

Forty Pages



Price 10 Cents

# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, APRIL 30, 1927

No. 26

## As Dr. Ainslie Sees Us

EDITORIAL

## The Episcopal Church and the Disciples

REV. PETER AINSLIE, D.D., LL.D.

## The Church in Polynesia

THE BISHOP OF POLYNESIA

# Why Business Men Invest Part of Their Profits in Utility Preferred Shares

They do. A good many of them. And more than a few business corporations, too. For these reasons:

1: Some of them, because they know that while their own businesses are now profitable, changes of one kind or another may some time make them unprofitable. They wish to salt away a part of today's profits in the inside shares of an industry that is as certain as any form of business can be to go on indefinitely earning a fair yearly profit.

2: Some of them, because their own businesses don't need all of their present profits. They want a safe investment for the surplus, where it will earn a good income rate, and where it can be readily turned into cash in case of need.

3: Some of them, because their own businesses are mainly dependent for success on their individual management. They know they will presently want to relax and take life easy, and they want an assured permanent income thereafter from a big, impersonal, State-regulated, steadily growing, public service industry.

These successful business men thus endorse the judgment of the thousands of wage earners and other savings investors who buy the preferred shares of Milwaukee Electric Railway & Light Co. and its affiliated utilities, as issued from year to year, to finance the growth of their public service properties.

Securities Department is now selling the small remainder of a \$2,000,000 issue of Milwaukee Electric's 6% cumulative preferred stock. During the past four months 1,500 men and 1,300 women in 185 cities and towns of Wisconsin and Upper Michigan, and a few in other states, have bought nearly all of this issue. A new issue of 6% shares will follow this one, authorized by the State to pay for additions to the Company's income-producing public service property. In this way a larger part of the profits of the industry are each year returned to its customers and employees in dividends.

These shares sell for \$100 each, payable all cash or \$10 down and \$10 monthly per share. Because the shares represent money already invested and earning income, the dividends on paid-up shares start the day you buy them. Interest at 6% yearly is allowed on monthly payments, credited on the final payment. Dividends of \$1.50 per share are mailed to shareholders June 1, Sept. 1, Dec. 1 and March 1, each year. The Company has paid its preferred share dividends regularly every three months since 1900; has paid common share dividends averaging 8% yearly every year since 1903.

You can buy the shares at Securities Department; at Wisconsin Gas & Electric Co. offices in Racine, Kenosha, Waukesha, Watertown, Burlington, Whitewater, South Milwaukee and Cudahy; at Wisconsin Traction, Light, Heat & Power Co. offices in Appleton and Neenah-Menasha; at Badger Public Service Co. office in Plymouth; at Peninsular Power Co. office in Iron Mountain, Michigan. Visit, write or telephone our nearest office for full details of this investment. Mail orders are filled promptly by registered letter. Address:

**Securities Department**  
Public Service Building, Milwaukee, Wisconsin

# AN EASTER-TIDE GIFT

**A**N APPROPRIATE and valuable gift to your church would be a supply of New Hymnals. The use of the musical edition in the pews would have a lasting effect upon the spiritual value of the services. A singing congregation is an enthusiastic congregation.

Musical Edition - - - \$1.20 per copy  
 \$1.00 per copy in lots of 100 or more  
 Word Edition - - - 40c per copy  
*Carriage charges are extra*

Orders should be sent direct to

## THE CHURCH PENSION FUND

14 WALL STREET

NEW YORK, N. Y.

### THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
 Managing and News Editor, CLIFFORD P. MOREHOUSE.  
 Assistant Managing Editor, Rev. F. H. O. BOWMAN.  
 Literary Editor, Rev. LEONARD HODGSON, M.A.  
 Social Service Editor, CLINTON ROGERS WOODRUFF.  
 Circulation Manager, LINDEN H. MOREHOUSE.  
 Advertising Manager, CHARLES A. GOODWIN.  
 Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond  
 du Lac Avenue, Milwaukee, Wis.

#### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

#### ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.  
 DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. *No discounts on time or space contracts.* Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

#### OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.  
 THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.  
 Special rates on both in quantities to Sunday schools or others.  
 THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.  
 THE BOOKSHELF. About six times a year. Sent free on request.  
 Agents also for (London) *Church Times*, weekly, \$3.50, and *The Church in Japan*, quarterly, \$1.00 per year.

### PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	897
As Dr. Ainslie Sees Us—Flood Relief—Religion Today.	
ACKNOWLEDGMENT	899
DEAN APPEALS FOR RESTORATION OF ST. DAVID'S	899
IN MAY. [Verse] By Helen R. Stetson	899
DAILY BIBLE STUDIES	900
BLUE MONDAY MUSINGS	901
PASTURE ROSES. [Verse] By Charles Ballard	901
THE POWER OF THE RESURRECTION. By the Rt. Rev. William T. Manning, D.D., Bishop of New York	902
MADONNA OF THE GARDEN. [Verse] By Stella Grenfell Florence	902
WHAT THE EPISCOPAL CHURCH HAS TO OFFER AS A BASIS FOR REUNION WITH THE DISCIPLES. By the Rev. Peter Ainslie, D.D., LL.D.	903
THE CHURCH IN POLYNESIA. By the Rt. Rev. L. S. Kempthorne, Bishop of Polynesia	905
THE DISSEMBLER. [Verse] By Henry Irvine Lynds	905
THE BROTHERHOOD SCOUTS By Isaac Coale	906
IS QUALITY OR QUANTITY MORE IMPORTANT IN CHURCH ATTENDANCE?	906
AROUND THE CLOCK	907
CORRESPONDENCE	908
A Different "Three Hours" (Rev. Charles E. Hill)—English Prayer Book Changes (George Wyndham Ridgway)—"Amen" (Rev. Thos. F. Opie)—Change of Address (A. J. Pullen).	
BOOKS OF THE DAY	909
CHINA LETTER	917
NEW YORK LETTER	919
CHICAGO LETTER	921
BROOKLYN LETTER	922

To be shielded from temptation is not strength; it is strength to be able to resist it. Making resolutions is to draw temptations down upon you; it is a challenge which the devil always accepts. The strength is not in making a resolution, but in keeping it. Religion is not merely saying prayers and going to church; it is our daily work and life. Many good women put their common sense into their pockets when they come to religion; they will not give up reading certain books, frequenting certain company, indulging in bad habits, though they know quite well how harmful they all are.—*Selected.*

THE PURPOSE of prayer is to get God's will done.—S. D. Gordon.



MADE FOR ST. JOHN'S CHURCH,  
LARCHMONT, NEW YORK

## STAINED GLASS



### JAMES POWELL & SONS

(Whitefriars) Limited, London, England

98-100 Wigmore Street.

### ADRIAN A. BUCK

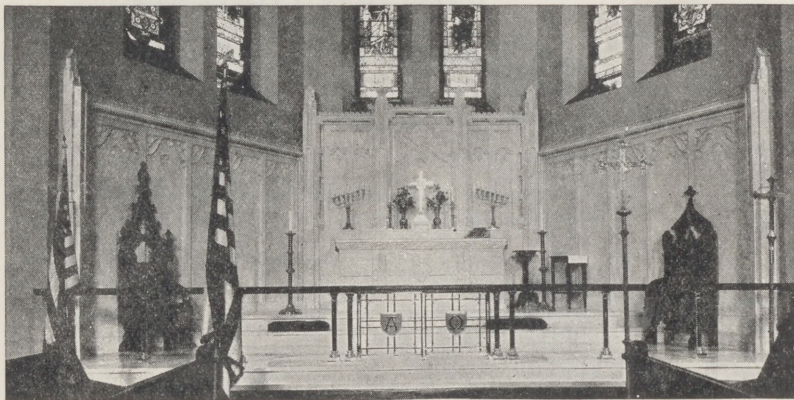
Distributor

665 Fifth Avenue, New York, N. Y.

To those interested in Stained Glass we should be pleased to correspond.

"The Clerestory windows, of which seven are above the entrances to the seven Chapels of Tongues, are designed to depict the Book of Revelation of St. John the Divine. They are made by Messrs. James Powell & Sons of Whitefriars, London. Each window is of three lights with Rose-window at the top and is twenty-eight feet high and seventeen feet wide. "These windows, which are of surpassing charm to the unaided eye, flash out with extraordinary brilliancy of color and affecting beauty of composition and execution, particularly those called "Christ Reigning in Glory" and "The Woman in the Sun," when examined with long distance glasses (apply to Verger), although the less brilliant windows contain subtle details well worth studying, as, for instance, the symbolisms of the elements held by the angels in the window above the Chapel of St. Boniface."

*From the Guide Book of the Cathedral of St. John the Divine.*



### A Remodeled Sanctuary

An added beauty has been given to St. Paul's, Dubuque, by the new Altar and Appointments of the Sanctuary.

### The Church Beautiful

Dignity and Beauty without extravagance, with plans to meet the needs of the Parish, and prices that are ALWAYS fair and consistent. This is the policy which is responsible for so many Episcopal Churches bringing to us their construction or equipment problems.

*We are pleased to consult with the Clergy and Laity and Architects in charge of Church construction*

## SPAULDING & Co.

Representing The Gorham Co's Ecclesiastical Department  
Michigan Avenue at Van Buren Street, Chicago



CHALICES  
CANDLESTICKS  
PROCESSIONAL  
and ALTAR CROSSES  
ALMS BASONS  
STAINED GLASS  
and other  
Appointments  
suitable for  
Memorials and  
Thank Offerings

# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, APRIL 30, 1927

No. 26

## EDITORIALS & COMMENTS

### As Dr. Ainslie Sees Us

**D**R. PETER AINSLIE'S article entitled What the Episcopal Church Has to Offer as a Basis for Reunion With the Disciples, which is printed in this issue, is the sole contribution from Protestant Christianity which we are able to offer our readers in a rather ambitious program of Pre-Lausanne literature that we had planned.

The general tendency in thinking of reunion is to tell promptly what any religious body cannot do. No doubt we who call ourselves Churchmen (while Dr. Ainslie calls us Episcopalians) are subject, with others, to this tendency. We immediately think of the positions we cannot *give up*. And we ought to; but the hope is that we have somewhat to *give*, and perhaps something to learn, and that is different from giving up.

So, hoping to change the emphasis, we asked representative men in the larger Protestant denominations to write for THE LIVING CHURCH expressing their opinion, not of what their own denomination could or could not do in the interest of unity, but what, in the judgment of each of them, the Episcopal Church has to offer. Granting, that is, that the Episcopal Church shares with all Christendom in responsibility for the present divided condition of the latter, what can it do now to help to restore a condition of unity? With one consent they all asked—except Dr. Ainslie—to be excused from writing the articles. His contribution we are gladly printing in this issue, and it is our desire to review it as sympathetically as he himself has written.

**W**E appreciate Dr. Ainslie's recognition of the fairness with which his own body, the Disciples of Christ, was treated in those studies of American denominations which were issued shortly after the tender of the Quadrilateral was made to the Christian world by the Episcopal Church. Dr. Ainslie's uniform fairness and courtesy toward this Church as shown invariably in the *Christian Union Quarterly*, under his editorship, fully matches that which Dr. Lowndes' editorship of the unity studies accorded the Disciples. But it is just because the various Christian Churches so rarely understand one another that the attempt is being made to bring them together at Lausanne in the hope of promoting a more intelligent understanding. It will be men of the spirit of Dr. Ainslie that will make such a sympathetic understanding possible.

The parallelism between the Disciples and the Epis-

copal Church to which Dr. Ainslie has alluded can be carried still further. The Disciples maintain, both in theory and in practice, that the Holy Communion is the great, God-given and God-commanded act of Christian worship, and, if we understand rightly, that service is their regular and their only form of Sunday worship, in which the whole body of their people participate weekly. In theory this also is the position of the Episcopal Church, but in practice we do not wonder that the Disciples do not take our profession seriously. In the great bulk of our churches, especially in the southern states where the Disciples see us at closest range, the actual practice is that the weekly celebration of Holy Communion is confined to an early hour, at which a mere handful of our people, and they not generally the representative people of the parish, are present; and this is supplemented once or twice a month by a later celebration at which, too often, a large part of the congregation conspicuously rises and leaves the church before the climax of the service is reached. That is current Episcopalianism, especially in the South, not in theory but in practice. What the Disciples have to offer as a basis of reunion is this actual treatment of the Holy Communion as the central—they would say the only—act of Sunday worship. In their doctrine of the Holy Communion they differ widely from us; much more widely than do the older Protestant communions. But if we seem (perhaps only to ourselves) to have the better eucharistic doctrine, they undoubtedly have the better practice. If, as the result of closer study of each other, we could give them something of our doctrine on the sacraments while inducing our people to emulate their practice, making the Holy Communion everywhere and always the principal service in our churches on every Sunday morning, the value of the mutual study of each other would be clearly vindicated. We seem in our beliefs to have the stronger motives for weekly attendance at the Holy Communion, although, without those beliefs, they have the better practice. To us, our Lord comes to us in a special spiritual Presence in the sacrament, yet we are very apathetic toward receiving Him. To the Disciples there is no such Presence vouchsafed, yet they recognize that their great Commander said, "Do this," and they do it, to a man and a woman, in simple obedience to a command. Who can say that we have nothing to learn from them, or that they have nothing to contribute to the cause of reunion?

TO Dr. Ainslie, the Catholic Church has "passed away," "leaving for us here on the western hemisphere Roman Catholicism and Protestantism as the two great divisions of Christianity with which we have to reckon." One wonders where Dr. Ainslie would classify the great Eastern Churches that are now strongly planted in this western hemisphere. They would seem alone to disprove his contention, for they are conspicuously neither Roman Catholic nor Protestant, and yet they have unbroken continuity in the Christian Church from the beginning. One wonders, indeed, whether the Disciples themselves derived their practice of the weekly Communion from Protestantism or from Roman Catholicism or from a third source that is older than either of these.

Dr. Ainslie seems to treat of religious bodies in the modern Protestant sense. A Church, we think he would say, is a voluntary body of Christians, united together on a particular platform which they have themselves deduced from "the Bible only, the religion of Protestants." Our primary use of the term *Church* is to describe the age-old organism that we believe to have been created by our Lord as the continuing extension of the Incarnation; a body of which He is the head, into which men and women and children are incorporated by baptism; which has organs of government and organs of speech; which is clothed with authority to represent Him until the end of time. Secondarily we understand a *Church* to be an organic, national, or sectional unit in this primary organism. Only in a very loose sense do we use the term to describe a voluntary body created by mutual agreement of members whether within or without the primary organism. Thus, to Dr. Ainslie, when, in the early nineteenth century, two separate religious movements led by men who had withdrawn from the Presbyterian Church "came together under the leadership of the Rev. Alexander Campbell with an increased passion for the reunion of Christendom," the resultant body was a new "Church," which had every right to determine its doctrine and polity for itself, utterly regardless of any other authority except that of the Bible. Using the term in such different senses is responsible for much of the difference in the treatment of the subject. To Dr. Ainslie the "Bible only" is the ultimate authority in religion; it is, alone and in itself, "the religion of Protestants." To us the Catholic Church, whose continued existence we maintain, is that ultimate authority, though with the limitation that it may not decree doctrines that cannot be proved from the Bible; the Church "hath authority in controversies of faith." Being older than the Bible, we maintain that the Church created the Bible and is therefore the natural interpreter of the Bible, and that seems to preclude the legitimacy of voluntary groups banding themselves together apart from the original fellowship and claiming full authority to interpret the Bible for themselves in opposition to the interpretation of the older historic body. We point out these different conceptions, not to argue in favor of that which is held by the Episcopal Church as against that which is held by Dr. Ainslie, but rather to show how we really are discussing different things when we use identical words. When Dr. Ainslie holds it remarkable that we hold together in one communion "both Protestant and Roman Catholic conceptions," he is ignoring the whole conception of a Catholicity that is not Roman, and it is only by comprehending that third position that the "remarkable" fact can be explained. No doubt there is, to some extent, a limited Roman influence and a rather more pronounced Protestant influence—using both these terms in a modern sense—in parts of the Episcopal Church, but we treat both of

them as subordinate to that much more primary influence, which we seem to trace back through all the Christian ages, to which we are accustomed to apply the term Catholic. That is to say, the elements in the Episcopal Church that we commonly term Catholic are older than either Protestantism or Romanism and cannot, therefore, be derived from either. Dr. Ainslie therefore misunderstands our position because he recognizes no Catholicity that is not Roman, and no continuing organism or body to which the term Catholic Church is justly applicable. And this shows how next to impossible it is for the sundered groups in Christendom really to understand one another, when they use identical words to mean different things. Again it is to clear up just that sort of misconception that the Lausanne conference is intended.

PROBABLY it is true, as Dr. Ainslie suggests, that "the main issue of separation between us is the priesthood," and the curious thing is that it is really only in recent years that this has been recognized. It used to be assumed that it was the episcopate. Yet the distinction in belief is not quite that which Dr. Ainslie suggests, for we also firmly believe in "the priesthood of all believers," which he states as the claim of the Disciples. We treat the ministerial priesthood and the priesthood of the laity as equally real but as involving different attributes. On the other hand Dr. Ainslie does not make himself wholly clear when he writes: "To you it (the priesthood) means much. . . . To you it is deeply sacred. Then hold to it, but *not in a separated sense lest it become sectarian.*" Dr. Ainslie would have us "share its benefits with other ministries." We should be glad if sometime, at his convenience, Dr. Ainslie would develop this thought. That would be exactly in line with a consideration of "what the Episcopal Church has to offer as a basis for Reunion." If the priesthood is that, how, practically, can we "share its benefits with other ministries"? Does Dr. Ainslie feel that other ministries would be willing to receive the priesthood from us? It will be recalled that the negotiations with Congregationalists over the proposed Concordat fell down largely because they were not willing to agree that in the proposed ordination that was offered they were to receive the grace of the priesthood which was lacking in their ministry before, and we could not bring ourselves to tender to them an ordination that we held to be the making of a priest while they did not. If Dr. Ainslie can suggest a way by which we can share the benefits of the priesthood with other ministries, he will find us very sympathetic. The impression we have received is that other ministries wanted no part or lot in the priesthood. The demand has commonly been, not that we share the gift with others, but that we treat their ministries as exactly the equivalent of ours, though these others do not claim a priestly ministry and we do. Dr. Ainslie will appreciate how unreasonable is such a demand, because if we are justified in holding to the priesthood, especially if it "means much" to us, as he says, we cannot say that a non-priest is the same as a priest. How can we? But we are anxious not to hold this doctrine "in a separated sense"—though we might point out that the vast majority of the Christian world agrees with us.

We believe that this exchange of thought with Dr. Ainslie is exactly the sort of preparation for Lausanne that is needed. It is an attempt to understand one another's position. The very attempt shows that probably neither of us quite catches the other's point of view, but it also shows that if both of us try to do so, we shall eventually succeed, and then the longest single step toward unity will have been climbed.

NOTHING that we can write can add to the vividness of the flood horrors in the Mississippi valley as these have been portrayed in the daily papers. That all of us wish to help to the utmost extent of our power is a matter of course. The urgent

Flood  
Relief

request of the Red Cross for a fund of five million dollars—with the likelihood that a much greater amount

will be required—furnishes the opportunity which most of us will wish to seize. We do not desire to divert any contributions from the local quotas that have been assigned to each of its chapters by the Red Cross, but we gladly tender the good offices of THE LIVING CHURCH RELIEF FUND to any of our readers who may prefer to give through that fund, and especially to those residing where there is no local chapter of the Red Cross. The agency through which contributions may be sent is immaterial; the essential thing is that they be sent promptly and in generous measure.

We do not need to urge generosity on the part of our readers.

THE Chicago *Tribune* began, a year or more ago, to print prominently each Sunday a signed religious editorial by some prominent religious worker in the city, clerical or lay. A high standard has been maintained from the beginning of the department, and it has attracted widespread attention.

"Religion  
Today"

Fifty of these editorials have now been gathered and are printed in booklet form under the editorship of the religious editor of the *Tribune*, the Rev. William B. Norton, with the title, *Religion Today*. The publication makes an excellent appeal to ordinary people and should prove to be of real service. The fact that only three of our fellow Churchmen—Bishop Anderson and Messrs. Courtenay Barber and William F. Pelham—are included among the writers may, perhaps, help to promote a proper spirit of humility among us.

We are asked by the Commission on Church Publicity of the Chicago Church Federation to say that, by the courtesy of the *Tribune*, copies may be obtained at 13 cents, practically the cost of printing, by application to *Tribune* Public Service, 1 South Dearborn Street, Chicago.

#### ACKNOWLEDGMENT

##### NEAR EAST RELIEF

Good Friday offering, St. John's Church, Worthington, Ohio ..\$ 2.96

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

#### THE PROMISE OF A CHRISTIAN NAME

A CRIMINAL, with a long and varied record, when recently arrested declared that he could not remember his right name. The names which the exigencies of lawlessness had prompted him to assume had crowded out from his mind the only name which he could truthfully acknowledge as his own. His experience is full of striking suggestion. For had he followed an honest and honorable career, he would have kept and not lost his right name.

A right name consists of a surname and a Christian name. A surname is linked with the past. It is received as a constant and definite reminder of a person's natural and spiritual heritage. A Christian name is a symbol of the future. It is given in Baptism, a religious rite so sacred and safeguarded, that it is called a sacrament. It indicates bright prospects and endless possibilities in the development of personal character. A Christian name is a name of promise—a promise which may be completely fulfilled.—*Ascension Herald* (Fall River, Mass.).

#### DEAN APPEALS FOR RESTORATION OF ST. DAVID'S

(Picture on page 912)

NOTHING is so likely to bring pain to the heart of the lover of ancient beauty than to see the cruel work of time slowly obliterating what still remains of the chapels, synod house, and bishop's palace of St. David's Cathedral, Wales. The associations of the place reach back to between 500 and 600 A. D. Historically it might be called the chief shrine of ancient Welsh Christianity.

Near his birthplace and on the site of the present Cathedral, St. David founded a monastery about 500 A. D., designed to be a sanctuary "for all tribes and all nationalities." Like many abbots of the time, he was promoted to the episcopate and it is said that he made a pilgrimage to Jerusalem, accompanied by two other holy men of Britain, and there was consecrated Bishop by Patriarch John III, Bishop of Jerusalem.

He chose as the seat of his bishopric the remote spot on which he had built his monastery. And it is here, when he was elevated to the Primacy of the British Church, that he established the archiepiscopal chair. And it was here that he drew up a code of rules for the government of the Church.

The church built by St. David was destroyed by fire in the year 645. A second church, built on the site, was burned in 1088. A third existed for almost a century and was then demolished to make way for the present Cathedral.

Situated in the westernmost portion of Wales, on a peninsula which Canon Bevan styles the "Land's End of Wales," set against a rocky coast line, and approached by a stretch of wild, sparsely populated country, St. David's Cathedral stands today, a stormworn fort of the ancient British faith.

A pilgrim to St. David's, remembering that from here "the last free voices of Dewisland were raised against the nearing menace of the Latin crozier and Norman lance," finds something in the Cathedral more beautiful than treasures of medieval architecture and art; he feels the spirit of a brave, free faith sweeping across the centuries. Kneeling before the portable altar brought by the saint himself from Jerusalem, after his consecration, one is overcome by the holy and rich meaning of the ruins to Churchmen of today.

For the past half century or more, money has from time to time been expended on judicious restoration. But now the evidence of quickening decay of many of the ruins has caused the Dean of St. Davids, the Very Rev. William Williams, and other Churchmen to whom it is a matter of much regret, to seek sufficient funds for the work of preservation and restoration. So great is the immediate need of repair that American Churchmen are urgently asked to contribute toward the necessary £12,000. Money cannot be raised from Wales, owing to the financial depression there caused by strikes and the war. All resources local and known have been exhausted and as a last resort the committee has had to turn to America. No work of restoration should appeal of more entirety than this one from the ancient see of Wales. Contributions toward this worthy cause may be sent directly to the Dean of St. Davids, or through the medium of THE LIVING CHURCH RELIEF FUND.

#### IN MAY

YOU can't believe in miracles?  
Come with me then today  
Down in the apple orchard  
And see the trees in May!

Standing in rows all winter  
Twisted and gnarled and gray,  
Come down into the orchard,  
And see those trees in May!

So God can do to our weary souls,  
It is only for us to say,  
If we'll keep to our winter coldness  
Or bloom like the trees in May.

You can't believe in miracles?  
What a stupid thing to say,  
Come down into the orchard  
Under the trees in May!

HELEN R. STETSON.

# DAILY BIBLE STUDIES

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

May 1: Second Sunday after Easter

READ St. Matthew 14:22-33.

**S**T. PETER is so closely associated with our Lord's resurrection that it may be well for us to meditate upon some of his experiences. Today we think of his lesson in trust. I once spent a Sunday in Hammerfest, Norway, the most northern town in the world. I attended the Church service in an attractive building, with a large and reverent congregation. Facing the congregation was a wonderful painting representing just this experience of Peter trying to walk on the water and sinking as his confidence failed, and the blessed Master reaching out His hands to save His impulsive but loving disciple. It might be entitled *The Adventure of Love and the Lord's Salvation*, for it was something more than idle curiosity that led Peter to cry "Bid me come unto Thee." It was really an impulse of love, an adventure of faith. Love met human weakness and fear, but Christ held out His hand and love conquered.

Monday, May 2

READ Job 6:1-8.

**L**OVE is a daring thing. He only has learned the courage of affection who is ready to venture and to risk even life itself to come near to the Master. Even human love for another is a plunge.

In Robert Browning's *Paracelsus* there is a splendid passage where the hero cries:

"Are there not, Festus, are there not, dear Michael,  
Two points in the adventure of the diver,  
One—when, a beggar, he prepares to plunge,  
One—when a prince, he rises with his pearl?  
Festus, I plunge!"

It reminds one of a noble passage in Frederic W. H. Myers' *St. Paul*:

"Thus as I weary me, and long and languish,  
Nowise availing from that pain to part—  
Desperate tides of the whole great world's anguish  
Forced through the channels of a single heart—  
Then let me feel how infinite around me  
Floats the eternal peace that is to be;  
Rush from the demons, for my King has found me,  
Leap from the universe and plunge in Thee!"

Tuesday, May 3

READ II Kings 6:1-7.

**T**HAT wonderful little word "Come" spoken by the Master has been sounding through the ages as a divine appeal. "Come unto Me" was Christ's call to the weary and heavy-laden folk of all eras. The dear Lord never turns away from any human appeal when that appeal is born of sincere affection. He sought Adam in his hiding place, crying "Adam, where art thou," and He still responds to our cry "I need Thee every hour," with His loving response, "I need thee, O My child."

Wednesday, May 4

READ Jonah 1:4-16.

**L**ORD save me," cried Peter, and it was not a childish cry. We can see through all this incident not a foolish escapade on Peter's part, but a great manifestation of the truth of eternal salvation through Christ. It was an expression of the human cry of the ages. "Save me!" may be a cry of fear, but it is also a cry of confidence. It is still the human call for help, and when at last we have found the Rock which is eternal we will understand that our cry was the spirit within us crying for God. We are His children, though we oft have wandered and we are seeking our Father's home. "The Spirit itself beareth witness with our spirit that we are the children of God."

Thursday, May 5

READ Acts 27:27-44.

**T**ENNYSON writes:

"But what am I?  
An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry!"

He thus declares the great human fact allied to the love of the eternal that we are all children who are lost until the Good Shepherd comes to lead us home. The cry of the startled apostle as he felt himself sinking was not a cry of cowardice, but rather the saving cry of humanity, thus claiming the Master's strength and comfort. Christ will never fail to do His part. What a privilege that we can do ours, and thus claim His blessing!

Friday, May 6

READ Hebrews 6:13-20.

**T**HOU art the Son of God!" Thus was the worship of the Church and the cry of the ages sounded in the little ship on the Sea of Galilee, and it has been sounding ever since, and will be until the end. Yes, and then again it will be sounded in heaven around the throne of God with angels joining in the chorus. How simple it seems—the apostles in the little boat, the sea made calm, and the Christ in the midst of them with outstretched arms and the great anthem of time and of eternity sung with eager voices and shining faces as they gathered around their Master and their King. The lesson of trust had been learned. It was the infant Church singing its first "Alleluia" and worshipping the Redeemer ere He went to the Cross.

Saturday, May 7

READ Psalm 31:1-14.

**C**AN we not bring gladness to our Saviour and Friend, when in the hour of trial we call upon Him and worship Him? Still the struggle is on. We try to walk on the waves of this troublesome world, and in our terror, as we seem to be overwhelmed, we call. Shall we not hear the Master's loving cry in answer: "It is I"? Shall we not rest on His divine calmness and in our trust see the final good which He will bring, albeit the present tempest still is high?

Dear Lord, I, too, would walk with Thee, even when Thou walkest upon the Sea of Life. I am bold to cry, "Bid me come!" Yet in my loving impulse Thou dost see my heart which longs for Thee and for peace. Stretch out Thy hand and support me even on the waves of tumult as I hold Thy hand. And let me trust Thee, for Thou alone canst help and save. Amen.

## SUNDAY OBSERVANCE

THE TIME has come, my brethren, when it behooves us to sound a note of warning to all parents, teachers, and guardians of youth who by their example and lack of Sunday observance are steadily undermining the foundations of religion and of morality in the boys and girls of the rising generation. I wonder sometimes if the men who go hunting on Sunday fully realize the force of their example upon others. I am not speaking now of the godless and irreligious, of the infidel and the scoffer. I am referring to that class of citizens in our midst, most of whom are confirmed members of the Church, many of whom are communicants at her altars, some of whom are members of vestries, who habitually throughout the hunting season frequent the duck fields on Sunday or shoot quail in our woods and then imagine that they can deceive God and salve over their own conscience by attending a service in the parish church at night. Such a wretched subterfuge is really worse than an open and flagrant violation of the obligations of Sunday, because it deceives no one and least of all our families and our children who know us best.—  
*Bishop Guerry.*



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE other day a company of priests was listening to three speakers who had lived in China, and so could speak with a little more authority than most of us about the madness which is raging through that ancient land. One was an official for over thirty years in the Yangtse valley; one had had a short experience as a professor in Shanghai; and the third had only just escaped from Changsha. But before we began to listen to them, the president read a letter he had received from a Chinese student living at the Y. M. C. A., and professedly a Christian himself. In substance, it follows:

"Dear Sir:

"I see that you are to have several speakers on China and the Chinese situation at your meeting. I do not know what line any of them will take; but I must tell you in advance that I entirely disagree with them all."

The meeting laughed consumedly at that clairvoyant faculty which enabled the youth to dissociate himself so completely from positions yet to be taken; but wasn't it rather characteristic of too much in our day? Reason is ignored; authority is scoffed at; and bald prejudice sways the mind. It is not characteristic of Chinese only, or chiefly, though this true story is told at their expense. To have a ready-made set of opinions, linked together, and to be certain that all which contravenes, any one of them is too absurd even to consider: are not some Americans acting in that fashion?

Take a "slogan," *e. g.*, like "Radicalism," or "Youth," or "Liberalism," or "The Challenge of Something to Something," or "The Revolt of Something Else." No one knows just what all those high-sounding words precisely connote; but there are many who are quite prepared to fight, bleed, and get publicity sooner than own a single defect in anything so labeled. We have no right to laugh at Chinese irrationality, so long as some of us are rivals to them in that special quality.

But what a nightmare business this whole affair of China is! I have talked with the most intelligent friends of China I can find, only to learn that no one is willing to hazard any conjecture as to the developments of the next six months. Whether the anarchy will continue, or crystallize into definite Bolshevism; or whether the *Kuomintang* will purge itself of red elements and work for a united China as against the factions of the northern regions; or whether some unknown military genius will appear, maintaining a revival of the ancient imperial order: who can say?

The one thing that stands out clearly is the splendid part played at Nanking by the American navy. The vague and inflammatory cry, "Hands off China," may be an invitation to rape and murder. Thank God, there were warmhearted Americans there whose hands were not idle when it was a question of American lives. And I have never learned that (whatever may be said about American investments, made in good faith), American citizens can lay aside the safeguard of their citizenship when engaged in lawful occupations, or that the republic can afford for her own sake to allow them to attempt it. It is curious, too, that those who raise the loudest protest against any American intervention, whatever the provocation, are also readiest to defend a system of world-wide meddling with political, social, and economic conditions on the part of a faction whose members, having wrought ruin in Russia, now seek other fields for their destructive powers.

But, so far as it is purely an internal strife, with no outstanding group which can speak for China as a whole, we must be detached spectators, praying for a speedy reconciliation and a lasting peace.

RENO and the Roman Rota are apparently running a race as to which can unmake more marriages! The latest case reported from the divorce-factory overseas is said to have been decided in order that Mrs. Marconi, mother of Mr. Marconi's

three children, may be religiously married again by the Roman Catholic Church to the Marquis Marignoli. I cannot see any advantage in that over a plain secular divorce, with the possibility of as many repeats as is desired. But it is at least queer that one hears of so many titled people who get their wishes from the Rota. I wonder why.

I HEARD an interesting story recently, out of wartime experiences. One of our episcopal chaplains (I use the adjective accurately), found himself serving very near the fighting line, and was obliged to bury a Church lad from his own state. There was a village close by, with its own cemetery; and the Bishop asked the *curé* for permission to make the interment there. This was denied, as contrary to ecclesiastical regulations: burial in consecrated ground was only for those who died in the communion of the Roman Catholic Church, and the old *curé* was bound by law. He finally advised that the grave might be dug just outside the wall; and it was done. Next day, the Bishop, passing, saw with astonishment that the wall had been broken down and rebuilt so as to include the American's grave. Inquiring, the *curé* said: "Ah, M. l'Aumonier, I was troubled all night by the thought that so good a young man, who died for France, should be shut out at the end; and I finally rose before dawn, broke down the old wall (an easy task), and rebuilt it with my own hands so as to make room within the consecrated enclosure for his grave."

Which thing is an allegory.

A WISCONSIN schoolmaster sends these choice examples of erudition, taken from his pupils' answers to an examination concerning Church history:

"The Thirty-nine Articles were writs of holy things that one must believe in order to be on the good side of God."

"The Thirty-nine Articles were written by Erasmus as an explanation."

"The Thirty-nine Articles were drawn up telling the Lord's what vassals would do and would not do."

"The Diet of Speyers was taken place in the name of Mr. Speyers who helped it along."

"The Bishop of Rome became pope of the Church for several reasons, some of them are:

"1. If a Monk married and the lady was a Christian and the man had ability to become pope, he did.

"2. A man who lived purely and then became pope was said to be worthy of his office.

"3. The man who becomes Pope must be voted into office by Monks.

"4. If the person can walk on red hot plow shares without burning his body he was put in.

"5. If a monk worship the black stone in the Kaaba once a year, he could be pope."

[All the above information about the Holy Father was in answer to the question: "Give several reasons why the Bishop of Rome became head of the Western Church."]

"Presbyters was a tribe of Church people."

## PASTURE ROSES

SLOW music creeping in upon me  
To a voice within;  
Wordless speech that my heart can hear and answer—

And my hands grown suddenly caressing,  
Yet touching not this loveliness.

Wild, wide beauty, here before Time was,  
Yet of me, body and soul;  
Eden, for my heart to clasp now and hold—  
Here in this pasture!

O I have come a far, swift journey  
Home!

CHARLES BALLARD.

## THE POWER OF THE RESURRECTION

A Sermon preached at the Cathedral of St. John  
the Divine on Easter Day

BY THE RT. REV. WILLIAM T. MANNING, D.D., LL.D.  
Bishop of New York

I am the Light of the World.—*St. John* 8:12.  
Let not your heart be troubled; ye believe in God, believe also  
in Me.—*St. John* 14:1.

I am the Resurrection and the Life . . . whosoever liveth and  
believeth in Me shall never die.—*St. John* 11:25, 26.

All power is given unto Me in heaven and in earth . . . and, lo,  
I am with you always, even unto the end of the world.

—*St. Matthew* 28:18, 20.

THOSE are the words of Jesus Christ, who rose from  
the dead on Easter morning. The religion of a Christian  
does not mean a mere acceptance of the moral teach-  
ings of Christ, or admiration of the human character of Christ;  
it means faith in Christ Himself, as He now is at the right  
hand of God. It was their faith in Christ Himself which  
changed the lives of those men and women in the New Testa-  
ment, and which gave them power to change the world.

And so, as you sit here this Easter morning, I give you the  
Easter message in His own words, spoken by His own lips:  
"I am the Light of the World." "Let not your heart be  
troubled; ye believe in God, believe also in Me." "I am the  
Resurrection and the Life . . . whosoever liveth and believeth  
in Me shall never die." "All power is given unto Me in heaven  
and in earth . . . and, lo, I am with you always, even unto the  
end of the world."

These are not the words of one who is only a human  
teacher, only a man of unusual moral excellence, only a son  
of God in the same sense in which we are all sons of God.  
They are the words of One who places Himself in a relation  
to the world and to His fellow men, which belongs to God  
alone.

They are the words of One who shows us the love of God  
because He is one with God. They are the words of One who  
knows Himself to be, and declares Himself to be, equal with  
the Eternal Father and Creator.

They are the words of One who declares Himself the Saviour  
of each one of us, and the Saviour of the whole world.

No other has ever dared to speak such words as these.  
Jesus Christ alone of all who ever trod this earth makes  
these claims. And more and more as the centuries pass, the  
world sees that His claims are true. It is the Godhead of  
Christ which alone justifies His claims and which is the war-  
rant of His promises to us. And so, on this blessed feast of  
His Resurrection, we lift our prayers and praises to Him  
in the words which have been used by Christians through  
the whole life of the Church on earth, and which echo not only  
in our Creed but in every act and utterance of the Church's  
worship: "Thou only, O Christ, with the Holy Ghost, art most  
high in the glory of God the Father."

And the message of Easter to America is that Jesus Christ,  
who rose from the dead, is Lord and God, that our life as a  
nation is founded on faith in the Risen Christ, that our hope  
and trust is in Him even as our fathers' was, that He alone  
has power to guide, to uphold, and to preserve us as a people.

There are today in our land powerful influences which  
openly seek to discredit Jesus Christ, challenging His right  
to rule, denying His divine power, rejecting His standards of  
purity, of marriage, and of life. In much of our current litera-  
ture, in many of the lecture rooms in our colleges and uni-  
versities, there is an attitude which is definitely hostile to faith  
in Christ as God. Even in some Christian pulpits there are  
voices which suggest doubt as to the divine power of Christ,  
which suggest to men that if they are modern and progressive  
and use their minds they cannot be expected to believe the  
message of Easter. Standing here before you this Easter Day,  
in this Cathedral which we are building as a witness to our  
faith in Christ, speaking in the presence of the God of Truth,  
I declare to you that there is no fact of science or of scholar-  
ship, there is no discovery of modern knowledge, there is no  
claim of intellect or of reason, which debars any sincere man  
or woman from kneeling before Jesus Christ as God and  
Saviour.

Dear friends, what we now need in our land is a revival  
of true faith in God and the future life, without which, as  
George Tyrrell tells us, "man becomes ever more pert and  
provincial with every step of his progress."

There is no other who can give us this faith but Christ,  
who rose from the dead, and who speaks to us this Easter.

And what Easter says to our nation it says also to the  
whole world. What we need is One who is able to overcome  
the sin of the world. It is Jesus Christ alone who can do  
this.

We are now facing stupendous world problems, perhaps a  
time of world crisis. Not only in China but through the whole  
East it is evident that vast changes are coming, changes  
which may completely eclipse those which have followed upon  
the World War.

Christ on the Throne of God alone can give the light, the  
guidance, the strength that is needed. If Christ be now fol-  
lowed, these new movements will bring righteousness, peace,  
and brotherhood such as the world has never yet seen. If  
Christ be not followed, who shall say what the future may  
hold? Let us pray that the statesmen and leaders of our na-  
tion, that the leaders of all nations, may now be guided by the  
Light that is in Christ.

Let us pray that the Church may awaken to meet the present  
world situation, which may be the greatest challenge and the  
greatest opportunity of her whole history.

We who are Christians know only too well our own failure  
and shortcomings; we know that the weakness, the spiritual  
inadequacy of the Church is due to us, to our spiritual apathy,  
to our indifference, to the insufficiency of our faith in Christ.

Let our prayer this Easter Day be that our faith in Christ  
may be more real, that the Church throughout the whole world  
may arise in her true strength, that she may preach Christ  
with the same faith and power with which the first disciples  
preached Him, that the differences and divisions which weaken  
and impair her life may be lessened and healed, and that she  
may bear her witness for Him who says to us "Let not your  
heart be troubled; ye believe in God, believe also in Me."  
"All power is given unto Me in heaven and in earth . . . and,  
lo, I am with you always, even unto the end of the world."

### MADONNA OF THE GARDEN

(See the New York news letter)

WITHIN its quiet close, held tenderly  
Near the great city's heart,  
The Little Church waits sweetly, tirelessly—  
Still, holy, and apart.

Its tranquil beauty calms the restless soul—  
No harsher sound is heard  
Than plash of fountain, stir of whisp'ring leaves,  
Or happy note of bird.

One came who loved it with enduring love,  
Who found its stillness sweet,  
Who cherished every little feathered thing  
That fluttered to her feet.

The Master called. . . . Her joyous spirit fled  
To climb the Upland Way;  
And now Madonna, from her bowered shrine,  
Keeps vigil night and day.

STELLA GRENFELL FLORENCE.

### PHILOSOPHY AND RELIGION

THE PHILOSOPHER would be righteously indignant at the  
suggestion that there might be a theological reconstruction of  
philosophy. But philosophers have been notoriously negligent  
of the genuine contribution that theology as such has made to  
"pure thought." And the injustice of this—an injustice that  
has seriously handicapped the progress of philosophy—is at  
once apparent when it is realized that the persistent problems  
of philosophical study hinge upon theories of God. The per-  
sistence of the idea of God is the most remarkable phe-  
nomenon in the history of thought from Heraclitus to the mod-  
erns, and the time has arrived when it must be given more  
adequate treatment in constructive philosophy.—ERIC MONT-  
ZAMBERT, in the *Anglican Theological Review*.

THE TRUE PRAYER is that of the heart, and the heart prays  
only for what it desires. To pray, then, is to desire—but to  
desire what God would have us desire.—*Fénelon*.

# What the Episcopal Church Has to Offer as a Basis for Reunion With the Disciples\*

By the Rev. Peter Ainslie, D.D., LL.D.

Editor of the *Christian Union Quarterly*

MY LONG and pleasant association with the Episcopalians awakens within me, at once, a deepening interest when I am asked to discuss any phase of reunion in which the Episcopalians and Disciples are involved. I recall the appearance in 1911 of a fourteen-page leaflet, entitled *Study Number One, Disciples of Christ*, prepared by the Rev. Arthur Lowndes, D.D., secretary of the Christian Unity Foundation, of which the Rt. Rev. Frederick Courtney, D.D., was president. I cite this instance because it was the first time in church history, so far as I know, of one communion's writing a true statement of another communion and distributing it at their own expense. In the history of our divisions the communions have been notorious for making false statements about each other and distributing them far and wide, with great care and expense. In the instance cited the Episcopalians did a remarkably fine thing, setting an example of fairness and understanding which may be followed, with advantage, by all the communions.

Also it was still more significant that Dr. Lowndes was not afraid to compare the numerical strength of the two bodies, when that comparison was to the disadvantage of the Episcopalians, for the Disciples outnumbered them by several hundred thousand—the Episcopalians with centuries of history back of them and the Disciples with hardly a hundred years of history. In comparison with all the American communions Dr. Lowndes concluded that the Disciples "appear to be the fastest growing body of Christians in the United States." When all other communions—mine and others—become as fair and liberal we shall have taken a long step toward understanding, which will contribute mightily toward reunion. I have always taken pleasure in giving this deserved credit to the Episcopalians. Whether they as a convention would have done it, I do not know—in fact I doubt very much whether the convention of any communion would be Christian enough to do such a thing, for organized Christianity is more frequently than otherwise unchristian; but, as an Episcopal corporation, it was done. So in my approaches to the subject assigned me I cannot be other than fair and appreciative.

The Episcopalians and Disciples cannot be mentioned together without two outstanding comparisons coming into mind. The first is that both communions are committed to the ideals of a United Christendom. From the beginning of the Prayer Book, reunion has been a constant prayer among Episcopalians, and their definite call, from the days of the Quadrilateral to the Lambeth Appeal, along with the rise in their household of the World Conference on Faith and Order, places them in the forefront of Christian unity advocates, while no less eager are the Disciples, who had their origin in an adventure toward reunion.

IN THE beginning of the nineteenth century religious revivals swept like forest fires through the middle western states. In 1804 the Rev. Barton W. Stone, a devout Presbyterian minister, held a great meeting in Bourbon County, Kentucky, and the crowd was so great, being between twenty and thirty thousand people, that he sought the assistance of Methodist and Baptist preachers in that community. In those days the Presbyterians had closed pulpits. The result was that Mr. Stone and his friends were so severely censured that, for the peace of the Presbyterian Church of Kentucky, he and his friends withdrew, expressing a desire for union with all Christians.

\* This thoughtful paper by Dr. Ainslie was written at the request of the editor of THE LIVING CHURCH as one of a series of similar essays planned to pave the way for the World Conference on Faith and Order. Prominent ministers of all the leading Protestant denominations were asked to contribute to the proposed series, but Dr. Ainslie alone found it possible to comply with the request.

They discarded the Westminster Confession of Faith and took the Bible as their sole authority.

A few years later, in 1809, the Rev. Thomas Campbell, a consecrated minister of the Seceder Presbyterians, was evangelizing through Western Pennsylvania. Finding so many scattered Christians who had not partaken of the Lord's Supper for a long time, he invited them to the Lord's Supper. The Seceder Presbyterians practised close communion. Mr. Campbell was so severely criticized by the presbytery that opposition to him became very bitter. Consequently he withdrew from the presbytery, taking as the dominant note of his message: "Christian liberality and Christian union upon the basis of the Bible." Later these two movements, with a common Presbyterian background, came together under the leadership of the Rev. Alexander Campbell with an increased passion for the reunion of Christendom, taking the name "Disciples of Christ" or "Christians."

The second comparison is that the Episcopalians and Disciples occupy extreme positions regarding Protestantism—one not entirely Protestant and the other extremely Protestant. The Episcopalians are not fully committed to Protestant ideals. A part of their thinking is Protestant and a part is Roman Catholic. Their *via media* is not "a compromise forced upon them from without," as Canon Streeter says, but the Episcopalian "believes that truth is many-sided and that, therefore, a position which endeavors to be a synthesis between aspects of truth, elsewhere kept in isolation, is likely to be a more adequate representation of truth than anything he can find elsewhere." It may be advantageous, and doubtless is in the final reunion of Christendom, that there is a communion partly Protestant and partly Roman Catholic, serving as a bridge to span the chasm between Protestantism and Roman Catholicism.

I realize that in using the term "Roman Catholic," as here used, it is somewhat distasteful to the High Church party of the Episcopal Church, but here again the Episcopalians and the Disciples come together. Some Disciples, perhaps I might call them the High Church party, but, nevertheless, some Disciples, disclaim any connection either with Protestantism or Roman Catholicism, claiming to be simply "Christian" and a duplication of the Primitive and Apostolic Church. Consequently, on the rise of the Federal Council of the Churches of Christ in America, a Protestant organization, the Disciples refused to identify themselves officially with it, and it was only after sheer disgust with such a policy that the Disciples surreptitiously became a member of the Federal Council. When I turn to the Episcopalians I find a similar chapter. Some Episcopalians disclaim any connection either with Protestantism or Roman Catholicism, claiming to be simply "Catholic" and a succession of the Apostolic and Early Church and, therefore, refusing to have any official connection with the Federal Council. As a matter of fact the claim on the part of the Episcopalians and Disciples of kinship with the Primitive and Early Church, instead of removing them from association with present day Christians, should identify them with the whole Church of Christ—Roman Catholic, Greek Catholic, and Protestant; otherwise their claim is a position that is up in the air with a superiority complex. We both—both communions—need more of the humility of Christ before we are ready for any sort of union.

The Primitive Church has passed away and the "Catholic Church," succeeding to the term "Christian Church," has likewise passed away, leaving for us here on the western hemisphere Roman Catholicism and Protestantism as the two great divisions of Christianity with which we have to reckon. The tendencies of the various communions are toward one or the other. In the instance of the Episcopalians they have ten-

dencies in both directions and, having a special priesthood, there is a larger number of Episcopal and Anglican priests who go into the priesthood of the Roman Catholic Church than into the ministries of the Protestant churches. It is the practical and not the theoretical that I am dealing with in this article.

On the other hand, the Disciples are so extremely Protestant in their thinking that they have swept out all the creeds of Christendom as tests of fellowship. In their early history they were, for a time, associated with the Baptists, and the Rev. Walter Rauschenbusch affirmed that their service to the Baptists was in freeing the Baptist household of their creed, expressed in the Philadelphia Confession of Faith. The Disciples, of course, recognize the creeds as the expression of the Christian faith through the centuries and, as such, they are worthy documents of careful study, but, as tests of fellowship, they should have no place in present day Christianity. They insist that the one prerequisite to Baptism should be the public confession of one's personal faith in Jesus Christ as Lord and Saviour. The Disciples pushed their way to the ultimate conclusion of Protestantism, which was expressed in the phrase of Chillingworth: "The Bible and the Bible only is the religion of Protestants."

In consequence of all this the Disciple position may be summed up in this six-fold statement: (1) a catholic confession, the confession that Jesus is the Christ, the Son of God; (2) a catholic name, Disciples of Christ, or Christians; (3) a catholic book, the Holy Scriptures, particularly the New Testament; (4) a catholic observance of the ordinances of Baptism and the Lord's Supper, as practised in the apostolic times and with the use of Christ's words; (5) a catholic polity of church government, recognizing elders and deacons in local churches with pastors, teachers, and evangelists, and the local churches exercising universal suffrage and priesthood of all believers; and (6) a catholic brotherhood, holding equality of fellowship at the Lord's Supper with all who have accepted Jesus Christ as Lord and Saviour.

**I**N THE recognition of this common passion on the part of the Episcopalians and Disciples for the reunion of Christendom and their different theological positions, I am glad to come to the question, What have the Episcopalians to offer for reunion with the Disciples? Speaking as an individual Disciple, I love your worship, particularly the Low Church service, as is so common in Virginia. I love your architecture and do not hesitate to say that there is nothing in Roman Catholic or Protestant churches that compares with it. The Episcopalians have the most beautiful and worshipful churches, as a rule, of any Christian communion. I love the freedom you allow to those in your communion who differ so widely. It is remarkable how you can hold in your communion so completely both Protestant and Roman Catholic conceptions, as well as fundamentalists and modernists, and this you have done for centuries. There is not another instance like it in church history.

In the matter of faith the Episcopalians and Disciples believe about the same thing regarding God, Jesus Christ, the Holy Spirit, the Church, and the Bible. Personally my library, and with it my thinking, has been enriched by books on all these subjects by Episcopal authors. I would be glad to see the Disciples develop a culture of worship after the Episcopal model and to erect church buildings somewhat like the architecture that has characterized the Episcopal Church. Then, as a basis for reunion, I should like to see the Episcopalians allow the same freedom toward the Disciples that they allow in their own communion among those who differ so widely theologically. I would ask them to give up nothing that they hold sacred, but to give to the Disciples, and to all others who would receive it, that tolerance so finely expressed by Bishop Phillips Brooks, when he said: "Tolerance is composed of two elements . . . First, positive conviction; and, second, sympathy with men whose convictions differ from our own." I doubt very much if there is any wider difference between Episcopalians and Disciples than between Episcopalians and Episcopalians. Again I find myself following Canon Streeter in his affirmation that an agreement in theology is more likely to follow union than to precede it, for, as he says: "The center of gravity in Christianity does not lie in theology." The center of gravity is in the living Christ to whom both Episcopalians and Disciples pledge their allegiance. "Love has claims prior to

those of truth," as said Bishop Edward L. Parsons, of California, in a recent issue of the *Christian Union Quarterly*.

But the main issue of separation between us is the priesthood, the Episcopalians claiming a special priesthood and the Disciples claiming the priesthood of all believers. Here again the Disciples and Episcopalians have sensitive points. The sensitive point with the Disciples was Baptism by immersion, basing it on the apostolic form, as mentioned first in the Prayer Book and the purpose as expressed in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." But this sensitive point tended to put the emphasis on an ordinance rather than on Christ, so some Disciples began practising the equality of all Christians before God and, therefore, welcome in their local church membership persons from other churches, irrespective of their form of Baptism. To many of us this retains one's belief in immersion as the apostolic method of Baptism and at the same time does not force it on others who do not see it as we do, nor do we thereby permit it to be a factor in separating believers.

We have a similar attitude toward the Episcopal priesthood. To you it means much—very much more than we have been able to see in it, either as apostolic in origin or finer in spiritual experience than other ministries. But to you it is deeply sacred. Then hold to it, but not in a separated sense lest it become sectarian. To share its benefits with other ministries will go farther toward winning other ministries to its worth than practising separation from other ministries. It has had a long and interesting history, whether it be looked at from the point of view of the Episcopal and Anglican priesthood or the Roman Catholic priesthood or the Eastern Orthodox priesthood; but, as one of your most gifted bishops on one occasion said to me: "The historic episcopate is an ancient order of government, but no church can trace it back through that nebulous period following the apostles to the apostles themselves." To that statement I find myself concurring. An overseer system has great merit. The Disciples have lost tremendously from the lack of such a system. It does not appear that the question of government concerned Jesus very much in the days of His flesh and I do not know that it concerns Him very much now. In that matter I should follow the consensus of opinion as to local conditions regarding an overseer system with sympathetic attitude toward superintendents or bishops.

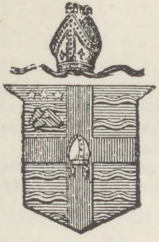
After all that I have written there needs to be added two closing lines. The first is that when Christians really get together no one now can say how far they will go in acceptance of contributions from each other; and the second is that the finest contribution that one communion can make to another as a basis for reunion is its spirit: "If a man have not the spirit of Christ he is none of His."

#### GET IN TOUCH WITH NATURE

**I**S IT not strange that enormous prices are paid to hear human singers, while in the wildwood the golden-voiced wood thrush pours out its melody in cadences almost divine? Men and women travel from the utmost parts of the earth to gaze in rapture at the paintings of the old world masters, while upon every fair day Nature throws across the eastern sky of early morning a canvas more wonderful and more sublime than any human hand ever could aspire to paint. But how pitifully few there are who either hear the melodies of the wood thrush or see the glorious early morning panoramas of Nature.

To lead a happy and well-rounded life, get in touch with Nature—strive to *see* and *hear* as did St. Francis of Assisi when he talked with the birds. Develop a personal touch with Nature and it will not be long before the very ground walked upon will become like unto a book of magic, with new and strange marvels appearing upon every page. Read the printed books upon Nature if you will, but nothing can supplant the first hand study of Nature itself. *See* the many wondrous things which the vast majority pass by and see not.

It was Thomas Henry Huxley who said that to know nothing of Nature is like passing through an art gallery in which all the pictures are turned to face the walls. And John Ruskin penned nothing truer than when he wrote: "The greatest thing a human soul ever does in this world is to *see* something. Hundreds of people can talk for one who thinks, but thousands can think for one who can *see*. To see clearly is poetry, prophecy, and religion all in one."—*The Kalends*.



POLYNESIA

# The Church in Polynesia

By the Rt. Rev. L. S. Kempthorne

Bishop of Polynesia

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

(Pictures on page 913)

THE diocese of Polynesia is situated in the South Pacific Ocean, and has the equator for its northern boundary over a length of 3,000 miles, while its southern boundary is 1,000 miles to the south. The diocese of Melanesia lies immediately to the west, separating it from Australia and New Guinea, and to the north lies the missionary district of Honolulu under the American Church, while Auckland in New Zealand is its southern neighbor. This immense area of ocean contains innumerable islands, possibly over 600, varying in size from Viti Levu in Fiji with nearly 5,000 square miles of area down to what are little more than verdure-covered rocks. It includes such well-known groups as Fiji, Samoa, Tonga, and the Cook Islands. Part of Samoa, however, with the port of Pago Pago, comes in the missionary districts of Honolulu, though it has been the Bishop of Polynesia's privilege to visit that port twice on his behalf.

The political range of the diocese is unique as is its area. Fiji is a British crown colony, and provides for the residence of its governor, who is also high commissioner for the British Crown for its territories in the Western Pacific. Tonga is an independent kingdom, having its own queen and parliament, though they follow the advice of the British consular agent. Samoa is governed under the mandate entrusted to New Zealand, while the Cook islands are a dependency of that dominion. France has a large area under her government, having its center in Tahiti.

The earliest missionary endeavor in all these islands was not the work of the Episcopal Church but of the English Methodists and the London Missionary Society. It was successful in establishing everywhere large centers of Christian teaching and was able to control almost completely the social life of the native peoples. Soon, however, the Roman Church began her missions and since the early days the same variations of Christian worship which occur elsewhere have found their followers here. Our own Church was third on the field with the visit of the Primate of New Zealand when he made a tour of the Pacific Islands in 1847, and eventually the diocese of Melanesia was formed. The present diocese of Polynesia was regarded by the first two bishops of Melanesia as being in their area of jurisdiction.

The first priest of our Church to reside in Polynesia came in 1870 from Australia to Fiji in order to minister to members of our own Church resident in the country, just a year previous to the cession of Fiji to Great Britain. A second worker was found to be required fourteen years later, and in the ensuing fourteen years several visits were paid by bishops sent from New Zealand. In 1902 the Bishop of Honolulu, when that diocese was handed over to the jurisdiction of the American Church, responded to an invitation from Tonga to establish the Episcopal Church there. But it was not until 1907 that the first Bishop of Polynesia was appointed with a definite jurisdiction. The Great War interfered disastrously with his plans for developing the work of the diocese and in 1921 he resigned.

At the present time there are four priests working in Fiji stationed at Suva (the capital of the colony), Levuka, Lautoka, and Labasa. There is a school for Melanesians in Suva, having a roll of sixty, with two teachers, and a school for Indians at Labasa, which is in course of being considerably developed with three teachers and a nursing sister as staff, and an attendance of seventy boys. It should be explained that the presence of these Melanesians and Indians in Fiji is due to a previous policy of introducing indentured labor, a policy which has been wholly discontinued since 1916. It has, how-

ever, introduced a new problem into the country inasmuch as the indigenous population is wholly nominally Christian and the Indian population which is rapidly becoming half the total is either Hindu or Mohammedan in religion. Churches are to be found at Suva, Levuka, and Labasa, and we hope soon to plan a church for the other center at Laukoto. It must not be thought that the whole of the area even in Fiji has been adequately covered. The difficulties of communication and the scattered nature of that colony make it extraordinarily difficult to provide regular ministrations for everyone, and the only opportunities for such ministration in some places is provided by the Bishop's annual visit. The larger proportion of the European population here, as elsewhere, declares its adherence to the Episcopal Church.

In Tonga there is only one priest who, though a naturalized Tongan, is of Chinese birth and received his early education in Honolulu, and his deacon's orders in the American Church. He conducts services both in English and Tongan and since the death of his leader in 1920, has carried on also lone handed in a very splendid way. He and his wife have carried on a school for boys and girls and he has striven to visit all of the small distant centers periodically.

In Samoa, Tahiti, and the chief island of the Cook Islands, Rarotonga, the only ministrations they receive are at the episcopal visitations. But in each of these places there are small bodies of Church members who have never been visited and are truly as sheep without a shepherd. It will be possible in time to encourage them to meet together under lay leadership and to provide more frequent ministrations especially in Apia, the chief town in Samoa, where before long it should be possible to establish a priest for a portion of the year at least.

In all these islands the white man has for long held, and still holds, a wonderful position of prestige. The larger number of these people are members of the Episcopal Church and thus our responsibility is out of all proportion to our numbers. Many have grown up without any ministrations of their own Church and have learned to do without it, so that our task is doubly difficult without the added difficulty of the scattered nature of the islands and the small centers of populations so scattered. One thing that can be asked of members of the American Church, who are coming in increasing numbers as visitors, is that they should make themselves known to us and that they should tell their friends about us.

## THE DISSEMBLER

COME close, old friend, I would a tale confess.  
It is . . . that I have solved your strange disguise!  
You are not Death, as many now surmise,  
But Life, bemasked and robed in somber dress.  
Incognito, you join the seething press  
To play the jester; and your joke supplies  
The subterfuge in which your power lies.  
I compliment you on unique finesse!

I did not learn the secret soon, I know;  
But Age revealed to me your double play,  
And gave through dimming eyes the gift to see.  
It is full sweet to find you one, although  
You are distinct—disguised—as night from day.  
So, Death—come close—you are now Life to me.

HENRY IRVINE LYND'S.

THE BROTHERHOOD SCOUTS

By ISAAC COALE,

Secretary, Baltimore Assembly

WE, ST. ANDREW BROTHERHOOD SCOUTS, of the Church, thank you for affording us this opportunity of calling the attention of the bishops, clergy, and laity to the work we are doing.

Being active business men, only results count, and we carry our business methods with us into our Brotherhood work, and only those who will serve at the front are among us. But to bring out more clearly the practical work we are endeavoring to perform that we may be of service to the clergy, we quote the following from our records of many similar cases:

There is a young man who was brought into the fold by the wonderful teaching of the late Dr. Eccleston of Emmanuel Church, Baltimore. He fell, however, by the wayside at the time of which we are writing, but was sorry for what he had done and longed to make peace with God and the world. Then he recalled the Brotherhood men who worked so hard with Dr. Eccleston in his men's meeting, and prayed for guidance, and God prompted him to confer with them.

So with the feeling that God was with him, James called at our office in November, 1923, and said that our heavenly Father, in answering his prayers of repentance, had sent him to us in the hope that we might be able to help him in making amends for the wrong he had done, he being responsible for the condition of a little woman at the point of death in Mercy Hospital. Having made peace with God he wanted to do the same with the little woman, and begged us to call at the hospital and tell Ellen of his desire to marry her if she would consent, and the message he was sending was a promise made to God.

The writer at once visited the hospital and found a very ill mother and delivered the message of repentance which God had imparted to James. When she heard his message the poor girl rejoiced and took courage, for Ellen had longed to die but now wanted to live. When we told James of our success, he, too, rejoiced because he could keep the promise made to God, and longed for the wedding day to come.

We wrote Dr. Hugh Birkhead of Emmanuel Church, Baltimore, on December 5th, asking if he would be kind enough to send one of his assistant clergy to Mercy Hospital Saturday afternoon at 2:00 for the purpose of performing the marriage service of James and Ellen. We were particularly desirous that the ceremony should take place before the bride-to-be could leave the hospital, as James might change his mind after she had gone home.

Kind and lovable Rev. Benjamin Lovett promptly appeared on Saturday, and after the Sisters had made Ellen look as bride-like as they could, they had her brought downstairs in an invalid chair and wheeled into the parlor. Being too weak to stand, Ellen remained seated in the invalid chair and James stood beside his bride while Dr. Lovett began to read the beautiful and impressive wedding service.

Afterward followed a solemn pause during a silent prayer from the hearts of us all, thanking God that His will had been obeyed. After Dr. Lovett blessed the bride and groom and had left, James and Ellen thanked us for the Brotherhood work we had done. Then one of the nurses came and wheeled the bride back to Ward "A," James left to prepare a home for his bride to come to when she had sufficiently recovered to take up the duties of a wife, and we returned to our office and wrote the following letters of appreciation:

"The Sisters of Mercy, Mercy Hospital.

"Our Dear Good Friends:

"God's blessing is upon your good work, for it is God's work you are doing, and we appreciate your untiring efforts in behalf of suffering humanity, for we know much about it as many whose lives you have saved have afterwards come to us for assistance, and in our prayers we have thanked God for sending you into the world to do His work.

"We thank you for the courtesy extended us in our efforts to bring about the marriage of James ..... and Ellen ..... and we carried back to our people a message of praise for your kindness, and they join us in thanking you.

"We will continue to guard and to guide both Mr. and Mrs. ...., and will be very glad to cooperate with your social service worker in regard to the children now in the care of St. Vincent de Paul Society."

"The Rev. Hugh Birkhead, and  
"The Rev. Benjamin J. Lovett,  
"Emmanuel Church, Baltimore, Md.

"My Dear Sirs:

"I have just returned from the bedside of Mrs. J. .... and we have asked God in our prayers to guard and guide them when Mrs. .... leaves the hospital and joins her husband in his hard struggle. They have promised to heed the call of Jesus, to 'Follow Me,' and we feel that He will bless them.

"We thanked you, in our prayers, for your kindness in performing the marriage service, and all we can offer in return is a promise to love God and live His way."

The case just cited is one of many in which the Brotherhood Scouts have assisted the churches by straightening out the troubles of their members. We would like to include other equally interesting accounts, but as the space is limited we close with a feeling that inasmuch as so many are appealing to us for help and encouragement, God's blessing must be upon our work.

IS QUALITY OR QUANTITY MORE IMPORTANT IN CHURCH ATTENDANCE ?

MEN have always been much interested in drawing comparisons between these and earlier days. The profit of this pursuit is apparent, for how else may we estimate our progress? But the lack of any accurate measure for other than material things may quite easily lead us into the error of placing too much emphasis on statistics and external evidences. That these are but symptoms can be easily demonstrated. What appears to be a loss may be, in fact, a great gain and what appears to be a gain may be a loss.

One does not often hear this principle applied to church attendance. We are reproducing this letter from a thoughtful layman because it strikingly emphasizes an aspect of the question which is far too little considered today. The letter reads:

"A lot of nonsense has been spoken and written about the decline in religious belief in this generation. Now I am going to try my hand at it. It is far too often assumed that because people do not attend church or church functions as regularly as they once did that they are less religious and that Christianity is losing its hold on the people. But the soul of the Church is not to be altogether measured by the mere machinery or organization of the Church's body.

"Apparently the majority of the population attends church only occasionally or not at all. Does this indicate that the majority of the population is necessarily irreligious or unchristian? No. It merely shows that they lack a proper appreciation of their duties to the Church. It is a mere statement of fact to say that the big majority of Anglo-Saxon people are both religious and Christian.

"The strength or weakness of the Church and the only true gage of its progress is the belief in the hearts of individual men and women in Christianity—shall I say in the Person and teachings of Christ?

"Men interpret their duties to the Church differently. Many are too canny with their money and many are careless about attending services. But one thing can be said with certainty about this age that could not have been said about any previous age. Anyone who goes to church today goes absolutely of his own free will because he desires to do so. Furthermore, he goes in the face of counter-attractions far more appealing than those existent a few years ago. Let us not forget that when cities were smaller everyone had the benefit of green fields and open sky instead of living in cramped, congested areas. The rush of life did not exist to the same extent. The business man could saunter home for his noonday meal and possibly take a nap before returning to the office. Neither were the motives which took people to church so clearly defined in the old days. Some went to church because it was 'the thing to do'; others because it was a place where one would meet one's friends and neighbors, and yet others because it never occurred to them to do otherwise.

"Is there not an element of quality in church attendance as well as the element of quantity? Does it not mean more if six people go to church to worship God than if six hundred go for other motives? We do not want to encourage the development of counter attractions to keep people away from church, but neither can we feel that we are gaining much through the attendance of people who go there simply because they have nothing better to do.

"Is it not possible that we have cause to feel encouraged at the large body who still attend church regularly under modern conditions rather than feeling discouraged because people do not go to church as much today as they used to?

"Is it not possible that the best thing which could happen to our churches would be for them to be emptied and refilled with sincere people of single purpose?"—Canadian Churchman.

# AROUND THE CLOCK

By Evelyn A. Cummins

A TABLE has been published in England showing the order in popularity of different classes of books now and in 1914. More fiction was published last year than ever before.

1914	1926
1. Fiction	1. Fiction
2. Religion	2. Juvenile
3. Science	3. Religion
4. Sociology	4. Sociology
5. Technology	5. Poetry and Drama
6. Poetry	6. Science
7. Juvenile	7. Technology
8. Description	8. History
9. Literature	9. Biography
10. History—Medicine	10. Literature
11. Biography	11. Description
12. Military and Naval	12. Medicine

GRAHAM BROOKS, in *Pearson's Magazine*, gives some of the humor of court proceedings.

"Thirty!" replied a woman plaintiff, in answer to an inquiry as to her age. "Come, come, madam!" interposed the judge. "You cannot remain thirty forever. I have heard you give your age as thirty for the last five years." "Well," retorted the woman, "that proves that I'm not one of them that say one thing one day and another thing the next."

Another woman plaintiff was very deaf. The judge suggested to her counsel that her case ought to be compromised and asked what she would take to settle it. "His lordship wants to know what you will take?" bellowed counsel in the good lady's ear. Beaming at the judge, she replied: "That's very kind of your lordship. Mine's a small ale."

Many years ago a prisoner, on hearing the foreman of the jury say "Guilty," exclaimed: "May God strike me dead if I did it!" The judge waited solemnly for some moments before saying: "Providence having declined to impose the maximum penalty, I must now sentence you to the somewhat lighter punishment of imprisonment."

EXPERIMENTS have recently been made in London to test the different sounds of traffic. The sounds were recorded on a wax record, something like a phonograph record, and the tests were made in an automobile. The sounds that made the greatest effect were those of the changing of gears on buses. They stood out above all others. The other sounds were those which make the ordinary hum of traffic. There was a continuous shudder, caused by heavy vehicular vibration affecting the streets and adjoining buildings. The noise of horns was the next most distinctive sound. There were no human sounds at all, voices and the sound of footsteps being lost in the general noise. An occasional horse-drawn vehicle caused a sound of tinkling, something like a few notes of music.

AT THE Spiritualist armistice service of remembrance in Albert Hall 6,000 men and women arose in response to a question by Sir Arthur Conan Doyle, and testified with uplifted hands that they are in communication with their dead.

JUST to show how impartial I am, let me quote the following from *G. K.'s*, by Rupert Croft-Cooke.

"FROM THE SPANISH OF RICARDO PALMA"

"I admired his eucalyptus tree, he said,  
How often have I wished it dried and dead,  
I am twice widower, my worshipped wives  
By hanging, from its branches, took their lives . . .  
'How sad,' said I, in sympathy tut-tutting,  
Then added, 'Could you let me have a cutting?'"

AN appeal has been issued for funds for the erection of an Anglican church in the new city of imperial Delhi. Among those signing the appeal are the Prime Minister, the Archbishops of Canterbury and York, and the Secretary of State for India. The new city of Delhi is as yet without an Anglican church and is five miles away from St. James' Church, by

the historic Kashmir Gate. The appeal for the church has been made with the approval of the Metropolitan of India and of the Bishop of Lahore, in whose diocese Delhi is situated. The total cost of the church will be £40,000, of which fully a quarter has been raised in India, and the government of India has made a donation of the site of the church. The King and Queen and members of the royal family have given large amounts and about £4,000 has been collected privately in England, but there is still needed about £20,000.

HILAIRE BELLOC recently contributed an amusing essay to the London *Saturday Review* on The Tears of Great Men. After an introduction in which he writes of everything except the tears of great men, he proceeds to inform us that he likes the habit of great men in the past of weeping copiously. He says our fathers thought nothing of it and that until the middle of the nineteenth century men always wept—in literature at least. With characteristic humor he wonders if the modern prejudice against boohooing and blubbering is not due to the "public schools."

Says Mr. Belloc: "I want to see the grimacing and the puckering and to hear the sobs again. For if you will think of it, all history is full of such tears. And it is the greatest men who weep the loudest. The heroes roared upon all occasion, in every tragedy, epic, and ballad. Yes; it was Arnold of Rugby who came along and stuffed the middle classes with a new and a worse repression. David wept for Absalom and for Saul; and after a certain lapse of time he even wept for Uriah. He was proud of it, and set it down in writing. Moses wept upon three occasions, and Jacob once or twice. And Adam, our common father, must, I suppose, have wept—or we should not have inherited the habit; while as for Jeremiah, he was a very fountain of tears and wind-bag of ululation. . . .

"Charlemagne wept to see a pirate barque upon the sea, and St. Gregory the Great on hearing that a poor man had starved to death in the streets of Rome—a subject which would today, I hope, move us, who are more enlightened to laughter than to tears. . . .

"Cromwell was perpetually bursting into tears. He sniffed and rubbed his eyes to see Charles the King with his children. Tears rolled down his cheeks in prayer, and again in domestic bereavement. He was one of the Great Snufflers of history, an unfalling and repetitive, as it were, chain weeper. . . .

"Alfred, Lord Tennyson, Laureate, wept, or at least allowed the tears to gather to his eyes, at the prospect of stubble in the English countryside. Carlyle wept when he was reminded of his wife, and his wife when she was reminded of Carlyle. Louis XVI wept because he was henpecked and Louis XV because he had no such luck. And Louis XVIII, if he wept at all, wept only through the excruciating agony of the gout. . . .

"With all this mass of example behind you, may you not conclude that the new-fangled fashion of swallowing one's tears and restraining one's sorrow and affecting a stony countenance had no long life before it? I suppose I shall not live to see the recrudescence of the pearly tear, but men who are young today will live to see it. They will hear of men high up, cabinet ministers (if there are still such creatures forty years hence) sniveling upon losing office or the opportunity of a lucrative commercial position; speculators breaking down in the club as they watch the tape; and popular authors caterwauling when they read the reviews written upon them by reasonably well-educated men. I shall not live, I say, to see that recrudescence of a very honest, necessary, and human habit; but it will come. Meanwhile I take consolation in this, as in every other matter, from the glories of the past."

Well, I thought perhaps you might like to read about it. It seems rather an appropriate subject for this rainy season.

SCIENTIFIC discovery is like the fitting together of the pieces of a great jig-saw puzzle; now and then we are confident that we have added another piece correctly, and we know that no future wave of thought is likely to call for an alteration. . . . The scientist has his guesses as to how the finished picture will work out; he uses these in the search for other pieces to fit; but his guesses are modified from time to time by unexpected developments as the fitting-in of the pieces proceeds.

—PROF. EDDINGTON in *Science, Religion, and Reality*.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## A DIFFERENT "THREE HOURS"

To the Editor of *The Living Church*:

IT MAY BE of interest to others if I give a brief description of the way in which we kept the Three Hours at St. Andrew's, Buffalo, last Good Friday. For some time I have felt that the method of keeping the Three Hours had grown stilted and exhausted both preacher and people with too much preaching, and I knew what interesting experiments Anglo-Catholics in England were making. So at St. Andrew's this year we discarded addresses on the Sacred Words and arranged our service thus:

12M—The Litany (said). Introit hymn. The Altar Service proper for Good Friday with sequence hymn through the Nicene Creed.

12:30—Hymn and an address, The Jews Rejecting Christ.

1:15—A psalm said by congregation and people kneeling, a collect, five or six minutes of silence, intercessions based on the address (the people responding "Jesu, hear and save").

1:30—Hymn (standing) and second address, Pilate Condemning Christ.

2:00-2:15—Devotions as before.

2:15—Hymn and third address (The Penitent Thief).

2:45-3—Devotions as before.

The service seemed to go better and be more helpful than in former years. Of course different subjects should be used in different years.

(Rev.) CHARLES E. HILL.

Buffalo, April 20th.

## ENGLISH PRAYER BOOK CHANGES

To the Editor of *The Living Church*:

AS AN ENGLISHMAN and a theological student I would like to make a few comments upon an editorial which appeared in the February 24th issue of the *Christian Century* on the subject, Changes in the English Prayer Book.

I wish to commend the statement at the end of the editorial as follows:

"Genuine liberty in the Church must work both ways. The decision of the bishops was a step toward making the Church of England a truly liberal and comprehensive Church."

It seems perfectly evident that not only the allowing of the alternative form, but the form itself is going to make the Church of England a truly liberal and comprehensive Church.

I beg to point out, however, that in the comments on reservation it is stated:

"The important point in the new optional forms which are proposed for introduction into the Prayer Book is the authorization of the reservation of the Sacrament. And this is important because of its doctrinal implications. If the Sacrament is to be reserved—that is, if a portion of the consecrated Bread and Wine is to be kept in a proper receptacle on the altar—it can be only in order that it may be adored. Nobody is interested in reserving it for any other purpose—except to have it ready to administer to the sick in an emergency, and that is clearly a minor motive with those who have been arguing for the reservation."

I beg to call attention to the fact that both statements are suspended upon an "if." In point of fact no instructions are given as to the manner of reservation. The action of the Church is to be interpreted not by the motive of individuals but by the express declaration of the rubrics.

The three rubrics in the proposed Alternative Order for Communion of the Sick definitely and clearly state that reservation be for the sick only.

I happen also to know that a large number of parishes both in England and America which do have reservation yet have it for no other purpose than feeding the sick and dying with the blessed Body of our Lord.

Further, I beg to point out that when reservation is picked out as the "important point in the new optional forms" proposed, several changes are overlooked which are, or ought to be, of general interest.

Protestant thought in England since the world war (I do not know about America) is developing in the direction of

restoration of the Church's doctrine of the intermediate state (of ancient and universal custom). This is purified, of course, from the medieval idea of purgatory.

This fact is illustrated in the proposed change in the title of the great intercession from a prayer "For Christ's Church Militant Here on Earth" to "For the Whole State of Christ's Church." This includes a commendation of the departed and a thanksgiving for the examples of holy men in their generations. Thus the idea of the Church is not only militant here on earth, but expectant in Paradise and triumphant in heaven enjoying the light of the Beatific Vision.

Another important point is found in the proposed proper preface for Whitsunday. It has been changed from the Spirit "lighting upon the apostles" to the Spirit "Did as at this time pour forth upon the Universal Church." The Spirit came not upon the Apostles only but upon the Universal Church.

By the first of these changes the life of the world to come is made more real to us and by the second an advance is made in the democracy of the Church.

GEORGE WYNNDHAM RIDGWAY.

University of the South, Sewanee, Tenn.

## "AMEN"

To the Editor of *The Living Church*:

LET ME call attention to a book which deals with the great question of modern youth in a constructive way. It is singular that practically all writers who treat the subject are critical and even vituperative—and they call out loudly that our youth are all bound for the proverbial bow-vows. But not one seems able to offer any constructive program by which youth may be led out of the alleged morass.

Dr. William A. Harper, who has had to do with young men and young women for many years (he is president of Elon College, N. C.), denies that today's young people are, in the majority, a bad lot—and he very wisely suggests certain lines of action and leadership to those who have to do with the training and care of youth, in his admirable little book, *Youth and Truth* (Century Publishing Co., New York, \$1.50)—which lines, if followed, would inure to the everlasting betterment of the coming ages.

The writer affirms, with conviction, that youth is open-minded, courageous, confident, enthusiastic, altruistic, optimistic, reverent, leadable—but feels that they have been "duped and betrayed by their trusted leaders." He asserts that "We must introduce youth to Christ in terms of the ruling ideas and ideals of our time" (and not merely in terms of tradition, theology, dogmas, and creeds). He makes bold to indicate these ideas and ideals: Democracy, Science Through Universal Education, Social Religion, The World-View of Life, The Quest of Truth and Unity. "We would not ask youth to believe certain doctrines and dogmas, but to trust Christ—and, trusting, to follow Him!" And he speaks boldly of a necessity that religion "be freed from the tyranny of cranks and fanatics and false prophets"—to which this writer cries, *Amen! and Amen! and Amen!*

Burlington, N. C.

(Rev.) THOS. F. OPIE.

## CHANGE OF ADDRESS

To the Editor of *The Living Church*:

I SHALL BE sincerely grateful if you will make known through your valued columns, my further change of residence. My appreciation is deeply sincere toward those who have so kindly sent me papers, books, etc., particularly to those kind-hearted ones who have sent me several appreciated novels and magazines—these have been handed on to others, and they in turn will hand them on—so they will go through many hands. Further parcels will be appreciated.

Gratefully yours,

101 Davey Street,

Hobart, Tasmania, March 19, 1927.

A. J. PULLEN.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## TWO BOOKS ON THE GOSPELS

Reviewed by the REV. JOHN LOWE, M.A.

FOR the first time the setting of the gospel narratives in relation to economic history has received a tolerably adequate independent investigation. In presenting *The Economic Background of the Gospels* (Oxford University Press, \$2.50), Dr. F. C. Grant has performed a real service. Professed New Testament students have been rather slow to adopt the sociological approach to the gospels, and while it is perhaps still necessary to utter the warning that the economic aspect is only one among other factors, it is clear that it has been unduly neglected in this field. While nothing that is startlingly new emerges from Dr. Grant's inquiry, it is satisfactory to have the relevant data collected in convenient form, and his results throw some light on the character of Jewish Messianism in the first century, and serve to illustrate our Lord's attitude to social and political problems.

The most important section of the book, after a slight but competent sketch of the history from the Persian period to 70 A. D., consists in a painstaking accumulation of the actual facts of economic life in Palestine under such heads as The Land and Its Products, Trade, Finance, Population, Taxation, Religious Dues. The information at our disposal is aggravatingly scanty because of the paucity of inscriptions, and while the East does not change much or fast, deforestation has considerably altered the climate and productivity of Palestine. Dr. Grant assumes a population of between two and three millions during the first century, and this must have been perilously close to the saturation point. The Diaspora apparently was not a sufficient safety-valve, and we have to suppose a large section of the people living constantly on the bare subsistence level. These unfortunates were subject to heavy burdens. Indeed, the most striking result of the investigation is the terrific incidence of taxation which prevailed, estimated by the author as high as between thirty and forty per cent. This was due to the double system of dues, fixed and collected in independence of each other. In addition to government taxes rapaciously extorted, piety demanded a heavy toll in the form of numerous religious dues which rabbinic strictness augmented by combining together all the different Pentateuchal obligations. No wonder the harassed poor compensated for their present state by apocalyptic expectation and broke out periodically in Messianic movements!

The question whether our Lord countenanced any sort of revolutionary "direct action" to relieve the prevailing distress is justly answered by Dr. Grant in the negative. The famous saying: "Render unto Caesar," etc., summarizes His attitude. Christ retained the doctrine of the "Kingdom," but as a purely religious concept—the forwarding of a political "program" was subordinated to the moral transformation of the individual, a transformation which no doubt was to carry with it far-reaching social consequences, but in which the primary emphasis was strictly religious.

PROFESSOR B. W. BACON'S *Story of Jesus* (The Century Co. \$2.50), is an admirable book. It sums up in popular form the results of a lifetime's critical work and is, incidentally, a standing justification of the modern critical method of gospel study. A clear and persuasively argued analysis of the source leads up to a reconstruction of what Jesus really said and did, and the book closes with a chapter on the beginnings of the Church. "Popular" as used of this book has no resemblance to "superficial." In fact the style is rather deceptively simple and readers will find that every chapter, smoothly as it reads, will well repay the closest attention. Professor Bacon is sometimes over-subtle in his argument, with a *penchant* for a rigid "either . . . or," and many details in his conclusions

will not commend themselves, but no one can afford to overlook his views. It is interesting to notice that the author has no use for the once fashionable "religion of Jesus." He recognizes rightly that the religion "of" Jesus (meaning thereby the "paternalistic theism" of the Sermon on the Mount and the Lord's Prayer) could at most be called a reformed Judaism, to be accepted on authority. Christianity must also be a religion "about" Jesus, eternally verifiable through experience of the spirit of Christ. When the critics have done their utmost to portray the historical Jesus—and Professor Bacon has done a lot in this book—the Gospel of the Cross remains, as he himself says, an integral part of Christianity. There is much in *The Story of Jesus* that deserves special comment, but we have to be content to give it a hearty general recommendation.

A GRIFFIN IN CHINA. By Genevieve Wimssett. Funk & Wagnalls. \$3.00.

Reviewed by the REV. B. C. L. YEN

ON OPENING this book the reader is ushered into a Chinese flower garden, where the glory of the early summer day has lost itself in the splendor of art. Sitting under the vines of a wisteria bower a Chinese grandmother is seen. Here and there children are playing in the midst of things that are interesting and alluring. Now and then the grandmother explains things to the children who are eager to know something about the flowers, the plants, the marble statues of Kuan-Yiu, the bronze three-legged frog near the grotto of the lotus pond, and a myriad of other things that they see.

Occasionally, the children gather to play with their toys and dolls, while the grandmother weaves into the little souls the myths and legends, with their fabulous figures, all of which have their important role to play in the realm of Chinese art.

Precisely this is the feeling that the reader of this book would have. He would also wish with a kindled interest that the book of its own accord might grow into more pages, while he, perhaps, will reach the last page unconsciously while fearing that something may have escaped his attention.

BISHOP MIKELL writes:

Dr. Neal Anderson, the author of *God's World and Word* (Revell, \$1.25), is pastor of the Independent Presbyterian Church in Savannah, Ga., one of the most historic and beautiful churches in the South, and one of its leading religious influences.

These readable and timely addresses deal with such subjects as Evolution as a Science and a Philosophy, The Foundation of Faith, and Christ's Interpretation of God. They are valuable for their constructive treatment of the harmony of faith and reason, science and religion. The author combines conservatism in theology with progressive thought. A vital faith in God infuses the whole book, but there is also a just appreciation of scientific truth. The volume is likely to do good in the controversy between science and religion, which is acute in many states, and which is caused by an ignorance concerning scientific truth and a quite mistaken idea of true religion.

Dr. Anderson will leave every reader of his book grateful to him for many suggestive thoughts and stimulating ideas.

AUTHORITY or liberty—which has done more for the human race? It reminds one of the debates we held as school boys on the respective merits of George Washington and Abraham Lincoln, the horse and the cow, or the mountains versus the seashore.—ALAN WHITEMORE, O.H.C., in the *American Church Monthly*.

## Church Kalendar



MAY

1. Second Sunday after Easter, SS. Philip and James.
8. Third Sunday after Easter.
15. Fourth Sunday after Easter.
22. Fifth (Rogation) Sunday after Easter.
- 23, 24, 25, Rogation Days.
26. Thursday, Ascension Day.
29. Sunday after Ascension Day.
31. Tuesday.

### KALENDAR OF COMING EVENTS

MAY

2. Convention of Sacramento.
  3. Conventions of Easton, Northern Indiana, Pennsylvania; Convocations of New Mexico.
  4. Conventions of East Carolina, Massachusetts, Washington.
  10. Alabama diocesan rural workers' conference, Robertsdale, Ala. Conventions of Delaware, Harrisburg, New York; Convocation of Salina.
  11. National Conference of Social Work, Des Moines, Ia. Conventions of Atlanta, Springfield.
  13. Convention of young people of province of Washington, Pittsburgh. Convention of North Carolina.
  14. Convention of young people of province of New England, Springfield, Mass.
  15. Convention of Montana.
  17. Conventions of Connecticut, Long Island, Maine, Newark, New Hampshire, Rhode Island, Southwestern Virginia, Western New York, Western North Carolina, Vermont, Virginia, Western Massachusetts, West Virginia.
  20. Convocation of South Dakota.
  25. Convention of Minnesota.
  31. Institute for Pastors, New York School of Social Work.
- Conventions of Central New York, New Jersey, Ohio, Quincy; Convocation of North Dakota.

### CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF THIRD SUNDAY AFTER EASTER

St. James' Church, Batavia, N. Y.  
St. Andrew's Church, Kent, Conn.  
St. Katharine's School, Davenport, Iowa.  
St. Clement's Church, New York City.  
Sisters of St. Margaret, Newark, N. J.

### APPOINTMENTS ACCEPTED

**BELT**, Rev. ROBERT J., formerly non-parochial priest of the diocese of Pittsburgh; to be rector of St. James' Church, Mansfield, Pa. (Har.) New address, Box 423.

**DIXON**, Rev. SIDNEY H. (P.); to be institutional chaplain and missionary in the archdeaconry of Dutchess County, N. Y. New address, Y. M. C. A., Poughkeepsie, N. Y., and Elkton, Cecil County, Md.

**FORSYTH**, Rev. WARNER L., formerly assistant minister of Grace and St. Peter's Church, Baltimore; to be rector of St. James' Church, Birmingham, Mich. June 1st.

**HOLT**, Rev. HAROLD, formerly rector of All Saints' Church, Portsmouth, Ohio (S.O.); to be assistant secretary of the Department of Social Service of the National Council. May 1st.

**PULVER**, Rev. HENRY J., formerly of Caton Ave., Mt. Ida, Alexandria; to be missionary to the deaf in the dioceses of Bethlehem, Harrisburg, Pittsburg, and Erie. New address, St. Gerald's Church, 1301 Herr St., Harrisburg, Pa.

**PURCE**, Rev. W. M., temporarily in charge of the Church of the Ascension, Hinton, W. Va.; to be missionary in the diocese of Springfield. New address, West Frankfort, Ill.

**SHEERIN**, Rev. JAMES, formerly of New York City; to be rector of the American Church of the Ascension, Munich, Germany. New address, Salvatorplatz. June 1st.

**STEARLY**, Rev. GARRETT R., formerly assistant at St. Stephen's Church, Jersey City, N. J. (N.Y.); on the staff of Calvary Church, New York City.

**WATSON**, Rev. WILLIAM, formerly missionary of Hobart Oneida Indian mission, Oneida, Wis. (F.L.); to be S. P. G. missionary of "Thompson" Indians, Fraser River, diocese of Cariboo, Canada. New address, Lytton, B. C., Canada.

### RESIGNATION

**HAWKINS**, Rev. WILLETT N., as rector of St. Peter's Church, Hobart and St. Paul's mission, Bloomville, N. Y. (A.); Hobart, N. Y.

### NEW ADDRESSES

**DOTY**, Rev. WALTER P., formerly of 1051 Taylor St., San Francisco; 424 Fair Oaks St.

**THOMPSON**, Rev. M. GEORGE, rector emeritus of Christ Church, Greenwich, Conn., and who has been temporarily priest-in-charge of the Church of Bethesda-by-the-Sea, Palm Beach, Fla. (S.F.); Sherman Square Hotel, 70th St., and Broadway, New York City.

### TEMPORARY ADDRESS

**STEINMETZ**, Rev. FRANCIS C., S.T.D., formerly rector of Christ Church, Norfolk, Va. (S.V.); 1428 Pine St., Philadelphia, Pa.

### ORDINATIONS

DEACON

**NEWARK**—**HAROLD R. ONDERDONK**, of the Church of the Atonement, Tenafly, was ordained deacon in that church by Bishop Stearly, on Tuesday in Easter Week. He was presented by the rector, the Rev. Elwyn H. Speer, and the sermon was preached by the Rev. William S. Claiborne, D.D., of Sewanee. The Rev. Aubrey H. Derby said the litany, and the epistle was read by the Rev. J. R. Lynes, D.D., of St. Paul's, Englewood.

Mr. Onderdonk made his preparation for deacon's orders at the Du Bose School, Montecagle, Tenn. He plans to go on in his preparation for priest's orders by studying at Columbia University and the General Theological Seminary.

PRIEST

**VERMONT**—The Rev. CHRISTOPHER QUIMBY, deacon, was advanced to the priesthood by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, on March 15th in St. Paul's Church, Burlington. He was presented by the rector, the Rev. George L. Richardson, D.D., the Bishop preaching the sermon.

DIED

**GILL**—On Thursday, April 21st, at her home in Petersburg, Va., in the eighty-first year of her age, MARGARET, widow of German B. GILL, and mother of the Rev. J. M. B. Gill. Funeral from St. Paul's Church, Friday the 22d. Interment in Blandford Cemetery.

**NEWTON**—ELIZABETH HALLEY NEWTON, widow of the late Samuel Newton, died Thursday

### MAKE YOUR WANTS KNOWN

THROUGH

### CLASSIFIED DEPARTMENT

OF

### THE LIVING CHURCH

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

**RATES** for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

morning, April 21, 1927, at her home in Ooltewah, Tenn. She had been an invalid and sufferer for years. She was born in Kircaldy, Scotland, in 1842, her parents being John and Jessie Halley. At the age of four she came, with her family, to the United States. For the last thirty-five years she had lived in Tennessee. She is survived by one son, S. D. Newton of Clearwater, Fla., and by two daughters, Miss Halley Newton of Ooltewah, Tenn., and Miss Leslie Newton of All Saints' College, Vicksburg, Miss.

She was one of those of whom we say the world was brighter for her presence in it.

### MEMORIAL

William Robert Mowe

Annie Mowe French

Entered into life, May 16, 1924.

"Lord, all pitying, Jesu blest  
Grant them Thine eternal rest."

### POSITIONS 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.

MISCELLANEOUS

**COUNCILOR FOR BOYS' CAMP IN EAST-**ern Canada. Address KIOWA-5243 Ellis Ave., Chicago, Ill.

### POSITIONS WANTED

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 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, Colo.

**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

**BY A CHURCHWOMAN (EXPERIENCED** teacher and nurse), position as house-mother, matron, assistant matron, or house-keeper in school or institution. Would accept responsible position with private family as mother's helper, companion, or general supervision. No objection to light household duties. Thoroughly experienced. Excellent references. Address **MRS. CLARK**, 97 Green Street, Jamaica Plain, Mass.

**CHURCHWOMAN, MIDDLE AGE, DESIRES** position in small institution, preferably in south. Many years' experience. Episcopalian. **W-877**, LIVING CHURCH, Milwaukee, Wis.

**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.

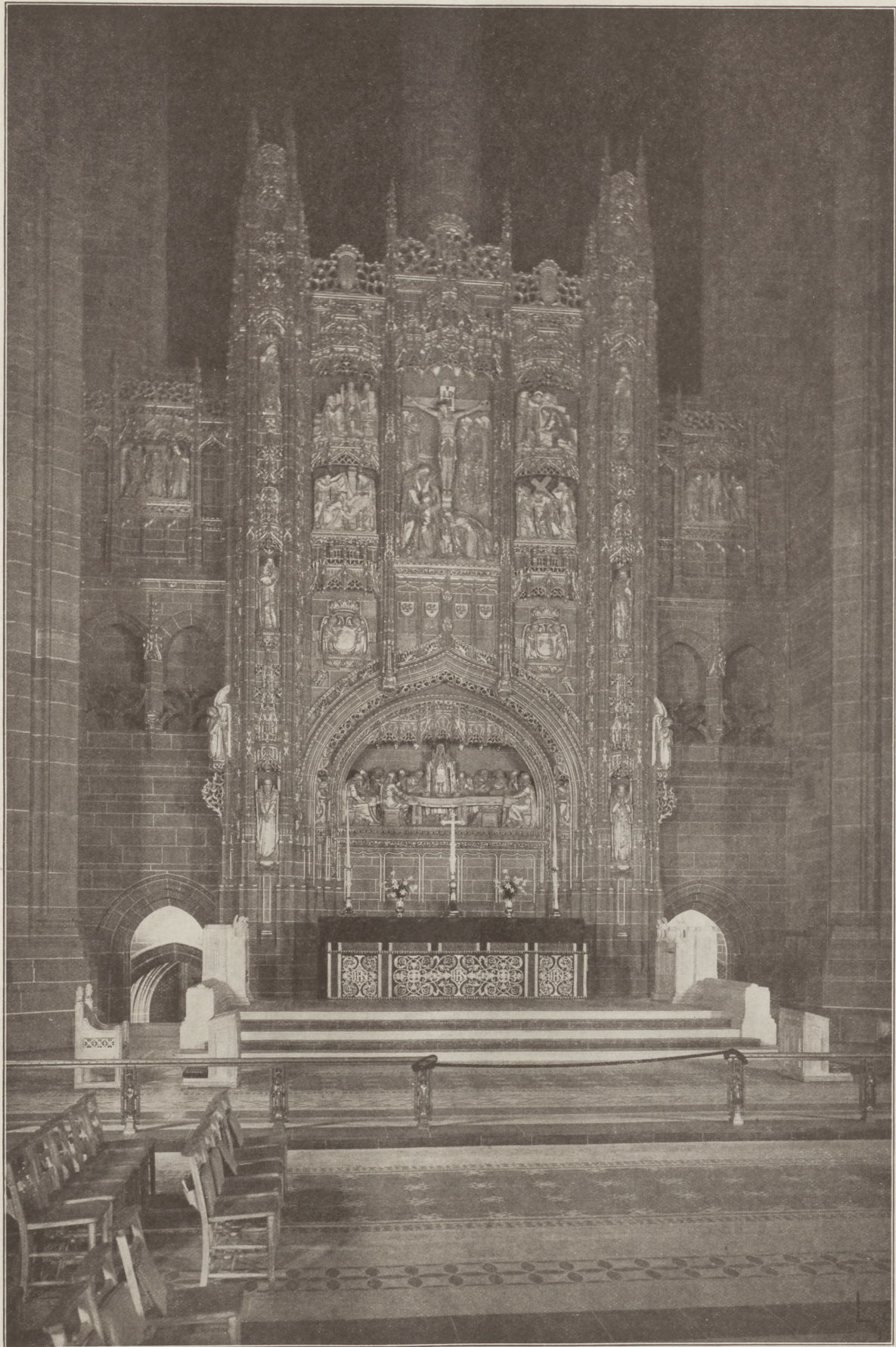
**ENGLISH ORGANIST AND CHOIRMASTER** holding important position, owing to climatic conditions desires change in the fall. Five years in present position. Recitalist, voice culture, expert with boys' voices. Good organ and living salary essential. Apply **X. Y. Z-871**, LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED, TRAINED CHURCH** worker desires engagement in active progressive parish. References. Address **S-876**, 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, **O. K-826**, care **THE LIVING CHURCH**, Milwaukee, Wis.

(Continued on page 915)



THE ALTAR AND REREDOS OF LIVERPOOL CATHEDRAL.  
*Courtesy International General Electric Co. Digest.*



**HEADS BOYS' SCHOOL**

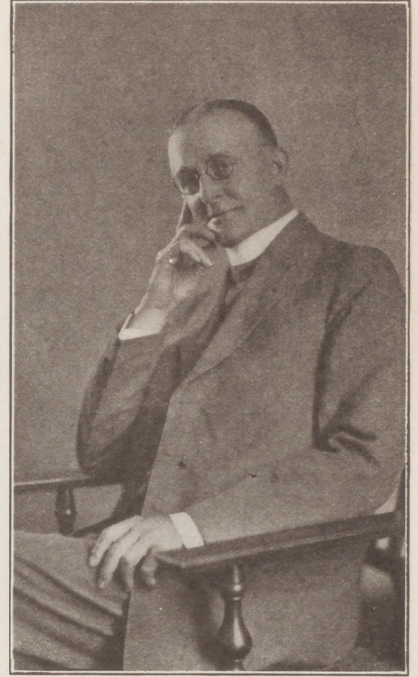
The Rev. F. M. Clayton, who has resigned as rector of the Church of the Good Shepherd, East Chicago, Ind., to become rector of Lawrence Hall for Boys, Chicago. Fr. Clayton had charge of the radio hut at Harvard during the war.

*Courtesy Diocese of Chicago*



**PRAISES BISHOP ROWE**

The Rt. Rev. R. Rocksbrough Smith, Bishop of Algoma, who paid high tribute to the Bishop of Alaska in his sermon at the consecration of the Bishop Rowe Memorial Organ in St. James' Church, Sault Ste. Marie, Mich. (Story and other pictures in news columns.)



**RESIGNS AS DEAN**

The Rev. William C. DeWitt, D.D., who has resigned as Dean of Western Theological Seminary. (See THE LIVING CHURCH of April 23d.)



**News of the Church  
in Pictures**

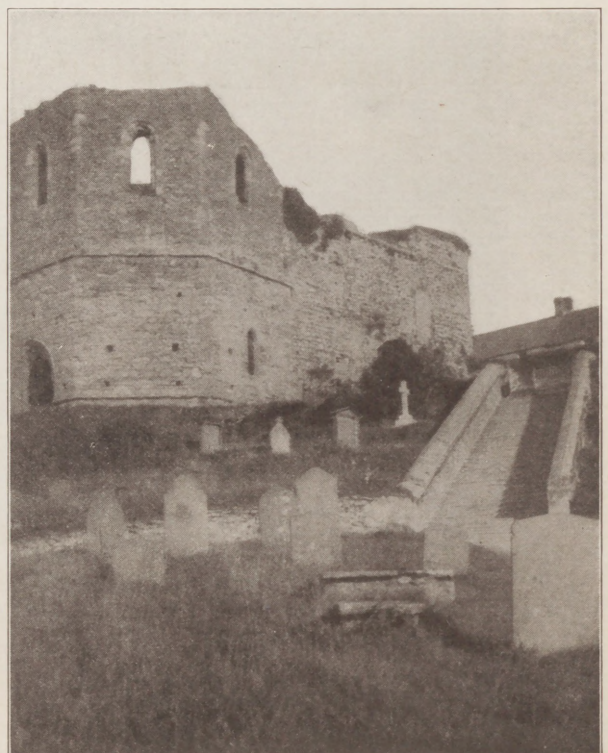
**LEFT: MRS. FRANK W. CREIGHTON**

The wife of the Bishop of Mexico is seen in the village of San Pedro Martir, sitting at the entrance of a temaxcal. A temaxcal is a primitive steam bath. A fire is built inside or in an adjoining apartment, and after it is very hot the ashes are drawn out and water thrown in. Then the person, taking a grass mat to sit on crawls inside, and, covering the entrance with another mat, has his bath. In this picture a very elaborate bath is shown, the fire being built in an adjoining room, the smoke and heat coming out of the front door.



**CELEBRATES CENTENNIAL**

St. Luke's Church, Granville, Ohio. The parish was organized in 1827 under Bishop Chase. (See THE LIVING CHURCH of March 26th.)

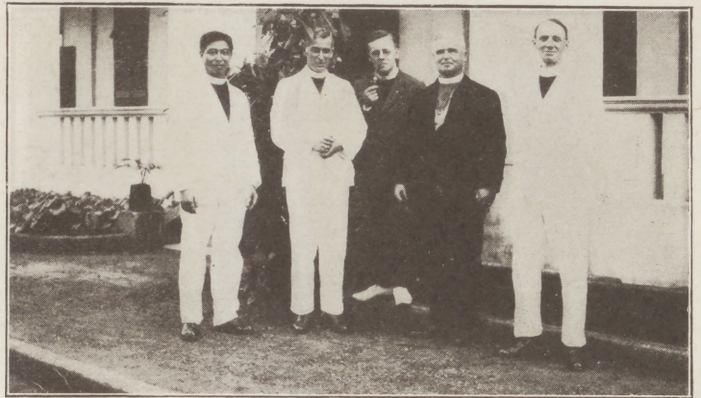


**TO BE RESTORED**

The octagonal tower of St. Davids Cathedral, Wales. Plans for its restoration are discussed on another page.



THE BISHOP OF POLYNESIA AND A NATIVE MINISTER OF THE FRENCH MISSION ON BOARD H. M. S. DUNEDIN, 1925



SOME SOUTH SEAS MISSIONARIES

Left to right: Rev. Y. S. Mark, Tonga; the Bishop of Polynesia; Rev. P. B. Clayton of "Toe H"; the Archbishop of New Zealand; Rev. W. J. Hands, vicar of Suva, Fiji.



THE BISHOP OF POLYNESIA TOURING IN FIJI



ANGLICAN MISSION SCHOOL FOR INDIANS, LABASA, FIJI

## The Church in Polynesia

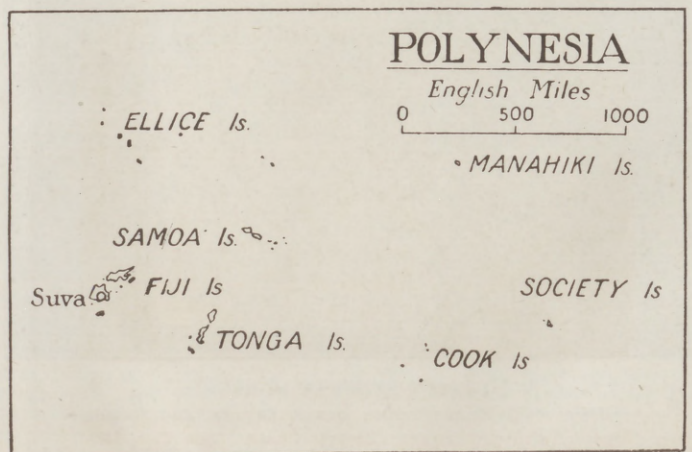
(See article elsewhere in this issue)



FIRST SYNOD OF THE DIOCESE OF POLYNESIA, 1925  
The Primate of New Zealand is in the center



CHURCH OF ST. JOHN THE BAPTIST, SUVA, AND PART OF ITS CONGREGATION OF MELANESIANS





**THE MEDICAL DEPARTMENT**  
St. Luke's Hospital is doing excellent work for the cosmopolitan population of Manila.



**MOSHER HALL ANNEX**  
For Tubercular Native War Veterans

## A Filipino Mission



## St. Luke's, Manila

(Rev. W. L. Ziadie, priest-in-charge)

### ST. LUKE'S CHURCH AND CATECHISM

These children range in age from 4 to 14. They attend classes in catechism at 7:30 A.M., and the sung Mass at 8:00 A.M. The younger ones are all taught to follow every part of the Mass by one who is appointed and trained for the purpose. They are very quick to learn, so that only a few months is needed before they are able to sing the hymns and responses.



### ST. LUKE'S NURSES' HOME AND TRAINING SCHOOL FOR NATIVE NURSES

The American nurse in the foreground is Miss Weiser, the superintendent of nurses. From distant Bontoc in the north and from the central and southern provinces come, yearly, native aspirants for nurses' training and a diploma.



### ST. LUKE'S KINDERGARTEN

Established in 1923 by Mrs. A. I. B. Massey.



### IGOROT STUDENT NURSES

These come from Bontoc, Besao, Sagada, and Baguio



### THE BASKETBALL TEAM

This illustrates another branch of the work—the athletic. A great deal of good is done for these young men in the way of physical up-building. The Filipino is very apt and often expert at basketball.

**POSITION WANTED BY YOUNG MARRIED** man, age thirty-four. Good education, equivalent to college, twelve years in Church and social work, charge of parish and mission, expert in boys' work. Qualified to pass examinations for older men for the diaconate. Desires opportunity to take examinations. Available May 1st for position. D-875, 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.

**RELIGIOUS**

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

**APPEALS**

**ALL SAINTS' CHURCH, NEW YORK,** Appeals each week through these columns for contributions to carry on its work on the lower East Side of the city. In 175 days we have received enough to cover the expenses of 212 days; a splendid response for which our gratitude is hereby publicly expressed. However, our work is growing steadily and we must have a continuance of contributions. Our necessary daily expenses are but \$5.00. Who will give at least \$5.00 a year to maintain this work of our Church in a neighborhood that greatly needs its ministrations? REV. HARRISON ROCKWELL, 292 Henry Street.

**NOTICE**

**ST. PAUL'S EPISCOPAL CHURCH, CON-** neaut, Ohio, is in the market for three memorial windows. Samples and prices should be submitted to W. J. BARRETT.

**INCENSE**

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

**UNLEAVENED BREAD**

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

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

**ALTAR FURNISHINGS**

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

**VESTMENTS**

**ALTAR LINENS; PLAIN OR HAND-** embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surplice linens. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

**CATHEDRAL STUDIO, WASHINGTON AND** London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$1.20. 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.

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

**CHURCH LINEN**

**PURE IRISH LINEN, AT WHOLESALE** prices, for church guilds, rectors, and others. Samples on request. MARY FAWCETT, 115 Franklin St., New York City.

**CHURCH FURNISHINGS**

**PAINTINGS, 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.

**PARISH AND CHURCH**

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

**STAINED GLASS**

**JAMES 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.

**HEALTH RESORTS**

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

**THE RETREAT, 64 FOREST HILL ROAD,** West Orange, N. J. A private sanitarium with refined home atmosphere for convalescent and chronic invalids. Special attention to diets. MARTHA E. GALATIAN, R.N. CAROLINE E. SMEAD.

**SUMMER CAMPS**

**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.

**OCEAN WAVE, PEERMONT (AVALON),** New Jersey. A salt water camp for thirty young boys. Cottage and tents on beach. Boys accepted for one month. Booklet. Rev. W. FILLER LUTZ, M.A., Ambler, Pa.

**SUMMER RESORT**

**ADIRONDACKS, THE CRATER CLUB, ES-** sex-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.

**BOARDING**

**Atlantic City**

**SOUTHLAND, 111 SOUTH BOSTON AVE.** Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCHWOMAN.

**Los Angeles**

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

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

**Montrose, Pa.**

**ROSEMONT INN, MONTROSE, PA.** Elevation 2,000 feet. Home table. Opens June 1st. Leaflets.

**New York**

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

**LENDING LIBRARY**

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

**FOR SALE**

**HERRNHUT 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.

**CHURCH SERVICES**

**District of Columbia**

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

**Illinois**

**Church of the Ascension, Chicago**  
1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, Curate  
Sunday Services: Low Mass, 8:00 A.M.  
Children's Mass: 9:15 A.M.  
High Mass, 11:00 A.M.  
Work Day Services: Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

**Minnesota**

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

**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

**K**FBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and Institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

**K**GBU, KETCHIKAN, ALASKA—228 meters—St. John's Church. Sunday, 11 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9 P.M.

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

**W**HAS, LOUISVILLE, KY., COURIER-Journal, 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**MC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Special "Mothers' Day" service, St. Mary's Cathedral (Gailor Memorial), May 8th, at 11:00 A.M., C. S. Time.

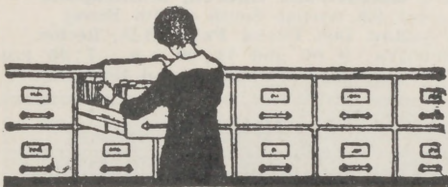
**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. I. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

## SISTERS OF THE HOLY NATIVITY

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

## 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, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.*

## BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morhouse Publishing Co., Milwaukee, Wis.*]

George Banta Publishing Co. Menasha, Wis.

*Man and Society.* By George Milton Janes, professor of Economics and Sociology in Kenyon College on the Edwin M. Stanton Foundation. Price \$1.25.

Oxford University Press. 35 West 32nd St., New York City.

*The Holy Bible.* Containing the Old and New Testaments translated out of the Original Tongues and with the Former Translations diligently Compared and Revised by His Majesty's Special Command. Self-Pronouncing Bible with Young Folks' Helps—4,000 Questions and Answers. Price \$3.50.

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

*The Apocalypse in the Light of Today.* By the Rev. J. O. Bevan, M.A., F.S.A. Sometime Prizeman, Exhibitioner, and Foundation Scholar of Emmanuel College, Canterbury. Successively vicar of Vowchurch, Herford, and rector of Chillenden, Canterbury. Author of *The Genesis and Evolution of the Individual Soul*, etc., etc.

## PAPER COVERED BOOKS

The Brotherhood of St. Andrew. 202 So. 19th St., Philadelphia, Pa.

*The Ministry of Laymen—A Plea for Lay Evangelism.* By Leon C. Palmer, B.D., executive secretary National Commission on Evangelism, the Protestant Episcopal Church in the United States of America, with Foreword by the Rt. Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church; and Preface by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and Chairman of the National Commission on Evangelism. Price, single copies, 25 cts.

## BROCHURES

The Jacoby Guild, St. Louis, Mo.

*Handbook on Stained Glass.*

## BULLETINS

Carnegie Endowment for International Peace.

Division of Intercourse and Education. 405 W. 117th St., New York City.

*Annual Report of the Director for the Year 1926.*

Union Theological Seminary. 3041 Broadway, New York City.

*Annual Catalogue, 1926-1927.*

## PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*The Mansfields and the Church.* Publication No. 146. March, 1927. Quarterly, 25 cts.

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

*Report of the General Secretary and Treasurer.* New York, January, 1927.

The Divine Healing Clinic. St. Andrew's Church, Peckham, S. E. 15, England.

*Prayers for Divine Healing.* No. 1.

St. Andrew's Church. Harlem. Fifth Ave. and 127th St., New York City.

*The Golden Book of St. Andrew's Protestant Episcopal Church, One Hundred Twenty-Seventh Street and Fifth Avenue in the City of New York.* Issued in connection with the consecration, November 28, 1926.

Society of SS. Peter & Paul. Westminster House, Great Smith St., London, S. W. 1, England.

*The Effect of Regular Confession.* Reprinted, by request, with emendations from *This—To Explain* by Kenneth Ingram.

*A Good Conscience and a Better Confession.* By C. P. Hankey.

## LENTEN OFFERING ANNIVERSARY PLANS

PHILADELPHIA—All the domestic bishops have been invited to attend the fiftieth anniversary celebration of the Lenten offering, to take place in the Academy of Music, Philadelphia, on June 5th, and as the House of Bishops meets in New York on June 1st, it is probable that a number may be able to be present. Members of the National Council and missionaries on furlough are also expected. Bishop Murray will preside and the service is to be broadcast. It will include a pageant of scenes from the mission fields. Possibly the most interesting feature, however, will be the reports to be presented by delegates representing every diocese and district, including those overseas, as to the amount of their offerings.

The Department of Religious Education is making a great effort to secure accurate reports for this date. To do so it will be necessary for all parishes to send their offerings to their diocesan headquarters immediately.

## BISHOP TUTTLE MEMORIAL PLANS

ST. LOUIS—On Tuesday, April 19th, a service of "thanks to God for the work accomplished in His name in Schuyler House, and for the continued influence of Montgomery Schuyler in the parish" was held in Christ Church Cathedral, St. Louis, to mark the passing of Schuyler Memorial House, the thirty-four year old parish house of the Cathedral, which has long been inadequate for the extensive diocesan, parish, and community program of the Cathedral.

The Bishop Tuttle Memorial will take its place, and one entire floor of this will be given to the Schuyler Memorial Auditorium, continuing the memory of the man who built Christ Church Cathedral and who was for over forty years in charge of the parish.

Only the first unit of the Bishop Tuttle Memorial will be erected now, and this will be a seven-story building with swimming pool and gymnasium in the basement. It will cost about a half million dollars, the money for which was raised in a campaign shortly after Bishop Tuttle's death. The complete plan calls for twelve stories, two of which will be a beautiful tower. Other stories will be added to the memorial as funds are contributed. It is expected that the new building will be finished by the close of the year.

## HISTORY OF ST. LUKE'S CHURCH, NEW YORK

NEW YORK—In an octavo volume of nearly six hundred pages, *The History of St. Luke's Church in the City of New York* is narrated by Mrs. H. Crosswell Tuttle, a daughter-in-law of the fifth rector, the Rev. Isaac H. Tuttle, D.D. The period covered is the first century of the existence of the parish, 1820-1920, during which period the parish had only eight rectors, the notable rectorship of Dr. Tuttle covering forty-two years, from 1850 to 1892. Of the eight rectors, four afterward became bishops—Upfold, Ives, Whittingham, and Oldham; while also three future bishops served the parish at different times as assistants—Walker, Atwill, and Whitehead. Another notable rector was John Murray Forbes, who left the parish in 1849 during the panic resulting from the Newman secession and other events in England, to enter the Roman communion; while, ten years later, renouncing Romanism, he returned to the communion of his birth and baptism and, his deposition having been set aside, humbly became an assistant to Dr. Tuttle, his successor in the rectorship of the same parish. The volume is an exceedingly interesting one, contains much biographical data, is well illustrated, and is a beautiful commemoration of the centennial of the parish. The present rector is the Rev. William T. Walsh.

## MEMPHIS CHURCHMEN'S CLUB

MEMPHIS, TENN.—As one result of the Bishops' Crusade in Memphis, the laymen of the city have organized a Churchmen's Club, and had their first dinner in the Peabody Hotel on the evening of April 20th. There were more than three hundred men present and every parish in the city was represented. Bishops Bratton, Maxon, and Gailor were the principal speakers. W. D. Kyser, one of the city's leading lawyers, was president and toastmaster, and John Veasey, with the Apollo Club, furnished the music.



# Churches, Schools, and Hospitals Close as Chinese Missionaries Are Forced to Evacuate Yangtze Valley

## Missionaries, Threatened With Bayonets, Have Narrow Escape From Nationalist Troops

[This article was brought to Vancouver by a returning missionary to avoid censorship.]

The Living Church News Bureau }  
Nanking, China, March 25, 1927 }  
Via Vancouver }

ON WEDNESDAY, MARCH 23d, THE Northern army, no longer able to hold Nanking, marched out in good order and crossed the Yangtze River to Pu-kow, followed after no great interval by the Southern or Nationalist army who took possession. About 8 o'clock the next morning a commissioned officer with a squad of soldiers came to our mission premises in the city to inspect the place. He was courteously received and shown around and left apparently on the best of terms. But about half an hour after, the same soldiers returned without the officer and began to loot the place, threatening the priest in charge, the Rev. W. P. Roberts, with instant death if he did not turn over all the money and valuables there.

With the muzzle of an automatic pistol thrust against his head he was forced to open the safe and let them take the one hundred odd dollars which were inside. Other groups of soldiers came into the house and became increasingly violent and abusive on finding that there was little of value left that could be easily removed. They stripped him of his clothes, leaving him in his underwear, they pushed their bayonets against his breast demanding money which he didn't have, they turned every drawer and cupboard inside out and even tore the mantelpieces from the walls in the mad search for treasure, and they swore again and again to kill him. That he was not murdered in cold blood is a miracle.

A similar ordeal was passed through by the Rev. L. B. Ridgely, D.D., of the Central Theological School of the *Chung Hua Sheng Kung Hui*. Four separate times a weapon was placed against his head or breast and he was told that he was to die immediately. Because he wore a full beard he was told that he must be a White Russian and therefore must die. Later stripped of all his clothes, a faithful Chinese Christian brought him his thick cassock, which by some chance had not been stolen, from the church and helped him to shave. Then, forsooth, a murderous mob coming upon him declared that he must be a French Father and so deserved death! Both of these clergy creeping along through the dark streets of the city at length reached the University of Nanking where some students received them and hid them till the Chinese authorities were compelled to send a guard to escort the Americans and British in safety to the river's edge where they could be taken on board the gunboats under the protection of their country's flag.

### CHINESE PRIEST ELECTED BISHOP

The Ven. Archdeacon Ding Ing Ong of Foochow has been elected Assistant Bishop of Fukien by the diocesan synod. The election has not so far been confirmed by the other dioceses of the Chinese

(Continued on page 923)

## Replies to Cable of Department of Missions Reveal State of Three American Dioceses in China

The Living Church News Bureau }  
New York, April 22, 1927 }

ON APRIL 13TH, THE DEPARTMENT OF Missions cabled to China asking for answers to questions concerning conditions in each diocese. The questions asked and the answers received on April 22d, follow:

### DIOCESE OF SHANGHAI

Question 1—What do you propose to do with missionaries pending return to station? Answer: Have authorized all missionaries whose furloughs are due in 1927, 1928, and 1929, to return to America if they so desire, except those whose work is continuing and those who can be used elsewhere in the mission.

Question 2—What schools and hospitals are in operation? Answer: St. Luke's Hospital, Shanghai; St. Elizabeth's Hospital, Shanghai. Hope to reopen following in January, 1928: St. Andrew's Hospital, Wusih; Church Hospital, Zangzok. Following closed until September, 1928: St. John's University, Shanghai; St. John's Middle School, Shanghai; St. Mary's Hall, Shanghai; all middle schools, all day schools. Following are open and will continue as long as possible: St. John's Medical School, St. John's Theological School.

Question 3—Are Chinese clergy maintaining services in places which foreigners have been obliged to leave temporarily? Answer: In the following places: Wusih, Soochow, Kingagwan, Hsiakwan (Nanking).

Question 4—What is the amount required in addition to annual appropriation for traveling expenses from stations to Shanghai? Answer: \$500 gold.

Question 5—What is the amount required for outfit allowances for missionaries who lost their personal effects? Answer: \$1,500 gold.

Question 6—What is the amount required for traveling expenses on account of anticipated furloughs? Answer: \$12,000 gold.

Question 7—What is the estimated loss of personal and real property? Answer: No reply received.

Question 8—What do you think of the prospects? Answer: Await letter.

### DIOCESE OF HANKOW

Question 1—What do you propose to do with missionaries pending return to stations? Answer: Studying the language in Shanghai: Rev. Nelson Gifford, Rev. and Mrs. C. L. Pickens. Teaching in school for children of American missionaries in Shanghai: Miss Mary Dawson. Sailing for the United States early in May: Deaconess Ridgely, Miss A. B. Mundelein. Others have made no definite plans as yet.

Question 2—What schools and hospitals are in operation? Answer: Boone Middle School, Wuchang; Central China University, Wuchang; Boys' School, Hanchuan; majority of primary schools; Women's Department, Church General Hospital, Wuchang.

Question 3—Are Chinese clergy maintaining services in places which foreigners

(Continued on page 923)

## Fr. Souder Describes Exit From Hankow and Wuchang—Action of Powers Stirs Resentment

[This article was brought to Vancouver by a returning missionary to avoid censorship.]

The Living Church News Bureau }  
On board S.S. *Loongwa*, Hankow to Shanghai, }  
March 30, 1927, via Vancouver }

IT WAS A solemn moment last Saturday night, March 26th, when our beloved Bishop Roots, standing in the smoking room of this steamer, surrounded by all but eleven members of the entire foreign staff of the diocese that remained in Wuhan up to that time, gave us a few words of counsel, and dismissed us with his blessing. In view of reports of very serious developments in Nanking and Shanghai, and acting on the urgent advice of the American consul in Hankow, the Bishop decided it was the part of prudence to evacuate his workers as quickly as possible, and inasmuch as we have been picking up fellow-workers of the dioceses of Anking and Shanghai on the way down river, it would seem that the other two bishops are doing the same as our own. Indeed at Nanking yesterday we were told that *all* Americans must evacuate the Yangtze valley at once.

The whole thing is so sudden, and so unlike any experience most of us have ever had before (though a few are here who remember Boxer year) that it is hard not to feel it is all a dream! True, China has not been a restful place for tired nerves for some months, and since last summer members of the mission in Wuhan have been through (1) a siege of forty days, (2) Christmas anti-Christian agitation, (3) a riot, (4) a servant strike, with threats of violence and actual seizure of one foreigner, and last but not least, (5) constant possibility of a student strike over any trivial matter in which the students' ideas and those of the faculty did not coincide! During this period about one-third of the workers of the diocese have returned to America, chiefly those whose furlough was soon due. Most of us have gone on, however, hoping that we might be able to ride out the winds and waves of the revolution at our proper moorings, and at times indeed it almost seemed that we might succeed.

That which more than anything else made many of us feel less sanguine of being able to continue in peace at our posts was the news of the dispatch of large numbers of armed forces to China by Britain and the powers. To some missionaries this seemed a justifiable measure of self-defense, others would agree entirely with the opinion expressed by Grover Clark, editor of the *Peking Leader*, in an interview published in the *New York Times*: "The presence of armed forces (in China) is in itself an incitement to the mob to resort to violence. The use of military and naval strength is more likely to bring about danger to foreigners than to prevent it."

### ACTION OF POWERS STIRS RESENTMENT

This move of the powers designed "to protect foreign life and property" stirred such bitter resentment in the hearts of the Chinese that it scarcely seemed that it

would be possible to avoid an "incident" or worse, such as would imperil rather than protect "foreign lives and property" in China.

Last Wednesday word came to us in Wuchang and Hankow that during the capture of Shanghai by the Nationalist troops there had been fighting between Chinese and foreign troops with casualties on both sides. At the same time we learned that a general strike was to be declared, which meant no more steamers to Shanghai for us and no more foreign mail! On the same day a strike of all workers in foreign banks in Hankow closed all those institutions, and that meant that we could get no more money! That night a meeting of the foreigners on Boone Compound was held, and while we could not but wonder what the future held in store, it was a most cheerful, not to say jovial, gathering, and we were practically agreed that there would be no thought of leaving our post unless the situation became more critical than it was then known to be. We were not a little encouraged by a letter just received from Bishop Gilman, and read at our meeting, which told of the loyal way in which the Department of Missions at home was backing us up.

On Thursday we all went about our work as usual, but in the afternoon came radios from Nanking, telling of the looting and burning of foreign property, with violent attacks on foreigners, a number of whom were reported killed. Fearing a repercussion when this news reached Wuhan, Bishop Roots ordered us all over to Hankow early the next morning. Many of us were packing late into the night, trying to decide what few things we had best take with us when we fled on the morrow, knowing that everything we owned except what we took with us was very possibly gone forever.

#### WUCHANG EVACUATED

Friday morning (Annunciation) we were up bright and early, and were brought to Hankow on a launch of the Standard Oil Co., commandeered by the American government for that purpose. We feared the possibility of trouble with our servants, many foreigners in similar circumstances having been picketed until they paid large sums of money to them, but our Wuchang servants proved most loyal and helpful, and the people on the streets of Wuchang were so friendly it was evident that they had not yet received the news from Nanking.

All women and children from Boone having been taken straight to the *Loong-wo*, a number of the men returned to Wuchang to help the ladies at St. Hilda's and the hospital get across with their baggage. The sudden departure meant pretty strenuous work for Miss Buchanan at St. Hilda's and for Dr. James at the hospital, for the former had to close school, and get all the girls away home, while all hospital affairs had to be turned over to the Chinese physician, who is to carry on in Dr. James' absence. However, the impossible was accomplished, and by Friday afternoon there was not a single foreign member of the mission remaining on the Wuchang side of the river.

On Saturday there was a meeting of the executive council of the diocese, and while everything was most cordial between Chinese and foreign workers, I was struck by the serious and tense expression on the faces of the Chinese members of the council, who realize what this wholesale evacuation of the foreign staff will mean of added responsibility to them.

Our steamer sailed from Hankow at 4 a. m. on Sunday. That morning Dr. Sherman celebrated for us all, and daily at 7 o'clock mass is said by one of the priests aboard. With so many of the mission on the ship, it seems as though we were on a delightful house-party, the only shadow cast over our lightheartedness being the thought of the suffering and death of our fellow-missionaries in Nanking. Dr. Williams, of the University of Nanking, one of those killed, is my next-door neighbor in Kuling, a devoted Christian missionary who has spent more than thirty years in China.

#### DECKS PROTECTED BY STEEL

As there are three or four times the usual number of passengers on board, some of the single women workers have organized the "Hash-slingers Union," rendering effective assistance to the Chinese stewards in their effort to serve four relays of eaters at each meal! Sheets of steel line certain sections of the deck to give protection from rifle and machine-gun fire that every passenger boat gets a taste of these days going up and down river. Last night just after we left Nanking several shots came aboard, one just above the cabin of one of the St. Hilda's ladies, but as we learned in the siege, "a miss is as good as a mile." This morning, as we passed two forts, the captain ordered all passengers down into the hold, and there we sat on boxes and crates for an hour till the danger was past. One or two men who came on board yesterday in Nanking gave us thrilling accounts of what they went through last Thursday, and we anchored for several hours one or two hundred yards from the gunboats on which lie the British consul and Japanese vice-consul, who were wounded in the outrage.

What happens after we reach Shanghai? Not one of us knows. We don't know where we are going, but we are on our way! Those whose furlough is due this summer will probably go on home now, though how long they may have to wait in Shanghai, due to the congestion there, is a question. Others think they will go to Japan or the Philippines, and there await future developments, while others—the optimists—are still hopeful that in a week or two the men at any rate may be allowed to get back to work. But in one thing we are, I think, unanimous, and that is in our gratitude to God not only for His protection of us in these days of fightings and fears, but also because He called us to preach to this ancient people the glorious Gospel of His beloved Son. There is little doubt but that events of prime significance for all the future history of the human race are taking place these days not in Europe or America but in China, and it is indeed a rare privilege to be allowed to be so close to them.

#### ARRIVAL AT SHANGHAI

Later: We reached Shanghai this morning (March 31st), and were welcomed at the dock by members of the mission, who helped us off with our baggage, and brought us all in auto-busses out to St. John's University at Jessfield, where we are being most hospitably cared for. By the time the Anking staff arrive we shall probably number a refugee community of over a hundred. We are installed in the Middle School building. Committees have been appointed for dining-room, laundry, baths, etc., and we have practically an American Church Mission Hotel, run on a basis of self-help, the ladies taking their turn at wait-

ing on table, dish washing, and dusting.

Several of our workers went through the terrible experience of the Nanking looting last week—the Rev. L. B. Ridgely, the Rev. W. R. Roberts, the Rev. John Magee, who are stationed in Nanking, together with several who were studying in the Language School, the Rev. and Mrs. Claude Pickets, with a baby ten days old, Miss Coral Clark, Miss Carol Davis, and Mr. John Gifford. I have listened to the stories of Dr. Ridgely, Mr. Roberts, and Miss Clark from their own lips. The two former had a very bad time. They were both stripped of everything but underclothes and socks (although the weather is still cold enough to make a fire feel very comfortable), and they watched everything being taken from their houses or smashed in their houses. To object to any of it meant death. As it was, they had pistols or bayonets held at their stomachs no less than four times, and once, so menacing was the attitude of the soldiers about them that they said a "Goodbye" to each other, feeling sure that their last minute had come. Dr. Ridgely, who has a beard, was in special danger, being mistaken for a "white Russian," so after being very near death, he got some Chinese friend to give him his first shave in thirty years! For hours our priests hid with others in an attic, and when they came out of the city the next day, they had nothing with them but what was on their backs, and that was chiefly borrowed.

Miss Clark told calmly a similar story. After being searched, and relieved of rings, watch, and anything else of value, she was able to get hidden away for several hours without being discovered by any other soldiers.

#### CHINESE SHOW LOYALTY TO FRIENDS

I have just taken down verbatim from Miss Carol Davis her account of what happened, for it brings out a side which may be missed in the newspaper accounts of the brutality of the soldiers. Miss Davis said to me: "I would not have missed the experience for the world, because of the new light it gave me of the wonderful faithfulness and loyalty of the Chinese toward their friends. Students, servants, and neighbors risked their lives constantly during those hours in order to protect us and hide us, and they gave generously to us of what money they had, or gave money to the soldiers to let us off. Some gave absolutely all the money they had. They brought bedding to our hiding places, and gave us food. With bullets flying all around they conducted little groups of scattered foreigners into one central place (the University of Nanking), and were only satisfied when all were accounted for. They kept constantly apologizing for it all as though they themselves had been responsible. They felt it was such a terrible blot on the new Nationalism in which they had so ardently believed. Not only did our Chinese clergy and the Christians boldly identify themselves with us through it all, but also many non-Christians, including even a few students from Southeastern University, a government institution, which has been one of the hot-beds of radicalism. We might be subject to the attack of ruffians and brigands anywhere in the world, but the people we have come to China to serve, the Christians and many of our neighbors, were loyal to us to the end. Before this I have not been sure that I wanted to remain in China, but after this experience and what it has revealed to me of the noble character of the Chinese peo-

ple, I feel I want to stay if I possibly can do so."

The spirit shown by all our workers with whom I have talked makes me feel proud to be in the same mission with them. Not one word of complaint have I heard from them. Rather they laugh and joke about their experience as though it had been nothing at all, though they admit under questioning that for hours they expected surely to be killed. The thought uppermost in their minds, as in

ours, is one of thankfulness to God that they came out alive.

Bishop Graves told me tonight that reports in the city say the general strike, so long threatened, is to be launched tomorrow (Passion Sunday). I fear more blood will be spilled right here in Shanghai before many days pass, though I hope I am wrong. We can only pray that God will guide the counsels of the nations, and lead men into ways of righteousness and peace.

EDMUND L. SOUDER.

## Easter Fills New York Churches; Cathedral Has Record Congregation

To Complete \$10,000,000 Fund by  
July—Million Left to St. Luke's  
Hospital.

The Living Church News Bureau  
New York, April 23, 1927

THIS YEAR'S OBSERVANCE OF THE FESTIVAL of Easter seems to have been participated in by an unusually large number of the people of New York. From parishes of our own Church, from the congregations of other communions, from the campuses of Columbia and New York Universities where sunrise services were held, have come reports of manifestations of unusual interest in the significance of that day. Easter weather this year was not altogether favorable; following the perfect spring day which we had on Good Friday, Sunday was a bit depressing so far as the weather was concerned, and at times the skies were threatening. That seemed to have had little to do, however, with attendance at church services.

From the Cathedral comes the announcement that the great throng of worshippers who assembled there filled not only the completed crossing and chapels but the unfinished nave as well, so that the attendance there at 11 o'clock last Sunday is considered the largest congregation the Cathedral has had at any time. Several hundreds were unable to gain admittance. A similar report is received from St. Thomas' Church where it is claimed that at least thirteen hundred people were turned away who sought admittance at the later morning service. Bishop Manning informs me that the attendances at the Cathedral were exceedingly large throughout the day, not only at 11 but at all services beginning at the 7 o'clock Eucharist at which he was the celebrant.

That the day here in New York was particularly notable as a time of worship and devotion is to be seen in the interesting fact that this year Easter and the first day of the Passover coincided. Hence, the immense Jewish population of the city as well as Christians were observing at the same time religious festivals of profound significance to both groups. As the *Sun* commented editorially: "It is to both faiths a time when hopes are reborn, enthusiasms are rekindled, spiritual fires are relighted; a time when nature and revelation unite to proclaim a fit occasion for celebrating man's redemption from the forces of darkness and evil." The two observances will not fall again on the same day until 1981. That the rare coincidence should occur this year harmonizes uniquely with the marked demonstrations of the recent past which have been made in the interest of promoting good-will and friendship between Christian and Hebrew peoples.

TO COMPLETE \$10,000,000 CATHEDRAL FUND

At a meeting of committee chairmen held at the University Club last Tuesday evening it was reported that \$8,535,000 has been raised in cash and pledges toward the completion of the nave and north transept of the Cathedral. The Bishop, who presided at the meeting, urged that a special effort be made, particularly among those who have evidenced great interest in the spiritual value of the Cathedral, to secure before July an amount necessary to complete the ten millions needed for these portions of the structure. The business men's division has raised toward its objective of one million dollars the sum of \$936,564,000. The Bishop commended, especially, the result of the work of the military and naval division which has secured \$100,000 of its \$150,000 assessment or quota. Bishop Manning, who will go abroad in July to attend the Church unity conference at Lausanne, hopes to see this goal of the Cathedral drive attained by the time of his departure.

LARGE BEQUEST TO ST. LUKE'S HOSPITAL

The will of the late Catharine E. S. Stuyvesant, who died in October, 1924, directs that after the deaths of her brother and sister \$1,360,000 is to go to St. Luke's Hospital for the erection of a building, not adjacent to the present St. Luke's, to be known as the A. Van Horne Stuyvesant Memorial Hospital. Miss Stuyvesant with her brother, Augustus Van Horne Stuyvesant, and her sister, Miss Anne W. Stuyvesant, gave \$250,000 to the Cathedral to erect the magnificent baptistry which is now nearing completion. Miss Stuyvesant was a direct descendant of Peter Stuyvesant, the last of the Dutch governors of New York.

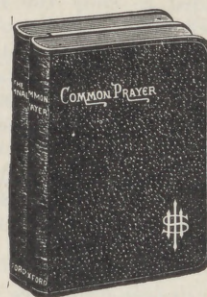
UNIQUE MEMORIAL IN CHURCH GARDEN

At the Church of the Transfiguration, "The Little Church Around the Corner," there has been placed a beautiful tribute to the memory of Miss Susan Ruth Budd, who died just a year ago. Many of the visitors to the church will recall the quaint, little old lady who for many years greeted strangers and took great delight in explaining to them the objects of interest in and about that church. There has now been placed in the church garden, beneath the large window of St. Joseph's Chapel, a beautiful statue of the Madonna and Child which is to be known as the Madonna of the Garden. Inscribed on the statue are the words: "In Memoriam—Susan Ruth Budd. She loved God, His Children, His People, and His Birds."

REV. A. T. YOUNG IN NEW YORK

The Rev. Annesley T. Young, associated for thirteen years with the City Mission Society, is now filling the important post

## OXFORD PRAYER BOOKS AND HYMNALS



Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and large type editions for older folks.

Oxford Prayer Books, with or without marriage certificate, bound in white leather, make excellent wedding gifts.

At All Booksellers  
Catalogue Upon Request

OXFORD UNIVERSITY PRESS  
AMERICAN BRANCH  
35 WEST 32ND STREET  
NEW YORK

## A Summer Text Book FOR CHURCH SCHOOLS

Some Questions on

### THE LIFE OF CHRIST AND ON THE BIBLE

By the REV. CHARLES SMITH LEWIS

Price 10 cts.

Postage additional

Short question-and-answer lessons appropriate to a whole school. Adapted to teaching by rote in schools having neither class work nor regular teachers through the summer. The catechist asks the questions, dictates the answer, which is then recited, as many times as is necessary, by the whole school or group. Scripture reference for each lesson, to be made the basis for the story to be told.

Simple, workable, inexpensive.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.

## Catholic Club of Chicago, Inc.

If you are interested in the formation of a local Catholic Club, any help we can give is freely offered. Our work and program along with copies of our constitution and by-laws and literature sent free of charge.

We are a depository for the Catholic Literature Association, and have a supply of tracts and tract stands on hand. Address communication to: D. D. DOOLITTLE, Secy., 106 N. La Salle St., Chicago, Ill.

of field worker for Sing Sing prison. He has been affiliated with this work since the first of March. Such an appointment reminds us of the vastly improved methods prevailing in our correctional institutions. Fr. Young serves on the staff with Dr. Baker, the psychiatrist, and Dr. Partridge, the psychologist of the prison, a group provided to study the mental condition of each inmate, in his own interest as well as that of justice and of society. The field worker visits the families and homes of the inmates to investigate conditions that have likely influenced them. Fr. Young is serving in this work under the direction of the Bishop of this diocese, and on Sundays officiates in parishes where there is need of his ministrations.

## NEWS NOTES

Clerical visitors in the city include the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, who will preach tomorrow morning at Christ Church and ordain a candidate to the diaconate; also, the Rev. Edmund R. Laine, Jr., rector at Stockbridge, Mass., and formerly Dean of the Cathedral at Portland, Me., who will preach at noonday services during the week at Trinity Church.

In the interest of the endowment fund drive for the General Theological Seminary, Dean Fosbroke and Frank L. Polk spoke at a luncheon conference held on Wednesday noon at the Downtown Association.

At St. Thomas' Church tomorrow afternoon will be held the annual church service of the Daughters of the Cincinnati. The Rev. Dr. Roelif H. Brooks, rector of St. Thomas', will be the preacher.

The third annual conference for leaders of the Little Helpers will be held on Wednesday, April 27th, at Christ Church, Bronxville.

St. Gertrude's Guild announces that the cornerstone of the chapel and gymnasium at the House of Mercy, Valhalla, will be laid by the Bishop of New York at a service to be held at 3 o'clock in the afternoon of Thursday, May 19th.

The Rev. Dr. Norwood, rector of St. Bartholomew's Church, and Mrs. Norwood, have recently announced the engagements of their daughters, that of Miss Jean Conover Norwood to Malcolm Campbell McMaster of Williamstown, Mass., and that of Miss Aileen Norwood to James Pierce Ferguson of Lansdowne, Pa.

The Church Mission of Help in the diocese of New York has issued its sixteenth annual report in a thirty-four page booklet. It contains not only a record of the year's work but an outline of the growth of the society since its inception. Copies may be procured by those interested at the office, 1133 Broadway, New York.

HARRISON ROCKWELL.

## INSTITUTE FOR PASTORS

NEW YORK—The ten-day institute for pastors, promoted by the department of Christian Social Service, begins on May 31st. This is the third year in which a group of clergy gather in New York for a brief but serious study of social work, community problems, child welfare, social case work, labor problems, etc., in the New York School of Social Work. The men are lodged, without board, in the General Theological Seminary. Expenses for registration, lodging, and visits in connection with the classes, amount roughly to \$25, plus the cost of food.

## Read the First Ten Pages Then Try to Put Down **FEAR** The Autobiography of James Edwards By JOHN RATHBONE OLIVER

"No one can pick up this volume after an evening dinner and expect to retire before midnight. The book combines in a very remarkable way, good narrative, good science, and good religion."—*Zion's Herald* (Chief editorial, full page.)

"The book grips and holds the reader. Seldom does a novel read so absorbingly and yet more seldom does a novel carry so lucid and helpful a message."—*Christian Endeavor World*.

"Distinctly a one-sitting book: do not sit down to read it unless you have time to read it through."—*Carl H. Claudy*.

"I found this work instructive, stimulating and cheering. I have not read anything in a long time that has left me in a more wholesome mood."—*Bishop Francis J. McConnell* (Meth. Epis. North).

"This is a notable and remarkable book upon a theme of the utmost importance to religion

and psychology. So much is written upon such themes by immature and incompetent and even by designing people that special significance attaches to a book like this by a man of high qualifications in character and intellectual training."—*The Congregationalist*.

"All the way through it remains a story, not a discussion in the jargon of science. His story is so practical that it applies to your case and mine and to that of our neighbors."—*The Boston Herald*.

"The readers of this book, and I predict they will be many, may accept Dr. Oliver's statements as correct and his account of the patient's mental state and the treatment which started him on the road to recovery as an illuminating exposition thereof."—(signed *Edward N. Brush*, several times President of the American Psychiatric Association and now Editor of the American Journal of Psychiatry. Price \$2.50)

## THE MODERN USE OF THE BIBLE

By HARRY EMERSON FOSDICK

You can not have failed to notice what eager, devoted advance agents these new and odd religions make of their converts.

But have you traced the explanation to its source in their reading, nay more, their thorough study and wide circulation of the textbooks that tell about their faith?

The regular churches have been slow to profit by these object lessons. Why not turn your people into a reading church? A few of

you cannot by a few hour's work get the religious book reading habit started. All your working forces could spend six months accomplishing it and it would pay.

Plant 25, 50, or 100 copies in different households and sign your membership up to "an every member pledge to read" THE MODERN USE OF THE BIBLE in the succeeding six weeks. The atmosphere of your public services of worship will be transfigured.

Reissue at reduced price \$0.90

### THE RADIANT TREE

by Marguerite Wilkinson

Author of "Yule Fire," etc.

"The Radiant Tree" is a collection of poems on the Passion and Resurrection of Christ taken from all the different periods in our own literature and in that of Great Britain. Price \$2.50

### IN TIME OF SORROW

by Bishop Charles L. Slattery, D.D.

"Tells what its author has been saying to men and women, face to face, as he has been going in and out among the sorrowing for more than a quarter of a century. Price \$1.50

### REALITY

by Canon Burnett H. Streater

Author of "The Four Gospels," etc.

"I meet hundreds of men who talk to me as a kind of father confessor about their religious difficulties. Canon Streater faces up to the issues that are in their minds in untechnical terms, and if we can get them to read the book it will do them no end of good."—*Joseph Fort Newton*. Price \$2.50

### THE ECONOMICS OF THE KINGDOM OF GOD

by Paul B. Bull

"Formulates certain principles which the author believes Jesus laid down and makes these principles the test of human society." Price \$2.25

137

Leading critics of the country call Lewis Browne's book the most picturesque and absorbing story of religions ever written.

## This Believing World

By the author of "Stranger than Fiction"

Eighth large printing  
Macmillan • \$3.50

At your bookstore or from

60 Fifth Avenue THE MACMILLAN COMPANY New York City  
Atlanta Boston Chicago Dallas San Francisco

We are  
Headquarters for  
**CHURCH BOOKS**  
and  
**CHURCH SCHOOL SUPPLIES**  
Send for a copy of our  
Complete Catalogue  
**GEORGE W. JACOBS & COMPANY**  
Booksellers—Stationers—Engravers  
1726 CHESTNUT STREET  
PHILADELPHIA

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

**EDWIN S. GORHAM + INC**  
Church Publisher & Book-seller  
Eleven West Forty-fifth Street, New York

## Western Theological Seminary Wins Court Decision to Build on Gift Site

Clergy Give Farewell Luncheon to  
Dr. Fleming Who Goes to Rhode  
Island on May 1st

The Living Church News Bureau  
Chicago, April 23, 1927

THE SUPREME COURT OF THE STATE OF Illinois has upheld the contention of the Western Theological Seminary that it is entitled to build its new plant on the site generously given them by the Garrett Theological Institute about three years ago. The decision will bring great thankfulness and gratification not only to the diocese and to the alumni but to Church people generally throughout the land, particularly to those who have contributed to the new seminary which it was planned to build, but which has unfortunately been delayed by rather unusual circumstances.

It will be recalled that about two years ago an application for a building permit by the seminary was refused by the Evanston authorities on the grounds that the proposed dormitory and dining room buildings violated the zoning ordinance. The seminary obtained the consent of the zoning board of appeals, but the objectors secured a passage of an amendment to the ordinance by the city council in 1925, eliminating temples, schools, and colleges from the original ordinance, substituting language that effectually barred the seminary from hoping to build. This unfortunate and discouraging obstacle was raised just after a successful campaign for the new seminary had been completed, in which more than \$400,000 was obtained in cash and pledges. The case was appealed from the circuit court of Cook County, which upheld the contention of the Evanston council and the zoning officials that the seminary should not begin building on property leased prior to the adoption of the zoning ordinances. The supreme court of the state in its decision which has just been announced, upholds the seminary against the city of Evanston, and alleges the rights of property, specifically that of the seminary, to protection from encroachments by arbitrary zoning ordinances or too flagrant enforcement of such ordinances. It is believed that the court's opinion will have a bearing on several of Chicago's zoning ordinances as well as those in other Illinois cities.

### EASTER REPORTS

Other reports that have come to us bear out the statement of last week that the Easter services in this diocese were remarkable in their spirit and their attendance. At the Church of the Epiphany, where the Bishop preached on Easter morning, there was an aggregate attendance of more than two thousand. The number of communions made was the largest in the past five years. The Columbia Commandery, Knights Templar, attended in the afternoon. The pastor, the Rev. J. F. Plummer, blessed several memorial gifts, one of them a beautiful painting in memory of Annie Weaver Jones. At St. Luke's, Evanston, 1278 communions were made, 943 being at the early services. This is an increase of 373 over last year. At the mid-day service, the rector blessed the new aisle window given by Mr. and Mrs. Cyrus L. Garnett

in memory of their son, and two exquisite vases of bronze and silver to match the altar cross, in memory of James T. Wray and John Griggs. The offerings amounting for the day to over \$5,000, were for the tower fund. St. Christopher's Church, Oak Park, had the largest attendances on record, having 204 communions made out of a total communicant list of 215. The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, reports a total of 658 communions made, 207 being men and boys. The offering was nearly \$3000, about one quarter of which is for missions.

### FAREWELL TO DR. FLEMING

More than fifty of the clergy said goodbye to the Rev. Dr. F. S. Fleming on Easter Monday, at a luncheon held in the parish house of St. Chrysostom's Church, at which the Rev. George H. Thomas presided. Bishop Griswold, the Rev. Dr. Norman Hutton, and the Rev. Dr. Arthur Rogers, were the speakers for the day, and well expressed the genuine regret that the clergy of the diocese feel at Dr. Fleming's going. For twenty years he has served the Church in this diocese, twelve of them being at the Church of the Atonement, Edgewater. In his time one of the largest and most attractive churches in the city has been built, besides a new parish house. He has been one of the leaders in diocesan work, and had the unusual experience of being selected a bishop of the Church twice in one week, to the diocese of Northern Indiana, and to the diocese of Olympia. He refused both elections. On May 1st Dr. Fleming goes to Providence, R. I. to become rector of the well-known old parish of St. Stephen's. H. B. GWYN.

### MEETING OF NATIONAL CHURCH CLUB FOR WOMEN

NEW YORK—The National Church Club for Women had a corporate Communion on Wednesday, April 20th, in the Church of the Incarnation, the celebrant being the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, assisted by the Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral, and the Rev. Dr. H. P. Silver, rector of the Church of the Incarnation.

The women then went to the Waldorf-Astoria Hotel and had breakfast, there being about 125 present Mrs. Haley Fiske, president of the club, presided at the annual meeting after the breakfast. As the members entered the room they cast their ballots for the officers and board of governors for the ensuing year, and it was announced that Mrs. Haley Fiske was re-elected president; Mrs. W. Willis Reese, first vice-president; Mrs. Caleb R. Stetson, second vice-president; Miss Ruth Carleton, secretary; and Miss Genevieve M. Davis, treasurer.

After the reports of the secretary and treasurer were read, Mrs. Fiske made a very brief speech after which she introduced Bishop Murray, who expressed his delight in the service at which he was celebrant. The Presiding Bishop was followed by Dean Robbins, who made an address along the lines of the spiritual influence of women in the Church. After an address by Mrs. Samuel Thorne, Mrs. Fiske closed the meeting by congratulating the club on their first annual service.

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

May, 1927

Vol. XXI, No. 3

Subs. \$3.00.

Single Copies, 30 cts.

### EDITORIAL COMMENT

Reunion Not Enough—Self-Determination and Foreign Missions—The Ideal Writer on Theology—A Jesuit on the Bishop of Manchester—Charles Maurras and the Vatican—Who?—A Religion of One's Own—A New Spiritual Director at Yale—Cruelty to the Clergy—Professor Saintsbury on Banished Saints.

OF THE STAGE—I HAVE THIS TO SAY (With Photograph)

J. H. Randolph Ray

RELIGION AND NATIONALISM

Clarence A. Manning

THE NEW ENGLISH PRAYER BOOK

C. H. Palmer

THE CHALLENGE OF BOLSHEVISM

J. K. Worley

LOURDES

Christine Smith

FOSSILS AND FUNDAMENTALISTS

George H. Richardson

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street, New York

Have You Read

## THE SPIRIT OF MISSIONS

?

If not, why not subscribe  
now and insure getting  
your copy regularly

\$1.00 a year Profusely Illustrated

The Spirit of Missions

281 Fourth Avenue New York

"Palmer's book is a wonderful contribution to the subject," says Bishop Darst.

The Ministry of Laymen—A Plea  
For Lay Evangelism

By Leon C. Palmer

Over 2,000 copies sold before edition was off the press.

Postpaid: Single copies 25 cts.; 4 for \$1.00;  
9 for \$2.00.

FROM

THE BROTHERHOOD OF ST. ANDREW

202 S. Nineteenth St.

Philadelphia, Pa.

## Grace, Brooklyn, to Celebrate Eightieth Anniversary of Its Incorporation

### Developments at Cathedral—New Windows in Many Churches of Long Island

The Living Church News Bureau  
Brooklyn, April 22, 1927

GRACE CHURCH, BROOKLYN HEIGHTS, will celebrate the 80th anniversary of its incorporation the week beginning Sunday, May 1st, and ending Sunday, May 8th. The services on both Sundays will be devoted to the commemoration of the anniversary. On Wednesday evening, May 4th, there will be a service, at which the Most Rev. John G. Murray, D.D., Presiding Bishop of the Church, will bring the greetings of the National Church to Grace Church. Other addresses of felicitation will be made by the Rev. Dr. J. Clarence Jones, the Rev. Dr. St. Clair Hester, and the Rev. Robert Rogers, of the diocese of Long Island. One of the features of the celebration will be the observance of the thirty years of service of Frank Wright, Mus.Bac., choirmaster and organist, on the afternoon of Sunday, May 1st.

Grace Church has had but nine rectors in its long history, and three of them have become bishops, the late Bishop Paddock of Massachusetts, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, and the late Bishop Burgess of Long Island.

In addition to celebrating the 80th anniversary of the founding of Grace Church, the parish is also commemorating the 30th anniversary of the organist, Frank Wright, Mus.Bac., who played his first service in the church in May, 1897.

#### GROWTH OF LONG ISLAND CATHEDRAL

Interesting developments have been seen of late at the Cathedral Church of the Incarnation, Garden City. When this church was built as the Cathedral of the diocese, by the generosity of Mrs. A. T. Stewart in the late seventies of the nineteenth century, there were many to whom it seemed a grave mistake to locate the Cathedral and the Bishop's house twenty miles from the center of population, in a chimerical city that hardly merited the name of village. For years afterward, though the diocese was proud of having one of the most beautiful churches, and one of the earliest Cathedrals in this country, its possession was felt to be in some ways a handicap, since it was so far removed, not only from Brooklyn, the only city in the diocese, but even from any village of real importance. Seldom could a congregation be gathered there that even approximately filled the church. But gradually the "only Cathedral town in America" grew in importance and population, and the local congregation year by year increased in size. With the recent amazing growth of all the Long Island suburbs, Garden City and its environs have gained enormously in population. In the latter part of Bishop Burgess' episcopate, the exterior of the church, including the spire, was thoroughly renovated at great expense. A year or two ago the organ, the largest and finest in this country when it was built, was completely renovated and its real beauty demonstrated anew. Recently new pews were installed in the church, arranged to occupy a larger floor area than the former ones, so increasing the number

of seats. The old pews were placed in the crypt, and by means of microphones and amplifiers the service was made audible there. The efforts of the new Dean, the Very Rev. George T. Sargent, to bring the Cathedral to its greatest usefulness in the surrounding community, are meeting with notable success. On Palm Sunday morning, when the Rev. Cecil Spencer Carpenter, M. A., vicar of Bolton, England, preached, the church was crowded. On Good Friday a thousand people attended the Three Hour service, and on Easter Day, at the first Eucharist at seven o'clock, the church was filled and at the eleven o'clock service there was not even standing room.

#### NEW WINDOWS

A number of new windows are to be placed in churches in the diocese:

In the Church of the Incarnation, Brooklyn, two windows were dedicated on Palm Sunday. They were designed, made, and presented by Miss Jessie Van Brunt, a parishioner, in memory of the rector, the Rev. A. W. E. Carrington.

A new window has also been placed in the new chancel of the Church of the Resurrection, Richmond Hill, and is the gift of George L. Fowler and Miss Mary Fowler in memory of their parents.

For St. George's Church, Flushing, a window is to be given by the women of the parish in memory of the late rector, the Rev. Henry D. Waller.

The twelve windows of the new St. John's Chapel at the Church Charity Foundation are now being placed.

#### DIOCESAN MAGAZINE

The *Church Militant*, a Long Island diocesan news-magazine begun a year ago, contains much of interest in its Easter number. An extract from the diary of Bishop Creighton of Mexico will be read with satisfaction by his many friends in this diocese, from which he was taken when chosen to the episcopate. Interesting historical sketches of two of the older parishes of the diocese, and notes of the activities of various diocesan organizations, are given in the paper. Somewhat unusual are the following items of parochial news: In the Church of the Annunciation, Glendale, members of the congregation have placed several articles of furniture made by their own hands since the church was finished about a year ago. At All Saints' Church, Richmond Hill, a daily Eucharist has been maintained for nearly four years. St. John's Church, Southampton, has been incorporated and

## MONEY FOR CHURCHES

HUNDREDS of churches by their experience have proved that men trained in financial campaigns raise more money more easily than untrained men.

Over \$208,500,000 has been raised for religious and philanthropic institutions by members of this organization.

Campaigns undertaken anywhere. We care for every detail.

Plan now for that new building, addition, or Sunday School. Let us help you clear off debts. Write us your hopes.

Members of this organization have conducted campaigns for the Church ranging from Hundred Thousand dollar funds for parishes to several Millions for institutional and diocesan programs.

"Financing Philanthropy," quarterly paper, free on request

Member Joint Board of Campaign Counsel and Planning

**HEDRICK, MARTS & LUNDY, INC.**

527 Fifth Avenue New York

## CLERICAL COLLARS



#### ANGLICAN (single band)

Linen (height 1 3/4-2) \$2.25 per doz.  
Linen (height 2 3/8-2 3/8) \$2.75 doz. (Special)  
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.

#### ROMAN (double style)

Linen (height 1 3/4-2-2 1/4 in.) \$2.25 per doz.  
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.  
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

#### CUFFS (round and link styles)

Linen, 40 cts. pair. Cleanable, 60 cts. pair.

#### RABATS

Serge Rabats, \$2.00; Silk Rabats, \$2.50;  
Rabat Vests, \$4.50 and up.

**CENTRAL SUPPLY CO.**  
GARY & FRONT STS. WHEATON, ILL.

## FOUR POINT STAR SUMMER RANCH

ST. MICHAEL'S MISSION  
WIND RIVER INDIAN RESERVATION  
ETHETE, WYO.

Open from June 15th to September 15th.

Bring your family and friends to healthful Wyoming. Opportunities for fishing, horseback riding, and motor trips to many of America's most beautiful spots, including Yellowstone Park, abound. Good home table with plenty of fresh products from our own ranch gardens and dairy. Here a unique vacation may be spent in the delightful atmosphere of St. Michael's Mission. Write for further particulars. Prices moderate.

A. ABBOTT HASTINGS, Warden.

## In Selecting a Memorial to a Loved One

what could be a happier, a more fitting thought than a living memorial of Golden-Voiced

### Deagan Tower Chimes

serving through the years to keep alive the faith of those who have it, and helping, as no other means can, to reawaken childhood reverence in those who have strayed. Write for literature. Standard Sets \$6000 up.

**J. C. Deagan, Inc., 172 Deagan Building, Chicago**



will seek admission to the convention at its session next month. This church was begun in 1908 by the Rev. Samuel C. Fish, who has been in charge ever since. He has also organized three other churches: St. Ann's, Bridgehampton; St. Mary's, Hampton Bays, and St. Mark's, Westhampton Beach. All these are included in the parish now incorporated.

**BROOKLYN CLERGY RECOVERING**

The Rev. Dr. Frederick W. Norris, rector of the Church of St. Matthew, Brooklyn, who has been in a hospital for several weeks, is reported to be making steady progress toward recovery. The Rev. Edgar M. Thompson, rector emeritus of St. James' Church, Brooklyn, who has been a hospital patient since before Christmas, is feeling better though not yet able to leave his bed.

**NEWS NOTES**

The Cathedral Men's Club recently had the privilege of an address by Bishop Stires on Italy under Mussolini. Mrs. Stires has become president of the altar guild, and Mrs. Sargent led a discussion group during Lent to study the book, *Beyond City Limits*. Miss Mabel Cooper is to conduct a religious education mission for the week of April 24th.

**REPLIES TO CABLE**

*(Continued from page 917)*

have been obliged to leave temporarily? Answer: At Changsha, Chuchow, Simakeo, Chinese clergy have been threatened with death and driven out.

Question 4—What is the amount in addition to annual appropriation for traveling expenses from stations to Shanghai? Answer: \$1,500 gold.

Question 5—What is the amount required for outfit allowances for missionaries who lost their personal effects? Answer: No reply received.

Question 6—What is the amount required for traveling expenses on account of anticipated furloughs? Answer: Future developments very uncertain.

**DIOCESE OF ANKING**

Question 1—What do you propose to do with missionaries pending return to station? Answer: The following are leaving for the United States: Rev. F. E. Lund and family, Rev. E. J. Lee and family, Sisters of the Transfiguration, Dr. R. H. Meade and family, Dr. Harry Taylor and family. Dr. McC. Fellows is working at St. Luke's Hospital, Shanghai; Mr. and Mrs. L. Tompkinson are teaching in Japan; the following are visiting Japan for the summer: Mr. and Mrs. B. W. Lanphear, Mr. R. M. Watts; the following are studying the language in Shanghai: Miss Carolyn Davis, Miss Lillian Harris. The following have made no definite plans: Rev. Amos Goddard, Rev. and Mrs. Lloyd R. Craighill and family, Rev. and Mrs. Vincent H. Gowen, Rev. and Mrs. A. W. S. Lee, Miss Alice Gregg, Miss Margaret K. Monteiro, Miss Lila S. Stroman, Miss Bertha M. Beard, Miss Irene A. Gehrling, Miss Mildred S. Capron, Miss Blanche E. Myers.

Question 2—What schools are in operation? Answer: St. Paul's High School, Anking; Boys' School, Cathedral Compound, Anking; parish schools at Wuhu, Kiukiang, Nanchang; nearly all primary schools.

Question 3—Are Chinese clergy maintaining services in places which foreigners have been obliged to leave temporarily? Answer: In all places with few exceptions.

Question 4—What is the amount required in addition to annual appropriation for traveling expenses from stations to Shanghai? Answer: \$1,000 gold.

Question 5—What is the amount required for outfit allowances for missionaries who lost their personal effects? Answer: \$12,000 gold.

Question 6—What is the amount required for traveling expenses on account of anticipated furloughs? Answer: Cannot yet estimate accurately.

Question 7—What is the estimated loss of personal and real property. No answer received.

Question 8—What do you think of the prospects? Answer: It is just possible conservative party may succeed in organizing a government. If they are not successful, cannot return for years.

**MISSIONARIES HAVE NARROW ESCAPE**

*(Continued from page 917)*

Church but there is every likelihood of it. It is significant of conditions in China at the present time that within twenty-four hours of his election Archdeacon Ding had to flee for his life. The persecution of the Church goes on apace. Everywhere the clergy, both Chinese and foreign, are being reviled and imprisoned and driven away from their parishes. And everywhere the churches are being occupied by soldiers and desecrated.

**CLOSING OF ST. JOHN'S UNIVERSITY, SHANGHAI**

On Monday, May 21st, Shanghai was captured by the Labor Union acting in the name of the *Kuo-ming-tang*. On the next day the Southern or Nationalist army marched in and gradually restored some semblance of order. The student council of St. John's University then asked for two days' holiday to celebrate the Nationalist victory, which request was granted, beginning on Wednesday, the 23d, after morning chapel. On the following day the dreadful affair in Nanking took place but before the news of that had been received it was seen to be impossible to resume work with the situation remaining so tense, so the holidays were extended for a few days. On Monday, May 28th, the faculty was convened and decided unanimously that the only thing to do was to close for the remainder of the term. Demands on the part of certain students that relations be established with the Shanghai Students' Union (a very radical body), that chapel exercises be abolished, etc., hastened this decision. It was seen to be necessary to wait till the commission appointed by the National Council of the American Church comes to Shanghai and decides what is to be the policy of the missions of our Church with regard to education in China, before the university can go ahead again. M. H. THROOP.

**A. R. MOWBRAY & CO. LTD.**  
28 Margaret St., LONDON, W. 1,  
and 9 High St., Oxford, England

**CRAFTSMEN IN ECCLESIASTICAL ART**

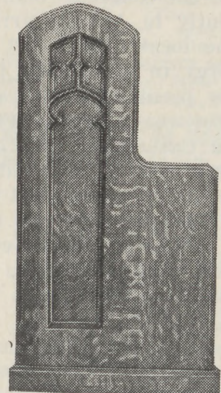
**WOODWORK, METAL WORK, VESTMENTS, EMBROIDERY**

*Information and all particulars can be obtained through their distributor*

**MR. ADRIAN A. BUCK**  
665 Fifth Avenue New York City

**CHURCH PEWS, ALTARS, PULPITS**  
And Special Ecclesiastical Furniture

*By the best equipped Church Furniture Plant in America*



Get particulars from us before purchasing

**MANITOWOC**  
Church Furniture Co.  
Waukesha, Wis.



**PULPIT and CHOIR GOWNS**

Draperies, Hangings, Bookmarks, Embroidery Work, etc. Fine materials and high-class work at reasonable prices. Tell us what is needed so we can send the right catalog and samples.

**DeMoulin Bros. & Co.**

1109 South 4th Street Greenville, Illinois

**CHURCH FURNITURE**

*Everything for Church and Sunday School use. From Factory to You. Fine catalog free.*

**DeMoulin Bros. & Co.**

1109 South 4th St., Greenville, Illinois



**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

**CLERICAL SUITS**  
Hats, Rabats, Collars

*Specialists in Church Vestments and Embroideries for half a century*

**COX SONS & VINING**

131-133 East 23rd St. NEW YORK



**Cassocks**

Surplices, Stoles, Altar Hangings, Bookmarks, and Embroideries, Altar Linens, Materials, Rabats, Rabat Vests, Birettas, Collars, Cuffs, and Shirts. Clerical and Custom Tailoring. Moderate prices.

**J. M. HALL, Inc.**

9 East 35th St., New York  
Tel. Caledonia 8648

**ST. HILDA GUILD INC.**

**CHURCH VESTMENTS, ALTAR LINEN**  
Ecclesiastical Embroidery

*Conferences with reference to the adornment of churches*

Old Embroidery Transferred

131 E. 47th Street NEW YORK



**R. GEISLER, INC.**

56 W. 8th STREET, NEW YORK, N.Y.

**Church Furnishings**

IN CARVED WOOD AND MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

**The Old Corner Book Store**  
Main Store, 50 Bromfield Street Branch Store, Hotel Sattler  
BOSTON, MASSACHUSETTS

### CATHOLIC CONGRESS PLANS

NEW YORK—The Bishop of Albany has invited the Catholic Congress to hold its 1927 meeting at the Cathedral of All Saints in his see city, and the committee has accepted the Bishop's gracious invitation. The dates appointed for the Congress are October 26th, 27th, and 28th. The chairman of the congress committee spent a day recently in Albany, arranging the work of the local committees, and visiting the clergy to elicit their interest.

Albany is peculiarly fitted as a meeting place for the congress. First of all, its splendid Cathedral offers opportunity of having a service such as can rarely be arranged in this country. And the central location of the city, with its many lines of railway, reaching out in every direction, with through trains from every part of the country will insure a very large attendance.

The general subject which has been decided upon for the coming session is The Church. It will be dealt with from many points of view, and in such a manner as to enable those who attend the sessions to gain a thoroughly comprehensive view of the Church in her aspects as Militant, Expectant, and Triumphant. The president of the congress will be the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, and the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, has consented to act as the chairman of the sessions. Among those who have already indicated their willingness to take part in the program are Bishop Gray of Northern Indiana, Lawson Purdy, executive secretary of the New York Charity Organization Society, and the Rev. Spence Burton, superior of the Society of St. John the Evangelist.

The post-Easter extension work of the Congress Committee has been organized, and announcements have been made of Catholic conferences at St. Luke's Church, Baltimore, on May 3d for the Maryland and Washington area; at All Saints', Orange, N. J., on May 4th, for the area comprised in Pennsylvania, New Jersey, and New York City; at Trinity Church, Bridgeport, Conn., for New England, on May 5th; and at Holy Cross, Kingston, N. Y., for the Hudson River valley on May 17th. At each of these conferences there will be a solemn High Mass, and an afternoon session at which addresses will be made by prominent Churchmen. Among the preachers and speakers will be the Rev. Dr. McClenthen of Mount Calvary, Baltimore; the Rev. Dr. Vernon, of St. Mark's, Philadelphia; Fr. Huntington, O.H.C.; Fr. Burton, S.S.J.E.; Fr. McCune, of St. Ignatius', New York City, and Fr. Hall of Trinity Church, Bridgeport, Conn.

These conferences have been widely announced, and it is expected that the attendance will be large. The social features will be emphasized, and opportunity will be afforded for Catholics from various sections to become acquainted. Lunch will be served in connection with each conference after the High Mass.

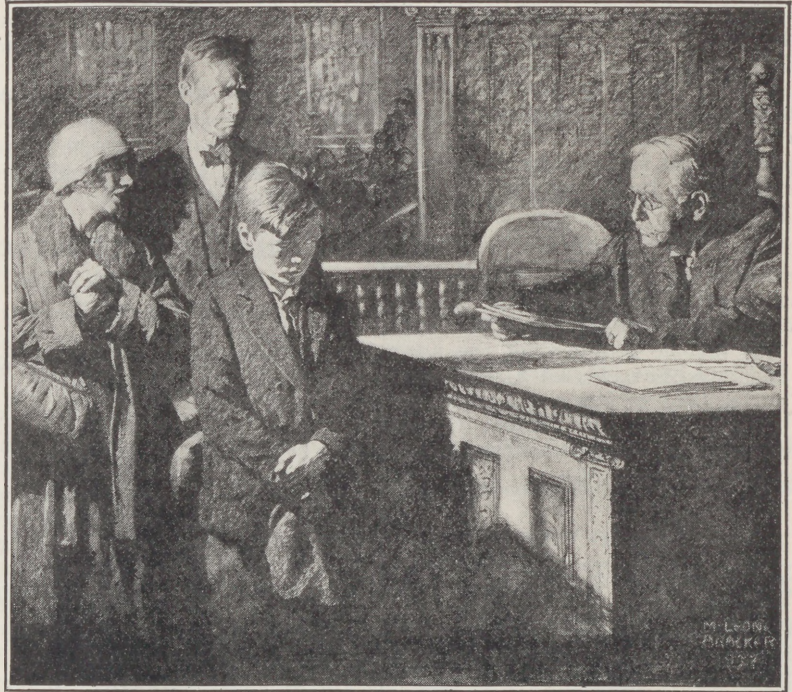
The office of the congress will shortly be removed from New York to Philadelphia. The address of the headquarters in Philadelphia will be 5720 Ridge Avenue. This change of location is made temporarily in order to facilitate the work of organizing the Albany Congress. The secretary of the committee, upon whose shoulders most of the work will fall, is the Rev. S. Atmore Caine, rector of St. Timothy's Church, Roxborough, Philadelphia.

The Lenten lectures which were held at

the Church of the Transfiguration, New York City, closed on Monday night in Passion Week, with a discussion of the Reformation as a reactionary, rather than a liberal movement, by Fr. Hughson, O.H.C.

The audiences at these lectures have been excellent, and the committee is much encouraged in the outlook for the work of the Congress Lecture Bureau for next winter.

## When Parents Fail



© 1927 M. L. I. Co.

**T**HIS is a clumsy world for children. They are constantly running into the barbed wires of our grown-up principles and conventions. Every year thousands of them get into trouble which brings them before the Juvenile Courts. Rarely are these unfortunate youngsters really bad. Nearly always the hidden cause behind their waywardness is lack of proper guidance at home. Oftentimes, physical conditions cause their abnormality. When health is restored the vicious tendencies often disappear. Delinquent children are by no means found to come only from homes of poverty. From well-to-do and even rich homes have come children with tendencies toward crime which have amazed their parents. Too late these fathers and mothers learned that in reality they never had known their sons and daughters.

### May Day—Children's Day

May First has been set aside by the nation as a day on which mothers and

fathers, philanthropists and public-spirited men and women, interested in America's future, join in one great purpose—the big, important work of checking up the health of the children of this country.

It is a great forward step to set aside a definite day to have eyes, ears, noses, throats, and teeth examined for possible physical defects. But why stop half way? Examine minds just as thoroughly for possible mental troubles.

In May, then, after you good fathers and mothers have found out whether or not your children are sound and healthy, physically, you will want to have an old-fashioned, heart-to-heart talk with the youngsters and learn what they are thinking about, who their companions are, and where they spend their time.

Lacking a friend at home, a child may need a friend at court.

Each year more than 200,000 children are brought before the Juvenile Courts charged with more or less serious offenses. Seventy-five per cent of all adult offenders begin their criminal careers before reaching the age of 21. The steps are fast from petty thieving to murder.

In the three year period, 1923, 1924 and 1925, the homicide mortality rate in the United States mounted to the highest point ever recorded.

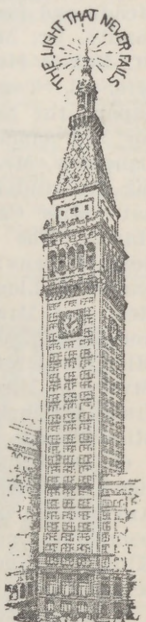
In 1926 there were approximately 10,000 homicides. In recent years our homicide rate has been 600% greater than that of

Canada and 1400% greater than that of England and Wales.

Even the best of children develop tendencies hard for parents to understand. These faults, if uncorrected, may produce serious consequences.

The Metropolitan has prepared a booklet, "The Mind of the Child". It may help you to deal fairly and wisely with your children in solving the many vexing problems that come up in connection with them. Send for it. It will be mailed without cost.

HALEY FISKE, President.



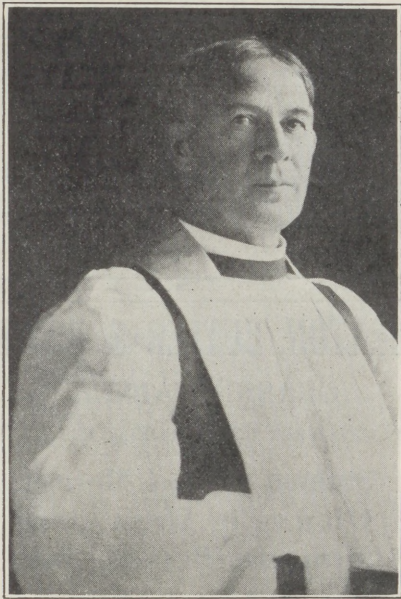
Published by  
**METROPOLITAN LIFE INSURANCE COMPANY**  
NEW YORK

Biggest in the World, More Assets, More Policyholders, More Insurance in force, More new Insurance each year



**DEDICATE BISHOP ROWE  
MEMORIAL ORGAN**

SAULT STE. MARIE, MICH.—The new pipe organ, recently installed in St. James Church, Sault Ste. Marie, was dedicated on April 18th as a memorial to the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska. Although the necessity of conducting Easter services in their own church made it impossible for many of the clergy to be present, Bishop Rowe was greeted by



RT. REV. PETER T. ROWE, D.D.  
Bishop of Alaska

many of the clergy who had arranged to be present.

The Rev. Robert F. McDowell, rector of St. James' Church, in thanking the members of the parish on Easter Monday night, and all others who had a part in making the organ an actuality, declared it was a dream come true. "Last year some of us had a dream. It was the erection of a suitable memorial to a great missionary bishop, the greatest alive today. The dream comes true tonight, and it is a great and historic event."

The Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette, who is ill in California, was unable to be present at the dedication service and at his request the organ was dedicated by Bishop Rowe himself while the sermon was preached by

the Rt. Rev. R. Rocksborough Smith, Bishop of Algoma, who paid high tribute to the Alaskan prelate, characterizing him as "a gift of the Canadian Church."

Bishop Rowe was born in Toronto, Canada, in 1856, and graduated from Trinity College, Toronto, in 1878. He was ordained deacon on November 14, 1879, and advanced to the priesthood in 1880 by Bishop Fauquier. In July, 1882, he was appointed to the mission at Sault Ste. Marie, where he found upon his arrival but six communicants. In a few years he was able to record some 250 communicants, with several other neighboring missions. At the General Convention of 1895, he was elected Bishop of Alaska and was consecrated in St. George's Church, New York City, on November 30, 1895.

The rector of St. James' Church announced that scores of letters and telegrams have been received from bishops and clergy in all parts of the United States and Canada. They all expressed a warm love for Bishop Rowe and commended the parish on erecting the memorial in his honor. One letter of special interest and significance was received from the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, and read at the dedication.

The first recital on the new organ was given on Tuesday evening, April 19th, by Harry R. Robinson, organist and choir-master, and future recitals will be given from time to time.

**GIFT TO TENNESSEE HOSPITAL**

SEWANEE, TENN.—Mrs. L. C. Treadwell, of Memphis, is building and endowing two maternity wards for the Emerald Hodgson Hospital here, in memory of her father and mother, Colonel and Mrs. Snowden of Memphis. It is hoped that the wards will be opened in June, which will give the hospital a total of seventy beds. It is the only hospital between Nashville and Chattanooga, 150 miles, and serves a large mountain population as well as five institutions. About 80 per cent of its work is free. It is supported by general contributions and a small endowment. Its great need is for a \$200,000 endowment, with provision for x-ray equipment and two technicians. The hospital is training nurses for village and rural work, mountain girls chiefly, such as those from St. Mary's School, Sewanee.



AT DEDICATION OF MEMORIAL ORGAN  
St. James' Church, Sault Ste. Marie, Mich.

**MOTHER**  
for Whooping Cough and Croup  
use Roche's Embrocation  
It is the quickest relief ever known for these ailments of childhood. Mothers have used it with amazing results since 1802. Countless thousands endorse it. Just rub it on the chest. At once it loosens choking phlegm and breaks congestion. Then relief comes. Quick relief, also, for Croup, Colds and Bronchitis.  
Sold By All Druggists or  
E. Fongera & Co., Inc., New York  
W. Edwards & Sons, London, Props.

**APEX LOCK GUARD**  
Makes ordinary door locks burglar proof and secure from opening from the outside. All door locks can be opened or forced by expert thieves, if not protected from the inside. The Apex cannot be tampered with, or manipulated, and is instantly adjustable to both key and knob spindle. Price 25 cts. postpaid.  
MONARCH NOVELTY WORKS  
650 Fifteenth St. Milwaukee, Wis.

**MÖLLER PIPE ORGAN**  
THE HIGHEST GRADE INSTRUMENTS  
Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.  
M. P. MÖLLER, Hagerstown, Maryland

**MENEELY BELL CO.**  
TROY, N.Y., AND 220 BROADWAY, N.Y. CITY  
**BELLS**

Tower Chimes Played from Electric Keyboard at Organ  
Church Bells—Peals  
McShane Bell Foundry Co.  
BALTIMORE, MD.

**MENEELY & CO. BELLS** FORMERLY WEST TROY, N.Y.  
WATERVLIET, N.Y. 1826 THE OLD MENEELY FOUNDRY  
Church Bells, Chimes and Peals  
Unequaled musical qualities

**CHURCH BELLS SCHOOL**  
Ask for Catalogue and Special Donation Plan No. 69  
ESTABLISHED 1858  
THE C. S. BELL CO. HILLSBORO, OHIO

**10% Discount**  
Books of all Publishers  
(Postage additional)  
WILLIAM GREEN, Church Bookseller  
515 Lexington Ave. New York City

PRINTING PLATES FOR ALL PURPOSES  
**Universal Engraving Company**  
ARTISTS ENGRAVERS 483-13th Street MILWAUKEE  
SPECIAL DISCOUNT TO ADVERTISERS  
IN THIS PUBLICATION

## † Necrology †

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

### SIMON BLINN BLUNT, PRIEST [BY TELEGRAPH]

BOSTON—The Rev. Simon Blinn Blunt, D.D., rector of All Saints' Church, Dorchester, Boston, died after a brief illness at 3:45 p.m. on Monday, April 25th.

The late Dr. Blunt was born in Knowlton, P. Q., on January 1, 1869. He attended the Montreal Seminary and was ordained deacon in 1893 by Bishop Neely and priest in the same year by Bishop Burgess of Maine. His first cure was the Church of the Good Shepherd, Barre, Vt., and after serving at St. Stephen's Church, Middlebury, Vt., Christ Church, Danville, Pa., St. Stephen's Church, Providence, R. I., and the Church of the Redeemer, Chicago, he became rector of All Saints' Church, Dorchester, in 1910.

Dr. Blunt was formerly secretary of the board of missions, diocese of Chicago, chairman of the commission on work with foreigners, diocese of Rhode Island, and a deputy to the General Convention in 1907, 1910, and 1921.

### MASAKADZU TAI, PRIEST

NEW YORK—Bishop McKim sends word of the death, on April 6th, of the first priest ordained in the *Nippon Sei Kokwai*, the Rev. Masakadzu Tai. He was ordained deacon by Bishop Williams in 1884, and priest by Bishop Hare in 1891, when Bishop Hare made a visitation in Japan. Mr. Tai was the first Japanese pastor of Christ Church, Kanda, Tokyo, which he served for more than fifteen years. He was the first priest also at Sendai, in the district of the Tohoku, and for more than twenty years priest at Kawagoe. He retired from active service in 1924, at the age of 77, and has lived in Kawagoe since then.

In his younger days Mr. Tai was one of the most eloquent Christian preachers in Japan, and an aggressive and fearless evangelist. He was a soldier under the Shogun in his early years. When he became a Christian he was cast out by his family and ostracized by his friends, and was obliged to sleep in the open at Ueno Park. He became a Christian under the Rev. W. B. Cooper, a missionary to Japan in 1873.

Mr. Tai was one of the most genial and friendly of men and was the best known and best loved citizen of the city of Kawagoe.

### CHARLES HENRY WELLS, PRIEST

NEWARK, N. J.—It was sad news for St. Andrew's parish, in this city, when it was reported that their rector, the Rev. Charles Henry Wells, had suffered a stroke of paralysis late in the night of Easter Day. He conducted five services on Easter and it was noticed that he seemed weary but he spoke no word of illness. He was discovered at midnight by his housekeeper and removed to the Hospital of St. Barnabas where he died Saturday, April 23d.

By his special direction in a letter to his senior warden, his body lay in state in the parish church from Sunday afternoon until the time for the burial. At

this service, April 26th, the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, and the Rt. Rev. Wilson R. Stearly, Bishop Coadjutor, officiated, the requiem Mass being said by the Rev. M. A. Barnes of Long Branch, assisted by the Rev. Curtis H. Dickins of the U. S. navy, and the Rev. Rowland F. Nye, who had recently come into the ministry of the Church from the Universalists, under the influence of Fr. Wells, who himself had made the same change.

The late Rev. Fr. Wells was born in Woodbury, Vt., April 10, 1871. He was a graduate of Tufts College, and on entering the Church was for two years and a half a member of Bishop Hall's household. He was ordained deacon in 1899 and priest in 1901. After serving at Bethel, Royalton, and Woodstock, he came in 1906 to Trinity Church, New York, and was close to Dr. Morgan Dix in the two years of his curacy there. Bishop Hall and Dr. Dix as masters give a clue to the earnest sturdy character of their pupil and friend. In 1908 he became priest-in-charge of St. Andrew's Church, Newark, saw it grow from a mission to a parish and saw the children he had baptized grow into helpers in the work and the life. He knew what was going on outside the parish, was interested in all good

### The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

#### MEMORIALS IN STAINED GLASS, MOSAICS, and MURALS

If interested write for cuts of some of our recent work

### Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . . . Some of them are in the form of color photographic transparencies.

**CHARLES J. CONNICK** Nine Harcourt St.  
BOSTON, MASS.

*Awarded gold medal by Panama Pacific Exposition*

### The Willet Studios

226 So. 11th Street Philadelphia, Pa.

#### STAINED GLASS, MOSAICS, MURALS, MEMORIAL BRONZES, ETC.

## BEAUTIFUL MEMORIALS IN THE CELEBRATED SILVERY GREY CORNISH GRANITE—

*designed after those  
to be found in the  
old-world Churches  
yards of Great Britain*



The illustration depicts an  
**8th Century  
Merwenston Cross**  
3 ft. 6 in. high\*

Packed in case ready  
for shipment \$83.00  
Approximate freight  
to New York \$19.50

\*Larger sizes if required  
Illustrated Booklet  
("L.C.") on request; also  
list of places in the States  
where our Memorials may  
be seen.

**MAILE & SON Ltd**  
Cornish Granite Sculptors  
Founded 1785  
367 Euston Road,  
LONDON, ENGLAND

## HEATON, BUTLER & BAYNE

### GLASS STAINERS

By appointment to the late King Edward VII

#### Stained Glass Mosaics Church Decorations Memorial Brasses, Etc.

Designs and Estimates on application to

**Heaton, Butler & Bayne (N. Y.), Ltd.**  
551 Fifth Avenue, New York

## THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

### HISTORICAL WINDOWS

Washington Memorial Chapel  
Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

## Memorial Windows

THE FLANAGAN & BIEDENWEG STUDIOS

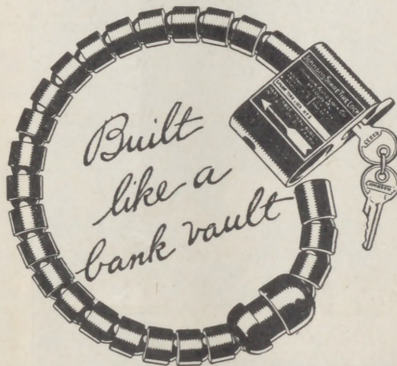
312-320 W. Illinois Street, Chicago

Established 1883. Send for our Illustrated Catalogue.—L.C.

# Lock Your Spare Auto Tires

with the new improved

## JOHNSON SPARE TIRE LOCK



A million dollars worth of Spare Tires, Rims, and Wheels are stolen every year. Why take a chance when they can be made absolutely secure at small cost?

The Johnson Spare Tire Lock is approved by the Underwriters Laboratories, is built of heavy air craft cable, entirely covered or armored with hardened steel, interlocking steel sleeves, and with a rust proof metal finish.

Simply push the cable through the block and it snaps into locked position, to be released only with owner's key.

Sizes to fit all makes of Cars and Tires

## JOHNSON AUTOMOBILE LOCK CO.

4121 Forest Park Boulevard

ST. LOUIS, MO.

things, and took his altar boys and choristers to camp with him in the summer.

When he celebrated his twenty-fifth year in the priesthood, he asked them not to give him a purse but to keep it for the new parish house he desired.

His life was given to the work, and the plans for that parish house were to be discussed at a meeting to be held during the week that he lay unconscious in the hospital where he had been chaplain for fourteen years.

### NEWS IN BRIEF

**BETHLEHEM**—The Rev. Walter E. Bentley, of New York City, conducted a successful mission in St. Clement's Church, Wilkes-Barre, Pa., April 5th to April 10th.

**EUROPEAN CHURCHES**—The American Church in Lucerne will begin its services the second week in June and close the second week in September.

**FOND DU LAC**—Bishop Weller has returned to his duties after a five weeks' vacation spent at the home of his son, Walter T. Weller, at Wakefield, La.—The Young People's Association of the diocese of Fond du Lac will hold their second annual conference at Nepco Lake, near Wisconsin Rapids, June 24th, 25th, and 26th.—The Rev. A. P. Curtiss, rector of Grace Church, Sheboygan, and William Rehfeld of the same parish, will sail for the Anglo-Catholic Congress and the pilgrimage to the Holy Land, June 12th.

**HARRISBURG**—At a largely attended meeting of St. John's parish, York, Pa., on Easter Monday, a rising vote of thanks was unanimously extended the rector, the Rev. Paul S. Atkins, for the remarkable record the parish has attained under his leadership. A growth in the communicant list from 500 to 800 and an increase in the parish budget from \$12,000 to \$20,000, the meeting of all obligations to the field work fund and the eradication of a long standing indebtedness of \$20,000 were among the accomplishments stressed in a resolution presented by the senior warden.—At the Easter election of Christ Church parish, Williamsport, the Rev. Hiram R. Bennett, rector, a vestry of forty-five members was elected.—The vestry of St. James' parish, Lancaster, through their rector, the Rev. Clifford Gray Twombly, presented All Saints' Church, Paradise, with a processional cross for the use of the new vested choir, the present vicar of Paradise being a descendant of the Rev. Thomas Barton, one of the first rectors of St. James' Church.

**MICHIGAN**—The Michigan University band of fifty-five members, which toured upper Michigan during the Easter vacation, attended St. Stephen's Church, Escanaba, in a body at the late service on Easter, in uniform.

**MILWAUKEE**—Repairs and improvements on St. John's Church, Milwaukee, have been completed at a cost of \$2,300, and the building is now in splendid condition.—Twelve churches in Eau Claire joined in a series of half hour noonday services during Holy Week at the State theater. Different pastors spoke each day. Hymns were sung from slides thrown on the screen. The attendance on the first day was 500 people and increased each day reaching 1,100 on the last day. The services were broadcast through Station WTAQ.—At Christ Church, Eau Claire, new lighting fixtures have been installed in the church, a gift from St. Cecilia's guild. On Good Friday evening the choir sang *The Crucifixion* to a large congregation and the music was broadcast. Plans are being perfected for the erection of a garage for the house which is now owned by the parish, but which is to be presented to the proposed new diocese as a bishop's residence.

**PENNSYLVANIA**—The Rev. J. J. D. Hall returned on April 12th from an extended visit to Palestine and other points in the East, and may be addressed at 823 Vine St. Philadelphia.

**PHILIPPINE ISLANDS**—The Philippine mission at Bontoc has been finding accommodations for a few refugees from Foochow. Three children of a Methodist missionary are day pupils at Brent School.—The English Bishop of Victoria, the Chinese diocese which includes Hongkong and Canton, has been spending a month in Bishop Mosher's bungalow at Baguio, not as a refugee but under doctor's orders.—St. James' School, Basao, has a new extension to be used as a chapel, which besides making manifest that religion is the center of the school's life, also releases other space that is much needed for school purposes.—A Churchwoman in Ver-

mont a few months ago offered a chalice and paten to any mission in need of them, and received a request for them from the Philippines for the mission at Balbalasang. The Rev. Arthur H. Richardson, formerly of Vermont, was to be stationed at Balbalasang, so the gifts were there to welcome him.—Baguio is looking forward to the new Church of the Resurrection which is one of the objects of the women's Corporate Gift this triennium. The former building became unsafe and there is now a little temporary structure. A new school chapel at Easter School, and a very small chapel, formerly a stable, at Brent School, suffice for the children of these institutions, but there is no church for the Americans and English who come to Baguio for the summer and holiday seasons. The temporary building is not adequate for the Igorot congregation, which includes the largest proportion of students at government schools at Bua and Trinidad.—The building of the convent for the sisters at Sagada, which had been stopped for a long time for lack of funds, was recently resumed, with the generous donation from the Milwaukee Anglo-Catholic Congress offering designated for the purpose by the National Council.

**QUINCY**—At the Friday evening services of Christ Church, Rushville, during Lent, Dr. Atwater's book *The Episcopal Church; Its Message for Men of Today*, was given in dialogue, by the Rev. H. A. Burgess, vicar, and P. C. Templeman, Thomas F. Scott, and Edwin A. Dyson.

**SOUTH CAROLINA**—During Holy Week, the Rev. H. D. Bull, rector of the parish of Prince George, Winyah, Georgetown, held a children's mission for the pupils of the Church school and other children of the community between the ages of six and twelve. The children were deeply interested and most faithful in attendance, and the effort was a decided success.

**SOUTHERN VIRGINIA**—The Rev. Philip Tilghman, curate of Christ Church, Norfolk, is now serving as priest-in-charge. He will administer the affairs of Christ Church until

## EDUCATIONAL

### THEOLOGICAL SEMINARIES

Connecticut

## Berkeley Divinity School

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

Massachusetts

## Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 28th

For particulars address the Dean

New York

## The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square

New York City

Virginia

## The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fourth session opened Wednesday, September 15, 1926. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.  
Theological Seminary, Alexandria, Va.

## EDUCATIONAL

### THEOLOGICAL SEMINARIES

Wisconsin

## NASHOTAH HOUSE

Founded in 1842

### Theological Seminary

and

### Collegiate Department

Academic Year begins September 29th

For particulars address The Dean  
NASHOTAH HOUSE, Nashotah, Wis.

### SCHOOL OF RELIGION

Wisconsin

## The Racine School of Religion

The Rev. M. Bowyer Stewart, D.D., Dean\*

Taylor Hall, Racine, Wisconsin

July 12 to August 2, 1927.

### COURSES OFFERED:

#### CHRISTIAN DOCTRINE

The Holy Spirit, the Church, and the Means of Grace.  
The Rev. M. Bowyer Stewart, D.D.

#### NEW TESTAMENT

Church Literature of the First and Second Centuries.  
Professor A. Haire Forster

#### CHURCH HISTORY

The Church since the Reformation, with particular reference to the Anglican communion.  
Professor Percy V. Norwood

#### APOLOGETICS

The Rev. D. A. McGregor

#### MINOR COURSES

On the Background of the Gospel, Christian Morals, the Prayer Book and its Antecedents.

For further information apply to Mrs. George Biller at the above address.

### COLLEGES FOR MEN

New York

## St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address BERNARD IDDINGS BELL, President  
Annandale-on-Hudson, N. Y.  
(Railway Station: Barrytown)

## HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B., and B.S. High standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.  
Connecticut

the vestry calls a rector to succeed the Rev. Dr. Steinmetz, who resigned March 1st.

**SOUTHWESTERN VIRGINIA**—At three of the Lenten services in St. John's Church, Wytheville, the Rev. Devall L. Gwathmey, rector, addresses were made by visiting clergymen: the Rev. John F. Coleman of Pulaski, the Rev. Beverley M. Boyd of Martinsville, and the Rev. Roland J. Moncure of Salem.

**TENNESSEE**—The cornerstone of the new building of St. James' Church, Knoxville, the Rev. Eugene N. Hopper, rector, was laid Sunday afternoon, March 13th, by Bishop Gailor.

**VERMONT**—Two members of the English Church Army have been visiting the diocese of Vermont and holding successful meetings in Barre, Island Pond, Lyndonville, Poultney, and Shelburne.

**WESTERN MASSACHUSETTS**—On Wednesday in Holy Week the service of Tenebrae was sung, with the traditional ceremonial accompaniment, at All Saints' Church, Springfield. The Burgess arrangement of the plainsong music was used, sung by a choir of men assisted by a small choir of women who sang the responses to the lessons.

**WESTERN NEW YORK**—Bishop Rowe of Alaska was the speaker at the noonday service on Wednesday, April 6th, and was the guest at a luncheon given in his honor by the Brotherhood of St. Andrew immediately following the service.—The Rev. Henry F. Zwicker of Grace Church, Lockport, was the preacher at the noonday services in Detroit, Mich., March 31st and April 1st.—The Rev. Samuel Edsall, rector of Trinity Church, Geneva, has accepted the appointment of sectional chairman for the Near East Relief.—Miss Frances Edwards, who for some time has been director of religious education in St. Luke's Church, Rochester, has accepted a position with the National Council in the department of religious education. She will shortly take up her work at the Church Missions house in New York City.

**WESTERN NEW YORK**—The 100th anniversary of the founding of St. John's, Angelica, is being planned for the week, commencing June 12th. Bishop Brent has promised to be the preacher that Sunday and Bishop Ferris will be present at one of the weekly gatherings. The arrangements have been made for the electric lighting of the Emily Grover Memorial House from plans drawn by H. L. Newman, the parish architect.—Miss M. Louise Quinn, for many years associated with the Social Welfare League of Rochester, has accepted a position on the staff of St. Luke's, Rochester, as parish visitor.—St. John's, Honeoye Falls, the Rev. John Dennis in charge, has been improved by the recent enlargement of the parish house. A large hall has been added. Also the interior of the church has been redecorated, a new heating plant installed, and other improvements made. An attractive addition to the service is the vested choir of thirty voices. For the first time the parish will meet its full diocesan and general Church budgets.

**EDUCATIONAL**

SCHOOL FOR BOYS AND GIRLS

New Jersey

**SOMERSET HILLS**

A Progressive Country Day and Boarding School  
Individual instruction makes rapid progress possible.



Prepares for leading Secondary Schools

Outdoor life in the country

Address:

REV. JAMES H. S. FAIR, Far Hills, N. J.

SCHOOL FOR NURSES

New Jersey

**THE SCHOOL OF NURSING**

**HOSPITAL OF ST. BARNABAS, Newark, N. J.**  
Offers 2½ years' course leading to B. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address  
Director, School of Nursing

**EDUCATIONAL**

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind **HOWE SCHOOL** In a Sound Body"  
HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector  
Address P. O. Box L, Howe, Indiana

Minnesota

**SHATTUCK**

A Church School for Boys

For 67 years Shattuck has been a leader among college preparatory schools of the highest order. It is particularly noted for

- High Scholarship
- Manly Character
- Christian Citizenship

A Military boarding school founded to train boys for service, not for profit. Boys may be entered at Mid-year or Fall.

Address the rector, Shattuck School, Faribault, Minn.

New Jersey

**FREEHOLD MILITARY SCHOOL**

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-reliance. The school with the personal touch.

Write for Catalog. Address

Major Chas. M. Duncan, Box 41, Freehold, N. J.

Virginia

**Virginia Episcopal School**

LYNCHBURG, VA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.

For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

Wisconsin

**St. John's Military Academy**  
EPISCOPAL THE AMERICAN RUGBY

A sturdy body, an alert mind, and a dependable character are the rewards of the boy who will put himself in harmony with the St. John's system of training.

He will be under the supervision of experienced men who are devoting their lives to the work. They are specialists. They are familiar with all the problems that face the thoughtful parent. Summer Tutoring School. Catalog tells all about it. Write to-day.

Box 15, DELAFIELD  
WAUKESHA CO., WIS.

**Racine College Grammar and Preparatory School**

Racine, Wisconsin.

Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military, Small Classes, Personal Instruction. Atmosphere of Cultured home. Recommendations required. Terms \$70 per month. Address: Rector.

**EDUCATIONAL**

COLLEGES AND SCHOOLS FOR GIRLS

California

**THE BISHOP'S SCHOOL** Upon the Scripps Foundation  
Box 117, La Jolla, California

Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President Board of Trustees.

Iowa

**SAINT KATHARINE'S SCHOOL**

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges  
Beautiful Grounds. Outdoor Sports, and Riding

Address: THE SISTER SUPERIOR

Maryland

**Hannah More**

THE DIOCESAN SCHOOL OF MARYLAND  
Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Courses, Music, Art, Supervised Athletics. Terms \$600 to \$800.

Principal, Miss LAURA FOWLER, A.B.  
Box L, Reisterstown, Maryland

New Hampshire

**ST. MARY'S SCHOOL CONCORD** New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charges.

MISS M. E. LADD, Principal

New York

**SAINT AGNES SCHOOL FOR GIRLS**

College preparatory and general courses; out of door sports and physical training.

RT. REV. RICHARD H. NELSON  
Pres. Board of Trustees, ALBANY, N. Y.

**ST. MARY'S SCHOOL**

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Utah

**ROWLAND HALL**

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and Indoor sports.

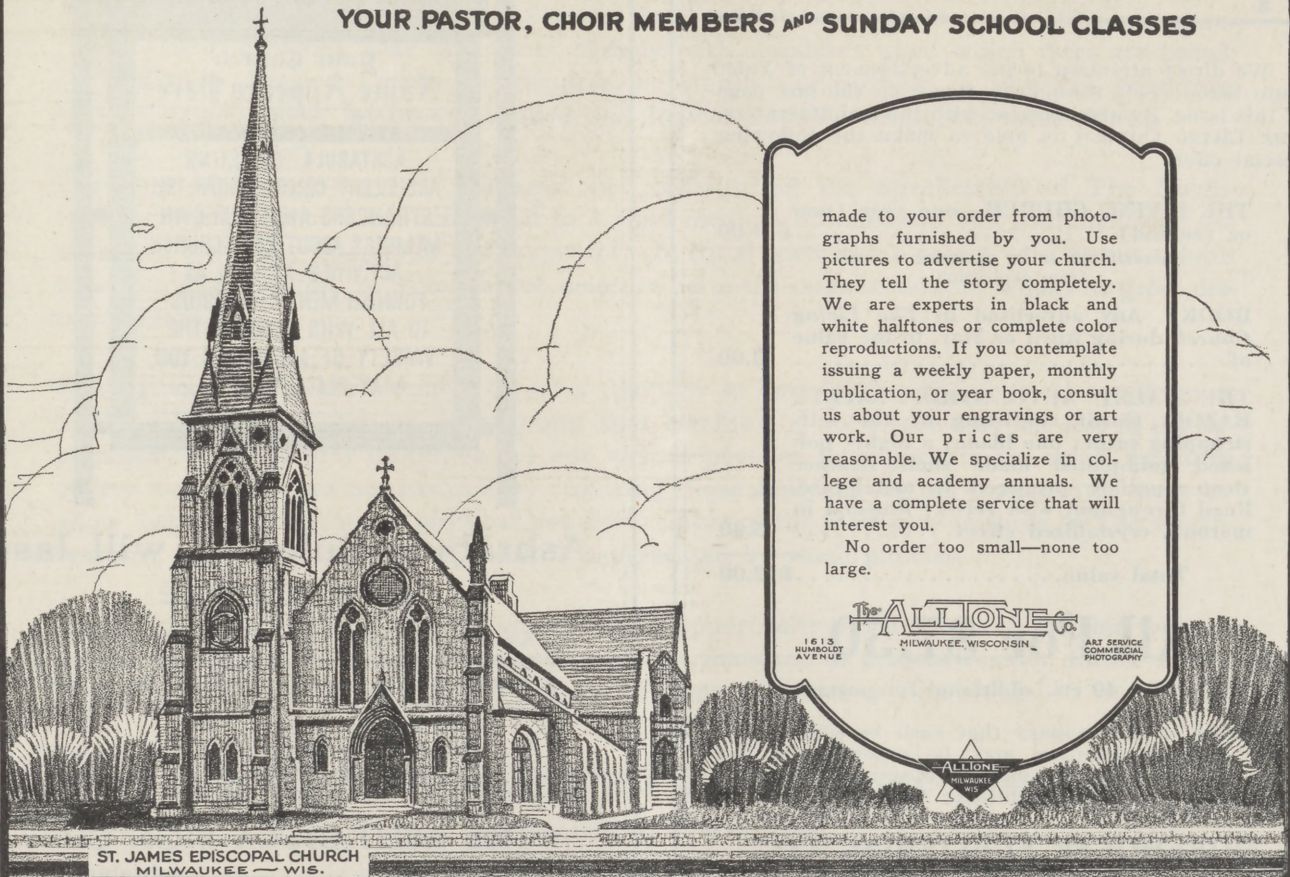
Wisconsin

**KEMPER HALL**  
KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports.

# PHOTO-ENGRAVINGS OF YOUR CHURCH BUILDING

YOUR PASTOR, CHOIR MEMBERS AND SUNDAY SCHOOL CLASSES



made to your order from photographs furnished by you. Use pictures to advertise your church. They tell the story completely. We are experts in black and white halftones or complete color reproductions. If you contemplate issuing a weekly paper, monthly publication, or year book, consult us about your engravings or art work. Our prices are very reasonable. We specialize in college and academy annuals. We have a complete service that will interest you.

No order too small—none too large.

**The ALLIANCE Co.**

1615 HUMBOLDT AVENUE

MILWAUKEE, WISCONSIN

ART SERVICE COMMERCIAL PHOTOGRAPHY



“THE BOOK IS STILL THE HIGHEST DELIGHT”—EMERSON

*New American Edition*

## Studies in Historical Christianity

By the Rev. A. E. J. Rawlinson

These studies by one of the foremost scholars of the English Church, well known in this country through his delivery of the Bishop Paddock lectures at the General Theological Seminary in 1923, deal with Catholicism, Episcopacy, Sacraments, Inspiration, Atonement, New Testament Criticism, and the Historical Grounds of Christian Belief. *Cloth, \$1.60*

READY MAY 1, 1927

## The Colonial Church in Virginia

With Biographical Sketches of the first six Bishops of the Diocese of Virginia, and other historical papers, together with brief Biographical Sketches of the Colonial Clergy of Virginia. Illustrated.

By the Rev. Edward Lewis Goodwin, D.D.

HISTORIOGRAPHER OF THE DIOCESE OF VIRGINIA,

1905-1924

With Foreword by the Rt. Rev. William Cabell Brown, D.D.

BISHOP OF VIRGINIA

And Introduction by the Rev. G. Maclaren Brydon

A scholarly history of the Church in Virginia, which will perform a great service in clearing up many difficult points in early American Church history. *Cloth, \$6.00*

Please add 10% for Postage

## What Is the Christian Religion?

By the Rt. Rev. Edw. L. Parsons, D.D.

BISHOP OF CALIFORNIA

In this new book, which is a series of four addresses recently delivered by the author, Bishop Parsons attempts to reveal the essentials of Christianity which underlie all the varied expressions of the Faith. It should be of especial value in this year of the World Conference on Faith and Order. *Cloth, \$1.00*

## Church Facts and Principles

By the Rev. T. Tracy Walsh

INTRODUCTION BY THE BISHOP OF VIRGINIA

“It is not often that one can say truly of a book that it meets an important need in a way that no other book does, and yet that is what we must say of this book. . . . This book can be unreservedly recommended. It is clear, comprehensive, and concise. It combines sound scholarship with popular presentation and illustrations, and . . . it is interesting reading.”—LEON C. PALMER in *St. Andrew's Cross*.

*Paper, \$1.25. Cloth, \$2.00*

MOREHOUSE PUBLISHING CO., 1801-1811 FOND DU LAC AVE., MILWAUKEE, WIS.

# Special Premium Offer

We direct attention to the advertisement of Valet Auto Strop (Self Stropping) Razor on the last page of this issue. By arrangement with the manufacturers, THE LIVING CHURCH is able to make the following special offer.

**THE LIVING CHURCH**—one year (new or renewal) ..... \$ 4.00  
 Subscription to be extended a year from expiration

**BOOKS.** Any advertised in *The Living Church* during April or May, to the value of ..... 3.00

**THE VALET AUTO STROP SAFETY RAZOR.** Outfit consisting of the self-stropping razor; one blade; a highly polished gold-plated blade shell; leather strop especially prepared. In metal case, lined throughout with velvet; finished in maroon, crystallized effect..... 5.00

Total value.....\$12.00

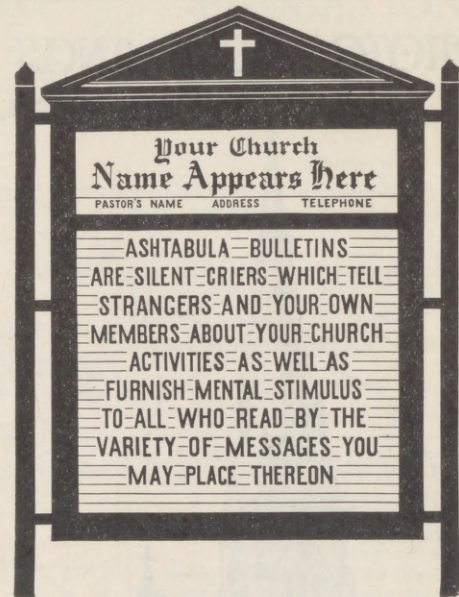
## All For \$7.50

and about 40 cts. additional for postage.

Neither is it necessary that cash be sent in advance. The combination may be ordered and the order will be filled at once, invoice rendered, payable thirty days later. Address:

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave., Milwaukee, Wis.



## Ashtabula Bulletins will last for a lifetime

Ashtabula Bulletins are made of the very finest materials and with proper care they will last a lifetime. Only the best edge grain red cedar wood is used, which is justly termed: "The wood nature armed against decay."

We will gladly send you a catalog and price lists of Ashtabula Bulletins. Please mention the name of your church and THE LIVING CHURCH.

**THE ASHTABULA SIGN CO.**

881 Kingsville Ave. Ashtabula, Ohio

*The Home of Good Bulletins*

## Payment of Principal and Interest Guaranteed

**Security:** Participation certificates in obligations secured by first mortgages on improved real estate, guaranteed by the issuing company.

**Mortgages:** Not exceeding 60% of a conservative valuation of the mortgaged property. The mortgages are practically all on dwellings occupied by owners.

**Guaranty:** Payment of principal and interest guaranteed by endorsement on each certificate by

**NATIONAL SURETY COMPANY**

the largest surety company in the world, with total resources of over \$35,000,000.

**Maturity—2 to 10 years.**

**Price 100 and interest, yielding 5½%.**

*Write for Circular L. C.*

## Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street  
 Chicago

New York - Detroit - St. Louis - Milwaukee

## A Special Party to The Anglo-Catholic Congress

London, July 3-10, 1927

and

English Cathedral Towns also Optional  
 Extended Tours

**Personally Conducted Exceptional Advantages**

**ALL INCLUSIVE RATES**

prices consistent with comfort  
 \$348.00 and up

If you contemplate visiting Europe this summer why not include London at time of Third Anglo-Catholic Congress and participate in a world famous assembly?

Main Party sails "Majestic" June 25th

Earlier sailings available

Organized by MR. MORGAN SMITH and  
 Business Management

**American Express Travel Department**

Independent Tours for those wishing other itineraries to include Congress, or not, as desired

For detailed announcement of arrangements inquire

**MORGAN SMITH, Organizer**

6 East 46th St., New York Tel. Murray Hill 3380

**T**HE physical condition of applicants is of outstanding importance in life insurance. Safety demands that applicants comply with standards upon which rates are based. Equity between members requires substantial uniformity in physical condition. Medical examination is the established and logical method of assuring these things.

Each one of the six hundred thousand men constituting the membership of The Northwestern—and who own it—submitted to a rigid medical examination and complied with established Company standards. To admit into an equal partnership others who do not submit to a like examination, or who do not measure up to the same standards, would be gross discrimination.

Medical examination is intended to aid a company in determining the physical condition of applicants. The problem of determining that condition is not affected by the size of the application. Honesty and frankness are not virtues peculiar to applicants for small amounts. Safety and equity are not assured by requiring those applying for ten thousand or more to show better than average physical condition. Most of the insurance in force in The Northwestern, and in all other companies, is represented by small policies.

Insurance without medical examination offers opportunity for larger volume, but volume makes no appeal to The Northwestern when permanence of present results, future safety, and exact equality of burden and benefit between members are involved.

## The Northwestern Mutual Life Insurance Company

### Milwaukee, Wisconsin

"BOOKS, LIKE FRIENDSHIPS, GROW INTO OUR LIVES"—LADY MILNES GASKELL

### The Faith By Which We Live

By the Rt. Rev. Charles Fiske, D.D.  
BISHOP OF CENTRAL NEW YORK

A plain, practical exposition of the religion of the Incarnate Lord which has been found of inestimable value to hundreds of Church men and women.

*Paper, 75 cts. Cloth, \$1.50*

### The Episcopal Church

*Its Message for Men of Today*

By the Rev. George P. Atwater, D.D.

This book interprets the Church and her services, answers the usual objections, attracts the casual attendant, and instructs the inquirer. *Paper, 60 cts. Cloth, \$1.00.*

### What a Churchman Ought to Know

By the Rev. Frank E. Wilson, D.D.

Unsurpassed as a Confirmation gift, or for one who wishes to learn more about the Church and her ways. The cloth edition is especially prepared as a presentation copy, and includes a Confirmation certificate (loose). *Paper, 25 cts. Cloth, 75 cts.*

### The Catholic Religion

*A Manual of Instruction for Members of the Anglican Church*

By Vernon Staley

This is a classic on Catholic faith and practice, so useful that it has passed through thirteen editions. *Cloth, \$1.40*

### Personal Progress in Religion

By the Rt. Rev. Thomas F. Davies

BISHOP OF MASSACHUSETTS

This is written for people who have not been greatly interested in religion. Large type, easy reading. *Cloth, \$1.00*

*A Young People's Set of Two Books*

### Our Family Ways The New Creation

Two volumes of simple Churchly reading for young people (not children). Attractively bound and enclosed in a cloth bound case to match, making a set that will win the eye and lead the recipient to desire to read its contents. *\$1.25*

The two volumes may also be obtained separately. *Paper, 25 cts. Cloth, 50 cts.*

Please add 10% for Postage

### Reasons for Being a Churchman

By the late Rev. A. W. Little, D.D.

The old classic, that has brought innumerable people into the Church and made her position clear to thousands of others.

*Paper, 75 cts. Cloth, \$2.00*

### Catholic Principles

By the late Rev. Frank N. Westcott

With Preface by the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont.

Has done splendid service for a generation in making real Churchmen out of hereditary Episcopalians.

*Paper, 75 cts. Cloth \$1.50*

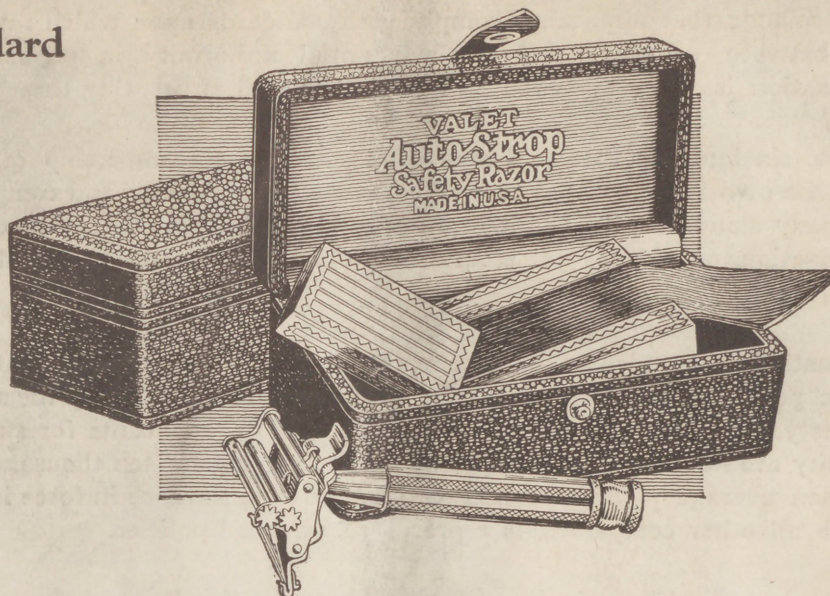
### The Church, The Bible, and The Creed

By the Rt. Rev. Thomas F. Gailor, D.D.

BISHOP OF TENNESSEE

Lectures delivered as a Lenten course in Trinity Chapel, New York, and in other centers. The book is an able defense of the Church's position. *Cloth, \$1.00*

The Standard  
\$5.00



## Consider Your Face

ISN'T it worth the best razor you could buy—the razor that will provide a smooth, keen-edged blade for every shave?

The cutting edge on all razor blades is dulled after each shave. The infinitesimal teeth which make up the blade edge should be stropped back into alignment—or your skin will be scraped and roughened with a dull,

rough edged blade. Avoid this discomfort. *Save your face!* Valet AutoStrop Razor is the only razor that sharpens its own blades—while the blade remains in the razor. A smooth, keen-edged blade for every shave.

Each outfit is complete with case, razor, strop and extra blades. For sale at all stores carrying shaving supplies.

### GUARANTEE

*We wish that every user of a Valet AutoStrop Razor be constantly enthusiastic. Should anything happen to yours affecting its perfect service, send it to us and we will restore it to perfect condition, without charge.*

AutoStrop Safety Razor Co., 656 First Avenue, New York, N. Y.

# Valet Auto-Strop Razor

—sharpens its own blades

