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# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, APRIL 23, 1927

No. 25

## Conflicting Loyalties

EDITORIAL

## The World Conference

REV. FRANCIS J. HALL, D.D.

## Removals From the Ministry

REV. C. P. A. BURNETT

*Scholarly ... Human*

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By WILLIAM ADAMS BROWN, D.D.

*Author of "Christian Theology in Outline,"  
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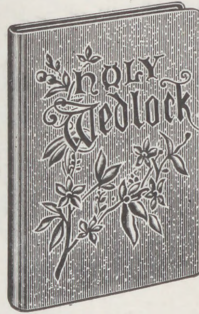
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Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
Managing and News Editor, CLIFFORD P. MOREHOUSE.  
Assistant Managing Editor, Rev. F. H. O. BOWMAN.  
Literary Editor, Rev. LEONARD HODGSON, M.A.  
Social Service Editor, CLINTON ROGERS WOODRUFF.  
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MONEY SAYS—

MONEY TALKS, and it says:

"Catch me and keep me, if you can, but I have wings. Find me and bind me, and I mysteriously disappear. Dig and delve, scratch and scrape, grind and grasp in order to get me, and, lo, I am a broken bauble and a bursting bubble!

"Save me and and store me for worthy ends—for budget and bonds, for rainy days, for self-improvement and for service of others, and I will be as faithful a servant as you are honest a master.

"Hide me and hoard me for selfish ends, to see my glitter and glow, to hear my clink and crackle, to feel my pressure and power, and I will canker and corrode in your hands. I will pauperize your mind, poison your soul, paralyze your will.

"Give me and guide me to serve and to save others, to meet and to match entrenched human need with incarnate human love, to share and to spend my brightest and best, and I will come back and crown you with satisfaction and success!"

Money talks, and it says:

"I am you! You will be what you make of me!"—WILLIAM HIRAM FOULKES, in the Presbyterian Magazine.

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## EDITORIALS & COMMENTS

### Conflicting Loyalties

G OVERNOR SMITH has made his reply to the very temperate but very pertinent series of questions raised by our fellow-Churchman, Mr. Charles C. Marshall, in his recent paper printed in the April *Atlantic*. The Governor believes in "the absolute separation of Church and State," and, he says: "I recognize no power in the institutions of my Church to interfere with the operations of the constitution."

"Power" is an ambiguous term in this connection. That the temporal *power* of the Papacy is wholly gone is a matter of common knowledge. But that the Roman Catholic Church maintains a continuous protest against the fact is equally notorious. There would be no "Prisoner of the Vatican" if Rome would acquiesce in "the absolute separation of Church and State" in which Governor Smith avows his belief. But we could feel greater reassurance as to his own position as an American citizen who is under serious consideration for the presidency if he had felt at liberty to use the word *right* in place of *power*. Governor Smith leaves it still uncertain whether he believes in a "right" on the part of his Church "to interfere with the operations of the constitution." After all, it would require a new statement by the authorities of the Roman Catholic Church itself to clear up the unpleasant anxieties that many of us share with Mr. Marshall as to what allegiance that Church expects of its members in matters touching allegiance to the State. It is not Protestants or Ku Klux who have created these anxieties; it is the long series of official utterances on behalf of the Roman Catholic Church. Governor Smith has not made it really clear whether he accepts those utterances as binding upon his conscience or not, neither is it in evidence whether his Church would condemn him if he declared that he did not. The Roman Catholic Church officially places its members in an exceedingly difficult position where, as in the case of Governor Smith and in many like cases, individuals desire to be thoroughly loyal citizens and equally loyal adherents of their Church. Strange, is it not, that after the meticulous care which our Lord took to avoid this dilemma, the largest single section of the Church of His creation should have plunged headlong into it?

The most that can be said for Governor Smith's statement, therefore, is that it places him in direct conflict with the official position of his Church; and that is an unsatisfactory condition in which to leave the matter.

I N SOME respects, no doubt, the precise line between the authority of the Church and the authority of the State cannot be stated academically in precise language. Rome is not so utterly different from every other Church that no principles can apply both to it and to others. Any view of any Church which attributes to it any delegated divine authority over human conduct, though it may claim not more than a small fraction of what Rome does, still claims something. We might, for example, belong to a Church which firmly, sincerely, religiously, believes that the Roman Church is the Synagogue of Satan and ought to be abolished. The State does not believe so; and we might be in a difficult situation if we held office or even membership in both the State and such a Church. We might belong to a Church which claims only the right to hire a hall and attempt to persuade those who attend its meetings that they ought to follow the humanitarian ethics of Christ. Or any organized religion that you please—it claims something as probably in accord with the divine Will. And this is Church authority, which is not the same as State authority, and may be at odds with it.

And on the other side, not only the presidency, but any administrative office or function of the State, is based on a claim of authority vested in the State, somehow. Older Christian states were believed to hold delegated divine authority, just as truly as the Church. Many, perhaps most, Christian moralists of today still believe so, and they have on their side some New Testament teaching to the effect that the powers that be are ordained of God. The modern state, we suppose, does not make this exalted religious claim for itself; it is content to base its authority (of course we are thinking of Dr. Figgis' *Churches and the Modern State*), upon the human social will and consent.

A government may keep itself down to the very minimum of authoritative claim. It may have as its leading principle the slogan that that state governs best which governs least, and it may actually live up to that ideal. Suppose it goes no further than the prohibition of horse-stealing. Even so, that is State authority, and it is not the same as Church authority.

N OW suppose we are members of the smallest and mildest of all Churches, and also of the vaguest and mildest of all states. Even then, we are under two jurisdictions, and there may be cases of conflict. What then? One simple answer would be to say that the

Church is the higher authority, and therefore should be obeyed in all things; lower authorities should be obeyed when they do not conflict with what the Church commands. An equally simple answer would put the State as always the higher, and therefore to be obeyed in all things in which it gives orders, no matter what any other authority may say.

Some people seem quite naturally to feel the clear compelling force of the former position. If you take your Church seriously enough to think it rightly interprets the divine Will, you may feel it as self-evident that you ought to obey it in all matters on which it may speak. But, of course, many people will take it as self-evident that the State is supreme and that you ought to obey it in all matters on which it may speak. This latter is especially the case in a country like ours, in which some hundreds of Churches are making rival claims, within one great all-enveloping federal unity, which naturally appears superior to any one of the little Churches within its borders.

Experience, however, shows well enough that the Church, or a Church, if left unchecked in the full exercise of all power it may claim, makes for bad government, at least this side of Paradise. On the other hand, an unchecked civil government, allowed to be supreme in all matters in which it may care to speak its mind, would give precious little chance for the will of God to reveal itself in religion. It would perhaps be impossible to say which is worse, a Church unchecked by a secular government or a secular government unchecked by a Church.

At any rate, what has been arrived at is a sort of division of the field. The Church, conscious of its delegated authority in religious matters, acknowledges that there are some matters in which it is not the supreme authority on earth: it leaves the whole province of purely secular affairs to the supremacy of the State. And the State, quite sure of its supremacy in secular affairs, leaves to each citizen the right to obey his Church in the province of purely religious affairs. This is infinitely better, under present conditions, than for either of them to claim everything in sight. So we have life divided into secular and religious, earthly and heavenly, temporal and eternal, material and spiritual, matters requiring public control and matters requiring divine revelation—any way you like to put it. And if you want to know in any case which authority you should recognize as supreme, you need only know in which province the case belongs, and then give your allegiance to the authority which is supreme over that province. You will not trust the public schools, for instance, to tell your children what is heresy and what is true religion, and you will not trust your Church to tell you how much income tax you ought to pay. This is simple as can be, and it works sufficiently well in most of the affairs of our daily material and spiritual life.

**B**UT unfortunately there is a broad zone of no-man's land between the undisputed jurisdictions. Life simply will not be cut cleanly in two. Matrimony, education, Sunday observance, the wine of the Eucharist, and other important things, will readily loom up, once you examine the borderland of the two powers. More broadly, the whole sphere of *morals* is in the region where Church and State overlap. Christian ethics or moral theology on the one side, and good citizenship on the other, certainly overlap. Where both Church and State are concerned with your case, because your case is both a matter of divine revelation and a matter requiring public control, what are you to do? Do your best to satisfy both claims, of course. But if this is impossible, what then?

Shall we say, out and out, that it is for the Church to decide what cases belong to its province and what do not? The *Atlantic* article quotes the *Catholic Encyclopedia* to that effect: "In case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the Church prevails and that of the State is excluded." Is that to be dismissed as purely Roman extravagance? Suppose we belong to the feeblest thing that can call itself a Church, and still can believe that God has to some extent revealed His will to it. On our conscience, could we agree that any civil government has the right to assign the limits to the jurisdiction claimed for the Will of God? Will any Church be willing to allow that God's commands have jurisdiction only over such provinces of life as the State is willing to leave out of its own concern? To be concrete, can we admit that the State can rightly determine what shall be the "matter" of the Holy Eucharist? There are American states that claim this right.

Even the littlest, mildest Church of our hypothesis believes that some of its precepts are merely ecclesiastical and temporary, but that others are divinely commanded. The former might be given up without a struggle, while the latter cannot be given up without violation of conscience. But can this little Church leave it to the great State to decide just where the one ends and the other begins? We only raise the question whether any Church must not assert the extent of what it believes to be religious duty, and whether any member of that Church should not abide by his Church's decision, even in case of forthright conflict with the civil government.

Or shall we say that the State has the entire right to determine in which jurisdiction any matter in dispute may lie? Such appears to be the claim of the American constitutional order. And is it thinkable that any civil government, which has authority over persons of all sorts of religion and no religion at all, shall be content to pick up the leavings of undisputed secular power after all the various religions have decided what they must have in the name of religion? If one Church believes in polygamy and another in indissoluble monogamy, each as by divine right, shall the State say that both polygamy and divorce must be left out of civil control? Especially if some of the Churches represented in the nation are world-wide, supra-national Churches, shall any State accept their various delimitations of authority as conclusive, and only begin to legislate where these leave off? It would certainly seem that there is a strong case for the State's right to assert its jurisdiction over all matters requiring public control, and also its sovereign right to define what matters do require public control, so as to prevent "practices inconsistent with the peace and safety of the State," even though they be religious practices.

Or shall we, in this theoretical *impasse*, which may any day turn into a burning question of conscientious conduct, be so convinced of the necessity for any State and for any Church to make its own assertion of its claims and the extent of its jurisdiction, that we find our only solution in the conscientious judgment of the individual? By this we mean, not individual judgment of the case in disregard of all authority, but individual judgment as to which province is more concerned with his case. If I believe in the Church (any Church) and believe in the State as well, and if I must act in a matter which the Church claims as within its province, as a matter of eternal life and death, and which the State also claims as within its province, being a matter requiring public control, is it not my best course to listen attentively to the full assertion of both claims to jurisdiction, get the best advice I can, and then decide for

myself, on my conscience, to which province my case predominantly belongs, obey the authority that is supreme in that province, and take the consequences?

Christians under the pagan Roman Empire must have had to decide, as a life-and-death question, over what extent of their lives they should recognize the imperial authority, and over what matters they must recognize the ecclesiastical, when both Church and State claimed their wholehearted allegiance. Also the constitutional clergy of France, the Quakers, the Mormons, furnish striking examples because of their peculiarities. The Roman Catholics in Elizabethan England were hard put to it: in the end most of them obeyed their Church and disobeyed their State in the religious matter of going to Mass, while they obeyed their State and more or less disobeyed their Church in what they decided to be a secular matter, the question of who was to be ruler of England. The great phrase among them was that one must "kepe his consyence."

Or is there some other answer?

### ANSWERS TO CORRESPONDENTS

**INQUIRER.**—The Church Life Insurance Corporation is a subsidiary of the Church Pension Fund, organized in response to a request of the General Convention of 1919 that the fund should seek to make pension provision for the deaconesses of the Church. The capital of \$100,000 and surplus of \$50,000 were advanced by the Church Pension Fund "with satisfactory security that the Fund would suffer no loss" (Fifth Report, page 28). We are informed that the insurance company has always paid its own expenses.

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### INJUSTICE TO THE CLERGY

**W**E DO NOT propose to hold our peace on this matter of injustice to the clergy. One of the greatest evils in the Episcopal Church today is the method of appointing rectors to vacant parishes. It is almost everywhere in the hands of the vestry, and it should be in the hands of the bishop. No doubt this is an impossible reform under our present conditions. Perhaps the best thing to work for in the immediate future is that when there is a vacancy the bishop should nominate three or four men from whom the vestry are to select their next rector. The vestries are without the proper resources to find out what priests are available, or to investigate the character of priests whom they may think of calling. The bishops know the clergy, and they also know the particular needs of a parish, and they alone are qualified to nominate men for a vacant rectorship.

This is a running sore in our Church, and is doing both clergy and laity grievous injury. Only last summer, three priests within one month wrote us asking if we knew of any work they could procure. We grant that part of the blame for their unemployment lay with themselves, but part of it certainly falls upon the Episcopal Church and its vestry system of government. It is nothing short of scandalous that priests should be called to important parishes because their wives are rich, or their fathers are bishops, or they went to the same college as some of the vestry, or they have good social connections, or they are good golf players, and not upon the score of their ability, consecration, or intellectual or spiritual merits.

This situation is deterring many young men from seeking our priesthood, and is responsible for driving some men out of the ministry. Can we blame them if they prefer Rome, which gives all priests a square deal and sees that every priest has a job; or the non-episcopal Protestant denominations where all may scramble for a pulpit without losing face? The injustice that prevails in the Episcopal Church depresses the faithful priest, and angers the other sort. We hope that some of our bishops, or preferably some of our laymen, may take the lead in trying to correct this abuse.—*American Church Monthly.*

### HAS THE CHURCH LOST ITS MESSIAH?

**C**AN A BRIEF weekly hour of worship cleanse hearts and minds that have been filled for six days with the unwholesome and the unclean? Can any religion, Christian or other, have any appeal for those who have felt and responded readily to the call of the world, the flesh, and the devil? There can be no Sunday for such, no day of hallowed associations, with reverence and worship and soul culture. In the face of such conditions the Church may issue its call, but it will not be heeded. It may employ every artifice, but it will have no adequate answer.

One wonders if we have come upon a time when the Church has no message, no voice that will be heard! Yes, one wonders at its silence and indifference, and now and again is amazed at its acceptance of a situation it seems either powerless or unwilling boldly to attack. The Gospel for an age of sin is little heard, and the insistent demands of Him who cleansed the temple precincts with knotted whip-cords, are pressed with restraint and caution. Is it any wonder that our Christian religion loses its appeal to the youth, where its disciplines are disregarded by those who profess it?

Matthew Arnold declared conduct to be three-fourths of life. Are we addressing ourselves to the remaining fourth, leaving conduct untouched by the high claims of Christ? You and I still believe that what Christ came to earth for, was the enriching and ennobling of men, the cleansing of society, the stabilizing of the home, the making more wholesome and helpful the conditions of life; yes, that it was an abundant life He designed for His children. Are we approximating these conditions today? And if not, what is to be the future for our children and our children's children?

Savonarola dared to attack the flagrant vices of his time, even though they met with royal favor. Courageously he stood against the powerful and reigning houses of his generation, and though they ultimately destroyed his body, his mighty soul has prevailed, and his life is one of the beacons that still lights the world on to better days. Studdert Kennedy well says that the one thing he is afraid of is, "not hell, but life without God, life without anything real to live for." He suggests that which is the vital matter in this critical hour. Can the world go on, except to moral bankruptcy and utter ruin, without the consciousness of God? Will wealth or power or the genius of man deliver us from the curse of a God-less world? The tragedy of our present situation is the restlessness and dissatisfaction that prevail. Beneath and behind all the swift and highly colored occupations and movements of the hour, resides unrest, dissatisfaction, and a longing for something the world cannot give.

The cisterns which men have dug will not and cannot satisfy the thirst of the soul. Man is incurably religious, and ultimately he must turn from the uncompensating and unsatisfying, to that which gives him peace. Must we not believe that there is weakness somewhere in the Church, yes, conspicuous weakness, that no adequate resistance has been offered to stem the tendencies and violent currents of the hour? —*Bishop Freeman.*

**O**N ONE occasion when John Ruskin and Thomas Carlyle were discussing the literature of their day, the latter said to his companion, "Can you tell me why it is that works on subjects of vital interest to the race, splendidly written by men of profound scholarship, command scarcely sufficient sale to pay the cost of publishing; while trashy novels, false to history, false to philosophy, and false to the facts of human experience and altogether lacking in literary merit, will sell by scores of thousands?" After a moment's pause, Ruskin replied, "There is but one explanation of that fact, but the explanation is all-sufficient, the novel has love in it and the other has not."

Let us but know the love of God for us in its wondrous sweep, and the questions of the scientist and the doubts of the agnostic will bring but a smile to the face as we press it closer to the breast of Him who loved us and gave Himself for us.

There were many things about our Lord as He appeared to St. John in the Revelation which might attract and hold attention. As St. John gazed upon His transfigured and glorified Master, the marvel was not that He should be so glorious, but that one so glorious should love us.

Jesus Christ not only has loved us graciously, but He has loved us condescendingly. Simon Peter was amazed that our Lord should even think of washing his feet from the dust of the day, and we cannot but admire the spirit that led him to say, "Lord, Thou shalt never wash my feet." Shall the Messiah condescend to perform the service of a slave for a Galilean fisherman? But how small was that beside the washing of souls from sin.—*Rev. Albert E. Ribourg.*

# DAILY BIBLE STUDIES

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

*April 24: First Sunday after Easter*

READ St. John 20:19-23.

THE Octave of Easter carries us on into the sunlight of Christ's resurrection and His appearing to the disciples. There is something so great in the message that we cannot pass from it without lingering and worshipping. The resurrection of Jesus Christ has so much to do with our daily living, as well as with our struggles and hopes, that we hold ourselves ready for ever new revelations and truths. The truth of the Resurrection has become such a part of our lives that we can hardly realize how it holds us and helps us. The Christian of today is the fulfilment of Christ's glorious promise concerning newness of life.

*Monday, April 25*

READ St. John 20:24-29.

THOMAS doubted the resurrection of His Master. He wanted substantial proof, thinking that the assertions of others were not sufficient. We Christians, on the other hand, rely first upon the witness in our hearts, and then upon the faith which the Church has held for nineteen centuries. There is a tendency in these modern days to question all that cannot be proved by modern scientific experiments, but our faith is bigger than all scientific revelations. We cry, "My Lord and my God," without seeing the hands and the side of the Christ, for we know Him and the power of His resurrection in our own blessed experience. "Christ has risen to me!" I cry, and I have no fear of contradiction.

*Tuesday, April 26*

READ St. Luke 24:13-24.

THE beautiful story of the disciples who walked with the Master on that Easter Sunday afternoon is one which brings Him very near to our personal life. Their eyes were holden, but their hearts burned within them; and yet still the doubt was there, because they had not learned the joy of faith. If we would bring our doubts to the Master, who is still walking with His disciples, we would find our fears removed and our questioning dissolved in love. Love for Jesus Christ which is sincere and lasting can face any difficulty without hesitancy, for the love of Christ constrains us—His love for us and our love for Him.

*Wednesday, April 27*

READ St. Luke 24:25-35.

CHRIST was known to the disciples in the "Breaking of Bread." This may well have been a divine celebration of the Lord's Supper. Our eyes, too, are opened when with faith we "do this in memory" of Jesus Christ. One of the many blessings of the Holy Communion is that faith conquers, and we hear His voice and see His face. Miss Lathbury's beautiful hymn brings us the message in a prayer:

"Break Thou the bread of life,  
Dear Lord, to me,  
As Thou didst break the loaves  
Beside the Sea.  
Beyond the sacred page  
I seek Thee, Lord,  
My spirit pants for Thee,  
O Living Word."

*Thursday, April 28*

READ St. Luke 24:36-45.

AS CHRIST expounded, on the way to Emmaus, in all the Scriptures the things concerning Himself, so when He appeared to His disciples, probably in the Upper Room, He again referred to the law of Moses and the Prophets and the Psalms that they might understand the Scriptures. Ah,

how wonderful it is to turn to the inspired revelation and see how Christ is the center of the Old Testament and how the New Testament reveals the meaning of the Old! God grant us grace to understand the words which God's Holy Spirit has spoken through human agency, that so we may come to see Christ everywhere! The Bible is the Christian's handbook. "A lamp unto my feet and a light unto my path."

*Friday, April 29*

READ St. Luke 24:46-49.

THE disciples were witnesses to carry the message of all that they had seen and heard to others. As the Risen Christ stood before them and they worshipped Him, He said, "Ye are witnesses of these things." How wonderful it is that we, living nineteen hundred years afterwards, can still witness to the truth! The Master asks us to be evangelists, so that some souls through us may be led to believe and to love and to serve.

*Saturday, April 30*

READ St. John 16:22-24.

THAT we might learn the joy of believing! The Master says that such joy can never be taken from us. If our faith is real, then we long to have it shine out in our lives and through our words. The happiness to which the Master calls us can readily conquer the difficulties of our journey. The joy coming to us in the message that Christ "brought life and immortality to light, should thrill through our whole being and make us children of light, so that the old, weary world, wandering in darkness and despair, may catch a gleam of hope and be led by us to love and believe in Him who is the Light of the World."

Blessed Master, help me to keep the Easter joy all through the days of my life. When doubt comes, let me look to Thee. When I come to Thine altar, let me hear Thy voice. When I read the Bible, let me see Thee there. When I mingle with my brothers, let me bear witness to the truth. And keep me, dear Master, in the sunshine of joy, because Thou hast conquered sin and death, and opened the Kingdom of Heaven to all who believe. Amen.

## AND THE EVENING AND THE MORNING WERE THE FIRST DAY

AT EVEN when the sky is scarlet shot and richly purpled o'er  
I love to take my skiff and, pushing to the west, look on before  
To where both radiant sky and waters meet and, meeting, veil  
from sight

The glories of a realm beyond—the land of never ending light;  
For there, beyond the sunset's flaming ray,  
Lie ceaseless dawn, bright noon, and nightless day.

Oft I have reached the blood-like marge, so peering watchers from the  
shore

Tell me, and, once within the red I've passed, they see my boat no more.  
Strive as I may, the purple glow lies ever far beyond my power—  
The scarlet sea I cannot cross within the limits of the hour  
Through which is plainly visible to me  
That shining portal of Eternity.

So should it be; but when I come to die, Lord, let Thy call ring o'er  
The sunset tide, that, in my passing hour, these mortal eyes once more  
Shall see the glowing picture of Thy Love, and mark the Prize, and then,  
With soul set free, enveloped in the Scarlet Flood, from sight of men  
On earth for ever gone, I'll forward win,  
Touch the King's Purple Robe, and pass within.

GEORGE MOORDYKE.

# The World Conference

By the Rev. Francis J. Hall, D.D.

IN A previous article (March 26th) I called attention to an important book, *Can the Churches Unite?*, issued under the auspices of the World Conference on Faith and Order. I am now undertaking to explain the proposed World Conference.

It is to meet at Lausanne, Switzerland, August 3d to 21st next; and is to be participated in by 500 delegates, representing practically all important "Christian bodies which accept our Lord Jesus Christ as God and Saviour," except the Roman communion, which has declined to participate officially. It is the outcome of seventeen years of work, initiated by a joint commission appointed for the purpose by our General Convention of 1910.

## I. STIPULATED PLAN AND SCOPE

THE original suggestion appears to have come from Bishop Brent, and a joint committee, to which a resolution offered by the rector of Trinity Church, New York (now the Bishop of New York), was referred, "Christian bodies which accept our Lord Jesus Christ as God and Saviour," except the Roman communion, which has declined to participate officially. It is the outcome of seventeen years of work, initiated by a joint commission appointed for the purpose by our General Convention of 1910.

The aim and limits of the proposed conference were sufficiently specified in the report thus adopted. And since it was duly transmitted along with the invitations extended to other communions, it constitutes the authoritative definition of the plan and scope of the proposed conference. Its acceptance was obviously implied in the several consents to coöperate with us in the scheme. It is obtainable free on application to the Secretariat, Box 226, Boston, Mass. The definitive particulars are as follows:

(a) The conference is "for the consideration of questions of faith and order." It is not to be a conference on reunion, as some have thought; and it is now generally understood that nothing in the nature of negotiations or proposals for legislative action comes within proper agenda of the conference.

(b) "With loyalty to the truth as we see it, and with respect for the convictions of those who differ from us," expresses the fact that participation does not commit any communion or delegate to an abandonment or compromise of previous convictions. The only doctrine which is presupposed is defined in the invitation, as being extended to all communions "which confess our Lord Jesus Christ as God and Saviour." All other questions of faith and order are subject-matters of conference, of conference *only*—not of decision.

(c) The conference is declared to be "for the purpose of study and discussion, without power to legislate or to adopt resolutions." This does not mean, of course, that the conference can take no votes—on the order of business, for instance. It simply excludes any voting that will either directly or indirectly commit its members to any action or to any decision on questions of faith and order. The plain implication is that freedom of discussion shall not be embarrassed by fears of committal on the part of its participants; that we shall come away from the conference without having our convictions voted on or otherwise embarrassed. That this is the intention is confirmed by the express aim of the conference.

(d) This aim, frequently accentuated in subsequent pleas made for participation, is the promotion of mutual understanding. This emerges in the report of 1910, when it says that "our hope of *mutual understanding* (italics mine) is in taking counsel together in the spirit of love and forbearance." It appears also in the further statement "that the beginnings of unity are to be found in the clear statement and full consideration of those things *in which we differ* (italics mine), as well as of those things in which we are at one." The expression of this

hope introduces the further statement of conviction "that such a conference, . . . without power to legislate or to adopt resolutions, is the *next step* toward unity" (italics mine)—a conviction that calls for elaboration.

The possibility of any wholesome and lasting reunion depends upon real agreements (as distinguished from verbal platforms) in such questions of faith and order as are widely deemed essential. It is certain differences concerning these questions that now preclude conscientious participation of Christians in one visibly coördinated "way" of spiritual life and discipline. But progress toward this agreement, especially as between Catholic sacramentalists and Protestants, is very seriously hindered at present by certain inveterate mutual misunderstandings. Only when they are cleared up can the real and divisive differences be studied with reasonable hope that, under spiritual guidance into the mind of Christ, they may be removed. So it is that the first step—the one which dictates the move for the World Conference—is to secure a correct mutual understanding of existing differences. The next step, or the removal of such disagreements as preclude wholesome reunion, will require study—perhaps very prolonged study in questions at issue between Catholics and Protestants. This study cannot be completed at the conference. And the final step, or *action* looking to reunion, cannot be intelligently taken while divisive disagreements continue. Accordingly, at present, schematic proposals are premature.

The conclusion to which all this points is that the business of the conference is a frank and kindly explanation of the diverse convictions as to faith and order now maintained in Christendom, and sympathetic effort to understand what is thus set forth. *The aim of the conference, then, is simply to promote correct mutual understanding, and to open the way to fresh study*—study that will be hampered neither by previous controversies and antagonisms nor by traditional misinterpretations.

## II. THE PROPOSED ORDER OF BUSINESS

THE immediate preparation for the conference is in the hands of a representative continuation committee; and under its direction a smaller business committee has published *Specifications and Material for the Lausanne Programme*—obtainable free at the Secretariat, Box 226, Boston. The main proposals are as follows:

(a) The agenda specify the following subjects, to be handled in the order named: 1. The Call to Unity; 2. The Church's Message to the World—the Gospel; 3. The Nature of the Church; 4. The Church's Common Confession of Faith; 5. The Church's Ministry; 6. The Sacraments; 7. The Unity of Christendom and the Relation Thereto of Existing Churches.

(b) In effect, each of these subjects is to have two days devoted to it; one day for its handling by the conference at large; and another for its discussion by separate sections of the conference, ending in reports thereon to the whole conference.

(c) Two days are reserved for necessary incidental business and for Subject 8, Arrangements for Continuing the Work of the Conference. The conference will therefore be in action during sixteen working days.

(d) "When the discussion of a subject is closed, the subject may be referred by the conference to a drafting committee with instructions to draw up a statement to represent the mind of the conference." Such statement is to be submitted to the conference, and may be referred back for reconsideration, etc., if alterations are proposed. "No statement shall be declared adopted unless it be accepted either unanimously or *nemine contradicente*. In case a statement does not gain this measure of acceptance, the conference shall determine what further steps, if any, shall be taken on that subject."

The program as thus indicated is admirable in its arrangements for the orderly presentation and subsequent discussion of each subject in such wise that every point of view can be considered, although much care will need to be—doubtless will

be—taken in the selection of appointed speakers. But two elements in the program are likely to receive criticism:

The first concerns the list of subjects. Subjects 2 and 4, on The Church's Message, and Its Common Confession of Faith, could be combined in one under some such heading as "The Church's Faith and Its Expression." And in view of the non-schematic aim of the conference, Subject 7 might be merged in 3, with the heading, "The Nature and Unity of the Church." Time would thus be gained for more adequate attention to the subjects concerning which mutual misunderstanding is most serious. I may not debate the matter here, and provision is made for the insertion of new subjects for discussion, if two-thirds of the conference so order. I venture, however, to suggest that the differences which divide the two main groups of Christian communions will not have been adequately faced unless the doctrines of Ministerial Priesthood, of Confirmation, and of Penance receive specific attention.

The other matter is the plan of issuing statements as to agreements. Such a plan appears difficult to reconcile with the limitations expressly declared in the invitations which induced so many communions to participate; and, if it is carried through, will seem to many to violate the plain intention that participation in the conference shall not involve committal to anything else than an earnest effort to understand each other's positions. As recent experience with *ad interim* statements in Great Britain shows, statements agreed to by Protestants and Catholics are almost certain to be misleading—either because of their pitiful inadequacy to afford premises for common study, or because so indefinite as to be accepted only in mutually discordant senses and to be followed by irritating divergence in the interpretations made at home by those who accept them.

However, this matter also I may not debate here. The conference itself will decide such questions; and it is expressly provided that no statement will be issued unless adopted either unanimously or *nem. con.* A really compromising statement can hardly fail to be met with negative votes in such a gathering. Moreover, no statements of the conference can have any ecclesiastical authority. Each will stand or fall wholly on its merits. At worst, it will lead to subsequent disillusionment. Perhaps such disillusionment is a necessary preliminary or more intelligent facing of the obstacles to reunion, in particular as between Nonconformists and Anglicans.

### III. THREE APPROACHES

AT PRESENT there are three principal ways in which the problem of reunion is approached. There is the Protestant approach, apt to be controlled by the assumption that no terms can be made with either papal primacy, dogmatic authority of the Catholic Church, sacerdotal claims, or sacramentalism. No important movement has yet developed among Protestants to distinguish in these things between their ancient and proper nature and the corruptions which provoked the revolts of the sixteenth century. The possibility that *in purified forms* they are vital elements of historic Christianity, they have not as a rule even begun to investigate afresh and sympathetically. The consequences are twofold. They are apt to believe that the principles and the spiritual freedom for which they contend cannot be conserved under the Catholic system; and to think seriously only of a Pan-Protestant union. Incidentally, they widely interpret the sympathy shown toward themselves by Anglican leaders as indicating a vital change in our attitude, and tend to include us in Pan-Protestantism. This is attended by the view that the Anglo-Catholic movement is less significant than it really is—something that can and ought to be suppressed.

Another way is that of the Vatican. The papal primacy as generally accepted in the ancient Church, a kind of *ex officio* chairmanship or leadership involving no invasion of ordinary jurisdiction outside the neighborhood of Rome, has been developed by papal policy into a supreme autocracy of universal jurisdiction and control of the Church's dogmatic office, a development which has never obtained ecumenical consent. Consequently the Vatican way to reunion is simply unqualified submission by all Christians to the disciplinary and dogmatic authority now claimed by the Roman see. Involved in such submission is the acceptance of certain non-primitive opinions as dogmas of the faith and certain practices which are neither ancient nor have ever been approved by the universal Church.

The third way is that of the Catholic Churches outside the

Roman communion, chiefly the Eastern Orthodox and the Anglican. These Churches fall back on antiquity. In the language of the American House of Bishops in 1886, "*Christian unity . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence, . . . the substantial deposit of Christian faith and order committed by Christ and His apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.*" This does not mean servile reproduction of the accidents of ancient opinion and practice, or uniformity, but conformity to the integral elements of the historic faith and order of Christ's ancient Church. It involves, on the one hand, emancipation from the accretions, including that of papal autocracy, which have obscured essentials and narrowed Christian liberty; and, on the other hand, a recovery of losses resulting from the impulsive nature of the sixteenth century rejection of medieval corruptions.

Is the World Conference likely to face the more acute issues involved? Probably only in part. But if what it does makes for a world-wide outlook, and initiates progress in fresh study of the questions requiring attention, the conference will not have met in vain. That it may prove not to have met in vain should be the earnest and repeated prayer of all Churchmen.

### THE WORK IN MEXICO

THE Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, writing to the Department of Missions on March 8th, says:

"One of the kind considerations recently extended to me by the Interior Department of Mexico was the arrangement to ordain five candidates to the diaconate." (An account of this ordination has appeared in THE LIVING CHURCH.) "These five young men have studied for many years and I am depending upon them to carry on the work in the field, as it is laid down by the older clergy, several of whom are already beyond retiring age.

"It was necessary for me to bring the candidates from their homes to Mexico City, and it cost about \$100 to do this. I am wondering if some of our friends in the States would not be willing to assume this expense as an expression of good will toward the Mexican people.

"In accordance with the further consideration of the government, I am arranging to bring Mexican candidates for confirmation to Christ Church Cathedral, Mexico City, that they may receive that rite. This will probably entail an expense of \$150. Are there not some parishes whose confirmation classes would assume the expense of bringing their Mexican friends into this city for confirmation?

"There are classes ready at San Pedro Martir, San José de Gracia, Popotla, Xochitenco, and Xolox. Certainly some of the candidates for confirmation in the United States will want to extend the joy which they are to receive from their confirmation, to these eager young people, to whom the expense of coming into the city would be a burden too heavy to be borne, and who yet eagerly look forward to the blessing of confirmation."

The Department of Missions, 281 Fourth Avenue, New York, or THE LIVING CHURCH will be glad to receive and forward to Bishop Creighton any gifts from friends who desire to help him meet either of these unlooked-for items of expense.

### THE MESSAGE

IT IS MOST interesting to discover in plays, novels, and the general effort of the mind of man, thoughts, ideals, needs, and hopes that impinge upon the message of the Gospel, or that find their fullest interpretation and most satisfying answer in the mind of Christ. But it is not at the point where its message is most like the word of man, but just at the point where it differs from any other word of man, that there is any help or hope for the world through the Church.

Just as it is not at the point where Christ is like unto man, but where He differs from man, that He becomes the Saviour of man; so it may be said of the Church that it is where she differs from the world in her message and ministry that she becomes a power in the life of the world. When the Church identifies herself with the influences of the age, she loses her soul.

By a strange paradox, it is when the Church is most aloof from and unlike the world that she is most influential, raising the soul in man from the grave. It was not the apostles of a gentle, winsome, humanitarian Christ who won the victory, but the heralds of the Saviour of mankind.—Joseph Fort Newton.



# Removals From the Ministry\*

By the Rev. C. P. A. Burnett

IN section 1 of Canon 36, of the *Canons for the Government of the Protestant Episcopal Church in the United States of America*, provision is made for renunciation of the Ministry. According to the terms of the aforesaid canon, "any minister of this Church," "not amenable for any canonical offence," may on his own behalf declare, in writing, to the ecclesiastical authority of the diocese or missionary district in which he is canonically resident, his renunciation of the ministry of this Church, and his desire to be removed therefrom; and the bishop, being satisfied that the said renunciation is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the said minister, and acting with the advice and consent of the clerical members of the standing committee (or of the Council of Advice), "may pronounce that such renunciation is accepted, and that the minister is released from the obligations of the ministerial office, and that he is deprived of the gifts and spiritual authority as a minister of God's Word and Sacraments conferred on him in his ordination."

That is to say, in other and less technical phrases, the said canon assumes or takes it for granted that any minister of "this Church," be he bishop, presbyter, or deacon, being "in good standing" and "not amenable for any canonical offense" is able to resign his ministry, or by the said canon is enabled to do this; and that he can be set free from all the obligations which were binding upon him as a minister of this Church; and that such release may be obtained without incurring any reproach, very much as honorable discharges are obtained from the army or the navy. Furthermore, it is to be noted, the said canon also assumes, or takes it for granted, that in and by the act of formal acceptance of such resignation or renunciation, for which the canon makes provision, there can be taken away, and are taken away from the minister, all the spiritual gifts, powers, and authority which were conferred upon him in his ordination.

Into the history of Canon 36 we are not here called upon to enter. It may suffice to note that the person or persons who compiled the said formula, as it now stands, probably deemed that the new rulings very properly supplied a "felt need." The convention that adopted the said canon, as recommended by the committee on canons, must have done so without giving

\* Canon 36, as amended by the General Convention of 1925, supersedes a former canon that provided the conditions under which one renouncing the ministry was to be deposed. In its amended form the canon does not use the terms "depose" or "deposition" in connection with such renunciation, and in the last paragraph deposition, for certain causes, seems to be distinguished from the "removal" from the ministry in cases of its voluntary renunciation.

The first paragraph of Canon 36 as amended, being the only portion of it discussed in this paper, is as follows:

"Canon 36.

"Of Renunciation of the Ministry.

"If any Minister of this Church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident, his renunciation of the Ministry of this Church, and his desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes assigned or known, which do not affect his moral character, shall defer formal action upon the declaration for three months, and meanwhile shall lay the matter before the clerical members of the Standing Committee (or of the Council of Advice), and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is released from the obligations of the Ministerial office, and that he is deprived of the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry. In all other cases of Renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of Deposition save with the consent of the Standing Committee of the Diocese or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such Removal or Deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon 40, Section III."

any serious attention to its provisions. Careful and studious examination of the said provisions will show that they are novelties unknown elsewhere in all Catholic Christendom, and with the sole exception of an abuse which has existed in the Russian Church since the year 1883; an abuse condemned alike by standard dogmatic theologians and canonists in both Greek and non-Greek sections of the Orthodox Church; and that they are contrary to the mind of the Church of God and are opposed to its common law.

In an ecclesiastical rule concerning so important a subject as Holy Order, the word "renunciation" might reasonably be supposed to have a stronger meaning than it has in the statutes of the civil law, and to carry with it the significance of strong aversion or abhorrence as well as of abdication or relinquishment. Be that as it may are we not justified in believing that no "minister of this Church" could sincerely desire and seek to be removed from the ministry, if he believed the doctrine about Holy Order which is held by "this Church" in common with all Catholic Christendom? Assuming, as we must, that he who formally declares his renunciation of the ministry of this Church, as provided for in Canon 36, does not believe the said very important doctrine, is it not evident that his renunciation is of the kind provided for in Canons 37 and 38, where "open renunciation of the doctrine, discipline, or worship of this Church" is treated as a canonical offense subjecting the offender to the penalty of deposition or degradation?

Unbelief in the Church's doctrine about Holy Order, maintained while exercising in any measure, gifts, powers, and authority, conferred in Ordination, or while applying for a graceful removal from the ministry which shall carry with it no public dishonor, is hardly consistent with good morals.

From the most ancient times in our era, down to the present day, ecclesiastical canons have called for the discipline of bishops and presbyters who neglect their official duties; but, in this connection, hitherto, no mention occurs of removal from the ministry. In all ages, canons or customs have authorized bishops, for good and sufficient reasons, to give up and withdraw from their sees; and presbyters have been able to resign ecclesiastical dignities and positions of honor; but in none of such instances has there been any loss of the status of priesthood, nor any discontinuance of the obligation to exercise that priesthood so far as such action might be both possible and lawful. Every presbyter, including him who is without cure of souls and has no official association with any parochial church or academic chapel, is under solemn obligation to celebrate the Holy Eucharist frequently, not being restricted by discipline nor providentially hindered nor incapacitated. Every presbyter, even he who is deposed or degraded, is bound (if possible) to recite his daily office. Once a priest, always a priest. The right to exercise normally the Christian priesthood may be forfeited for a while. For just cause any priest may have taken away from him, temporarily or permanently, the right to exercise his ministry, but the power to exercise it cannot be laid aside nor can it be taken away by any human authority. The deposed or degraded priest, and even the excommunicated priest, must if possible absolve and housel a dying penitent when the services of any other man competent thus to minister cannot be had.

He who putteth his hand to the plow must not look back. The man who is called to work in the vineyard of the divine Master may go to the work unto which he is called, or he may decline the task; but once at work he must labor on until the evening, the close of the day of life here in this world. The soldier in the army of the Lord, whatsoever may be his rank, is bidden endure unto the end, and is warned that there is no discharge in this war. No man, in the ranks of the sacred ministry, can get rid of, or have taken away from him the obligation lawfully to exercise his ministry, as where, and when, he may be able.

THE proposal to remove from the ministry of this Church any one who desires such removal and is free to ask for it, may have behind it the notion that the said ministry concerns "this Church" only, and that it is within the province of this Church to determine whether the said ministry may continue or be discontinued. It is therefore well to point out that, as in Holy Baptism administered by one of our clergy, no person thus baptized is made a member of "this Church," but is made a member of the One Holy Catholic and Apostolic Church, so in Ordination administered by any of our bishops, no man is made a minister of this Church, but is made a deacon, priest, or bishop (as the case may be) in the Church of God. Having thus been made a clerk in Holy Order, the ordained man is pledged to exercise his ministry in "this Church." Prior to his ordination the candidate formally declares his conviction that God calls him to exercise the sacred ministry in accordance with the canons of this Church; and he promises that he will, when ordained to the priesthood, minister the doctrine and sacraments, and the discipline of Christ as this Church hath received the same. Having been ordained to the priesthood, and so sharing in the priesthood of Christ who is a Priest forever after the order of Melchizedek, enriched and enlightened by the grace of Holy Order, the man who serves in the ministry of this Church should know the law of his God. Ignorance thereof may but increase his guilt in any attempt to rid himself of his official obligations; and the authorities of this Church, insofar as they, by such a rule as Canon 36, abet such efforts,\* must to some extent be *particeps criminis*.

Very pertinent to the subject here dealt with, is the following passage which we quote from a sermon<sup>1</sup> recently preached by the Rev. Dr. Kidd, warden of Keble College, Oxford.

"Holy Order is a state of life which, once you have entered upon it, you cannot put it down at will. This is one difference between the Catholic doctrine of the ministry and the conception held by non-Catholics. To the latter it is simply an office; and this notion was expressly laid down by contrast with the other in one of those pamphlets of which there are a few notable examples, religious and political, which have changed the face of the world's history, inasmuch as they have launched into the world new ideas which have led to a new order of things, civil and ecclesiastical. The pamphlet is Luther's *Address to the Nobility of the German Nation*,<sup>2</sup> in which he says that a priest is simply the holder of an office, and that when he lays down his office he becomes once more a layman. Luther's new theory now governs the conception of the ministry in most of the non-Catholic bodies of Christians. Their ministers are not clerks in Holy Orders, but ministers only. But by the common law of England we are clerks in Holy Orders; and that is only to say that English law proceeds upon the doctrine of Holy Order common to us with the rest of the Catholic Church, that by our ordination we had impressed upon our souls a mark or character, which St. Augustine<sup>3</sup> compares to the *nota militaris*, or mark tattooed upon a soldier's hand at his enlistment, which is therefore indelible. Or, as Hooker<sup>4</sup> puts it: 'They which have once received this power may not think to put it off and on like a cloak, as the weather serveth; to take, reject, and resume it, as oft as themselves list. . . . Suspensions may stop, and degradations utterly cut off, the use and exercise of power before given. But, voluntarily, it is not in the power of man to separate and pull asunder what God by His authority completes.'"

Hooker notices the fact that God, and not man, gives by means of the laying on of the bishop's hands, with prayer, power to serve Him as a priest: And this is the answer to the plea that the bishop gives such power by ordination, and that what he so gives he may, for good cause, take away. But in ordaining, a bishop acts instrumentally and not of his own power: He can no more take away sacerdotal power from a man whom he has ordained priest, than he could take away membership in the Church of God from any person whom he has baptized.

"Canon 36" provides for the doing of that which cannot be done. Action already taken in accordance with its provisions is null and void. The sooner the said canon is repealed and blotted out of the pages of the Canons of "this Church," the sooner will be taken away the shame and reproach which its existence there causes.

## REALITY IN WORSHIP

THERE has of late been a wholesome reaction from naturalistic and humanistic religious thought, and one of its finest and noblest expressions is to be found in the work of Rudolph Otto, *The Idea of the Holy*. Otto would bring us back to an adequate conception of the mystery and majesty of God, would restore the sense of awe and reverence in the presence of a God who is all-righteous and all-loving, that we may be lifted above the plane of our common everyday thoughts into the realm of worship, of contemplation, and an uplifting devotion in mind and heart to Almighty God. It is a great and inspiring note, and much needed in our modern Christianity, in which emotion and sentiment so often take the place of reverent and steadfast love. There is a very significant demand among the more cultivated Protestants today whose forefathers revolted four centuries ago against inherited types and standards of worship, for a richer provision in their services for the worship of God. One of the things which our Mother Church has stood for most clearly through the ages is worship, worship as an exercise and a discipline by which we get away for a little while from the pressures of life at our level into the atmosphere of the presence of God.

Who does not know how many habits and influences today tend to make us externalize the practice of our religion, while the soul of it is left weak and ineffectual? Our prayers in public and in private are gabbled through, the great words we take on our lips in the offices and services are unthought and unfelt. The congregation watches often in vain, we fear, for the tokens of earnestness and reality, and goes away utterly uninspired. As someone has put it, "We have gazed so fixedly and persistently upon the pageantry of passing things, that they have become our only reality. We have lived so deeply in the lives of our neighbors and our community—and in the mere shell of their lives at that—that we have lost track of that mysterious 'buried life' of ours which is the only real life we possess. Our very religion has become little more than a vigorous effort to be sociable and communicative. . . . The moment the noise about us stops, we become disquieted and ill at ease."

But let a man put his soul and his very highest self into prayer or worship, let him make a real contact with the living God, and how much it comes to mean to the people. We who have inherited this great liturgy, and who serve as priests in God's sanctuary, must try to realize our profound responsibility in being leaders of the worship of the sanctuary. If worship takes nothing out of us, it is likely to put little into others. If it becomes a mere convention which we hurry through in order to get to the sermon, surely the main opportunity will have been lost. . . .

God surely demands of us reality here first of all, a reality which leads to an ever-deepening awe, an ever-growing awareness of the living God. I think slackness and formalism in leading the worship of the congregation, poverty in the realization of God's presence, or of the great dignity and significance of the exercise in which we are engaged, is something that we must each strive to overcome; for if we allow ourselves to become unreal here, that unreality will vitiate every part of our work. . . .

All deep psychology makes us sure that we need the life of prayer, private prayer and corporate prayer. This is the thing we live by, and without which we can not help others in the truest sense. Our Lord Himself would steal away in the stillness of the early morning before it was light to commune with His Father, to strengthen His soul and steady His purpose. Far more needful for us is a like exercise, for our souls must be rid of rival preoccupations, of prejudice, animosity, coldness, and sin. We must be clothed with humility and penitence. When our Lord said, "Verily, except ye become as little children, ye can not enter the Kingdom," He was making a revelation of Himself. This was His own method, one of the most original and challenging notes of His character.—*Rev. A. B. Kinsolving, D.D.*

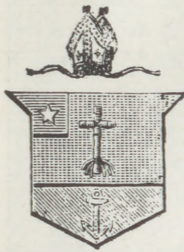
WE NEVER miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves forever what might have been a happy memory, and leaving in its place a remorse.—*Frances Power Cobbe.*

<sup>1</sup> *The Church Times*, March 4, 1927.

<sup>2</sup> Wace and Buckheim, *Luther's Primary Works*, p. 165.

<sup>3</sup> *Contra Epist. Parmen.* ii, Sections 28 and 29; Ep. 185, c. 23.

<sup>4</sup> *Eccles. Polity*, Book V and chapter 77, section 13.



ZULULAND

# The Church in Zululand

By the Rt. Rev. Wilmot L. Vyvyan, D.D.

Bishop of Zululand

This is the eighteenth article in the series on The Anglican Communion Throughout the World, written exclusively for THE LIVING CHURCH

THE graphic novels of the late Sir Rider Haggard have made known in an interesting way the Zulu people, primarily as warriors, and with a tendency to disregard them as ever intended or likely to become servants and children of our blessed Lord. They were originally a tribe that fought its way down from some other part of Africa; then little over 100 years ago the tribe, by a conquest and absorption following on conquest, became a nation of warriors, disciplined by stern and unrelenting cruelty into as fine a fighting machine of its kind as has ever been known.

Failure in any expedition was punished by death; cowards and weaklings were put out of the way; no one was allowed to marry without the permission of the king, who had the unmarried women, as well as the fighting men, marshalled in regiments. A command would be issued that this regiment of men was to marry that regiment of girls, and there was no brooking the will of the savage king, however the heart might be engaged; for tender love is known among them as among other races, but had no consideration. The nation's needs came first; a study in eugenics, perhaps. At any time a band of men might be sent to attack some neighboring and unoffending tribe; a nation of robbers on a large scale. The king's word was supreme.

Thus arose a rude and, in its way, noble loyalty, which marks the race today, though now there is no king. The slaughter of innocent people was of frequent occurrence; no one's life was safe, yet they remained loyal to him who was strong enough to rule. Witchcraft held them in its baneful grip; the witchfinders, men who made a craft of it, and women also, were called up by the king for a "smelling-out" of *abatakati* (evildoers, warlocks, wizards) of whom some were real offenders, who contrived spells and poisons for the death of disliked persons for those who sought their aid; others were innocent people who were considered dangerous to the king's power, or were possessors of cattle which he coveted. They were done to death in the day or night, by soldiers sent on the gruesome errand; the whole kraal was wiped out—men, women, and children—at one blow. Europeans today tell of coming upon the dead bodies of such, close to where they had encamped for the night when traveling; our earlier missionaries told the same tale.

Then came the Zulu War of 1879, when the British army brought this kingdom to an end; and the last king, Cetshwayo, was made prisoner. He was restored as a chief, with other chiefs, but did not keep the promises exacted from him. Civil war ensued among the chiefs, Cetshwayo died, and the country was in 1897 handed over by the British government to the colony of Natal. The greatest of all the kings was Tshaka, a monster of cruelty, who was murdered by his brother Dingana, who was murdered in his turn; he was succeeded by the more peaceful Mpande, aided by the Boers, and his son was Cetshwayo. Their family is still regarded as the royal family; the present representative being Chief Solomon, who shares with other chiefs the rule of the country under the Union government.

THE work of the Church began in 1860, in the days of Mpande, who granted land at Kwamagwaza for the first priest, the Rev. R. Robertson, who went there with others to begin what seemed an impossible task. He was a man of great courage, to whom the Zulus gave the name of Unzimela, the man who stands by himself. Frequently did he reproach Cetshwayo, at the risk of his life, for his cruelties; Cetshwayo forbade any soldiers to become Christians. He missed the chance given to him, and paid the penalty.

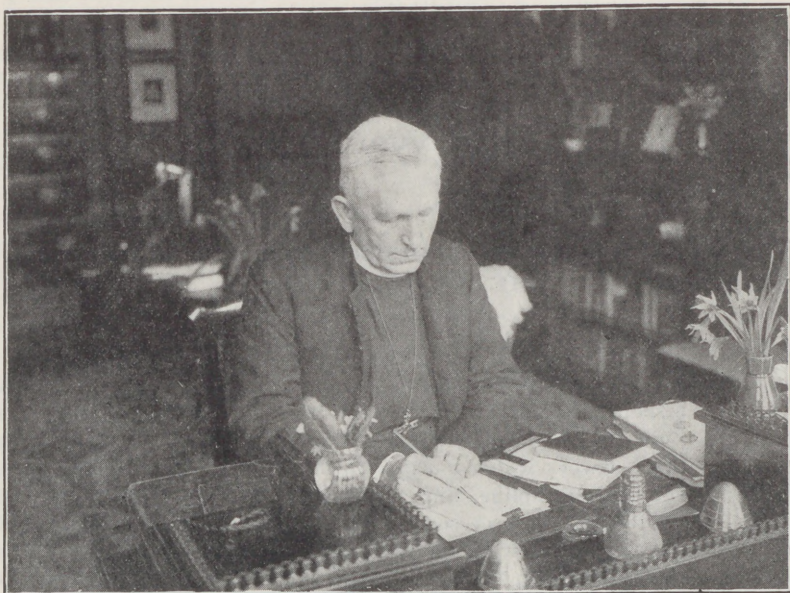
The extension of the work of the Church went very slowly

in those earlier days. Strife, rebellions, hindered it on every side; but today the situation is a very different one. The first bishop, Wilkinson, consecrated in 1870, resigned before the Zulu War; the second, Douglas McKenzie, established the lines of work which continue to this day, with synods of clergy, rules of discipline, and methods of evangelization; he died in 1890. His successor, Bishop Carter (now Archbishop of Capetown), carried on the same lines until 1923, when the present bishop, Vyvyan, succeeded him, elected by the clergy and laity of the diocese. The greatest piece of work has been that of Archdeacon Charles Johnson, who came in 1879, as a layman, sent by the Bishop of Maritzburg and the Society for the Propagation of the Gospel; he pitched his tents on the battlefield of Isandhlwana, where a few months before the Zulus had overwhelmed the British regiments, caught unawares. He had been brought up among the Zulus in Natal, knew their language perfectly, and was beloved by them. He moved later on to the place, close by, now called St. Augustine's, where during these many years he has gathered a large army of converts, built over forty churches, some of stone, others of brick, and notably the great church of St. Augustine, holding 3,000 people; and has there industrial schools for carpentry and stone work, by means of which the churches have been built and furnished.

The Church of St. Vincent stands on the battlefield, built in memory of those who fell in 1879, and at the same place is the theological college for native catechists and clergy; and the home of a priest, who with three native priests supervises thirty of the churches mentioned above, the Archdeacon, now seventy-six years of age, having handed them over to him. In other parts of Zululand, there are several mission stations, all with many outstations; at four centers, besides primary schools, with native teachers, whose salaries are paid, and the schools inspected by the Natal education department, but which are all Church schools, there are intermediate schools for Standards V to VII; carpentry and agricultural work are taught, and sewing and domestic work to girls. At Kwamagwaza, there is a boarding school for forty boys and girls. The mission stations spread into the north of Zululand, where there is also a government school for the sons of Zulu chiefs and headmen, of which one of our priests is principal, with fifty-two young men in attendance. This school is carried on with much success and is most popular with the Zulu people.

Within the diocese of Zululand is also, what was originally a part of Zululand, the district of Northern Natal, in the central town of which, Vryheid, is the Bishop's residence and Pro-Cathedral. A part of the Transvaal and all of Swaziland are also in the diocese. The chief points there are the mission station of Holy Rood, Endhlozana, with a hospital, industrial work in carpentry and other things, and in metal work, under a professional, which produces much admirable work. The church there has beautiful copper panels on the altar, made at the school. At Mbabane, the center of government in Swaziland, which is a protectorate, and in the Union of South Africa, there is a good Church boarding school for European children, and nearby, a boarding school for colored (half-caste) children, founded and carried on by Archdeacon Watts, who also created the European school, and who has worked untiringly for many years among all races in that territory.

There are several Swazi outstations of ours in that country, though our work there is small, owing to lack of funds. Americans of a society called the Church of the Nazarene, have lately come into the land, with earnest workers and plenty of money, and have built two hospitals—one costing £3,000, the gift of one family. Would that we could do things on the same scale! Perhaps our Churchmen in America may

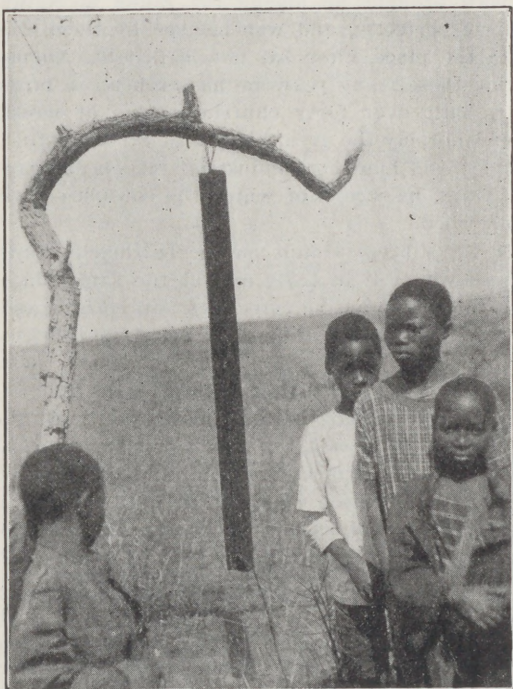


RT. REV. WILMOT L. VYVYAN, D.D.  
Bishop of Zululand

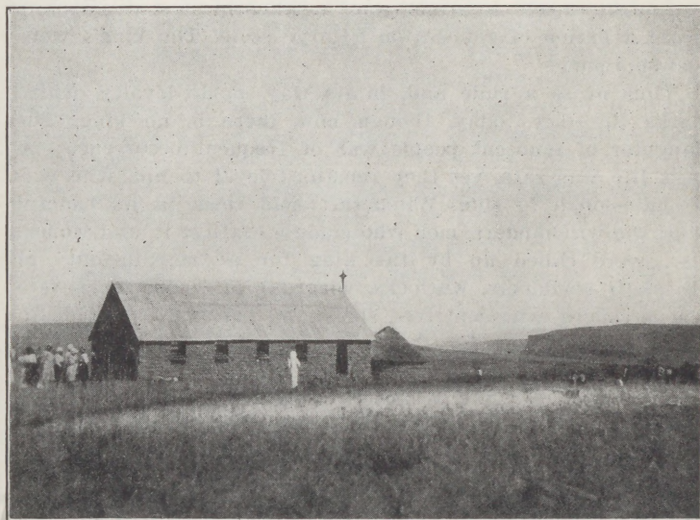


A HEATHEN ZULU

### The Church in Zululand



A CHURCH BELL



THE CHURCH AT MAGOGB  
The cliff in the distance is the one from which King Tshaka  
used to throw his captives



PART OF A ZULU CONFIRMATION CLASS



A RIVER IN ZULULAND

send us such help, and come and assist us. The Roman Church has a Prefect Apostolic and several priests and nuns in Swaziland, but we, who were there first, lag behind in our native work.

IN ALL the diocese, there are about half a million natives, and 16,000 Europeans, of whom very many are Dutch, and belong to the Dutch Reformed Church, and there are Wesleyan and other societies at work in parts of the diocese. We have about 2,000 European Church members. There has been a large influx of Europeans in the past fourteen years, owing to land, especially on the coast of Zululand, which was thrown open to white occupation. To these we have priests ministering, whom they support. But our chief work is among the natives, Zulus and Swazis, of whom we have about 17,000 adherents. There are seventeen European priests, fourteen native, and five deacons, besides very many catechists and evangelists, and they contribute well to the funds of the Church.

The system is that those who come to say they "want to believe" are placed in the class of hearers, and after instruction and testing for one or more years, are solemnly admitted in the congregation to the catechumenate; making promises to pray, to come to services, to abstain from such customs as are contrary to Christian life (especially witchcraft, and polygamy, for the Zulus are mostly polygamous), to contribute to the support of the Church. They are then kept under instruction for Holy Baptism for another year, and publicly baptized, with all dignity, and then enter the course for Confirmation and Holy Communion. A Zulu Mass, at any rate in the chief churches, and, with allowances, at all churches, is an uplifting service. It is, of course, the chief service everywhere, and the singing is beautiful and the attention and reverence very devout, without being stiff. It is all natural. There are no organs; they sing naturally in parts, and make the service theirs. Confession is not the rule, except before baptism and confirmation, but especially at the great festivals they make much use of the sacrament of Penance.

The children are delightful little folk, and come gladly to school and church. And the Zulus are a fine race, with dignity, forbearance, patience, and many virtues. The old superstitions and bad traditions in sexual matters cause us some trouble; they cannot be driven out in one generation. But when Europeans ask what sort of Christians they make, we point out these five evidences: they know how to pray, and pray well; they know how to worship, and value their religion; they give well for the support of those who minister to them, and to the funds of the Church, and give labor in building their churches; they set to work to win others to Christ in various ways; they know how to submit to discipline.

Let this picture stand out as a contrast. A great cliff overhangs a deep valley where a river drops two hundred feet. From this cliff in the old days, Tshaka used to hurl his prisoners to a cruel death. Within full view of it is a stone church, built by native labor, where Christians flock to worship. The rock of death and the Rock of Salvation. And near by, as the Confirmation service is about to begin, a drunken debauch is going on a mile away, with its obscene orgies, at a heathen kraal. Are we to leave them in that state of darkness, or to bring them to the Eternal Refuge? Ask Archdeacon Lee, who came out from England twenty-three years ago, with a call he had had from boyhood, who is loved and trusted by them, and speaks their language well, what he has to say after all these years of intimate knowledge of their faults and virtues. He thanks God for all that, by His grace, he has been able to learn and do among them to whom he has given himself without stint.

And finally, about medical work. There are native doctors, whose methods are of the most barbarous description at times; though they have some knowledge of herbs, they have none of surgery. At all our central stations there is a good deal of amateur medical help given; and, in addition to the small hospital in Swaziland, we have a larger one, established for many years at Kwamagwza, with three European nurses, and some Zulu nurses, trained there strictly. The local doctor, who is an American Presbyterian, supervises it, and it does a very valuable work, especially in maternity cases. And we need many more of such all over South Africa. It would be a great boon if American Churchmen could take up, as a special piece of assistance to the Church in South Africa, the promotion

of medical work among our native races, which every one knows to be a great need; and to help this diocese in Swaziland, that our part of the Catholic Church may have the position there which it ought to have, and not be shut out by the efforts, however noble, of the Americans who know not the full faith of the Gospel of Salvation.

### WHAT WAS YOUR SCORE?

Answers to "Ask Me Another" questions in last week's issue.

1. The Presiding Bishop, Dr. Murray.
2. (a) The diocese of Keewatin (Canada).  
(b) Rt. Rev. Alfred D. A. Dewdney, D.D.
3. Rt. Rev. John Coleridge Patteson, Bishop of Melanesia, killed by cannibals, September 20, 1871.
4. The see of London, which had the spiritual oversight of the churches in America until the Revolution.
5. (a) The first Sunday after Easter.  
(b) So called because on this day the newly baptized laid aside their white robes.
6. (a) Rt. Rev. William Jones Boone, consecrated October 25, 1844.  
(b) Amoy, China.
7. (a) Calvary Church, New York City, June 1st.  
(b) To act upon the resignation of Bishop Thurston of Oklahoma.
8. (a) On the west coast of Africa, Lagos; (b) In eastern California, Fresno; (c) In eastern China, Hong Kong; (d) In New South Wales, Australia, Hay.
9. (a) Rt. Rev. Edward T. Helfenstein, D.D., Bishop Coadjutor of Maryland, consecrated at Baltimore December 28, 1926.  
(b) Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, born at Macon, Ga., April 27, 1887.
10. On the north by Central New York and Albany; on the east by New York, Newark, and Pennsylvania; on the south and west by Harrisburg.
11. Rt. Rev. William White, D.D., Bishop of Pennsylvania, from July 28 to October 5, 1789.
12. Rt. Rev. Leonidas Polk, D.D., Bishop of Louisiana and General in the Confederate army; fell in action at Pine Mountain, June 14, 1864.
13. (a) New Haven, Conn., November, 1925.  
(b) Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.
14. (a) On the shore of Drake's Bay, north of the Golden Gate of California, June 24, 1579, by the Rev. Francis Fletcher, chaplain to Sir Francis Drake.  
(b) The Prayer Book Cross in Golden Gate Park, San Francisco, erected in 1894.
15. (a) Most Rev. and Rt. Hon. Randall Thomas Davidson, D.D., Archbishop of Canterbury and Primate of All England.  
(b) Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop.  
(c) Most Rev. Samuel Pritchard Matheson, D.D., Archbishop of Rupert's Land, Metropolitan and Primate of All Canada.  
(d) Rt. Rev. John McKim, D.D., Bishop of North Tokyo and Tohoku and President of the General Synod.
16. St. Helena.
17. (a) Rt. Rev. Peter Trimble Rowe, D.D.; (b) Rt. Rev. Gouverneur F. Mosher, D.D.; (c) Rt. Rev. Lucien Lee Kinsolving, D.D.; (d) Rt. Rev. Robert E. Campbell, D.D.
18. St. Mary's (Gailor Memorial) Cathedral, Memphis, Tenn.
19. Rt. Rev. Henry St. George Tucker, D.D., Bishop Coadjutor of Virginia, and Dr. John W. Wood.
20. (a) Two.  
(b) Rt. Rev. Y. Naide, D.D., Bishop of Osaka; Rt. Rev. J. S. Motoda, D.D., Bishop of Tokyo.
21. (a) Rt. Rev. Rennie MacInnes, D.D.  
(b) Rev. Charles T. Bridgeman.
22. First Bishop of Massachusetts.
23. The office of Institution of Ministers.
24. Keble's *Christian Year*.
25. See *The Living Church Annual*.

## RESIGNS AS DEAN OF WESTERN SEMINARY

The Living Church News Bureau  
Chicago, April 16, 1927

MUCH surprise and regret will be caused by the announcement that the Rev. William C. DeWitt, D.D., has resigned his position as Dean of the Western Theological Seminary, though retaining, for the present, the presidency of the institution, and also the chair of Homiletics and Pastoral Care.

"A man advancing in years, occupying any public or semi-public office from which men of the finer type of character would find it painful to suggest his resignation, should be reasonably sensitive to indications within himself and in his environment, which lead to the conclusion that the interests which he represents could be better served by another," says Dean DeWitt in his resignation statement. "The experience acquired by many years of service is often undervalued; but it is also often overvalued. It may become worthless under changed conditions. Many an expert carriage driver made a poor chauffeur when carriages gave way to automobiles.

"The education of young men for a successful ministry in the Church today is a very different problem from what it was even twenty years ago. The best indication which an educator of the old regime can offer that he is up-to-date, is to be the first to affirm that he is probably archaic, and to take action accordingly. Even then it may be difficult to get ahead of every impudent busy-body and reforming meddler who 'thinks he ought to suggest,' etc.

"Like many other theological seminary men, I have tried to float down stream as fast as, and a little faster than, the current; but I suspect that I may be pretty badly bogged.

"It is on that account that I have felt it would not be right for me to undertake the major responsibility for reorganizing the faculty and recasting the curriculum for the new era of the Western Theological Seminary in its future university environment. The new Dean must be a widely read man not only in the ancient but in the modern literature of several tongues; acquainted with the leading problems of the day—both those of the campus and of the forum. If possible, he should understand the mind of the budding youth, and, as a physician, decide between the allopathic, homeopathic, or chiropractic method of treatment, in order to guide the students of his clinic.

## REBELLIOUS AGAINST NEW ORDER

"To some extent I am, as the passing generation of teachers is likely to be, a little rebellious against the new order of things. Novelty not only disturbs my habit of thought, but often engages a mild resentment. I sympathize with the unknown poet who sang:

"I'm thankful that the sun and moon are both hung up so high  
That no presuming hand can reach and drag them from the sky.  
If they were not, I have no doubt that some reforming ass  
Would recommend to take them down, and light the world with gas."

"Twenty years ago the seminaries accepted non-collegians freely. Shortly afterward they began to require an equivalent to a bachelor's degree—whatever that may mean. In 1900 there was an enrolment in the colleges of the country of about 100,000 students per annum; now it is 500,000. Now college entrance requirements are much higher, and yet thousands of applicants are refused and thousands of students dismissed for incompetence, every year.

"The curriculum of the theological seminary must be radically changed to produce religious leaders for a highly educated population, as well as for that portion of the people whose mental and spiritual status is being shifted by a circumambient and increasing erudition.

"And the changes going on—I believe, on the whole, for the better—in the economic and political fields; and—for the worse, temporarily—in the domestic life of the people, require also the adjustment of the theological curriculum thereto.

"I am not only incompetent for this work; but I believe I know a man who comes as near being competent to undertake it as any man. I hope he will meet my own paradoxical difficulty as I met it when, an hour before I was elected Dean, I said that I knew no man with brains enough to succeed who would be fool enough to try.

"You now have the cogent reasons for my resignation of the office of Dean of the Western Theological Seminary."

## DEAN SINCE 1905

Dr. DeWitt was unanimously elected Dean of the Western Theological Seminary in September, 1905. The seminary building then stood on Washington Boulevard east of California Avenue. For seventeen years previously he had been rector of St. Andrew's Church, Chicago, and had seen its communicant list grow from 122 to 635 communicants. He was elected president of the institution in 1924.

For twenty-two years the seminary's activities in preparing men, through a three years' graduate course, for the ministry of the Church, in financing the school, and in raising endowment funds, have been under Dean DeWitt's direction. In 1923, perpetual leases of a site for the seminary having been accepted from the Northwestern University and Garrett In-

stitute, the academic activities were suspended for the purpose of selling the plant then occupied, and in expectation that the scholastic routine would be resumed in new buildings in Evanston during the following year.

A campaign, in which Dean DeWitt was wholly engaged, as president of the seminary, with an objective of a million dollars, had realized half that amount when the city council of Evanston so amended its zoning ordinance as to deprive the seminary of the use of its site. Litigation to render this amendment void was carried to the supreme court of Illinois, the decision being still pending.

Meantime the Dean represented the seminary in selling the old plant on the west side, and in leasing for 198 years the Wacker Drive holdings of the seminary (which constitute its chief endowment), in obtaining new subscriptions for its building and endowment fund, and in collecting payments on more than two thousand accounts, besides conserving many other interests of the institution in the daily routine of its office.

The trustees of the seminary having recently concluded that it would be better to proceed at once to erect such buildings on its acquired site as Evanston's amended ordinance allowed, and to place the dormitories and refectory elsewhere, rather than to wait longer for an uncertain court decision, Dean DeWitt, wholly in accord with this judgment, announced that in view of the probable resumption of academic activities within eighteen months, it was proper for him to clear the way for the election of a new dean whose duties, under the recently revised by-laws, should be chiefly academic.

## S. P. G. ANNIVERSARY GIFT

THE Society for the Propagation of the Gospel in Foreign Parts has completed 225 years of remarkable service in the extension of the kingdom of God. To mark this milestone an attempt is being made with the endorsement of the Archbishop of Canterbury to build at Sully Oak, Birmingham, a college for the training of women workers for service overseas. An "American Room" is the object of an offering, receipt of which has just been acknowledged.

The Rev. Louis Cope Washburn, rector of Old Christ Church in Philadelphia, transmitted some \$1,700 last month, saying in part: "In forwarding the enclosures, which are self-explanatory, let me add that this little offering has been quietly gathered while many more clamorous appeals have claimed attention. Each contribution toward it has been made with intelligent and grateful appreciation of our obligation to the society, and with the high purpose of welding afresh the ties that bind our two peoples together in one communion and fellowship for world service."

The Rev. Stacy Waddy, secretary, calls the gift very generous and delightful, and conveys to all concerned in this birthday present, heartfelt thanks. "Although 1926 was a year of great industrial depression, yet our building fund has gone ahead; and we have our plans prepared, and hope before long to announce the laying of the foundation stone. I will at once ask the special committee dealing with the college plans to consult the architect and correspond with you on the subject of the American Room."

The S. P. G. was the chief instrument in that long continuance of nursing care for which our recognition is made in the preface to the American Book of Common Prayer. Commissary Bray and his associates gave assistance to clergy, pioneers in missionary endeavor, whose labors bore fruit in the strong establishment of many a center of Church life and influence. The list of parishes of such an origin is long and impressive.

A statement was issued last October by clergy representative of the original colonies, at the request of Bishops Rhineland and Manning, with the further endorsement of the Presiding Bishop, Bishop Garland, and others. J. Wilson Bayard, chancellor of the diocese of Pennsylvania, Land Title Building, Philadelphia, is treasurer; forwarding all moneys to the Rev. Stacy Waddy, S.P.G. House, 15 Tufton Street, Westminster, London S. W. 1. The statement bore the names of:

Caleb R. Stetson, New York	Melville K. Bailey, Connecticut
W. A. R. Goodwin, Virginia	Joseph H. Earp, Delaware
Arthur B. Kinsolving, Maryland	G. C. DeMott, Maine
W. H. Milton, North Carolina	J. A. Schaad, Georgia
Prescott Evarts, Massachusetts	A. S. Thomas, South Carolina
S. C. Hughes, Rhode Island	Maxwell Ganter, New Hampshire
Edward D. Johnson, Annapolis	Northey Jones, New Jersey
	Louis C. Washburn, Philadelphia

## ENGLISH CHURCHES AND CATHEDRALS. II.

BY CLINTON ROGERS WOODRUFF

IN these days of unrestricted criticism of the Church, not only at the hands of her enemies and opponents but at those of her own members, it is refreshing to find in England, at least, a sincere regard for the Church, and an appreciation of her services on the part of large groups of people. To put it another way: Among a great number the Church is taken for granted, her good works are appreciated, her constant testimony to the Almighty recognized. Of course, there is irreligion and irreverence, criticism and lack of appreciation, but it is not dominant nor dominating. Church services are well attended, very well attended. Likewise those of the cathedrals. Men and women expect to attend divine service, as it is so generally called; and I am not now referring to the Anglo-Catholics, who teach and emphasize the Christian duty of attending Mass on Sunday, but to the large majority of Church of England people.

To illustrate by a recent experience at Canterbury. The early celebration was largely attended, requiring the services of the celebrant and five other priests. At Matins (at 10:30 A.M.) the great choir was well filled—I think I may say was completely filled. At the 3 P.M. service the same was true. How it was at six I cannot say, but judging from the crowds coming away from the Cathedral, that, too, was a well-attended service.

At Westminster Abbey there was standing room only, and very little of that. Twice I tried to get into the six o'clock Evensong at St. Martin's in the Fields, but without success. At All Saints', Margaret Street, there is a wonderful choral Matins at ten-thirty, the attendance at which well nigh fills the church. This is followed by High Mass at eleven-fifteen, when standing room is usually the order. In this parish the old-fashioned custom of separating the men and women is followed, but that is about the only old-fashioned custom that is maintained. Otherwise one will find every new-fashioned, post-Reformation Roman innovation and embellishment, so that one has to think hard to realize that he is in an Anglican church. Here one finds the transferred *Gloria in Excelsis*, through which the congregation sits as if at a concert. The same thing occurs during the Creed. In passing, it must be said that the musical rendering is superb and a worthy tribute to the great themes, but, for one, I felt a little outside the service. I did not feel as if I were a part of a great act of worship to Almighty God and the Divine Sacrifice of His only Son. Moreover, the canon was recited in so low a tone that even one familiar with the canon had difficulty in following it, much less hearing it. Notwithstanding the drawbacks of what a distinguished Catholic called "a very spiky service," the great congregation remained throughout, and this in mid-August!

At Christ Church Cathedral, Oxford, the same story of a crowded service may be told. Perhaps the reason is to be found in this incident: I was taking breakfast with a treasury solicitor and his wife one Sunday morning and I casually asked him if he was going on a picnic that had been planned by a neighboring baronet. He replied, apparently quite as a matter of course, "No we cannot go, as we are going to church."

Church of England communicants are taught to go to church and they form the habit early and keep it up. They get well read lessons, and, except in some parishes where the pro-Roman tendency is marked, the rendition of the services is in a way "understood of the people." And they get exceedingly good preaching, of a much higher order than one is apt to get in similar places in America.

CURIOUS misapprehensions exist as to the English situation. We met an old Philadelphia acquaintance in Paris, a devoted Catholic Churchwoman, who told us that she was afraid to go to England, as she had heard that all the Anglo-Catholics were on the road to Rome, if they had not already reached there. There was no evidence of this apparent. It is true, there was considerable ritualistic embellishment, but so far as I could see, there was no trend to Rome. There was a deep-seated interest on the part of a very considerable group in reunion, but it was *reunion* and not submission that appealed to them. Naturally, there was deep interest in reunion with the Eastern Church, which is not nearly so far off. It is difficult to tell how extended this interest was, but this much I feel

certain of: It does not by any manner of means embrace a majority of the communicants of the Church of England.

One of the topics uppermost in the discussion during last summer was the threatened demolition of nineteen churches in London, because they no longer served their purposes, largely because of the changes brought about by business in the surrounding population—or rather because of the disappearance of the population on account of the inroads of business. The proposition just defeated in Parliament, fathered by Lord Hugh Cecil, was to demolish these churches, sell the land, and use the proceeds to establish new parishes in new neighborhoods. It is almost needless to say that such a proposition aroused the most animated discussion, *pro* and *con*.

There was one interesting proposal developed as a result of the discussion and that was to export the nineteen church buildings to the United States and to the British colonies and dominions. E. Page Gaston, an American antiquarian, was quoted in the *Morning Post* as saying: "If the churches are finally condemned, I should take the opportunity of spreading throughout the Empire and the world the fine architecture of Sir Christopher Wren. Moreover, as an antiquarian, I should like to see these churches in places where they will be a link with the old Church."

The Bishop of London has been acquainted with the proposals, and has expressed his appreciation. He was consulted by the leaders of churches in many of the countries through which he passed on his world tour. He received a definite proposition from Henry Ford for one of them, but it is hardly likely that he would consent to an old church building being diverted to a secular purpose.

"The suggestions which I made to the Bishop of London some time ago have led to a surprising response from overseas," Mr. Gaston declared. "The press of Australasia, Canada, the United States, and other countries have published numerous illustrated articles on the subject, and I have been urged by many Churchmen to follow up my suggestions.

"I believe that some Canadian Churchmen took up the matter in a definite way with the Bishop during his visit to Canada, and similar action taken, I understand, in the United States, Australia, and New Zealand."

It is Mr. Gaston's belief that if the condemned churches were given by the Church of England to the overseas Churches, the cost of their removal would be considered a small price for such architectural gems.

"I pointed out to the Bishop that the gift of such structures from the Mother Church to her offspring in the newer countries would not alone form an added fraternal link with the English-speaking peoples of the world," he went on, "but would place the impoverished Church of England in possession of some additional millions of pounds for the extension of its spiritual activities. It is estimated that between £5,000,000 and £6,000,000 could be realized from the sale of the valuable building sites thus released."

"Thus these superb examples of the architectural genius of Sir Christopher Wren, the wood carvings of Grinling Gibbons, the stained glass and works from other old masters would be preserved for posterity afar as specimens of the unrivalled sacred art which flourished in Great Britain in the seventeenth and eighteenth centuries."

Mr. Gaston declared that the difficulties of removal of the churches could easily be overcome, and referred to the transportation of Warwick Priory to America, then in progress, as an example.

[THE END]

## AFRICAN ORPHANS

I REMEMBER once, long ago, Bishop Key handed me a letter from a friend in England offering to establish an orphanage for native orphans in his diocese (in South Africa). The Bishop smiled as he handed me the letter: "Where are the orphans? The natives have not got any." What he meant, of course, was not that there is no word for orphan in this language, but that no child deprived of parents remains an orphan or homeless. There would always be someone to be called "father" and someone to be called "mother." To the native mind an orphanage would be a condemnation of society; it would encourage a people to neglect responsibilities, to forget the obligations of membership in a body.—*The East and the West.*

# AROUND THE CLOCK

By Evelyn A. Cummins

**I** REGRET to say," says Max D. Steuer, the famous New York attorney, "that, after thirty years' experience in the courts of New York City, I believe the administration of justice here is a miserable failure. In the supreme court there are 26,000 cases undecided; in the city court there are more than 10,000, while in the municipal courts, the poor man's court, there are over 200,000 cases pending."

What a commentary on the social condition of our country. And every year we continue to pile up an almost unbelievable number of new laws from which condition there seems to be no prospect of relief.

In New York, the other day, a federal judge ruled that whether nature or man's ingenuity turns grape juice into wine, the wine is subject to confiscation. And not long ago in Baltimore another federal judge ruled exactly the opposite in the case of the well-known former Representative John Philip Hill. This particular judge ruled that grape juice which was turned into wine by the owner could not be confiscated and that it was necessary to prove intoxication to establish that the grape juice was intoxicating in fact. The New York woman whose grape juice was confiscated as wine asserted that she had done nothing to the grape juice to cause it to ferment.

What is the poor public to do? If one interpretation of any law is exactly the opposite of another interpretation of the same law we shall have to give our consciences, which theoretically might be pretty well overworked under the present system of thousands upon thousands of laws, a legal vacation, and plead "invincible ignorance" until we may happen to be clapped into jail or fined, and then we will know that we have done something wrong.

**T**HE New York State Crime Commission recently submitted a questionnaire to 3,000 prominent New Yorkers, on the causes of crime. The men and women to whom it was sent represented eleven professions. The commission has just made the report public.

"As a sharp contrast to the guarded, qualified, and halting statements made by scientists, those made by men of affairs are simple and categoric," says the report. "Crime, they say, is due to newspapers. Crime is due to the movies. Crime is the fault of parents. Honest and sincere as these assertions undoubtedly are, they are the materials out of which arise much of the contempt that has been heaped on the head of the reformer. Categoric statements dismiss problems and press eagerly on toward panaceas. Over-night change is expected.

"It is this point of view that the sub-commission on causes of crime wishes to condemn. It realizes that there are no simple causes of crime—that crime is a social maladjustment, just as sickness is a biological maladjustment, and that the causes of both are complex."

The ten chief causes of crime, in the order of their standing, as shown by the results of this questionnaire are: (1) Bad companionship, (2) declining respect for authority, (3) lack of home supervision due to the death, separation, or desertion of either parent from the family, (4) delays in justice, (5) leniency to criminals, (6) lack of home supervision resulting from the daily employment of father and mother, (7) newspaper publicity given to crime news, (8) money-madness caused by commercialization of all life activities, (9) practice of hanging around and inside pool rooms on the part of boys and young men, (10) lack of real responsibilities or duties for young people.

"It should be noted that there is a strong tendency to name causes with which the profession is not particularly well acquainted and over which its professional work attempts to exercise no control," says the report. "This may be due to one or two reasons. The first reason may be that a professional group that knows its own field thoroughly hesitates to ascribe crime to anything with which its field is conversant, as it realizes the lack of knowledge on relationship between these matters and crime.

"The doctors, for example, who know disease more than another group, did not name disease as related to crime, whereas the newspaper men, who did not know disease, do relate it to crime. Another reason may be found perhaps in the old human tendency to place responsibility on some one else. Throughout this whole questionnaire, with the exception, perhaps, of some statements made by lawyers, social workers, and judges, each group names causes that other professional groups are dealing with in a practical way."

**E**NGLAND has been commemorating the 200th anniversary of the death of Sir Isaac Newton. In Grantham, the town in which Newton attended school, a number of famous men spoke on Newton's work as a scientist.

Until Einstein came along, Newton was considered to have been practically infallible in certain laws. To celebrate the anniversary, J. C. Squire, famed literary critic, added two lines to Hope's well-known epigram about Newton, which reads:

"Nature and Nature's laws lay hid in night,  
God said, 'Let Newton be!' And all was light."

Mr. Squire adds, with intriguing humor:

"It could not last. The devil shouting, 'Ho!  
Let Einstein be!' Restored the status quo."

**S**AMUEL K. RATCLIFFE, former editor of the *Sociological Review* in London, and several English newspapers, recently compared American and British journals in the annual Isaac H. Bromley lecture course at Yale. He devoted some time to the development of the tabloid.

"Everywhere in America today one comes upon people who are disturbed by the tabloid and its influence upon the multitude," he said. "Here is, of course, a startling development in newspaper publication. It came very late in America. Northcliffe invented the tabloid over twenty years ago and made it a colossal success. But in England the evident aim has been to keep it so harmless that no home need be without it. In America the common opinion seems to be that few homes could hope to survive the incursion of the tabloid.

"One important point to be noted here is that the vast circulations of the tabloid have been obtained without lessening the circulations of the regular dailies, a fact which shows that there were levels hitherto unexplored by the newspaper publishers below the levels exploited by the papers we had thought of as outrageously sensational. As an English Tory statesman said of Northcliffe, 'Having made one paper for people who could not think, he made another for people who could not read.'"

**O**NE of the strangest accidents I have heard of for some time occurred lately near the city where I live. A man was driving alone at night in his closed car on one of the main highways, when suddenly, according to his own story, he was overcome with a sort of paralysis from carbon monoxide fumes from the engine exhaust. He was just able to bring the car to a stop alongside the road. He was unable to move or speak or even to shut off the engine. A woman in a nearby house noticed the car and heard the engine running and wondered why the man was stopping so long without getting out or moving, but she was afraid to go and see if anything was the matter with him.

After three hours with the motor running the car caught fire and the woman then summoned some neighbors who pulled the man out of the gas-filled car. He was unconscious and a pulmotor was applied for several hours before he regained consciousness. State police and officials of the sheriff's office investigated the case thoroughly and said there was no doubt at all but that the driver had been overcome by carbon monoxide gas.

Moral: Always keep a window open in a closed car.

THE WILL OF GOD is not always something burdensome which we have to bear; it is something glorious which we have to do.—John Henry Jowett.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

**M** LOUIS DE LAUNAY, the author of *A Modern Plea for Christianity* (Macmillan. \$2.25), is a distinguished French geologist who is also a devout member of the Roman Catholic Church. He has written this book (which now appears in an admirable English translation by Dr. Delany), in order to explain to the modern world how it is possible for a man of his scientific attainments to continue in the Christian faith; and his work has, consequently, all the fascination of a personal confession presented with great charm and absolute candor.

But so far as its main aim is concerned—the reconciliation of Christian faith with modern thought—it can hardly be regarded as satisfactory. M. de Launay has grasped the truth that the natural sciences cannot of themselves answer the metaphysical questions with which theology is primarily concerned, and to have this point emphasized by one who is a scientist rather than a philosopher is, of course, most valuable. But the conclusion he draws from it seems to be that the sphere of metaphysics is one in which no profitable human inquiry can be set on foot; it is a realm outside the reach of the sciences which must be handed over to revelation received by faith. This part of his book, which is fundamental to his argument, shows only that its author is not at home in philosophical, as distinct from scientific studies, is unable to distinguish good from bad work in this field, and has therefore allowed himself rashly to conclude that there is no such discrimination to be made at all.

Indeed, the prevailing impression produced by the book is that of the extraordinary *naiveté* of judgment which a distinguished man can exhibit when he wanders outside his own field of study. New Testament scholars and students of ecclesiastical history will think his excursions into those realms puerile, and his contentment with them incomprehensible. How much more must philosophers and theologians, who realize that there are real points at issue between, let us say, Bradley, Alexander, and Dewey, be unsatisfied with his unconscious agreement with Herbert Spencer on page 140, his incapacity to recognize in the development of Christian doctrine an instance of the fundamental problem of being and becoming (page 132), and his frequent commendation of the attitude of Pascal as that to which we should aspire!

Charming as are the candor and clearness with which M. de Launay has revealed his mind, one can only conclude that the means by which he has succeeded in remaining both scientist and Christian has been by keeping the two interests carefully segregated from one another. Thus his "Plea," though put forward in the twentieth century, is essentially not "modern," for the demand that these two should interpenetrate is of the very essence of the "modern" point of view. Further, acquiescence in this hiatus has had the effect of blinding him to the true depth and value of his own faith, with the curious result that no one would gather from this believer's facile advocacy of the Catholic faith that it has the grandeur discovered in it by the non-Catholic philosopher, Professor Whitehead.

LESS PRETENTIOUS, but more satisfactory, is Sir Bertram Windle's *The Catholic Church and Its Reactions With Science* (Macmillan. \$1.00). This is a really valuable statement of the extent to which a Roman Catholic finds himself free to pursue scientific studies with an open mind. A certain blithe cocksureness in his treatment, and certain passages in the chapter on Authority, may be irritating to non-Romans, but if, in the interests of a true understanding of our Roman brethren, we will overcome this irritation, we may learn from Sir Bertram how to avoid making inaccurate statements which often are made about their position. Fr. Vincent

McNabb's *The Catholic Church and Philosophy* (Macmillan. \$1.00), is a panegyric on St. Thomas Aquinas and Scholasticism. Though marred by a verbosity of style and a scornful lack of sympathy with any point of view but his own, Fr. McNabb is also valuable as helping us to understand the Roman position, and his romantic story of Greek Philosophy in search of a husband finding satisfaction in Christianity after the failure of trial marriages with Islam and Judaism is well done.

IT IS DIFFICULT to know what to say about Professor Whitehead's Lowell lectures, entitled *Religion in the Making* (Macmillan. \$1.50). As in his earlier volume, *Science and the Modern World*, he combines a brilliant and lucid survey of the history of thought with suggestions toward a new metaphysic which most readers will find completely unintelligible. They need not be ashamed of this. The long review of the earlier work in the issue of *Mind* for October, 1926, shows how Professor Whitehead's constructive thought puzzles the trained philosopher; it is not surprising, therefore, that the ordinary reader should find it beyond him. He must be prepared to find most of Chapter III indigestible material, and to leave it on one side; but it would be a pity if this fact should lead him to neglect the book altogether, and not to read this distinguished thinker's reflections on religion as it actually exists.

For the most part these reflections are couched in the form, not of a persuasively developing argument, but of *obiter dicta*, expressed with a dogmatic brevity. In reading them, the Catholic Christian is impressed over and over again with the way in which the Christian Creed obtains the respect of truly deep thinkers just because of those elements in it which a facile liberalism would throw overboard in the interests of an apparently popular simplicity. Indeed, Professor Whitehead says:

"As a rebound from dogmatic intolerance, the simplicity of religious truth has been a favorite axiom of liberalizing theologians. It is difficult to understand upon what evidence this notion is based. In the physical world as science advances we discern a complexity of interrelations. There is a certain simplicity of dominant ideas, but modern physics does not disclose a simple world.

"To reduce religion to a few simple notions seems an arbitrary solution of the problem before us. It may be common sense; but is it true? In view of the horrors produced by bigotry, it is natural for sensitive thinkers to minimize religious dogmas. But such pragmatic reasons are dangerous guides.

"This procedure ends by basing religion on those few ideas which in the circumstances of the time are most effective in producing pleasing emotions and agreeable conduct. If our trust is in the ultimate power of reason as a discipline for the discernment of truth, we have no right to impose such *a priori* conditions. All simplifications of religious dogma are shipwrecked upon the rock of the problem of evil." (Pp. 76, 77.)

A few more of his *obiter dicta* may be quoted:

"Christianity . . . has always been a religion seeking a metaphysic, in contrast to Buddhism which is a metaphysic generating a religion. . . . Christianity, like Buddhism, preaches a doctrine of escape. It proclaims a doctrine whereby, through the treatment of evil, life is placed on a finer level. It overcomes evil with good. Buddhism makes itself probable by referring to its metaphysical theory. Christianity makes itself probable by referring to supreme religious moments in history.

"Thus in respect to this crucial question of evil, Buddhism and Christianity are in entirely different attitudes in respect to doctrine. Buddhism starts with elucidatory dogmas; Christianity starts with elucidatory facts." (Pp. 50-52.)

"Christian theology has also, in the main, adopted the position that there is no direct intuition of such an ultimate personal substratum for the world. It maintains the doctrine of the existence of a personal God as a truth, but holds that our belief in it is based upon inference. Most theologians hold that this inference is sufficiently obvious to be made by all men upon the basis of their individual personal experience. But, be this as it may, it is an inference and not a direct intuition. This is the general doctrine of those traditionalist churches which more especially claim the title of Catholic; and contrary doctrines have, I believe, been officially condemned by the Roman Catholic Church: for example, the religious philosophy of Rosmini." (Pp. 62, 63.)

## Church Kalendar



### APRIL

24. First Sunday after Easter.  
25. Monday. St. Mark.  
30. Saturday.

### CALENDAR OF COMING EVENTS

#### APRIL

26. President and Council meeting, province of Midwest, Mishawaka, Ind.  
27. National Council meeting, New York City. Conventions of Arkansas and Georgia.  
— Convocation of Honolulu.

### CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SECOND SUNDAY AFTER EASTER  
Sisters of the Transfiguration, Burlington, N. J.  
St. Simon's Church, San Fernando, Calif.  
St. Francis' House, Madison, Wis.  
St. Paul's Church, Santa Paula, Calif.

### APPOINTMENTS ACCEPTED

BOGESS, Rev. STANLEY T., formerly priest-in-charge of St. Barnabas', Dunsmuir, and St. John's, McCloud, Calif. (Sac.); to be rector of St. Paul's, Walla Walla, Wash. (Spok.)

BOTKIN, Rev. WARREN L., formerly priest-in-charge of St. Alban's mission, Cimarron, Kans. (Sa.); to be rector of St. John's Memorial Church, Parsons, Kans. New address, 313 So. 18th St.

CHIDESTER, Rev. WM. K., formerly rector of Holy Trinity Church, Manistee, Mich. (W.M.); to be rector of Trinity Church, Niles, Mich. (W.M.) May 1st.

DWYER, Rev. JOHN L., formerly rector of Trinity Church, Shelburne, Vt.; to be rector of St. Luke's Church, Fall River, Mass.

EVANS, Rev. ALLEN, JR., formerly rector of the Church of the Epiphany, Winchester, Mass.; to be rector of Trinity Church, Hewlett, L. I., N. Y. May 1st.

LUKE, Rev. T. GORDON, formerly priest-in-charge of Holy Innocents', Oakland, Calif.; to be rector of St. Mark's, Yreka, Calif. (Sac.)

MITCHELL, Rev. JAMES A., formerly assistant at the Church of the Messiah, Baltimore; to be rector of the parish.

PRESTON, Rev. J. J., D.D., rector of St. Peter's Church, Tecumseh, Mich.; to be priest-in-charge of All Saints' Church, Brooklyn, Mich., in addition to his work at Tecumseh and Clinton.

ROSS-EVANSON, Rev. RICHARD J., formerly rector of All Saints' Church, New Waterford, Nova Scotia; to be priest-in-charge of St. Joseph's and All Saints' missions, Chicago. New address, 12255 South Harvard Ave.

TALMAGE, Rev. WILLIAM H., formerly rector of St. John's Church, Springfield, Mo. (W.Mo.); to be rector of Grace Church, Columbus, Neb.

### RESIGNATIONS

HULL, Rev. WILLIAM E., as rector of Church of Our Saviour, Mechanicsburg, Ohio (S.O.); to be retired on pension. Address, 14 W. Sandusky St., Mechanicsburg.

REYNOLDS, Rev. THOMAS D., as rector of Emmanuel, Grass Valley, and Trinity, Nevada City, Calif. (Sac.); to return to the diocese of London, England, May 1st.

WROTH, Rev. PEREGRINE, D.D., as rector of the Church of the Messiah, Baltimore; to be rector emeritus, June 5th.

### NEW ADDRESSES

BRACE, Rev. RODNEY, formerly of 1642 Janney St., Pittsburgh; 7238 Standish St.

EVERTON, Rev. W. R., formerly of Donaldson School, Ilchester, Md.; Ruxton, Md.

GRANT, Rev. PRYOR MCN., formerly of 175 9th Ave., New York City; 25 Broadway.

LEACH, Rev. FRED BARNBY, formerly of 404 Hampton Ave., Tampa, Fla. (S.F.); 805 Cumberland Ave.

LINCOLN, Rev. J. O., D.D., formerly of 2209 Broderick St., San Francisco, Calif.; St. Dorothy's Rest, Camp Meeker, Sonoma Co., Calif.

STIRES, Rev. W. D., D.D., formerly of 1747 Collander Ave., E. Cleveland, Ohio; 998 Roanoke Rd., Cleveland.

TRELEASE, Rev. RICHARD M., formerly of 2327 Cedar St., Berkeley, Calif.; 1519 Arch St.

### SUMMER ADDRESS

KALTENBACH, Rev. GEORGE H., rector of the Church at Lucerne, Switzerland, with residence at Biarritz, France; Pension Felsberg, Lucerne, until September 11th.

### CORRECTION

MANUEL, Rev. JOSEPH, Episcopal Hospital, Front St., and Lehigh Ave., Philadelphia; not 3041 N. Broad St., as mentioned in the issue of March 26th of THE LIVING CHURCH.

### ORDINATIONS

#### DEACON

SPRINGFIELD—On Palm Sunday, the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, ordained to the diaconate Dr. STANLEY L. KREBS, well known as a psychologist.

The candidate was presented by the Rev. Robert Hall Atchison, rector of St. Paul's Church, Alton, who also preached the sermon.

#### DEACON AND PRIEST

MARYLAND—In Emmanuel Church, Baltimore, on April 13th, the Most Rev. John Gardner Murray, D.D., Bishop of the diocese, assisted by the Bishop Coadjutor, the Rt. Rev. E. T. Helfenstein, D.D., ordained to the diaconate HARRY S. WEYRICH, presented by the Rev. Dr. Hugh Birkhead, who also preached the sermon, and advanced to the priesthood the Rev. WILBUR F. WHEELER, presented by the Rev. E. R. Noble.

The Rev. Mr. Wheeler is to remain as assistant to the vicar of St. Andrew's Church, Baltimore, and the Rev. Mr. Weyrich, who has been secretary of Emmanuel Church, will remain on the clergy staff of that parish.

### DIED

GREEN—On Tuesday, April 12th, at her home in Milwaukee, ELLA HARSHAW, widow of D. Kellogg GREEN. She was one of the oldest members of the congregation of All Saints' Cathedral, from which church she was buried on Easter Even.

"Jesus lives! thy terrors now  
Can no longer, death, appal us."

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

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

### CAUTION

HALE, HOWARD, *alias*—Caution is suggested in connection with a man about thirty-five years of age, light brown hair, light blue eyes, sallow complexion, prominent teeth, using the names RALPH HALE, RALPH HOWARD, and other names, who is soliciting funds from the clergy, and using letters purporting to be from the rector or some other worker at Calvary Church, New York. It is said that this man has served a term recently at Hart's Island penitentiary on the charge of obtaining money under false pretenses. Further information may be obtained from the Rev. S. M. SHOEMAKER, JR., rector of Calvary Church, New York City.

### POSITION OFFERED

#### CLERICAL

PRIEST WANTED TO SUPPLY CATHOLIC parish in New Jersey, July 3d to 31st, inclusive; also August 7th to September 4th, inclusive. Room and board in rectory, also \$75 per period. No accommodation for a family. Apply S. F.-873, LIVING CHURCH, Milwaukee, Wis.

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#### CLERICAL

PRIEST, ABLE SPEAKER, DESIRES WORK as supply or locum tenens in eastern diocese. Address W. F. BROWN, 342 West 85th St., New York City.

PRIEST DESIRES NEW WORK IN THE East. Highest references. Address S-867, LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTS TO SUPPLY FROM JUNE 19th till July 31st inclusive, or part of that time. Prefers to be within commuting distance of New York and to have use of rectory, but will take duty anywhere. Address PRIEST, care D. R. BOARDMAN, 309 Fifth Ave., New York.

WANTED—SUNDAY DUTY IN VICINITY of New York City, first four Sundays in July. Write REV. FRANK NIKEL, La Junta, Colorado.

WANTED—VACATION DUTY, IN EAST-ern diocese, for the month of August. Must have use of rectory. Address B-872, care of LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

COLLEGE SENIOR, AGED TWENTY-ONE, desires summer position as tutor or companion. Available June 10th. Honor student, lay reader, candidate for the priesthood, and scoutmaster. Qualified to work with boys, and act as tutor, or act as companion to older person and guide. Can give references. Address D-874, LIVING CHURCH, Milwaukee, Wis.

ENGLISH ORGANIST AND CHOIRMASTER, holding important position, owing to climatic conditions desires change in the fall. Five years in present position. Recitalist, voice culture, expert with boys' voices. Good organ and living salary essential. Apply X. Y. Z.-871, LIVING CHURCH, Milwaukee, Wis.

KINDERGARTEN TEACHER, TWENTY-four years old, desires position during summer months as governess, chaperone, or companion, available June 21st. Qualifications, kindergarten teacher, advanced methods, primary Church school director, healthy, well educated, willing to travel. References. Address P. A. M.-862, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, M-826, care THE LIVING CHURCH, Milwaukee, Wis.

### PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

### APPEALS

ALL SAINTS' CHURCH, NEW YORK, in its 103d year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? Rev. HARRISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 198 days.

### UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

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**S**AINT VINCENT INCENSE—ADDRESS EVERETT R. BARKER, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

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

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

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**C**ATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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**P**AINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

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**J**AMES POWELL & SONS (WHITE FRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: ADRIAN A. BUCK, 665 Fifth Ave., New York City.

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**Q**UESTIONNAIRE!—COULD YOU ANSWER 400 questions on Shakespeare? Then play the game "A Study of Shakespeare." Educational, interesting. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

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**C**ASTINE, MAINE. SIX BEDROOMS, LIVING room, bath, electricity, open fire, furnace, garage. Five minutes to church. Rent three hundred fifty; sale, four thousand. HUNT, 316 West 95th St., New York.

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**H**ERRNHUT HOUSE, CRAGSMOOR, N. Y. Shawangunk mountains, twelve acres, small hotel and cottage, adjoining Episcopal Church. During summer will be open to guests. MISSES SMEDLEY, Frankford, Philadelphia, Pa.

**SUMMER CAMPS**

**C**CAMP POTTAWATOMIE, PAW PAW LAKE, June 27th to September 3d inclusive, for limited number well-recommended Church boys, any denomination, eleven to fourteen. Most beautiful inland lake of Michigan. Healthful recreation. Careful supervision Episcopal Church. Make early reservation. Address, CAMP POTTAWATOMIE, Coldwater, Mich., until June 15th.

**SUMMER RESORT**

**A**DIRONDACKS, THE CRATER CLUB. Essex-on-Lake Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address Miss MARGARET FULLER, Club Mgr., 233 Broadway, New York, N. Y. For particulars regarding cottage rentals write JOHN B. BURNHAM, Woolworth Bldg., New York City.

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

**RETREAT**

**W**EST PARK, ULSTER COUNTY, NEW York. A retreat for priests at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 24th. Dr. Fleming, conductor. Address GUESTMASTER No charge.

**INFORMATION BUREAU**

While many articles of merchandise are still scarce and high in price, 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, 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.

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.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

**CHURCH SERVICES**

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**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communions  
" 11:00 A.M. Sung Mass and Sermon  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

**New York**

**Cathedral of St. John the Divine, New York**  
Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 8:45 (French), 9:30, 11:00 A.M., and 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except on Mondays and Saturdays)

**ALL SAINTS', Henry and Scammel Streets.** Chambers St. bus east to Scammel Street.  
Fr. Rockwell, Vicar. 8 and 10:30 A.M. 8 P.M., Topic: Religion and Health.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20.

**Church of St. Mary the Virgin, New York**  
139 West 46th Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30, 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, 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, 9:00 to 11:00 A.M., and 7:00 to 8:30 P.M.

**St. Paul's Church, Brooklyn**  
(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector  
Sundays: 8:00 A.M., Low Mass.  
" 9:00 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 7:00 and 9:30

**RADIO BROADCASTS**

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

**W**HAS, LOUISVILLE, KY., COURIER-Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**IBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11 A.M., C. S. Time.

**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. I. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

**W**TAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

## BOOKS RECEIVED

[All books noted in this column may be obtained at the Morehouse Publishing Co., Milwaukee, Wis.]

The Abingdon Press. 150 Fifth Ave., New York City.

*Our Wonderful World.* By Emery Lewis Howe. With Class Room Adaptation by Jean Gertrude Hutton. Price \$1.40. Postage extra.

Henry Altemus Co. 1326-1336 Pine St., Philadelphia, Pa.

*Storm of the Old Frontier.* Marshall R. Hall. Price 50 cts.

D. Appleton & Co. 29-35 W. 32nd St., New York City.

*Penelope: and Other Poems.* By Sister M. Madeleva, of the Congregation of the Holy Cross. Price \$1.25.

George H. Doran Co. 244 Madison Ave., New York City.

*Christ and Money.* By Hugh Martin, M.A., literature secretary of the Student Christian Movement. Price \$1.00.

*Fathers and Sons.* By Samuel S. Drury, author of *The Thoughts of Youth*, etc. Price \$1.50.

*Modernism in the English Church.* By Percy Gardner, D.Litt. Price \$2.00.

*The Anglo-Catholic Faith.* By T. A. Lacey, D.D., Canon of Worcester. Price \$2.00.

Harper & Brothers. 49 East 33d St., New York City.

*Does Prohibition Work? A Study of the Operation of the Eighteenth Amendment Made by the National Federation of Settlements, Assisted by Social Workers in Different Parts of the United States.* Martha Bensley Bruère, Director of the Study. With a Foreword by Lillian D. Wald, chairman of the Committee. Price \$1.50.

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

*The House of Three Windows.* By Eva Gore-Booth. With a Portrait and an Introduction by Evelyn Underhill. Price \$1.40.

*The Inner Kingdom.* By Eva Gore-Booth. With two Portraits. Price \$1.00.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

*The Nature and Right of Religion.* By W. Morgan, D.D., professor of Systematic Theology and Apologetics in Queens Theological College, Kingston, Canada; author of *The Religion and Theology of Paul*. Price \$3.75.

*The Life of Prayer in a World of Science.* By William Adams Brown, Ph.D., D.D., author of *Christian Theology in Outline*, *The Church in America*, etc. Price \$2.25.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

*Dreamers in Action.* (Short Studies in Religious Enthusiasm.) By the Rev. E. H. Rudkin, M.A., B.D. (rector of Ninfield, Sussex). With a Preface by the Bishop of Lewes.

*Is Jesus God? Popular Addresses on the Deity of Christ.* By Charles J. Burrough, M.A. (Oxford), rector of Winterbourne. With Preface by Leighton Pullan, D.D.

## BULLETIN

New York Bible Society. 5 East 48th St., New York City.

*One Hundred and Sixteenth Annual Report, December 31, 1926.*

## PAMPHLETS

Chicago Tribune. Tribune Square, Chicago, Ill.  
*Religion Today!* Reprinting a Series of Religious Editorials by Prominent Churchmen, Which Have Appeared in the *Chicago Tribune*. Edited by the Rev. William Bernard Norton, Ph.D. Compiled by The Business Survey, *Chicago Tribune*.

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

*The Problem of Private Benevolence in the Modern State.* Being the Inaugural Lecture of the Sir Charles Loch Memorial Lectures delivered by the Rt. Rev. Dr. Hensley Henson, D.D. (Lord Bishop of Durham), at Denison House, 296 Vauxhall Bridge Road, S. W. 1, on Wednesday, October 27th, 1926. His Grace the Archbishop of Canterbury being in the Chair. With a Preface by Sir Charles Mallet. With Frontispiece. Price 40 cts.

## Fire and Pillage Devastate Shanghai Chinese Quarters as City is Captured

### Eye-Witness Describes Scenes— Chinese Priest Pressed Into Military Service

The Living Church News Bureau  
Shanghai, March 25, 1927

ON MONDAY, MARCH 21ST, SHANGHAI was captured by the Nationalist party, or rather by the Shanghai General Labor Union acting in the name of the Nationalist party (*Kuo-ming-tang*).

Parties of laborers walked into the various police stations in the parts of town outside of the international and French settlements, drew their revolvers, and shot down the police. Then followed a reign of terror. Bands of laborers with red bands pinned about the left arm roamed through the Chinese quarters shooting down everyone in sight—men, women, and children indiscriminately—in order to terrorize the inhabitants, who fled for their lives leaving their homes to be pillaged by the laborers. Large districts in the northern section were burned and blazed unchecked till they had burned out. The general terror was vastly increased by the warfare which broke out between sections of the Chinese army of occupation which had quickly turned over to the Nationalists and those which did not.

The boom of cannon, the rattle of machine guns, the crash of trench mortars, and the steady bark of innumerable rifles made the district around the North Railway Station a veritable inferno. Almost adjoining it was the Institution of the Holy Family, a Roman Catholic orphan asylum and school. With more than a hundred small children on their hands the sisters in charge showed splendid courage and wisdom. The neighborhood was ablaze, yet it was death to step out into the street; the roof was riddled with shell holes through which the sparks were falling. Detailing some of their number to extinguish these as they fell, the sisters kept their little charges below where it was safer, till at length arrangements were made to evacuate them and carry them all into the settlement, which has proved a haven of refuge to both Chinese and foreigner due to the Defense Force which Great Britain has sent out.

#### CHINESE PRIEST HAS NARROW ESCAPE

One of our churches, completed and consecrated less than a year ago, St. Paul's, is located in the part of Shanghai affected. No news can be obtained of it so far. One of our clergy, the Rev. Toong Sie-ting, the rector of St. Peter's Church, had a series of thrilling adventures as the city was being captured. On Monday morning he went with some members of the family to the Church cemetery north of Shanghai to bury one of his parishioners. As he was returning, word was received that the police stations were being attacked, and that an attempt was being made to capture the city. Mr. Toong urged the party, which included two ladies, to return to the settlement as rapidly as possible while he stopped in to see a parishioner who lived nearby and warn him. The returning funeral party was stopped at the bridge leading across the river into the settlement, for no one was allowed to pass. They spent from two o'clock till six trying in one way and

another to get back to their homes, finally returning safely.

Meanwhile the house in which Mr. Toong was visiting was attacked by a dozen or more laborites crazy for blood and loot. The man of the house was something of a hunter and had two shot guns besides a brace of revolvers. When the robbers began to shoot at the windows, he returned fire through a transom with such effect that he killed three of them and dispersed the crowd. But the house was watched and it was not safe for anyone to leave. As Mr. Toong looked cautiously out of the one window which had not previously been shattered by the rifle fire, a bullet from no one knows where flew in and knocked off his skull cap. There was nothing to do but wait for night. As soon, however, as darkness fell the laborites returned in larger numbers than before with determination to crush all opposition. After a long interval of futile gun fire, they brought a long and heavy pole and began to smash in the front door. At length they made a hole through which the man of the house instantly thrust his gun loaded with buck shot and fired. The two leaders who had been wielding the pole were killed. Then it was full time to flee and make good their escape.

#### FLEES TO CEMETERY

The family and Mr. Toong climbed the back wall and made their way out through a neighboring house onto another street, Mr. Toong trying to find a police station or office of the Nationalist party to explain the situation. But he found himself shadowed by three men who followed despite all his efforts to shake them. At last shortly after dawn he had made his way back to the cemetery where he dropped behind a grave mound as the three laborites began to shoot. The situation looked desperate. But just then along came a company of the regular Nationalist army. Mr. Toong explained to the captain that he had many friends in the *Kuo-ming-tang* and he was in no sense a reactionary. So the laborite robbers were driven off and the officer and his men were given something to eat by the keeper of the cemetery at Mr. Toong's request.

But he was then impressed into service and carried off to capture Da-zang, a small town north of Shanghai and east of Kiangwan. There they found that the laborites had systematically robbed the people, even torturing them to make them reveal where they had hidden their valuables, and the loot was piled on a motor truck which they had commandeered. The soldiers dispersed these bandits without much trouble and returned the things to the villagers.

By the next afternoon the fighting in Shanghai had largely stopped. This company was recalled to Shanghai and Mr. Toong was released. When he got home after three days of utmost danger, he found that the parishioners had been coming in turns to his house and making constant prayer for his deliverance.

M. H. THROOP.

#### Commission to China Again Delayed

NEW YORK—Cables from bishops in China have been received by the Department of Missions, expressing the opinion that unless the proposed commission to

China can go quickly, its arrival had better be delayed until September.

In explanation of this situation, it may be well to point out that the Department of Missions cabled to China that the commission would endeavor to arrive by May 1st and that the reply came back advising delay. The foregoing message seems to indicate that the situation has changed further. Bishop Tucker now has responsibilities which he cannot set aside before June 15th.

Bishops Graves requests that careful consideration be given to the statement appearing in the daily papers of April 13th, signed by missionaries in Nanking, concerning the outbreak in that city on March 24th. This statement, Bishop Graves says, may be thoroughly trusted.

#### MORE MISSIONARIES SAIL

Dr. Mary L. James of the Church General Hospital, Wuchang, left Shanghai, April 9th for Sydney, New South Wales, and the Rev. T. P. Maslin and family of Hankow have left for Manila. This means probably that the Rev. Mr. Maslin, in accordance with the cabled suggestion of the Department of Missions, will take work temporarily in Manila, either among the Chinese or English speaking people.

The departure of the Rev. L. R. Craig-hill and family for this country has been postponed, awaiting developments in China.

The following members of the Hankow staff have arrived in Shanghai, all well:

Mrs. T. J. Hollander and children.  
Dr. A. G. Melvin.  
Mr. and Mrs. F. C. Brown.

Theodore Hobbie of Hankow sailed April 9th on the *President Pierce*, due in Seattle, April 25th.

Miss Margaret Roberts of Hankow, who has been in the Peking Language School, cables that she is safe and well at Seoul, Corea.

The Chinese Christians and the Minister of Foreign Affairs have advised Bishop Roots and a minimum staff to remain in Hankow as long as transportation to Shanghai is available. Accordingly, the Bishop, Dr. T. J. Hollander, Dr. A. P. Wakefield, and Messrs. J. S. Littell and E. M. Littell are remaining.

Boone Middle School and Boone University are continuing under the direction of Dean Francis Wei. The Church General Hospital, Wuchang, is operating with Dr. Lowe, one of the Chinese staff, in charge.

Early in April, an attempt was made to open St. Hilda's School. It promised to be successful but Bishop Roots now reports that the school cannot continue. It is not reported whether or not Miss E. M. Buchanan, the principal, has returned to Shanghai.

Bishop Roots asks that Bishop Gilman reach Hankow by the beginning of June. Bishop Roots and those remaining with him in Hankow express the hope that the American government and Church will use the utmost patience.

#### LAYMAN CONDUCTS MISSIONS IN PENNSYLVANIA

SALISBURY, CONN.—E. C. Mercer of the Mercer Laymen's Mission, Salisbury, held two missions recently, one in St. Matthew's Church, Sunbury, Pa., March 20th to 27th, the Rev. Dr. B. T. Rogers, rector, and the other at Trinity Parish, Williamsport, Pa., March 27th to April 3d, the Rev. C. E. McCoy, rector. He will conduct another mission in Trinity Parish, Gloversville, N. Y., from May 1st to 8th.

## Lord Halifax Declares Concessions in New Prayer Book "Tardy Sanction"

Says Bishops Granted Points Grudgingly—E. C. U. Opposed to Revision of Book

The Living Church News Bureau)  
London, April 8, 1927}

THE VETERAN LORD HALIFAX CONTRIBUTES, in today's *Church Times*, a reasoned criticism of the new Prayer Book, which, although belated through his recent illness, is none the less of great importance. His Lordship writes:

"It is as foolish as it would be wrong to seek to blind ourselves to the grave defects in the bishops' book. We welcome all that the book does to recognize the legitimacy of much for which we have contended in the past. We are bound to insist that, as it stands, further revision is inevitable, and it seems reasonable to believe that further revision is certain within, at longest, another generation. We can hope and pray that this will bring peace. In the meantime, we are bound to insist that rigid obedience to the proposed book cannot rightly be enforced by ecclesiastical discipline, having regard both to its temper and to the circumstances of its compilation."

Viscount Halifax asks, with regard to the rubrics relating to reservation:

"How is the action of the episcopate to be characterized? What claim has it, in regard to such matters, to our gratitude? What is it doing more than giving a tardy sanction to what we have won for ourselves, and what they (the bishops) were practically powerless to prevent? We recognize with deep gratitude the efforts made by those of the bishops who, if they had not the power, had also no wish to oppose this development. But they were not alone, and in the result the book shows neither sufficient generosity nor sufficient understanding to bring peace. Is it, indeed, possible to ignore what has so obviously influenced the provisions of the proposed new Prayer Book? At almost every point the least has been granted which had to be granted if there was to be any hope of an agreement. What has been granted has been grudgingly granted, as witness the accompanying rubrics, and is qualified throughout by concessions and phrases intended to win the assent of those whose teaching, in many respects, is open to the charge of being in flat contradiction to the teaching of the Church."

His Lordship considers that the proposals of the bishops will have the effect of increasing their own power and that of the Church Assembly to the detriment of the authority of the parish priest. "Must we not," he says, "deprecate such a result? The parish priest has his authority *jure divino* in subordination to that of the bishop, but it ought not, and cannot, be subordinated to any such authority as a newly-established Church Assembly or to an episcopate acting in connection with, and in subordination to, secular authority. In this respect the claims of the episcopate upon our consciences do not seem free from criticism."

#### E. C. U. LETTER

The secretary of the English Church Union, in the current number of the *Church Union Gazette*, addresses the members on the same subject. Special reference is made to the Memorandum recently issued by the E.C.U., which I gave in full in my letter a fortnight ago; but Fr. Pinchard has no special policy to recom-

mend to wavering souls. His letter is as follows:

"In view of one or two criticisms of the Memorandum which I have received, I think it may be desirable to point out that this Memorandum was submitted privately to the archbishops and bishops on the occasion of their meeting at Lambeth on March 2d. On careful scrutiny it will be seen that it does not suggest or prescribe any policy of opposition to the decisions at which the bishops might be expected to arrive, after they had received and considered the amendments which were sent up to them from the Lower Houses of Convocation.

"It is a historical fact that for twenty years the union has steadily resisted and opposed all proposals for Prayer Book revision, on the ground that revision must as yet be premature, and likely to result in discord and strife. This opinion is more than amply justified by the state of affairs which has recently arisen.

"The Memorandum is couched in measured, conciliatory, and respectful terms, and firmly maintains the same attitude which the union has taken up all through in this matter. But it was intended to convey a definite suggestion to the bishops of a 'way out' of an awkward and very difficult situation. Nothing more than that was intended, and it is to be observed that the Memorandum takes account not only of the difficulties which some Anglo-Catholics may feel with regard to certain provisions in the proposed book, but is equally considerate of the difficulties which others may feel, although from a different standpoint.

"The bishops, however, would not have it—and there is an end so far as that goes. It is not a proposal to 'turn down' the book. It does not define any policy. Yet at the same time its whole tenor is in perfect accord with the policy which the union has pursued for twenty years past. It is being published in order that our constituents and friends may know that the president and council have done what they could in very difficult circumstances.

"For the rest, the union has no particular policy at the moment. Nor has the council expressed any intention of taking any further action. I presume, therefore, that every member of the union is perfectly free to use his own judgment in speech and action in this matter, whether individually or in concert with others who may agree with him. That at any rate is how I understand the situation today."

#### C. E. M. S. URGES STUDY OF BOOK

The executive committee of the Church of England Men's Society has issued a statement to the members urging that the Prayer Book revision proposals, backed by the authority of the bishops, deserve the close and prayerful consideration of every member. All C.E.M.S. members are asked fully to inform themselves of the nature and effect of the proposals, "not merely by accepting the opinions of others, however eminent or however loud in expression, but by personal examination and study." C.E.M.S. local organizations are asked to impress upon their local representatives in Parliament "the duty of refraining from any engagements as to their ultimate action until the final and complete proposals of the Church are placed before them."

#### DR. SWAYNE'S OPINION

The Bishop of Lincoln (Dr. Swayne), writing in his *Diocesan Magazine*, says he has been asked what would be the situation if the Revised Prayer Book, having

been approved by the Convocations and by the Church Assembly, were ultimately rejected by Parliament. He replies that he finds it hard to envisage such a situation. It is difficult to suppose that Parliament would take the very grave responsibility of rejecting the patient work of the Church. The revised book, though without parliamentary sanction, would "come in on its merits." In that respect the situation would not be very different from that which would have prevailed if the book had received parliamentary sanction. It would be exceedingly difficult to prevent the free use of the revised book by those who desired to use it. But it would come into use without those safeguards which experience has shown to be necessary.

#### 250TH ANNIVERSARY OF LONDON CHURCH

The two hundred and fiftieth anniversary of the consecration of the Church of St. Mary the Virgin, Aldermanbury, in the city of London, was commemorated by a service of thanksgiving on Mid-Lent Sunday. The service was conducted by the rector, Prebendary H. A. Mason, and the congregation included Alderman Sir John Baddeley and members of the common council representing Cripplegate Ward, and the master (Sir Charles Wakefield), wardens, chaplain, and members of the Haberdashers' Company.

The Archdeacon of London, in an address, said that the story of the church divided itself into three chapters. The church of the twelfth century, of which the present one was the successor, formed the first chapter. The second began two hundred and fifty years ago, when, after the Great Fire of London, Sir Christopher Wren rebuilt the church. For the third chapter they came to the twentieth century, when the church was restored and decorated and a memorial chapel erected in memory of those from the united parishes of St. Mary and St. Alphege who fell in the Great War. The rector, in carrying on the fine story of the church, had received the help of the Haberdashers' Company, who took an active interest in its work.

#### CHURCH CONGRESS PROGRAM

A provisional program has just been issued of the 1927 Church Congress, which will meet at Ipswich from October 4th to 7th inclusive. The general subject to be considered will be The Kingdom of God in a Country Diocese, and the Bishop of St. Edmundsbury and Ipswich will preside.

#### FOUR CHURCH ARMY VANS FOR U. S.

A further eighteen Church Army evangelists will leave for the United States on St. George's Day (April 23d). Arrangements are being made for the dedication of four motor vans and for two marching crusades. It had been intended to divide the Church Army effort between the United States and Canada, but the demands were so insistent from the United States that it was decided to concentrate on that country and to extend into Canada later on.

GEORGE PARSONS.

#### MEMORIAL TO DR. FRISBIE

DETROIT, MICH.—As a tribute to the late Dr. Frisbie, Mrs. Henry Ford has given a sum of money for the erection of a memorial chapel at Camp Frisbie, the boys' camp of the diocese of Michigan. It will seat about 150 persons, and will be equipped with a conference room for the use of the chaplain and camp directors for personal interviews with boys, and for conferences of various kinds.

## Rev. Arthur P. S. Hyde Elected Rector of Holy Rood, New York

### Shakespeare Service at St. Peter's —The Conclusion of the Lenten Season

The Living Church News Bureau  
New York, April 16, 1927

THE RECTORSHIP OF HOLY ROOD Church, one of the most influential among the up-town parishes of New York, has been filled by the election to that office of the Rev. Arthur P. S. Hyde. Since the resignation at the end of 1926 of the previous rector, the Rev. Dr. G. A. Carstensen, Fr. Hyde has been serving Holy Rood as locum tenens. The election brings much satisfaction to the friends of Holy Rood Church for the election seems prophetic of marked spiritual progress in that parish.

Graduating from West Point in 1900, Arthur Hyde served in the army for twenty-two years, advancing through the various grades to that of colonel. Contemporary service as lay reader led to preparation for Holy Orders and, in 1922, he was ordained to the priesthood. Since then he has had wide parochial experience, serving in parishes in the state of Washington, the diocese of Washington, in the Canal Zone, as rector of Trinity Church, Lincoln, Neb., and for three years as rector of St. Peter's, Peekskill. He resigned the latter charge last fall, following the tragic death of his son.

Holy Rood congregation occupies a splendid stone church which was completed in 1915 during the rectorship of the late Rev. Dr. Stuart Crockett. It is a block west of Broadway on Fort Washington Avenue at 179th Street, in a section which offers attractive opportunities for the Church. Fr. Hyde brings to those opportunities a policy of sound Churchmanship which should mean much to the future of Holy Rood.

#### SHAKESPEARE SERVICE AT ST. PETER'S CHURCH

The annual church service in commemoration of St. George's Day will be held under the auspices of the United Lodges of the American Order, Sons of St. George, and the American Order of the Daughters of St. George at St. Peter's Church, West 20th Street, New York City, on the day following St. George's Day, Sunday, April 24th, at 8 P.M. The various lodges will assemble at the Cornish Arms Hotel at 7 P.M., and march in parade formation to the church wearing as regalia a red or white rose. The sermon will be preached by the Rev. Thomas S. Cline, D.D., chaplain of Nelson Lodge. A tribute to Shakespeare will be delivered by E. H. Sothern. The service will be intoned by the Rev. George A. Meyer, and the special musical program will be in charge of John Wiegand Harms. Members of the faculty of the General Theological Seminary will participate.

#### THE CONCLUSION OF LENT

There is not much to report on the conclusion of the Lenten season in New York, save to say that the weather on Good Friday was that of a perfect spring day and that the churches of the city were filled with worshippers, especially for the Three Hours' service. All parishes reporting their Easter schedules of services manifest a

desire to emphasize the blessed Eucharist and to provide opportunities for its reception at as many and as convenient hours as possible. The Cathedral will have five celebrations of the Holy Communion tomorrow. On Palm Sunday some three thousand people filled the Cathedral crossing and the chapels at the 11 o'clock service, and of them between two and three hundred were obliged to stand during the service or to sit on the chancel steps.

#### TOWARD RELIGIOUS AMITY

The *American Hebrew* announces the formation of a permanent commission on Better Understanding, with nine members representing Protestants, Roman Catholics, and Jews. The purpose of the commission is not religious nor political in nature, but is to serve as an agency to investigate the claim of any group of citizens that they are being accused or attacked unjustly in such a way as to foment racial or creedal hatred. The members of the commission seem to include no Anglicans but it is, nevertheless, representative, including such as Dr. Cadman, Rabbi Wise, President Faunce of Brown University, Justice Dowling, Fr. Duffy, Dean Pound of Harvard, and former Ambassador Morgenthau. This is another contribution in the growing movement to further understanding and good-will between Hebrew and Christian people.

#### NATIONAL CHURCH CLUB SERVICE AND MEETING

The corporate Communion of the National Church Club for Women will be held at the Church of the Incarnation on Wednesday April 20th, the Most Rev. John Gardner Murray, D.D., Presiding Bishop, being the celebrant. The service will be followed by breakfast and the annual meeting at the Waldorf-Astoria at 9:30, when the speakers will be: the Presiding Bishop, the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, the Rev. H. Percy Silver, rector of the Church of the Incarnation, and Mrs. Samuel Thorne, president of the Woman's Auxiliary in the diocese of New York.

On Sunday, April 3d, appeared the annual report of the New York City Mission Society for 1926.

An interesting outline of the work of the organization shows seven distinct departments of work in addition to the headquarters office, through which the society carries the ministrations of the church to the poor and the afflicted.

According to the report the organization maintains workers in sixty-three institutions, including forty-seven hospitals and prisons, three of its own chapels, three settlement houses, and refuge centers at the potters field and Ellis Island.

#### NEWS NOTES

Bishop Manning, Monsignor Lavelle, and Rabbi Krass have accepted places on the General Committee of the New York Cancer Association, which is endeavoring to raise five millions for a national cancer center here in New York, utilizing the Hudson Towers building at West End Avenue and Seventy-second Street.

From his desk in the White House offices, President Coolidge on Thursday evening pressed a button which illuminated for the first time the huge twenty-foot cross which has been erected forty-

six feet above the roof of the Seamen's Church Institute, 25 South Street.

The April meeting of the New York Catholic Club will be held on Tuesday the 26th, at St. Paul's Church, Brooklyn. Dr. Irving H. Pardee will give an address on *The Modern Approach to Nervous and Mental Diseases*.

On Easter Day Edward Hodges Brown will celebrate his sixty-fifth anniversary as a member of the choir of Trinity Chapel. He is the one survivor of the original boys' choir of the chapel. His remarkable service began on Easter, 1862, the second year of the Civil War.

St. Mary's Guild and a group of friends of the late Rev. Thomas McKee Brown, first rector of the parish of St. Mary the Virgin, have presented to the Church a set of white Mass vestments which will be used for the first time tomorrow.

The seventy-fifth anniversary of the founding of St. Luke's Home for Aged Women will be observed on Thursday, April 28th. The home is at Broadway and 114th Street.

At St. James' Church, Madison Avenue and Seventy-first Street, there was dedicated recently a silver baptismal bowl, the gift of Miss Frances E. Wood in memory of her sister, and made from old family silver.

The new portion of St. Barnabas' House on Mulberry Street will be dedicated by the Bishop of New York at 3 o'clock Thursday, April 28th.

The churchyard of old Trinity Church, where lie buried the remains of such noted citizens as Alexander Hamilton, Robert Fulton, and others, is undergoing considerable improvement at the hands of landscape gardeners. The ancient markers and slabs will, of course, remain untouched, but it is planned, by the placing of shrubbery, the laying of flagstones in the paths, and other arrangement of the plot, to beautify this mecca for many sightseers.

The April issue of the *Calvary Evangel* announces that the Rev. Garrett R. Stearly is to join the staff at Calvary Church shortly after Easter. Mr. Stearly, who is now an assistant at St. Stephen's Church, Jersey City, is a son of the Bishop Coadjutor of Newark.

On Friday, April 8th, a touch of spring found its way into one of the most crowded sections of the lower East Side when a spring festival was presented at the Italian neighborhood center, known as God's Providence House. This work has been maintained for the past thirty-five years at 330 Broome Street by our City Mission Society. HARRISON ROCKWELL.

### SERVICES OF WYOMING CATHEDRAL BROADCAST

LARAMIE, WYO.—The Cathedral broadcasting station, KFBU, broadcasts daily a brief noonday service from the Chapel of Our Saviour, St. Matthew's Cathedral, with daily intercessions for bishops of the Anglican communion throughout the world, following the Calendar of Intercession set forth by the Dean and Chapter of Canterbury Cathedral, for the clergy and churches of the district by name, a prayer by name for other religious bodies working in the state, for candidates and postulants for Holy Orders and lay readers of the district, and for the various institutions of the district. The Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, has set forth a chapel prayer for this service. Requests for special intercessions from listeners-in have been received and are offered at the service.

## June Weather Contributes to Glorious Easter Day in Chicago

### Holy Week Widely Observed—Crusade Interpreted to Woman's Auxiliaries—R. E. A. to Meet

The Living Church News Bureau  
Chicago, April 18, 1927

PERFECT WEATHER, REALLY A FINE JUNE day, contributed much to a glorious Easter in Chicago. The well kept Lent, and the generally deep religious spirit shown during Holy Week by the representative crowds attending the daily services in the Loop, bespoke an unusual Easter. And from everywhere have come reports of beautiful services, attended by large numbers of people, characterized by keen attention and deep devotion.

Our own churches were thronged early and late. The Bishop preached, as is his custom, at the Church of the Epiphany, and the Suffragan Bishop at the Cathedral Shelter. St. James' and St. Chrysostom's, both in the center of the North Side residential section, had tremendous congregations at all their services. Crowds stood outside of St. Chrysostom's to hear the magnificent new carillon of forty-three bells, given by Mr. and Mrs. R. T. Crane, rung for the first time. The Bernard Commandery of the Knights' Templar attended St. James' in the afternoon, as they have for years. Again they were privileged to have the Rev. Dr. James S. Stone as preacher. Dr. Stone is rector emeritus of St. James', where he was rector for nearly thirty years. He preached with all the vigor of a man in his early fifties. His subject was Charity.

Some congregations, like St. Luke's, Evanston, could only accommodate the crowds by having identic services here; the Eucharist, the music, the sermon at 10:00 A.M. were repeated at 11:30. At the latter service a new window in the north transept, the gift of Mr. and Mrs. Cyrus Garnett, was blessed. The number of communions made at all the parishes and missions was very large. For example, 625 made their communion at the Church of the Atonement, Edgewater, all at the early services. The Rev. Dr. Fleming, the rector, had his last Easter with his congregation. He is leaving for St. Stephen's, Providence, on May 1st, much to the regret of his own people and of his many friends, especially those of the clergy. Many of the rectors reported gifts and memorials on Easter Day. The rector of St. Barnabas' Church, the Rev. W. S. Pond, announced that a complete chapel which will be built shortly, had been given to the parish.

#### THE OBSERVANCE OF HOLY WEEK

Never has there been such wide and sustained religious interest during Lent as this year in Chicago, and never such attendances at the Loop services. The Loop is the center of the daily life of this great city, and pretty well reflects the spirit and conditions of the whole. The straw votes taken within the Loop and the down town radius, in the recent municipal campaign is an instance of this.

The Catholic Club has been holding its daily Eucharists at noon, in the Wiloughby Building. Bishop Guerry of South Carolina spoke from Monday until Thursday at the Garrick theater, and Bishop Anderson concluded this series on Good Friday. The Lutheran synods identified

with the National Lutheran Council held noonday services Holy Week in the La Salle theater. The Rev. Campbell Morgan, the well known evangelist and expositor, spoke daily at the Erlanger theater, under the auspices of the Moody Institute. The Chicago Church Federation had charge of the services in the Chicago Methodist Temple. Two biblical plays, *St. Claudia*, the Drama League Prize play, and *Nicodemus* were given at the Central Y. M. C. A. by the Faith Players.

The newspapers are saying that this Good Friday was the most generally observed of any in the history of the city. Noonday meetings have been held in six of the Loop theaters. Three Hour services were held in the Chicago Methodist Temple, at the Holy Name Roman Catholic Cathedral, and at the First Congregational Church, Oak Park, one of the large Protestant churches. Of course the Three Hours' was observed generally by our own churches all over the diocese. Such numbers attended in the Loop that duplicate services were held at some of the theaters, and Bishop Anderson had a large crowd to hear him as usual at the Garrick theater. There were overflow meetings at the Chicago Temple, where the Methodists had some of their leading men speaking.

#### THE WOMAN'S AUXILIARY

Mrs. K. N. Robins, of the national executive board of the Woman's Auxiliary, gave an inspiring address on *The Church's Message*, at the April meeting of the diocesan auxiliary at Roosevelt Hall on April 7th. The purpose of the message and the Crusade which has just been finished in the church, said the speaker, is the same, namely a call to live on a higher plane. Our lives may be lived in three planes, in the nave, on the basis of morality; in the chancel, on the basis of unity, loyalty, and duty; and in the sanctuary, in fellowship with God and man. The other speaker was the Rev. B. R. Cocks, superintendent of St. Luke's Home, Phoenix, Ariz., where a splendid work is being done for tubercular patients, many being carried below cost or as free patients. A new building has recently been erected for the advance work of the home, and Mr. Cocks made a strong appeal for contributions to the amount needed to finish the building, \$15,000.

#### RELIGIOUS EDUCATION ASSOCIATION TO MEET

A lively and general interest is being taken in the annual meeting of the Religious Education Association, which will be held at the Congress Hotel April 26th to 29th. The topic this year is *The Educational Function of the State; The Educational Function of the Church*. This question, the relationship of religious education to public education, will be discussed at the convention by some of the foremost leaders in both fields. The historical background of present day conditions in our educational system will be presented in five addresses by national leaders, including Sir Robert Falconer, president of the University of Toronto, who is also president of R. E. A.

#### NEW ST. ANSGARIUS' CHAPEL

Real regret was felt when St. Ansgarius' Church, after seventy years on the northwest side of the city, was forced to close, and the building sold. St. Ansgarius', next to Gloria Dei Church in Philadelphia,

is the oldest Swedish parish of our Church in America, having been founded in 1850. It has had a notable history, and was popularly known as "Jenny Lind's church," from her attachment to it, and because of the beautiful Communion service which she gave to the parish. The first church was destroyed in the Chicago fire, and the second was built in 1872. The congregations under the care of the rector, the Rev. Herman Lindskog, were large and the parish prospered. He died in 1915, and then came days of discouragement and falling off, until in 1920 it was felt best to give up the work, close the church, and sell the property. However, the little band of devoted members who were left never gave up, and in the fall of 1924 services were again held in the parish hall of All Saints', Ravenswood, by the Rev. William Blomquist. The Rev. William Tullberg, deacon, succeeded Fr. Blomquist in January last, and continues the good work of reorganization of the congregation. Under him a small chapel, seating one hun-

dred persons, has been built on Lincoln Avenue, and services are held both in Swedish and in English. Services of dedication were held on Easter Day, the Suffragan Bishop being the celebrant. On the Sunday after Easter, the Very Rev. Dr. J. G. Hammersköld of New York City, will be the celebrant at the Swedish High Mass.

#### MANY CONFIRMED AT EVANSTON

Ninety-four confirmed and four received from the Roman communion made up the large class presented by the Rev. George Craig Stewart, D.D., at St. Luke's, Evanston, on the afternoon of Palm Sunday when Bishop Griswold administered Confirmation. This class included forty men and women and fifty-eight boys and girls. St. Luke's has taken for one of its Crusade goals "200 persons confirmed in 1927." For years it has been the custom of this parish to present two large classes annually, one in the spring and one in the fall.

H. B. GWYN.

## Easter Service First to Be Held in New Massachusetts Church

### Bishop Slattery Confirms the Largest Class in the History of Trinity Church

The Living Church News Bureau  
Boston, April 16, 1927

THAT THIS EASTER FESTIVAL WILL BE remembered by the parishioners of Hamilton and Wenham is a fact which goes without saying. The occasion for their rejoicing is the opening of their new church, which reproduces in many ways some of the country parish churches in Devonshire, England. The walls are built of uncoursed stone and surmounted by a slate roof and slate buttress caps, and the sills and arches in the windows and doors are of natural stone. The material for a great amount of this work has been contributed from the old fence boundaries of the parishioners. Within, the design and construction of the woodwork of the chancel are patterned after the fine ecclesiastical woodwork of England. It is intended that later on the altar, reredos, communion rail, pulpit, pews, credence, and choir stalls, will be done in the same style. The floor of the nave and choir is of old English slate, while that of the sanctuary is of travertine marble, and the hinges of the broad doors are of hand-wrought iron. Fifteen years ago services were held in a room above a store in Hamilton. After three years a one-story wooden structure was built. The present rector, the Rev. W. F. A. Stride, came to the parish in September, 1924, and it was in the following season that a fund was started for building the present church, the cornerstone of which was laid in July, 1926.

#### LARGEST CONFIRMATION CLASS IN HISTORY OF TRINITY CHURCH

On the morning of Palm Sunday, Bishop Slattery confirmed a class of 103 from Trinity Church, the Rev. H. K. Sherrill, rector. This class is the largest ever presented to the Bishop and is the largest in the history of Trinity Church. In the afternoon the Bishop confirmed another class at Emmanuel Church.

#### BISHOP SLATTERY NOONDAY PREACHER

Bishop Slattery was the noonday preacher at Trinity Church on the first four days of Holy Week, Dean Sturges filling the same capacity at the Cathedral, where he also preached the three hour devotion on Good Friday. At Trinity and at Emmanuel Church their respective rectors preached during the three hours and at the Old South Meeting House. Bishop Babcock was one of the six who took part in the service. Dr. van Allen preached the three hour devotion at the Church of the Advent, and the Rev. William C. Robertson at All Saints' Church, Ashmont, whose rector, the Rev. Dr. S. B. Blunt, is still seriously ill. At St. Margaret's, Brighton, the rector, the Rev. A. C. Larned, had charge throughout the day.

REGINALD H. H. BULTEEL.

#### MISSIONARY EXHIBIT IN NORTH CAROLINA CHURCH

CHARLOTTE, N. C.—St. Martin's Church, Charlotte, the Rev. John L. Jackson, rector, had a missionary exhibit during Lent. The exhibit was in the form of diminutive towns and communities of thirteen home and foreign mission fields. Dr. John W. Wood, who recently visited the parish and addressed the congregation, was so impressed with the exhibit that he had pictures made for Church publications.

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## Laity Conference

The 1927 Conference of the National Federation of Church Clubs of the United States will be held Friday and Saturday, May 6th and 7th, at Briarcliff Lodge, Briarcliff Manor, N. Y. The Lodge is about thirty miles from New York City and offers accommodations for the meetings and for the entertainment of delegates and visitors, together with delightful opportunities for out-door recreation and social intercourse. All laymen of the Episcopal Church are cordially invited to attend this Conference. The general subject will be the Work of the Laity.

Thursday evening, May 5th, there will be an informal reception and social gathering. Both Friday and Saturday mornings at eight o'clock, there will be celebrations of the Holy Communion in the near-by parish churches. On Friday, May 6th, at 10:30 o'clock, the first session of the Conference will begin with a business meeting followed by five-minute reports of the work of the Church Clubs. Brief addresses will be made on The Work of the Laity in the Parish; In the Diocese; In the Nation. On Friday afternoon, at 2:15, a brief address from the President of the Federation will be followed by reports from representatives of Laymen's Organizations. The Friday evening session will be devoted to discussion of co-operation among laymen's organizations.

Saturday morning at 10:30, reports will be made by representatives of women's organizations; these will be followed by a business session, during which officers will be elected and a place of meeting selected for the next year. Saturday afternoon will be devoted to social intercourse and out-door recreation. Saturday evening, the Annual Dinner of the Federation will be held, at which the delegates will be the guests of the Church Club of New York.

For information apply to E. R. Hardy, Secretary, 7 East 48th Street, New York City. For accommodations, apply to Briarcliff Lodge, Briarcliff, N. Y.

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## Pennsylvania Diocesan Convention to Consider Changes in Representation

Funeral of Dr. James DeW. Perry  
—Epiphany Parish to Celebrate  
25th Anniversary

The Living Church News Bureau  
Philadelphia, April 15, 1927

THE COMING 143D ANNUAL CONVENTION of the diocese of Pennsylvania May 3d and 4th will be asked to act to simplify election procedure, give representation to organized missions, and consider the organization and functioning of the diocesan council. The latter will be on the report of a committee appointed by last year's convention, the other two by the committee on canons, of which the Rev. F. C. Hartshorne is chairman.

The constitution provides a vote by orders for election of all officers and members of committees. This often requires many ballots to secure majorities and concurrence, with an expenditure of time and effort generally felt to be greater than the importance of the matter requires. The proposed amendment provides "scissors for cutting red tape" by providing that except in the election of the standing committee or where canon requires some particular method, the convention by resolution, approved by a majority of those voting in each order, may adopt any other method of electing an officer or members of committee.

Debate and inconclusive action at several recent conventions seems to have disclosed that there is a strong sentiment to give some representation to the thousands of communicants who are not members of parishes in union with convention. There is some sentiment against extending any recognition to chapels of parishes; and against giving the vote to any but parishes. The committee believes that an amendment can be carried as follows:

"The convention may by canon provide upon what terms missions or other organized bodies of Church members of this diocese not in union with the convention, may send to the annual meeting of the convention one or more lay representatives; provided that such representatives shall not have the right to vote."

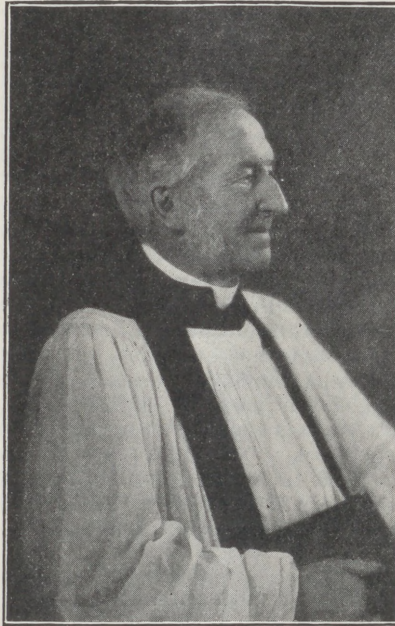
The chairman of the committee, in a recent interview, points out the practical result of what many criticize as "tinkering canons," in that by a recent amendment the operation of the Christmas fund for infirm clergy and the widows and orphans of deceased clergy of the diocese, has been extended and made more flexible, to the great advantage of beneficiaries. He also suggests using indefinite postponement, or the previous question, as normal and courteous ways of bringing a discussion to an end, instead of the harsh and discourteous use of the motion to lay on the table, which is undebatable and by a bare majority silences the mover without even a chance to state the reason for asking action. A practical disadvantage of excessive tabling is that it is inconclusive, a bare majority being able later to take from the table and pass in a thin house at the end of the session what may have been tabled earlier by a large vote.

### FUNERAL OF DR. PERRY

The Rev. James DeWolf Perry, D.D., father of Bishop Perry of Rhode Island and for forty-one years a member of the

standing committee of the diocese of Pennsylvania, and for twenty-seven years president of that body, a leader in the Church life of the diocese for more than sixty years, died on Monday, April 11th, at his home, 165 West School Lane, Germantown.

Dr. Perry had been in feeble health for some time and his death was due to the ills incident to old age. Funeral services were held on Wednesday afternoon in Cal-



THE LATE REV.  
JAMES DEWOLF PERRY, D.D.  
Died April 11, 1927

vary Church, Germantown, of which he was rector from 1866 to 1908, and rector emeritus to the time of his death.

The Rt. Rev. James DeWolf Perry, D.D., son of the deceased priest, officiated, assisted by the Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese, and the Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania. Members of the standing committee of the diocese were among the honorary pall bearers. The body was taken to Bristol, R. I., Dr. Perry's birthplace, for interment.

On his mother's side, the late Dr. Perry was the great-grandson of Benjamin Bourn, quartermaster on General Washington's staff and later a member of Congress from Rhode Island. On his father's side he was the great-grandson of Capt. James DeWolf Perry, also one of the first congressmen from Rhode Island. Dr. Perry's grandfather was Capt. Raymond Perry, brother of Commodore Oliver Perry and Matthew Galbraith Perry.

Dr. Perry at the time of his death was the oldest alumnus of the Philadelphia Divinity School. In recent years he conducted every week during the winter at his home a large class in Bible Study. His lectures on the subject were published two years ago in a volume entitled *Studies in the Gospels*. He taught and preached until within two weeks of his death. His mental vigor, and the manner in which he kept abreast of the times in his reading and study, were contributing factors in his attraction for young men, many of whom constantly looked to him for guidance.

Dr. Perry was twice married. His first

## AMERICAN CHURCH MONTHLY

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May, 1927

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wife was Miss Elizabeth Russell Tyson of New Bedford, Mass., who died in 1910. In 1914 Dr. Perry married Miss Marian Frazer Harris, who survives him. Dr. Perry is survived by five children of his first marriage; Robert Swain Perry of New York; Bishop Perry of Rhode Island; Mrs. William Bartlett Thurber, Mrs. Russell Sturgis Hubbard, and Mrs. James Savage Russell, all of Milton, Mass. Eleven grandsons were present at the funeral.

#### ANNIVERSARY OF EPIPHANY PARISH

The Church of the Epiphany, Lincoln Drive and Carpenter Lane, celebrates the twenty-fifth anniversary of the incorporation of the parish, beginning on Tuesday, April 19th, with a reception to Bishop and Mrs. Garland and all former rectors, and ending with a special service of thanksgiving Low Sunday afternoon. An augmented choir under direction of Robert M. Banks will sing Lloyd's *Festival Te Deum in E Flat*, and Gounod's *Praise Ye the Father*; and the Rev. George C. Foley, Ph.D., will preach.

The present beautiful church was started in 1901 in a fine location in north-western Germantown donated by the trustees of the A. J. Drexel estate, the first services being held in October of that year. Prof. James Alan Montgomery, now of the Divinity School, was the first rector, followed by the Rev. Richard J. Morris, now secretary of the convention, and secretary to the Bishop. The Rev. Irving A. McGrew was succeeded by the present rector, the Rev. J. Wesley Twelves.

#### NEWS NOTES

The Rev. Dr. A. R. VanMeter returns Easter Eve from the south, where he has been recuperating from illness, to his work as dean of the convocation of Germantown and rector of Calvary, Germantown, Manheim and Pulaski Streets.

Miss Cecilia Powell, missionary on furlough from Kyoto, Japan, will be the speaker Wednesday morning at the regular monthly meeting of the foreign committee of the diocesan branch of the Woman's Auxiliary at Church House.

The Church Normal School Commencement will be held Thursday in Easter week at Holy Trinity parish house, 20th below Walnut, at the close of the largest and best season in its useful history.

CHARLES JARVIS HARRIMAN.

#### MEETING OF CHURCH PERIODICAL CLUB, NEW YORK

New York—The Church Periodical Club will hold its last meeting of the season Monday, April 25th, at 11 o'clock, in St. Thomas' parish house, New York City. The speaker will be the Rev. H. C. Spackman of St. Paul's University, Japan, who will tell of the development of the library there since 1922 when the C. P. C. raised the funds necessary to bring it up to government standards.

#### CLOSE OF THE DETROIT FELLOWSHIP

DETROIT, MICH.—The Round Table Fellowship, held on Monday evenings during Lent, in St. Paul's Cathedral, Detroit, came to its close, April 4th. The address was given by Dr. Lynn Harold Hough of the Central M. E. Church, Detroit. The Fellowship, under the direction of E. E. Piper, diocesan superintendent of religious education, met every week to study the problems of devotional life, the adjustments of human relationships and science in modern life.

#### WASHINGTON NEWS NOTES

##### Two District Churches Erecting New Parish Houses

The Living Church News Bureau  
Washington, April 16, 1927

ON EASTER EVEN THE BISHOP OF Washington laid the cornerstone of the new parish house and cloister at St. Philip's Church, Laurel. This parish house will be thoroughly modern and well equipped. It is being erected at a cost of \$30,000, all of which has been subscribed by the congregation. St. Philip's Church under the leadership of the Rev. Hulbert A. Woolfall has been making steady progress, and the new addition to its group of buildings will greatly enlarge the scope of its activities.

Another projected parish house is shortly to be built by St. Alban's parish, Mt. St. Alban, the Rev. Charles T. Warner, rector. St. Alban's, which is situated in the Cathedral close, is one of the most active parishes in the diocese, and its present parish hall is entirely inadequate. The new building will be of stone to correspond with the church and will front on Wisconsin Avenue.

On Palm Sunday afternoon an important gift was made to the Cathedral Library. It is an original copy of the first Prayer Book of Edward VI. The book was discovered in a rare book store in New York, and was presented to the Cathedral Library by a group of Church people of Washington.

Rear Admiral and Mrs. Pressley M. Rixey have invited their friends to their home in celebration of their fiftieth wedding anniversary on April 25th. Admiral Rixey is a warden of St. John's Church, and his long record of service to Church and state makes their anniversary an event of great interest.

The Sunday School Institute held its spring meeting at Epiphany parish hall on April 19th. The speaker was the Rev. Roland Cotton Smith, formerly rector of St. John's, Lafayette Square. The address was followed by group conferences for the clergy, for superintendents of Sunday schools, for teachers of senior, junior, primary, and kindergarten students.

The Dean of Washington, the Very Rev. G. C. F. Bratenahl, D.D., will give the opening prayer at the annual convention of the Daughters of the American Revolution, which begins on April 19th.

The Church Periodical Club in the diocese of Washington, under the leadership of Mrs. Henry T. Cook, has accomplished a remarkable piece of work among Church people in the diocese. A plan of group reading has been worked out and is being enthusiastically followed. Groups of ten people each have been formed in various parishes and organizations. Each group selects a book to be read which is furnished by the Church Periodical Club. These books are known as "crusaders" and are read in turn by each member of the group. As each reader finishes he signs his name in the front of the book and passes it on to the next member of the group. When the book has been read by the entire group it is said to have finished its first crusade and is sent on to another group for its second crusade. At the present time there are one hundred and forty such groups operating in the diocese which means that a very large amount of good reading is being done by the people of the diocese.

RAYMOND L. WOLVEN.

#### SAN FRANCISCO SEAMEN'S INSTITUTE

SAN FRANCISCO—The men at the United States Marine Hospital in San Francisco come from the seven seas. Americans, Dutch, Swedes, Danes, Norwegians, Russians, Filipinos, Portuguese—sailors of all nations—are there, due to accident or sickness, the incapacity often lasting for months.

They get good care, good food, and splendid medical attention, but, of course, no institution can provide relatives and friends. Time hangs heavy on the hands of the convalescent. Entertainment and occupation are his greatest needs.

To supply this deficiency, the Seamen's Church Institute of San Francisco established a recreation hut at the hospital in 1917. Today, says the *Seafarer*, the institute's paper, it is the most popular spot on the grounds, the resort of all who are well enough to come to it.

Mrs. Nelson, who is in charge, is a real mother to the boys. The hut has one large room with a stage, small library, small kitchen, and work-room devoted to occupational therapy. One corner of the main room has been partitioned for a barber-shop for the patients.

The large room has a fireplace, a pool table, a phonograph, also tables for games and reading or writing. In the library is a fair collection of fiction and reference works, and magazines.

Worsted bags are made by the convalescents, the men receiving a portion of the proceeds. This provides them with much-needed pocket money when they leave the hospital.

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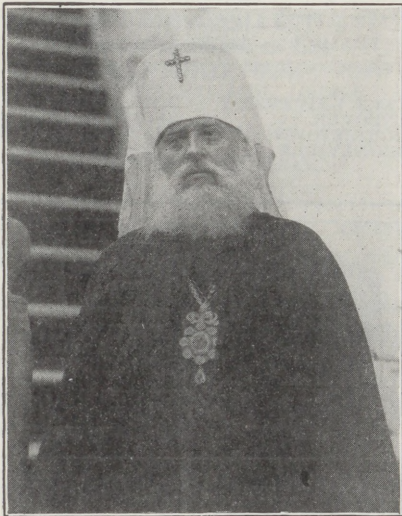
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**CAMPAIGN TO BUILD NEW  
DETROIT CHURCH**

DETROIT, MICH.—St. Peter's Church, Trumbull and Michigan Aves., Detroit, one of the oldest churches in the city, is conducting a campaign to raise \$75,000 for a new church building. Since the Rev. Robert Kimber became rector in 1925, the church has constructed and equipped a three-story parish house. The second unit is being provided for in the present campaign, and the third unit will be an endowment building, consisting of stores and offices, which provide a permanent income for the settlement and community work to which the church must look forward.

**RUSSO-AMERICAN SERVICE  
OF FRIENDSHIP**

BOSTON—The Most Rev. Platon, Archbishop and Metropolitan of the Russian Orthodox Church in America, was the guest of honor and preacher at a service of friendship at the Church of the Advent, Boston, the Rev. William H. van



METROPOLITAN PLATON  
Primate of Russian Orthodox Church  
in America

Allen, S.T.D., rector, on the evening of Palm Sunday. The sermon of Metropolitan Platon, which was in Russian, was interpreted by Professor Karpovich of Harvard.

At the beginning of the service, the American clergy entered the chancel with the Advent choir, while visiting Russian priests met the Metropolitan at the west door with the special Orthodox "Welcome to the Bishop," escorting him to the high altar where he gave his archiepiscopal blessing. Solemn Evensong followed, the hymn before the sermon being Rise, Crowned With Light, to the music of the Russian national anthem. The Archbishop's sermon was a moving rehearsal of the experience of the past ten years, with an expression of his gratitude for the kindness shown by the bishops and priests of the Episcopal Church, and of his feeling that the two Churches were in all essentials united.

The Russian choir sang two anthems, after which all clergy and both choirs joined in a solemn procession, singing the Litany of the Passion to the Carmelite melody. The closing benediction was given by the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts.

Among the clergy of the American Church participating in the service of friendship were Frs. Burton, superior S.S.J.E., Chapman, vicar of St. Stephen's,

Whitehill, of Manville, R. I., and Archdeacon Dennen of Boston. The Russian clergy of Boston, Maynard, Manville, and nearby cities were present in a body, and the church was crowded with an enthusiastic congregation. One of the results of the service is the organization of a Boston committee to further the work of the Russian seminary in Paris.

**BALTIMORE RECTOR RESIGNS**

BALTIMORE—The resignation of the Rev. Peregrine Wroth, D.D., as rector of the Church of the Messiah, Baltimore, to take effect June 5th, has been accepted by the vestry of the church. He has been rector of the parish for over fifty-one years and has now been elected rector emeritus.

The Rev. Dr. Wroth received his theological training at the Virginia Theological Seminary, and was ordained to the priesthood in 1873 by Bishop Whittle of Virginia.

In 1876 the Rev. Dr. Wroth came to the Church of the Messiah as assistant to the Rev. C. C. Penick. The next year the Rev. Mr. Penick became Bishop of Liberia, and the Rev. Dr. Wroth was left in charge of the work of building up the congregation. He instituted the first noon-tide Lenten services for business men in the United States, with the possible exception of Trinity Church, New York; and these services were maintained for thirty years.

The church was destroyed by fire in 1904 and the Rev. Dr. Wroth set to work to provide his congregation with another house of worship, which was used for fifteen years. In 1920 the present Church of the Messiah was built on the corner of Harford Road and White Avenue, Hamilton.

The Rev. James A. Mitchell, who has been assisting the Rev. Dr. Wroth, has been elected as the new rector.

**A MEXICAN SOCIAL SETTLEMENT**

MEXICO CITY—In connection with the Church of San José de Gracia, Mexico City, there is maintained a modest social settlement called Sagrado Nombre or The Holy Name. Bishop Creighton states that this year it has the largest enrolment of its history. It maintains classes especially for the benefit of young business women; gives them some social opportunities and generally helps to open the way to a more useful future.

An instance of one kind of service rendered by the settlement is illustrated in the case of a Mexican official. During the revolution he was driven out of Mexico City and had to leave his family behind. One of his children, a mere baby, was cared for in the Casa. She became critically ill and would have died had the settlement not sent her to the American Hospital, where she made a complete recovery. She is today a healthy child. Her father naturally feels grateful to the Church for saving his child's life through Sagrado Nombre.

The wife of the American Ambassador, recognizing the good work of the settlement, has recently sent a generous subscription for its maintenance, and is also heading a movement to insure an additional income of \$600 a year from the American colony in order that the settlement may be moved to a larger and more suitable building. An American business man here has recently promised the salary of an additional Mexican teacher.



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### PENINSULA SUMMER CONFERENCE

NEW CASTLE, DEL.—The Peninsula Summer Conference, which holds its 9th session this year at Ocean City, Md., from June 20th to 26th, inclusive, will present eighteen courses besides conferences. The faculty will include Dr. C. J. Galpin, of the U. S. Department of Agriculture, the Rev. Dr. C. B. Hedrick, of the Berkeley Divinity School, Prof. William R. Howell, of Washington College, the Rev. Frederick E. Seymour, director of religious education in the diocese of Pennsylvania, the Rev. Franklin J. Clark, secretary of the National Council, the Rev. Elmer C. Hedrick, rector of St. Thomas' Church, Richmond, Va., the Rev. Addison A. Ewing of Philadelphia, the Rev. Christopher P. Sparling of Baltimore, the Rev. Richard W. Trapnell, and the Rev. Dr. George C. Graham, both of Wilmington.

The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, is president of the conference and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, is chaplain. Information concerning the conference may be obtained from the Rev. Henry N. Herndon, 1306 Van Buren Street, Wilmington.

### RELIGIOUS DRAMA AT UNIVERSITY OF NORTH CAROLINA

CHAPEL HILL, N. C.—In connection with the dramatic institute held annually in March at the University of North Carolina, an interesting addition was made this year in devoting one day to religious drama. Each of the four churches of the town produced a short one-act play. Five college students, representing the Chapel of the Cross, Chapel Hill, produced a short play, written by the rector, the Rev. Alfred S. Lawrence, and dealing with an incident in the life of St. Francis of Assisi.

The extension department of the university has offered to help any church in the state in selecting and producing religious plays and pageants.

### MEETING OF NEW JERSEY BROTHERHOOD OF ST. ANDREW

ELIZABETH, N. J.—A meeting of the diocesan assembly of the Brotherhood of St. Andrew, including both junior and senior branches, was held in St. John's parish house, Friday evening, April 8th. J. W. A. Smith, national councilman, presided at the meeting, which opened with a supper served by the ladies of the parish.

Following the supper an address on The Spiritual Power of the Brotherhood was given by Leon C. Palmer of Philadelphia, the new general secretary of the national organization.

### CHURCH CLUB FOR UNIVERSITY STUDENTS

LARAMIE, WYO.—The Hon. T. S. Taliaferro, Jr., lay chancellor of the district, has been delivering a course of lectures during Lent at the Forum of the Episcopalian Club for university students, entitled The Bible in Western Civilization. This club, under the direction of the Rev. F. G. Harkness, student pastor, is the center for work among university students, and now has a membership of 130. Recently the club members voted to limit the membership to students who would pledge themselves to regular attendance at club meetings and lectures.

### MISSIONARY PAGEANT IN SOUTH CAROLINA

COLUMBIA, S. C.—A pageant of missionary appeal was presented on April 4th in Trinity parish house, Columbia, by the department of Church and Church extension of the women and of the men's club of the parish.

The center of the stage was occupied by reproduction of a cover of the *Spirit of Missions*, which opened, and a little girl came forth representing mission study. She proceeded to interest the audience in the missionary work of the Church by opening the *Spirit of Missions* on various scenes representing phases of the work in the field.

The following scene represented Dr. Elliott at work in St. Luke's Hospital, Tokyo, and the work being done at St. Agnes' School, Kyoto. Latin America was introduced in vivid colors with an appeal for the work there, while a small girl in an Hawaiian costume reminded the audience of their share in the work there. A group of Italian-Americans spoke of the foreign-born American work of the Church, and Deaconess Marie P. Williams told of the work she and her co-workers are doing in the coal fields in the mountains of Virginia. The Little Blue Box appeared with a comparison of the beginning at \$400 with the last offering of \$912,841.30, all for the womanhood of the world by those who recognize their blessings through Christ. The missionary from Upper South Carolina to China came with a group of girls to show the work she is doing; some American Indians came for the work under Bishop Burleson; and a figure in purple spoke of the sacrifice of missions, pointing especially to Archdeacon Stuck in Alaska and the Rev. and Mrs. Hoke Ramsaur in Liberia. The Rev. Dr. Henry D. Phillips offered prayers for the missionary work of the Church and gave the benediction.

### COMMITTEE MEETING OF PROVINCE OF WASHINGTON

PHILADELPHIA—The spring semi-annual meeting of the committee on religious education of the province of Washington was held in St. Paul's Church, Chestnut Hill, Philadelphia, on Thursday and Friday, April 21st and 22d. Reports were given by the Rev. Frederick E. Seymour, chairman of the committee on the education of children, the Rev. Dr. Robert N. Meade, chairman of the committee on the education of youth, the Rev. Dr. Edwin R. Carter, chairman of the committee on the education of adults, and the Rev. Dr. William L. DeVries, chairman of the committee on professional education.

### THE CRUSADE IN NORTH DAKOTA

FARGO, N. D.—The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, and the Rev. Elvan L. Tull, rural dean of Torrington, Wyo., were the crusaders at All Saints' Church, Minot, February 20th, and at St. George's Church, Bismarck, February 27th.

The crusaders in St. Paul's Church, Grand Forks, beginning February 13th, were the Rev. Robert Flockhart of Sioux City, Iowa, and the Ven. William Burrows, Archdeacon of the diocese of Indianapolis. The Rev. Mr. Flockhart was the preacher at all services and Archdeacon Burrows was the conference leader. The same crusaders conducted a similar mission in Gethsemane Cathedral, Fargo.

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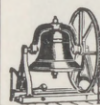
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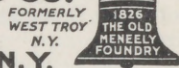


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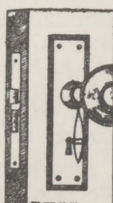
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**NATIONAL COUNCIL MEETING  
OF BROTHERHOOD OF  
ST. ANDREW**

PHILADELPHIA—A meeting of the national council of the Brotherhood of St. Andrew will be held April 30th and May 1st, preceded by a meeting of the executive committee the evening before. A number of important matters, including plans for the fall conference and for the 1928 national convention, are to come before the council for action. Plans for coöperation in the follow-up of the Bishops' Crusade, and for the development of the Crusade Chapters will also be discussed.

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NILES, OHIO—When the Rev. Georgian Baloi, Rumanian Orthodox priest, was killed in an automobile accident here recently, the Rev. W. W. Ridgeway, rector of St. Luke's Church, was quick to offer the facilities of his church for the funeral. Accordingly, on March 30th, following rites in Rumanian Hall, Rumanian services were held at St. Luke's, Fr. Ridgeway assisting. Ten Orthodox clergymen acted as pallbearers, while acolytes of St. Luke's carried the processional cross and the banner of St. George.

**THE CRUSADE IN  
ALABAMA PARISH**

BOLIGEE, ALA.—The Bishops' Crusade was held during the last week in March in St. Mark's Church, the Rev. S. D. Palmer, missionary. St. Mark's is a small rural parish which recently suffered from a cyclone, destroying a beautiful grove around the church, breaking four of the stained glass windows, demolishing the schoolhouse, and inflicting much expense on the parish and the community.

During the Crusade the Woman's Auxiliary had its semi-annual corporate Communion and U.T.O., and placed \$218 on the altar.

**THE CRUSADE IN UPPER  
SOUTH CAROLINA**

COLUMBIA, S. C.—Every parish and mission in the diocese of Upper South Carolina has felt the effects of the Bishops' Crusade. Many Church people attended the services in Greenville and Columbia, and after the visit of the national crusaders, the clergy of the diocese were assigned to the various churches for parochial missions of a week each. A number of parishes have expressed their gratitude for the messages of these missions and many have asked for the privilege of having a like mission each year.

SIX-WHEEL motor cars are coming into use for passenger traffic across the Syrian desert. One has already traversed the 1,400 miles from Beirut to Ramadi, eighty miles from Bagdad. Perhaps by the time all our Church people have learned that we have two missionaries assisting the Assyrian Church in Iraq, pilgrims to Palestine will be able to visit them.

YOU CANNOT convert the world by being like the world. You can only convert it by being different. You will not draw people to Christ by being like them. You will draw them, if at all, only by being like Him.—J. G. H. Barry.

**The Church in  
Foreign Lands**

TYPES OF THE SECOND GENERATION. Two recent news items supplied by the Church Missionary Society show the changes that have been wrought during the years in which it has been at work in Africa. One states that when Archdeacon Mathers, of the society's Upper Nile mission, started the mission work at Kaliro, a town in the Uganda Protectorate, he found the old chief sitting over his beer pot, and handing the drinking tubes even to the children around him. Now this man has been succeeded by an able young Christian chief who is battling against old, clinging customs and fiery temptations. The old chief had some 600 wives, but this young man is bravely standing by one.

The second item describes a different type of inheritance. It tells of Archdeacon Crowther, son of the late Bishop Samuel Adjai Crowther, the slave boy who became Bishop of the Niger, who is now eighty-two years of age, but still travels up and down the country by canoe or motor lorry preaching the Gospel wherever he goes, and giving advice and guidance to many Churches in the great Niger delta.—*Missionary Review of the World.*

TRAINING GIRLS IN PALESTINE. The Church of England high school for girls, at Haifa, Palestine, is attended by Moslems, Jews, and Bahai, together with Armenian, English, and Greek Orthodox Christians. The school believes that all forms of education should rest on the solid foundation of religion. Scripture is given first place in the school curriculum. The rule is that all must assemble in the early morning to ask God's blessing on the work of the day. Parents expect a great deal from this school. "Have I not already paid fifty piastres for Hannah's education," said an irate Arab father one morning, "and have I not told you that all this money was not spent only that my daughter may be clever in history and geography but that she should learn first of all to be a good girl? How can you defend yourself, for Hannah has already been two weeks in your school and yet she is still a little she-Satan at home?" —*Missionary Review of the World.*

AUSTRALIAN BISHOP FOR AFRICA. The Federal Council of the Australian Church Missionary Society is to decide shortly whether it will take over the Tanganyika portion of the diocese of Mombasa, East Africa, and make of it a new diocese with an Australian bishop at its head. The Bishop of Mombasa, Dr. Heywood, was in Sydney recently to confer with C.M.S. officials on the subject. His diocese is some 800 miles long and 500 miles wide, comprising Kenya (British East Africa) and a large part of Tanganyika (formerly German East Africa). In addition to 15,000 white people, the diocese includes about 1,000,000 blacks and 28,000 Indians.

WORLD CONFERENCE DELEGATION. The Bishop of George, the Coadjutor Bishop of Capetown, and Bishop Williams have been appointed to represent the province of South Africa at the World Conference on Faith and Order in August.

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

### FRANK H. CHURCH, PRIEST

SAN FRANCISCO—Funeral services for the Rev. Frank H. Church, who died on April 6th, were held at Grace Cathedral, San Francisco, April 9th. The Rt. Rev. Edward Lambe Parsons, D.D., Bishop of California, officiated, assisted by the Very Rev. Dr. J. Wilmer, Gresham, and the Ven. A. W. Noel Porter, Archdeacon. Interment was at Iona Cemetery, Cypress Lawn.

The late Rev. Mr. Church at the time of his death was proprietor of the Church Book Shop and diocesan correspondent for THE LIVING CHURCH. He is survived by his widow, Alice W. Church, who will conduct the book shop as her husband's successor.

### PERCIVAL S. M'INTYRE, PRIEST

NEW YORK—The Rev. Percival S. McIntyre, for thirty years an active priest, died in this city on Wednesday, April 11th. He was a native of Savannah, Ga., and was graduated from the Seabury Divinity School, at Faribault, Minn., in 1887. He was ordained a deacon in 1886 and advanced to the priesthood by Bishop Whipple the next year. He was attached to the Cathedral in Topeka, Kans., for the next four years, and later held charges at Grace Church, St. James' Church, and the Church of the Redeemer in Chicago and as rector of St. Stephen's Church at Woodlawn, N. Y.

### WILBUR FISK WATKINS, JR., PRIEST

BALTIMORE—The Rev. Wilbur Fisk Watkins, Jr., non-parochial priest of the diocese of Maryland, died on April 7th at St. George, Bermuda, where he had spent the winter. The burial service was held in St. John's Church, Mt. Washington, Baltimore, on Wednesday, April 13th, conducted by the Most Rev. John G. Murray, D.D., as Bishop of the diocese, assisted by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop Coadjutor. At the grave the service was conducted by the Rev. R. S. Litsinger, rector of St. John's Church, Baltimore, and the Rev. S. H. Watkins, of New York, a brother of the deceased. Interment was in Druid Ridge Cemetery.

The late Rev. Mr. Watkins was ordained deacon in 1881 and for two years was assistant at the Church of the Epiphany, Philadelphia. On his ordination to the priesthood in 1885 by Bishop Stevens, he became rector of St. Stephen's Church, Bridesburg, Philadelphia. His next cure was Trinity parish, Shamokin, Pa., and after a short rectorship, he served as assistant in St. Stephen's Church, Wilkes-Barre, Pa., and at Emmanuel Church, Baltimore. In 1891 he accepted the rectorship of St. John's Church, Mt. Washington, and remained there until his retirement in 1925.

The late Rev. Mr. Watkins is survived by three children, Mrs. John B. Arnold, Leonard R. Watkins, and Ella R. Watkins.

THE NIPPON SEI KO KWAI, our sister Church in Japan, is now more than forty years old. The first synod met on February 11, 1887.

### NEWS IN BRIEF

ALBANY—The Rev. John J. Paulsen, rector of St. Thomas' Church, Tupper Lake, and the Rev. William M. Tilton, of Lebanon Springs, held Lenten missions in each other's parishes. The Rev. Mr. Tilton was in Tupper Lake, March 13th to 19th, and the Rev. Mr. Paulsen at Lebanon Springs and Chatham, March 21st to 26th. The attendance was gratifying at all the services, which consisted of the Holy Communion in the morning and a preaching service in the evening.

CONNECTICUT—Ten thousand dollars has been left to Trinity Church, Wethersfield, in the will of the late Nancy W. Standish, in memory of the testatrix and her two sisters, Mary Louise Standish and Cynthia W. Standish.

IOWA—The fifth year of Camp Morrison, the Iowa diocesan boys' camp, near Waterloo, will open on July 12th and last through July 23d. The camp belongs to the Brotherhood of St. Andrew but is under diocesan management.

MICHIGAN—The buildings of the Cranbrook School for Boys are nearing completion, and the school will open in September of this year. For the present, boys of the seventh, eighth, and ninth grades will be admitted. Provision is made for day scholars for whom the charge is \$450 per annum. The full charge for room, board, and tuition is \$1,250.—The Woman's Auxiliary of the diocese of Michigan will inaugurate a spring meeting to be held in Trinity Church, Bay City, Monday, May 23d, which will be followed by a meeting of the House of Churchwomen of the diocese on

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May 24th.—The *Michigan Churchman*, official organ of the diocese of Michigan, is appearing in new and attractive garb. Mrs. Henry Ford has made a substantial contribution in order that this monthly could be continued.—Dr. S. A. Curtis, research supervisor of the Detroit Church Normal School, and the department of education of the University of Michigan, addressed the April session of the school on The Function of Research in Education.

NEVADA—St. Mark's Church, Tonopah, had a daily celebration of the Holy Eucharist during the Lenten season.—The Bishops' Crusade was held in St. Bartholomew's Church, Ely, April 3d to 7th. The crusader was the Rev. Charles O. Brown, vicar of St. Mark's Church, Tonopah.

NORTH CAROLINA—On Sunday, April 3d, the Rev. M. A. Barber, rector of Christ Church, Raleigh, celebrated the 20th anniversary of his connection with that parish.—Trinity Church, Statesville, the Rev. T. L. Trott, rector, has completed extensive alterations to the church edifice. The completion of the church building was marked by a preaching mission conducted by the Rev. W. W. Way, rector of St. Mary's School, Raleigh.—The General Educational Board of New York announced that it will give \$40,000 of the \$120,000 required to build a dining hall and domestic science building and girls' dormitory for St. Augustine's School, Raleigh. An effort will be made to secure the balance at an early date. St. Agnes Hospital, which serves the school and the Negroes of Raleigh, is being rebuilt, following the destructive fire of some months ago.

NORTH CAROLINA—Trinity Church, Scotland Neck, has received a very beautiful communion service, provided for in the will of the late Rev. John G. Hatton of Portland, Ore.—Work has begun for the new St. Mary's Church, High Point, which is to be erected by autumn at a cost of \$100,000. The congregation is not large, but the church is being built to meet the eventual demand of a rapidly growing city.—The new parish house recently erected by the congregation of Emmanuel Church, Southern Pines, was used for the first time on Sunday, March 20th.—The Church of the Good Shepherd, Raleigh, the Rev. H. G. Lane, rector, will conduct a drive after Easter to raise \$100,000 for the erection of a parish house. The parish has a large and growing work among young people, and the vestry is anxious to provide adequate facilities for instruction and recreation. The Easter offering is to be devoted to this purpose.

NORTHERN INDIANA—Through the generosity of Arthur F. Hall, president of the Lincoln National Life Co., and treasurer of Trinity Church, Fort Wayne, the rector, the Rev. Louis N. Rocca, has received a check for \$600, coming through the vestry of the church, as a third anniversary gift.

NORTHERN INDIANA—Juvenile delinquency and the Big Brother and Big Sister movements were discussed by Miss Netta Burt, probation officer for St. Joseph County, at a Lenten study class of the Woman's Auxilliary held in St. Paul's Pro-Cathedral, Mishawaka, on March 21st.

OHIO—A communion set, with the exception of a flagon, has been presented to Grace Church, Sandusky, the Rev. Donald Wonders, rector, to take the place of one stolen last July. The two chalices were donated by Mrs. Albert C. Burch, daughter-in-law of the late Bishop Burch of New York, in memory of her grandparents. The Lenten Circle of the church presented a bread box, and Mrs. Carl Engels donated a ciborium.

OKLAHOMA—A new church is to be built for St. John's, Oklahoma City, the Rev. Eric Montzambert, rector. It will seat 400, and it will be so designed that it can be added to as the need arises.—Services are being held at Tulsa for the Negro people of that city. It is expected that the effort will result in a permanent congregation.—A new rectory is to be built at Pawhuska, the land next to the church having been secured for that purpose.

TEXAS—The Bishops' Crusade preaching missions have reached practically every parish and mission in the diocese of Texas, but lack of missionaries made it necessary to postpone a few of the missions until after Easter. Incomplete reports to the diocesan commission on evangelism indicate a fairly good response. Most of the missions were taken by priests living within the diocese.

TEXAS—The highest national honor which can be bestowed upon sailors, the gold life-saving medal, has been awarded the Rev. F. M. Johnson, Jr., rector of Christ Church, Eagle Lake, for saving three lives in a heavy surf at Rodondo Beach, Calif., in 1918. At the time Mr. Johnson was serving as chief boatswain's mate in the navy. The Rev. Mr. Johnson now

holds a commission as chaplain in the U. S. Naval Reserve Force, with the rank of lieutenant, junior grade.

WYOMING—Cathedral broadcasting station KFBU, Laramie, has changed its schedule to daylight transmission. The noonday service in the Chapel of Our Saviour, St. Matthew's Cathedral, is broadcast daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily, and a religious service on Fridays. On Saturdays at 1:30 P.M. the various schools and institutions of the Church in Laramie furnish programs in which the Sherwood Hall, the Cathedral School for Boys, Ivinston Hall, the Cathedral School for Girls, the Episcopalian Students' Club of the University of Wyoming and the girls' department of the Cathedral Home for Children have provided programs.—Lenten activities at the Balch House, the home of the Episcopalian Students' Club of the University of Wyoming, included a series of lectures on Comparative Religions by the Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming, the Ven. Royal H. Balcom, Archdeacon, and others.—A community house has been completed at Dubois, erected by the people of the village and donations by C. B. Voorhis and John R. Boardman. It is the center of a Church work in the community, located next to St. Thomas' Church. The women of the community provided the furnishings of the building.

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