them I found she had placed a large black plaster such as the Chinese doctors sell to their patients. She had in the beginning had a small boil of some kind, but the plaster had increased the infection, and when I had soaked the ugly thing off, I found with horror that the flesh was dropping off, and the bones and sinews of the upper hand were quite visible. I dared do nothing further for her, but cleansed it as best I could, and then I took her out into the courtyard where I began to bandage it again with the sterile dressing.

Seeing me at work, one of the neighbors, a stout, brawny woman of perhaps fifty years, took me severely to task. She catechized me most sternly.

"Are you a doctor?" she demanded fiercely.

"No, I am not," I answered meekly.

"Are you a nurse, then?" she further inquired.

"No, I am not," I answered more contritely than ever.

"What business have you then to do anything to her hand? You will kill her."

"Oh no, I can scarcely do that. Be patient and you will see that her hand will be quite healed."

When I had completed the dressing, we returned to the bedroom, where we closed the door, and Sung Su Mu lighted the

small kerosene lamp, and we proceeded to the hardest part of our task. This was to convince Wang Su Mei that she must see a foreign doctor.

"Never," she cried. "It is impossible. They frighten me to death."

"Come, Wang Su Mei," I said, "you were not afraid to have me help you, were you?"

"No," she replied, "but then you are a woman and I know you well."

"Listen, Wang Su Mei," I continued, "you need not fear the doctor, either. He is taking care of Chinese people every day, and, moreover, I warn you that if something is not done about your hand at once, you will lose the entire arm and perhaps you will die. What will then become of your dear little son and the two girls? I know it is hard for you to do this, but you are a Christian, Wang Su Mei, and we Christians can always ask God to give us the courage to do difficult things. Don't you think it would be a good idea if we prayed about this?"

"Yes," she answered willingly, and all three of us knelt there in the little room. Sung Su Mu began, and one could feel the vigor and strength of her petition and her unbounded sympathy for the sick woman. Then I prayed, and when I had finished, I said:

"Wouldn't you like to pray yourself, Wang Su Mei?"

So she began. How fervently, how believingly this little Chinese woman, who had only been a Christian for a few short months, laid her case before the Father.

When we were finished, I rose briskly to my feet and said, "Now, Wang Su Mei, I know that you are going to be a strong, sensible woman. Tomorrow morning at 9 o'clock, I shall be waiting for you at the hospital gate, and will myself take you to the doctor and stay with you while he is treating you. You will come, won't you?"

"Yes, I will be there," she answered.

So I gathered up my things and Sung Su Mu and I departed.

AT 9 o'clock in the morning I took my stand outside the imposing gates of the hospital, and scanned every rickshaw. I could scarcely believe my eyes when I saw Wang Su Mei approaching the hospital, dressed in a clean, light blue cotton costume, her hair beautifully combed, and a fragrant white flower stuck into the little knot at the back of her head.

"Wang Su Mei, I am so glad to see you," I said, as I took her right hand and pressed it between mine.

We entered the clinic and paid our admission fee of ten cents and Wang Su Mei was given a small bamboo stick with a number upon it. Presently her number was called, and she and I entered the dressing room, where I found Dr. Lawlor and three Chinese assistants. He unbandaged the hand, and when he looked at it he whistled softly under his breath, and said to me:

"Great Scott, it is the worst infection I have seen in seven years. We will be lucky if we can save her hand."

He and his assistants cleansed it with Dakin's solution and wrapped it up again. But while they were working on her an accident case was hurried into the room. A small boy had been run over by a large, cumbersome Chinese truck, and he had received a compound fracture of the left leg below the knee. When I saw the bone protruding through the skin, the whole room swam before my eyes, and I felt myself sinking to the floor. With the last vestige of sense which I possessed, I ducked my head quickly between my knees, and the blood flowed back to my brain, and I was saved the ignominious experience of fainting when all the doctors were frantically busy.

I breathed with vast relief when Wang Su Mei and I stood on the open street again, and I said to her:

"Wang Su Mei, will you be brave enough to come yourself to the hospital every morning until the hand is well?"

"Yes, indeed, I will. He did not hurt me a bit and the hand does not pain so much now."

She entered her rickshaw and I bowed to her as she began to move down the street.

True to her word, she continued to attend the clinic and in time the hand healed, and only a small, ragged looking scar gleamed across the top of her hand.

IT WAS my custom to encourage various women in my classes to take charge of the meeting for women which I conducted on Tuesday afternoons. Many of them did this extremely well, but Wang Su Mei as yet had never done so. I

broached the subject to her when she had fully regained her strength, but with her characteristic shyness she declined, saying, "Oh, I am much too stupid to do anything like that. I wouldn't know what to say."

"Wang Su Mei," I suggested, "I think you have more to say than any woman who comes to the chapel. How about your hand! Don't you think you might tell them about that? Think how God helped you to be brave, and then how quickly your hand was healed. I believe you ought to tell the other women."

Her face lit up with a smile, and she replied, "Why, yes, I could tell them about that. Yes, indeed. When shall I do it?"

"Next Tuesday," I answered.

When the reading classes were dismissed and we opened the meeting of worship, Wang Su Mei stood fearlessly before the group, gave out the hymn numbers and conducted the service with the assurance of one who had done it for years. After the opening prayer, she launched forth into her story. The women sat on the edges of the benches and were fascinated. The Chinese are most dramatic in their presentation of any subject they undertake to discuss, and I have never known one of them to stumble or hesitate for a word. They are born public speakers. Finally she preached her peroration. She had been talking about the love of God, and she asked:

"How do I know that God loves me? Why, because I find love in the lives of the people who love Him. This foreign doctor could never have healed me if Sung Su Mu and Meng Su Mu had not helped me to be brave. They told me to ask God to give me courage and He did. The doctor was here in China because he loves God and because he loves all God's children, and we Chinese are God's children, too. I shall never be able to doubt God's love for me, for I bear it on my body."

She lifted her small, smooth left hand high in the air and we could see the scar, where it showed white against the pale yellow of her skin.

"See," she said, "whenever I look at this scar I think to myself, 'God loves me,' and there is a warm, happy feeling in my heart."

REFLECTION AT VESPERS

THE reddish glow that lights the fading West
Is orange now, and yellow soon will be
As Phoebus sinks beneath th' encircling sea
And man betakes himself to food and rest:
The bird flies homeward to the welcome nest,
The laborer from racking toil is free,
The cloistered monk or nun on bended knee
Sings Vespers, and by Sacrament is blest:
The evening silence falls. And in the calm,
Relief from worry, care, and anxious strife
Exalts the heart to think on things above,
And tunes the voice to sing in hymn or psalm
Of Him that once took on this mortal life
To teach us how to live, and how to love.

PAUL A. KELLOGG.

THE PRAYER LIFE

IF OUR SOULS are to grow, if our sense of spiritual values is to be deepened, we must make the effort to give to the things of God regular time and attention. We do not suppose that we can even pass our examinations without regular study. If we do so, we soon are undecieved. But we often act as if we supposed that our religion, our prayer life, our communion with God, could be left to any stray moments when we happen to feel so inclined, or have nothing else to do. That is a fatal mistake. Unless we are going forward in the life of Christian devotion, unless we are learning more of God and God's will, we are slipping back. There can be no standing still. Religion is, above all, friendship with our Lord, and, like all friendships, it needs to be kept in repair. Otherwise it will fade away. There is no fear that in the rush of modern knowledge religion will be found to be untrue, but there is a real fear that in many lives it will get crowded out by other interests. Yet, "What will it profit a man, if he gain the whole world and lose his own soul?" Or what shall a man give in exchange for his soul? Let us, then, resolve that we will have some rule for the practice of our religion, that at least we will be regular in our prayers and worship. Only so can we gain the insight and energy to use the opportunities of our new bodies for the highest good. Christmas has told us of One who came into this world that we might have life abundantly. Let us come to Him that we may win our souls.

—Rev. E. J. Bicknell, D.D.

AROUND THE CLOCK

By Evelyn A. Cummins

THE beloved place which the hope and joy of Easter hold in the hearts and minds of men remains unfilled whenever a substitute, no matter what it may be, is offered for the Resurrection of Christ. However the dubious may choose to rationalize Easter, its poetry and beauty remain to haunt their thoughts in the twilight of their dim understanding. But, for us, the rays of the light of Easter pierce through the darkness, and with the dawn of day we know and understand the Resurrection of Christ, just as the witnesses knew it on the first Easter morning. Out of the darkness with which human life is surrounded, we herald the joy and the hope of Easter. When it is yet dark we discover the beauty and light of the Resurrection as Mary and the disciples did so many centuries ago.

POSSIBLY the meaning of Easter as interpreted by some recent writers may be of interest. Both *The Case for Christianity*, by Rogers, and *Jesus Christ*, by Deane, make special mention of the list of witnesses and occasions when Christ was seen after the Resurrection, as referred to in I Corinthians by St. Paul, some twenty-five years after the crucifixion. Rogers points out that the evidence which the apostles give comes from different groups of writings, composed in very different times and places. He says:

"There are slight discrepancies in the accounts, and they are condensed and not at first sight easy to fit into one another—facts which show their independence of one another, for forgers would have taken care that their witnesses agreed or else would have contradicted one another. They certainly would hardly have contributed details which fit into a scheme of events of which they were obviously unaware, and which only becomes apparent when all are read together.

"Moreover, the apostles, if simple men, were honest and fully realized the nature of witness. . . . They based their claim to be apostles on the fact that they had seen the Risen Christ. . . . They had nothing to gain by their witness—nothing but persecution, banishment, and death. Their whole characters were altered: before, they ran away from the soldiers and met secretly for fear of the Jews; after, they defied the authorities, though it meant imprisonment and martyrdom."

WITH the true poet's insight, Kahlil Gibran, the Syrian, puts into the mouth of Mary Magdalene these reminiscent words:

"Once again I say that with death Jesus conquered death, and rose from the grave a spirit and a power. And He walked in our solitude and visited the gardens of our passion.

"He lies not there in that cleft rock behind the stone.
"We who love Him beheld Him with these our eyes which He made to see; and we touched Him with these our hands which He taught to reach forth. . . .

"There is a gulf that yawns between those who love and those who hate Him, between those who believe and those who do not believe. . . . But when the years have bridged that gulf you shall know that He who lived in us is deathless, that He was the Son of God even as we are the children of God. . . .

"It is passing strange that the earth gives not to the unbelievers the roots that would suck at her breast, nor the wings wherewith to fly high and drink, and be filled with the dews of her space.

"But I know what I know, and it is enough."

WITH vivid strokes the crowd of Jerusalem, frightened by the story, stand forth upon the pages of Emil Ludwig's *Son of Man*:

"A hundred rumors chase one another through the city. Some say that Pilate has regretted giving Jesus' body to his friends, and has had it hidden. A second story is that the priests have stolen the corpse, lest the multitude should idolize it. A third notion is that the gardener must be at the bottom of what has happened, being afraid that a great concourse at the tomb would trample his flowers. According to a fourth version, some of the rascals who plunder tombs of anything they can get money for must have been at work. A fifth theory is that of those who say that no one has ever died

after only three hours on the cross; that the Nazarene's disciples have revived Jesus from apparent death, and have got him away into safe hiding. The priests go to Pilate, berate him for being so pliable, and foretell a peck of troubles, now that the prophet's followers have been allowed to steal the body, in order to tell the people that their Master has risen from the dead. But the women, who love Him, believe that in waking dreams they have seen the risen Jesus in the flesh."

SEEN in the light of the new "crisis theology," so popular just now in Germany, the Resurrection is not so much an event as a cosmic process. So Karl Garth, in his *Word of God and the Word of Man*, writes:

"Resurrection—the Easter message—means the sovereignty of God. Resurrection, the sovereignty of God, is the purport of the life of Jesus from the first day of his coming. . . . He is the herald of the divine will, the champion of the divine honor, the authoritative bearer of divine power. Jesus simply had nothing to do with religion. The significance of his life lies in its possessing an actuality which no religion possesses—the actuality of the unapproachable, incomprehensible, inconceivable—the realization of the possibility which passes human consideration, 'Behold, I make all things new.' . . . He stands at the boundary of our existence, where it is clear that since existence is bounded by God, it must be comprehended, determined, governed by God. . . . The spirit in everything spiritual, the human in humanity, the generative impulse in the cosmos, the omnipotence of God—all this understood as power to create crisis, as redemption in action, as increasing clarity of interpretation, as knowledge pressing forward and winning meaning—this is the meaning of Easter, and therefore the meaning of the Bible."

From this abstruseness we return, puzzled and unsatisfied, to the beautiful words of Middleton Murry in his *Jesus, Man of Genius*:

"The spiritual body of Jesus exists and is immortal. Some make their life-giving contact with it through the Eucharist; for others that contact is impossible. But they, through the effort of making the earthly life of Jesus real to themselves, find their souls possessed by love and veneration for the Prince of men. A fount of living water is unsealed in them.

"And it may be this, and this alone, is the great Christian experience, ultimate and eternal, though our ways to it must be our own. Of those ways, we may say this, that if they shall truly bring us to the Jesus who is eternal, there must be ways which do not compel us to make sacrifice of aught we truly believe, and know, and are. Of one thing we may be certain: that Jesus would rather be denied by a true man than professed by a liar. . . . He will stand our scrutiny. Keep we our heads as high as we can, they shall be bowed at the last. And without abating one jot of what we truly believe and know and are, we shall, with absolute sincerity, make the words of the great doctor of the English Church our own: 'Look upon Him, till He look back upon us again, or so He will.'"

THE WOMEN'S TRANSEPT

Dedicated to the Blessed Virgin at the Cathedral of St. John the Divine, New York

WITH more than coin of gold we build this place
For God's indwelling—this enfolding arm
Resembling Mary's fond embrace so warm
Where He, her holy Child, once hid His Face:
Our sacrifice must enter in, and grace
Of daily prayer that faith's pervading calm
May consecrate our Transept from all harm,
So He will here abide to bless our race.

We are His builders. We, of feeble frame,
Who linger but a little while—then go
To be with Him when He shall bid us come:
We set up stones in love's memorial name
On Heights of Morningside His Way to show—
And light at eventide shall lead us home.

ALICE CRARY SUTCLIFFE.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE DATE OF EASTER

To the Editor of *The Living Church*:

IN YOUR issue of March 16th, I observe that you answer R. M. D. A.: "It is not possible to tell the date on which the first Easter fell, in any modern reckoning."

Though unfortunately not myself qualified to work out the answer to this question, it seems to me that you dismiss it too lightly. A few years ago, I came across a statement of the date of the First Easter (or it may have been of the Crucifixion, which would have supplied the date by simply adding two days) in Augustine's *De Civitate Dei*. The date was given according to the classical Roman reckoning, using Ides or Kalends and such and such a year of a certain consulship. Now of course to reduce this to modern reckoning would demand an accurate knowledge of Roman history, an understanding of their calendar, and a clearheaded reckoning of the changes made in passing from the Julian to the Gregorian dating—a fussy task, but by no means beyond the powers of specialists in that line of study, and certainly well worth the effort.

Of course, St. Augustine might have been wrong, but he mentions the date with all confidence, so the presumption is that he was right, unless we can prove him in error. If I had the book at hand, I would quote the passage, but unfortunately have left it packed away at my former home, in Auburn, N. Y.

As a check on the probable accuracy of his statement—a good astronomer would be able to calculate the date of the first full moon after the vernal equinox for the year mentioned by Augustine, and see whether this took place at the time of the Jewish Passover, the date of which, so I am told, was determined by this astronomical condition. It would be a highly interesting bit of research. The fact that the events of the Crucifixion and Resurrection, as recorded in the gospels, came immediately after the Passover, would make it possible to determine the date of all these events if the date of any one of them could be known.

EDWIN H. PIERCE.

Annapolis, Md.

ARCHBISHOP LANG AND THE RELIGIOUS LIFE

To the Editor of *The Living Church*:

IT MAY NOT be amiss, though his election is now some months old, to draw attention to one of the happiest characteristics of Archbishop Lang, Primate of All England—I mean his deep appreciation of the blessings of the Religious life in the Anglican communion.

Mrs. Romanes' book, *The Story of an English Sister*, an account of the brilliant though short career of her daughter Ethel, contains a very thoughtful, a very beautiful letter from Dr. Lang, written from Bishopthorpe, York, on August 2, 1910. He tells his young friend, whose profession is to take place the following Saturday:

"You may be sure that I shall think of you often in my prayers during this week and then. I used often to profess Sisters in my London days, so I can enter fully into all the spirit of the service, and of its beautiful symbolism.

"It will be indeed your coronation day. You will be crowned with the crown of love and service and sacrifice. It does me good and both rebukes and lifts me to think of all the thoughts, desires, and prayers now being offered to our Blessed Lord by one whom I know so well. Merely to stand far off in sympathy at such a time brings me into the nearer Sanctuary of our faith, the full and joyful merging of human life in the Perfect Life, human and divine, of Christ. The very thought of your preparation this week and of your joyful surrender on Saturday brings to me a sense of peace, of assurance of divine realities, which is a good beginning for my holiday. You will know that the spirit of your old friend—this poor unworthy Archbishop—will be in the rich and bountiful benedictions which will be breathed over you on Saturday, and sometimes, afterwards, you in your quiet times of prayer and communion will remember him. He needs the prayers of such as you in his ceaseless burden of public work and responsibility. Ask that he may not lose the old deep realities of love of the Christ and union with Him. Ask that the patient loving Spirit of God may bear with him, and guide him and keep him from falling.

"And so, with all my heart I give you my Blessing. May God the Father bless you and keep you; may God the Son give you more and more the joy of His love, and of His Presence in your soul; may God the Holy Ghost teach and guide and uplift you always.

"Your affectionate friend,

"COSMO EBOR."

Such a letter bespeaks, more plainly than all the press eulogies and fanatical criticisms, the earnestness and humility of him who, by the Grace of God, has been enthroned in Augustine's chair.

H. KELLY HUTTON,

Brandon Diocesan Lay Reader.

Neepawa, Manitoba, Canada.

HELL

To the Editor of *The Living Church*:

IN A LETTER sent me from Paris, there is the old puritanical idea of religion: people must be made good from fear of consequences. I quote from the letter: "Here is the real difficulty both with the college student and everybody else: The Church has no message, and she gives none. Formerly she said: 'There is a hell after death. Death is before you. The Church can inspire you with faith in Jesus Christ so that you will be saved from hell.'"

Now as a matter of fact the Church today has the same message she always had; her ministers may carry to the people their interpretation of it and may be faithful or unfaithful to her spirit in their interpretation. But the message is in the Book of Common Prayer, the Creeds, and the Scriptures as interpreted by the Church. The emphasis on hell and eternal punishment is the medieval interpretation of certain passages in the Bible and the Protestant making of faith the basis of salvation. Even if faith saves, as it undoubtedly does, from what does it save us? Merely from a punishment in a hell, or from failure to attain that high destiny for which God made man? When a man serves God as one serves a taskmaster, how can he be called a son of God? But when he serves God because he is called to be a worker with God, then is he truly a child of God. . . .

What men need today is a gospel of love, a call to a life with God, not a gospel of fear of a hell from which one must be saved. Sixty years ago, a college student heard only that gospel of fear, and was he any better? We went to church no more and no less than we do now. I know that the sermons of those days attracted us no more than sermons do today, and that the students who went to the Y. M. C. A. were a very small minority among their fellows.

Is it not time that the American people realize that laws forbidding something do not make men good in the sight of God, and that fear of consequences is but a challenge to do an act? The devil is always ready to suggest, Is it true? What a man is in the sight of God, that is he, not what he is in the sight of men. Love dying on the Cross draws all men to Him: Sinai made Israel flee to its tents.

Murray Hill, N. J.

(Rev.) H. P. SCRATCHLEY.

THE GREEK CLERGY

To the Editor of *The Living Church*:

WE LEARN with pleasure of the increasing number of the clergy of the Greek Orthodox Church requesting the use of Church buildings for occasional or regular services. May we suggest, however, that members of the clergy entertaining such requests might avoid embarrassing mistakes by consulting the recognized prelates of the Greek Orthodox Church:

The Most Rev. Archbishop Alexander, 273 Elm street, Astoria, Long Island, N. Y.

The Rt. Rev. Bishop Alexopoulos, 47 Winchester street, Brookline, Mass.

The Rt. Rev. Bishop Philaretos, 733 South Ashland boulevard, Chicago, Ill.

The Rt. Rev. Bishop Calistos, 403 Loew Warfield Building, San Francisco, Calif.

New York City.

(Rev.) W. C. EMHARDT,
Secretary, Committee on
Ecclesiastical Relations.

RELIGIOUS EDUCATION

To the Editor of *The Living Church*:

I WAS much interested in your comments on Fr. Suter's report on religious education [L. C. March 16th]. I have not had the pleasure of reading the report itself, only your synopsis of it. There is a curious non sequitur. Thus "Religious education . . . is only successful when the rector regards every soul under his care as having reached a certain stage in religious development and as needing to be helped to advance to the next stage." Very good, but then: "He feels, however, that the clergy 'should stick to parish work' and that not many of them should turn 'to the specialized field of educational supervision.'" Curiously enough, this last sentence contains still another non sequitur. Because the education of the young is the first and foremost element of "parish work." Feed My lambs" is the very first command our Blessed Lord gives to Simon when He restores him to his apostolate.

These suggestions above-mentioned seem to me to savor of that feminism in education, the outgrowth of the public school system, which has well nigh wrecked modern education. Education is a man's job, and fifty or seventy-five years ago it was so considered. It still is a man's job; but our public school system is now, I believe, about ninety per cent women, if not ninety-five per cent.

The writer would humbly submit that the cause why our religious education is an egregious failure is because we have nothing to teach. I retract. There are two causes. One cause is because we teach only about twenty minutes a week, instead of five days a week, as the Lutherans and Romans do. The other cause is that we have nothing to teach. When the Anglican Church sees fit to set forth something like the catechism of the Russian Orthodox Church, or like the catechism of the Roman Church for that matter, and *teaches it*, our children will then know something about Christianity. If it does begin to dawn on the mind of any layman that his knowledge of the Christian faith is deficient, I would recommend him to get the catechism of the Russian Church (it is published in English) and read it; and then he will know something. The Anglican Church has got to do something of the same sort for her children before we are ever going to get *anywhere*.

So much of the stuff that is taught in our Sunday schools seems to me twaddle, or nearly so. Pleasant little stories from the Old Testament about people who live below the plane of Christian morals, and whose circumstances could not possibly be reduplicated in modern times. In passing let me say that, so far as I can observe, those who are so eager to teach the Old Testament are mostly those who think it is made up of myths and fables. Possibly that is why they want to teach it! The Old Testament worthies are important *simply and solely* because by the guiding or overruling of the Holy Ghost their lives or themselves were so ordered as to be *types* of Christian *antitypes*. But in any of the small excursions I have made into "modern" Sunday school lesson books, I do not remember ever to have seen the *antitype* set forth. And yet that is the only importance of the Old Testament story.

I remember once making the remark to a brother priest that *one* of my objections to the so-called Christian Nurture Series was that it did not follow the Christian Year. He mentioned that it had never occurred to him. So I picked up at random a book that was lying on the table and turned to the lesson for Advent Sunday. Advent Sunday is a day when the Church sets forth before her children in rather solemn fashion the sobering thought of our Lord's First and Second Comings.

I turned to Advent Sunday merely to see what the lesson said: "Nehemiah Keeps the Sabbath." Now, as Christians do not keep the Sabbath, and as Nehemiah has nothing to do with Advent, the inappropriateness of the lesson may be imagined.

Duluth, Minn.

(Rev.) EDWIN D. WEED.

MODERATION AND "THE MIDDLE WAY"

To the Editor of *The Living Church*:

I HAVE just been reading *The Middle Way*, and it has set me wondering. There are some things no priest ought to wonder about in Lent, and this is one of them, but, Mr. Editor, in the name of all that's holy, what is a "moderate Churchman"? I'm not asking in the smart-alecky manner of those who ask if one wants a moderately good egg or a moderately good woman. I ask because I really want to know, What is a "moderate Churchman"? And how does *he* know he is "moderate"? And how may the rest of us know it too?

Take candles for example. In my childhood days in the diocese of Los Angeles I thought one couldn't keep house in the Episcopal Church without at least two candles. Every church had two. Some had more. I had to be a man grown and dwell in a Boston suburb to find out one could have a

church without any candles at all. Are two candles "moderate," and more immoderate, and no candles less than moderate? Or does it depend on the diocese? Or may we never know at all? And does it matter?

And how about chasubles? My life in the Church, except for one year, has all been north of Mason and Dixon or in the far west. Are chasubles the usual vestment at an early Mass, or have I just been where they are worn? I've bounced around quite a bit as a layman, I've made a few trips as a priest, and I've seen more chasubles worn at the altar than I have seen just surplices and colored stoles. And on one of those rare occasions where I missed the chasuble, it was the Editor of *THE LIVING CHURCH* who took up the collection. But I want to know this: If colored stoles and a "week's wash" surplice are the marks of a "moderate" Churchman, and linen chasubles are immoderate, what are colored chasubles? And if so, mightn't one as well be hanged for a sheep as a lamb? You see *The Middle Way* has set me guessing.

In this paragraph I'm on firmer ground. I know copes are a bit unusual, a bit costly too. In this parish I wear one now and again. In the mission field I didn't. But I don't feel any more immoderate with the cope on than I do with it off. On hot days I feel sticky but it's I, and not my Churchmanship, that feels sticky. That seems not to be affected at all. The Muddled Way said not a word about copes. Dr. Dearmer said "a mouthful." So I ask: Am I a wild and lawless parson when I put on the cope, but meek and gentle when I leave it off?

The point of it all is this. I've had five happy years where I am now. But some day I might want to move. It might be I should even want to put an ad in *THE LIVING CHURCH*. But how could I advertise myself truthfully, when I don't know what the truth is?

"Wanted: a resting place by a tired priest. Poor preacher, no pastor, 'moderate Churchman'?" "Less than moderate Churchman"? "More than moderate Churchman"? Which? Oh, which? Pekin, Ill.

(Rev.) GEORGE CLARK.

ARCHITECTURAL NONENTITIES

To the Editor of *The Living Church*:

TWO RECENT ISSUES of *THE LIVING CHURCH* contain photographs of new rectories, one at Scranton, Pa., the other at South Bend, Ind. While the task of building and paying for a rectory is indeed a commendable achievement, and worthy of all praise, one wonders if these pictures of commonplace, box-like houses, built, apparently, upon a sort of stock pattern (though one boasts a goitre-verandah as a concession to elegance), and utterly devoid of all attractiveness or charm, should have been favored with so much publicity in a Church magazine except as examples of what vestries should avoid. Such houses are not glaringly offensive in any particular: they are simply architectural nonentities; and those who are faced with the task of building a rectory should know that today, thanks to a long continued campaign waged in the interest of better homes, it is possible to build a house that is simple, livable, and beautiful, at a cost no greater than that required for a stupidly unimaginative one. We have a Commission on Church Architecture which might be consulted with advantage in such matters, before the good money of the parish is wasted beyond remedy. A beautiful church building may be spoiled by having an ugly rectory immediately adjacent.

There are many things of greater importance to a parish than artistic buildings; and beauty is not a life-and-death matter except to queer people like Keats. But if beautiful churches mean anything at all (and I think they mean a great deal), it is worth while to go a step further and apply the principles of fitness and good taste to the rest of the parish property.

(Rev.) HENRY SCOTT MILLER.

Trinity Chapel, New York City.

THE SACRIFICE OF THE MASS

THE APPEAL of the Sacrifice of the Mass is not the idea that thereby God is being propitiated—that has little if any part in Catholic thought; but that the Saviour, compassionate and merciful, has opened the gates of heaven and illuminates the path that leads to them—nay, has indeed stepped down along it that He may give support to the weary or fainting pilgrim, that as the fair shepherd He may bear home upon His shoulders the bruised and wandering sheep. It is something such as is suggested by this imagery that the worshipper feels with regard to the eucharistic sacrifice and that is voiced by the hymn so often sung at the offering of it.

—REV. LATA GRISWOLD, in *Values of Catholic Faith*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

DEEDS DONE FOR CHRIST. By Sir James Marchant. New York: Harper & Bros. \$2.50.

THIS book is a companion volume to the *Anthology of Jesus* by the same author, and is meant to supplement the knowledge of the gospel by the knowledge of how the gospel has affected the lives of its adherents, and the change that it is working among all peoples. It comprises forty-six brief historical narratives of Christian martyrs and missionaries. The first six are about martyrs who antedate the year 400 A. D.; the other forty have to do with the period from 1600 to the present day. Lives of men and women both, of outstanding record in Christian service, regardless of sect, mostly British, are recorded. The method of the author is to sum up in one paragraph the birth, education, field of service, and death of the hero or heroine, and then devote a few pages to some extraordinary work or adventure. In this way the important facts are quickly comprehended, and the balance of the story appeals to the spiritual interest.

Sir James has supplied a great lack by giving us a mission book broad in scope, yet having strong appeal. Clergymen will find a good use for it as reading matter for young people of twelve years or older, or as a textbook for the study of missions. Clubs, and especially the Woman's Auxiliary, will find it a valuable book for short group-readings. For a young person to read it is to stimulate a desire to be like the characters depicted, to have a life like theirs. For an older person it is to have faith invigorated, the horizon made broader, the love of Christ felt more deeply. Any Christian whose religious life has narrowed and intensified itself so that he "cannot see the wood for the trees" can, by perusing this volume, gain once more a vision of the Christian world-wide forest.

W. S. H.

SPIRITUALISM AND THE CHURCH. By the Rev. Donald Hole. Milwaukee: Morehouse Publishing Co. \$1.50.

THIS brief but comprehensive treatise is by an English priest. Spiritualism from the scientific point of view of psychological research is described fully enough to give a clear understanding of the case for survival; stating such problems as the question of identity of discarnate intelligences, instances of apparent foreknowledge, psychical phenomena. The celebrated work of Myers is quoted, and later words of Sir William Barrett. Some mention of Dr. Crawford's work might have been included; perhaps there is too much difference of opinion about Lodge and Doyle to warrant their beliefs being explained. Conversely, there are many who would say that the levitation of D. D. Home on a celebrated occasion was not "well-authenticated." Of the puzzling instances of apparent foreknowledge perhaps someone will develop a theory of the crumpling of time, as Einstein has done with his crumpling of space.

The second part of the book, on spiritualism and religion, covers the ground, but, as is to be expected, leaves us somewhat in doubt, except in this important phase—the Catholic doctrine and teaching about the faithful departed, the Communion of Saints, and the value of intercession on both sides, and the relation to it of the altar and Holy Communion. Sir William Barrett believes that the invasion to which we may subject ourselves may be that of malignant intelligences, resulting in obsession like the demoniacal possession of the New Testament. Two points may well be kept in mind in consideration of this fascinating subject: the warning of our Lord that men would not believe even if one rose from the dead, and the firm conviction of many scientific minds (revived by the death and failure of Houdini to get a message back to earth) that nothing of the reputed evidence has actually proved to them that the dead communicate with the living. "Super-normal" happenings

do certainly occur, but are they of God? Is it likely that we shall succeed in tearing aside the veil that God has placed between the worlds?

P. R. F.

THE NATIONAL COMMISSION on Evangelism has published a little tract called *Visitation Evangelism*, dealing with the experience of a Central New York parish in joining an interdenominational religious survey of the town. The rector, the Rev. Lloyd S. Charters, M.A., writes of this venture, and Bishop Fiske commends it and its follow-up results for the Church. The point is stressed that no sort of compromise of Church principles was made, and that the coöperation with the other religious bodies in this way worked out well and to our advantage. We very strongly commend this tract to clergy who may have to deal with this problem. This Bulletin No. 104 comes from the Commission, at Room 506, Southern Building, Wilmington, N. C. From the same source comes Tract No. 1, *The Need of a Revival in Preaching*, which gives food for thought.

ANOTHER pamphlet is *Dangers and Duties*, a sermon by Bishop Gore at the English Church Congress last fall. He says that it is an "unpleasant sermon," having to do with the dangers of disloyal extremes.

A fine little booklet is one of the Saints and Servants Series from Holy Cross Press, West Park, N. Y., by Fr. Hughson, O.H.C., entitled *Samuel Seabury*, the first American bishop. Fr. Hughson always writes of historical characters in a fascinating way; and the life and times of Bishop Seabury is most interesting. Bishop Cox's poem on Bishop Seabury's mitre and a picture of the mitre are included. Many of the laity ought to get this little biography, which is only 10 cents.

Seven Hymns Addressed to God the Holy Ghost, by the Rev. Henry Martin Saville, should be useful and instructive as well as singable. They are modern but devotional, and might well serve in private use.

P. R. F.

ONE WOULD be led to think that the general reading public was clamoring for a digest of the rich results of modern scholarship in things biblical if we may judge by the number of books which have recently appeared as mediators between the scholar and the people for whom he labors. Certainly nothing needs to be done more speedily than to assure the faithful that their Bible has not been slain in these latter days, but brought to new life and light. But, however excellently these interpreters of biblical scholarship and research do their work, there still remains the problem of making the disillusioned drink deep draughts from the life-giving stream which will restore their confidence in the God of their fathers.

When, however, we have learned how to make (or lead) our people to read, learn, and inwardly digest the feast of good things which are set for them, it is good to know that there are two excellent books, among others, to which one may refer them without critical misgivings or spiritual finger-crossing. Bishop Talbot's *A Biblical Thoroughfare* (Morehouse. \$3.00), and Booth's *The Background of the Bible* (Scribners. \$2.00), are safe guides, and if one follows the thoroughfare, noting the landmarks along the way, he will come at last to the promised land of a new and living word of God, our Bible.

R. T. F.

THANK God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

—Charles Kingsley.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



MARCH

- 30. Saturday.
- 31. Easter Day.

APRIL

- 1. Monday.
- 7. First Sunday after Easter.
- 8. Monday, Annunciation B. V. M.
- 14. Second Sunday after Easter.
- 21. Third Sunday after Easter.
- 25. Thursday, St. Mark.
- 28. Fourth Sunday after Easter.
- 30. Tuesday.

APPOINTMENTS ACCEPTED

BLOY, Rev. FRANCIS E., a student at Virginia Theological Seminary, Alexandria, Va.; to be in charge of All Saints' parish, Reisters-town, Md. Address, Theological Seminary, Alexandria.

BUDLONG, Rev. C. MONTGOMERY, formerly rector of Christ Church, Norwich, Conn.; to be rector of All Saints' Church, Scotch Plains, N. J. New address, Park Ave., Scotch Plains.

CAMPBELL, Rev. BERNARD, formerly rector of St. Peter's Church, Westfield, N. Y. (W.N.Y.); to be rector of St. Mark's Church, Buffalo, N. Y. New address, 41 Mayer Ave., Buffalo. April 25th.

CHAMBERS, Rev. HENRY D., formerly rector of St. Paul's Church, Salem, Ore.; to be chaplain and city missionary of Portland. New address, 518 Davenport St., Portland.

GOODWIN, Rev. CONRAD H., formerly rector of St. John's Church, Helena, Ark.; to be rector of St. Michael's Church, Charleston, S. C. April 15th.

HARVEY, Rev. BENSON HEALE, canon missionary of the Cathedral of St. Mary and St. John, Manila, P. I.; to be acting priest-in-charge of Holy Trinity Church, Zamboanga, P. I.

HUNTINGTON, Rev. CHARLES E., formerly missionary at Ray and Hayden, Ariz.; to be pastor to the sick at St. Luke's in the Desert, Tucson, Ariz. New address, R. F. D. No. 2, Box 193, Tucson.

PARLOUR, Rev. CLARENCE H., formerly curate of St. John's Church, Los Angeles, Calif. (L.A.); to be rector of St. Cross Church, Hermosa Beach, Calif. (L.A.) New address, 14th and Manhattan Ave., Hermosa Beach.

RUNKLE, Rev. JOHN C., formerly curate of Trinity Church, Wilmington, Del.; to be rector of St. James' Church, St. James, L. I., N. Y.

SMITH, Rev. NEWTON C., formerly priest-in-charge of Trinity Church, Poteau, and St. John's Church, Spiro, Okla.; to be priest-in-charge of St. John's Church, Woodward, and St. Stephen's Church, Alva, Okla. New address, 1401 Sixth St., Woodward.

TOMLINSON, Rev. ROBERT, formerly rector of Transfiguration Church, Buckhannon, W. Va.; to be rector of St. John's Church, Havre de Grace, Md. (Md.) New address, Havre de Grace, Md.

WELBEN, Rev. HALSEY, Jr., Ph.D., formerly rector of St. John's Church, Marysville, Calif. (Sac.); to be dean of Cathedral of St. Luke the Beloved Physician, Ancon, C. Z. May 1st.

NEW ADDRESSES

ADDRESS, Rev. HAROLD L., rector of Grace Church, Utica, N. Y. (C.N.Y.); 1526 Dudley Ave., Utica.

BLANKINGSHIP, Rev. A. HUGO, formerly 137 Calle C esq. 15, Havana, Cuba; Calle 18th, esq. 6 13th, Vedado, Havana.

COLES, Ven. CHARLES E., Ph.D., Archdeacon of Western Kansas, formerly 418 W. Normal Ave., Hays; 416 W. 7th St., Hays.

HALL, Rev. FRANCIS J., D.D., formerly Miami, Fla.; Onekama, Mich.

CORRECT ADDRESS

GRAMBS, Rev. GEORGE LORENZO, rector of St. Andrew's Church, New Castle, Pa. (Er.); 120 Spring Ave., Ellwood City, and not 127 Spring Ave., as printed in a recent number of THE LIVING CHURCH.

DIED

DEUEL—Entered into life eternal, on March 12th, KATHARINE ISBISTER WELLS DEUEL, wife of the Rev. Charles E. Deuel of Santa Barbara, Calif.
"May light perpetual shine upon her."

WILLIAMSON—JULIA (PRICE) WILLIAMSON, 86 years of age, mother of the Rev. Thom Williamson of Trinity Church, Pawtucket, R. I., died in Washington, D. C., on Friday morning, March 15th. Services were from St. John's Church, Washington, in charge of the rector, the Rev. Robert Johnston, and the Rev. W. F. Carpenter of Haymarket, Va. Interment at the Arlington Cemetery, beside her husband, the late Rear Admiral Thom Williamson, and near her son, the late Lieut. Comm. William Price Williamson, U. S. Navy. Surviving her are one son and four daughters.

RESOLUTION

Edward Tillotson

With a deep sense of the personal loss which they have sustained in the death of their brother, the Rev. EDWARD TILLOTSON, the undersigned, on behalf of the clergy of the diocese of Massachusetts, indite this poor tribute to his dear memory:

That memory will ever be of him as a generous soul, affectionate, helpful, and open-handed; of a faithful, devoted, and unchanging friend; of a cultured democrat, welcome in every circle; of a merry companion, whose keen wit was ever exercised in kindness; above all, it will be the memory of one who walked among us with unshaken faith in God and man, meeting the problems and bearing the burdens of life with a brave heart and cheerful countenance.

Of his notable ministry, as rector of the Church of the Holy Name, Swampscott, for twenty-three years past, it is not for us to speak. That ministry he was still exercising with undiminished vigor and ability when it pleased God to call him without warning or premonition. It is for us to rejoice that this active, virile man knew nothing of the invalidism and confinement that for him would have been intolerable. "My day has come," he said, "I am going home." And passed hence in peace.

To his sorrowing family and parish we send affectionate greetings, asking only the blessed privilege of sharing their sorrow as one with our own.

(Signed) FRANCIS E. WEBSTER,
JOHN F. SCOTT,
ROBERT LEBLANC LYNCH.

March 18, 1929.

MEMORIAL

Lucy Gilbert

Entered into life eternal on Friday, March 16, 1929, LUCY GILBERT, wife of the late Hollis Gilbert of Algona, Ia., in the 87th year of her age.

The funeral was held at St. Thomas' Church, Algona, on Monday, March 18th, and was conducted by the Rev. Thomas Horton of Clinton, Ia. Burial in the family lot in Algona Cemetery.
"Lord, now lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation."

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]

WYOMING—Add, Rev. Canon F. G. Harkness, Sherwood Hall, Laramie, Wyo.

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OF

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

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

POSITIONS OFFERED

CLERICAL

AN UNMARRIED PRIEST OR DEACON for a parish in the New York suburban area to act as organist and choir-master and to assist rector. Church school experience and successful contacts with young people desired. Boy choir. Good salary. S-324, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—AN EXPERIENCED NURSE (diploma or R. N. not essential), under thirty-five for Church Boarding School. Must also assist matron. All year position if desired. Near New York City. State experience, training, age, salary expected. S-335, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CORRESPONDENCE INVITED BY CLERGY—man who desires to return to parish work. Have devoted entire time for several years to conducting "Parochial Missions." References supplied. Write Box B-329, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CANADIAN PRIEST DESIRES parish. Married, preacher, musical. Town or city work. T-338, LIVING CHURCH, Milwaukee, Wis.

MIDDLE WEST RECTOR WILL SUPPLY in New York state, or New Jersey, during August and first two Sundays of September. Would expect to conform to usages of parish. Address, **PRIEST, W-330, LIVING CHURCH, MILWAUKEE, WIS.**

MID-WESTERN RECTOR OFFERS TO AN Eastern seaside church his services for July and August. Accommodation for four persons desired in lieu of stipend. Parish or missions. Box B-337, **LIVING CHURCH, MILWAUKEE, WIS.**

PRIEST, IN GOOD STANDING AND health, university and seminary graduate, successful and an able preacher desires to make a change. Present salary \$2,700 and house. Address, **M-326, LIVING CHURCH, MILWAUKEE, WIS.**

PRIEST, MIDDLE AGED—COLLEGE AND seminary graduate, wants missions or village parish work. Good preacher and pastor. Single. \$1,800 and rooms. **G-333, care LIVING CHURCH, MILWAUKEE, WIS.**

SUMMER SUPPLY BY CLERGYMAN WHO has been devoting entire time to conducting "Parochial Missions." Available May 1st. Write **Box A-328, LIVING CHURCH, MILWAUKEE, WIS.**

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MISCELLANEOUS

HOUSEMOTHER OR HOSTESS IN BOYS' school. September. Experienced and excellent references. **D-339, LIVING CHURCH, MILWAUKEE, WIS.**

MATRON, HOUSE-MOTHER OR ASSISTANT in school or any institution or parish work. Position desired by thoroughly experienced Churchwoman, with excellent references. Address, **J. G. C., 97 Green St., Jamaica Plain, Mass.**

ORGANIST AND CHOIRMASTER WITH excellent references, desires change. Seven years in present position; European training; experienced, boy or mixed choirs. Recitalist and good Churchman. Address **Box L-325, care of THE LIVING CHURCH, MILWAUKEE, WIS.**

ORGANIST-CHOIRMASTER OF PROMI-nent parish in middle west desires change. Successful boy choir and singing teacher. Experienced recitalist. Communicant. Address, **S-331, care of LIVING CHURCH, MILWAUKEE, WIS.**

WANTED—CHANGE OF POSITION BY organist and choirmaster of exceptional ability and experience. American and English cathedral trained. Mixed or boy choir expert. Recitalist. Communicant. References. Address: **ORGANIST, 706 Fifth St., Wausau, Wis.**

YOUNG MARRIED ORGANIST AND choirmaster. Recitalist. Boy or mixed. Excellent references as to ability and character. Desires to return to the Episcopal field. At present engaged in Presbyterian Church. Will assist in parish work. Reasonable salary with teaching possibilities. Communicant. Address, **L-334, LIVING CHURCH, MILWAUKEE, WIS.**

UNLEAVENED BREAD

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

MISCELLANEOUS

TREE RIPENED SOUTH FLORIDA GRAPE Fruit picked to ship to you direct from the grower. Boxes \$4.00. Half boxes \$2.00 f.o.b. Homestead, Fla., while they last. Address **F. F. WYMAN, Silver Palm Gardens, Homestead, Fla.**

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WONDER PATH THROUGH EUROPE—20th year. Private party sails June 29th. Particulars from **REV. E. H. YOUNG, Coll. Sta., Durham, N. C., or 1836 13th St., Rock Island, Ill.**

RELIGIOUS

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

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HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPI-tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

NOTICE

THE QUEST OF THE SANGREAL, CON-taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. **THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.**

SISTERS OF THE HOLY NATIVITY

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

RETREATS

NORTH EAST, PA.—THE ANNUAL RE-treat for priests will be held at Holy Cross, the dioceses of Erie, Ohio, and Pittsburgh, will be held at St. Barnabas' House, North East, beginning on Monday night, April 15th, and concluding on Thursday morning, April 18th, and will be conducted by the **Rev. Fr. SPENCE BURTON, Superior S.S.J.E.**

WEST PARK, ULSTER CO., N. Y. A RE-treat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. No charge. Address, **GUESTMASTER.**

RADIO BROADCASTS

KFBW, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILO-cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9), St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILO-cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the **Rev. James C. Crosson.**

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

A RURAL MISSIONARY in the diocese of Albany offers a suggestion for getting acquainted with the needs of an unfamiliar field. On Monday, drive about the country, studying the clothes-lines, thus learning which families have children. During the rest of the week visit them, finding many children to be baptized.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15.
Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30.
Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., and 4 P.M.
Noontday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions, Saturdays 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
EASTER DAY
Low Masses, 7:00, 8:00, 9:30 A.M.
Solemn Procession, High Mass and Sermon, 11:00 A.M.
Vespers, Address, and Benediction, 4:00 P.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, with Hymns for children, 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Low Mass at 7, 8, and 9:30.
Fridays: Sermon and Benediction at 8.
(Stations of the Cross in Lent.)
Confessions: Friday, 3 to 5, 7 to 8.
Saturdays, 11 to 12, 3 to 5, 7 to 9.
Priest's House, 2013 Appletree street.
Telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

American Year Book Corporation. 229 West 43rd St., New York City.

The American Year Book, year 1928. A Record of Events and Progress. Editor, Albert Bushnell Hart, LL.D. Associate editor, William M. Schuyler.

The Century Co. 353 Fourth Ave., New York City.

An Introduction to Social Work. By John O'Grady, Ph.D., editor *Catholic Charities Review*, professor of Sociology at Catholic University of America and Trinity College, Washington, D. C.; secretary National Conference of Catholic Charities.

Doubleday, Doran & Co., Inc. Garden City, N. Y.

The Book of the Twelve Prophets. Commonly Called the Minor. In two volumes—Volume I, Amos, Hosea, and Micah. By George Adam Smith, Kt., D.D., LL.D., Litt.D., F.B.A., principal of the University of Aberdeen. With an Introduction and a Sketch of Prophecy in Early Israel. New and Revised Edition. \$2.50.

The Book of the Twelve Prophets. Commonly Called the Minor. In two volumes—Volume II, Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah, Malachi, Joel, Jonah. By George Adam Smith, Kt., D.D., LL.D., Litt.D., F.B.A., principal of the University of Aberdeen. With Introductions. New and Revised Edition. \$2.50.

Harper & Brothers. 49 E. 33rd St., New York City.

The Authority of the Bible. By C. H. Dodd, M.A., Yates professor of New Testament Greek and Exegesis at Mansfield College, Oxford; University lecturer in New Testament Studies; Grinfield lecturer on the Septuagint. \$3.00.

With and Without Christ. Being Incidents taken from the Lives of Christians and of Non-Christians which Illustrate the Difference in Lives lived with Christ and without Christ. By Sadhu Sundar Singh. With an Introduction by the Lord Bishop of Winchester. \$1.50. Publication date, April 30, 1929.

The Macmillan Co. 2459 Prairie Ave., New York City.

Memoirs of a Gothic American. By Anne Kavanagh-Priest. \$2.50.

Souls in the Making. An Introduction to Pastoral Psychology. By John G. Mackenzie, M.A., B.D., Jesse Root professor of Sociology and Psychology, Paton College, Nottingham; author of *Modern Psychology and the Achievement of Christian Personality* and *The Teacher's Allies, a Study in the Psychology of Religious Education*. \$2.25.

S. P. C. K.
The Macmillan Co. 60 Fifth Ave., New York City.

Good Friday. A Manual for the Clergy.
Sketches of Church History. By J. C. Robertson, M.A., Canon of Canterbury. Revised by C. B. Moss, M.A., late scholar of Christ Church, Oxford. Part I—from A. D. 29 to A. D. 604.

G. P. Putnam's Sons. 2-6 45th St., New York City.

The Pact of Paris: A Study of the Briand-Kellogg Treaty. By David Hunter Miller. \$1.00.

PAPER COVERED BOOKS

Doubleday, Doran & Co. Garden City, N. Y.
Sea and Youth. By Sherwood Eddy. 15 cts.

Metropolitan Life Ins. Co. New York City.

A School Health Study of Newton, Mass. Monograph No. 5, School Health Bureau, Welfare Division.

BOOKLET

From the Author. 5005 22nd St., N. E., Seattle, Wash.

A Precursor of Perry: or The Story of Takano Nagahide. By Herbert H. Gowen. Number 22, University of Washington Chapbooks. Edited by Glenn Hughes. 65 cts.

BULLETIN

Department of Publicity. 281 Fourth Ave., New York City.

What the Dioceses Expect to Pay. Table of Reductions in Appropriations. Bulletin No. 61. Issued by the Department of Finance.

PAMPHLETS

The Church Peace Union. 70 Fifth Ave., New York City.

Report of the General Secretary and Treasurer to the Fifteenth Annual Meeting of the Board of Trustees, December 6, 1928.

Jessie Wiseman Gibbs. 319 South Lauderdale St., Memphis, Tenn.

Jesus Christ and War. Pamphlet No. 6.

INFORMATION BUREAU



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

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

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

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

THAT the country girl should stay home and not go to the city to live and work was voiced most emphatically by Cornelia E. Marshall, president of the Association to Promote Proper Housing for Girls, at a recent meeting of the association held in the Hotel Pennsylvania, New York City.

More than 25,000 girls in Manhattan and the Bronx alone receive less than \$15.00 per week and live on a minimum of food and in doubtful social atmosphere.

Miss Marshall said the Association to Promote Proper Housing for Girls was bending every effort to keep country girls from adding to "the enormous number of poorly paid, barely existing girls in this city." The question is, will country girls heed this and other similar warnings?

Bishop Manning Resumes Visitations After Lengthy Illness of Pneumonia

Trinity Church Loses Suit Against City — New Religious Society Planned

The Living Church News Bureau
New York, March 23, 1929]

WHEN BISHOP MANNING OFFICIATED last Thursday morning in Trinity Church at the funeral of Miss Lucy Halsted Kean it was his first appearance in public since he was stricken with pneumonia in Christmas week. The Bishop will have his first Confirmation service following his illness, tomorrow afternoon, at St. Thomas' Church. On Easter Day he will be the celebrant at the 7 o'clock Eucharist.

CATHEDRAL ITEMS

The March meeting of the trustees will take place next Tuesday, the 26th, but it is stated that at that time the Bishop will make no nomination of a successor to Dean Robbins.

The resignation of Dean Robbins becomes effective with the ending of this month which happens to be Easter Day. The Dean will be the celebrant at the 8 o'clock Eucharist on that day.

The Italian government is the eleventh foreign country to make a gift to the cathedral. Through the Premier and Minister of Foreign Affairs, Signor Mussolini, a pair of large silver candlesticks, beautifully carved and decorated, have been received. These, which are to be formally received on Sunday afternoon, April 7th, are to be placed on the altar of one of the chapels which will be in the nave of the cathedral.

The Easter schedule at the cathedral provides for six celebrations of the Holy Communion: at 6:30, 7:00, 8:00, 9:00, 10:00, and 11:00.

TRINITY CHURCH LOSES APPEAL

The suit brought by Trinity Church against the City of New York to recover \$131,340 damages to its property has been lost by a decision of the Supreme Court. The claim was made that the church was compelled to expend this sum in 1925 to reinforce the walls of the edifice, the condition being caused in the opinion of the church authorities by the construction of the subway along the westerly side of the property. The decision of the court states that it appears that during a period of seven years following the subway work there was no appreciable settlement of the walls, of the yard, or of the retaining wall, and bases its decision on what it terms the failure of the church authorities to show a direct connection between the subway construction and the settling of the walls.

NEW RELIGIOUS SOCIETY PLANNED

When the Rev. Dr. Joseph Fort Newton resigned from the pastorate of the Universalist Church of the Divine Paternity, Central Park West and 76th street, it was to seek orders in the Episcopal Church. His successor here, the Rev. Dr. Charles Francis Potter, also has resigned, but for the purpose of sponsoring a new religious society.

Dr. Potter proposes the foundation of the First Humanist Society of New York. This announcement which is to be recognized as an interesting characteristic of the spiritual unrest and confusion of

the day describes the new venture as a world-wide movement which will serve as a focal point for "the new religion." The society will hold no services of worship; its plan seems to be chiefly educative. There are to be branches in the colleges, as well as schools of its own for children and young people. The movement professes to be an intellectual approach to religion, freeing the latter of supernaturalism, using the scientific method to investigate the unknown rather than to worship it, so the director explains. His plan is to appeal especially to the millions outside the churches who are there, it is claimed, because of inability to accept the supernatural in orthodox religion. Lack of religion means lowering of moral standards, hence the need of this new society. Because of Dr. Potter's prominence his plan will be watched with interest.

THE PURPOSE OF EDUCATION

The *Times* states, editorially, that the "true purpose of education will not be achieved until membership in a society has a world significance as well as a national one." This comment is an elaboration of an interesting one made by the Archbishop of York which the paper quotes with marked approval. The English prelate, speaking recently before a group of educators, defined the true purpose of education, making no mention of the increased earning power of the student, but stating that its primary factor is membership in a society. The Archbishop said: "That any one thirty years of age should really care more about what happens in the athletic world than, say, the League of Nations, is a public disaster and a private calamity." The *Times* adds that the League of Nations should be of greater concern than the activities of the leagues in our national game.

PAPAL PERIL PERCEIVED

Charles C. Marshall, the well-known Churchman and lawyer who became prominent in the religious discussion preceding the recent presidential election, spoke last Saturday before the Foreign Policy Association on the recent concordat effected in Rome. Mr. Marshall pointed out that by the said agreement between the Vatican and the Italian government the religion of the Roman Catholic Church had become in Italy the sole religion of the state. This, notwithstanding that there are in that country over a million people who do not accept the papal claims. Because of this agreement, Mr. Marshall contends that what has happened in Italy is what may be expected to happen in any electoral state when Roman Catholic representation in the electorate obtains a preponderance.

SERMON SAYINGS

Fr. Woodlock, S.J.: "Modernism has taken the heart out of Christianity by its denial of any superhuman knowledge to the soul of Christ."

William Lyon Phelps at Park Avenue Baptist Church: "There is no one who is not affected by contact with an evil or sensuous play, book, or picture, and therefore it is as important that they be censored for adults as for young persons."

Bishop Booth at the cathedral: "We must act always as though the best is yet to be, and see the movement toward that

bright hope of a yet more glorious day."

The Rev. J. V. O'Connor, Vincentian Father: "America is what she is today, peerless among the nations, largely because of the valor, genius, and patriotism of her Catholic subjects."

NEWS ITEMS

A new side altar has been provided at Christ Church, West 71st street. In the wall above it has been set a cross of shell mosaic, the gift of Mrs. John Jay Chapman.

The Rev. Dr. Charles B. Ackley, rector of St. Mary's Church, West 126th street, is delivering two series of addresses in St. Paul's Chapel at Columbia University. One, given on the Tuesdays until May 14th, considers outstanding Christian heroes; the other, on Wednesdays until May 15th, deals with religion and social ideas and patriotism.

HARRISON ROCKWELL.

SISTERS DIE OF POISONING AT SAGADA, P. I.

SAGADA, P. I.—Two missionary Sisters of the Community of St. Mary, Sister Bridget, Superior, and Sister Felicitas, died of poisoning at Sagada on March 10th, by eating bread in which the native cook had used insect powder by mistake in place of flour. Two native women who also ate the poisoned bread recovered.

This loss leaves the Girls' School of St. Mary the Virgin in Sagada without Sisters, as two others, one very ill, had arrived in the States a short while ago.

KANUGA LAKE BECOMES PROPERTY OF CHURCH

ASHEVILLE, N. C.—"The dream of thousands of Episcopalians not only in the south but in all sections of the United States has come true, and the Church will formally take title to beautiful Kanuga Lake."

The above, culled from a half-page article on the subject of Lake Kanuga in the Asheville Sunday *Citizen* for March 17th tells of the successful conclusion of a long struggle to obtain for the Church's use as a summer conference center an exquisite spot in the mountain region of North Carolina.

The property containing nearly 400 acres is located on a new hard-surfaced highway four miles southwest of Hendersonville, in the diocese of Western North Carolina. Asheville, the see city of the diocese, is twenty-five miles distant.

The lake covers thirty acres and on the property are about fifty buildings, including the main building with four annexes under one roof, containing 125 rooms.

The property for the present will be controlled by the four dioceses which cooperated in its purchase: Western North Carolina, East Carolina, South Carolina, and Upper South Carolina.

Plans for the season of 1929 include camps for boys and girls of various ages, a summer school, and a clergy conference. A year ago similar uses were made of the property when, through the generous permission of the owners, its practical advantages to the Church were tested by actual use.

The leading figure in the obtaining of this property for the use of the Church in this portion of the province of Swannee is the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, whose determination and unsparing leadership brought the matter to a consummation.

Rev. John W. Suter, Jr., Discusses Sin in Boston Passion Week Addresses

Young People Sponsor Religious Conference — Memorial Gifts to Cathedral

The Living Church News Bureau
Boston, March 23, 1929

WELL KNOWN IN MASSACHUSETTS IS the preacher who gave a message for the first three noondays of this week at St. Paul's Cathedral, for the Rev. John W. Suter, Jr., was the executive secretary of our department of religious education before he became the secretary of a like department under the National Council. "How Bad is Sin?" he asked on Monday, and gave the answer: "The goodness or evil of anything is to be judged only by its tendency to further or obstruct the purposes of God. An act may be said to be as bad as it is harmful to God's plan. Nothing can be bad in itself. It is bad for something. And to be bad for what God has in mind for His universe is to be bad indeed."

Referring to the scorching and thunderous denunciations of Jonathan Edwards, Mr. Suter pointed to one valuable thing about them: their earnestness, for they implied that sin really matters. "The destiny of man is in truth linked up in some mysterious way with the structure of the universe. Otherwise it couldn't be a universe but a multiverse. The good life marches in step with the stars. Your mean words, hurting the heart of a friend, thrust a spoke in the wheel of the nature of things. They are out of key. Your every act is of infinite moment."

MEEKNESS STRESSED BY YALE CHAPLAIN

The Rev. Elmore McKee, chaplain of Yale University, has been speaking from the pulpit of Trinity Church, Boston, during the past week. Referring to that cry for happiness which goes either consciously or unconsciously from every human heart, he said that the only road toward it is through working toward a purpose in harmony with the larger purpose of God. Drawing the distinction between superficial and true happiness, Mr. McKee said:

"America is broad enough in its opportunities, its manifold interests, its rapid advances. But is America deep enough? The Church is broad enough; but how we need the depth of meekness! Happiness lies there as our corporate life beats to the pulse of God." The meekness to which Mr. McKee referred is a tremendous thing, quite apart from the meekness of a Uriah Heep. "He said, 'Happy are the meek.' . . . Meekness is a tremendous word. It follows childlikeness and mercy, as its matured phase. The meek man has found something by his expectancy and his mercy. . . . We must have the blithe expectancy of childhood, the graciousness of mercy, the meekness of those who have aimed at reality and hold fast in quiet strength. Out of the depth of life shall come to us God—and with that, indirectly, the only happiness worth having."

Another of the addresses referred to spiritual vision:

"To the woman who intruded at the Pharisee's feast to anoint the feet of Jesus, He was the symbol of her lost goodness and the pledge of what she might be. To Zaccheus, the rather mean tax-gatherer, Jesus was the symbol of his own possible generosity. To Paul, narrow

persecutor of Christians, Jesus became the symbol of a larger vision that he might possess, and on the Damascus road the right-about-face took place. . . . To each of the three Jesus had given something to live up to."

Likening this call of Christ to a vesper bell, Mr. McKee told of Michael Pupin who, herding sheep on his father's land in Serbia, heard as a boy the notes of the vesper bell stealing over the hills from the little village church. His mother used to say, "Michael, dost thou not hear the divine message which summons thee to the altar of Almighty God?" And so this address was closed with the searching question: "Does anyone hear the vesper bell ringing in us? Does anyone, slipping downward, hold fast because of what he has seen in us? Does some ungenerous person become generous, some narrow-visioned person become Christ-visioned, because of us?"

YOUNG PEOPLE CONDUCT RELIGIOUS CONFERENCE

Religion in Action was the general theme of the seventh annual religious conference sponsored by the young people of St. Paul's Cathedral. The meetings occupied three days, March 20th to 22d inclusive. Discussion groups were formed, and in the evenings the large meeting was addressed in turn by the Rev. Henry K. Sherrill, the Rev. Elmore McKee, and Dean Sturges. The four topics for discussion and their leaders were: Religion in Literature, Art, and Beauty, by the Rev. Charles Russell Peck; Religion Hampered and Helped by the Instincts of Hunger, Fear, and Sex, by the Rev. Dr. William E. Gardner; Experiences in the Mission Field Which Help One to Understand the Realities of Christ and His Church, by the Rev. William M. Bradner; and Social Service and the Christian Attitude, by Dr. Jeffrey R. Brackett.

"ST. PATRICK'S BREASTPLATE"

St. Patrick's Breastplate, the wonderful metrical version of the prayer associated with the name of the patron saint of Ireland, is not as well known and appreciated as it might be. It was a prized privilege to many to hear it sung in St. Paul's Cathedral on the evening of St. Patrick's Day. The little note in the Cathedral leaflet says: "It was written by Cecil Humphries Alexander, born in 1823, the daughter of Major Humphries of Strabane, Ireland. She married the Rev. William Alexander, who became Bishop of Derry and later the Primate of Ireland. An interesting event took place in York, England, in 1891. Archbishop Magee was enthroned in York Minster on St. Patrick's Day. Dr. Alexander preached the sermon, and the hymn sung as appropriate under the circumstances was this hymn, number 525 in our hymnal, translated by Mrs. Alexander in commemoration of the festival of an Irish national saint."

MEMORIAL GIFT TO CATHEDRAL

One of the clergy stalls in St. Paul's Cathedral has been given as a memorial to Joseph and Elizabeth Comer by their children. Mr. Comer was a vestryman of St. Paul's Church as it then was, from 1881 to 1898, and both he and his wife gave to it their service and their devotion.

Another memorial soon to take its place in the sanctuary of the cathedral will be

BOOK CHATS

from Morehouse Publishing Co.

YOUR Correspondent begs to take this opportunity to wish you a happy and blessed Easter-tide, one and all.

Bishop Gore's NEW COMMENTARY ON HOLY SCRIPTURE is one of the most remarkable Bible commentaries ever published. It has as much meat in it as ten first-class books and, despite its brilliant condensation, contains over a million and a quarter words. But its quality, not its quantity, is what causes it to continue to draw front page reviews all over the country. And all this for only \$5.00!

"Fresh, vivid, altogether delightful are these portraits by the vicar of All Saints', Margaret Street." So says the *Anglican Theological Review* of **SAINTS AND LEADERS**, by Prebendary H. F. B. Mackay (\$2.40). Your Correspondent, ever observant, notes also that the new edition of this popular book is dressed in an attractive green jacket.

How do you like our BOOK CHATS? Say it with orders!

Our good friend Presbyterian Ignatius has been musing lately upon *poltergeists* and similar phenomena. The Rev. Donald Hole, in **SPIRITUALISM AND THE CHURCH** (\$1.50), discusses the whole problem of supernatural manifestations in the light of science and of the Catholic Faith. Your Correspondent sat up half the night reading it with interest and profit.

Are you one of "Dick" Sheppard's many admirers? If so, you will want to read **THE HUMAN PARSON** (\$1.00), just published on this side of the Big Pond by Morehouse Publishing Co. Another new book by this versatile writer is **FIERY GRAINS** (\$1.50), a collection of brief and pointed sayings by writers of the past and present.

No longer as new as it was a year ago, but just as good as it ever was, is **THE CHRIST WE KNOW** (\$2.00), by Bishop Fiske. If you haven't read it, you have nobody but yourself to blame for missing a fresh, vivid interpretation of our Lord's life on earth. It's just the book to give to that puzzled undergraduate home from college for the Easter holidays.

No, gentle reader, that symbol with which we begin our paragraphs is not an elephant's trunk; it's a horn of plenty—signifying that Your Correspondent anticipates plenty of orders from his random chatter.

It seems that everyone must by this time be familiar with George Craig Stewart's **SPANISH SUMMER** (\$2.50), now in its third large edition. There are still a limited number of the Intaglio Edition (\$5.00) in stock, but they are going fast. When they are gone, there will be no further edition with the etchings hand-printed from the original plates, so Your Correspondent urges prompt orders if you want the book in this beautiful edition. Why not buy some now to keep for next Christmas, when they will probably be no longer obtainable?

Don't forget that orders for **THE MOTIVES OF MEN**, by George A. Coe, must be mailed before midnight Monday to enjoy the benefit of the \$2.25 rate. After that the price of this book advances to \$2.50.

MOREHOUSE PUBLISHING CO.

Publishers and Booksellers
1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.

the credence table, a memorial to the late Rev. Henry W. Nelson, D.D. Cram and Ferguson have re-designed this table.

MEETING OF CHURCH SERVICE LEAGUE

The Rev. K. Brent Woodruff of South Dakota was the speaker at the diocesan meeting of the Church Service League in the crypt of St. Paul's Cathedral on March 20th. The meeting was an enthusiastic one as usual, and many of the women present followed the example of the lone male reporter from one of the daily papers by taking notes so that accurate reports might be given in their own parishes. These monthly meetings are unique in interest and value and are attended by an average of 175 women.

One of the interesting announcements at the monthly Church Service League meeting was that a friendship committee is now in being and Mrs. James Dirickson Cummins, assistant chairman for domestic missions and wife of the assistant at Emmanuel Church, is the chairman of it. The work of the friendship committee is for the making of friendly, sustaining ties with the isolated, be they men, women, or children. There is a place for such a committee as this one and the prospect of very valuable and beautiful work to be done.

TALKS ON WORLD'S THINKERS GIVEN AT QUINCY

Professor Scammell of the School of Religious Education, under Boston Uni-

versity, has presented informally at a series of services in Christ Church, Quincy, the endeavors of some of the world's most profound thinkers to determine what to believe and the manner in which to live up to their beliefs.

The subjects chosen have been: The Quest for Righteousness in Greek Tragedy; the Need of Idealism, in Plato; the Vanity of the World, in Marcus Aurelius; the Flight from this World, in the Monasteries; Plain Living and High Thinking, in Emerson; the Service of Our Fellowmen, in Modern Humanitarianism; and a Summary of the Points of View.

MISCELLANEOUS

A new altar is being given to St. John's Church, Winthrop, by Mrs. J. L. Miskelly, and it is expected that it will be in place on Easter Day.

The new memorial organ, given in memory of Mrs. Thomas B. Williams by Dr. and Mrs. George C. Sears, was used for the first time in St. Stephen's Church, Cohasset, last Sunday.

The Young People's Fellowship of Trinity Church, and Emmanuel Church, and the Back Bay students' committee gathered in the new Old South Church last Sunday evening for a union Lenten service. Dr. Harold Speight, formerly of King's Chapel and now of Dartmouth College, spoke on Twentieth Century Religion.

ETHEL M. ROBERTS.

Bishop Griswold Defines Christian Law at Chicago Noonday Services

Anderson Chapel Campaign Begins April 1st—Dr. Osgood Speaks at Garrick

The Living Church News Bureau
Chicago, March 23, 1929

MODERN SOCIETY NEEDS NOTHING AS much as the impress of the Cross upon individual lives, municipalities, and the state, Bishop Griswold declared, speaking on the Lenten noonday program of the Chicago Church Federation at the Methodist Temple on Tuesday. The Federation conducts noonday services each year the last two weeks of Lent, representing 800 churches of the city.

"We need the iron of self discipline in our blood to develop spines of steel in our public officials," said Bishop Griswold. "Our Puritan forebears who had a share in the creation of the American government had what this generation lacks, an intense appreciation of the sovereignty of God, a perfected self-control, and a firm loyalty to duty, expressed in justice, morality, and truth.

"It is an unerring instinct which has caused the Christian world universally to adopt the Cross as the external symbol of its religion, but it is a far cry from the wooden Cross which bore the Son of Man to the sons of men who bear golden crosses in the modern world. It is not enough that we have a symbol of redemption. The world is not yet redeemed; and now as ever it requires the Cross for its redemption.

"Our Master said: 'If any man will come after Me, let him deny himself and take up his Cross daily and follow Me; for whosoever will save his life shall lose it, but whosoever will lose his life for My

sake the same shall save it.' This is the eternal Christian law which must be applied to individual Christians, to different groups of Christians in their inter-relationships, and to Christians seeking to fulfill their obligations of citizenship."

DR. OSGOOD SPEAKS AT GARRICK

Many Christians today are in danger of "spiritual invalidism," Dr. Phillips E. Osgood of St. Mark's Church, Minneapolis, declared in one of his addresses at the Garrick Theater noonday services of the Church Club.

"The religionist who holds tight the concept of his own rightness despite other points of view, cultivating the habit of infallibility, is the man who has made the mistake of spiritual blindness in a universe of larger truth," said Dr. Osgood. "We must look out and discover to find God and actuality.

"The lame lean on something or someone. It is easy to lean. Do we lean on ourselves? Can we throw our crutches away? Are we even using the Church and Christ as crutches to pamper our own weakness? Do we come to them as strong as we can, or do we lean too hard and too much, hoping for a salvation by labor-saving devices, such as the Church?"

Religion and faith supply the overplus of life, said the speaker. It is only religion which gives beauty to life and the soul. Again he urged the straight and narrow pathway of faith.

"Morality is a path. It is straight living. It avoids waste energy. Sooner or later any deviation from spirituality must be retraced back to the main path. The stress and strain of unnecessary freedom comes when we take nothing for granted, when we have no faith. In religion, the variety to choose from is altogether too multitudinous. In standards of morality, we have too many codes. In

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opinions, we have too many conflicting infallibilities.

"We need to commit ourselves to the task of surrendering to a mastery in order that we may find forward marching liberty. Unless our ideals have a mastering ideal, they fight with each other.

"Begin to practise the life of the spirit no death can touch," said Dr. Osgood in his final address. "Circumstance can be handled as Jesus handled the circumstance of Golgotha. Sorrow, catastrophe, routine, or good fortune may any of them possess the soul if we have not the technique of the independent soul which lives in the life which is entirely of immortal values and of God who is the spirit in whom we may live and move and have our being."

The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, is taking the Holy Week services at the Garrick. The daily Masses of the Catholic Club are continuing at 137 South LaSalle street.

ANDERSON CHAPEL CAMPAIGN BEGINS
APRIL 1ST

Plans are complete for the launching of the campaign for \$100,000 to erect the new chapel of the Western Theological Seminary in commemoration of the thirtieth anniversary of Bishop Anderson's consecration. The campaign will start formally on April 1st, and continue until Ascension Day, when it is hoped the full amount will have been raised.

The work will be carried on entirely through the individual parishes and missions, with the clergy in charge. Within a few days, materials on the chapel will go forward from the central committee, of which Bishop Griswold is chairman. Bronze medals, bearing a likeness of the Bishop on one side and a reproduction of the chapel on the other, will be given to each contributor to the chapel fund. Allotments of the medals will be sent to all clergy in the diocese on April 1st, for distribution as contributions are received.

There are to be no limitations on the size of contributions made to the chapel fund. The aim of the committee, however, is to have every member of the Church as far as possible contribute to the fund.

The Woman's Auxiliary, the Brotherhood of St. Andrew, Church schools and other parochial organizations, are asked to assist in the campaign.

NEWS NOTES

St. James' parish will receive the house and property located at 77 East Division street, Chicago, under terms of the will of the late Mrs. Robert W. Hunt, filed this week. The property will be sold and the proceeds placed in trust, the income to be used for the upkeep of the parish.

Mrs. Hunt died in Florida recently and was buried from St. James'. Col. Robert W. Hunt, a well known Chicago engineer, died several years ago. The value of the property willed to St. James' is not yet known.

St. Alban's School, Sycamore, has won its second championship in sports during the present school year. By defeating Morgan Park Military Academy last week, St. Alban's won the basketball championship of the Midwest Prep School conference. Last fall the St. Alban's football team won the championship of the conference.

Bishop Griswold will confirm a class at the Cathedral Shelter Easter day. Bishop Anderson expects to be at Charleston, S. C., for Good Friday and Easter, according to a letter just received from him. The Bishop is gradually improving. He expects to work his way back to Chicago by motor, Charleston being one of the points on the route laid out.

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, announces the appointment of A. Iver Coleman as choir-master and organist of the parish. Mr. Coleman is professor of organ and choral music at the Northwestern University School of Music. He is a graduate of Yale and formerly was organist at St. Paul's Church, Wallingford, and St. Luke's, New Haven, Conn.

A gift of \$10,000 has been made to St. Luke's Church, Evanston, by Mr. and Mrs. E. J. White, to be used for oak paneled ceiling over the sanctuary and chancel. Bishop Griswold confirmed more than sixty candidates at St. Luke's last Sunday.

The campaign for funds for St. Luke's International Hospital, Tokyo, will be climaxed with luncheons of the men's and women's committees of the diocese on

April 4th and 5th, respectively. Dr. George H. Thomas of St. Paul's has been leading the men's committee, and Mrs. Robert B. Gregory the women. No report is yet available on the amounts raised.

The Rev. Leland Hobart Danforth, rector of the Church of the Holy Comforter, Kenilworth, is recovering following an operation for appendicitis last week. The Rev. Louis F. Martin, assistant at St. Peter's, has been taking the services at Kenilworth during the rector's absence.

"FURNACES and umbrellas mended. Any mortal thing can do," reads a Chinese person's sign in Singapore, recorded by *The Mission Field* (S.P.G.) in an article about mission work in Singapore, which, in spite of the difficulty of the work, appears to be a delightful place.



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CANADIAN NOTES

The Living Church News Bureau
Toronto, March 22, 1929

A DOCTOR'S PLUCK AND A MISSIONARY'S stoicism are illustrated by the bringing out from Moose Fort in the far north of one of the Church's missionaries, the Rev. G. Morrow, by Moth airplane by Capt. W. R. Maxwell, director of the Ontario Provincial Air Service. Five weeks ago Mr. Morrow sustained a broken hip. He and his wife were alone at the mission house, and no medical aid was within many miles. Word as to his condition had to be sent out by Indian runner, the aid of the government air service was secured, and the plane was to take out a doctor from Cochrane, the seat of the Bishop of Moosonee, to whose diocese the young priest belonged. Dr. Paul of Cochrane although still ill with pleurisy, insisted on going to aid the aviator in bringing back the injured clergyman. But weather and bitter winds made air traveling difficult. At last Moose Fort was reached and with difficulty the injured man was placed in the plane and brought out. He is now reported as doing well, a report wirelessly to his young wife, who will now rejoin him by dog team.

CHURCH CONGRESS POSTPONED

It has now been decided to postpone the meeting of the Church Congress in Canada, probably till 1931, the year of the meeting of the General Synod.

AN OLD ESTABLISHED ORPHANAGE OF THE CHURCH

On March 1, 1829, the Female Orphan Asylum of the City of Quebec opened its doors "in the apartments prepared in the upper part of the school house." On March 1, 1929, the children of the orphanage, the Sisters of St. John the Divine, at present in charge of the institution, together with sundry members of the Ladies' Committee attended the service in the Cathedral of the Holy Trinity to thank Almighty God for the century of blessing He had given to their home.

LENTEN SERVICES AT CALGARY

Services are being held during Lent at the pro-cathedral, Calgary, from 12:10 to 12:30, the first five days of the week. The Bishop of Calgary conducted the services the first week, and was followed the second week by Canon J. A. Comyn-Ching, of Christ Church, Edmonton. The Bishop of Cariboo, the Rev. Dr. Adams, is taking the services the third week. Except for the time of the Woman's Auxiliary convention, when there was an attendance of about 400, there has been a regular attendance of nearly 200 each day.

BECOMES DEAN OF CATHEDRAL IN CANAL ZONE

SACRAMENTO, CALIF.—The Rev. Dr. Halsey Werlein, Jr., rector of St. John's Church, Marysville, has accepted a call to become dean of the Cathedral of St. Luke the Beloved Physician at Ancon, Panama Canal Zone, effective May 1st.

Dr. Werlein has been rector of St. John's Church, Marysville, for the past five years, and he has been active in the affairs of the diocese of Sacramento, having been a member of the standing committee and the executive council. He was rector of Trinity Church, San Jose, from 1911 to 1917, and was vicar of St. Luke's Church, Ancon, C. Z., from 1919 to 1921. He went to Marysville from Rosedale, Miss., where he was rector of Grace Church for three years.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, March 23, 1929

BISHOP LARNED WAS THE PRINCIPAL speaker at an interdenominational meeting in the interests of daily vacation Bible schools, held at St. Ann's Church, Brooklyn, recently. He called attention to the increase of juvenile crime which always occurs just after the schools close for the summer, and advocated the vacation Bible schools as an occupational preventive of juvenile delinquency. He dwelt also upon the dangers of the city streets used as playgrounds, the lack of other play space, and the vacation schools as an opportunity to keep some of the children off the streets. He spoke of the chance to teach religion every day for five weeks, reaching some who are not reached at any other time; and of the notable effect such effort had had upon teachers, some of whom had even been attracted by this experience into the ministry as a vocation.

EPIPHANY OPENS CHAPEL

The new Church of the Epiphany, Brooklyn, having been completed, the former church is to be turned into a parish hall. It has been decided, however, to keep the chancel of the old church as a chapel. This will both prevent the seeming desecration of the former sanctuary, and also provide a very useful adjunct to the new building. The two buildings are so situated in relation to each other that the chancel of the older building is conveniently accessible from the porch of the new. The chapel will seat about twenty-five people.

TAG DAY FOR MISSIONS

St. Paul's Church, Flatbush, publishes the following in its weekly leaflet, suggesting a novel way of encouraging children to work for the parish quota:

"Today is tag day for Indian missions, the field for which the children in the Church school are working this Lent. The members of Miss Alix Cameron's class will be ready for you at the close of this service, to give you the tags which they have made and had printed, for which you give what you choose. As these tags are quite artistic, they might be purchased in numbers for bridge or luncheon favors. Please understand the motive of these children—it is to help raise the parish quota for missionary purposes and discharge their responsibility as members of the parish. On April 2d, the members of Miss Nina Harter's class will have a piano recital at the home of Miss Harter for the same purpose, the artist being Miss Tsuya Matsuki."

DR. MELISH TO JEWS ON PALESTINE

The Rev. Dr. Melish recently spoke to the congregation of Temple Shaari Zedek of impressions he received in Palestine, and made an earnest appeal for better understanding and friendship between people of different races and beliefs.

OTHER NEWS

The Woman's Missionary Union of Flushing, representing various communions in that old town, met recently in the old Quaker Meeting House there. This building was erected in 1695, and was offered for the first services of the Church of England in Flushing.

The Rev. Spence Burton, S.S.J.E., will preach the Three Hours at St. Paul's Church, Clinton street, Brooklyn.

Prof. C. E. Purinton of Adelphi College, Brooklyn, will speak on Customs and Costumes of Palestine at the monthly meeting of the Church Club at the Diocesan House next Monday evening.

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PROGRESS IN PLANS FOR COLLEGE OF SACRED MUSIC

PROVIDENCE, R. I.—Through the foresight and generosity of John Nicholas Brown, who gave the million-dollar gothic chapel to St. George's School, Newport, and has made other gracious gifts to the Church, an institution for the promotion of sacred music will be established in Providence. It is to be called St. Dunstan's College of Sacred Music and Choir School. The choir school will open next fall, and the college a year later.

The institution will be housed in two buildings on Benefit street, directly in the rear of St. John's Pro-Cathedral. Choirs trained in the school will sing at the cathedral and also at St. Stephen's, bordering the Brown campus less than a mile away.

Plans include an annual festival of sacred music and a library of sacred music and of works on sacred music, together with a central bureau of allied information. The festival will become, if the founders of St. Dunstan's carry out their purpose, a musical event of national importance, and the library will be the most nearly complete in America.

Walter Williams, now choir director of St. Stephen's Church and a candidate for holy orders, will be the rector of the college upon his ordination. Much of the credit for conceiving the idea of St. Dunstan's and working out the details is being given to Mr. Williams. A young man, well under thirty, he is likely in the course of his career to raise musical standards throughout the American Church and materially affect, for the better, choir and organ of all denominations.

The advisory council, not yet completed, will include the following prominent Churchmen and musicians: The Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, Cambridge, Mass.; the Rev. Dr. Frank Gavin of the General Theological Seminary; the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island; the Rev. Dr. Frederic S. Fleming, rector of St. Stephen's Church, Providence; the Rev. Canon Charles Winfred Douglas of Evergreen, Colo., musical director of the Community of St. Mary, Peekskill, N. Y.; Wallace Goodrich, dean of the New England Conservatory of Music and secretary of the Joint Commission on Church Music; and Lynnwood Farnam, concert organist, choirmaster, and organist of the Church of the Holy Communion, New York.

Roy Howard, who has been teacher and coach at the Cranston, R. I., high school, will be headmaster of the choir school. There will be dormitory facilities for the boys of the school. The number of boarding and day pupils will be limited in number to sixty or seventy. Their hours of study will be slightly shorter than those of the public schools because the classes will be small—ten or twelve pupils—thus insuring a large amount of individual instruction. The tuition for the day pupils will not exceed \$10 a term, in order that worthy and gifted boys of small means may be able to take advantage of the opportunities offered.

The faculty of the college will include: George Pickering, organist of St. John's Pro-Cathedral, and Frederick Johnson, organist of the Church of the Advent and dean of the music school of the Wellesley summer conference. Lectures will be given for a fortnight twice a year by Canon Douglas of the advisory council, president of the American Plainsong Society. Cooperation with St. Nicholas' College of Music, a similar institution in England, is

sought. Publication of a magazine devoted exclusively to Church music is in prospect.

Entrance requirements for St. Dunstan's will be similar to those of the secular college. Three years will be required for a degree. Courses will include: Plainsong, theory, organ, liturgics, Church arts, history of music, orchestra and orchestration, conducting, choir training, bibliography and research methods, and the usual college subjects. It is hoped to establish a department in Church pageantry later.

REASSURING NOTE FROM CHINA

NEW YORK—From the Department of Missions of the National Council comes the following reassuring note:

"In case any of you should be at all troubled by the cable dispatches in the daily papers of March 20th, we are sending this line to say that in all probability the conditions are not so unfavorable as the dispatches suggest.

"You will notice that they are sent from Peking or Shanghai rather than from Hankow, the chief city of the region which is showing a tendency to break openly with the Nanking government.

"Many indications point to such a break. Even if it comes, it does not necessarily follow that Americans resident in the Yangtse Valley will be in any unusual danger. The difficulty will be entirely between certain Chinese factions—not between Chinese and foreigners.

"We have cabled Bishop Roots, letting him know that we count upon him to use the utmost caution in securing the safety of the women and children.

"The only Americans outside of Wuhan (Wuchang, Hankow, and Hanyang) are the Rev. Claude L. Pickens, Mrs. Pickens, and two children, and Deaconess Elsie Riebe, all at Ichang, 400 miles west of Hankow.

"We have asked the Bishop to keep us fully informed."

A cable received later from Bishop Gilman says:

"Steamer traffic quite usual. There is good protection. There is no anti-foreign attitude. There is no apprehension."

CHURCH WORKERS TO MEET AT RACINE

RACINE, WIS.—The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, is to be the chaplain at the 1929 Racine Conference for Church Workers to be held at Taylor Hall, Racine, June 24th to July 5th.

Each afternoon at 4:40 it is planned to have a special conference on one of the organizations of the Church. This will include the Daughters of the King, Girls' Friendly Society, Woman's Auxiliary, etc.

The Very Rev. Robert S. Chalmers, dean of St. Matthew's Cathedral, Dallas, Tex., will teach a Devotional Bible class for the whole conference. Other instructors and leaders in discussions include the Very Rev. F. V. Hoag, dean of Christ Cathedral, Salina, Kans.; the Rev. Irwin St. John Tucker of St. Stephen's Church, Chicago; the Rev. George R. Wood, S.S.J.E., of San Francisco; Mrs. Paul H. Barbour, of Springfield, So. Dak.; Prof. William S. Bailey of Zanesville, Ohio; the Rev. Harwood Sturtevant of St. Luke's Church, Racine; John Irwin of the National Publicity Department in New York; and Miss Pauline Averill of Fond du Lac.

Mrs. George Biller of Taylor Hall, Racine, is registrar of the conference.

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LAYMEN STRESS EVANGELISM AT WASHINGTON CONFERENCE

WASHINGTON—A resolution that evangelism represents the most important phase of the Church's activity at the present time was unanimously adopted at a conference of laymen meeting at Washington Cathedral, March 8th to 10th, under the joint auspices of the College of Preachers and the National Commission on Evangelism, and under the leadership of the Bishop of East Carolina, the Rt. Rev. Thomas C. Darst, D.D. Believing that this phase of activity should be firmly established as the policy of the whole Church, the conference requested the National Commission on Evangelism to commend to the serious consideration of the National Council the advisability of suggesting and planning some definite means whereby these conferences may be adequately and continuously promoted and financed.

The first session of the conference on Friday evening was devoted to a presentation by Bishop Darst and Bishop Rhinelander on conditions in the world, in the nation, and in the Church today, which make it imperative that the Church be more keenly conscious of the need of personal evangelism.

That personal evangelism can become a dynamic force in the Church only as the individual becomes overwhelmingly conscious of a sense of sin was shown by Bishop Darst at the Saturday morning session. The first step in getting rid of sin is to admit that sin is anything that keeps us from being the kind of person God wants us to be. Sin is always present in a life which is self-centered instead of Christ-centered.

To illustrate his point, Bishop Darst told the story of the young student at Oxford, whose mother noticed, to her great concern, that he had displayed on the walls of his room certain degrading and unwholesome pictures. She said nothing about it to him at the time but after she returned home she purchased a framed reproduction of Hofmann's wonderful painting of The Boy Christ in the Temple. She sent this picture to her son with a brief note saying that she hoped he would be able to find a place for it in his room. The next time she visited Oxford, she found that this new picture occupied the central space over his desk and that all the undesirable pictures had been removed. When she expressed her pleasure over this change in his scheme of decoration, he said quite naturally, "Do you know, Mother, after I put Him up there, there didn't seem to be any room for the others."

At the beginning of the evening session on Saturday Bishop Darst testified that Dr. Larkin W. Glazebrook, one of the leading laymen in the diocese of Washington, is making a remarkable contribution to the Church as field representative of the National Commission on Evangelism. The file of letters in Bishop Darst's office shows that the commission was providentially guided in asking Dr. Glazebrook to give up his profession in the capital city in order to go out as a lay evangelist.

Bishop Rhinelander spoke briefly on the plan followed by the Bishop of St. Albans in England, who holds an annual conference for laymen and laywomen who have volunteered as personal workers to penetrate communities in his diocese.

William K. Miller, chancellor of the diocese of Georgia, gave an informal talk on his experiences in doing personal evan-

gelistic work throughout communities in his state.

The main theme of the final session of the conference was, "What impressions are we going to take back to our home communities, and what are we going to do about them?" Each man present at the conference spoke briefly on this theme.

The conference was brought to a close when Bishop Rhinelander dismissed the members with his blessing.

PROGRESS IN ORGANIZATION OF G. T. S. ALUMNI

NEW YORK—Further progress is reported in organizing the alumni on behalf of the endowment fund of the General Theological Seminary. On Monday, March 18th, the Long Island alumni met for lunch at the Hotel St. George in Brooklyn. The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, and the Rev. Dr. Loring W. Batten, acting dean of the seminary, were guests of honor. The Rev. Dr. St. Clair Hester, D.D., of the cathedral in Garden City, who called the meeting, presided and introduced Bishop Stires, who made an earnest and effective plea for the seminary. A fine spirit of helpfulness and loyalty was shown, and it was unanimously agreed that the alumni in the diocese should undertake to endow the professorship of Christian Ethics by raising the sum of \$120,000. A committee was appointed for each county, with the Bishop as general chairman, and Dr. Hester as liaison officer.

Another meeting was held on Wednesday, March 20th, this time in the diocese of New Jersey. At the invitation of the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, the alumni in his diocese met in Trenton at the Stacy Trent for luncheon. Dr. Batten was the guest of honor, and laid before the alumni the seminary's most pressing needs. Those gathered showed a fine spirit and a hearty readiness to cooperate as shown by their decision that the diocese would endeavor to raise the necessary funds, \$60,000, for the completion of Seabury Hall, a building which is badly needed for the installation of the central heating plant, and to provide an adequate lecture hall and social center. It was further resolved to effect a

permanent organization of the alumni in the diocese of New Jersey, every one present being surprised at the large number of General Seminary men in the diocese.

CHINESE CHRISTIANS AID INDIANS IN SOUTH DAKOTA

SIoux FALLS, S. D.—A few days after he had started on a visitation to Honolulu last December, Bishop Burleson of South Dakota received word of the destruction by fire of St. Elizabeth's Church at the Indian mission at Wakpala. One of the places on the Islands which he visited shortly after was a Chinese mission at Makapala, Island of Hawaii. The congregation was deeply interested when told of their Indian brothers living in a place of

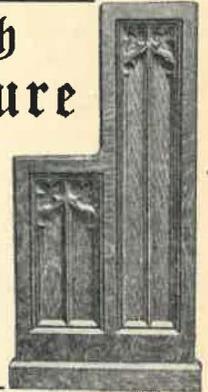
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almost the same name. Bishop Burleson has recently received a gift of \$10 from these Chinese Christians to purchase an altar book for the new St. Elizabeth's, which is shortly to be built. It is surely the touch of Christian fellowship that makes the whole world kin.

This act seems the more appropriate because the Sioux Indians at Wakpala, on the Standing Rock Reservation, have been foremost in giving aid to distant fields on more than one occasion. This congregation sent the first offering at the time of the earthquake in Japan. In fact, though means have been very limited, the members have always been prompt to extend help to the utmost.

BROTHERHOOD URGES CO-OPERATION OF LAYMEN

PHILADELPHIA—A special appeal is being made direct to each member of the Brotherhood of St. Andrew, by President H. Lawrence Choate, urging active co-operation with their rector in bringing men and boys to Confirmation classes, and in endeavoring to enlist newly confirmed persons in definite personal service for Christ either through Brotherhood membership or otherwise.

A letter on this subject has been sent out from the national office, together with literature on personal evangelism. From reports of many parishes in past years, it has been found that such work on the part of Brotherhood members results in largely increased Confirmation classes and in more active Church work on the part of newly confirmed persons.

CHURCH IN NORTHERN INDIANA PLANS \$200,000 PARISH HOUSE

MICHIGAN CITY, IND.—Through the gift of Mrs. Catherine Barker Spaulding, Barker Hall, the parish house of Trinity Church, Michigan City, is to be replaced with a modern fire-proof structure, at a cost of about \$200,000.

The new building will be complete in every detail, from recreation room or gymnasium in the basement, to the religious education department on the first floor, and to a combination dance floor, banquet hall, and auditorium with a seating capacity of 1,000 on the second floor.

When the new unit is completed the church property will be valued at \$750,000. Building operations are expected to begin about May 1st and completed sometime in November of this year.

The Rev. Dr. Earl Ray Hart is rector of Trinity Church.

TO OPEN CANCER CLINIC AT CHURCH HOSPITAL, NEWARK

NEWARK, N. J.—The opening of a diagnostic cancer clinic for the Hospital of St. Barnabas, Newark, the Rev. John G. Martin chaplain and superintendent, has been authorized by the board of trustees of that institution. This action is in accordance with the recommendation of the medical staff of the hospital and the suggestion of the American Society for the Control of Cancer.

This department is under the supervision of Dr. Edward J. Ill and the members of the attending staff. Whether patients can pay or not, those referred to the clinic by doctors will be accepted for diagnosis. The charge to those who can pay will be approximately the cost of the service. The clinic is open every Thursday at 11 A.M.

The "Left-behinds"



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A SHORT time ago a business man, happily married and the father of two children, showed signs of failing health. A searching examination revealed tuberculosis. He was ordered to give up his business immediately and go to a sanatorium for proper treatment and care.

An uncle of the young man was greatly shocked when he heard the report. He asked for the evidence. They handed him x-ray photographs which showed that his nephew's lungs were seriously affected. The uncle asked permission to show the photographs to his own doctor.

When that doctor saw the photographs he said, "The right thing was done. Your nephew will probably get well. Now, what have you done for the man's family, especially the children? Have they been examined? You have no time to lose. While tuberculosis may not have made any serious inroads on their health as yet, it is hardly conceivable that his wife and children are entirely free from infection." Every child who at any age has had prolonged exposure to tuber-

culosis should have an immediate, thorough physical examination, especially including the tuberculin tests and x-ray photographs, to determine whether or not active or latent disease is present. While tuberculosis usually attacks the lungs, it may attack any part of the body—eyes, ears, nose, throat, glands, joints, bones or vital organs.

It is now believed that many cases of tuberculosis in adults are the direct result of infection in childhood. The germs may have been taken into the body when the person was very young and have remained dormant for many years.

Boys and girls, apparently healthy, may have latent tuberculosis, without a sign of infection—no cough, no loss of weight, good color. But years later, when some extra strain is put upon the body, the symptoms appear—loss of weight, persistent cough, "indigestion" and fatigue.

When every child is properly fortified against the ravages of tuberculosis, the final victory over this deadly enemy will be in sight.



This year there will be a great forward step in the battle against tuberculosis. Efforts will be made to protect "the others"—the family and friends of the stricken person—even before the signs of tuberculosis show themselves, but while the disease may be latent.

Organizations for the prevention of tuberculosis—national, state and local—will warn people of the infection which may follow living in the same household or associating with one who has tuber-

culosis. Their action-inspiring slogan, "Early discovery—Early recovery," will be displayed on billboards, car cards and banners all over the country.

By checking tuberculosis in its earliest stages, before the germs have had time to destroy bone or tissue, tens of thousands of lives can be saved. Send for the Metropolitan's booklet, 49-K—"Tuberculosis". It will be mailed free on request.

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BROTHERHOOD AIMS FOR REGULAR CHURCH ATTENDANCE

PHILADELPHIA—A practical plan for developing habits of regular attendance at the Church school and Church services has been developed by the junior department of the Brotherhood of St. Andrew, and after approval by the Presiding Bishop as honorary president and by the national executive committee of the Brotherhood is now being given to the field.

Each junior Brotherhood member will be marked each week on three points—attendance at chapter meeting, at Church school, and at Church service—a total of three points per week or thirty-nine per quarter. Allowing for necessary absences due to sickness or other causes, thirty points per quarter is accepted as a reasonable standard, and each boy attaining this standard or above will be given a quarterly certificate. Those receiving four quarterly certificates will be given a diploma with spaces for annual seals for eight successive years. This diploma will bear the signature of the Presiding Bishop as honorary president of the Brotherhood, with that of the president and of the general secretary; and will be countersigned by the rector, Church school superintendent, and chapter director. Public recognition will be given through the columns of *St. Andrew's Cross* and diocesan papers to chapters or individuals making particularly good records.

PARISH BECOMES ELIGIBLE FOR GIFT OF TRUST FUND

CHARLESTON, S. C.—As the result of a friendly suit, an interesting decision was recently handed down by Judge W. H. Grimball that it would be legal for Christ Church, Charleston, to change its name to St. Peter's Church in order to receive the fund of \$41,000. This fund was offered to Christ Church last spring by the vestry of old St. Peter's Church, which has been a dormant parish ever since the burning of the church in the great fire at Charleston in December, 1861. The vestry carefully invested and reinvested the remaining assets, about \$4,000, so that in sixty years' time the fund has grown to \$41,000. The donor of the site of Christ Church had given it on condition that the church be named Christ Church, hence a suit was necessary to determine the validity of the change.

Steps will now be taken to secure the proper legislative enactment to build the new St. Peter's under a new charter of incorporation, or to have the old name changed to St. Peter's.

BUILDING PROGRAM IN DULUTH

DULUTH, MINN.—A pretentious building program is in progress in the diocese of Duluth, the most important of which is the new parish house for St. Paul's, Duluth, which, when completed, will be the last word in parish houses in the northwest. The cost is \$135,000, and is largely memorial. It will be completed and ready for use by September. The rector is the Rev. B. T. Kemerer.

The progressive little mission of St. Mark's, Grand Rapids, has all plans ready for the erection of a rectory on the church grounds. The rector is the Rev. G. W. Fisher.

Under the leadership of the Rev. Philip Broburg, associate dean of Swedish work

in the Church, the communicants of Emmanuel Church, Eagle Bend, a Swedish mission, are about to start the erection of a new church, to take the place of the building which was destroyed by fire last fall.

Good Samaritan Church, Sauk Center, is to have various improvements, among them new pews are to be provided. The rector, the Rev. E. B. Jewell, is in charge of an extensive field, Sauk Center, Paynesville, Glenwood, and Alexandria. He is assisted for Sunday work by a student from Seabury Divinity School, Elmer Johnson.

SUMMER SESSION AT UNIVERSITY OF BERLIN

NEW YORK—The theological faculty of the University of Berlin will hold a special course of study at the University in Berlin, July 15th to the 27th, to which theologians of other lands, especially those of the Anglo-Saxon tongue, are invited.

The proposed course of study includes Introduction to the Phenomenology of Religion, the Origin and the Value of the New Testament, Tertullian and Augustine, Hellenism, Rabbinism, and the New Testament, the Struggle against the Social Evils, the Philosophy of the History of Christianity, the Problem of Christology: Belief and Knowledge, the Prophetic Religion of Israel, and Science and the Bible.

The lectures will be held on the first five days of each week in one of the lecture rooms of the university. The faculty will take care of interpretation of the lectures.

THE DULUTH SUMMER SCHOOL

CASS LAKE, MINN.—In 1926 a tradition was instituted in the diocese of Duluth by the inauguration of a diocesan summer school, held at The Mission, Cass Lake. It would be difficult to find a lovelier place for such a gathering, situated as it is on the crest of the hill overlooking the lake.

The 1929 summer school, with Bishop Bennett as chaplain, will be held during the week of June 24th. An interesting program is offered.

Cass Lake is also to be the scene of the annual summer clergy conference, when Bishop Bennett is host to his clergy, held June 17th to 21st. Two sessions are held daily, the Bishop leading the discussion on various phases of the spiritual life, and encouraging frank exchanges of views regarding parish activities.

There will also be conferences in the fall for laymen and the clergy will again meet with the Bishop to plan their winter's work.

NEW MISSION ORGANIZED AT VERONA, N. J.

VERONA, N. J.—A new mission in the diocese of Newark was formally organized in Verona on March 17th at a meeting under the chairmanship of the Rev. Canon William O. Leslie, Jr. The new congregation is under the care of the Rev. Harold N. Cutler, priest-in-charge of St. Paul's Church, North Arlington. Church school and services are held in the lodge room of Verona Lodge, F. & A. M., through the kindness of that organization. The average attendance is about forty, and there are approximately ninety families connected with the mission, which has been named The Mission of the Holy Spirit.

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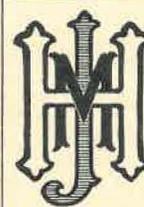


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† **necrology** †
*"May they rest in peace, and may
 light perpetual shine upon them."*

AUGUSTUS P. REIN, PRIEST

ST. LOUIS—The Rev. Augustus P. Rein, retired clergyman of Missouri, died suddenly on Saturday night, March 16th. Mr. Rein was born in the state of New York on October 16, 1856, and came to Missouri as a business man engaged in life insurance. For many years he was a member of the league of lay readers and very desirous of going into the ministry. In 1916 he was ordained deacon, and later as priest, by Bishop Frederick F. Johnson. After serving at St. Timothy's Church, St. Louis, and St. Paul's Church, Overland, Mo., he accepted a call to St. Luke's Church, Charlestown, N. H., about four years ago. Soon thereafter his wife passed away, and Mr. Rein returned to Missouri. He has served the past year on the staff of Christ Church Cathedral, where his gentle ministrations made him greatly beloved, and he held himself in untiring readiness to help the Bishop and Archdeacon wherever needed in the diocese.

An impressive processional of choir and clergy of the diocese assisted in the beautiful service held at the cathedral, at which the Bishop officiated. Mr. and Mrs. Duval, a sister and a brother-in-law of Mr. Rein, came from their home in Atlantic City to be present at the service, and later took charge of the body, which was taken to Canton, N. Y., to be laid beside that of his wife.

Mr. Rein left a legacy of \$1,200 to his old friend, the Rev. H. Nelson Tragitt of Rolla, Mo., the balance of his estate being left in trust with the Bishop for the diocese of Missouri.

MRS. SARA A. GOOD

LOS ANGELES—Mrs. Sara A. Good, widow of the Rev. John B. Good, late honorary canon of the diocese of British Columbia, died at the home of her daughter in this city on the afternoon of Passion Sunday.

Mrs. Good, a native of Lincolnshire, England, was 91 years of age. In 1862, as a bride, she came with her husband from England to Nanaimo, B. C., where he had volunteered for missionary work among the Siwash Indians. Together they built the first church in the community. Upon the retirement of Canon Good many years later, they came to Southern California to live.

Mrs. Good is survived by a daughter, Mrs. Ethel Peto, of this city, and three sons, Vincent W. Good of Pasadena, and Percy L. Good and John H. Good of Nanaimo, B. C.

The funeral was held at St. Mark's Church, Pasadena, on March 19th. The Rev. Stephen C. Clark, Jr., rector, officiated, being assisted by the Rev. Franklin L. Gibson. Interment followed at Mountain View Cemetery, Pasadena.

CATHERINE C. NICHOLSON

MEMPHIS, TENN.—After more than twenty years' work at the Church Home, Memphis, Deaconess Catherine C. Nicholson died at the orphanage on March 22d. Funeral services were conducted in the chapel of the home by the Rev. Dr. Arthur H. Noll, rector of the Church of

the Good Shepherd, Memphis, and chaplain of the home. Interment was in Elmwood Cemetery.

Deaconess Nicholson was born in New York City, where she received her religious training. She was 80 when she died. She leaves no surviving relatives.

**REGIONAL CONFERENCE
 TO MEET AT ITHACA, N. Y.**

NEW YORK—The Church regional conference on rural Church and social work will hold its fifth annual session at Ithaca from July 22d to August 3d, inclusive. This conference is an extension of that held annually at Madison, Wis., and is fostered by the National Division for Rural Work.

The purpose of the conference is educational, for clergy actually engaged in rural work, and those whose work is so strategically placed as to have rural possibilities.

The time and place of this conference are arranged to include attendance at the school for town and country ministers conducted by the agricultural department of Cornell University, for which an excellent faculty of experts in rural study has been assembled.

The conference group will room and dine together to promote fellowship and exchange of ideas, to make possible a program of daily devotions, and to reduce expenses. Father Hawkins, of the Order of the Holy Cross, on furlough from Liberia, will be the conference chaplain.

The Rev. C. H. Allison, of Warsaw, is conference director, and the Rev. Leslie F. Chard, of Dunkirk, is registrar, to whom all inquiries should be addressed.

**LITERATURE FOR DISTRIBUTION
 AMONG JEWS NEEDED**

THE INTERNATIONAL Hebrew Christian Conference which met in Warsaw in 1927 agreed that the literature available for distribution among Jews interested in Christianity is so out of touch with present conditions as to be useless.

The Church, through the Department of Missions, hopes to be able to do its share in producing reading material which will be effective. To accomplish this object, however, it is necessary that the Church show a larger interest in the annual Good Friday offering than ever before. Parishes already interested are not asked to increase their contributions; but parishes which hitherto have overlooked this opportunity are asked to support it this year.

It is most fitting that the Church should turn to this offering to secure the comparatively small sum needed to begin a tactful, loving Christian approach to the Jews, the racial brethren of our Lord. For years a large part of the amount contributed has gone to Bishop MacInnes, who represents the whole Anglican communion through the Jerusalem and the East Mission. On his staff of clergy at St. George's Cathedral in the Holy City is the Rev. H. Danby, especially assigned to Christian contacts with Jews.

Another priest on the staff of this cathedral is the Rev. C. T. Bridgeman, American educational chaplain in Jerusalem. A member of the faculty of the Armenian Seminary, he teaches Practical Theology, Preaching, and English to candidates for the ministry.

Fr. Bridgeman's support, and also that of the Rev. J. Panfil in Mosul, Iraq, comes entirely out of the same Good Friday offering. Have we not here a sufficient variety of objects to enlist the interest of every parish?

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NEWS IN BRIEF

CENTRAL NEW YORK—The fifth of the series of windows designed for All Saints' Church, Syracuse, will be dedicated on April 14th. The window is in memory of Mary Elizabeth Hannett, wife of George E. Hannett, for many years a vestryman of the parish.—The new All Saints' Church, Fulton, was used for the first time on February 10th, when the Sunday services were held in the building. The cornerstone was laid on May 20, 1928, and it is expected that the dedication will take place in the near future.—The members and friends of St. Paul's Church, Antwerp, recently used for the first time a very fine dining room service for 100 persons, consisting of china, silver, and all necessary dishes for cooking and cleaning, which had been jointly given to St. Paul's and to St. Michael's Roman Church, by one who wished to remain unnamed.—The active parish aid society of All Saints' Church, Johnson City, during the past year paid \$2,500 on the mortgage against the parish property. Another gift of \$500 toward the debt on the organ was made by Harley Brown.

CHICAGO—St. Ansgarius' Swedish Church, Chicago, the oldest Swedish parish in America next to Gloria Dei in Philadelphia, was visited by Bishop Griswold on Palm Sunday morning, who confirmed fifteen candidates, seven children and eight adults. The Rev. William Tullberg is rector.

DULUTH—Bishop Bennett was the special preacher for the Union Lenten services, held in the Presbyterian Church, Cloquet, during the week of March 17th. Taking part in these services were the ministers of the Presbyterian, Methodist, Finnish Lutheran, Norwegian, and Swedish Lutheran Churches of this busy little city which, in the big fire of 1928, was entirely wiped off the map. The church was filled to overflowing each evening.

POND DU LAC—The Rev. Herbert Hawkins, O.H.C., assisted by Brother John of the Order, finished a two weeks' mission in Grace Church, Sheboygan, on Passion Sunday. A feature of the mission was a retreat given for altar boys. Twenty-five boys took part in it, fifteen boys from Sheboygan, six from Stevens Point, three from Green Bay, and one from Big Suamico. Four boys, representing three parishes, held up their hands in answer to a question as to entering the priesthood.

MARYLAND—On Sunday, March 17th, the Rev. Charles E. McAllister was inducted as rector of the Church of St. Michael and All Angels by Bishop Murray. Mr. McAllister came to Baltimore on January 15th from Newark, N. J., where he was canon of All Saints' Cathedral and executive secretary of the diocese.

MILWAUKEE—Bishop and Mrs. Ivins sailed last week from New Orleans by a slow steamer for France. They expect to return to Milwaukee by May 1st. The Bishop is slowly recovering.

MISSOURI—The Rev. Henry Wise Hobson of Worcester, Mass., conducted the annual quiet day for the Woman's Auxiliary of the diocese on Wednesday, March 20th, at Christ Church Cathedral, beginning with a celebration of the Holy Communion at ten o'clock. The Rev. Mr. Hobson was also the noonday speaker during the week for the diocese.

NEBRASKA—The largest class in the history of Holy Trinity Church, Lincoln, was presented by the rector, the Rev. John H. Lever, and confirmed by Bishop Shayler on the Fifth Sunday in Lent. Holy Trinity Church is 60 years old. The total number confirmed was forty-four.

OHIO—On Sunday, March 17th, Bishop Rogers confirmed a class of eighty-two at Trinity Church, Toledo. This was the first class presented by the new rector, the Rev. Cedric C. Bentley. Since the beginning of the present rectorship on May 1, 1928, over a hundred new families have become attached to the parish.

OLYMPIA—An eight days teaching mission was held at St. Clement's Church, Seattle, the Rev. E. C. R. Pritchard, rector, by the Ven. Jay Claud Black, archdeacon of Oregon, the subject of the addresses and instructions being Religion and the Prayer Book. In addition to the evening services, which were well attended and most helpful, there were daily celebrations of the Holy Communion and children's afternoon services, the latter being characterized by the rector as being specially valuable.

PITTSBURGH—The diocesan assembly meeting of the Brotherhood of St. Andrew was held in Christ Church, March 19th. There was a short prayer service conducted by the Rev. J. J. Bigham, rector of the Church of the Advent. After dinner an address on Personal Evangelism was made by the Rev. Albert

Broadhurst, rector of St. James' Church, Titusville.—The Church Club of the diocese is planning a Bishop's Night when all clergymen and the ladies will be special guests of the club, at the Hotel Schenley, April 25th. At this meeting, Bishop Mann will give his annual resumé of Church work in the diocese.

PITTSBURGH—Bishop Mann presided at a dinner given in honor of the national board of the Women's International League for Peace, March 20th, at the Congress of Women's Clubs clubhouse. This meeting was held in connection with a three-day conference in Pittsburgh.—St. Stephen's Church, Sewickley, is providing regular services and ministrations at the Sewickley Fresh Air Home which are greatly enjoyed by children and staff. The Rev. A. C. Howell, D.D., is rector of St. Stephen's.—At the invitation of the Woman's Auxiliary, Girls' Friendly Society, Daughters of the King, Brotherhood of St. Andrew, and Church school teachers, Bishop Mann has planned a Bible Class to be held on five successive Wednesday nights in the cathedral rooms, Pittsburgh, April 10th, and closing May 8th. The class will last an hour, and will be followed by a social hour. There will be a question box and opportunity for discussion.

RHODE ISLAND—Miss Sally Deane of Richmond, Va., who has been signally successful in organizing young women for the promotion of rural work, recently gave two interesting addresses in Providence, one before a group of young women at a meeting of the Woman's Auxiliary at diocesan headquarters, and another before a mass meeting of the young women of the diocese, held in St. John's Pro-Cathedral. Her subject was The Challenge of the Church.

SOUTH CAROLINA—Work has been begun upon the property recently given to the diocese for an Old Ladies' Home to take the place of the present frame building. The large brick building which stands upon a spacious lot in one of the best residential sections of the city is one of the historic homes of Charleston, and is now being extensively remodeled in the arrangement of its rooms to adapt it to its new use. It is estimated that the work will cost about \$5,000 and that the building will be ready for occupancy about June 1st.

SOUTH CAROLINA—A highly successful mission has recently been conducted by Bishop Bratton of Mississippi in Prince George Winyah parish, Georgetown. In spite of the unfavorable weather there was a large attendance both of our own Church people and others in the community, and it is felt that the Church has been greatly strengthened by the mission.—Dr. and Mrs. Henry Norris of Litchfield, Waverly Mills, have recently presented to All Saints', Waccamaw, a beautiful stone font in memory of their little son, Charles.

SOUTHERN VIRGINIA—On Palm Sunday, March 24th, at the eleven o'clock service in Bruton parish church, Williamsburg, a beautiful marble tablet given by T. Catesby Jones of New York, in memory of his ancestors, Thomas Jones and Mark Catesby, was unveiled. The tablet is given in connection with an endowment gift to the altar guild of Bruton Church. The tablet has been especially designed by the studios of J. & R. Lamb, of New York City.

IN 1828 AND 1929

A COUNTRY CLERGYMAN, residing in an obscure situation, may appear to occupy a post of but small importance. Far otherwise, however, is the fact. Although secluded from the bustle and the din of the crowded city, he has most arduous duties to discharge. It is, perhaps, only a little field that is allotted to him; but with the cultivation of that little field, eternity stands connected. The whole parish committed to the pastoral care of such a minister may perhaps scarcely contain a population of five hundred souls, or even half that number; the majority of his hearers may be altogether destitute of the advantages of education; the news of the village may, to his sorrow, find that ready access which is denied to the truths of the Gospel; while the dullness of their apprehension and the hardness of their hearts combine to render his situation one of great labor and difficulty; but, notwithstanding every discouragement, he proceeds with his work—the work of faith; and continues his labors—the labors of love. . . .

And what means it to reap in this harvest? It is this: to see the careless become concerned, the dark enlightened, the dead quickened, the obdurate softened, and the mourner comforted, by the power and grace of God. And who shall describe the joy with which the devoted parish priest witnesses the travail of his soul among the little flock committed to his charge?—From *The Christian Magazine*, April 16, 1828.

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AMONG THE MAGAZINES.

THE TOPICS of most concern to the English mind of today may be fairly accurately gauged by referring to the list of contents in the January and February numbers of *The Nineteenth Century*; and it is interesting to note that they are topics of lively concern to many Americans also, especially to American Churchmen. Of the twenty-two articles contained in these two numbers, no less than five deal with sea power or allied subjects, such as the rebirth of German naval power, the prospect of a channel tunnel, naval armament (both British and American), and so on. The tone of these is extraordinarily varied: at one extreme, Admiral Taylor, representing the hundred-percenters of all nations, quotes with emotion "the saying of that grand old patriot, Admiral Blake, 'It is our business to prevent foreigners from fooling us!'" ; and at the other Mr. F. G. Stone, who with admirable sanity urges that "nothing may be done on either side (*i. e.*, the U. S. A. and England) to prejudice the prospects of friendly agreement over issues fraught with such terrible consequences as can now be plainly visualized if wise counsels should not prevail." Three articles deal with Church affairs: Disestablishment by Consent, by the Bishop of Durham, who declares that "the Establishment as it now is is morally discredited beyond recovery. It cannot permanently continue"; Church Patronage Reform, by Bishop Frodsham, who errs on the side of caution; and Eight Years of Church Assembly by the Rev. H. Chalmer Bell, who offers his criticisms as "a preliminary move in the direction of educating the electorate of the Church." Other subjects discussed are concerned with literature (strangely few of these), foreign affairs, education, the Empire, etc., and three are devoted to industrial subjects, two of them taking up chiefly the terrible plight of the coal miners. "The causes of this ugly problem," to quote Mr. Owen Barfield's thoughtful analysis, "may be regarded in two ways: On the one hand they may be seen as the last sicknesses of an old and excessively complex organization; on the other as the infant gropings of a new order of society, which has hardly yet begun. . . . Sooner or later this problem will confront every member of the industrial community. But owing to Great Britain's peculiar geographical, commercial, and financial position, they are confronting her in a virulent form already." The lesson is, America, beware!

THROUGH the guidance of the Church Periodical Club, the girls in a state industrial school in southern Ohio have been making scrapbooks for the insane in other state institutions.

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Picturesque Personalities

A Review of SAINTS AND LEADERS in "Cowley"

THIS is a book of biographical sketches covering an unusually wide range of the Church's life, from St. Cyprian, the great bishop of the third century, to Frank Weston, Bishop of Zanzibar, who died only three years ago. We might describe the book as containing two parts and an interlude. The first part treats of Saints Cyprian, Jerome, Ambrose, and Athanasius. The interlude consists of a fascinating essay on "The Religion of Dr. Johnson." The second part is concerned solely with leaders of the Catholic revival in the Church of England—Lowder, Dolling, King, Stanton, Benson, and Weston.

The keynote of the book is to be found in the nature of the men selected for portrayal. They were not all patterns of perfection. Few of them were contemplatives. Many of them were one-sided, and their virtues were obscured by narrowness, or irascibility or eccentricity. But they were all leaders—moral, intellectual, or ecclesiastical—men who in their generation moulded the thought of the Church and influenced its policies. Their title to sanctity rests squarely on this capacity for Christian generalship. We may find the diatribes of Saint Jerome lacking at times in Christian charity; we may feel that Father Stanton paid too scant respect to his ecclesiastical superiors. But Saint Jerome gave the Vulgate to the Church, and Father Stanton probably led more men

and women to Christ by his preaching and his pastoral zeal than any other English priest of his day.

We need to be reminded in this way of the supreme value of Christian leadership. It serves as a wholesome corrective to the more familiar school of hagiography, where the emphasis is placed on self-abnegation and conformity to rule. No doubt the Church does right to canonize men like Aloysius and John Berchmans, but we must also honor the great fighting saints, the leaders of unpopular causes—men who outran discretion because they were dominated by a passion for divine truth, and righteousness and social justice.

It is difficult adequately to praise the charm and freshness of these sketches. The characters of the men treated are vividly set out in a series of light touches, pointed by anecdotes which exactly reveal their fundamental traits. And in this book, as in his former monograph on Saint Francis

of Assisi, the author makes telling references to parallel conditions in contemporary Church life. In these half-humorous allusions he is at his best.

Prebendary Mackay dedicates his book to the retreat movement and hopes that it may be of use for reading in refectory during retreats. If its suitability for this purpose were its only merit, the book would be invaluable. But its appeal is much wider. We recommend it as the best book for general reading which has appeared this year.

PUBLISHER'S NOTE

We are so enthusiastic about **SAINTS AND LEADERS**, of which we have lately imported a large new edition, that we dare not write our own advertisement of it for fear of lapsing into superlatives. We have therefore drawn upon the review by Fr. Hoffman, S.S.J.E., in *Cowley*, for a fair description of the book, and have appended bits of a number of the best reviews, American and foreign, by way of comment.

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"The whole volume is a real inspiration in both subjective and objective senses, and can be read and re-read without a moment of dullness. A great book."—*Scottish Chronicle*.

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has a genius for saying the unexpected. No man really interests his hearers if they can always accurately guess what he will say next. It would be a very hazardous business to wager on what Mr. Mackay is ever going to say next."—*Church Times* (London).

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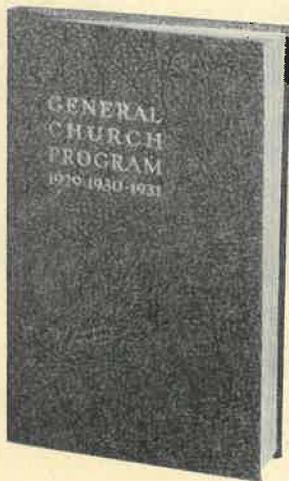
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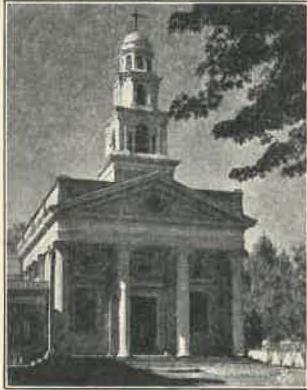
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Some Pertinent Questions

—and a clue to answering them

IN a survey of laymen's likes and dislikes, in a recent issue of the *Publishers' Weekly*, Gilbert Loveland writes:

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In summarizing their replies, Mr. Loveland lists six questions as those to which intelligent lay people desire reasoned answers. These questions we list below, with a few suggested titles which may help the diligent searcher to formulate an answer for himself.

1. In what kind of God can a man believe, in this scientific day?

In *The Gospel of God* (\$1.80), Father Kelly, an English priest of the Society of the Sacred Mission, attempts to answer this very question, treating it from the viewpoint of philosophy. Bishop Charles Fiske, in *The Faith By Which We Live* (paper, 75 cts.; cloth, \$1.50) deals with the question in more popular form, expanding a simple belief in God into a practical faith for every day. The Rev. L. J. Baggott does much the same thing in *The Faith for the Faithful* (\$2.00), taking the Creed as an outline for his thesis; while in *New Horizons of the Christian Faith* (\$1.50), Dean Frederick C. Grant gives a general survey of the modern Christian view of God and the universe. A similar survey is contained in Bishop Gore's book, *The Reconstruction of Belief* (\$2.75), comprising in one volume his *Belief in God*, *Belief in Christ*, and *The Holy Spirit and the Church*. Professor Charles Sears Baldwin of Columbia deals with the question from the angle of youth in *God Unknown* (paper, 50 cts.; cloth, \$1.00).

2. How should a man think of Jesus?

Two of the best recent biographies of our Lord are *The Christ We Know* (\$2.00), by Bishop Fiske, and *The Master* (\$2.50), by the Rev. Walter Russell Bowie. The former presents a vigorous, manly Christ in terms understood by modern youth; the latter tells the human story of His life and work. In *Twentieth Century Discipleship* (paper, 50 cts.; cloth, \$1.00), Bishop Anderson of Chicago tells what it means to be a personal disciple of our Lord in the present day.

3. What is left of the Bible, after criticism has done its worst?

This is exactly the question dealt with by Bishop Talbot of Pretoria, in *A Biblical Thorougfare* (\$3.00), wherein he interprets the results of modern Biblical Criticism in the language of the "man in the street." More technical, but the result of the best scholarship in England today is the *New Commentary on Holy Scripture* (\$5.00), edited by Bishop Gore and others.

4. Is prayer anything more than auto-suggestion?

Canon A. L. Lilley, in *Prayer in Christian Theology* (\$1.60), analyzes some historic concepts of Prayer. Bishop Carey of Bloemfontein, in *Prayer and Some of its Difficulties* (\$1.00), gives a simple explanation of the Nature of Prayer; while Father Andrew's *Adventure of Prayer* (60 cts.) and Father Vernon's *Self Expression* (paper, 60 cts.; cloth, \$1.20; leather, \$2.00) are brief practical talks on the subject.

5. Why is Christianity supposed to be superior to other religions?

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6. What is the function of the Church in modern society?

Civilization Remade by Christ (\$3.00), an extensive study of the Church and society, by the Rev. F. A. M. Spencer, deals with this question in a general way. The Rev. Harold Holt discusses the Church's relation to pressing social problems in *Building the City of God* (paper, 80 cts.; cloth, \$1.15), while W. G. Peck deals with the effect of the Gospel upon the present social order in *The Divine Revolution* (\$2.40).

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