

# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, MAY 4, 1929

No. 1

## Which Souls?

EDITORIAL

## The Feast of the Ascension and Modern Theology

REV. ERIC MONTIZAMBERT

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# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, MAY 4, 1929

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## EDITORIALS & COMMENTS

### Which Souls?

**S**AID the Rev. S. M. Shoemaker, Jr., recently in a sermon reported in one of the New York daily papers:

"A clergyman told me recently that he could not get his bishop to ask one interesting question, except how much money he had in his treasury—and that bishop is noted for being concerned about the spiritual life of the Church. In God's name, were we ordained to flatter a bishop's vanity and swell reports, or were we ordained to convert souls to Jesus Christ? We are playing to the wrong gallery. I feel sure that a great many ministers need to revamp their work, giving much less time to things and much more time to people individually. Verily the organization enthusiast has his reward. He builds up a prosperous parish and a great machine, but where is the time for human souls in the whirling machinery of a religious factory? Religious work needs scaling down and simplifying today. If parishes decline in numbers and prosperity for a time, and they may, they will revive in spirit, and ultimately in numbers, but it will be a real and not an artificial health. If we have less to say to the statistician, we may some day have more to say to God. There are plenty of successful parishes today which I am sure are dead failures in God's sight.

"The kind of church we have been describing only seems to be doing its job. Your souls have been starved if you have gone to churches like that. When some one you know is in desperate moral or spiritual need, you might as well send them to Sears & Roebuck as to one of these spiritual mills. . . . The unspiritual nature of much of the Church's work is covered up by the feverish activity with which it is accomplished. This means the creation of a hollow shell, which is a form of hypocrisy. That matters to every one of you, and it is high time for clergy and people to look seriously for a better way.

"I submit that there is only one way. The Church must itself go through a spiritual purging throughout. This is the great need of the Church today—not more people, not more money, not more eminent members—just more spiritual conviction and power."

**I**F WE comment on this extract from what was undoubtedly a well-balanced sermon, it is not because we have any fear that Mr. Shoemaker has not repeatedly drawn attention to the other side of the picture. An extract from a sermon is almost certain to be one-sided, because the extract covers only a small part of what the preacher has said, and it may generally be presumed that in presenting one aspect of a subject he has also tried to correlate that with other aspects, while only the few paragraphs relating to the one aspect are quoted. Neither is the newspaper to blame for the one-sidedness shown in the paragraphs quoted. To print a brief extract does not imply that other aspects were not treated as well.

So it is with no thought of criticizing preacher or report or sermon that we have quoted these cogent words as a starting point from which to make certain observations which, very likely, may have been better made by the same preacher in the course of the same sermon.

Standing alone, these paragraphs might seem to draw an antithesis between the work of organizing and raising money on the one hand and the cure of souls on the other.

But there is no such antithesis. The cure of souls is, or should be, the ultimate purpose of all the Church's work. If a prosperous parish, a great machine, are built up as ends in themselves, woe to that priest or those people who have made it so. If "more people," "more money," and "more eminent members" are preferred to "more spiritual conviction and power," then for our failure to understand we are of all people most miserable.

Yes, and there are "successful parishes today, which are dead failures in God's sight." There are churches that starve men's souls. There are priests who neglect souls and freeze them; one wonders how such priests can sleep at night.

But, generally speaking, the priests who neglect souls are not doing it because they are so active in building up the machinery which is designed as means toward curing souls. The "unspiritual nature" of work of the Church which "is covered up by the feverish activity with which it is accomplished" is due to unspiritual priests and people; not to undue activity in building up a prosperous parish into a great machine.

For which are the souls that come within the purview of a parish priest? Those of his own congregation, certainly; but are they all?

We have elaborate organizations and drives to raise money for, we will say, the Church's Program; yes, but for what is that money asked? Is it not for the extension of the cure of souls into the next village, the next state, the next country? Is he a more devout priest, a better pastor, who recognizes no responsibility for the souls whose names are not found in his parish rolls?

It is very easy to fall into the pitfall of assuming this task of organizing and raising of money to be something unspiritual. It may, indeed, be unspiritually

done; but so may be pastoral calling, or addressing confirmation classes, or hearing confessions.

The antithesis is between right ways and wrong ways of doing the work of a parish; not between the several phases of pastoral duty.

True, we have much more ecclesiastical machinery to build up, more money to be raised, today, than the last generation had, fifty years ago. But that is because our ideals have grown. We are no longer content with two long services and sermons a week as the whole measure of what is expected of our religion. We no longer measure the duty of a parish by its own membership list. We have outgrown the idea that "missions" are something outside the ordinary work of the Church; a work of supererogation to be expected only of the few abnormally religious people in the parish. Many—not all—of us have ceased to believe that the smallest coin in one's pocket, carelessly thrown into a basin, is the full measure of one's financial responsibility for the whole work of the Church. No doubt a pious priest is much happier in carrying the Holy Communion to a sick person in a hospital than in organizing a committee for an every-member canvass; but it does not follow that he is adequately doing his priestly duty when he attends to one—either one—and neglects the other phase of what God and the Church require of him.

THE fact is, if our judgment is right, it is a grave mistake to think of ourselves, of our pastor, or of the Church as more spiritual when engaged in *directly* religious work than when we are trying to do the humdrum, unpleasant task of building organizations, forming committees, or raising money. Very likely there are priests and people who so exaggerate the importance of one-half—either half—of this single work that they wholly neglect the other half. Yet we believe that the temptation to neglect the latter on the plea that one is doing the former half of the work is more widespread than the reverse. And it has generally been our observation that the priest or the layman who neglects this more prosaic, this least interesting work that seems so painfully secular, on the ground that the direct cure of souls is his primary care, is apt to be animated, not by greater spirituality but by greater laziness. Generally, however, he is able to deceive himself.

No, we always deprecate the attempt to draw a distinction between the *primary* cure of souls who are immediately in front of one, and the *secondary* cure of souls who are at a distance, that is secondary only because it is shared with others and can generally be performed only by delegation to others. Both are the responsibility of Churchmen today. To do the one part earnestly affords no excuse for neglecting the other part.

We agree with Mr. Shoemaker that "The Church must itself go through a spiritual purging throughout." We have fallen into the habit of treating only the near-by duties as spiritual, and assuming that the prosaic means for performing the more remote duties are secular.

What we also need is priests and laymen who can make attendance upon committee meetings a sacrament.

## ANSWERS TO CORRESPONDENTS

INQUIRER—The standard work in English on the Swedish Church and its Orders is *The National Church of Sweden* (Morehouse, \$2.00), by the late Bishop Wordsworth of Salisbury.

## ACKNOWLEDGMENTS

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## INFLUENCE OR AUTHORITY?

From the Convention Address of

THE RT. REV. THEODORE N. MORRISON, D.D.  
BISHOP OF IOWA

A BISHOP in this Church has no personal and autocratic authority, and God pity the bishop who assumes to exercise an authority which he has never had given him. He sooner or later finds himself in an impossible position and, his assumed authority being ignored by either priest or parish, the bishop may become not only helpless, but, in the eyes of many, tyrannical, a man who has taken a position and cannot go on under canonical authority and enforce the position he has taken.

I have made it a principle to keep within the provisions this Church has made, and to assert no authority which I could not in case of necessity maintain under the constitution and canons of the General Convention and under the constitution and canons of the diocese of Iowa.

In the absence of such authority, I have tried to be a center of unity, to use personal influence, and to create in the diocese a conviction that I wanted to be fatherly, wise, and just in guiding the affairs of the diocese.

Suppose a priest's interpretation of a rubric differs from my interpretation; suppose we do not see theologically eye to eye, am I to narrow theology and the interpretation of rubrics to the judgment, possibly the opinion, of the bishop?

If rubrics are broken, if ceremonial is changed, is the bishop, even under canon or rubric, to make authoritative pronouncement and set in operation ecclesiastical machinery that the priest may be admonished, suspended, or, if to the end he is contumacious, deposed? I do not think gray hairs or even a bald head necessarily brings wisdom, but I have been in the ministry fifty-five years, I have been a bishop thirty years, and it is clear to me that unless it is a question involving morals, a bishop gets nowhere by invoking the cumbersome machinery of discipline. The clergy and laity would shed tears, they might laugh derisively if, because there was disagreement or dissatisfaction in a parish over ceremony or doctrine or doctrinal statement, or personal acceptability, I asserted any authority beyond the provisions of the canons; for if there were not a recognition of and compliance with my will there would be no recourse but an ecclesiastical trial, and in an ecclesiastical trial the bishop practically names the court, is prosecutor as well as judge, and in the end the priest is looked upon as a victim of ecclesiastical tyranny. People say, What folly! Here is an earnest, faithful priest whom the bishop is hounding because of matters of no great importance. All wrong, of course, but if you want to strengthen a man's position make the man a defendant, the bishop having taken sides in a parish difficulty. . . .

Rome is very effective. God knows the future, but I prefer a Catholic Church organized as a democracy rather than a Catholic Church organized as an autocracy. I prefer influence to compulsion. At any rate we Anglicans are what we are. For good or evil, God knows, we are going to have individualism, private judgment as to what is Catholic, Modernist, Evangelical, and on the whole the outcome is not so bad after all. We have made progress, more than the men of today realize, and we are on the way. . . .

# DAILY BIBLE STUDIES

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

## PRAYER

*Sunday, May 5: Rogation Sunday*

READ St. Matthew 6:5-13.

**T**HIS Rogation Sunday calls to prayer, and while prayer at this time suggests asking God's blessing upon the seed sown in the ground, it brings to our attention the whole subject of intercessions for others, for ourselves, and for God's needed blessings. Many books on "prayer" have been written of late, and also many books of prayers have been published. Consciously, or unconsciously, men are realizing their needs. The relationship between God and man lies at the foundation of prayer. It is not so much what we pray for, or how and when we pray, that we are to consider, as the great Christ-revealed truth that God bids us to a fellowship with Him and asks for our trust in His love. Our lives, our friends, our sustenance for body and soul and mind are all included in God's loving care, and prayer is the recognition of this fact.

*Hymn 446*

*Monday, May 6: Rogation Day*

READ St. Luke 18:10-14.

**T**HE difference between the Pharisee and the Publican, as evidenced by their prayers, was this: The Pharisee did not need God, and the Publican did need God; or perhaps we may express it more accurately in this way—the Pharisee did not realize his need of God and the Publican did realize his need. Real prayer, that is, our feeling our need of God, leads us to approach God as our Friend and Helper. We need Him in body and mind and spirit. Our strength of body, our knowledge and thought, our struggle for righteousness and faith, are all dependent upon Him, who is our Life, our Truth, our Saviour—God revealed in Jesus Christ. Nor is there any danger of our being pauperized or weakened in character by this acknowledged need; for our relationship to God is so close and so real that we do not think of Him as a divine fountain from which to draw supplies, but rather as a loving Being whose joy it is to give and help because we are His and He is ours.

*Hymn 397*

*Tuesday, May 7: Rogation Day*

READ St. Luke 22:31-32.

**O**UR Blessed Lord prayed to His Father. But why should He have prayed, since He Himself was God and had divine power? Evidently His prayer was not that of a suppliant, but rather a communion with the Father and the Holy Spirit regarding the triune interest in humanity, and, in this particular case, in Peter. The Son on earth entered into consultation with the Father and the Holy Spirit in the interest of Peter. And so prayer is not asking God for something, but communing with Him concerning life and work and faith and temptation. "Let us reason together," said God through His prophet (Isaiah 1:18 and 43:26). How at once prayer is exalted and becomes a beautiful relationship of loving confidence, in spite of our human unworthiness! It is listening while God speaks, and talking to Him. The very communion brings to us His strength and brings to Him our faith and trust.

*Hymn 222*

*Wednesday, May 8: Rogation Day*

READ Habakkuk 3:17-19.

**I**T IS our confidence in God "Shall not the Judge of all the earth do right?" (Genesis 18:25) that makes prayer such a blessed thing. He knows what is best. He cannot give us a lesser blessing when He wishes to give us a greater blessing. Our petition is an expression of what we would like to have, but underneath lies the consciousness that God knows,

and that His love desires for us the best. Hence the problem of "unanswered prayer" gains an answer. God answers the deeper and often unconscious appeal. And hence, too, the comfort of prayer. I know not how to pray as I ought (Romans 8:26), but I can trust God who reads my heart and who knows what I need better than I do. If the dear Lord gave us always what we asked for we would be in a sad condition; but His love and wisdom withholds only to enrich beyond measure. Our trust in God can never be betrayed.

*Hymn 394*

*Thursday, May 9: Ascension Day*

READ Acts 1:1-11.

**T**HIS Holy Thursday brings many messages—glorified humanity, Christ exalted, heaven rejoicing! We forget ourselves as we worship Jesus Christ, the Son of God! Yet how rich the message concerning prayer! The human longs for sight and touch; Oh, that I might see Him! Oh, that I might hear His voice! Yet we know that it is better for us to believe when we cannot see (St. John 20:26-29). Our spiritual communion is richer and finer than even that of the disciples as they talked with Him on earth. He is ever with us, and we can speak to Him any moment and hear, by faith, His voice. Our prayers become something more than verbal expressions. We speak the language of heaven even though our lips stammer. We commune with God, the ever-living Christ! What honor! What praise!

*Hymn 186*

*Friday, May 10*

READ St. Luke 6:27-35.

**O**UR LORD on the Cross prayed for those who crucified Him, for the Penitent, and for His Mother. In the last two cases His blessing was a prayer. Our best prayers are intercessions. To think of others, our friends, our relations, our enemies, and the whole world, is to follow the Master's example. It is a comfort to speak to God about others. The members of our family never seem so near and dear as when we talk to God about them, and bitterness leaves our heart when we speak to Him about those who may have hurt us.

*Hymn 32*

*Saturday, May 11*

READ Revelation 5.

**W**E ARE not told very much in the Bible about paradise. But St. John in his vision saw the Lamb of God take the Book, and then the four Living Creatures and the twenty-four Elders worshipped Him, and from their vials or bowls came odors of incense, "which are the prayers of saints." May it not be that our loved ones in paradise, and all the holy ones who are resting there, are praying? How blessed, then, are our prayers on earth, which are joined with theirs in paradise—prayers not for ourselves alone but for the final triumph of Christ's righteousness and for God's children everywhere! So did Christ on earth pray for us, saying, "I pray for them which shall believe on Me through the words of My disciples" (St. John 17:20). Heaven and earth thus join in worship and in supplication, and prayer—communion concerning the sons of men—becomes a part of the life of the Church Militant and the Church Expectant. It becomes the expression of love and faith, the assurance of final joy and peace.

*Hymn 29*

Dear Lord, teach me to pray. I thank Thee that Thou dost permit me to commune with Thee, and that my petitions can be joined with the prayers of Thy saints in paradise. And as I pray help me to work also, that I may fulfil Thy will and so enter into the fulness of Thy love. Amen.

## THE WORLD OF CALVARY

By R. ELLIS ROBERTS

Reprinted from *The Guardian*

IF I had been there, how should I have behaved? Which of the men and women, outside the group of disciples, is most like me in character? Should I, had I had the chance of looking in the face of Jesus at His trial, at His tormenting, at His execution, have recognized Him? And, had I recognized, would I have chosen Him, or Barabbas, or tried to avoid a choice by a protestation of indifference and irresponsibility?

These are some of the questions which are asked by Prebendary Mackay in *Assistants at the Passion*\*: and there is one general answer he makes which prevents the questions from being merely speculative. We are all present at the Passion. That which is finished as a fact of history is never over in the hearts and minds of men so long as Jesus can be helped or hurt in His fellow-men. We cannot evade our obligations by pretending that the Crucifixion is over; for we have the word of Jesus for the truth that we can leave Him hungry, thirsty, naked, and in jail. In one of the most powerful of these addresses Prebendary Mackay insists—it is a thought continually with him—that it is impossible for us in this age and civilization to ignore Jesus, to be a good pagan.

"How many a man who has never accepted the Cross comes into the city in the morning with a curse on his lips and this ghastly cross of an ugly home-like clinging like a great parasite to his unwilling shoulders! And he does not find his burden lightened here—long hours, monotonous work, rare holidays, the ever-growing competition, the haunting thought that if he fall out of his place through sickness a hundred others will struggle to get into it; the sensitive pride in him which every slight and unkindness, real or fancied, wounds. That is his life-long lot, and he has no philosophy with which to meet it except the philosophy of Simon of Cyrene—"It is a disgusting business, but I am in for it, and I must set my teeth and square my shoulders, and go through with it."

"Every man who is worth his salt and is not a Christian fashions his life by that sort of uncouth and unintelligent stoicism. But even in his own opinion it fails him pitifully at times; it fails him in face of death—the death of a parent, or brother, or child. He is of Christian stock; he has been baptized; Christianity has penetrated him and infected him; he can never meet death for himself or for others with indifference. It is, for all his ungodly bravado, 'the King of Terrors' to him. No, under the shock of sorrow he snatches at the Christian consolations, he falls into the Christian phraseology.

"What Buddhist, what Confucianist, what Mohammedan, watching the faces of the London crowd surging round the tube station in Oxford street, could say: 'These people have a great and blessed secret which I do not possess'? Would he not rather say, 'How hard and desperate these people look. What restless eyes, what knit brows, what hurried, impatient, disordered movements! How many of them have a furtive suspicious, almost guilty look! And these are the followers of Jesus! How greatly has that prophet been over-estimated!'"

"No! Eastern thinker, no! the followers of Jesus; these are not the people who have

Clasped the Cross with a light laugh  
And wrapped the burning robe round, thanking God.

"These are the unwilling people on whom the curse of the Cross is resting, the people who refuse to accept the principle upon which their civilization is based, but who cannot escape from the situation it has created. These are the followers of Simon of Cyrene."

I have read nothing for very long which should be of more help to self-examination and self-criticism than this book. Prebendary Mackay is not afraid to probe deeply; he is never ungentle, but he is never in the least soft, nor does he give the slightest encouragement to that absurd modern heresy that the practice of Christianity is an easy, gay, pleasant kind of life. I call it an absurd heresy; for it is an effort to divorce religion from life which can never be, for those who feel and think, anything but a hard business; and while we believe that Christianity makes it easier, it does so not by teaching men to ignore or deny the difficulties, but to overcome them. The light-hearted, unshadowed Christian is a parody of Christian joy which is rooted in sacrifice, in love, and in knowledge, all of which can be acquired only through hardship and suffering. He, and his claims, have been exposed by authors whom no one will suspect of ecclesiastical narrowness; what is he, this critic who will take away the image of the Crucified, but Einar in Ibsen's *Brand*? Or is he not Chadband, with his interminable speeches, and his oily cry of "Oh! let us be joyful"?

\* *Assistants at the Passion*. By the Rev. H. F. B. Mackay, Milwaukee: Morehouse Publishing Co. \$2.40.

No one who is familiar with modern literature, and some of the more prominent movements in the world of thought, can deny that Christianity is disliked. There is a great deal of interest in religion; there is a great deal of inclination toward religion, but not toward Christianity. I am sure that much of the unpopularity shown toward Christianity is due to the fact that so many of its professors have been busy in removing from it all the difficulties and severities. The other day I heard that a psychologist and an artist, discussing the last things with a friend, said—"Do I believe in hell? Do I believe in myself!"

Hell has almost disappeared from teaching and from the pulpit just at the moment of history when more people than ever before are aware of its reality, and are vainly looking for some escape *de lacu profundo, ex ore leonis*. Again, some psychologists have been busy in getting rid of the idea of duty, of the idea of responsibility; and their efforts co-incide with the discovery, by thousands of young people all over Europe and America, that nothing is so painful and boring as persistent pleasure, and a life without responsibilities and duties is an empty grimace of a life.

We need a return to the old commonplaces of religion: that without trial there is no triumph; without struggle there is no zest; without suffering, there is no life. All the other appeals are, in time, appeals to turn back on the very truth by which we exist—that man has grown out of the animal world, and cannot return to it as an animal, because he cannot rid himself of self-consciousness, of conscience.

"Many men secretly believe that, after all, they are only animals, they secretly wish to live like animals. But that is just what no man can possibly do. No man can sink into an animal. If a man sinks, he sinks by making wrong acts of will; in other words, he sinks into a devil."

I suppose the excessive popularity of sermons and homiletic literature generally in the seventeenth and eighteenth centuries accounts for the neglect into which they have now fallen. It is absurd to think, what is certainly the fact, that this book will have far less attention paid to it in the literary columns of our papers than dozens of novels; yet if we look at it as literature it has a value which most contemporary books lack. It is written forcibly, in a very individual style; there are occasional mannerisms which will displease some readers, but they are few and give a personal quality which is welcome in a book dealing with so universal a subject.

Prebendary Mackay reminds me, not of any recent English divine, but of two older writers. The influence of St. Francois de Sales is strong in his work; he has not a little of that great man's power of directing his advice, his warnings, his appeals so that any man who reads his book will say, if he be honest, at some point—"That hits me." He has also another great gift of St. Francois. He can make his message seem reasonable, seem necessary to men and women whose conversation is on a plane remote from eternal things, and yet he can do this without in the least abating the great claims of the faith. His Catholicism seems to me, too, to be very Gallican—not at all afraid of emotion, but aware of its danger as a guide, and resting everything finally on the appeal to reason, to discipline, and to learning. Not, I think, naturally a mystic, Prebendary Mackay knows that the mystics know; and here he reminds me of that great Catholic Puritan, William Law; his manner is like Law's especially in the tiny vignettes, often exquisite in feeling and color, of persons imaginary or historical.

Here are a new Lady Claudia, a new Centurion, a new portress who jibes at St. Peter, a new Simon of Cyrene. It is possible to disagree with some of his portraits; but no one can read the book without admiration for its intuitive imagination, its deep sense of the need of goodness, its flaming desire to help men make their souls against the summons of the day of judgment.

## FOR FREEDOM

GARIBALDI'S challenge to his soldiers is one of the finest ever recorded:

"Soldiers, what I have to offer you is fatigue, danger, struggle, and death; the chill of the cold night in the free air, and heat under the burning sun; no lodgings, no munitions, no provisions, but forced marches, dangerous watch-posts, and the continual struggle with the bayonet against batteries; those who love freedom and their country will follow me."

It will not readily be forgotten how they followed for the cause of freedom.

—By Way of Illustration.

# The Feast of the Ascension and Modern Theology

By the Rev. Eric Montizambert

Rector of St. John's Church, Oklahoma City, Okla.

MODERN theology continues to play havoc with the "Modernist"! Of course we are using the term "Modernist" in its popular sense, the sense in which it is invariably used by the American disciple of "modernity at all costs," and seldom or never by the original possessors of the title. Loisy and Tyrrell, with their pathetic gospel of the Easter *Faith* without the Easter *Fact*, could never have been at home in the company of the American borrowers of the ignominious title conferred upon them by Leo XIII simply because—whatever their faults—they had been too well schooled in Catholic theology and tradition to have missed so many of its implications. The basic theology of the original Modernist may be summarized in a phrase—he clung pathetically to the Catholic faith when he could no longer believe the Catholic facts. In a word, he attempted a complete divorce between the conviction of his intellect and the religion of his heart.

Naturally Rome could not tolerate him on any such basis. But the irony of the situation lay in the fact that in condemning him for his genuine heresy the Pope over-reached himself and, all unconsciously, excommunicated the entire primitive Catholic world! The French and Italian Modernists held an impossible position concerning Christ. At the same time, in their acceptance of "the higher criticism" of the Old Testament, they were simply adopting the primitive Catholic attitude toward the Holy Scriptures. And the Pope, in his decree on the verbal inspiration of the Bible, was condemning along with Loisy and his school every ancient Catholic except Marcion<sup>1</sup> the heretic! It is, to say the least, amusing that one of the grounds upon which the American Modernist bases his claim to "modernity" should be his acceptance of St. Jerome's view of the Old Testament.<sup>2</sup> This old Latin scholar scorned the modern Protestant but ancient heretical conception of the infallibility of the Scriptures in matters of science and, consequently, would have experienced no difficulty in accepting St. Augustine's theory of Creation which our Modernist friends call "Darwinism."<sup>3</sup> Jerome had nothing to say about the symbolic character of the early narratives of Genesis. He was simply forcibly protesting against the heresy of those who, even in his day, were attempting to establish facts of science upon the authority of Holy Scripture. It was the Greek fathers, notably St. Gregory of Nyssa,<sup>4</sup> who so strongly insisted that these exquisitely told stories of Genesis are symbols of spiritual realities. To be an "evolutionist" or an "anti-literalist" is most certainly not to be any sort of "Modernist"! As the term "Fundamentalist" is tabu, perhaps such persons might be called "Antiquarians."

The Liberal-Catholic—how can a Catholic be anything else?—is not, as some would have it, a Catholic who is desperately struggling to blend modernity with antiquity. He is simply a Churchman who knows the history of theology. In *Essays Catholic and Critical* and in Gore's *Commentary On the Holy Scriptures* there is nothing with which Gregory of Nyssa or Origen could take issue. These books are modern not because they present a number of newly discovered facts, but because they apply the Catholic spirit to discovery. When we take as our battle-cry, "Back to the first four centuries," we are thinking of something much deeper than rites and ceremonies; we are recovering the liberal spirit of the old Catholicism which the reactionary "reformers" of the Lutheran plague very nearly destroyed. And, in the process, the man who delights to call himself "Modernist" is looking very small

indeed. He is beginning to appear—we say this with the utmost respect for his sincerity—as one who has been so preoccupied with the business of being *new* that he has had no time really to master his history, his theology, or even his science.

SOON we will again be treated to newspaper reports of "sensational sermons" in which ridicule is poured upon the Church's faith concerning the Ascension of our Blessed Lord "to the right hand of the Father." The young reporters will, as usual, honestly believe that "the great liberal preacher" is ahead of his times in striving to interpret Christianity to the modern world in the terms of Professor Barnes, and the rapidly vanishing Unitarian humanists still occasionally to be found in eminently respectable Anglican pews will be thrilled for a moment. Of course it will never enter the heads of these gentlemen that Professor Barnes needs a new conception of God simply because his meager theology is that of a Protestantism fifty years dead.

One of the curious phenomena of the Liberal pulpit of today is the hang-over of exploded nineteenth century superstitions. Preachers, desperately struggling to be modern, still tell us that the Christian sacraments are relics of Mithraism and kindred Oriental cults, and that the doctrine of the Ascension is altogether the child of the Ptolemaic three-story conception of the universe. And all this despite the fact that modern theological and historical research long ago demonstrated the error of these last century ideas.<sup>5</sup> The reason that a Bishop Barnes—the similarity in names is merely a coincidence—can assert that the belief in the Real Presence is *magic* is that he knows magic without knowing Christianity in history.

Personally I am not in the least concerned about geography when I contemplate the mystery of the Ascension. If I were it could only be because I have had no experiential contact with the "mysteries" of faith which mean, *not* unsolved problems that mystify us, but the revelations made to the soul of the believer. The mystery of the Ascension is never the puzzle which the bodily Ascension presents to the astronomical intellect of the Modernist, but always the exaltation of the human spirit through communion with the exalted Christ . . . "so may we also in heart and mind thither ascend, and with Him continually dwell."

That our Blessed Lord returned to His Father "as it was in the beginning" is a fact which has no relationship to Ptolemaus' or Einstein's teaching. It is a fact, for instance, that long before I knew anything of astronomy, having been born into a Catholic household I had learned the faith concerning the Ascension; and modern science has un-taught me nothing because in the last analysis, it has no bearing on the matter. The Modernist might brand these words of mine as utterly meaningless! To a literalist they must be meaningless. He has never been able to distinguish between fact and symbol. His very literalism, like that of Billy Sunday or Dr. Straton, makes it difficult for him to understand that a movement may be both a fact and a symbol. Hence he boldly asserts: "This is either a fact which happened, or a symbol; and symbols, being purely imaginative acts of mind, are not realities!"

NOW Catholic theology is guilty of no such literalistic confusion, nor—as a whole—has it ever been. Dr. Gore<sup>6</sup> and the younger generation of English scholars have sufficiently demonstrated that, regardless of the prevalence of the Ptolemaic astronomy, the primitive Church from St. Paul to

<sup>1</sup> Marcion, as Dr. Raven points out, was the only early Christian known to us who held a theory of verbal inspiration; it was a heresy.

<sup>2</sup> Jerome on Ephesians 3:5. Also *Augustine, De Gen. ad lit.* 1:59.

<sup>3</sup> *Augustine, De Gen. ad lit.* vv. 5 and 23.

<sup>4</sup> *Gregory of Nyssa, Hexaem.* P. G. xlv, 72, etc.

<sup>5</sup> *Report of the Anglo-Catholic Congress, 1927*, pages 2 ff. and 57 ff.  
<sup>6</sup> *Symbolism in Religion, Constructive Quarterly*, March 1914, and *Belief in Christ*.

St. Jerome did not ascribe material locations to Heaven or Hell or Hades. And that Jerome<sup>7</sup> in ridiculing the attempt of contemporary literalists to place the abode of God "above the blue dome" is entirely in accord with the New Testament teaching.

Certainly we believe in the return of the Incarnate Lord into union with His Eternal Father and the Holy Spirit. But we are unable to reject the New Testament descriptions of the Ascension because we cannot understand how otherwise the disciples were to be impressed with the tremendous significance of the fact symbolized. He had told them that He must return "to my Father and your Father, to my God and your God." He indelibly impressed this truth upon their hearts and minds by the symbolic act of His bodily Ascension. And the message is not affected by speculation concerning the nature of the "glorified" body of the risen and ascending Christ! The fact that the risen body was what St. Paul calls "a spiritual body"—a meaning which transcends our knowledge—does not deprive it of reality.

The point that I am trying to make clear is that we do not regard the New Testament accounts of such events as the appearances after the Resurrection and the Ascension as literary pictures, the graphic materializing of psychic "experiences" on the part of the disciples, but as practical descriptions of what these men saw and heard with their physical senses. *The acts themselves* were symbols of realities. "The object," writes Bishop Gore, "of the symbolic act is to present to the senses some spiritual transaction which is really effected in correspondence with the outward rite."<sup>8</sup> In order that they might be intellectually certain both of His Resurrection and of His Ascension it was essential that our Lord reveal Himself to the disciples in visible form. Otherwise they might have been convinced by such an one as Thomas that they were dreaming dreams! The Christ seen by these people was the real Christ; the Christ risen from the grave with a transformed body, yet "not raised to the conditions of His mortal life." This is not to say that the Resurrection was what the Modernist calls a "spiritual resurrection"—a manifestation of the Spirit of Christ to the soul of the believer. *The tomb was empty*. It was empty because the body of His Incarnation had risen, glorified. Precisely what "glorified" means I cannot say. Obviously the word is, like all man-coined terms, too small for the divine fact it struggles to express. But, unlike the Bishop of Birmingham, we cannot look for God with the apparatus of the chemist.

A GOOD friend, whose soundness in the faith in most things is beyond question, has been influenced by the current "Modernist" fallacy. I quote him because his phrase is typical of the school: "Jesus held the prevailing Ptolemaic three-story idea of the universe. You see this clearly in the parable of Lazarus and Dives in which the underworld is divided into two regions with a great gulf between them." The implication is that the Church's doctrine of "the life of the world to come" has a geographical instead of a spiritual basis. Obviously our Lord had to make use of first century language in speaking to first century people. Obviously, too, He was "speaking in parables." But what justification can we have for rejecting the faith of the Church, which happens also to be the faith of the Gospel, because our Lord made apt use of a current belief in order to picture symbolically the purgation of paradise?

Pressing the point deeper . . . what good reason have we for supposing that He was using a geographical illustration at all? To assume that He was is simply to read into the text ideas that we would like to find there. This is a picture—symbolic because human language cannot be otherwise—of the active life, the life of purgation in Paradise or Hades, through which we pass "on our way" to the perfection of Heaven. Whether we think of the future life in the terms of *state* or in the terms of *place* is immaterial; the answer is beyond the veil which separates us from the goal of the Christian life. We are not told much about it because the only language that we can understand is that of experience, and the great experience is not yet!

Mother Church does not present us with a cross-word puzzle. Neither does she reveal the whole future to our undeveloped

souls. But she gives us certainty in promise together with the method of attaining it. Christ, our Blessed Lord, has assured the faithful of the reality of Heaven by His own visible act of Ascension. The Church in which His Holy Spirit dwells comforts and inspires us with the promise that by, "in heart and mind thither" ascending, we are preparing ourselves for the finding of our eternal dwelling place with Him "who with the Father and the Holy Ghost is one God."

## THE THIRD ANGLO-RUSSIAN CONFERENCE

BY E. D. KEITH

I HAVE just had a privilege which I can only requite by sharing as best I can with other American Catholics. My wife and I happened to be the only members of our Church at the third Anglo-Russian Conference held this year at Hoddesdon, near London, on April 3d to 8th.

About a hundred delegates, divided not too disproportionately between the Anglican and Orthodox Churches, attended. As one of them said, the old driving force in Christianity was refinement of creed and experience, and the unmistakable undercurrent now, even in those Churches which have carried the older drift farthest, is toward finding the underlying unity of spirit. That this, too, can lead to new discoveries of experience we all felt increasingly as the conference wore on. What started in openminded discussion became more and more a sharing of spiritual experience.

To an American there was much to discover about both our kindred communions. It was significant that both sides came in a desire to learn. It was one of the Russians who said he felt they had far more to get than to give in any contact with the English Church. The religion of the English Catholic had more "body" to it—carried more consistently through the week. And in fact the tremendous moral seriousness and self-discipline of the Anglicans was one of the things that struck me most. It showed itself in their leadership in social movements, in liberal theology, as well as in more obvious ways. Quietly, almost to your surprise, you found that these men were almost without exception doing the big, constructive, imaginative things in the Church. You got an impression of range and vitality, as well as depth of devotion, that encouraged and enabled one.

But it was, naturally enough, the Russians who made the deeper impression. Two things were inescapable. One was their music. You could not imagine any of their services not set to that faint and expressive and haunting music, so much of which is simply traditional. At every turn it lifted one up from even the danger of the words becoming dry and unmeaning. The picked-up choir, largely from the only Russian theological school now in the world, in Paris, sang with a delicacy and devotion that was unique. Music is instinctive with them, and at the very heart of their worship. The second was their spiritual endurance. It was pure worship, unvaried by descents into any other realm. Their services are long because they love them. Time and again their richness and grace contrasted even with those we love in our own Church for their beauty. They probably love their religion as no other people on earth do theirs.

It was not unnatural that the stressing of Catholic communion should bring out all the fellowship of the faith—a communion of saints both here and in heaven. Democratically enough the papers were by bishops and students, arch-priests and professors—the representative voice of the Church. I do not believe there was one at the conference who did not find a wider application of this communion, as well as a deeper attachment to it. And at the last Sunday morning, our daily Masses, which had hitherto alternated, culminated in one of each communion, and the streaming up of the entire conference at the end of the Russian Eucharist to partake of the Bread at the hands of Father Boulgakoff. I think there was not one of us of the English tongue who did not feel that these people, whose Church has been so deepened by exile and suffering, were our spiritual hosts, as well as our spiritual kin.

Another year I crave, even more than those who are guiding the conference do, that our own communion, across the seas, can have the rare fellowship of this occasion. And that through such opportunities to understand each other we may some day be in full communion with the Russian Church now in exile.

<sup>7</sup> See note 2.

<sup>8</sup> See note 6.

# Why Not the Brotherhood?

By H. Lawrence Choate

President, Brotherhood of St. Andrew in the United States

THIS is the question which an increasing number of clerical and lay leaders are asking today, judging by the correspondence which comes to the Brotherhood office. There are still many who are more impressed by the weaknesses of the organization than by its strength. The Brotherhood is no stronger than the Church, or the men of the Church. As many non-Church members today think that organized religion is on the down-grade because the Church reaches only a minority, so also many Churchmen outside the Brotherhood think that the large number of parishes which have no active chapters foreshadow its death. This pessimism is even easier in the case of the Brotherhood than in that of the Church, since the latter has physical property to symbolize its life while the Brotherhood only takes form in the lives of men and boys. The very nature of the work it does leads not towards publicity but in the opposite direction.

The Brotherhood is to the easy-going rector or layman a "botherhood," and to the worldly-wise foolishness, but to those who know its influence in the lives of men it is one of the great unused assets of the Church.

And it deals with a method which was apparently supremely important in our Lord's mind during His ministry but which has been much neglected in His Church of late. It overcomes the problem which became rather overwhelming to an elderly priest of my acquaintance recently. He made the confession that he had built up his great parish—the largest in his diocese—by his own pastoral work but had failed to train laymen to help him. As a result he found himself, at 65, losing much of his vigor, unable to cope with the volume of work himself or to secure adequate clerical assistance to do so and unable to learn at this late date the faculty of inspiring and leading his laymen to fulfil their natural functions.

Our Lord was content to train a small group of leaders carefully, and the growth of His Church has justified His policy. Compare the results in a modern parish where the head attempts to have some contact with all his people but is too busy to train an inner circle. This kind of mistake is not confined to the clergy. It is prevalent in the businesses which laymen conduct. They often fail to train up leaders, finding it easier to do the work themselves than to help someone else stumble up the rocky road which leads to true usefulness in any field.

BUT the increased interest of the Church in evangelism has led inevitably to an increased interest in the organization which for forty-five years has maintained a virile evangelistic work in the face of conditions which have caused less sturdy movements for men to disappear. And the five thousand men and boys who report work done and pay their quota to the national organization are being recognized as a force which has an importance to the Church far out of proportion to its size. In 1928, the Brotherhood grew faster than in any previous year in its history with the exception of only two or three of its earlier years. The first quarter of 1929 is even more satisfactory.

Chapters are being formed in parishes of all kinds and among men and boys aged from 12 to 60. May I tell you of two reports which have come to my desk within the past few days? (1) A chapter, five years old, consisting of twenty-five middle-aged and young men, in a town of 25,000 people. They lost their rector, last fall, since which time two members of the chapter have acted as lay readers. The members of the chapter have brought five men to baptism and nine men to confirmation since that time, securing the assistance of a neighboring rector to instruct the candidates. Another confirmation class is now in process of formation. (2) Here is one from a junior chapter, four years old, consisting of ten boys, aged sixteen to nineteen, in a town of 40,000. The direc-

tor writes that his chapter, with the seniors, has secured over forty candidates for confirmation this year. Last year they had seventy-eight.

One of the most interesting chapters which we have is that of St. Paul's University, Tokyo, Japan, where twenty-five Japanese young men have found in the Brotherhood objective and method just what they need to make effective their Christian influence in that non-Christian environment. A report made last November mentions six members of the football team who were being prepared for confirmation. Periodically the chapter arranges for the chapel services to be given a particular evangelistic character and makes a definite effort to bring in non-Christian young men.

These results do not come by some magical process when men and boys are admitted to the Brotherhood. They come because some clergyman or some layman has a vision of what men and boys in a certain locality can do and takes the time and trouble to develop them. They are possible because the Brotherhood has the two fundamentals necessary for success—vision and method. As someone has said, "To accomplish anything worth while a vision and a program are necessary; he who has only a vision is a visionary; he who has only a program is a drudge. He who has both vision and program is a conqueror."

THE Brotherhood's sole objective is the spread of Christ's Kingdom among men and boys. Where is the Churchman who focuses his attention on this objective who does not become enthusiastic? It has a sustaining power which has brought many chapters through periods of five to forty years' constant usefulness in spite of frequent changes in the rectorship and the loss of leaders by death, removal, or old age.

So much for the vision. How about the method? Prayer and the sacraments are put first. The business men who founded the organization saw that work to be *practical* must be preceded by an effort to win guidance and power for the worker and for the man to be approached. The Rule of Prayer specifies daily prayer for the spread of Christ's kingdom among men, especially young men.

The Brotherhood has a simple definite standard of service which any earnest man can accept. The Rule of Service is "To make at least one earnest effort each week to bring some man nearer to Christ through His Church." One could write a book on the possibilities of this rule and the ways it has been carried out by men in all walks of life and in all kinds of localities. Suffice it now to call attention to the *breadth* of the rule. It is not required that a *new* man be approached each week, which would tend to superficial effort and would largely shut out the man of limited contacts as, for instance, the country dweller. Nor does it guarantee results which must be left to the Holy Spirit; nor does it refer only to an invitation to attend church which, no matter how valuable in most cases, may be the worst possible tactics in others. But it requires a man to use his initiative and common sense after seeking the guidance of God.

A man adopting the Rule of Service is taking no obligation beyond those assumed, often so lightly, in baptism and confirmation, or in the Holy Communion, or what is implied in those creeds and prayers and hymns which we say or sing in our services each Sunday. The Rule of Service does not put additional responsibility on a Churchman; it helps him to "make good" on the obligations he already has. Recognizing the pressure of business, of the family and other departments of his life, which tend to absorb all his time and attention, the Brotherhood calls on him to take stock of himself at least once a week and endeavor at least so often to make some progress in his work for the kingdom. The universal testimony of Brotherhood men is that, when they take the Rule of Prayer

seriously, they find little difficulty with the Rule of Service.

In many a parish two men have formed themselves into a "chapter" and are quietly going about the task of making it easier for other men to be active Christians, inspired by their corporate Communion on the third Sunday of each month, when they join with thousands throughout the land in this sacrament, with the helping of others as their special intention. From *St. Andrew's Cross*, the Brotherhood's monthly, they learn of the progress of the movement. The little red *St. Andrew's Cross* in the button hole reminds them of their privilege and leads into conversations with non-Churchmen about religion. These embryo chapters gain strength from the organization and add strength to it. How many lives not now reached effectively by the Church might be touched were there just two good men doing this work in every parish!

Usually, however, a chapter consists of about ten. An earnest band of such size is capable of undertaking some sort of corporate work which helps the individual members to make their personal work effective. Confirmation campaigns were referred to above. Increased attendance at Sunday evening services of the Church is another very common kind of corporate work. The national office has literature describing how such work has been carried out in other parishes. The dissemination of such practical literature dealing as it does, not with theory but with the results of experience, is one of the most helpful services of the national office.

THE formation or stimulation of Bible classes and discussion groups is another very common work. Holding of special services is another. Increasing attendance at the Church school is a favorite work for either seniors or juniors. Visiting jails and hospitals, and making friends with the inmates, bringing the aged and infirm to church, welcoming visitors at the church door, calling on newcomers in the parish, visiting the sick, establishment of special corporate Communion for men and boys, these are some of the most common of a long list of corporate activities of Brotherhood chapters. As you look at your parish or mission, do you see the need for activity of this kind?

Not the least effective work is done by the juniors. I'll never forget the enthusiastic way in which my own juniors, averaging under eighteen years of age, tackled a church attendance campaign in Advent, 1925, and again in 1926, and the results which came through their canvass of the parish. The object of the Junior Brotherhood is not to amuse the boys or to keep them off the streets, or even to make useful American citizens of them but (1) to lead them to pray, think, and work for the spread of Christ's kingdom among boys, and (2) to enable them by this training to become useful Churchmen when they grow up.

Last October Dr. Bernard Iddings Bell made the statement that the Church had never taken the Brotherhood seriously. If that be true, the condition seems to be changing. Churchmen seem more ready than formerly to consider evangelism to be the great object of the Church. There is acknowledgment of the serious work which needs to be done to make the Church effective. The layman's necessary part in this work is being emphasized. While much can and must be done by the Church as the Church, there is recognition today of the usefulness of the Brotherhood in uniting those men and boys who believe in evangelism so that they may present a solid front to the problems which face us parochially and nationally.

To you who read this, may I ask you to put the question to yourself, thinking of your own parish, Why not the Brotherhood?

If you think it would *not* be of service, I wish I could induce you to think out your reasons and write them to me. The Brotherhood has worked successfully in many "peculiar parishes."

If you think it *would* be of service, we are ready with information and, if you want them, suggestions.

The Brotherhood is here. It is functioning. It has a wonderfully fine tradition and record of achievement. It has proved its toughness by living forty-five years. It has no partisanship and is workable regardless of Churchmanship. It appeals to men of leadership. Why not use it?

## THE UNSEEN LEGIONS

BY RICHARD K. MORTON

A LITTLE girl was once playing delightedly with her fine doll house and all its equipment. She had placed upon the floor in a way which only she could employ an outlay of materials which had for her imagination the most priceless value. Everything was fixed just right, but nothing was locked or guarded.

Her father, barely able to keep her from noting with what intense interest he was watching her at play, suddenly asked her: "All this is very fine—I'd like to have a house like that, with fine people in it—but suppose something or someone should come to harm your little house or its little people—what would you do then?"

"Oh, but Daddy!" she cried, in surprise, "my little house and its people are safe and happy because they are inside your big house, and they know that *you* wouldn't let anything harm them!"

Unconsciously, the little girl had, in the beautiful purity of her faith, expressed a great truth. The house of our little life is built within the life of God. We need no elaborate defenses and means to threaten hidden perils, for we know that our heavenly Father would not let anything touch the central values of human life.

The little child rightly thought more about having a beautiful doll in the little house than she did about having strong locks upon the doors. We should do better to think more of having stronger minds and purer hearts than of building up formidable barriers in front of predatory forces which may be drawn to us to reveal our imperfect lives. God has hidden legions round about everyone who in sincerity seeks to follow Him. His legions come not with the sword, but with a message of love. They come not with a military command, but with a Father's kindly care. Though we stationed the legions of earth upon every inch of ground we could not guard our lives from harm as can our Father's angels. For there are assailants of human life that cannot be fought with clubs and guns and other weapons. You cannot shoot a sin with gunpowder. You cannot imprison a vicious habit under the force of a squad of soldiers. The man who is protected by his God whom he follows and seeks to know more fully is the man who knows the meaning of a peaceful, fruitful life.

Not a shadow of doubt darkened the thought of the little girl as she sat playing upon the floor of a room in her father's house. She knew that he would take care that nothing harmed her or her doll's house. Shall we have less faith in our God? Shall we not grow stronger, happier, and finer if, forsaking all other means, we depend upon Him? God's hidden legions are round about us. Our little lives are encompassed in the Eternal. "Surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord forever."

## REPENTANCE

FATHER,  
Wouldest Thou I wait another day,  
That so I may forget?  
This, My child, is not repentance:  
Ask of Me forgiveness now.  
"Seek and ye shall find,  
And know My peace."

Father,  
I know so well that I am weak—  
That good resolves do only go before,  
And failures follow after.  
Verily, verily: but just remember,  
My strength made perfect  
In things where you are weak.

Father,  
I ask no more nor doubt;  
'Tis on Thy grace that I rely  
As all sufficient for my needs:  
My soul perceives its resting place;  
It finds its rest in Thee,  
And knows Thy peace.

ANON.



REV. JAMES O. S. HUNTINGTON, D.D., O.H.C.  
Superior, Order of the Holy Cross.



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Bishop of Erie



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# AROUND THE CLOCK

By Evelyn A. Cummins

**A**N INTERESTING feature of the recent Vatican Concordat generally overlooked by the secular press is Article XII, which provides that in the event of war Italy shall allow free passage of all bishops, including those of the enemy nation, to the Holy See. The possibilities for papal reconciliation of warring nations which this provision opens up are of great significance.

Further aid to the cause of world peace is offered in the projected Universal Religious Peace Conference, to be held in 1930 or 1931, by 1,000 delegates representing the great religions of the world. The plan is being favorably received in all quarters, with Gandhi promising his help in the selection of Indian leaders.

**I**MAGINE two English scientific men protesting passage of a legal measure directed against witchcraft! But the intent of the measure is to declare an impostor, liable to punishment, anyone who claims to be in communication with spirits. And the two scientific men are Sir Oliver Lodge and Sir Arthur Conan Doyle, the spiritualists.

**A**ND Amanullah, the gentleman who hoped to modernize Afghanistan on Western models, has resorted to a very Oriental mode of building up again the prestige he lost through attempts at Westernization. Reports from Kandahar, *via* India, state he made a deep impression on the country by opening the sacred box containing Mohammed's cloak, and exhibiting it to the public. Only a good man can open that box, according to the Moslems. It took Amanullah two hours, but he did it!

**C**HRISTIANS in Russia have received another set-back through a new Soviet law which confines the activity of all religious bodies to religious exercises, excluding those activities which we connect in America with "institutional churches" (recreational clubs, handicrafts, and social service). The law also restricts the service of the local church and its cleric to the needs of the particular congregation. Whether this is designed to break down denominational unity is not clear; but that would seem to be its effect. It looks as if the success of the minor bodies (especially Baptists), which were at first encouraged as a foil for the Orthodox Church, were a source of worry to the Communist leaders.

**T**HE poor parents come in for another preachment. Pretty soon, by conspiracy of behavioristic psychologist, judge, and preacher, they will be convinced of their colossal failure on the job of child-raising! Now comes none other than Dr. Fosdick who, in an article in a recent *World's Work*, upbraids the parents for insincerity in meeting their children's religious problems. But he does offer constructive suggestions for the religious guidance of the young. According to these the parent must help the child to create religion out of its own experience, must be willing at times to admit ignorance in the interests of honesty, must face frankly the whys and wherefores of the inquiring mind on matters of theology, sex biology, and must above all set a living example of thoughtfulness about life and of reverence for life.

**M**EANWHILE, a mother who sought to write out for her two boys the things that, at the ages of eleven and fourteen, they needed to know about the way a human life begins, is convicted of obscenity! Mrs. Mary Ware Dennett of New York was last week convicted by a jury for a little brochure which, written first for her two sons, was then published in a medical journal, and eventually published in pamphlet form. The jury was composed of men whose qualifications was ignorance of the writings of Havelock Ellis. Testimony by a long list of religious leaders was ruled out by the judge, on the ground that the sole test of obscenity was

the common sense of the jurors. It is scarcely to be wondered at that some political scientists are dubious about the jury system.

**A** CURIOUS issue has arisen in New York City regarding the right of a theater to produce the beautiful Freiburg Passion Play. The point at issue is Section 2074 of the penal law, which forbids any living representation of the Deity on the stage. Attention has been called to the unprotected exhibition of *The King of Kings*. And the play has been produced without interference in the Middle West. But then, the Middle West is so backward theologically! Apparently, in this case, as "backward" as the Middle Ages when Passion Plays were frequent public exhibitions!

**O**F INTEREST to Churchmen is the new move within the Roman Catholic Church to establish a school of liturgical music at the Catholic University of America. Through a foundation of \$1,000,000, a reunion of the best music with Christian worship will be promoted; for the musical training and the clerical education will be brought closer together.

**A** SUGGESTION of what may be done to meet the religious problem of our colleges is found in a recent interdenominational conference at Rollins College in Florida. One feature of the program was a series of round table discussions as follows: The Nature of Religion, led by Professor W. A. Brown of Union Theological Seminary; The Essence of Jewish Belief, led by Rabbi Goldman of Cleveland; Catholicism and Science, led by Father Ross; Beliefs That Matter, led by Professor Kruse of Wesleyan University; and Religion and Social Relationships, led by the Rev. E. R. Clinchy. The conference was sponsored by the Federal Council of Churches.

**P**LANS for Church union are very much in the air (in more ways than one) these days. The department of Church cooperation and union of the Presbyterian Church will recommend to the next General Assembly that steps be taken toward union with the Reformed and United Presbyterian Churches. In view of recent reports of proposed organic union with the Methodists, the decision of the Presbyterians to seek union first with those closest to them in history and polity is an interesting sign of the trend of our ecclesiastical times.

**W**E WISH to call the attention of Dayton, Tenn., to Darmstadt, Germany, where a teacher has been dismissed for teaching evolution and denying the existence of the devil. Nor is this the only offense of the school teacher. He is charged with writing on the blackboard, "We live on earth to be good comrades." The accusing priest declares that the motto should have been, "We live on earth to serve God and to please Him." Where did we read something about "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

**A**NTI-SEMITISM has found its way to China. In response to a recent call from Harbin for industrial experts to advise on the improvement of that city's factory system, several Jews applied. They were rejected as Bolsheviks. Since many former Russian monarchists are employed there, charges of anti-Semitic propaganda have been raised. The welfare of an increasing stream of Russian Jewish refugees from Bolshevism (!) is at stake, especially in South China where most of them are settling.

Simultaneously, an anti-Semitic outbreak in Germany has led to the desecration of synagogues. The old legends of ritual murder of Gentile children by Jews serve to inflame the ignorant masses. The monument to Walter Rathenau, one of the fathers of the German Republic, and murdered by monarchists, has been desecrated also.

# 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*:

I HAVE READ in several issues of *THE LIVING CHURCH* a brief discussion of the date of the first Easter, the Sunday morning upon which our Lord arose from among the dead. The editor, in reply to a correspondent, said that it was "not possible to tell the date of the first Easter Day in any modern reckoning" [L. C., March 16th]. Two correspondents think that there is a way or ways by which this may be done, but though erecting finger boards pointing to the way, neither shows the way so plainly that "the wayfaring man, though a fool, need not err therein."

Permit me, therefore, to give the process by which the first Easter Day may be definitely dated. On pages xxv to xxviii in the Preface to the Book of Common Prayer are a number of tables showing how to find Easter Day in modern times. The first is "A Table to Find the Dominical or Sunday Letter," and following the directions there given we find that the Sunday Letter for 1929 is F. The second table is "A Table to Find Easter Day From the Year of Our Lord 1786, to the Year of Our Lord 2013," following which it is easily seen that Easter occurred this year on March 31st. It may be further found in this table that the Golden Number for this year is 11. The third table does not enter into this discussion. The fourth table is entitled, "General Table for Finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar," and is divided into two parts. Following the rules given there, it may be seen that the Dominical or Sunday Letter for 1929 is F, and that the place of the Golden Number for this year is March 25th. By the same processes the date of Easter, the Sunday Letter, and the Golden Number for any year from 1786 to 2013, both inclusive, may be ascertained.

This being true, why may not the rules be applied to the years *before* 1786, and the same results obtained? Why not reverse the process even to the year of our Lord's passion, and ascertain the dates of the crucifixion and resurrection of Christ? It may be confidently asserted that this may be done. The year A. D. 30 is now generally received as the last year of our Lord's earthly life and ministry. To what extent this is received as authentic history, we shall see in part:

"The earliest historical dating of the crucifixion which has come down to us, outside the New Testament, is the testimony of Clemens of Alexandria (A. D. 189-205), concerning the teachings of Basilides (A. D. 134, a Gnostic Christian, and therefore not considered thoroughly orthodox; but his testimony as to facts is unimpeached). Clemens tells us that some of Basilides' disciples 'assign the passion of Christ to the 16th year of Tiberius—some putting it on the 25th day of Pharmonti' (an Egyptian month). This '16th year of Tiberius,' reckoned from the death of Augustus (on August 19, A. D. 14), fixes the crucifixion in the spring of A. D. 30; and 'the 25th of Pharmonti' in the Egyptian rotary year was then April 7th Julian, which was a *Friday*, and was at the *Paschal full moon* that year, as we shall prove astronomically.

"Here then we have a dating of our Lord's passion historically on April 7th, A. D. 30, in accordance with the facts. This A. D. 30, while the 16th year of Tiberius (after Augustus) was the year 78 of the Caesars, from the close of B. C. 49, when Julius Caesar, having crossed the Rubicon, gained possession of Rome. The Christian fathers generally until the 4th century adhered to this reckoning of Christ's death, as in the 16th year after Augustus, or the year 78 of the Caesars, which means A. D. 30."—*Bible Chronology, by the Rev. Smith B. Goodenow, A.M.*

To this testimony may be added that of John J. Bond, assistant keeper in Her Majesty's Record Office, *Handy-Book for Verifying Dates*, London, 1889, as follows:

"The year of the birth of our Lord being thus assigned by Clement of Alexandria to 750 A. U. C.—28th of Augustus; and the year of the crucifixion according to the same authority, being the 32d (understood to mean 32 *Anno Christi*—29 *Anno Domini*) in the 16th year of Tiberius . . . we shall find that January of the 16th year of Tiberius was in the year of Rome 782, when the consuls who then entered office were L. Rubellius Geminus and C. Fusius Geminus. For, as the year of Rome ended on the 20th of April, the month of January would be towards the close of the year of Rome, while it was

the initial month of the Roman year, called the Julian year; consequently 'January' 782 A. U. C. would now be written 30 *Anno Domini*—33 *Anno Christi*."

Referring again to Bond, on page 127 of his work, is given the "Paschal Cycle of Dionysius Exiguus. *Dominical Letters and Golden Numbers for Finding the Date of Easter-Day*, from 532 to 2127 A. D. *Old Style*." In this table, Dionysius Exiguus, the man who first introduced the counting of the years from the birth of Christ, or the Christian Era, makes 532 coincide with 1 B. C., and 533 with 1 A. D. Consequently thirty years after that last date would coincide with 562, when the Sunday Letter would be A, and the Golden Number 12. Turning now to page 54 of Bond's book, we have "A Calendar for any Year (Julian or Gregorian), commencing on the 1st of January with Sunday. Dominical Letter A, in a common year." In this table, January, 31 days, begins on Sunday and ends on Tuesday; February, 28 days, begins on Wednesday and ends on Tuesday; March, 31 days, begins on Wednesday and ends on Friday; April, 30 days, begins on Saturday, the second day is Sunday, and one week later, the next Sunday, is the 9th, and the Friday preceding the 7th. Therefore, the dates of the crucifixion and of the resurrection of Christ, the first Easter Day, are shown to have occurred on April 7th and 9th, A. D. 30.

Another authority worthy of notice is *Besse's Perpetual Calendar*, by the Rev. H. T. Besse, Syracuse, N. Y., 1895. The nearest earlier date to A. D. 30, given in this calendar, is A. D. 19, which was the last year of a solar cycle of 28 years. The difference between the two years is 11, and the Dominical or Sunday Letter for the 11th year is A. Applying this to the month of April it is found that April 7th was on Friday, and April 9th on Sunday.

Authorities might be multiplied, but this is sufficient. We know when Caesar crossed the Rubicon, we know when he landed in Britain, when he was assassinated, and when his successor assumed the imperial power at Rome. But those dates are not better established than the days of the year, month, and week upon which our Lord "was crucified, dead, and buried. . . . The third day He rose again from the dead"; namely, April 7 and 9, A. D. 30.

Malta, Mont.

HORACE G. COWAN.

## VISIONS AT COMMUNION

To the Editor of *The Living Church*:

MANY of the clergy know someone who has had a vision of our Lord at the Holy Communion. I know of at least four instances, one of them related by the person to whom it occurred. There is some evidence that others have seen a light about the Blessed Sacrament. It is possible, also, that there are those who have had visions of the departed at the altar. In the light of the Church's teaching in regard to the Presence of Christ in the Eucharist, and taking the words of the Preface as indicative of the belief that the altar is the trysting place in the Communion of Saints, these experiences seem quite possible, and are undoubtedly in many cases veridical.

The Apostles bore witness to their experiences of the Risen Christ and converted the Roman empire. If those, who in modern times, have had visions of our Lord, or the departed, at the altar would likewise bear witness, this evidence too might do much to spread the faith. There are many accounts of such experiences in the past, but they are apt to be passed over as non-evidential by persons of this scientific age. Have such experiences ceased? I think not. But it is such an intimate and personal matter, and so precious to the recipient, that there is a natural hesitation in speaking about it. However, if only people would testify we should find that these experiences were as common today as ever.

I am attempting to collect first-hand accounts of such experiences, and am anxious to correspond with those who have had them, or with those who know others who have. Please address me at 1007 S. Wright street, Champaign, Ill.

Champaign, Ill.

(Rev.) MORTON C. STONE.

## EXAMPLE IS BETTER THAN PRECEPT

To the Editor of *The Living Church*:

IN REFERENCE to a communication in your correspondence columns for March 9th, on the subject of Practical Evangelism, and the duty of the laity to win others to our Church and interest them in its activities and services, I may be pardoned for suggesting the old proverb "Example is better than precept" as worthy the consideration of your reverend correspondent.

I have now been a patient in this U. S. Veterans' Hospital for upwards of sixteen months and during the whole of this long and trying period have only received one solitary and hurried visit from any of our seven white and Negro clergy resident in Little Rock, and this despite my invitation to my reverend brother to renew his visit not only to me but to a number of other shepherdless members of our Church also resident in this Veterans' Hospital, which has a total population of between eight and nine hundred souls, including doctors, nurses, and other resident employees. Many of these come from Church homes but are entirely dependent for religious services on the colorless ministrations of the Y. M. C. A., supplemented, it is true, by an occasional celebration of Mass conducted by my good friend and brother, Father McNeill, a faithful Catholic priest from Little Rock. In the plight of my painful experience of clerical neglect of duty we ministers of Christ and stewards of His heritage ought surely to consider seriously our Master's awful and terrible warning: "I was sick and in prison and ye ministered not unto Me. For inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto Me." . . .

(Chaplain) EDWARD HENRY LATOUCHE EARLE.

United States Veterans' Hospital,  
North Little Rock, Ark.

## A LITERARY GEM

To the Editor of *The Living Church*:

SOMEONE has suggested that I send the enclosed newspaper clipping, a literary gem, to your office. The editor of the *Chronicle*, Manhattan, Kansas, is a Methodist. He has made some curious errors in the announcements for Easter at St. Paul's Church. Do with the clipping as you think best.

Topeka, Kan. (Ven.) L. W. SMITH.

[ENCLOSURE]

## ARCHBISHOP AT ST. PAUL'S TODAY

WILL PREACH IN ABSENCE OF REV. OLDS—SPECIAL MUSICAL PROGRAM TO BE GIVEN

The services at St. Paul's Episcopal church will start at 7 o'clock in the morning with worship services, which will be followed by Holy Communion and the church services at which time Archbishop L. W. Smith of Topeka will preach. Rev. Olds, the former pastor, is in New York and in his absence the Archbishop Smith will fill the pulpit. Rev. Olds' place will be taken shortly by Reverend A. W. Jonnard of Savannah, Ga. Rev. Jonnard is the pastor of one of the large churches of Savannah and is expected to arrive in Manhattan April 18.

The choir at the Episcopal church under the direction of E. Sayre, the choir will present a special musical program which will consist of the "Community Service" by Stainer, the offertory anthem and "Halleluiah Christ is Risen" by Sinter. The communion service music consists of about 12 numbers.

## "THE HEAD OF THE CHURCH"

To the Editor of *The Living Church*:

AGAIN indulge me in this my attempt to defend myself against the criticism of a correspondent, who in your correspondence columns of March 16th accuses me of inaccuracy when I mention the czars of Russia, the bishops of Rome, and the monarch of England as the heads of the three great branches of the Catholic Church in my communication [L. C. March 2d]. The fact that I spoke of the three in one connection should be sufficient evidence that I was speaking with my face turned backward inasmuch as there is no czar of Russia today.

I certainly did not even intimate that the monarch of England was the head of the Church in England, for to have done so would have killed my own argument. I did and would style him the head of the Church of England as by law established. To be accurate, the Supremacy Act passed during the reign of Henry VIII was in the nature of a proclamation. The only real ecclesiastical title conferred upon Henry was the empty one, to wit, Defender of the Faith, bestowed by the then reigning Pope and which was also withdrawn by the same authority but afterward confirmed by act of Parliament, and ever since held by the Crown.

There have been many changes since the reign of Henry VIII, so for good reasons we will leave Queen Mary out of the question. In after years some of the prerogatives of the

crown passed to the Privy Council, and in recent years have again passed to the British Cabinet, but in both cases as advisers of the Crown and acting in the name of the Crown.

The point raised "that the King has not been called the 'Head of the Church' since the time of Henry VIII" does not do away with the facts in the case. The King does today nominate the one to be elected bishop whenever a vacancy occurs in any diocese of the Church, and such nomination is virtually an appointment to a bishopric which carries with it a seat in the House of Lords. And furthermore, if the dean and chapter of the cathedral refuse or neglect to elect such nominee, the Crown has the right to call upon the Archbishop to examine and consecrate him under letters patent, from which, as I understand, there is no alternative, being the law of the realm, a pity though it be.

In conclusion, if my letter, which you so kindly printed, deserves no other criticism, I am more than content.

Birmingham, Ala.

J. JONES.

## OUR REDUCED PROGRAM

To the Editor of *The Living Church*:

IF I WERE certain bishops of our Church I would feel greatly ashamed and mortified. In fact if I were about two of every three of our bishops I would have this uncomfortable feeling.

What I mean is this. At the recent General Convention the bishops helped formulate the Church's program for the ensuing triennium. In an effort to make this program quite safe and sane, financially, the budget submitted by the National Council was reduced \$127,320. After this modified budget had been adopted by the General Convention the House of Bishops passed a resolution, solemnly warning the members of the Church—and presumably the bishops of the Church—that it was imperatively necessary that the reduced budget be *fully* raised, i.e., that the diocesan quotas subsequently to be fixed should be fully paid.

After all this, in January two-thirds of the dioceses informed the National Council of their inability to raise their quotas, to the amazing total of \$677,207, or about one-fifth of the dioceses' share of the budget adopted by the General Convention!

Five of the seven dioceses of the first province; all of the dioceses of the second province—which includes the states of New York and New Jersey; and eight of the thirteen dioceses of the third province, joined in this public profession of financial impotence.

I lay the responsibility for this incredible failure squarely at the door of our bishops. They are our leaders; they themselves admit it. And in many if not most instances our bishops are not strongly and vigorously leading their dioceses in this vitally important part of our common work. And, worst of all, they do not appear to be even decently ashamed of their failure.

Two things are obvious in this matter. The Church's program is worthy of being carried out; our Church is abundantly able to finance it.

In the past certain of our bishops have excused their failure to raise their diocesan quotas on the ground that certain conditions in the Church were unsatisfactory to them. Thus one bishop complained of excessive overhead at national headquarters; another bishop criticized the method of fixing diocesan quotas; a third bishop insisted on the adoption of a pay-as-we-go plan. All of these criticisms have been heeded. With what result? Our last state worse, decidedly, than our first!

For 1929 our Church has formally undertaken—the action of the General Convention was merely a gesture—to raise for her program \$2,830,793. The congregations as such expect to raise about \$2,330,000 in 365 days while the children, through their Lenten offering, will raise about \$500,000 in forty days.

I challenge the bishops of our Church to affirm that this is all that may fairly be expected of our wealthy Church.

I challenge them to deny their own ability to improve conditions, immensely, the instant they make up their minds really to go to work in this vitally important matter. At this moment we are a Church of slackers in respect to missionary work. And we are being led by our bishops.

Baltimore, Md.

GEORGE F. ALEXANDER.

## UNTO BABES

THERE IS death in the thoughts of men. The world is one wide riddle to them, darker and darker as it draws to a close. But the secret of it is known to the child, and the Lord of Heaven and Earth is most to be thanked in that He has hidden these things from the wise and prudent, and has revealed them unto babes.

—John Ruskin.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

**THE MASTER: A LIFE OF JESUS CHRIST.** By Walter Russell Bowie. New York: Charles Scribner's Sons, 1928. \$2.50.

**I**N SUBSTANCE Dr. Bowie's book follows what may be called the "modern traditional" method. It is based on St. Mark, with other synoptic enlargements, and occasional extracts from St. John. Further than this the criticism does not go. The Synoptic narratives are, as a whole, taken at their face value in particular, the accounts of the miracles are accepted about as written, although explanations are found for most of them in slight exaggerations by the narrators of natural events. The Jewish background is not too closely studied, and there are some typographical slips. And, as is usual in works of this sort, Christ's Messianic claims are accepted unquestioningly but no attempt is made to determine their precise content. A dozen or so books with the same general point of view have been published in the last few years.

Where Dr. Bowie's work stands out from the others is in the delicacy of his exposition. To treat a Synoptic passage as precise history to the point of filling up its gaps with psychological analysis is dubious criticism, but it is admirable homiletics. Moreover, Dr. Bowie follows a path of his own in fixing his expository principles. The key to spiritual truth, in his theory, is poetic intuition, and in Christ he finds the supreme Poet: "The Son of God is He who brings to life that poetry of its authentic meaning by which again it is attuned to God." And he asks, obviously implying an affirmative answer: "Is God also the Poet, shaping the broken syllables of our human choices into some far beauty which neither ignorance nor sin can finally defeat?" Of course no one without a fluently developed poetic sense could essay a book like this, but Dr. Bowie is fully competent for his task. The result is a volume of great beauty, with a very real apologetic and devotional value.

## MODERNISM AND MODERNISM

**W**HETHER one can reckon himself a Modernist consistently with loyal acceptance of the historic saving faith of the Catholic Creeds depends upon what he conceives a Modernist to be. Dr. James H. Snowden, in *Old Faith and New Knowledge* (Harpers, \$2.50), describes a Modernist as one who openmindedly seeks constructively to coördinate the old faith with man's ever-widening knowledge; and on that basis he finds, and in a fascinating way exhibits, Modernism in every enrichment of theology from the days of Abraham to our own time. If he were right, we should all be Modernists; for as he soundly maintains, to reject new knowledge bearing on religion is to be not so much a loyal Christian believer as an unintelligent one, and is to reduce the credibility of one's faith. But the reader of this book will be misled, and wonder why Modernists should be under so much suspicion, unless he realizes that in current use "Modernism" is the designation of a mental outlook grounded in refusal to accept the supernatural or to acquiesce in the distinction between a saving faith *once for all revealed* to the Church and its *growing context* of other spiritual knowledge and opinion, in which theology (a progressive science) expounds that abiding faith. It is destructive rather than constructive.

With this caution in mind, the reader will not be misled by Dr. Snowden's defence of Modernism *as he chooses to define it*, and will find much valuable information and argument in his very readable book. He is a wide reader, and in many ways a very sane and helpful writer. But he is not always trustworthy in details. He writes as if all creeds have to be substantially changed with increasing knowledge. This holds only of the Confession of Faith which includes theology. The ancient Catholic creeds, confined as they are to the fundamentals of saving faith, remain valid, whatever translations they may have to undergo in order to be correctly understood.

And he wrongly classes Anglicanism with Protestantism as opposed to Catholicism.

There are also some obvious historical slips. It was not Clement of Rome who was head of the Alexandrian Catechetical School (p. 176). It was the council of Ephesus, not Chalcedon, that dealt with Nestorianism; and of Chalcedon, not Ephesus, that condemned Eutyches (p. 181). What Apollinaris substituted for the rational element in Christ's human nature was the Logos, not the Holy Spirit (p. 181). Finally, it was St. Anselm who placed faith before understanding, and Abelard who reversed this order, not *vice versa* (p. 183).

F. J. H.

**I**N THIS DAY of debate over the finality of moral codes and the shifting ethics of successive generations, a bird's-eye view of the history of the theory of ethics is far from out of place. Such a book is Professor A. K. Rogers' *Morals in Review* (Macmillan, \$3.50), although the phrase "bird-eye view" is rather misleading connected with a volume of such size and thoroughness. For even after limiting himself to the more technical side of the subject, and to the more significant thinkers, the author has written a work which is far from brief and still farther from superficial. The appeal of the book is in its impartiality and in Professor Rogers' striking familiarity with original sources; this latter characteristic being the one which differentiates it from most textbooks on such subjects. It is incidentally rather amusing to note the close similarity between many of the moral precepts proclaimed from American pulpits and the dicta of past ethicists not usually associated with Christianity.

Another book on ethics, although of entirely different type, is Horace J. Bridges' *Taking the Name of Science in Vain* (Macmillan, \$2.50). Mr. Bridges is engaged in the highly controversial task of supporting emergent or creative Evolution against the theories of behaviorism and determinism, and particularly against the writings of Dr. Watson, Clarence Darrow, and H. L. Mencken. He wages war with them in the fields of science, morality, aesthetics, and political theory; and while it is a little difficult at times to see the connection of one chapter with another, he makes both a logical and popular assault on the enemy on all four fronts. In fact, his exposition of the old *reductio ad absurdum* of the mechanists' assault on mind is so devastating that one wishes to hear some reply from the other side, if only to discover how anyone could possibly withstand such arguments! Although far less profound than Professor Rogers' book, this will probably prove more useful for the hurried purposes of the apologist because of its wealth of illustration and quotation. The danger is that the easy and persuasive style may betray the careless reader into thinking the arguments unanswerable. Like many popular expositions it is too simple and obvious to meet all the difficulties involved.

P. S. The author knows his Pickwick.

W. F. L.

**A**LL OF US average Christians are the poorer if we do not know Dr. Paterson-Smyth's *People's Life of Christ*, and now our children will be the poorer if we do not buy for them *A Boys' and Girls' Life of Christ*, by the same author (Revell, \$2.50). In the effort to be popular and easily read, too many writers vulgarize the Bible story, but here we have it retold in such lucid and dignified language as to make it a masterpiece of simplicity and restraint. That is what we want for our children. We felt that Dr. Paterson-Smyth could do it, and he has, and we parents and teachers are grateful. The large and small illustrations, and the map at the end, with the tiny one at the foot of p. 112, are just what are needed.

E. M. H.

# The Living Church

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## Church Kalendar



### MAY

5. Fifth (Rogation) Sunday after Easter.
- 6, 7, 8. Rogation Days.
9. Thursday. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
- 22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

## KALENDAR OF COMING EVENTS

### MAY

6. Election of Bishop Coadjutor of Pennsylvania at special convention in Philadelphia. Convention of Easton.
7. Conventions of Albany, Delaware, Pennsylvania, and Quincy.
9. Conference of National Federation of Church Clubs of U. S., Chicago.
12. Convention of Montana.
13. Conference on Mystical Element in Christian Faith, St. Paul's Cathedral, Boston.
14. Conventions of Bethlehem, Harrisburg [to elect Suffragan Bishop], New York, North Carolina, and South Carolina.
15. Consecration of the Rev. Dr. H. P. Almon Abbott as Bishop of Lexington, Christ Church Cathedral, Lexington, Ky. Conventions of East Carolina, Springfield, Virginia, Washington, Western Massachusetts, and West Virginia. Synod of province of Pacific, Santa Barbara, Calif.
20. Convention of Western New York.
21. Conventions of Erie, Long Island, Newark, Rhode Island, and Southwestern Virginia.
24. Mid-West Provincial Conference of Young People, Taylor Hall, Racine, Wis.
25. Conference of Y. P. F., First Province, Boston.
27. Summer school for clergy, Seabury Divinity School, Faribault, Minn.
27. Convocation of Honolulu.
28. Convention of New Hampshire.
29. Convention of Minnesota.
- Conventions of Connecticut, New Jersey, and Ohio. Convocation of North Dakota.

## APPOINTMENTS ACCEPTED

BELL, Rev. G. V., formerly rector of Amherst, Hammer, and Russell parishes, Va. (Sw.V.); to be rector of St. Barnabas' Church, Rumford, Me. June 1st.

CROSBIE, Rev. JAMES E., formerly rector of Holy Trinity Church, Iron Mountain, Mich. (Mar.); to be rector of St. James' Church, Vincennes, Ind. Address, Perry St., Vincennes.

GARRETT, Rev. A. R. E., formerly of London, Ont., Can.; to be minister-in-charge of St. Hilda's Church, River Rouge, and St. Michael's Church, Lincoln Park, Mich.

HEWLETT, Rev. GEORGE R., formerly rector of Trinity Church, West Pittston, Pa. (Be.); to be rector of Church of St. John the Divine, Hasbrouck Heights, N. J. (N.K.) Address, 223 Terrace Ave., Hasbrouck Heights, N. J. June 1st.

JENKINS, Rev. DAVID, formerly rector of Christ Church, Eastport, Me.; to be rector of Church of the Good Shepherd, Houlton, Me. Address, 116 Main St., Houlton, Me.

JOHNSON, Rev. G. E. HARCOURT, formerly instructor in St. Andrew's School, St. Andrews, and formerly to Sisters of St. Mary's, Sewanee, Tenn.; to be assistant minister at Trinity Church, Bridgeport, Conn. Address 198 Courtland St., Bridgeport, May 24th.

LEBERT, Rev. J. RAYMOND, formerly rector of St. Alban's Church, Indiana Harbor, Ind. (N.I.); to be vicar of Trinity Church, Connersville, Ind.

LITTELL, Rev. JOHN S., D.D., formerly rector of St. James' Church, West Hartford, Conn.; has become rector of St. Peter's Church, Lewes, Del.

WICKER, Rev. WORTH, formerly deacon-in-charge of St. John's Church, Maple Shade, N. J.; to be rector of St. James' Church, Belhaven, and Hyde Co. missions, N. C. (E.C.) Address, Belhaven, N. C. June 1st.

## NEW ADDRESSES

BROWNE, Rev. HENRY B., priest-in-charge of St. Thomas' Church, Chicago, formerly 5535 Wabash Ave.; 5411 Michigan Ave., Chicago.

FISCHER, Rev. FREDERICK, rector of Church of the Heavenly Rest, Springfield, Ohio, formerly 25 E. Cassilly St.; 1001 South Center St., Springfield, Ohio.

GANTT, Rev. J. GIBSON, retired priest of the diocese of Maryland, formerly Baltimore; Bowie, R. F. D., Md.

## DEGREE CONFERRED

LAWRENCE COLLEGE, APPLETON, WIS.—Doctor of Divinity upon the Rev. WILLIAM APPLETON LAWRENCE, rector of Grace Church, Providence, R. I.

## ORDINATION

### DEACONS

QUINCY—On April 10th the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, ordained CHANNING FOLSOM SAVAGE and ROBERT JAMES SUDLOW to the diaconate in the Church of the Transfiguration, New York. The Rev. Harry M. Hyatt of New York preached the sermon.

Mr. Savage, who was presented by the Rev. R. T. McDonald, S.S.J.E., of Brooklyn, is a graduate student at General Theological Seminary, with address at 175 Ninth avenue; and Mr. Sudlow, presented by the Rev. Vincent C. Bonnlander of Far Hills, N. J., is to be curate of St. Stephen's Church, Peoria, Ill., with address at 601 Main street.

### BORN

BUCKINGHAM—To the Rev. and Mrs. Hubert John BUCKINGHAM, Chillicothe, a daughter GWENYTH ANNE, April 21, 1929.

### MARRIED

KNEBLAND-VANNIER—Miss FLORENCE EMILIE VANNIER and the Rev. MARTIN DIVELLE KNEBLAND, B.D., of Sierra Madre, Calif., were married April 15th in Christ Church, Ontario, the Rev. Fr. A. H. Dexter performing the ceremony. A nuptial Mass followed with Fr. Dexter as celebrant, assisted by the Rev. Fr. Richard Gushée, rector of the church.

SCULLY-McCORMICK—Married: On Wednesday, April 24th, in St. Mark's Pro-Cathedral, Grand Rapids, by the Bishop of Western Michigan, MICHAEL FREEMAN SCULLY to VIRGINIA NEWTON McCORMICK, only daughter of Bishop

and Mrs. John Newton McCormick. Mr. and Mrs. Scully will be at home after May 15th at 50 Central Park West, New York City.

## DIED

GRAY—WILLIAM WILLIAMS GRAY, husband of Clara Peck Gray, died in his home town of Mansfield, Conn., March 17th.

HUSON—GEORGE C. HUSON died February 28th at the home of his daughter in Red Bluff, Calif. Burial was from St. Peter's Church, the Rev. T. T. Denhardt officiating. Besides his widow, he leaves his daughter, Mrs. George D. Walton, and two grandchildren, June and Dan Walton.

WILSON—MABEL BEATRICE SOMERVILLE WILSON, 51 years old, wife of the Rev. Alfred C. Wilson, Poultney, Vt., died at the General Hospital, Montreal, April 21st. Burial at Phillipsburg, Que., her old home, on April 23d.

R. I. P.

## MINUTE

John Mitchel Page  
Harold Irving Fair

The Convocation of Reading of the diocese of Bethlehem desires to place on record its deep sense of loss in the death of two of its former clergy, the Rev. JOHN MITCHEL PAGE, one time rector of St. Luke's, Lebanon, and the Rev. HAROLD IRVING FAIR, one time rector of St. Mary's, Reading.

Both men took an active part in the affairs of the convocation and all diocesan undertakings. They were faithful and devoted priests, laboring in season and out of season for the Kingdom of God.

Both were noble examples of steadfastness, fidelity, self-sacrifice, and devotion.

We desire to place this record upon the minutes of the Convocation and offer our prayers for their combined growth in God's love and service.

### Committee,

FREDERICK A. MACMILLEN.  
EUGENE A. HEIM.  
RODNEY BRACE.

## CORRESPONDENTS OF THE LIVING CHURCH

### CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]  
MARQUETTE—Omit, Rev. James E. Crosbie.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

**POSITIONS OFFERED**

**MISCELLANEOUS**

**WANTED—ORGANIST AND CHOIRMASTER** for Metropolitan District (N. Y.), September. Unmarried. State salary expected. X.O.L.-357, care LIVING CHURCH, Milwaukee, Wis.

**WANTED FOR BOYS' BOARDING SCHOOL**—A resident master who is capable of taking charge of the boy choir. Address Rev. WILLIAM S. BARROWS, Headmaster, DeVeaux School, Niagara Falls, New York.

**POSITIONS WANTED**

**CLERICAL**

**PRIEST, MARRIED; EXPERIENCED** Teacher; university and seminary graduate, desires parish or position as master-chaplain in Church school. Address, K-359, LIVING CHURCH, Milwaukee, Wis.

**YOUNG PRIEST—MARRIED, DESIRES TO** make a change. Minimum requirement \$2,400 and rectory. Address, S-360, LIVING CHURCH, Milwaukee, Wis.

**YOUNG RECTOR OF CITY PARISH WANTS** to supply in the East for a month, either July, August, or September. Reason—money. Absolutely not looking for another parish. References. Box M-353, LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**LIBRARIAN DESIRES POSITION IN** autumn. Canadian university graduate, experienced administrative and reference work, special and college libraries. K-355, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER OF EX-**ceptional training and experience will consider change. Good organ and demand for best in Church music essential. References. Communicant. Address, P-344, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER CHURCHMAN,** thoroughly experienced with boy or mixed choirs—now organist at one of the largest churches in Ohio, wishes position. Best of references—including present position. M-358, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, RECITALIST** and boy choir specialist. Desires live parish in city, large or small. Foreign study, but practical experience. M. M. S-354, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER SPECIALIST** desires change. Highest credentials. Address, R. F-352, LIVING CHURCH, Milwaukee, Wis.

**WANTED—A POSITION AS ORGANIST** and choirmaster. Ten years' experience. Churchman. Available immediately. Address T. H. W-356, care of THE LIVING CHURCH, Milwaukee, Wis.

**YOUNG TEACHER OF CALVERT SCHOOL,** Baltimore, desires summer position tutoring grammar grade subjects. References exchanged. Address: MISS Boggs, Calvert School, Baltimore, Md.

**UNLEAVENED BREAD**

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers—(round). ST. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99 1/2 Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

**VESTMENTS**

**MARJORIE BECKH, OF LONDON, ENG.** (20 Thurloe Place, S. W. 7.) Phone: Kensington 8199. Specialist in Textile Decorations, Furnishing, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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

**ST. CECILIA'S GUILD, ORDERS TAKEN** for Purificators. Best materials used. Prices moderate. 228 East Juneau Ave., Milwaukee, Wis.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

**CHURCH LINEN**

**ALTAR AND VESTMENT LINEN.** Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

**LINEN FOR ALTAR AND VESTMENTS—**Special surplus widths. Linen stamped for embroidery. M. C. ANDOLIN, 45 West 39th St., New York. Hours 9 to 1.

**APPEAL**

**CHALICE AND PATEN—THE REV. PAUL** H. BAKER, Hot Springs, S. D., would be pleased to receive from some donor a chalice and paten for use in connection with institutions for soldiers at that address. A Federal sanitarium and a State soldiers' home are both ministered to by him in connection with his position as rector of St. Luke's Church.

**LENDING LIBRARY**

**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**

**KNIGHTS OF SAINTS JOHN IS A NA-**tional, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KSTJ. Address, NATIONAL COUNCIL OF KOFSTJ, Box 327, Malone, N. Y.

**FOR SALE OR RENT**

**RESTHAVEN. ESTATE OF THE LATE** Miss C. R. Seabury at Mendon, Massachusetts. Thirty miles from Boston. 130 acres farm and woodland. Stone chapel. Large stone house with three baths. Large barn. Farmers cottages. Good water supply on place. Electricity from Uxbridge. Suitable for church institution or small church school. Write to REGINALD SEABURY PARKER, Morristown School, Morristown, N. J.

**TRAVEL**

**A UNIQUE TRAVEL OPPORTUNITY FOR** education and pleasure. A limited and select party under the leadership of Amos I. Dushaw, M.A., B.D., lecturer and writer, sailing July 15th for the Mediterranean, Egypt, Palestine, and Europe. 55 Days. Fare, \$785.00. Write for detailed information to LANG'S TOURIST AGENCY, 1482 Broadway, New York City.

**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.

**BOARDING**

Los Angeles

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

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

New York

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

**HEALTH RESORT**

**ST. 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.

**CHURCH LITERATURE FOUNDATION, INC.**

**THE ABOVE-NAMED CORPORATION, OR-**ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. MOREHOUSE, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of . . . . . the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

**SISTERS OF THE HOLY NATIVITY**

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

**RETREAT**

**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. Conductor, Canon C. Winfred Douglas. No charge. Address, GUESTMASTER.

**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.

**AROUND** by way of Ichang, China (in the quarterly Newsletter of the Friends of Moslems in China), comes a note from Dr. Zwemer saying that in Leipzig, which he had recently visited and which is a great center for Oriental students, there is a large printing press where many copies of the Koran are printed for the Orient, and thousands of small copies are printed for every part of the Moslem world.

## 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 SPOSKOPF, 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.

#### Church of St. John the Evangelist, Boston

(The Cowley Fathers)  
Bowdoin Street, Beacon Hill  
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.  
High Mass and Sermon, 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Daily Low Mass, 7 and 8 A.M.  
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.  
The Mission House, S.S.J.E., 33 Bowdoin St.  
Telephone: Haymarket 6232.

### New York

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

Amsterdam Avenue and 111th Street  
Sunday: 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.  
Noonday 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. Mark's Church in-the-Bouwerie, New York

10th Street, just west of 2d Avenue  
REV. WILLIAM NORMAN GUTHRIE, Rector  
Holy Communion throughout the year at 8:00 A.M.  
Other services: 11:00 A.M., 4:00 P.M., 8:00 P.M.

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

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector

Sundays: 8:00 A.M. Low Mass.  
" 9:30 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.  
Masses daily at 7:30 and 9:30.  
Extra Mass Wednesdays 7:00.

### 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.

### RADIO BROADCASTS

**KFBU, 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 KILOCYCLES (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.

**WEBB, BUFFALO, N. Y.,** 1310 KILOCYCLES (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 Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

**WIBW, TOPEKA, KANSAS,** 1300 KILOCYCLES (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 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

**WRC, WASHINGTON, D. C.,** 50 KILOCYCLES (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 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

THE SON of a powerful chieftain in American Samoa is among the twenty-two new pupils who have entered Iolani School, in Honolulu, since the beginning of the year. He is heir to the chieftancy, and his purpose in coming to school is to learn to be an intermediary between the American and Samoan people.

### BOOKS RECEIVED

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

F. M. Ambrose Co. Boston, Mass.  
*The Modern Cook Book.* By K. Camille Den Dooven. \$1.00.

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

*His Brother's Sin.* By Pasquale Lancio, author of *The Face in the Glass, Eccentric Billy Tutt*, etc. \$1.50 net.

*The Axe with Three Nicks.* By Eugene N. Davis, author of *The Old Stone Hitching Post*, etc. A Vermont Novel. \$2.50 net.

*Memories and Dreams.* A Collection of Love Songs. By Evelyn Gage Browne. \$1.25 net.

*The Plantation Belle: and Other Stories.* By Julia McLemore Dimick. \$1.50 net.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

*Training for World Friendship.* A Manual in Missionary Education for Leaders of Young People. By Ina Corinne Brown, author of *Jesus' Teaching on the Use of Money*, co-author with Garfield Evans in *The Choice of a Career*. \$1.00.

*The Master's Memorial.* A Manual for the Enrichment of the Communion Service. Prepared by Rev. Samuel Blair. \$2.00.

*The Practice and Experience of Christian Worship.* A Study of Biblical and Ecclesiastical Worship Practices with Especial Reference to the Origin and Development of the Worship Service of Episcopal Methodism. By Fitzgerald Sale Parker, D.D., editor of the *Epworth Era*. The Quillian Lectures for 1929 delivered at Emory University. \$2.00.

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

*From the Seen to the Unseen.* By John H. Best, B. Sc. (London). \$7.00.

*Social Discipline in the Christian Community.* Edited by Rev. Malcolm Spencer, M.A., secretary of the Copec Research Group of the Social Function of the Church. \$1.50.

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

*A Preface to Morals.* By Walter Lippmann. \$2.50.

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

*Outlines of Biblical Criticism.* By the Rev. W. J. Foxell, M.A., Ph.D., Lond., rector of St. Swithun's, London Stone, E. C. \$1.00.

*Assistants at the Passion.* By the Rev. H. F. B. Mackay, author of *Saints and Leaders*. \$2.40.

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

*Adventures of a Librarian.* By Harlan H. Ballard, librarian and curator, Berkshire Athenaeum and Museum, Pittsfield, Mass. \$2.00.

*Christ in the Universe.* By William Riley Halstead, author of *Civil and Religious Forces, Life on a Backwoods Farm, Christ in the Industries*, etc. \$2.00.

*Write It Right.* A Little Blacklist of Literary Faults. By Ambrose Bierce. \$1.50.

*Hood's Tennessee Campaign.* By Thomas Robson Hay. To this Essay was awarded the Robert M. Johnston Military History Prize by the American Historical Association for 1920. \$3.00.

### PAPER COVERED BOOK

The Transcript Press. Norman, Okla.

*The Non-Partisan Ballot in Certain Pennsylvania Cities.* By James T. Salter. Privately printed.

### BULLETIN

Church Periodical Club. 22 West 48th St., New York City.

*Thirty-ninth Annual Report, 1928.*

*The Message.* No. 18. Spring, 1929.

BISHOP MANNING is quoted: "Read your New Testament. There are people who read everything written against it but never read anything by the saints and scholars of the Church. Curiously, they think they are keeping their minds open. It isn't likely that you can have a strong Christian life without a certain amount of the right kind of reading."

# Summer Schools and Conferences

## CONNEAUT LAKE

CONNEAUT LAKE PARK, PA.—The sixteenth annual Conneaut Lake summer conference for Church workers will be held at Conneaut Lake Park, Pa., from July 8th to 14th.

The program includes a popular Bible course by the Bishop of Pittsburgh; a course for the clergy and Church workers on Personal Evangelism by H. Lawrence Choate, national president of the Brotherhood of St. Andrew; and a general course, *What People are Thinking*, as indicated by modern literature, drama, and pictures—moulders of public opinion—by the Rev. Dr. William L. Stidger, D.D., morning preacher at the Copley Methodist Episcopal Church, Boston.

Mrs. A. J. Gammack, field secretary of the Woman's Auxilliary, will conduct classes for Mission Study leaders and for Church school teachers, while work among young people will be discussed by the Rev. Edwin L. Gettier, of Baltimore.

Arrangements for the closing service in the music hall, with the choirs of the churches of Western Pennsylvania participating, are under the direction of the Bishop of Erie.

## EVERGREEN, COLO.

EVERGREEN, COLO.—This year marks the tenth anniversary of the Evergreen Conferences held at Evergreen every year, and which includes the conference for Church Workers and the School of the Prophets.

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, is president of the conferences and will give a series of evening lectures throughout the period. The Church workers will meet July 29th to August 9th, and the School of the Prophets' from August 12th to August 23d.

At the general conference, included in the faculty list, are the Rev. Alfred Newbery of the Church of the Atonement, Chicago; the Rev. Walter H. Stowe of Denver; Miss Charlotte C. Tomkins, a field secretary in the diocese of Central New York; Miss Edna B. Beardsley, assistant secretary of the Woman's Auxilliary; the Rev. Dr. Charles N. Lathrop of the National Council; the Rev. Canon C. W. Douglas of Evergreen; Walter Williams of St. Stephen's Church, Providence; Miss Elizabeth Beecher, educational secretary of Western Nebraska; and the Very Rev. R. S. Chalmers, dean of St. Matthew's Cathedral, Dallas.

The chaplain at the School of the Prophets will be the Rev. Spence Burton, S.S.J.E., who will also conduct the annual retreat for the clergy at Evergreen, August 26th to 30th. The faculty of the school comprises Bishop Johnson, the Rev. Alfred Newbery, Dean Chalmers, Canon Douglas, Walter Williams, and the Rev. H. C. Benjamin of Pueblo.

## FARIBAULT, MINN.

FARIBAULT, MINN.—A special session for clergy is to be held at the Seabury Divinity School, Faribault, from May 27th to June 15th, the session to include lectures on Old Testament, New Testament,

Liturgies, Divinity, Church History, and Homiletics.

The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, is president of the faculty, which includes the Rev. Dr. Frederick F. Kramer, the Rev. Dr. Charles C. Rollitt, the Rev. Dr. Francis L. Palmer, the Rev. Paul S. Kramer, and the Rev. Victor E. Pinkham.

## ITHACA, N. Y.

ITHACA, N. Y.—A number of the clergy of Central New York will attend the regional conference on rural Church work, which will be held concurrently with the school for town and country pastors at Cornell University, Ithaca, from July 22d to August 3d. The group from the Church will this year again be housed together in the Alpha Delta Phi house. The Very Rev. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, Pa., will be the chaplain, and the Rev. C. R. Allison, of Warsaw, will be the leader. The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, will conduct a daily conference, and lead a daily discussion for the first four days, while Dean Blodgett will be the leader for the last week. The Rev. Harrison W. Foreman, and Miss Edna Eastwood from the National Council, Captain Atkinson of the Church Army, and S. L. Strivings of the New York State Grange will be speakers.

The group conferences will be held from noon to 1 o'clock and the discussions from 9 to 10 in the morning, giving full opportunity for attending the Cornell School lectures.

The Rev. Leslie F. Chard, Dunkirk, is registrar of the conference, and inquiries should be addressed to him.

## NEW ORLEANS, LA.

NEW ORLEANS, LA.—A Church Normal School, under the direction of the board of religious education of the diocese of Louisiana, was held at Christ Church Cathedral, New Orleans, on the evenings of April 15th to 19th, inclusive.

The faculty included the Rev. Gardiner L. Tucker, D.D., executive secretary, provincial department religious education; the Ven. William H. Nes, dean of the cathedral; Miss Annie Morton Stout, field worker, provincial department of religious education; the Rev. C. A. Ross, of Corinth, Miss.; Mrs. F. H. G. Fry, of New Orleans; Mrs. S. L. Vail, of New Orleans; Miss Rosalie Wilson, director of religious education, diocese of Tennessee; and Miss Helen C. Wharton.

The attendance, not only of Church school teachers, but of other interested laity, was most gratifying, and the Normal School was declared, by those directing it, to have been the most successful in many years. Registrations numbered 102, and there were also some forty or more unregistered persons in attendance.

## SIoux FALLS, S. D.

SIoux FALLS, S. D.—The Sioux Falls summer conference has now become one of the established institutions of the district of South Dakota. This year it is to be in charge of the department of religious education under the direction of the

Rev. E. F. Siegfriedt, and will be held at All Saints' School, Sioux Falls, June 18th to June 26th.

The Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, is to be dean of the faculty, and the Rev. E. Croft Gear, rector of St. John's Church, Minneapolis, chaplain of the conference. Others included in the faculty list are: The Rev. George H. Richardson, rector of Christ Church, Lead; the Very Rev. E. B. Woodruff, dean of Calvary Cathedral, Sioux Falls; Mrs. Paul Hymphrey Barbour, educational secretary for the Woman's Auxilliary, Springfield; Lee Emerson Deets, assistant professor of Sociology, University of South Dakota; Miss Clarice Lambright, of Rochester, N. Y.; Miss Dorothy Weller of Denver, Colo.; the Rev. and Mrs. S. S. Mitchell of Watertown; Mrs. George W. Burnside of Sioux Falls; Miss Elizabeth Baker of Yankton; and Capt. Christopher J. Atkinson of the Church Army.

## TOURS COUNTRY IN INTEREST OF ST. LUKE'S, TOKYO

NEW YORK—Dr. Mabel E. Elliott, who as medical director of the Near East Relief achieved a record probably unequalled by any woman in all the history of humanitarian work, and who now as head of the Pediatrics Department of St. Luke's International Hospital, Tokyo, is winning fresh laurels, is filling a crowded schedule of speaking engagements in the United States in the interest of the campaign for funds for the new St. Luke's International Medical Center.

An influential group of women will hear the distinguished woman physician on May 8th, when Mrs. Henry P. Davison, chairman of the national women's committee for the St. Luke's campaign, and Mrs. August Belmont will be joint hostesses at a luncheon at the Colony Club in New York City.

On May 22d a group of Pittsburgh men and women will gather at a dinner at the Hotel Schenley in that city to hear Dr. Elliott, Dr. Rudolf Bolling Teusler, director of St. Luke's International Hospital, and Mrs. Davison. Mrs. Charles S. Shoemaker is chairman of the women's committee there, which is arranging the meeting.

## WOMAN'S AUXILIARY OF NORTH CAROLINA MEETS

RALEIGH, N. C.—The forty-seventh annual meeting of the Woman's Auxilliary of North Carolina was held at the Church of the Good Shepherd, Raleigh, April 9th to 11th. Over 200 delegates were present. Very little time was taken up with business. Outside of the regular reports, almost the entire meeting was given up to inspirational and missionary addresses. The feature speaker was Capt. B. F. Mountford, of the Church Army, who made a great impression with his practical suggestions for women's work in the rural field. The missionary speakers included Miss Foonyee C. Woo, of St. Paul's School, Hong Kong; Dr. Mabel Elliott, who spoke for St. Luke's International Hospital; and the Rev. L. F. Kent, of Alaska.

# Growth of Nationalism in Near East Is One of Most Important Facts Today

## Relation of Church and State Awkward — Calendar Reform Is Thorny Subject

L. C. European Correspondence  
Venice, Italy

THE GROWTH OF NATIONALISM IN THE Near East is one of the most important of ethnic phenomena today, and has its interest for every student of political science. The great fact has its effect also in the ecclesiastical sphere, and those whose religious interest is not confined to their own little parish, but keep their eyes open to study larger movements also, should observe this too.

Two of the directions in which this nationalistic force works ecclesiastically are these: First it produces national Churches; second it raises the question of the relation of those national Churches to the state in which they happen to be.

The movement is not a new one; at the time of the Reformation the motive force in England was the feeling "no foreign potentate shall interfere in our realm." Had not the Pope been a potentate, he might not have been felt to be a foreigner! It is working, however, in new directions in the Christian lands which—only yesterday, as human history goes—struggled from under the rule of the super-national and anti-Christian system of Islam, and it is useful to study how this general principle works in one concrete instance.

The instance we select is Greece, where the Church is national enough: its strength lies in the fact that it embodied the life of the nation during centuries of subjection, and during an agonizing struggle for liberty. Here, liberty has lasted long enough (the centenary of Greek independence is just being celebrated) for the nation to have some experience in political problems, and for the Church to feel the need of that power of self-adaptation to new problems that only self-government can give.

Its relation to the state, however, is awkward. It is controlled by a government official, the "minister of religion and education," and, though things have certainly been better of late years, one regrets to say that popular opinion in Athens marked out that particular post as the safe place, where any fool who could not be left out of the ministry could be put and do no harm! Any proposed measure had to be approved by this official, and the tendency of his mind was one that is not altogether unknown in government circles in other lands, viz., he was inclined to veto any and every project of reform that might by any possibility offend anybody!

Ecclesiastically the Church was governed by the Archbishop of Athens, who had to work in and with a "small synod" composed of the senior four of the twenty bishops of the land; the "land" for this purpose being, however, only "old Greece," or the Greek peninsula itself. The Macedonian provinces won in the wars of the twentieth century were still left in the patriarchate of Constantinople.

Practically, while everyone who cared for religion knew that changes, liturgical, educational, and governmental, were long overdue, this system of control secured

that only routine should be followed. No bishop was allowed to leave his diocese without special permission; there was no religious press; elections to the episcopate were made by the synod, who presented in each case three names to the King for his selection, and who put such names on their lists as the four oldest members of an instinctively conservative body would be likely to choose—pious men who could be trusted to give no trouble.

### REVOLUTIONS BRING SYSTEM TO CLOSE

Revolutions in Greece brought this system to an end. General Plastiras, the dictator of the moment (there is always something to be said for a dictator), gave the Church, if not the State, an up-to-date constitution. He allowed the bishops—all bishops in the land—to meet when they desired in full synod, and to pass such canons as the Church required.

A constitution would thus have formed itself very shortly, had it been left to work. Unhappily, dictatorships do not always work in the same way. The next dictator was Pangelos, a colonel who had the inspiration to see that you control the government in a modern state if you control its central nerve ganglion—the posts and telegraphs. Grasping those, he set himself up as ruler when he had only eighty men behind him—a delightful twentieth-century version of buccaneering ways! Hating constitutions for their own sake, Pangelos tore up the one that his predecessor had given to the Church, and restored the old unworkable system.

Happily, the patience of the very statesmanlike man who now rules the Church

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of Greece—Archbishop Chrysostom Papadopoulos of Athens—has been rewarded. A new *projet de loi* is now on the tapis, practically restoring the "Plastiras scheme" and the only question still in debate upon it concerns the election of bishops. Election of new bishops by the body of old ones is the system that has medieval precedent in these lands, and most Orthodox Churches have it in some form. Obviously, a system that makes the episcopal body absolutely coöptative, does not commend itself to the twentieth-century mind, and men are now debating how to unite it with some means of giving the diocese a voice in the election of its bishop.

Other problems there are in plenty for any Church assembly to deal with.

One of these concerns the endowments of the Church. These are very large, but—as medieval endowments are apt to be—are mostly in the hands of ancient corporations, largely monastic. Large portions of them have been alienated for the present, by the exigencies of refugee settlement, but enough remains to do much of what is wanted for the endowment of new parishes and dioceses, for provision for clerical education that is much needed, and for other needs of the kind, even after enough has been left for provision for the diminished numbers of the modern monks.

What is required is a body with legal powers that can do what the "ecclesiastical commission" was set to do in the England of "the forties," *viz.*, to take over the old endowments and adapt them to the new needs. In Greece, as in England, it is quite likely that the adoption of better business methods might increase the value of the endowments very largely.

Such a scheme is now being hammered out by business men who care for the Church, and the "National Bank of Athens" is to undertake the financial side of the affair. It may lead to a very large release of Church funds for Church purposes.

CALENDAR REFORM

The reform of the calendar is still a thorny subject, and one that will have to be dealt with, should that "Council of the National Orthodox Churches of the Balkan kingdoms" ever meet; it has been suggested—as hinted in a previous article—by Bishop Chrysanthus of Trebizonde, as a means of settling the Albanian problem. Conservative prejudices are hard to soothe on that point. Your readers may remember the good monk of Mt. Athos who assured the writer that "the Blessed Virgin *does not like* this new Calendar," and he is far from standing alone.

The valiant tailor of Samos, who cropped the beard of the Archbishop of Athens (to crop an episcopal beard, when done formally, is to degrade the owner from his orders here), for his "apostasy" in this matter, may be in gaol for his zeal, but he has many admirers.

After all, however convinced one may be of the necessity of the change, one may sympathize with the Conservatives. Would any parish priest who reads this column fancy the job of explaining to the various mothers in their congregations that a good many of their young hopefuls must go without a birthday this time, because the government has ordered that their "name-days," with the saints honored on them, are not to be observed this year?

That is how the thing works out in practice, and I fancy that it might produce a howl, even in some states of the Union!

W. A. WIGRAM.

INSTITUTE DRIVE FOR PARISH HOUSE AT GALVESTON, TEX.

GALVESTON, TEX.—A campaign has been instituted in Trinity Church, Galveston, the Rev. Edmund H. Gibson, rector, for funds to build a parish house to cost \$150,000. This old Texas parish under Mr. Gibson's direction is showing great signs of energy.

The plans for the parish house, which will be the last word in equipment for religious education, include a beautiful cloister connecting with the church. The motto of the campaign is "Now let us build for the children and youth."

The new parish house will be known, as the one built in 1880 was known, as the Eaton Memorial, having been named after one of the great rectors of the past.

CHRISTIANS OF EVERY CREED MEET IN CHATTANOOGA

CHATTANOOGA, TENN.—One hundred and fifty representative citizens of every creed attended the third annual good-will dinner recently held at Ochs Memorial Temple (Jewish) at Chattanooga. Speakers included Rabbi Shillman of Mizpah Congregation; the Rev. Oliver J. Hart, D.D., rector of St. Paul's Church, Chattanooga; Fr. Francis Sullivan, Mayor Bass, and others prominent in Chattanooga's business and professional life. Members of the city commission were included among the guests. The men's club of the temple acted as host. The dinners are being held annually to promote good will and mutual understanding between the leaders of different religious thought in the city.



Carved Panel, *The Ascension*, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich. Nettleton and Weaver, Architects

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## Church of the Holy Communion, New York, Plans Seven-Story Community House

### Bishop Manning Addresses Church- women's League — Seabury Hall for General Seminary

The Living Church News Bureau  
New York, April 26, 1929

ON THE FIRST SUNDAY OF NEXT NOVEMBER the Rev. Dr. Henry Mottet will observe the fiftieth anniversary of his rectorship at the Church of the Holy Communion. That well-known parish, which has figured prominently in the history of the American Church, has its house of worship at Sixth avenue and Twentieth street, its original site. When built by Dr. William Augustus Mühlenberg, it looked out upon vast expanses of fields, the nearest dwelling being at Seventh avenue and 24th street, and the chief residential portion of the city being in the vicinity of Canal street with a few adventurous families establishing homes as far north as Washington square. From a neighborhood of residences the vicinity of Sixth avenue and Twentieth street changed to one of great department stores, then to loft buildings. Just now real estate values there are at low ebb because of the removal of the garment industry further uptown. But in Dr. Mottet the Church of the Holy Communion has a director whose vision has become keener with the years, and now at the time of this notable anniversary he announces the plans for a seven-story Community House to be erected to the north and east of the church. Dr. Cram is the architect. Dr. Mottet agrees with others who foresee vast changes taking place in downtown New York, and with transit improvement assisting lower Manhattan becoming once more a place of desirable residence. Such a change is now taking place in the neighborhood of Grace Church, as has been mentioned here, also in the vicinity of the Church of the Ascension, as well as about St. John's Church and St. Luke's Chapel. Lower Sixth avenue, a dozen and a half short blocks below the Church of the Holy Communion, has been opened to connect with the Holland tunnel under the Hudson; it is a change which will do much to transform the lower west side of the city. And refusals of the authorities at the Holy Communion to sell their property and locate elsewhere are now seen to have been guided by foresight and wisdom.

A million-dollar endowment was recently raised for this venerable church and its work, and now they are turning their energies to the other item of Dr. Mottet's plan, the erection of the Community House.

#### BISHOP MANNING SPEAKS AT ANNUAL MEETING OF CHURCHWOMEN'S LEAGUE

The Bishop of New York was the chief speaker at the annual breakfast of the Churchwomen's League for Patriotic Service held on Tuesday at the Waldorf-Astoria in commemoration of its tenth birthday. About four hundred women were present. Bishop Manning utilized the occasion to commend the speech of President Hoover made on the preceding day in the same building, saying, "I know that you, as an organization, stand for the great principles of observance of law of which our President spoke so clearly and courageously in this city yesterday. God bless him for saying it. In spite of our arguments about it, this principle is the founda-

tion of all civilized life." On display at the meeting was an American flag which the league is presenting to Christ Anglican Church at Amsterdam, Holland.

#### THE PROPOSED SEABURY HALL AT THE GENERAL SEMINARY

Of the \$1,250,000 asked for in the appeal now being made throughout the Church in behalf of the General Theological Seminary, most of the money not devoted to the further endowments of professorships will be used for the construction of Seabury Hall. That building will fill in the gap now existing between the chapel and Edson Hall on the 21st street side of the square. In the basement will be the central heating plant, previously described as a chief need of the institution. A more evident use of the hall will be to provide a social center for the entire student body. The present common-room is quite inadequate for that, and large gatherings for general meetings are now held in the gymnasium. Seabury Hall will also include smaller reception rooms. For this addition to the seminary \$90,000 has been subscribed, leaving \$50,000 required to complete the sum needed.

#### ITEMS

The annual service of Negro spirituals will take place Sunday afternoon, May 26th, in St. George's Church, Stuyvesant square.

The New York Catholic Club has issued its 1929 hand-book with list of its priest-membership, giving 307 names.

The Rev. Dr. H. C. Robbins will be the speaker at the May meeting of the Churchwomen's League to be held in the undercroft of synod hall at 3 o'clock on Wednesday the eighth.

The 146th annual convention of this diocese will be held at the cathedral and synod hall, May 14th and 15th.

HARRISON ROCKWELL.

#### CHOIR AT CLINTON, IA., CELEBRATES ANNIVERSARY

CLINTON, IA.—The fortieth anniversary of the first service sung by the male voice vested choir of Grace Church (Lyons), Clinton, was observed Saturday, Sunday, and Monday, April 20th to 22d. There were 147 of the past and present members in attendance and seventy-five letters of greeting were received from those not able to attend. The re-union commenced on Saturday night with a preparatory service conducted by the former rector, the Rev. W. Ernest Stockley. The corporate Communion was celebrated Sunday morning by Bishop Longley who also preached the anniversary sermon at the 11 o'clock service. In the evening, the Rev. W. Ernest Stockley, acting for the rector, the Rev. Frederic G. Williams, who a few days previous had fallen from a ladder in the choir room and broken his leg, presented a class of seventeen to the Rt. Rev. Theodore N. Morrison, D.D., Bishop of the diocese, for confirmation. The sermon in the evening was preached by Bishop Morrison. The festivities closed on Monday night with a banquet in the parish house.

The Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, who as a student frequently conducted services as a lay reader at Grace Church, was present and participated in all of the services.

## BOOK CHATS

from Morehouse Publishing Co.

DESPITE the denial by Dr. Richard Burton, chairman of the jury that makes recommendations for the Pulitzer Prizes, of certain remarks attributed to him, the rumor persists that the coveted honor for 1928 is to be awarded to the Rev. John R. Oliver for *VICTIM AND VICTOR* (\$2.50). Whether or not the rumor be founded on fact, and whether or not the reader likes the picture of a certain type of priest which the book presents, it is certainly one of the most interesting and arresting books of its type ever published. If Your Correspondent were awarding the Pulitzer Prize, he knows Fr. Oliver would win it.

Among the new religious books published May 1st or thereabouts, several are worthy of special attention. Of first interest to Your Correspondent is *ASSISTANTS AT THE PASSION* (\$2.40), by the Rev. H. F. B. Mackay, in which the author of *Saints and Leaders* (also \$2.40, the two volumes being uniformly bound) sketches unusual pen portraits of the minor figures of our Lord's Passion. Fr. Mackay's genius for these brief biographical bits is of a remarkably high order.

Bishop Gore has written a different kind of Life of Christ in *JESUS OF NAZARETH* (\$1.00), just published as the latest volume of the Home University of Modern Knowledge. The Bishop has attempted to put aside all theological bias, and write of Jesus of Nazareth in a purely practical vein, just as one would write the Life of any other historical character. It is interesting to see how this great Anglo-Catholic scholar, writing in this instance not for Churchmen or even primarily for Christians, treats our Lord's resurrection and ascension.

Not a new book, but a new and thoroughly revised edition, is *VISION AND AUTHORITY* (\$3.00), by Dr. John Oman. Formerly entitled *The Throne of St. Peter*, this book is not a polemic in any sense of the word, but is rather an inquiry into the foundations on which all Churches rest, and a constructive study of the chief causes of religious disunity.

*OUTLINES OF BIBLICAL CRITICISM* (\$1.00), by the Rev. W. J. Foxell, is a little book written to answer the questions so often asked of their pastors by intelligent laymen about the higher criticism. Without attempting to influence the reader to accept any particular view of the Scriptures, it endeavors to explain what has been destroyed and what clarified by modern study of the Bible. It is in brief, a popular orientation and survey of this subject, concerning which so many people are honestly puzzled.

Your Correspondent is looking forward to the publication this month of Dr. Bernard Iddings Bell's *BEYOND AGNOSTICISM* (\$2.00). Those who recall his *POSTMODERNISM AND OTHER ESSAYS* (\$1.50) do not need to be told of his clear and persuasive manner of dealing with the intellectual difficulties of thinking men and women of today.

Well, well, here we are at the bottom of the column already! How many of the books mentioned above shall we wrap up and send to you?

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## Young People's Fellowship in Diocese Hold Annual Conference at Lowell, Mass.

### Seek to Create Greater Interest in Church Music—Other Massachusetts Items

The Living Church News Bureau  
Boston, April 27, 1929

YOUTH FINDING ITSELF WAS THE TOPIC of the address given by the Rev. Elmore McKee when 300 delegates from branches of the Young People's Fellowship in the diocese met in St. Anne's parish house, Lowell, on April 20th. The occasion was the eighth annual two days' conference of the Young People's Fellowship of the diocese. This speaker, chaplain at Yale University, developed the theme of a certain definite rebellion by the younger generation which in spite of some lack of thought and some selfishness has, nevertheless, a third element of searching for reality and hatred of sham. "Our goal is reality," said Mr. McKee. "If a thing is real to us, we will live it and accept it. Our watchword is 'be yourself.'" The speaker continued:

"Those are penetrating words, 'be yourself.' Around those words youth proposes to find itself." And, listing the new inventions, discoveries, and criticisms which have shaken faith in second hand authorities, he said, "We are going to be ourselves, our true selves, in relation to the true universe which the scholars progressively disclose to us."

A feature of the conference was the presentation to the diocesan council of the Fellowship of a beautiful silk service flag by the Junior Fellowship of St. Anne's Church, Lowell. On this flag are gold stars for young men who have achieved a goal in definite service in such specialized work as that of clergymen, silver stars for the girls who have become trained parish workers, or given their lives to the Church as professed sisters of an order, and red stars for those still in training, both boys and girls. Massachusetts, since the diocesan organization of the Fellowship in 1924, has 28 red stars, three gold and three silver stars, besides others not reported to headquarters.

Another interesting venture of the diocesan Fellowship is a scholarship fund to help those studying for some definite form of life service.

Eighty two-minute reports, valuable for new ideas and a record of vigor, were made by parish representatives of the Fellowship, and a discussion on Worship, Study, Service, and Fellowship was led by the four vice-presidents. In the evening, election and installation of officers followed.

The Rev. R. A. Heron of Grace Church, Lawrence, then led a service of preparation. Many of the young people were obliged to return to their homes on Saturday night, but 150 were present at the celebration of the Holy Communion on Sunday morning in St. John's Church, Lowell, where the Rev. Henry Quimby was the celebrant, assisted by the Rev. Frederick Beattie, curate of St. Anne's. The Rev. Appleton Grannis, rector of St. Anne's, preached at the Fellowship service at 11 A.M. in St. Anne's Church.

#### IN INTEREST OF CHURCH MUSIC

With the purpose to create a greater interest in the finest Church music, the Ensemble Choir of Boston held a service

in St. Paul's Cathedral last Wednesday evening. The organization, undenominational and now in its fifth year, has had an influence on the various choirs and the churches with which they are affiliated. No recompense is made to the singers; the reward is in the sharing of a worthy and most constructive task. Arthur M. Phelps, choirmaster of St. Paul's Cathedral, directed the program of sacred choral music of a very high order.

Tomorrow evening a special service of music will be given in St. Paul's Cathedral whose choir will be augmented by members of other of the city choirs. The ca-

thedral choir, seated in the gallery, will sing antiphonally with the visiting singers who will be seated in the chancel.

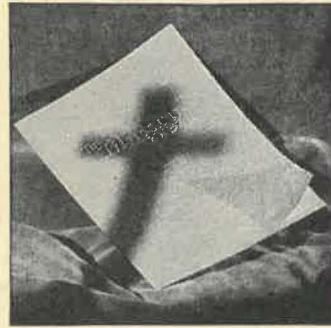
#### NEWS NOTES

Bishop Lawrence assisted President Wriston of Lawrence College, Appleton, Wis., in conferring upon his son, the Rev. William Appleton Lawrence of Grace Church, Providence, the degree of Doctor of Divinity. Eighty-two years ago, Amos A. Lawrence of Boston founded this college, and the visit of his son, Bishop Lawrence, and of his grandson, has been a matter of great interest.

A baptismal bowl of silver, lined with gold, was dedicated in memory of Charles Eben Carr, Lydia and Ella Osgood, in Grace Church, Everett, on April 7th by the Rev. William H. Pettus, rector.

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and pair of candlesticks to be used with the private communion set for those who are ill have been given by Mrs. E. W. Dustan and Miss Susan Bartholow of Trinity Church, Concord, in memory of their sister, Miss Mary Bartholow. A worthy and lovely altar may thus be arranged by the bedside of those unable to attend the service in the church.

The Rev. Fr. McCune, rector of St. Ignatius' Church, New York, and priest-

associate of the Society of St. John the Evangelist, will be the preacher tomorrow morning in the Church of St. John the Evangelist, Bowdoin street.

The Rev. Dr. James Moffatt, professor of Church History in Union Theological Seminary, New York City, preached in Trinity Church, Boston, last Sunday evening. Dr. Moffatt explained in his discourse the origin, meaning, and place of certain customs and observances.

ETHEL M. ROBERTS.

## Election Situation in Pennsylvania to Be Brought to Close Next Week

### Begin Removal of St. Clement's Church—St. Paul's, Chestnut Hill, Nears Completion

The Living Church News Bureau  
Philadelphia, April 26, 1929

WRITING TEN DAYS BEFORE THE DIOCESAN convention it appears that the majority favor the Rev. Samuel S. Drury of Concord, N. H., for Bishop Coadjutor. The only other contender of the moment is the Rev. John M. Groton of New Bedford, Mass., who has a following especially of young Liberals. The Rev. James M. Collins of Philadelphia has written all the clergy advocating the Rev. Dr. Robert Johnston of Washington, D. C.

#### REMOVAL OF ST. CLEMENT'S CHURCH

Work has started on the removal of St. Clement's Church to a point about forty feet west of its present location, which is made necessary by the widening of Twentieth street, at the southwest corner of Twentieth and Cherry streets. This is to be done without interruption of services or other activities of the parish, and in the moving of church, parish house, and rectory simultaneously there will be accomplished one of the most difficult and delicate engineering jobs ever undertaken in Philadelphia. The plans for the work have been under consideration and represent the careful study of the architects and engineers for several months. Clinton Rogers Woodruff of the vestry heads the committee in charge of the work; Horace Wells Sellers, a member of the vestry, and John Penn Brock Sinkler are the architects; and H. H. Burrells and Company the general contractors. The John Eichleay, Jr., Company of this city and Pittsburgh will do the actual work of moving.

As the widening of Twentieth street is part of a city plan approved by the council and mayor a jury of view has been called to pass on the claim for damages for the property taken. The claim of St. Clement's will be for a plot of ground 114 feet on Twentieth street and 40 feet deep in Cherry and Appletree streets, and in addition no doubt will be added the cost of the removal. The cost of the present work, with fees, insurance, etc., is estimated to be about \$160,000 and whatever the award made by the jury of view, it is to be expected that payment will be reasonably prompt as these improvements are covered by an \$8,000,000 loan made by the city to include this among others that are being made in connection with the removal of the elevated tracks of the Pennsylvania Railroad from West Philadelphia to the present location of Broad street station.

#### ST. PAUL'S, CHESTNUT HILL, NEARS COMPLETION

The new edifice of St. Paul's, Chestnut Hill, is rapidly approaching completion and it is the expectation of the rector, the Rev. Malcolm E. Peabody, that service will be held in the new structure on Whitsunday. In addition to the new church, the parish house has been enlarged with new classrooms for the Church school and two studies for the use of the clergy. The cost of the church when completed will be at least \$550,000 and will be one of the ecclesiastical improvements in the development of Philadelphia as a home of dignity and beauty.

#### MISCELLANEOUS

Those interested in a Church summer conference held a meeting at Holy Trinity parish house on Thursday evening, April 25th, at 7:30, preceded by a dinner, largely attended. The Rev. C. Leslie Glenn, in charge of college work for the Department of Religious Education of the Nation Council, was speaker of the evening.

The work of the Seamen's Church Institute is developing to such an extent that in line with its interdenominational character the Rev. D. Ray Meixel has been appointed as Methodist Episcopal chaplain at the institution. He began his duties April 1st. The institute, although conducted primarily under the auspices of the Episcopal Church, and of which the Rev. Percy R. Stockman is superintendent, has combined with several of the older missions for seamen in the port of Philadelphia and is doing a wonderful work in its chosen field.

The twenty-fifth annual diocesan presentation service of the United Thank Offering took place at the Church of the Holy Apostles, 21st and Christian streets, Thursday, April 25th, opening by a celebration of the Holy Communion with the Rev. George H. Toop, rector of the church, as celebrant, and the Rev. Thomas Parker as assistant. The preacher was the Rev. Percy T. Edrop, rector of All Saints' Church, Belmont, Mass. Hundreds of women representing parishes in Philadelphia, Delaware, Chester, Montgomery and Bucks counties attended and the service was one of the most impressive in the history of the United Thank Offering.

Sunday evening, April 21st, a meeting of the First Fellowship of Faiths was held at St. John's Church, Germantown, the Rev. Francis M. Wetherill, rector. The question How Does My Faith Meet Man's Need? was answered by persons representing Buddhism, Christianity, Hinduism, the Threefold Movement, Judaism, and Mohammedanism. Music was furnished by a vested choir and a Hindu chant was rendered.

CHARLES JARVIS HARRIMAN.

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# National Council Pays Tribute to Bishop Brent; Assigns 1928 Legacies

## Appropriates Initial Fund for Hospital in Salt Lake City—Surplus of \$147,000

National Council News Service  
New York, April 25, 1929

THE MEETING OF THE NATIONAL COUNCIL on April 24th, with department meetings April 23d, was the last meeting of the Council until October. The opening service in the chapel of the Church Missions House at 9:30 Wednesday morning, April 24th, was a memorial to Bishop Brent. The Presiding Bishop celebrated the Holy Communion, assisted by Bishop Lloyd and Dean Davis. An address was made by Bishop Lloyd.

The Council at its business session immediately following the service received from the Department of Missions, with which department Bishop Brent was so long and so honorably connected, and adopted a Minute prepared by a special committee of that department, paying high tribute to him.

St. Mark's Hospital, Salt Lake City, Utah, which had been under consideration by the National Council for more than one year past, was again brought to its attention by Lyman Pierce of New York, in charge of the campaign to raise funds for its rebuilding. The Bishop of Utah and his committee are planning a new hospital to cost approximately \$1,000,000. The Council had previously acted pledging the Bishop up to \$50,000 from undesignated legacies for this purpose. Mr. Pierce was optimistic concerning the raising of funds in Salt Lake City and from friends elsewhere, so that the Council felt justified in telling the Bishop that it would appropriate an amount equal to ten per cent of the money raised, this appropriation in no case to exceed \$100,000, and to be the last payment on the completed project, built and equipped without debt, provided the amount to be raised is received in cash and valid pledges prior to December 31, 1930. In order to cover the pledge of the National Council, \$50,000 was reserved from the undesignated legacies received in 1928, the balance necessary to be taken from the undesignated legacies to be received in 1929.

### UNDESIGNATED LEGACIES

Appropriations from the undesignated legacies received in 1928 were made as follows:

#### I. UNDESIGNATED LEGACIES, 1928

To total Legacies available for appropriation .....	\$429,507.99	
Appropriated to April 23d .....	\$122,723.42	
Reserved until December 31, 1929 for St. Mark's Hospital, Salt Lake City .....	50,000.00	172,723.42
<b>Balance available for appropriation .....</b>	<b>\$256,784.57</b>	

#### II. SUMMARY OF ASKINGS

I. White Work		
1. Domestic Districts .....	\$20,000	
2. Domestic Dioceses .....	78,000	98,000.00
II. Indian Work .....		17,372.00
III. Negro Work .....		65,000.00
IV. Extra Continental Districts .....		28,500.00

V. Latin American Districts .....	96,500.00
VI. Foreign Districts ..	66,400.00
VII. Pensions for Undesignated Missions .....	100,000.00
	<b>\$471,772.00</b>

### III. APPROPRIATIONS RECOMMENDED

#### A. Domestic Districts: White Work

1. <i>New Mexico</i> : Albuquerque: Building to serve as diocesan center, Bishop's office, and parish house for St. John's Cathedral .....	\$10,000
II. <i>Oklahoma</i> : Mangum: Church building. Congregation owns site, appropriation covers one-half cost of Church building, \$2,500.	
Cleveland, land, and building for chapel in pioneer work, \$1,500 .....	4,000

#### B. Domestic Dioceses: White Work

I. <i>Springfield</i> : East St. Louis: Parish House for St. Paul's Church granted with the understanding that there will be raised in East St. Louis and vicinity \$25,000 additional in cash or valid pledges prior to July 1, 1930 .....	30,000
II. <i>Iowa</i> : Ames: Student Center at Iowa State College. The grant is made with the proviso that there be no dormitory equipment included in the plans to be financed by this appropriation, the proviso being upon recommendation of the Department of Religious Education. The appropriation is part of a total cost of \$100,000 of which more than half has been raised in the diocese in recognition of admirable work done by the Rev. Leroy S. Burroughs, student pastor at Ames .....	15,000

#### C. Domestic: Indian Work

I. <i>South Dakota</i> : Wakpala. For the rebuilding of an adequate church to take the place of St. Elizabeth's which was destroyed by fire. Ordinarily insurance is supposed to meet the need in such cases but the original church was a small inadequate frame affair and the present appropriation is to make possible what is in effect new work. Up to .....	5,500
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#### D. Domestic: Negro Work

I. <i>American Church Institute for Negroes</i> , to insure payment of contingent funds granted by national educational boards .....	30,000
II. <i>Oklahoma</i> : Muskogee: Combination church and parish house .....	5,000
E. <i>Extra Continental Districts</i>	
I. <i>Honolulu</i> : Makapula: Parish house the whole cost of which will be \$6,000	1,000
II. <i>Philippine Islands</i> : Bagnen: For a church building, \$5,000.	
Manila: Land adjoining Cathedral and Bishop's house to be used for residence and mission office, \$10,000 .....	15,000

#### F. Latin America

I. <i>Brazil</i> : Porto Alegre: To complete a greatly needed and long sought school building. For detail of the need see the <i>May Spirit of Missions</i> .....	25,000
II. <i>Porto Rico</i> : Ponce: To rebuild adequately St. Luke's Hospital, which long has been inadequate and has become entirely untenable because of recent severe storm. The gift is conditionable upon the raising of \$10,000 locally which coöperation has been pledged .....	20,000
G. <i>Foreign (Japan)</i>	
I. <i>Kyoto</i> : Land for the new Holy Trinity Church .....	8,400
II. <i>North Tokyo</i> : Cesspools and a water supply, St. Paul's University .....	5,000
III. <i>Tohoku</i> : Sendai: Repairs on Episcopal residence .....	6,500
IV. <i>Osaka</i> : Land for Bishop's house on condition that Osaka gives \$1,000 .....	4,000
	<b>\$184,400</b>
Available for appropriation .....	\$256,784.57
Appropriations recommended ..	184,400.00
	<b>\$72,384.57</b>

#### BALANCE RESERVED

It was recommended that the unappropriated balance be reserved pending consideration of an action upon a proposal that there be established a pension scheme

## The Call of Spring

To all who value childhood's days—to all who love children—to all who believe in home life as the rightful heritage of, and the true environment for, children—to those who love our Lord and His Holy Church—to all those who will open eyes wide enough to see in the outcast child something of the image of the Creator,

### THE HOLY FAMILY HOMES

are calling for help

to provide for homeless children and those rescued from bad homes, a Christian family life, and

promote the training of children in the Catholic Faith, and in the use of the Christian Sacraments.

*It is the call of Spring—  
of gladsome new life—  
the call of the children  
in this their month—*

THE MERRIE, MERRIE MONTH OF MAY

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## Washington Cathedral

A Witness for Christ in the Capital of the Nation

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for unordained workers in the mission field. Action upon this proposal was deferred for further consideration by the officers of the National Council. It was understood, however, that \$3,000 of the balance which had been received from the estate of Miss Mary A. Hall would be reserved in accordance with its designation for expenditure in consultation with the Woman's Auxiliary. Included in the balance were two legacies which will be assigned to the appropriation for Indian Work:

From estate of Jane Holmes .....\$1,071.65  
From estate of Lemuel J. Curtis.... 125.20

One other item in the balance will be assigned to Negro Work in accordance with designation:

From estate of Lemuel J. Curtis.....\$125.00

The recommendations affecting undesignated legacies were adopted by the National Council in accord with recommendations made by the secretaries in accord with the following conditions:

1. That the appropriation is to be paid as the work of building progresses.
2. That, if the project for which the appropriation is made has not been started within one year from the date of the meeting at which it is made, the appropriation shall lapse but renewal will be considered upon further application.
3. That the title to any property secured in whole or in part through the foregoing appropriation will be vested in the person or district corporation authorized to hold church property.
4. That property acquired in whole or in part through the foregoing appropriation shall not be disposed of or used for other purposes without the consent of the Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

APPROPRIATIONS RESTORED

At the February meeting of the Council, when the reports were received from the dioceses of what they expected to pay on account of the quotas for 1929, these expectations were found to be less than the appropriations. Drastic cuts had to be made in the appropriations to all fields. After this action was taken it was found that the bishops of certain dioceses, depending upon the approval of the appropriations by General Convention, had undertaken work with the expectation of receiving the appropriation so approved. The necessary cuts in their budgets of these appropriations in some cases caused great embarrassment to the bishops, because of the fact that men had been engaged for the work and were already embarked thereon. It was decided to restore some of these cuts because of the fact that a number of dioceses, which had not completed payments on the amounts promised on account of the quotas of 1928, had finally paid these amounts, thus giving the Council additional funds which were used to relieve the bishops of the difficulties in which they found themselves. Accordingly, restorations were made of the following amounts:

Idaho .....	\$1,600
Northern Indiana .....	1,800
Sacramento .....	2,400
Western North Carolina .....	400
Nevada .....	750
Oklahoma .....	7,796
Philippines .....	1,600
Porto Rico .....	150

The treasurer reported that the year 1928 closed with a surplus of \$147,923.91.

(NOTE: Owing to pressure of space, the balance of this report is held over until next week.—Editor, L. C.)

ADVICE to fishermen, quoted by Bishop Rogers at Madison, Wis.:

Keep your face toward the light,  
Study the fishes' curious ways,  
Keep yourself well out of sight,  
And practice patience all your days.

ARCHBISHOP OF CANTERBURY NOT TO VISIT JERUSALEM

LONDON—The Archbishop of Canterbury's decision not to visit Jerusalem during his Mediterranean cruise was, it has been stated, due to a suggestion from the Vatican. The *Daily Telegraph* says:

"It is learned that the Latin Patriarch expressed to Rome his fears as to possible repercussions on Latin prestige in the Levant as a consequence of the Primate's intended visit. The Patriarch was apprehensive lest the arrival of Dr. Lang should synchronize with the celebration by the Greek and Armenian Churches of the Orthodox Easter week, an event which assumes unusual solemnity and significance in the Holy Land. At the Vatican a distinction of some delicacy was drawn regarding the nature of the representations made on the subject. It is emphasized, according to a message from the *Daily Telegraph* Rome correspondent, that the suggestion made was that the Archbishop's visit should be 'adjourned to a more favorable moment,' not that it should be abandoned."

This was the explanation for the postponement of the Jerusalem visit accepted in London at the end of last week, and apparently confirmed in Rome. But on Monday the following statement was issued from Lambeth Palace:

"The Archbishop of Canterbury, as has been already announced, will not be able to visit Jerusalem during his present cruise, owing to the fact that his host, J. Pierpont Morgan, has been unexpectedly detained in Paris by the work of the Reparations Commission. But, in view of certain statements which recently appeared in a morning paper, the Archbishop wishes it to be known that this is the only reason why he is unable to fulfil his original plan."

The Archbishop of Canterbury, with his host, J. Pierpont Morgan, arrived at Athens in the yacht *Corsair* on Wednesday morning, and was met on landing at the Piraeus by the harbor master and a guard of honor. After lunching at the British legation, his Grace went to the cathedral, where he was received by Mgr. Chrysostomos, the Archbishop of Athens and Primate of Greece, and all the members of his Holy Synod and other Orthodox bishops at present in Athens. A *Te Deum* was sung. After that there was a reception at the Archiepiscopal Palace, in which the Primate of Greece welcomed the Primate of All England with a speech expressing the joy of the Church of Greece at his Grace's visit, which would mark an important period in the history of the two Churches. The Archbishop of Athens recalled in his speech that an Archbishop of Canterbury, Theodore of Tarsus, who did so much to reform the Church of England during the seventh century, originally came from Athens. Mgr. Chrysanthos, Archbishop of Trebizond, on behalf of the Ecumenical Patriarch of Constantinople, expressed the joy of the Mother of Orthodox Churches at the Anglican Primate's visit.

HAWAII'S NEW GOVERNOR

NEW YORK—President Hoover's nomination of Lawrence H. Judd to be governor of Hawaii is a personal news item to every Woman's Auxiliary member, for Mrs. Judd is educational secretary of the Woman's Auxiliary of Hawaii, an active worker, and a charming person.

Mr. Judd takes office July 4th. He was born in Honolulu, according to the newspaper report, and is a graduate of the University of Pennsylvania. He has served two terms in the Hawaiian Senate.

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**CONVOCATION OF NEW MEXICO**

EL PASO, TEX.—A feature of the thirty-fifth annual convocation of New Mexico and Southwest Texas, which met here in the churches of St. Clement and of St. Alban, April 16th to 18th, was the consecration of St. Anne's Mexican Mission. The ceremony was performed by Bishop Howden, assisted by the El Paso clergy, and was witnessed by the delegates and by many Mexican-Americans living in the district. Under the direction of Miss Aline M. Conrad the work has made notable progress, and is now one of the leading enterprises of the Church in the Southwest.

Convocation was fortunate in having present two members of the National Field Department, the Rev. B. T. Kemere of Duluth, Minn., and formerly rector of St. Clement's, and the Rev. Dr. W. J. Loaring-Clark, of New York. Dr. Clark, now a general missionary of the National Commission on Evangelism, in his conferences with the clergy stressed earnestly and forcefully the need of producing in the lay people a state of mind which makes them as well as the clergy evangelists.

An effective paper on the Indian work of the district was read by the Rev. Robert Davis, of the San Juan Mission.

The committee on the state of the Church brought in a report which substantiated the Bishop's comment in his annual address that the district in general is now in better condition than it has been for many years.

The Young People's Service League held separate sessions under the direction of Miss Dorothy Fischer, provincial secretary.

The Woman's Auxiliary, after a thorough discussion, voted to leave the matter of merging the Auxiliary with the parish guild optional with individual parishes.

Convocation will meet next year at the Church of the Holy Faith, Santa Fe, N. M., May 6th, 7th, and 8th.

The Rev. Dr. Ross R. Calvin, of Silver City, was elected secretary of the district to succeed the Rev. D. J. Williams, who has retired on account of ill health. The Rev. C. H. Horner and the Rev. Frederick Howden, Jr., were elected delegates to the provincial synod.

**BISHOP STEARLY PRESENTS DIPLOMAS TO NURSES**

NEWARK, N. J.—Bishop Stearly presented diplomas to thirteen nurses graduating from the School of Nursing at the Hospital of St. Barnabas, Newark, on April 12th. School pins were awarded by Mrs. Stearly, as president of the Guild of the Hospital of St. Barnabas. Dr. John E. Toye was the speaker of the occasion. The chaplain and superintendent of the hospital, the Rev. John Goodridge Martin, administered the Florence Nightingale pledge to the candidates.

**CHURCH CHOIR FESTIVAL HELD AT MONTCLAIR, N. J.**

MONTCLAIR, N. J.—The First Congregational Church of Montclair was the scene of a very interesting musical event on the afternoon and evening of April 13th, when the annual Church Choir Festival of the Music Contests League of New Jersey was held. Of the ten choirs which entered, three represented the Church: St. Mark's, Newark; Trinity, Hoboken; and St. Mary's, Haledon.

The choir of Trinity Church, Hoboken, Paul W. Schlorff, director, was rated eighty-five per cent, rendering a selection from Gounod's "Gallia."

**DIOCESAN OFFICES OF NEWARK TO MOVE**

NEWARK, N. J.—Within the next few weeks the diocese of Newark expects to move its business offices from their present location, because the properties at 19 and 21 Washington street, Newark, have been purchased by the American Insurance Co., Grace Church, Orange. The Rev. Charles T. Walkley, D.D., rector, has offered the use of a house for diocesan headquarters, and likewise its parish house for diocesan gatherings.

The difficulties caused by traffic congestion in Newark are felt by those having business at the diocesan offices, and therefore it is believed that the new arrangement will show whether or not their location in another community will be advantageous. Also, the need of planning for the permanent cathedral, synod hall, and offices of the diocese within the next few years is apparent.

Grace Church, Orange, will be the meeting place of the diocesan convention, which will be held on Tuesday, May 14th.

**CAMPAIGN FOR G.T.S. PROGRESSING**

NEW YORK—The mobilization of the alumni on behalf of the General Theological Seminary endowment is progressing splendidly. The Rev. Loring W. Batten, S.T.D., acting dean, talked to some of the alumni in the diocese of Bethlehem at Reading, Pa., on Tuesday, April 16th, and found them glad to cooperate and willing to undertake to raise \$25,000. The next day, Wednesday, he was the guest of the Rev. Dr. Floyd W. Tomkins, at Holy Trinity Church, Philadelphia, and found a most enthusiastic gathering of the alumni of the diocese of Pennsylvania. They were asked to help endow the professorship of Homiletics, but after a brief discussion they said that the diocese wanted to do a whole job, and would undertake to endow the chair of Homiletics entire, in the sum of \$120,000. This evidence of affection and loyalty to their Alma Mater has greatly encouraged those who are working for the \$1,250,000 endowment fund.

**PROGRESS IN COLLEGE WORK IN NORTH CAROLINA**

GREENSBORO, N. C.—A great forward step in college work in North Carolina has been made at the North Carolina College for Women in Greensboro. The old St. Mary's Chapel near the college campus, which has been in bad repair and almost unusable for many years, has been entirely remodeled, to be used both as a social gathering place and as a chapel. The sanctuary has been screened off, and the rest of the building has been made into an attractive hall, with comfortable furnishings and an open fireplace. Mrs. F. N. Challen is in charge, and she has already built up a large and enthusiastic Bible class. The remodeled building was dedicated by Bishop Penick on April 14th.

The three following days, April 15th, 16th, and 17th, Bishop Penick spent at the State College in Raleigh. Under the auspices of the Y. M. C. A., he delivered a series of talks to the student body on the fundamentals of the Christian faith, and then met groups of men for questions and discussions.



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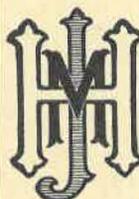
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## † Necrology †

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### GEORGE WOOLSEY HODGE, PRIEST

EXTON, PA.—On Sunday, April 21st, the Rev. Dr. George Woolsey Hodge, rector emeritus of the Pro-Cathedral of St. Mary, Philadelphia, died at his home in Exton. The burial service was held in the pro-cathedral on Wednesday, April 24th, at 11 A.M.

Dr. Hodge was born in Philadelphia May 20, 1845, receiving his education at the University of Pennsylvania and at the Philadelphia Divinity School. He was ordained deacon in 1869 and priest in 1870 by Bishop Stevens. He was assistant at Christ Church, Philadelphia, from 1869 to 1880, and rector of the Church of the Ascension, Philadelphia, from 1880 to 1920.

Dr. Hodge was the author of numerous articles in magazines and newspapers.

### ALBERT LARRIEU LONGLEY, PRIEST

GLEN COVE, L. I., N. Y.—The Rev. Albert Larrieu Longley, brother of the Bishop Coadjutor of Iowa, and rector of St. Paul's Church, Glen Cove, since 1924 died suddenly soon after midnight on April 24th.

The Rev. Mr. Longley was born at Troy, N. Y., receiving his education at St. Stephen's College and the General Theological Seminary. He was ordained deacon in 1899 and priest the following year by Bishop Doane.

He was curate of St. Mary's Church, Burlington, N. J., and chaplain at St. Mary's Hall, Burlington, from 1899 to 1901; rector of Trinity Church, Asbury Park, N. J., 1901 to 1905; rector of Trinity Church, Bayonne, N. J., from 1905 to 1918; and rector of Grace Church, Nyak, N. Y., from 1918 to 1923. He was formerly Archdeacon of Newark, member of the Board of Missions, a member of the Cathedral Chapter, a delegate to several provincial synods, and a delegate to the Pan-Anglican Congress in 1909.

The burial services were held in St. Paul's Church, Glen Cove, on Saturday, April 27th, Bishop Longley officiating. Committal was at Troy, N. Y., on Monday, April 29th.

### JOSEPH ALEXANDER STEWART, PRIEST

EDDINGTON, PA.—The Rev. Joseph Alexander Stewart, rector of Christ Church, Eddington, died suddenly during the night of April 24th. He was seen Wednesday evening by members of his parish and seemed in good health. Thursday morning when worshippers went to the church for early service they found it locked, and on going to the adjoining rectory found the front door open and the screen door hooked. After making an entrance, they found Mr. Stewart dead in the bathroom, and later examination has determined that it was from natural causes. He was alone at home at the time, as his wife was away visiting. He was fifty-three years of age and had been rector at Eddington since 1924.

The Rev. Mr. Stewart received his the-

ological education at Nashotah Seminary and at the Philadelphia Divinity School, being ordained deacon in 1914 and priest later in the same year by Bishop Rhineland. For a time he was rector of St. Andrew's Church, Yardley, Pa., and from 1920 to 1924 rector of Emmanuel Church, Adams, N. Y.

### JOHN E. SULGER, PRIEST

TERRE HAUTE, IND.—The Rev. John E. Sulger, rector of St. Stephen's Church, Terre Haute, died suddenly on Sunday evening, April 21st. He had been in ill health for some months.

Mr. Sulger was born in 1861. He was ordained deacon by Bishop Potter in 1890 and priest by Bishop Talbot in the same year. The first five years of his ministry were spent as Archdeacon of Wyoming and Idaho. He was the rector of Trinity Church Atchison, Kans., 1895-1896. For the next thirty-three years he was the rector of St. Stephen's Church, Terre Haute, during which long rectorship he endeared himself to the whole community. In the diocese of Indianapolis, he filled many places of responsibility during his ministry. He was elected a deputy to and attended eleven General Conventions, his first being in Washington in 1898 and his last also in Washington in 1928.

He was buried from his parish church, St. Stephen's, Terre Haute, on Wednesday, April 24th.

### HARRIET HANCOCK NEWMAN

MELROSE, MASS.—Harriet Hancock Newman, aged granddaughter of Robert Newman who hung the lanterns in Christ Church (the Old North) on April 18, 1775, as a signal to Paul Revere, died at a private hospital in Melrose, on April 23d. She was a pew holder and a regular attendant in the Old North Church until she was accidentally knocked down by boys a year ago and suffered a fractured hip as she was on her way home from service.

Miss Newman was born in the west end of Boston. Two years ago she carried the lanterns at the patriotic service in the Old North Church in commemoration of her grandfather's historic action and the ensuing ride of Paul Revere. Funeral services were conducted in the Old North Church on April 26th by the Rev. Dr. William H. Dewart, a former rector of the parish. Surviving relatives are second cousins.

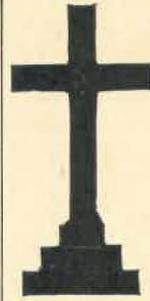
### MRS. ANNE BRANCH CUSHING

WEBSTER GROVES, MO.—Mrs. Anne Branch Cushing, wife of Edward Fuller Cushing, of Webster Groves, died at her home April 20th, after a long illness.

The funeral services were held April 22d, at Emmanuel Church, Webster Groves, and were conducted by the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, and the Rev. J. Courtney Jones, D.D., rector.

Mrs. Cushing was born in St. Louis of English parents, and from early girlhood was affiliated with the Church. She was one of the early graduates of Bishop Robertson Hall, then a young ladies' seminary of the Church. Since she was sixteen years old she taught a Bible class for boys of high school and college age, until her illness caused her retirement several months ago. Not only in Emmanuel Church was she active but was widely known in the General Church as a leader in the Woman's Auxiliary and a delegate to many triennial General Conventions.

Mrs. Cushing was president of the



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Missouri branch of the Woman's Auxiliary many years ago and she always retained a leadership in that organization, many chapters of the Auxiliary being organized by her in different parishes of the diocese. Bishop Johnson regarded her work with warmest appreciation, and several years ago, as the Bishop's messenger, Mrs. Cushing visited the parishes and missions of the diocese for many months, speaking on the aims and work of the Church's program. The evidence of the high consideration in which she was held by the Church was shown by the fact that she was the only woman speaker on the program at the opening of the campaign for the Bishop Tuttle Memorial.

Mrs. Cushing is survived by her husband and seven children, nine grandchildren, three sisters, and one brother.

**MRS. THEODORE THOMAS**

CAMBRIDGE, MASS.—Mrs. Theodore Thomas (Rose Fay) died at her home in Cambridge, on April 20th. She is known to many as the second wife of the famous orchestra leader and also, in her own right, for her many interests, musical, humanitarian, and literary. Mrs. Thomas was the daughter of the Rev. Dr. Charles Fay, and she was born in St. Albans, Vt., on September 4, 1852. Her ancestry was a notable and interesting one on both sides of her house for, besides forbears who figured in the Colonial wars and the Boston Tea Party, she was a descendant of the Rt. Rev. John Henry Hopkins of the Church.

Her home was in Chicago for many years, both before and after her marriage in 1890. She was left a widow in 1905. Among her achievements are the organizing of the National Federation of Music Clubs of which she was the first president and then honorary president until she died; constructive activity with the Soldiers' and Sailors' Club of Boston; and the authorship of *Memoirs of Theodore Thomas* and other writings.

Funeral services were conducted by the Rev. Prescott Everts, rector, assisted by the Rev. Angus Dun, in Christ Church, Cambridge, on April 24th. Burial was in Mt. Auburn Cemetery.

**YOUNG PEOPLE OF SOUTHWEST TO MEET**

WINSLOW, ARK.—The Young People's conference for the province of the Southwest will be held at the Helen Dunlap School, Winslow, July 11th to the 24th.

Members of the faculty will include the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas; the Rev. Richard Trelease, of the National Council; the Rev. H. A. Stowell, of Pine Bluff, Ark.; the Rev. James P. DeWolfe, of Kansas City, Mo.; the Rev. Bertram Smith, of Fort Worth, Tex.; Mrs. E. Cecil Seaman of the district of North Texas; the Rev. Everett Jones, of Cuero, Tex.; and Dorothy M. Fischer, of the diocese of Texas.

THE FAMOUS Fort Valley School for Negroes, at Fort Valley, Ga., is preparing to celebrate at the end of this school year the twenty-fifth anniversary of the coming of Mr. and Mrs. H. A. Hunt to the school. The *Fort Valley Message* says: "Starting with the merest germ of a school, housed in an old lodge hall, through dint of wholehearted sacrifice, increasing labor, and loyal friends, they have built a strong, efficient institution which not only exerts a statewide influence but has become national in significance."

**NEWS IN BRIEF**

BETHLEHEM—The annual presentation service of the Church schools' Lenten offering in the diocese was held April 19th and 20th in St. Luke's Church, Scranton, the Rev. Robert P. Kreidler, rector. Miss Mabel Lee Cooper of the National Council, the Ven. Almon A. Jaynes of Central New York, and Bishop Sterrett gave addresses. The Lenten secretary, the Rev. Glen B. Walter, announced that the offerings so far amounted to over \$11,500, with a number of schools to be heard from.—A Larger and Better School is the slogan of the department of religious education for this next school to be held again at Bishopthorpe Manor, Bethlehem, June 24th to 29th. An excellent faculty has been secured. The school will specialize in young people's work, but something is also provided for the older generation. The indications are, that this school will be the largest ever held in the diocese.—The convocation of Reading met in St. Mary's Church, Reading, April 15th and 16th. Two features were prominent. The Rev. Samuel Shoemaker of Calvary Church, New York, with four witnesses, attended. He explained his work and his co-workers gave testimony as to the power of the Gospel to redeem souls from sin and utter worldliness. The Rev. Dr. Batten of the General Theological Seminary gave an address on the Earlier Prophets. After that he presented the needs and objective of the seminary to the G.T.S. men of the convocation.

CENTRAL NEW YORK—The annual meeting of the Woman's Auxiliary of the diocese will be held in Trinity Church, Binghamton, on May 23d. A diocesan conference on Christian Religious Education is to be held in Skaneateles from July 7th to 12th, and will be open to any interested person in the diocese. The school will be housed in the Kan-ya-To Inn, where the proprietors have made an especially favorable rate. The sessions of the school will be held in St. James' Church and parish rooms.—A memorial service for Bishop Brent was held on April 24th in St. Paul's Cathedral, Buffalo.—The annual follow-up day of the discussion classes of the Woman's Auxiliary of the second district was

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NEW TESTAMENT, APOSTOLIC IDEAS AND CUSTOMS, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wis.

CHURCH HISTORY, THE CHURCH SINCE THE REFORMATION, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wis.

THE WORLD MISSION OF CHRISTIANITY, Mr. William E. Leidt, National Department of Religious Education, New York City.

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held in Grace Church, Utica. A member from each of the classes which have been held presented one of the main topics.

LOS ANGELES—The annual diocesan Church school rally packed St. Paul's Cathedral, Los Angeles, to its utmost capacity on the afternoon of Sunday, April 14th. The Lenten offering for missions, presented at that time, amounted to \$10,357. The largest offering was \$1,500, from St. James' Church, Los Angeles. St. Matthias', Whittier, had the largest per capita offering.—The Church of St. Mary of the Angels, Hollywood, had a brilliant celebration of its patronal festival on April 13th. A parishioner has just presented a site for the new church.—The Kiwanis Club of Los Angeles paid its annual visit to St. Paul's Cathedral, Los Angeles, on the evening of April 14th. Bishop Stevens, an honorary member of the club, was the preacher.

MILWAUKEE—By the will of the late J. W. Meacham of Milwaukee, who died on April 22d, St. John's Home is to receive \$5,000 and the Milwaukee Orphan Asylum a like amount. The former is a Church institution.

NEWARK—On April 20th, St. Paul's Church, Englewood, the Rev. Joseph R. Lynes, D.D., rector, was the scene of the first of three presentation services of the Lenten mite box offering of the diocese. Mrs. William Wyllie, wife of the Archdeacon of the Dominican Republic, told of the work in that field. Bishop Stearly also made an address. The remaining services were held at Christ Church, Bloomfield and Glen Ridge, and the Church of the Redeemer, Morristown, on April 27th and May 4th.—With the object of furthering lay evangelism, especially as it is related to adult education, the Church Club of the diocese sponsored a dinner on April 16th at the St. Francis Hotel, Newark. The Rev. Dr. Theodore R. Ludlow, D.D., secretary for adult education of the National Council, addressed those present on the uses of vestrymen, pointing out their duty of bringing people into the Church. As a result of this gathering three conferences on adult education were held the following week, with Dr. Ludlow as the speaker.

QUINCY—St. Mary's Guild of the Cathedral of St. John, Quincy, celebrated its fifty-sixth birthday on April 10th. This is not improbably the oldest Church guild in the middle west. From the beginning these women have taken care of the choir vestments and assisted in all the work of the cathedral.

RHODE ISLAND—The interior of Grace Memorial Church, Phillipsdale, the Rev. Andrew Harper, priest-in-charge, has been altered, renovated, and beautified by the volunteer labor of four men, three of them members of the parish. The sanctuary has been enlarged, stalls have been built for the choir, and an altar, Bishop's chair, and pulpit have been made.

SOUTH CAROLINA—St. Mark's Church (colored), Charleston, has recently concluded a very successful parochial preaching mission, which began Monday evening, April 15th, and ended on the following Monday evening. There were services every evening for all, some services in the afternoons for young people, and on some mornings there were celebrations of the Holy Eucharist with a meditation at each celebration. The Rev. Dr. E. C. Young, vicar of the Phillips Brooks Memorial Chapel (Holy Trinity parish), Philadelphia, was the missionary. The Rev. C. A. Harrison is rector of this parish, and he will carry on an extensive follow-up program now, as a result of the mission's helpfulness.

SOUTH FLORIDA—Members of the Young People's Service League of the diocese held an inter-diocesan meeting with members from the diocese of Florida in Grace Church, Ocala, April 27th and 28th.—The Commission on Evangelism, the Rev. William P. S. Lander, chairman, arranged eighteen preaching missions in the diocese during the past winter season. The Rev. Walter E. Bentley conducted these missions and everywhere much interest was shown. The commission is planning a two-day conference in May for a day of devotion for the clergy and for the development of plans for the coming year's work.—Plans for new churches at Delray Beach and St. Patrick's Church (colored), West Palm Beach, and the first unit of a parish house at Holy Trinity Church, West Palm Beach, are being drawn. Construction of these units, made possible through the Church Hurricane Fund, will begin in the next few weeks.

SOUTHWESTERN VIRGINIA—Following a custom adopted a few years ago, the Sunday schools in the diocese held a diocesan Lenten offering celebration in Christ Church, Roanoke, on the afternoon of Sunday, April 14th. The

Rev. Taylor Willis, rector of Christ Church, opened the service and introduced the Rev. Alfred R. Berkeley of St. John's, Roanoke, who took charge as chairman of the diocesan department of religious education. Delegations were present from a number of points in the diocese.—Bishop Darst of East Carolina recently conducted a mission in St. Paul's Church, Salem, the Rev. Roland J. Moncure, rector. The mission began with the morning service on Sunday, April 14th, and closed the evening of April 21st, services being held every evening except Saturday, with two morning communions and a children's afternoon service on week days. The Bishops spoke at the high school on Monday and addressed the Kiwanis Club shortly before the Thursday evening service.

SPRINGFIELD—The diocese is making rather elaborate preparations for the first of a series of six services for the presentation of the Church school Lenten offering. These services are all to be held on Sunday, April 21st, at which time the pupils from the schools in the given neighborhood will go to the central church, and there present their offerings and take part in an especially prepared service. It is rather interesting to be able to say that it is expected that this year's offerings are going to exceed in total that of any previous year.—St. John's Church, Decatur, of which the Rev. S. A. Macdonell is rector, recently had a very splendidly attended fathers and sons banquet. It has been noticeable that more of the parishes and missions are making use of these affairs to further win and hold their men and boys.

TENNESSEE—Bishop and Mrs. Gailor have closed the Bishop's House in Memphis, and are now at their summer home in Sewanee.—After forty years of service in the Church, Sister Anna Christina has resigned as head of the Church Home (Orphanage), Memphis, because of ill health and the Home is to be under the care of the Sisters of St. Anne.

UPPER SOUTH CAROLINA—As a token of its appreciation of his services, the congregation of the Church of the Good Shepherd, York, presented the Rev. Dr. T. T. Walsh with a purse upon the completion recently of twenty years as rector of the church.

WESTERN NEW YORK—The forty-ninth annual diocesan meeting of the Woman's Auxiliary was held at the Church of the Ascension, Buffalo, on Tuesday and Wednesday, April 16th and 17th. The principal speakers were the principal of St. Phillip's Junior College, San Antonio, Tex., Miss Wu from China, and Bishop Overs.—A diocesan gathering of the Young People's Fellowship was held at St. Paul's Church, Rochester, on Saturday, April 20th. Representatives from the different fellowships of the diocese were present and joined in a program which had been arranged by

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the Rochester group, which included services Saturday afternoon and a fellowship gathering in the evening.—Miss Clarice Lambright, field secretary of the diocese, conducted a conference with the Young People's Fellowship at Christ Church, Corning, recently, and the following day was present at a dinner and evening meeting held in St. Luke's Church, Jamestown.

WESTERN NEW YORK—Trinity Church, Buffalo, has just dedicated a very notable gift to the parish in the form of the new organ unit which has been built in the room south of the gallery, the gift of Mrs. Archibald M. Hazard, in memory of her husband. The unit was dedicated at the recent visit of Bishop Ferris. Other splendid memorials have been added to Trinity Church in the form of a bequest of \$10,000 from Col. Charles Clifton; a beautiful chest of gothic design given by Mrs. Bosche in memory of her daughter, Mrs. Alys Bosche Lescher; green altar hangings in memory of James W. Green; and violet hangings in memory of Miss Ida Haven. The Easter decorations this year as in several years past were given in memory of Frederick Lorenz Pratt.

WESTERN NEW YORK—The annual meeting of Fellowship and Service was held by the Young People's Fellowship in St. Paul's Church and parish house, Rochester, on Saturday, April 20th. Delegates from all the Fellowships of the diocese were present and joined in the program which had been arranged by the Rochester committee.

**SEMINARY JUSTIFIED IN HAITI**

BISHOP CARSON of Haiti in his annual report for the past year says:

"Although still in temporary quarters, I feel that the care and expense of a theological seminary are justified by the quality of its work. It is indispensable, and I earnestly hope that funds may be secured without too great delay toward permanent quarters. I have not permitted men to pass easily into the priesthood. More applications have been rejected than have been accepted. Two deacons will probably be advanced to the priesthood in March; they have been preparing themselves very largely under my personal direction for upwards of six years. I am insisting upon and requiring a classical training at the national lycée before admitting any as candidates. From the beginning of my episcopate, I have emphasized the necessity of spiritual and intellectual fitness. An illiterate ministry can be little other than futile, in Haiti as elsewhere, whatever the zeal and personal godliness.

"Again I press earnestly the need of money with which to build a theological seminary, on property already owned by the Church, about four miles from Port au Prince, a seminary that will serve the needs of both Haiti and the Dominican Republic, although the language of the one people is French and of the other Spanish."

There are fifteen priests in our mission, fourteen of whom are Haitian; four deacons, three candidates for Holy Orders, and sixty-eight lay readers, all Haitian. Last year there were 561 baptisms, and altogether there are over 12,500 baptized persons.

**SUNDAY MOVIES**

IN A TOWN in Oklahoma, the churches have been fighting Sunday picture shows and the verger of our parish there is the picture man's lawyer. Uncomfortable situation for the rector! The parish hung up a screen, secured a lantern, found some slides of the Holy Land from the rector's collection, and indulged in "Sunday pictures" itself. The picture man himself attended.

In Ardmore, Oklahoma, where a new church has released the old church for other purposes, the latter has been leased to a Little Theater group, thus making a mutually beneficial contribution to community recreation.

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